CHAPTER-IV

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The history of Karnataka presents a glorious picture of the achievements of man in all fields of activity. In political institutions, administrative machinery, empire building, religious and spiritual activity, art and architecture, literature and other fine arts as well as in cultural integrity Karnataka held a unique place of honour among the sub nations of India and has made a solid contribution to the purity and greatness of Indian culture.

The glory and luster of Karnataka was lost with the downfall of Vijayanagara Empire in the 16th century. The alien rule in India of Moghals and British took away the vitality and demeanor of Kannadigas in particular and Indians in general. It took nearly four centuries for Kannadigas to awake and stand united to regain their lost freedom and free their motherland India from the shackles of alien rule. Many great persons were born in Karnataka whose only goal in life was to liberate their motherland. Their sacrifice was too great in achieving this goal. They sacrificed their health, wealth and happiness for the sake of their motherland. Hosamani Siddappa was one of such great personalities, who fought till the last breathe not only for the liberation of the country but also for uniting kannadigas and for the formation of a united Karnataka.
This chapter represents the saga of the historic deeds of Hosamani Siddappa for the unification of Karnataka.

**THE HERITAGE OF KARNATAKA:**

The contribution of Karnataka to India’s heritage is immense and in many respects unique. Karnataka attained greatness in the past in social organization, religion, philosophical thought, literature, art and architecture and greatly enriched the heritage of India.

Unfortunately many historians who have written early history of India opine that Indian culture in the south was preserved mainly by the efforts of the Karnataka emperors who established political stability and peace in the land. As Dr. M. H. Krishna has rightly observed the history of the Deccan of early times is, to a great extent the history of Karnataka.

Karnataka has a glorious and enviable history from the ancient times. Geographically it is situated in the center of the Deccan plateau. "It is one of the oldest spots on the earth indicative of the life of primitive man, who was living and carrying on his activities here long before the civilization, and introduced the means of advanced social and scientific contacts."  

Kannadigas have inherited a rich history from the primitive times moving forward uninterrupted through several centuries. An Ashokan inscription shows that Karnataka has been in existence as a territory before the 3rd century B.C. In the 3rd century B.C. prior to the Mauryan rule, Karnataka had been established commercial and cultural contacts with Western and Eastern nations of the world.

The political achievement and military traditions of ancient Karnataka are well known from the beginning of the Christian era to the epoch of the great Vijayanagara Empire Karnataka maintained in unbroken continuity the tradition of independence of martial spirit and of the preservation of culture. The Karnataka emperors were the masters of the Deccan for nearly one and a half millenniums. The Shatavahanas, who dominated the Deccan plateau ruled from about 200 B.C to 300 A.D. "The Kadambas, the Chalukyas of Badami, the Chalukyas of Kalyan, the Hoysalas, the Vijayanagara Emperors all ruled the powerful Karnataka Empire. Benevolent emperors and military conquerors, like Pulakeshi II of Badami, Krishnadevaraya of vijayanagara, Hyder Ali of Mysore, who played a noteworthy part in our national History, are part of Karnataka's gift to India. They represent the glorious and colourful life of Kannada people, the spirit of the age in which they lived. The Kannadigas were high-spirited souls, courageous and energetic. They valued freedom on solid foundation of Satya and Dharma. Pulikeshi is to be ranked among the greatest samrats of India. The Tradition ascribes his origin (Pulikeshi refers in Kannada Puli + Keshi, Tiger's hair) to the
The Rastrakutas, who succeeded the Chalukya dynasty, ruled from the 7th to the 13th century. They established their ascendancy over the whole of India and were unrivalled as a political power for nearly three centuries. It was the Rashtrakutas' and the Chalukyas' opposition that prevented the movement of the Arab invaders down to the Deccan and the South.

History records that Kannadiga soldier served in armies' outside Karnataka. The Kannadiga soldiers served in the Pallava army for more than three centuries. The Rashtrakuta of Karnataka played an important part in the political life. They would not reconcile themselves to a life of humiliation. Organization was the mainspring of their rule. This organization was based on the principle of courage, sacrifice and truth. Ancient Karnataka, in a word, was a land of conquerors and heroes, a nation of steely hearts.

