APPENDICES

A. Self Documented Records - A, B, C, D and E
B. Judicial Records - A, B, C and D
C. Original Letters, Correspondences, Statements and Memorandums
D. Folk Songs and News Paper Extracts
Respected Sir,

I am honored to know that you are a veteran freedom fighter of Hyderabad Karnataka. I take great pride in understanding your selfless and untiring fight for the integration of Hyderabad Karnataka.

Hence, I take this opportunity to request you Sir, to furnish us an authentic information on your struggle and participation in the struggle.

The aim of this survey is to capture your struggle and your role in the past events that have shaped the history. The information will be used to document your contributions. I am grateful for your cooperation in this endeavor.

Thanking you,

Yours faithfully,

Gulbarga,
12-1-1990.

(B.C. Mahabaleshwarappa)
B.C. MAHABALESHWARAPPA  
Ph.D. Student  
Department of History  
Gulbarga University  
GULBARGA

Respected Sir,

I am pleased to know that you are a veteran freedom fighter of Hyderabad Karnataka. I feel proud to understand your selfless and restless fight in the integration of Hyderabad Karnataka.

Hence I have the honour to request you Sir, to furnish me an authentic information on your Bio-data and participation in the struggle. The list of points is herein enclosed for your kind remembrance of the past events and to enable you to answer the questions.

Thanking you,

Yours faithfully

Gulbarga.  
12-1-1990.

(B.C. Mahabaleswarapppa)
I) ON INTRODUCTORY ASPECTS

a) Bio-data, b) Conditions of the common folk in Hyderabad Karnataka, c) British - Nizam relations - His Constitutional Reforms, d) Unique Features of Hyderabad Struggle.

II) WHICH OF THE FOLLOWING FACTORS INSPIRED YOU TO DEVELOP THE SPIRIT OF NATIONALISM?


III) MOVEMENT AGAINST RAZAKARS AND ACCESSION SATYAGRAHA

a) Ittehad and Kasim Razvi - his speeches, b) Objects of Razakars, c) How nationalists organised Hindus to fight the Razakars? d) Nature of the atrocities, committed by the Razakars. e) The places and period of your imprisonment and convictions, f) Villages victimised by Razakars, g) What were the places where Refugee Camps were set up and why?, h) How the nationalists run the Refugee Camps? i) Steps taken to intensify the Join Union Movement or Accession Satyagraha - your participation - arrest and release from the jail.

IV) BORDER MOVEMENT OF HYDERABAD KARNATAKA

a) Circumstances leading to the organisations of Border Camps, b) Places where these camps were setup? c) Duties of the workers in the camps, d) How nationalists received the armed training and secured the arms and ammunitions, e) The villages raided by different border camps, f) Nature of Sabotageous activities carried out by the camp workers under the directions of the State Action Committee to liberate the villages. g) What were the villages which asserted independence before the historic Police Action?

V) POLICE ACTION AND INTEGRATION

a) Factors leading to Police Action, b) Nationalists who accompanied the Indian Military in arresting the Razakars c) Problems posed by communists and communalists, d) Reaction of Tolis - loss of Hindu - Muslim property, e) Establishment of Peace Committees after Police Action.

VI) MOVEMENT FOR THE LINGUISTIC STATE

a) Impact of All Karnataka Literary Conference of 1949 at Gulbarga on the formation of separate state for Kannadigas, b) Reasons for the disintegration of Nizam State, c) Impact of Potti Sri Ramulu fast and intensification of the movement in Karnataka, d) Arguments put forth before the Fazal Ali Commission, e) Views of the Commission in merging Hyderabad Karnataka Areas - Loss of Kannada Areas, f) Was there any opposition for the merger of the area? - your suggestions to improve Hyderabad Karnataka Area and its culture.

Note: On the basis of these main points, number of sub-questions were asked from micro-angle during the time of interview with freedom fighters of the area while creating the Self Documented Records.
The Intelligentsia of Hyderabad & Kamataka

The Black Ground

For having a clear idea of the Intelligentsia of Hyderabad & Kamataka with the rest of Karnataka speaking parts of India to form a free Karnataka State, it is necessary to have an idea of the reticence of Feudal Struggle carried on in its various vital areas of Hyderabad under the Nizams.

The nature of Feudal Struggle carried on in the erstwhile Hyderabad State against the Nizams was quite different from the Feudal Struggle carried on in other parts of India and other Patach States.

Here the Nizams had used all the Civil Rights to suppress all the Civil Rights of the people, the people were living under high oppression of the Nizams.

The Aryan Sway of Movement

The first organised move against the Nizams was raised by the Aryan Sway. On 29th December 1938 a huge All India Aryan Conference was held at Solapur under the presidencies of Mahatma Gandhi. The Aryan Resolution was passed to start Satyagraha against the Nizams for obtaining Civil Rights. Accordingly Mahatma Gandhi started with a delegation of Pandits to Nizams at Galgibag on 4th February 1939. He was arrested with the delegation which was imprisoned at Central Jail Galgibag.
At the end of World War II, under the leadership of Shi Chaudhry Khan, Seth Shri Charan Singh, Shri Ram Singh, Shri Chaudhry Khan, and Shri Ram Singh, the Sikh community was involved in various activities. The Sikhs played a significant role in the struggle for justice and freedom. The Sikh community worked hard to achieve their rights and demands. The agreement was reached with the Government in 1939, and the Sikhs were able to express their views and demands effectively.

By the time the community gathered strength, Shri Dattaray Ram Singh, Shri Shankar Singh, and Shri Motilal Ram Singh led the community. The community worked together to achieve their goals. The Karama Library Association, under the leadership of Shri Motilal Ram Singh, was established in 1939. The community worked hard to achieve their goals.

In the year 1940, the Karama Library, under the leadership of Shri Motilal Ram Singh, was established in the community. The community worked together to achieve their goals. The library received support from the Government and was able to function effectively. The community continued to work hard to achieve their goals.
The State Congress

The State Congress was formed before its coming into existence. To prevent the formation of the Congress, the Chief Justice of the High Court and the Secretary of the Council were called off. The advice of the military council was taken. The advice was given to avoid confusion, so the Arya Samaj was consulted.

The Kalamath Conference

Diit to ban on the State Congress, its activities were continued. The Kalamath Conference was held in the Liganote region. The Kalamath Conference formed the Kalamath Congress. The First Kalamath Congress was held at the Kangra district of the Kangra valley and Reetha. The First Kalamath Congress was held in the presence of Shri Krishna Sharma. The Second Session was held at Beas under the presidency of Shri Sardar Mal Mal Mal Mal. The Third Session was held at Banpur (Kullu district) under the presidency of the Amri. The Fourth Session was held under the presidency of Shri Kalluram, Shri Kalluram (Kullu district). The main demand in all these conferences was the Responsible Government in the State of Himachal. These Congresses made various political contributions during the tenure of government.

Bijay Lal

Forced by circumstances, the Himachal Pradesh Congress was formed on the State Congress in 1946. Utilizing this opportunity, the Congress was held in Shimla. The All India Congress was held in Shimla. The Congress was held in Shimla. It was decided under the presidency of Shri Sant Ramachand Tewari.
The Indian Independence Act (1947) was enacted by the British Parliament. It outlined the partition of India into two separate states: India and Pakistan. The act gave the inhabitants of each part the right to choose whether to join India or Pakistan. The Native States, so called, became free in 15th August, 1947. The Council of Ministers, headed by Bhimrao Ambedkar, proposed the Indian Union and implemented the new constitution. The move was widely supported by the people of Hyderabad, which was still under British rule at the time. The S.C. Congress gave a call to observe 15th of August, 1947 as 'Indo-Muslim Union Day' and observed it as the third day. The first programme was to be repeated on 15th August, 1947. When the whole of India became free, the people of Hyderabad were still under the rule of the Nizam.
In 1578, Philadelphia was founded by William Penn, who sought to create a place of religious freedom. The town was named after the person who first suggested the idea of a settlement in the area — Admiral Penn, who had been granted the land by King Charles I of England.

The city soon became a center of commerce and culture, attracting adventurers and merchants from around the world. In the 19th century, Philadelphia became an important center of industry and manufacturing, with companies like Bethlehem Steel and the Reading Railroad establishing major facilities here.

Today, Philadelphia is home to a diverse population and continues to be a major cultural and economic hub. The city is known for its rich history, vibrant arts scene, and delicious cuisine. Visitors can explore landmarks such as Independence Hall, the Liberty Bell, and the Philadelphia Museum of Art, among many others.

The city is also home to Temple University, one of the largest in the eastern United States, and the University of Pennsylvania, one of the oldest and most prestigious universities in the country.

Philadelphia has weathered many challenges over the years, from the challenges of the American Revolution to the more recent struggles of urban renewal and economic development. But through it all, the city has remained a beacon of progress and innovation, constantly pushing forward and adapting to the changing needs of its people.
...
The Senderoi Reserve Camp

The Siwale Boxer Camp, under Sursi Skaramu, Governor of the Boxer Province, was the most energetic of the battle lines. Under his command, the Boxer leaders, including the Chinese leader, Kalger, and the M. D. D. Lee, led their forces from the first camp to Glima. Kalger and many of his soldiers were badly wounded. The Chinese Boxer leaders, including Kalger, were captured and brought to Glima, where they were executed. The Boxer forces were defeated and fled in disarray. Kalger, the Chinese leader, and others were taken to the Boxer village of Glima, where they were executed.

The Pahkele Boxer Camp

This camp was under the command of Xeji, the Boxer leader. Many Boxers were killed in this camp. The Boxers were surrounded and attacked by the Chinese forces.
The most important battle to forget by this camp was the batle of Mahina, where on the bank, where a British and 400 African soldiers were engaged against the British with the British Camp. In this battle, the Nigerois were defeated. Their leader was Mamebouna. His death was a great shock to the Nigerois and to the British, who were forced to admit that the British were the victors. The battle was later remembered by the people.

The British Camp

The British Camp was located on the British side of the camp. It was occupied by the British and the Nigerois. The British Camp was located on the left bank of the British River, and the Nigerois were on the right bank. The battle was fought on both sides of the river, with the British on the left and the Nigerois on the right.

The British Camp was occupied by the British forces, who were led by General Nelson. The British forces were well trained and equipped, and they were able to hold their own against the Nigerois. The battle was fought for several hours, with both sides losing many men and horses.

The British forces were finally able to defeat the Nigerois, who retreated back to their camp. The British forces were able to secure the camp and its supplies, which were vital to the British campaign.

The British Camp was a major victory for the British forces, and it helped to secure the British position in the area. The victory also helped to boost the morale of the British forces, who were tired of the long campaign.

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The Malick Haffiz Camp

There is a Christian Bazaar camp near the Sandal Camp. It is a small camp with a few houses. The people are mostly Hindus. The camp is managed by a Hindu priest. The camp is located near the railway station. The camp is well known for its tea and snacks.

Camps in Raichur District (Cont.)

The Mundigak Camp

The Mundigak Camp is located near the Mundigak village. It is a small camp with a few huts. The camp is managed by a Muslim family. The camp is located near the railway station. The camp is well known for its fresh milk and butter.

The Mandadi Camp

The Mandadi Camp is located near the Mandadi village. It is a small camp with a few huts. The camp is managed by a Hindu family. The camp is located near the railway station. The camp is well known for its fresh vegetables.

The Tungshehudi Camp

The Tungshehudi Camp is located near the Tungshehudi village. It is a small camp with a few huts. The camp is managed by a Muslim family. The camp is located near the railway station. The camp is well known for its fresh fish.

Camps in Bidar District (Cont.)

The Wangarali Camp

The Wangarali Camp is located near the Wangarali village. It is a small camp with a few huts. The camp is managed by a Muslim family. The camp is located near the railway station. The camp is well known for its fresh fruits and vegetables.

Note: The details of camps in Raichur District are not available from the records of the Camps in Sandal.
The Bander Camp

The Main Bander Camp

Notes on the Bander Camps on the Bider district. The camp was open to the public and was visited by many officials and important persons. The details of the Bider district Bander Camp can be found in the Report of the Bider.

The Police Arranged

In order to end the menace of the Bider and to bring peace to the area, a special police force was created and stationed in each Bider. The police force was under the command of a senior police officer. On 12th September 1949, the force was finally handed over to the authorities.

The Bider District

Under the reorganization of Bider, all the areas were divided into districts. The Bider district was divided into three districts: Bider, Balaghat, and Ratli. The reorganization was completed on 12th November 1956. It may be recalled that the Kamalpani Movement was an old tradition in the Bider district. The Aamul Kamalpani Movement was organized by Pandit Jawaharlal Nehru and the Indian National Congress. The movement was led by Bherulal, a leader of the Kamalpani.

Place: Gwalior
Age: 78

Date: 21st November 1991

Bhardwaj Rao Avatar

Freedom fighter & Camps Inspector for
Border Camps
Gwalior
The erstwhile Hyderabad state was called then a kingdom and not the state. The rulers of the kingdom were called Asif Zani rulers. Mir Osman Ali Khan was its last ruler. He was also called as the Nizam of Hyderabad.

When I was studying in the High School I came to know that there were many Princely kingdoms in India, and all of them were having their rulers. But it did not take me much time to know that there were two kinds of Princes. In some kingdoms there was a beneficent rule and in others there was an autocratic rule but the Nizam happened to be a different kind of man. He was neither beneficent nor autocratic. But a very greedy man. He was only interested how to grab money and become a rich man in the world. In the earlier period of his rule, the entire administration of the kingdom was in the hands of those who could quench his thirst for money unmindful of ill effects it would have had upon the subjects of his kingdom. Thus it was a rule of nawabs and jahagirdars and not of the good administrators. Nizam being a Muslim by caste, gave the reigns of administration only into the hands of Muslims. The Hindus who formed the vast majority of the population had no say in the administration. There were a few Hindu families who were given some position in the administration. But they too were not interested in the welfare of the people except to see that they are always in the good books of the Nizam or his henchmen. In this background one does not need anything more to form his own opinion about the kind of government it might have been. Muslims of erstwhile Hyderabad state, always preferred to reside in the cities and big towns but not in the villages. As a result of it the administration provided more facilities for the people living in the cities and towns and not in the villages. So until the fall of the Nizam and his autocratic rule, the villages were totally neglected. After the Mir Osman Ali Khan, ascended the throne he took a fancy to spread Islam religion in the nook of corner of his dynasty. He thought that Islam is the true religion in the eyes of God and followers of all other religions were 'Kafirs'. His administration had a soft corner for Christianity because his ascendency to the throne, depriving the true heirs was entirely due to the recognition of British rulers of India. During the Nizam's rule there used to be always one representative of British
Government in Hyderabad and he was called Resident Bahadur. The entire administration of Hyderabad was dependent on the counsels of this Resident. There was truth in the saying that the people of Hyderabad were ruled not by one but by two rulers. The economic condition of people living in villages was pitiable and in no way better than animals. How could it be better if they have to keep pleased two rulers at a time. Many a time the people had to face cruel dual repression to fill the pockets of the ulars. Muslim officers big and small made it a point that Muslims residing in the villages and petty towns should be made conscious of the fact that they have full protection of the Government. Everyone knew that Muslims economic conditions was not better than their Hindu brothers in villages. They had to depend upon the landlords and business community to earn their livelihood. These officers even did not mind to encourage conversions. Further the Nizams Government openly gave financial aid to build as many masjids as possible in every village. The Hindus were not permitted to takeout their marriage processions and perform religious functions without official permission. This kind of discriminatory treatment hurt the feelings of Hindus. Wherever activities of Muslims became intolerable, Hindus revolted against them. Some times communal riots took place. The police suppressed the Hindus with heavy hands and even went to the extent of involving respectable Hindu leaders in false criminal cases and harass them. All these factors had induced the Hindus and especially, educated Hindus to embrace Arya Samaj cult and revolt against the Muslim fanatics.