The Chalukyas of Badami built a mighty empire and left a great legacy. Under Pulikeshi-II, Karnataka attained political supremacy over a large part of India and the reputation of the Karnataka army spread far and wide. He sent his younger brother Jayasimha, who repelled the first
Arab invasion of Indian territory in Gujarat. This great emperor ruled over the vast territories comprising the present day Karnataka, Maharashtra and Andhra. "Pulikesi of the Badami Chalukya dynasty whose court was adorned by Hiuen Tsang and other foreign celebrities defeated Hashavardhana, the emperor of north India on the banks of the Narmada and Sabjugated nearly two-thirds of the Indian continent, bringing many principalities under his imperial umbrella. The court of this great Karnataka emperor was visited by a Persian envoy, indicating the close maritime relations between Persia and the west coast of India. He also dispatched envoys to Iran. His campaigns, his career of ceaseless conquest, his ideal of reconstructing his vast empire was tremendous. Their sovereignty outside Karnataka extended up to Nepal. The Rashtrakuta families established their power throughout India and were hailed as martial races of Karnataka. The 'Senas', the 'Karnatas' and other dynasties that ruled in Bengal, Bihar and other parts of India took pride in calling themselves descendents of 'Karnataka Kshatriya Kula'.

The Hoysalas were the next masters of the south and held power for over a century. They not only maintained power but also extended the jurisdiction of the Kannada Empire southwards. They checked the Yadavas of Devagiri in the North and brought the Chola and Pandya kingdoms of the south into subjection. This Hoysala dynasty left a great legacy behind it. The valour and patriotism and the tradition of culture exhibited by Hoysala rulers like Ballala-II, Someshwara and Narasimha

3. Ibid., P.78.
provided inspiring examples to future generations. The rules of Vijayanagara following the footsteps of the great Chalukyas and the heroic Rashtrakutas, became leading architects of India's political and cultural destiny. From the 14th century Vijayanagar successfully defended freedom and culture against the incursions from the North and revived the patriotism of the masses. The three centuries of war between the Muslim invaders and the South Indian kingdoms illustrate the supreme significance of the sentiment of freedom and the great effort that the Karnataka people made in defense of their country. Vijayanagara stands as an example of patriotism. Its foundation was based on the enthusiasm and concerted political action of the people. "It was Vijayanagara that saved the south at a time when Hindu India was crumbling in the north. It later inspired Shivaji and other heroes to make a bid for the restoration of lost values. Krishnadevaraya was the most renowned ruler of Vijayanagara Empire. He was a great person of art, literature and religion. He bore the title 'Kannada-Rajya-Rama-Ramana' (God Vishnu, the lord of the Kannada kingdom). As Portuguese visitor Paes says, the city of Vijayanagara is as large as Rome and very beautiful to the sight; it is full of charm and wonder with its innumerable lakes and waterways and fruit gardens. It is the best provided city in the world... . It is so rich and beautiful that you would hardly find anywhere another such... . Krishnadevaraya.... is the most feared and perfect king."  

The Vijayanagara tradition of independence was continued by principalities like Keladi, Mysore, Magadi, Surpur, Kittur, etc. Sadasiva Nayaka of Keladi, Chikka Deva Raya Wadeyar of Mysore, Shivappa Nayaka of Bidnur, Channamma of Bidnur, Hyder Ali, Kittur Rani.

Channamma, Sangolli Rayanna, were crusaders for freedom. Karnataka thus presents a glorious spectacle of innumerable heroes and heroines who fought bravely in defense of their land and freedom. It is an animating story of the heroic struggle of the great people.

One of the remarkable features of Karnataka culture is the noble role of tremendous sacrifice played by women. As poetesses, as warriors, as administrators, women in Karnataka did not lag behind their men folk. This part of India has to its credit a formidable list of brave daughters, who symbolized the independence of womanhood in times of national peril, defended their land against aggression, gave protection to kings who were pursued by the enemies and ruled as benevolent monarchs. This fact differentiates Karnataka from the rest of India.