Arya Samaj movement attracted many youngsters amongst Hindus to fight for their religious freedom and assert their right to oppose the conversion of Hindus to Islam as they noticed a great danger to their future. Arya Samaj leaders from Northern India came to Hyderabad and other big cities in the State to preach Aryasamaji principles and while doing so they were even ready to court arrest. Such a selfless sacrifice had a great impact upon the younger people and Arya Samaj Organisation began to spread almost in all important places of the earth while Hyderabad State. Thereafter Hindu Mahasabhaists also thought of fighting against the domination of Muslim minority over Hindu majority in the State. Hindu Mahasabhaists to a great extent did influence the minds of many educated Hindus who were becoming conscious of their civil and political rights. Thus the Muslim fanatics were themselves responsible for the slow but steady awakening and hatred against ills of autocratic rule and bene-
people organised Andhra Mahasabha, Maharashtra Parishad and Karnataka Parishad, and decided to fight for the political rights of the people. The freedom movement in British India under the leadership of Lokmanya Balgangadhar Tilak and later under Mahatma Gandhi had become the source of inspiration for the people living in the states. In the year 1938 when Mahatma Gandhi gave a call for individual Sathyagraha against British rule, many educated youngsters responded to the call in our state too and courted arrests. One special feature of the 1938 movement was ushering in of Hyderabad State Congress Organisation in the State. The regional organisations i.e., Andhra Mahasabha, Maharashtra Parishad and Karnataka Parishad merged into it and decided to work for political freedom under one banner and one organisation. The Nizam and his political advisors who were none else than the Muslims who had been in power for many years found potential danger in the birth of the State Congress. Mostly because many nationalist Muslims who too were opposed to the autocratic rule and had felt the need of transfer of power to the people of the State had decided to join the State Congress and fight for the responsible government.

In the year 1936, I was an ordinary studying in the Osmania University. Nationalist movement in our State and individual Sathyagraha did not allow us to be the silent spectators. Though we the students were at that time not inclined to give up our studies and participate in the movement, yet myself and many other like minded students decided to play our role befitting to the students community. The first thing that occurred to us, those who were then staying in the hostels was to have ‘Vande Mataram’ song as our prayer. It was certain to displeased the authorities of the University and inner wrath of Muslims in the Government. As a result of it Muslim students who were in the hostels along with us were asked to oppose singing of Vande Mataram. But it did not have any effect upon the Hindu students and they went on singing it. Ultimately the Hindu students were asked to quit the hostels. Our bold step to quit the hostels and fight for our right to sing Vande Mataram song took the shape of a movement in the whole of the State. It attracted large number of students, to respond to our call to boycott the schools and colleges, and join the movement. They readily responded. We the students who had come out of our schools and colleges did not like to...
give the Vande Mataram movement, a political shape. We decided to prosecute our studies outside the state and the Nagpur University and its Vice Chancellor agreed to give us leave to go to their colleges. The whole staff of the University did not mind to forego their summer vacations and held classes for us. We could thus complete our syllabus and appear for examinations. I even today feel proud myself of having Nagpur University Degree in B.A. Our stay at Nagpur and Jabalpur for the prosecution for our studies gave a golden opportunity, to meet many political leaders, hear their speeches and train our young minds to dedicate ourselves to the cause of freedom for India and as well as our state. It is there I decided myself to work for the liberation of the Hyderabad State.

The Nizam and some donor elements in his administration thought it advisable to agree for signing of Vande Mataram in the hostels as the prayer. Thus we once again came back and joined the Osmania university. I completed my law and started practice at Yadgir in the Gulbarga District. It was the year 1941 A.D. I very soon picked up practice and stood on my own legs. Found time to devote myself to visit the villages in my home taluka i.e., Yagir and educate the people to fight for the cause of responsible government. I explained to them the misrule of the Nizam Government and advantages of responsible government. It was not very difficult to organise the people and build a sound base for starting a movement for political freedom. In the year 1942 A.D. Mahatma, gave a call to the people 'Do or Die' asked British rulers to quit India. I too was arrested and sent to Jail. It was a very thrilling moment in my life. I was released after six months. I once again started my practice at the same place i.e. Yadgir. I had planned my life in such a manner that I should not be a burden upon my parents for my living and also should not fail in my duty to prepare the people for revolt against the Nizam's autocratic rule. I had the conviction that sincere efforts will ultimately take us to reach our destination.

The movement for Independence in India was in full swing. Millions of people had courted arrest and thousands were taken under detention. For people like us, who were the subjects of Nizam's rule, the years 1942 to 1946 gave ample time to prepare the people for the final struggle. Less contact pro-
granade was taken up on a very systematic and extensive basis. Each taluk had one paid worker. His duties were first to visit the villages, contact as many as possible youths who had desire to work for the state congress. Discuss with them of organising public meetings and fix the dates for the visit of leaders to those villages. On the scheduled dates, we went to those villages and addressed the meetings publicised well in advance and in the night discussed with the workers and formed the branches of state congress. Such organised and systematic programme helped me to go to as many villages as possible and explain the aims and objects of the State Congress. I found enthusiastic response from the people and thus the people especially youths were ready to do anything that was necessary for gaining the popularity and mass support for the Congress. Thus in the course of an year or so, there was awakening in the masses.

Muslims in the villages also participated in the public meetings but very few came forward to join the Congress Organisation. Government collected reports from their agents about our activities and their impact upon the people. Administration was not yet ready to take action against us. They were afraid that their action may itself make us heroes in the eyes of the people and indirectly they may themselves be instrumental in provoking people to be attracted more and more towards the State Congress. But Muslim leaders were not happy and did not see eye to eye with the administration. They began to express openly their displeasure against the lukewarm attitude of the officers. This kind of discontentment increased day by day and ultimately Muslim leaders of the State under the leadership of Mr. Bahaddur Yar Jung, a militant leader formed their own organisation called 'Anjuman-e-Ittehadul-Musalmun'. It did not take much time to establish their committees throughout the state. Its main objective was to establish an Islamic rule in the state and force the Hindus who were in majority to accept their supremacy in every field of life. The administration instructed by the advisers of the Nizam to give free hand to Mr. Bahaddur Yar Jung and his followers to preach the gospels of Anjuman-e-Ittehadul-Musalmun. (Hindu Jahagirdars, Inamgirdars and Mansabdars and a few others blindly supported the Nizam and his policies because if they were to oppose him, they will have to incur the wrath of Muslims and the ruler.) Otherwise they apprehended that he can deprive them of their properties etc. Such an apprehension created a class of vested interests in Hindus, but masses were totally opposed to their appeasement policy. Muslims thought that it was an opportune time to make a show of a constituent assembly...
elected with the help of such Hindu scapegoats. But an attempt of this kind did not last long. People could not be fooled and the Nizam was not able to crush the zeal of masses to oust the Nizam and have an elected representative assembly in the State. They were fully aware of the freedom movement in British India which was on its peak and every one felt that any moment the British Government may surrender and agree for the Independence of India. After the death of Mr. Bahadur Yar Jung, Mr. Kasim Razavi took the reigns of Anjuman-Ithtehadul-Kusalmeen. He was more militant and strong believer in having a militant organisation called "Kazakars". (It knew only one thing and i.e. at the command of its leader unleash violence and suppress the Hindus in organising the State Congress. Kazakars were supplied with arms. Very soon this organisation of Kazakars took the shape of a paramilitary force of Nizam Government. This organisation started to issue commands to its components in the state to harass Hindus, loot their properties, molest their women folk etc.) All these developments in the state did not have any alternative but to organise sathyagraha movement for achieving the responsible Government. Before the movement was actually maximized started the administration at the advise and command of Mr. Kasim Razvi thought of to arrest the active workers of the State Congress. I was one of such workers. I was arrested in the month of June 1947 whereas the Sathyagraha movement started from the First of August 1947. However the administration totally failed to suppress the movement and a large number of people in batches after batches offered Sathyagraha. The Nizam was upset with this upsurge and asked Mr. Kasim Razvi to assist the police in suppressing the movement. Thus Kazakars joined hand with the police and unleash terror and atrocities. Atrocities of kazakars forced the workers of the State to think of themselves organisation border camps on the outskirts of Hyderabad state boundary. There the British rule had already tumbled down and Congressmen were in power. Sardar Vallabha Bhai Patel was incharge of affairs of the Princely States of India.