Patriotism and heroism were not confined to queens and members of royal families only. Even ordinary women of Karnataka were not found wanting in times of crisis. For example, Obavva of Chitradurga. There are abundant evidences of ordinary women sacrificing their lives and dying for a noble cause. Stories of young women offering themselves in sacrifice for public causes such as the construction of a tank, a temple, etc, were very common in the past.
Thus Karnataka history has full of thrilling stories of the exemplary sacrifices of brave women. High ideals inspired them to dedicate their lives to the service of the people. "Many achieved distinctions in literary, social and spiritual fields, and their achievements in administration and war constitute a proud heritage of Karnataka. This remarkable characteristic of Karnataka culture- the great number of distinguished women and their uncommon achievement in many fields appears to have been to a certain extent the result of the great social revolution of Basaveshwara, who through his popular movement galvanised the people of the land and provided great fillip to the flowering of their personalities. Scholars have called the Age of Basava the age of people’s emancipation and Basava the maker of Swatantryuga."

Nripatunga the poet-emperor of the Rashtrakuta dynasty describes the qualities of the Kannadigas:

"Shubhatarkal, Kavigal, Suprabhugul, Chelvaral, Abhijnarkal, Gunigal, Abhimanigal, Ugrar, Gabher Chittar, Vivekigal Nadavar."

[They are good fighters, poets, good rulers, handsome, cultured and men of integrity, men of pride, very dreadful, serious minded, wise, such are the natives of Karnataka.]

6. Ibid., P.17,18.
The spirit of self-sacrifice of the common man was a remarkable feature of the culture of the Kannada people. Not only the soldiers but also the ordinary people in the village maintained heroic traditions. Karnataka abounds in hero-stones called 'Viragallu' and 'Mastikallu'.

Although Karnataka was not free from social tensions the spirit of tolerance and broad mindedness guided the policy makers of the state. The political ideals and idea of Kannada people are enshrined in many poetic compositions and inscriptions. Sarvagna, a popular poet of the 17th century, a fearless critic of society, embodies in his sayings the best traditions and the great virtues, which were valued by the Kannada people. Sarvagna was one of a great galaxy of Kannada poets spread over a thousand years, from the 10th to the 20th century, and is regarded as the 'Rashtra-kavi'. His writings shows that he abhorred political slavery. Bondage is detestable and freedom is the essential of life. He describes the qualities of ideal kings and administrators. In one of his forceful sayings, he extolls the heroic tradition of Karnataka. In this short poem in 'Tripadi' metre, which brilliantly represents the essence of the great cultural heritage of Karnataka, Sarvanga praises the qualities of loyalty and the traditions of heroism;

"Adiya Mundide Swarga, Adiya Hindide Naraka
Adigasvamedha Phala, Swami Karyakke
Madiyalebuku Sarvagna."
[A step forward is a step heavenward,
A step backward is a step towards hell;
Heaven is attained at every step,
By one who dies in the master's cause].

Thus we can find the glorious history and the cultural heritage of Karnataka. Till the advent of the British rule, Karnataka was one of the foremost powers in India, which maintain unity and integrity. From the river Kaveri to the river Godavari, Kannada was spoken in this vast extensive region. The last days of Vijayanagara Empire proved to be indicative of the sinking of the strength of Karnataka, and it ultimately came to an end in 1565. Afterwards, the Muslims, the Marathas and finally the Britishers established their supremacy over Karnataka, and thus, it came under the influence of different languages like, Urdu, Marathi and English.

UNIFICATION MOVEMENT ON THE LINGUISTIC BASIS:-

In the pre-Independence days Freedom Movement constituted a glorious chapter in the history of India and Karnataka as well while in the post Independence period the formation of linguistic states marked a turning point in the history of the country in general and in the history of Karnataka in particular. The provinces under the British had no rational basic they were admitted on all hands to be haphazard artificial and
inconvenient. At best they indicated the expansion of the British power in India. Military political or administrative needs determined the map of the provinces but not the geographical, economic or linguistic principles. About three fifths of the country had been acquired by the British and the remaining two fifths consisting of about 562 states, big and small, were under the Indian Princes. They were all dependent on the British crown for protection and enjoyed no sovereignty.

The beginnings of the movement for linguistic provinces can be traced to the last quarter of the 19th century when in 1876 Raja Baikunth Nath De of Balasore and Bichitranand Patnaik submitted a memorandum to the Government pleading for a single administrative for all the scattered Oriya speaking tracks in 1896, the Biharis under the leadership of Mahesh Narayan started the movement for a separate province of Bihar on the ground that the Hindi speaking people of Bihar formed a distinct group in the Bengal presidency which then comprised Bengal, Bihar and Orissa. Lokamanya Tilak while giving evidence in 1898 before the royal commission on decentralisation advocated a rearrangement of provinces on consideration of linguistic and ethnological affinities in 1902, a memorial signed by hundreds of Oriyas was presented to Lord Curzon requesting the latter that Orissa be brought under one administration. The partition of Bengal in 1905 by Lord Curzon not only accelerated the National movement all over the country but also made the movement for linguistic provinces a nationwide issue. The famous Hardinge dispatch of 1911 proposing the cancellation of the partition of Bengal stated that it was in the highest
degree desirable to give the Hindi-speaking people then included within the province of Bengal a separate administration. Those people had hitherto been unevenly yoked with the Bengalis and had never, therefore, a fair opportunity for development. The result was the creation of provinces of Bihar and Orissa. Lionel Curtis, the father of Dyarchy in India while writing about the principle of redistribution of the provinces existing then stated that unity of language, race and religion were also important factors, and language was the most important of them all.

The prolonged fighting of the Indians in the political field has given sweet results. Indians were able to achieve two vital goals like freedom to India and unification of the states on linguistic basis in the post Independence period. Inspite of the difference arisen among the national and regional leaders we were able to achieve such goals and it was because of compromised efforts of the leaders.

**INDIA BEFORE INDEPENDENCE:**

Britishers had such rational basis for formation of provinces. The country was divided on military and political base and not on the geographical, linguistic or communal base and not they divided the boundaries as and when they went conquering the Indian states.

"Most of the times Britishers formed the provinces on the military and strategic point of view which was unnatural and even in convenient."
To the residents this can be found as agreed by the Britishers themselves in the Montford reforms. India’s map today is decided on military and strategic bases and not on any such cultured communal linguistic base or on the demands and needs of the people.7

British had conquered 3/5 of the total land of India and that was called British India. The remaining 2/5 were called princely states. Most of the princely states were small and were depended on Britishers for their security. Few big princely states administering on their own, but with agreement made between themselves and the British crown. But in fact they had no sovereignty. Karnataka did not lag behind to demand the unification of Kannada speaking people and areas which were unevenly distributed many men and institution made a lot of efforts in this direction in fact the movement for the unification of Kannada speaking areas in to a province gave a substantial stimulus to the National Movement. There were certain definite reasons in Karnataka that promoted the movement for unification. Firstly, the Kannada region had been hopelessly mutilated.

Karnataka, its men and women, played a notable part in the Freedom Movement of India. In the same way they have made historic struggle for Karnataka unification also. During the period of freedom struggle Karnataka had been mainly distributed among five

administrations apart from fourteen other smaller princely states, and units.

The five administrations were:

1. The Bombay Presidency.
2. The Madras Presidency.
3. The Mysore State.
4. The Nizam State and
5. The Coorg. [Now Knew as Kodagu].