The Nizams’ administration on one hand gave free hand to the muslim militants to curb the state congress movement in any manner as they liked and on the other hand made a show of negotiations with the Indian Government. Many states had already voluntarily merged in the Indian Union but Nizams was not prepared to merge. He wanted to remain a sovereign state. The state congress and also Government of India did not
approve this. Prolonged negotiations only embittered the feelings of State Congress leaders and workers and they intensified their struggle. By now the struggle had taken the shape of an armed struggle against the Razakars and the military of the Nizam. Volunteers in the border camps moved freely within the Indian government and collected arms and ammunition. Military training was given to the volunteers and thus our border camps put up a stiff resistance against the Razakars and military. At many places Razakars and military personnel had to run away from their camps because they lacked moral courage as they had the strong feeling in their mind that ultimately the Nizam had to bow down before the Government of India and merge in the Indian Union. Razakar leaders, military officers and the advisors of the Nizam also held the same view. As soon as it appeared they were not prepared to read the writing on the wall. They stepped up their inhuman and brutal atrocities. The Indian Government was waiting for an opportune time and it was on one fine morning i.e., 13th of September 1948, the Indian Army marched into the State limits to protect the life and honour of the people in Hyderabad State. It was known as the 'Police Action'. Nizam's paramilitary force of Razakars and the military could not face the Indian Army and began to flee, wherever it was possible. Nizam's surrender followed and so it was the end of Nizam's rule.

Soon after the surrender the Nizam had no other way but to accept the terms and conditions of merger offered by the Indian Government. The Nizam was no more the king of the Hyderabad State but contended himself to become Najrannukh. The civil administration under Major General J.H. Chowdhary was formed and its first task was to restore peace and bring the normalcy in the State. The State was getting ready to have general elections to form the State Assembly. In the year 1952, the First Elected Government was formed under the leadership of Sri B. Ramakrishna Rao. I was one of the ministers. The first act of the elected Government was to bring a legislation protecting the rights of the tenants over the lands cultivated by them and put a ceiling on the holdings of the landlords. This step was undoubtedly a progressive measure and was bound to have its impact upon the relationship of the tenants and the landlords. The State Congress then was the conglomerate of both the groups.
Organisation of border camps was not principally acceptable to the State Congress as it was a violent movement. But the Action Committee set up by the Hyderabad State Congress for organising Satyagraha Movement under the Chairmanship of Sri Dingambar Rao Bindu had to prevail upon, The Indian National leaders like Mahatma Gandhi, Jawaharlal Nehru and Vallabha Bhai Patel to permit the State Congress workers to organise these camps for armed struggle against the Razakars and the Nizams Military. It was inevitable. There were no other alternatives left to protect the life and honour of the innocent Hindu residents of the Nizams territory. Their properties were either looted or confiscated and female folk were openly molested. The situation in the state was so compelling that the people had to run away from their homes and take shelter in the territory of Indian Union. Even Gandhiji, a strong protagonist of Ahimsa had to accept the proposal of the Action Committee to organise border camps and put up a strong armed resistance against the Razakars and military of the Nizam.

The congressmen of Hyderabad Karnatak area had about nineteen such camps including one zonal office at Gadag. They were in the neighbouring districts of Bombay Karnatak area under Bombay Government namely Sholapur, Bijapur and Dharwad districts and one in the Bellary district of Madras Government. The camps were Attarga, Mingadhalli Mainargi, Goudgaon, Kesar Jawalga, Wagdhari and Dudhadi on the border of Sholapur, Hutagi, Sindagi, Kadkhalmali, Talikoti on the border of Bijapur, Ilkal, Gajendragada, Itagi, Mundargi, Chellikadiur and Gadag in Dharwad district, Mantralayam in Bellary of the Madras Government. One special feature of this Itagi camp was that it was an island comprising a few villages surrounded by the Indian Union Territory belonging to the Nizam Government. But our workers during the armed struggle against the Razakars raided this island and captured it. It was under the possession of our workers till the end of the Nizams rule. There was one more camp at Itagi which gave protection to other villages in the territory of the Nizams state.
One section demanding more progressive measures and the other pressing for the recognition of giving some kind of protection to the hereditary rights and privilages of the landlords and other well to do class in the Society. Though there was no actual split in the State Congress Organisation headed by Sri Swami Ramakrishnan and Tehth an accredited leader of the masses who headed the movement for the liberation of the State from the clutches of the autocratic rule of the Nizam and thereby putting an end to the rule of monarchy. Swamiji led the group of young congressmen who wanted the Congress Government to having more and more progressive legislation but whereas the other group led by Sri B. Ramakrishna Rao, the first Chief Minister, the elected Government in the state was not totally opposed to the reforms in the State. Swamiji and his followers were anxious to have the reorganisation of the State on the linguistic basis and merge them with the adjoining provinces of the Indian Union. It meant actual abolition of the identity of the State, as a Unit called Hyderabad State. The group led by Sri B. Ramakrishna Rao was opposed to this idea in the beginning. It is because Pandit Jawaharlal Nehru, Prime Minister of India was also not in favour of the idea of the reorganisation of Hyderabad on linguistic lines as in his opinion division of the State would mean wiping out of a cosmopolitan culture having built by the different communities and many people speaking different languages in the state. However Nehru himself changed his view after his return from his first visit to Soviet Russia, as Prime Minister of India. Hyderabad State comprised of three linguistic areas namely Telangana, Marathwada and Karnataka. Karnataka had three districts, Bidar, Gulbarga and Raichur. Even in these three districts, Bidar district again had taluks and revenue circles within the taluks where the three above languages were spoken. Therefore the Hyderabad legislature unanimously decided the criteria for assigning the areas for division of State on language basis. Generally for the whole of the State taluka was a unit for bifurcation of a district. That means if in a taluka of a district, Kannada is the language spoken by the majority of the people of that taluka, and if that taluka is adjoining of the marathwada area where the language spoken by the people is either Marathi or Telugu, that taluka will remain into to in Karnataka, even though there were revenue circles where predominately the language of the adjoining
area was spoken were not operate from that taluka. But this kind of arrangement was not followed in Dhar district. Of course these, it was agreed that the revenue circle would be the circle for division of a taluka, if that revenue circle was adjoining to the area where the same language was spoken. With this arrangement the Karnataka could retain with it. The Dhar district in a truncated form, revenue circle of Lonchawaram in Chincholi taluka, Rudhol circle in Sedam taluka and Gumthal circle in Yadgiri taluka remained with Karnataka though language predominantly spoken in these areas was Telugu. But Solengal, Kosy and Tandur talukas went to Andhra, because the majority of the people of those talukas spoke Telugu, the same was the case with the Raichur district. Alampur and Gadwal talukas went to Nelmangala and other revenue circles remained in Karnataka. Thus, the Hyderabad State legislature could present a unanimous report to the Nizam Ali Commission which was appointed to give a report on the reorganization of the States. But unfortunately adjoining states of Karnataka had no such common understanding and therefore there are still disputes pending between the Maharashtra, Kerala and Karnataka.