The fourteen Princely States were:

1. Kolhapur.
2. Sangli.
3. Miraj (Senior).
4. Miraj (Junior).
5. Kurandawad (Senior).
6. Kurandawad (Junior).
7. Jamakhandi.
8. Ramdurg.
10. Akkalkot.
11. Jat.
12. Oudh.
Karnataka’s Areas were divided and distributed among five provinces as:

1. Gulbarga, Raichur and Bidar districts had been included in the Hyderabad State;
2. The South Kanara (Dakshina Kannada) and Bellary were hinged to the earstwhile Madras Presidency;
3. Dharwad, Belgaum, North Kanara and Bijapur had been included in the earstwhile Bombay presidency;
4. Many other Kannada speaking areas were in the Mysore state and
5. Coorg though contiguous with Mysore was entirely cut off from other parts of Karnataka so far as political activity was concerned. Coorg was directly administered by the center.

Except Bombay, Madras and Coorg regions, the other sixteen regions were under rule of princes. Out of these sixteen princes, fourteen were the petty Maratha princes. Most of the Kannada areas came under the rule of the Maratha princes. Naturally, Marathi became, not only an administrative language, but also medium of education. In these princely states naturally there were no Kannada primary schools. Therefore, the first and the foremost task of Kannadagias was recognize their own language Kannada, the mother language, as their own sole language which unites
the people and develops solidly, socially, economically, culturally and politically.

The vital reason for the unification is language. The need for unification of the same linguistic people helps in developing their personality. As language is the media of expression of thoughts by means of speech. Since man is a rational animal he has got thinking ability also. Hence speaking is essential for the expression of his thoughts. Man is also a social animal. As Aristotle says, "A man living out of the state is either a beast or God". In the same way none can live out of society. His social instincts made him maintain many social relations. Social interaction compelled him to discover language. Hence man learnt the language of his group to transmit his thought and experiences to his fellow beings and to participate in its culture also. Language grew, with the growth of humanity.

"Language means a systematic arrangement of sounds in grammatically significant sequence and reference towards special vocabularies, turns of phase and the like."8 Such a language is the expression of human being in words written or spoken. It is universal medium of expression of human beings. Kannada language, like other Indian languages, has a history of three thousand years. Kannada is one among of five Dravidian languages like, Telugu, Tamil, Tulu and Malayalam.

Historically language had been a potent ally of nationalism. The leaders of Indian national movement recognized the significance of the native language for the growth of nationalism itself under Gandhiji's influence, at its Nagpur session in 1920 the Indian National Congress gave formal recognition to the important states of the several languages in the country. As a result the Congress recognized itself into provincial committeeman linguistic lines, disregarding the existing Provinces drawn by the British. Gandhiji up held the claims of Indian languages. No doubt the primary objective of the national leaders was that the local and rational enthusiasm thus released should help the national movement.

The formation of provinces on linguistic basis can be traced back to the end of 19th century. The credit of starting this movement first goes to the people of Bengal. In 1874 when Silet was separated and transferred to the jurisdiction of Assam Chief Commissioner, the Bengal people resisted it. But that was really organised by the Oriya people first in 1876 Baikuthanath De, Raja of Balsore and Bichitrananda Patnaik made an appeal to unite the dispersed Oriya speaking areas and people. Under the leadership of Mahesh Narayan Biharis started a movement for Bihar unification with grounds that the Hindi sparkling people in Orissa, Bengal and Bihar are very different and they cannot adjust with others. Hence unification of Bihar is necessary. In 1902, Orissa people appealed to the then Governor General Lord Curzon to unite Orissa. To make the movement intense, the Utkal union conference was started.
The vital factor, which awakened the people of whole country, was the partition of Bengal. In 1905 when Lord Curzon made a Policy of division of Bengal that caused more antagonistic feelings in the minds of Indians. This incident aroused the people throughout India which even benefited the National movement. The British had the intention of dividing the revolutionary group of Bengal as also at encouraging Muslims by permitting their own separate province of majority Muslims. Through this they wanted to divide the people in India so that they should not revolt against the imperial government. The opposition for partition succeeded in withdrawal of the policy in 1912. The Hardinge Dispatch in 1911 regarding the partition says- 'infact we wished to form a separate province for majority Muslims because they were oppressed and suffered a lot among the Bengalis since many years.' The Hardinge dispatch agreed for the formation of Bihar and Orissa provinces. But the dispatch did not hold the same attitude towards other parts of India. This increased the intensity of the movement for the formation of linguistic regions.