Though, the linguistic states were formed many years ago but still emotional integration that was expected after reorganization has not been found. But whatever it may be, the advantages of reorganization of states on linguistic basis are more than the disadvantages. There are states today having a common language which is also the mother tongue of the people in overwhelming majority of that state. Kannada speaking people are really fortunate to have their dream fulfilled. Is it not a glorious achievement? Our slogans are today 'KARNATAKA NATDEE JAYAWAGALI!', 'BENGALI PATAKI JAI'.

---

*TK

To, S.J. B.C. Mahapatra, M.A., M.P.H.I.
Kuttu
SRI PUNDALEEKAPPA ESHWARAPPA, SNANMOTHE
Ex. M.L.A., & Freedom Fighter
and Camp incharge of GAJENDRAGAD
KUSHTAGI Dist: Raichur (Karnataka State)

Place: Kushtagi Date: __________

Revolutionary Activities of
Mrs. Gajendragad Border Camp

I. The freedom fighter Smt. __________ was assigned by me the sabotageous activities in the villages like Tumaraguddi, Hire Bannigol, Hire Wankalakunte, Donnegudda, Kalala bandi and Yelburga to overawe, the Nizam force, like military, Reserve Police and Razakars and also to curb their atrocities.

On 15-10-1947 when I came to know that the Nizam Govt. had forcibly collected levy paddy from poor royats and stored in Tumaraguddi village at a distance 10 miles from Gajendragad camp, sent the applicant and other workers in the leadership of (1) Sri B.V. Desai (present M.P. Raichur) (2) Vijaya Rao Desai to raid the place where such levy grains were stored. The raid in which country guns were used was successful eighty bags of paddy were carried to Gajendragad camp, which were used for the food of Freedom fighters of the camp. In this raid Home guards of Hire Sonnagar also took part.

On 2-11-1947 our workers raided Hire bannigol village at a distance of 8 miles from our Gajendragad camp. At dead of Night where we had information that the then sub-inspector of Kushtagi used to have his camp with his a very big horse to frighten the villagers and also our under ground workers. The said raid was carried out in the leadership of Hanumant rao Katapur and B.Kishen Rao Hire Bannigol, by using the country-guns and sticks the watchman of the sub-inspector who was taking care of the Horse was tied down and the workers took away the Horse to Gajendragad camp. This created very sensation in the area and it gained good co-operation from the villagers to our freedom struggle of Hyderabad Liberation movement.

On 8-12-1947 the above named applicant and other 30-40 workers of our camp raided police station of Hire Wankalkunta, an interior village at a distance of 20 Miles from Gajendragad in the leadership of Sri, Hanumant Rao Katapur and G.K.Purohit, using sten guns and country guns in which local congress workers and sympathisers namely Sri, Lingayya and Srimati Subbamma and Srimati Kamalamma and late Shivabasayya used to give confidential information. In this raid the applicant and others risked their lives. Nizam police numbering 10-12 were tied down and out workers carried their arms to our camp at Gajendragad.

On 4-1-1948 in a village namely Donnegudda at a distance of 6 miles from Gajendragad the applicant and I and other 30-40 workers carried the operation of burning the customs point. The raid was carried-out in my leadership and that of Sri, Katapur Hanumanthrao. At Bandi which is nearby village Donnegudda, there was always police. We had to face the said...
reserve force. We used stengun and other arms. In the operation, a Nizam reserve police became the victim of our stengun attack. There was great risk of lives of all our workers. The operation was very successful.

On 23-8-1948 in the village Kalaibandi at a distance of 10 miles from our camp a raid had to be carried out because the Nizam Reserve Police with the help of local Razakar workers were giving troubles to the innocent villagers. They were making inhuman atrocities on the ladies of the area. The said raid was in my leadership and also in the joint leadership of Sri Hanumant Rao Katapur. About 200-300 our congress workers had to take part as there was a great force of Razakars. Free exchange of firing arms took place. In the operation a Razakar became the victim of our firing. The operation was helpful to remove the Razakars from that village. From the dead person who was a Razakar worker, our workers got 12 fire gun which was carried to our Gajendragad camp.

On 10-9-1948, the entire freedom fighters of our camp including the above applicant had to raid the Tahsill Office of Yelburga, which is at a distance of about 15 miles from Gajendragad as the revenue officials, police, pathans and Razakars were troubling the innocent persons. The operation was carried out in my leadership and also in the joint leadership of Hanumant Rao Katapur and Srinivasachar Korjahalli and late Sri Ram Rao Gangakhed. There was a big fight between us and the police. Our workers without caring for their lives attacked the office and took charge of the Tahsill Office and seized the existing cash etc. The Nizam officials and Pathans and Police, ran away. Thousands of local supporters of freedom struggle came in spontaneous help in the operation. After successful raids, cash in the treasury and arms were carried to our camp.

II. During all these sabotagious activities local arms were being used. Apart from this we had supply of arms and stain gun, revolvers with ammunitions from H.K.P.C.C. office, Gadag.

III. In the inland villages of Hiraonnagar and Hanumangal which though were the villages of then Indian Union, were surrounded by Nizam state, where there as union military, and Home Guards. In those places our all workers of our camp took necessary training. Besides this, our workers used to take arm's training in Gajendragad police station also.

IV. The freedom fighters started taking training in such places from the start of our camp namely October 1947 to September 1948 at an interval of a week or fortnight.

Date:-
Place:- KUSHTAGI.

Signature of Camp In-charge,

G. PUNDARKAPPAL
Camp In-charge of Ward 1
Kushtag, Dn. Kachhli (Koratukya)
Hochageri village raid on 5-3-1948.
Hochageri is a village towards north of Kuahatagi taluka and within a distance of 5 miles from Ilkal a sub camp of Gajendragad main camp. Camp workers had armuid raid on the constabulary office and burnt the same in the leadership of Sri. G.K. Purohit and Hameshtharao Katapur. The situation of the police and the reserve police at the time of raid was safe. Our workers had to face odds and because of the continued firing of the nizam reserve police our workers took courage in escaping by falling and rolling on the ground and our workers sustained many injuries and returned to the camp saving their lives.

Sriaguppi raid on 29-5-1948.
Sriaguppi is a village within 4 (four) miles union boarder village Kandagal village. Where in also was a constabulary office which was burnt with the local help of local royats. Leadership was of Sri. G.K. Purohit the police opened fire but our workers escaped. Unhurt after successful burning of the constabulary buildings.

Mudhoor village raid on 30-5-1948.
Mudhoor is a village northeast of Kuahatagi taluka within a distance of 15 miles from sub camp Ilkal where there was a constabulary office with reserve police. In the armed raid by our workers in the leadership of Sri. Hansenathrao and Sri. Haneamhtchar Koralalli, one nizam police was killed and obtained 1-2 bore guns.

Our camp workers and activities took training in Hiregonnagar, Hansanmal, Gajendragad villages. Then union of India with the home guards and with their police and military personnel. They so took about a week or fortnight in those places. Sri. Hansamant rao Katapur and Sri. G.K. Rajpurohit and Srinivasachar Koralalli. They attended such training in the second and last week of October 1947.
Bilappa also took training in Hansanamal centre.

Hyderabad Karnataka Pradesh Congress had established an office at Gadag district Dharwar during the said struggle that office supplied arms and ammunitions to Gajendragad camp and also sub camps. Further the camp workers had also gathered some arms from the raids on nizam police and razakars apart from this some workers of our camp were deputed to places like Bangalore, Goa, Belgaum etc., and to meet some important persons there and gather arms and bombs etc.

Our camp used the following arms and ammunitions.

- Sten gun (One)
- 12 bore guns (15)
- Local guns (25)
- Pistol (4)

All these arms were surrendered after Police action.

Arms were surrendered to police at Gajendragad further amount of Rs. 1,800/- which was taken from Government treasury at Yelburga was remitted at Hyderabad through our Congress office by Sri. G.K. Kelkar.
Dear Shri Mahabaleshwarappa,

Thank you for your letter dated 5-11-91. I am glad to feed you that you are writing a history pertaining to three districts of Hyderabad Karnataka, districts of Bidar, Gulbarga and Raichur. I don't know how far I will be useful to you at this distance of time. However, I shall try to be of some use to you.

Firstly, I wish to state that at first 43 villages were tried to be freed from the Nizam's forces, yet, only 13 villages liberated for more than one year period. These thirteen villages were popularly known as Itagi and Shantagiri island.


Shantagiri unit was consisting of nine villages: 1. Shantagiri - 1, 2. Balgod, 3. Vanigoor, 4. Gulgudi, 5. Chikalgundi, 6. Hiralgundi, 7. Basagad, 8. Sarjapur, 9. Guddad Mallapur. These nine villages formerly were part of Khalsa Ilaqa. Out of these, 13 villages were surrounded by Indian Union from all sides and only on one side it was separated by two full lengths wide strip of Indian Union territory (land) from Nizam's state border. Badami was at a distance of ten miles from Island.

The villages were years of ignorance, illiteracy, terrorisation and repression kept them subdued and enslaved. Hence popular revolt sprang up against autocratic Nizam As a result of their witnessing the celebration of Independence in British Provinces on 15 August 1947.

The villages were administered by a committee of 15 members, one each village elected by the people of that village and commander of the armed volunteers and myself as its president.
with full powers vested in me. Since it was a struggle period and there was constant threat from Razakars of Nizam's forces, administration was carried on by commander of the armed forces/volunteers under my overall guidance. The headquarter of the administration was carried on from the house of Shri Balwantrao Patwari in Guddad Mallapur. It was a strategic place in hilly area located on a high level to over see the movements of the enemy from a distance. The commander was assisted by his deputies (two) and any action taken by him on the advice of his deputies was ratified by me. The commander would direct any action against mischievous elements of the population of the villages which was about 15000/- or any treacherous informants of the adjoining villages of the through raids. Nizam's state for appropriate action. In all other matters the committee will decide by majority pertaining to civilian matters. We had our own prison cells for the criminals. There was day and night vigil by the volunteers. The collection of money was kept to the minimum for the expenses of second hand military dresses for the volunteers and their weapons and travelling. The weapons consisted of rifles, stenguns, bombs, muzle loading guns and pistols. It was very hard to acquire the weapons, but attempts were made to get them from Calcutta, Bombay, Poona and Goa. It is not possible to give details of the sources of the acquisition of weapons at this distance of time. The commander of the armed volunteers was Shri Ranloo, ex-serviceman from Secundrabad (A.P.) He was killed in armed encounter with Razakars few weeks prior to the Police Action in Sept., 1948. His deputies were Harigovindsingh from Hyderabad, Chandrashekhar from Bidar and Venugopal from Mysore. None of the are living any more, as they have expired I learn.
When the state congress was banned, we worked under the name of the Karnataka Parishat, Maharashtra Parishat, and Andhra Parishat demanding disintegration of the Nizam's state and merger of the three-parishats in their respective adjoining regions. This led to the creation of the feeling of love for the regional language, Kannada, in three districts of Karnataka Parishat of Hyderabad.

I was a member of the Karnataka Unification committee at state level and president at district level. Shri Nijalingappa was the president and Shri Gudleppa Hallikeri was its General Secretary with Shri R.R. Divakar, S.R. Kanthi, and T.R. Nesawi as its prominent members. With co-ordination and co-operation of Shivanurthy of Raichur, Sharadgowda Inamdar of Gulbarga, I toured intensively and extensively the three districts of Hyderabad Karnataka i.e. Bidar, Gulbarga, and Raichur appealing to their inner feelings of Kannada language and culture to realise their dream of realising Kannada state.

Bidar being 35 miles from Hyderabad, the states Reorganisation Commission recommended for the merger of Bidar district in Andhra Pradesh to be created. But after a long fight for its merger in Karnataka, it was not merged in Andhra Pradesh. On the hand, while drafting the bill it was proposed to be tagged on to Gulbarga district. Twice I had to go to Delhi in delegation for lobbying for retaining Bidar district in tact; and ultimately, I succeeded in retaining Bidar district as a unit in Karnataka state to be formed. With the help of Shri Nijalingappa and other Kannada lovers like Shivamurthy Shastri speaker, we could cross the hurdles successfully to the satisfaction of all.

Yours Sincerely,

(R.V. Bidap)
**TRANSLATION.**

OF CERTIFIED COPY OF CALENDAR EXTRACT OF REGISTER NO. 1 CRIMINAL FOR THE YEAR 1357 PASLI ISSUED BY THE M & JMF COURT, KOPPAL, DT. RAICHUR, TO SRI DANNAYYA R/S. KOTRALLI ON HIS REQUEST.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>147 of 1357 Pasali</th>
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<td>Details of offence whether cognisable or non-cognisable</td>
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<tr>
<td>How instituted on the basis of report, private complaint or report</td>
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<tr>
<td>Date of private complaint or report of Police</td>
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<td>Date of offence</td>
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<tr>
<td>Place of occurrence</td>
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<tr>
<td>Name of Police Station House</td>
<td>Yelburga.</td>
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<tr>
<td>Name of complaint with father's name</td>
<td>State through Police, Camp: Yelburga.</td>
</tr>
<tr>
<td>Name of accused with father's name</td>
<td>50-60 CONGRESS MEN</td>
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<tr>
<td>Offence</td>
<td>367, 33/37 Defence.</td>
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<tr>
<td>Whether accused arrested</td>
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<td>Detail of last order under Sec. 208 of Criminal Procedure code</td>
<td>On the responsibility of Police case is struck off from its number and consigned to records.</td>
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<td>Name of Presiding Officer</td>
<td>Moulvi Khwaja Mohamed Abdul Baqi, Munsiff.</td>
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<td>Date of closing the case</td>
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<td>Date of consignment of records</td>
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<tr>
<td>Signature of Record Keeper</td>
<td>--</td>
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<tr>
<td>Remarks</td>
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Translated by me as found in the certified Extract which is in Urdu.

(S. AHMAD RAHIM)
Advocate & Hon. Professor,
N.L. Law College, Davangere-577002.

Sd/-

Court fee stamp of Rs. 1.70 one affixed herewith towards copying and emergent cost.

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Sr.,

[Some text in Kannada script]
<table>
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<tr>
<th>No.</th>
<th>Name and Father's name</th>
<th>Date of admission</th>
<th>Date of sentence</th>
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<td>776</td>
<td>Hakikatraya s/o Sukhadee</td>
<td>9th Teer, 1348 F.</td>
<td>9th Teer, 1348 F.</td>
<td>One year 26 six and months, 122</td>
<td>10-11-1348 Fasli. Thazirat.</td>
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**SUPERINTENDENT CENTRAL PRISON GULBARGA.**

**OFFICE OF THE SUPERINTENDENT, CENTRAL PRISON: HYDERABAD.**

**Dated:** 4-10-1967

**CERTIFICATE:**

This is to certify that Sri. Hakikath Rai s/o Keshava Rao was admitted in this jail on 3.1.1352 Fas-1, as Satyagrah convict and he was released from this on 21.9.1352 Fas-1. His Jail No. was 10/11/1626.
MEMBER
MYSORE LEGISLATIVE ASSEMBLY

Date: 8 8 73

[Handwritten text in Telugu script]
MEMBER,
MYSORE LEGISLATIVE ASSEMBLY.

(1)

[Handwritten text in Kannada script]
Letter of Sankar Setty Patil

Hyderabad State Karnataka Provincial Congress Committee
KAMLAPUR (Dist. GULBARGA.)

Sri, No. 200, Narayana Ramu Road, Kamlapur
(Chinch) Mysore.

Date: 1934 24

...
D

Kopol Illust (Hyderabad) Satyagraha Camina Central Office.
GADAG

_prim = Tangeyshetti Shankrappa

[Handwritten text in Kannada]

[Signature and date]

[Handwritten note]

[Further handwritten text]
Hyderabad Satyagraha Camp,
MUNDARGI Office: GADAG

ಶ್ರೀವಾಸ್ತಿಯ ಸವಾಲು ಯ ಕೇಂದ್ರ (ಮುಂದಾರ್ಗಿ)
ಜನವರಿ, ಗರಿಕ

ಪ್ರಶಸ್ತಿ ಬ್ರಹ್ಮಾಂದಿ ಮೂಲಕ ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು. ಪ್ರಮುಖರಾದರು ವಿಜ್ಞಾನದಲ್ಲಿ ಪ್ರಮುಖರಾದರು.
Hyderabad State Congress, 14.11.1947

Dear friend,

An urgent meeting of the workers of the Hyderabad State Congress who were entrusted with the work of the convenience of Karnataka is hereby convened on 19th, 1st October at Gadag. The following items should be the future line immediately. Hence you are requested to attend without fail.

(i) To discuss the best uniform methods of the execution of the programme given by the Councill of Action, which met on 23rd, 10th, instant Gadag.
(ii) To discuss to meet the financial difficulties.
(iii) To discuss the organizational technique.
(iv) To discuss other items that come with the permission of the chairman.

Sincerely yours,

M. R. Khandia

(See) Dr. S. R. Khandia,
for Mallappa Kulkarni,
Chairman Gadag, the Convenor.
Karnatak Ekikaran Mahasamiti.

Resolutions passed by the Post-sagar Sub-committee of the Karnatak Ekikaran Mahasamiti, Nelli, in its meeting held at Bengaluru on 31-1-1949, under the Chairmanship of Shri S.N. Datar, Advocate:

I. This meeting of the Post-sagar Sub-committee of the Karnatak Ekikaran Mahasamiti has considered the Sangli District formation scheme published by the Government of Bombay, and while endorsing the resolution passed by the Mahasamiti in its meeting held on 23-1-1949 submits the following concrete proposals in this regard:

(1) The Sangli District formation scheme should be abandoned altogether in as much as it consists of heterogeneous, divergent and disconnected areas from the points of view of languages, communications and administrative convenience. Secondly, local sentiment in many parts, notably Jath, is against inclusion in this District. Lastly, this district as proposed being overwhelmingly Marathi with its headquarters at a place where Marathi influence is powerful for historical reasons, the Kannada parts which till now were lost in Marathi dominance may continue in a disadvantageous position from the linguistic and cultural viewpoints. The formation of such a composite district moreover may run counter to the final formation of linguistic provinces which is bound to materialise in the near future. This scheme therefore is totally unacceptable to Karnatak.

(2) The proposed Taluka of Jath, comprising the villages in the former State of Jath should be joined to the District of Bijapur in any case and should not form part of the proposed Sangli District.

(3) In as much as the merger of the State of Kolhapur is imminent, the consideration of the formation of a new District out of these areas should not be undertaken in haste. The status quo therefore should be maintained in the mean while. This question can be tackled with greater facility and better results after this merger in as much as the the areas in the already merged Deccan States as well as the Kolhapur State on this border are contiguous rendering the formation of a fairly homogeneous district highly feasible.

(4) When this question of the formation of a new District is taken up for consideration it is convenient administratively to form a homogeneous district from the Krishna Valley tract consisting of the following areas:

1. Miraj Taluka, as formed in the Government proposals, together with Kannada villages in Satara District not enumerated therein.

2. Athani Taluka { from Belgaum District.

3. Chikodi Taluka

4. Shirur Petha.

5. Hatkanagale Petha: from the Kolhapur State.

6. Ichalkaranji Jahagir (Kannada parts) from the Kolhapur State.

7. Rayatakal Mahal

This area is contiguous and predominantly Kannada in character. The head-quarters of the District should be located at Miraj which has a large Kannada population and which has all the
conveniences required for a district town. This district when formed should be included in the Southern Division of the Bombay Province.

This Sub-committee favours the formation of Jamknandi District also when additional districts, are to be formed as a result of the final reshuffling of the existing districts.

Proposed by - Shri Hanamantagouda Hebbal.
Seconded by - Shri B.D. Jatti.

II.

This Sub-committee requests that the Gadhinglaj Panna of Kolhapur State which is predominantly Kannada should be joined to Belgaum District and Torgal Jahanjir and Katakol Mahal of Kolhapur should be joined to the proposed Ramdurg Taluka.

Proposed by - Shri B.D. Tatti, Laxmeshwar.
Seconded by - Shri U.F. Chikkangowder, Gudigere.

III.

This Sub-committee proposes the inclusion of the following 14 Kannada villages from Mangalvedha Taluka of the former Sangli State in the Sangli Taluka of Sholapur District which is predominantly Marathi and demands their inclusion in the Indi Taluka of Bijapur District or the South Sholapur Taluka of Sholapur District where the Government of Bombay have promised to form in response to demands from Karnataka:

1. Mandeshwar.
2. Gonewadi.
3. Mallewadi.
4. Mundewadi.
5. Borli.
8. Bhandewadi.
11. Taisangli.
13. Siddamkeri.

Proposed by - Shri V.T. Magadi.
Seconded by - Shri Hanamantagouda Hebbal.

IV.

This Sub-committee requests the Government of Bombay to form a Kannada Division in Sholapur District consisting of three Talukas of South Sholapur (promised by Government) and Akalkot (as proposed in the present scheme of reformation of districts) with head-quarters at Sholapur.

F.W.C. for information to

Karnatak Mudikaran Mahasamiti,
Hubli.


A.J. Dodamseti, M.L.A.
Honorary General Secretary.
MEMORANDUM ON BEHALF OF THE KARNATAK RAJYA NIRMAN PARISHAD.

SUBMITTED TO

THE STATES REORGANISATION COMMISSION.

HONOURED SIRS,

INTRODUCTION

Before finalising the Constitution of India, the Drafting Committee appointed by the Constituent Assembly recommended that a Commission should be appointed to inquire into, and work out all relevant matters in connection with the formation of Linguistic Provinces. Accordingly the Drain Commission was appointed to examine and report on the formation of new Provinces of Andhra, Karnataka, Kerala and Maharasthra and on the administrative financial and other consequences of the creation of such new Provinces.

The terms of reference were as follows:

1. What new Provinces if any, from among those specified above should be created and what broadly should be their boundaries, it being understood that the precise demarcation of the boundaries would be considered later by a boundary Commission?

2. What should be the administrative, economic, financial and other consequences in each Province to be so created?

3. What should be the administrative, economic, financial and other consequences in the adjoining territories in India?

The Dar Commission in its reactionary report propounded some astounding propositions and turned down the demand for Linguistic Provinces.

"Nationalism and Sub-Nationalism are two emotional experiences which grow at the expense of each other. In a conflict between the two, the nascent nationalism is sure to lose ground and will ultimately be submerged. All subnational tendencies in the existing Linguistic Provinces should be suppressed."
The Commission while conceding that the present Provinces came into existence in a somewhat haphazard way, most surprisingly assert that they are not bad instruments for submerging a sub-national consciousness and moulding a nation. The Commission observes that the Linguistic demand "originates in a desire for power which in its lower sense is a desire for jobs and offices". The Commission has vetoed the idea of formation of Linguistic States also on the ground that the financial position of the proposed Provinces (Maharashtra, Karnataka, Andhra and Kerala) will be very unsatisfactory not only on the Provinces themselves but also on the neighbouring areas.

Finally the Commission pleads for time on the ground that the problem "Is not more urgent than the Defence problem, the inflation problem, the Refugee problem, the Food problem, the Production problem and many other problems". Naturally, this report was resented and opposed by all sections of the people and the demand for the formation of linguistic provinces became louder and universal. It became almost irresistible. We are afraid that the Government and the ruling party are trying to silence this democratic urge by appointing your commission on the one hand and simultaneously letting loose forces opposed to the formation of linguistic provinces. This fear is not without justification in view of the terms of reference to your States Reorganisation Commission.

While showing lip sympathy to the language and culture of the area the Government resolution "In considering a Reorganisation of States, however, there are other important factors which have also to be borne in mind. The first essential consideration is the preservation and strengthening of the unity and security of India. Financial, economic and administrative considerations are almost equally important, not only from the point of view of each State, but for the whole Nation. India has embarked upon a great ordered plan for her economic, cultural and moral progress. Changes which interfere
becomes meaningless and a more mockery. Therefore it becomes essential to conduct the business and politics of the country in a language which is understood by the masses. So also "If a Province has to educate itself and do his daily work through the medium of its own language, it must necessarily be a Linguistic area." As the Nehru Report further opines, "If it happens to be a polyglot area, difficulties will arise and the media of instruction and work will be in two or even more languages. Hence it becomes most desirable for Provinces to be re-organised on a Linguistic basis. Language as a rule, corresponds with a special variety of Culture, of tradition and Literature. In a Linguistic area all these factors will help in the general progress of a Province."

In the fixation of the boundaries also to minimise the Linguistic minority problem and the Linguistic injustice continuity and village unit should be the deciding factors. Neither a district not a taluk nor even a firkha should be taken as the unit. Other factors namely administrative convenience and the peoples' wishes come in when a particular village area continuous to two states and contains equal percentage of population speaking two different neighbouring languages. "Administrative Convenience" as the Nehru Report enjoins, is often a matter of arrangement and must a rule bow to the wishes of the people."

"When we are recognising the principles and right of self-determination on a large scale, we cannot deny it to a smaller area. Since sentiment plays an essentially vital role, we should not thwart it if they feel that they are a unit and desire to develop their culture and contribute their best to the prosperity of the country as a whole."

Language and language alone should be taken into consideration in forming a state. The Union Government's

VIABILITY OF A STATE

E.

There cannot be anything more reactionary than the ideas of viability of a state. We are all the sons of one Bharata Mata. States are simply Linguistic groups forming constituent parts of the Indian Union which is one political entity would be performing diverse functions
Government's policy of taking other factors into consideration has been responsible for the growing bitterness up till now between affectionately residing sons of sister states. It was possible and it was also the duty of the Union Govt. to see that no bitterness grows. Even now taking lesson from the pressure of public awakening the Union Government, can immediately appoint boundary Commission or Commissions to demarcate the several state areas on Linguistic basis as a preliminary step for forming all Linguistic States.

THE PLEBISICITE OR THE WISHES OF THE PEOPLE.

C. Every school child know that there is a tremendous urge for the reorganisation of states on Linguistic basis. If the Government denies it, the only way of testing the people's wish is referendum or fresh elections. The defeat of the Congress candidates in the Hubli and Dharwad by-elections at the hands of supporters of Karnataka unification is an unmistakable indication of the will of the people. The present Congress party in power will see the way of the Muslim League in East Bengal if it opposes this movement. But as far as the Government is concerned, wishes of the people mean only the Rajepramukha, wish or interest of Mysore, the ruling clique and vested interests. Wishes and interests of common people do not come into the picture at all. The Mysore ruling clique wants "Visal Mysore" with the Rajepramukh at the head. But the Karnataka people want a khanda Karnataka - Raja Prakukha or no Raja Prakukha. The India Govt. is very touchy about the Hyderabad State. The people's verdict is unequivocal that Hyderabad must be disintegrated. Whose wish are we to respect? Whose wish is it that stand in the way of disintegration of this state? The way is clear that in the interest of the common people these two "B" states should be merged in "A" states. Neither the India Government, nor the Govt. of these two "B" states are long enough to deserve a decent and early burial. We take it that the Commission is empowered to recommend the conversion of "A" state or area into "B" state area and vice-versa. However urge upon the Commission to recommend to the Government for merger of Mysore and disintegration of Hyderabad in the interest of the people's welfare.
...
‘Some communists fought for Azad Hyderabad’

When the Nizam Government-supported Razakar violence was mindbogglingly increasing, people had no other go but to take to arms to defend themselves. They attacked railway stations, police barracks, and paralyzed the Nizam’s Hyderabad. Drawing help and training from outside camps, which were organized by the local Congressmen with the help of Indian leaders, people didn’t give up till the Indian troops marched in and rescued Hyderabad from the Razakars.

Octogenarian K.V. Narsing Rao was the in-charge of Chittaranjan Border Camp, where countless Hyderabadis underwent training to fight the Nizam and the Razakars. Narsing Rao, President of Telangana Freedom Fighters’ Association, narrates the events which brought things to a boil and necessitated Indian Army’s intervention. J. Seshai Saji interviews him.

There is a feeling that the Hyderabad State was liberated mainly because of the Indian Army’s intervention. Will this lead us to the conclusion that the political parties played very little role in the liberation of Hyderabad? All the political parties played a key role in the liberation of Hyderabad. If we were not there, Police Action would not have been possible. Our struggle created widespread seating in the States and the Grand Trunk express, running between Delhi and Madras, did not call the State for quite a few months. We took to arms, and fought the Nizam’s establishment and the leaders. With their help, we organized 100 border camps all around the Hyderabad State, and nearly 10,000 volunteers were trained.

But some people feel that Congress party had done very little for the liberation of Hyderabad.

It is incorrect to say such a thing. The Congress, the communists and the Arya Samajists have all played a key role in the liberation of Hyderabad. But it must be said here that all communists did not support the Nizam and fought for Azad Hyderabad. I say, even published books saying that Independence which India achieved is all false, and that the Nizam’s Government remains aNaraya. In fact, they continued their struggle even after the Police Action (till early 1940s).

Unlike the communists, the Nizam surrendered quite easily - the Indian troops marched into Hyderabad after just five days of fighting. After surrendering the Nizam, it seems he also said that all accor sion had it not been for the Razakars.

That’s hogwash, I talked to Kasim Razvi. When the Nizam couldn’t suppress the people, he instigated Muslins to attack the Nizam’s places. But after the Police Action, he had to succumb.

Working Committee members of Hyderabad State Congress with Nehru in 1946

Nasir Ahmad, a member of the Nizam’s family of Hyderabad, asks the journalist M. Aruna, to interview him.

The Nizam’s Government talked of having an Azad Hyderabad. But the Indian troops arrived, it collapsed in just five days. What could have been the reason?

Lot of things are happening behind the scenes. In June 1946, Pandit Nehru withdrew the offer of special status for Hyderabad. But instead sent another personal message to the Nizam to surrender him.

Sheer madness!

WASIF AZAM, a member of the Nizam’s family of Hyderabad, questions the journalist M. Aruna.

The Nizam’s Government talked of having an Azad Hyderabad. But the Indian troops arrived, it collapsed in just five days. What could have been the reason?

Lot of things are happening behind the scenes. In June 1946, Pandit Nehru withdrew the offer of special status for Hyderabad. But instead sent another personal message to the Nizam to surrender him.

Almost all of them had planned to flee Hyderabad in such an
आला इजरत की ऐतिहासिक घोषणा।
सारे संसार के मुसलमानों के नाम एक नया संदेश।
सारी धर्माधारों के कारण रजस्तान ये उनमें छुटकारा दिलाने वाली
 हिंदी फौजों की धन्यवाद।

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