In the year 1898 talking to the Royal Commission Lokamanya Tilak said that 'the states should be reorganized on linguistic base and also the union of states should be formed'.

"Father of Dyarchy in India, Sir Lionel Curtis had clearly expressed his opinion about the existing provinces in India. He says that probably they are the formation of the unitary system of Government existing in England."
This is nothing but dictatorial. Further he says that language creed and community are the important factors. Among these, again language is the vital factor on which the states, like Sindh, Karnataka and many other provinces are to be considered. United States of India within the British common wealth is to be formed to rectify the injustice done to the Sindhi, Kannada and Oriya speaking people."

The Montford reforms also had expressed the idea of federal government to India. The states should have their own power to administer in the state's jurisdiction in view of fulfilling their interests. The Montford reforms recommended to from the states on the advice of the provincial governments.

The Simon Commission, which came to India in 1927, had recommended forming a 'committee on border issues' and specially supported by the Sindh and Orissa provinces' demands. Finally, in 1936 Sindh and Orissa became the new provinces. And the Nehru Committee consisting of 9 elected members by the All-Party Conference under the chairmanship of J.Nehru, submitted its report recommending the basis for division of the century. The Nehru committee recommendation can be summed up as- the vital basis for the formation of states are first one is language and another one which cannot be neglected is the interest of the people. Latter the administrative convenience also can be considered which includes the geographical conditions, natural resources etc.

9. Ibid., P.552, 553.
"Even before independence thus was the consciousness of linguistic unification among the Indians. They opposed Britishers when they tried to deviate people by dividing them linguistically. Much intensity of this awakening was found in places of North Karnataka, which was under the Bombay province. Due to the efforts made by the earnest personalities, like deputy Chennabasappa, Sir Walter Eliot, Russell and many others the Kannada language was safeguarded and the new Kannada schools were started."¹⁰

Thus the main cause for the unification movement generally in India was the Britishers' policy of divide and rule. That disturbed the peace of British India, first in Bengal. However, they were successful to get corrected the mistake done by the imperial government. But the movement gave greater inspiration to the other parts of the country where the people were fed up of the same policy. The hopelessly divided parts of the province were suffering from many problems to lead a normal life. For example, in Bombay Karnataka in the places like Belgaum, Dharwad, Karwar and Bijapur, the mother tongue was Kannada. But the Bombay government's official language was Marathi. How could it be convenient for the Kannada people? Hence the Bengal partition was a great blunder by the British, which awakened and aroused the whole nation to demand the unification of such places in which linguistic and cultural similarities are found.

¹⁰ Gopalrao., H.S., (Ed.), Karnataka Ekekarana Ithihasa (KAN), Navakarnataka publications, Bangalore, 1996, P.64.
THE LINGUISTIC MOVEMENT IN KARNATAKA:

It was no chance occurrence that the Kannadigas were among the earliest to start a movement for freedom, and contributed considerably to the strength of the latter. The linguistic movement in Karnataka was result of certain developments that took place there. The great improvement in communication and the spread of western education as elsewhere in India, created circumstances conducive to a sense of oneness among the Kannada people. The glorious heritage of Karnataka came to be rediscovered as a result of the pioneering work of western scholars like, Fleet, Rice, Kittel and others. Their work was followed by native scholars like, Rao Bahadur Narsimhachar and many others whose scholarly works awakened the Kannadigas to their misfortunes. Besides, cultured institutions played a significant role in the great revival of interest in the Kannada language and culture. Among the earliest 1880's to take up the cause of Kannada in Bombay Karnataka was Deputy Chennabasappa who fought for the introduction of Kannada in the school in that area. The Dharwad Training College for men played an important role in the struggle for Kannada in this area. Among those special mention may be made of two such institution viz., the Karnataka Vidyavardhaka Sangha founded in Dharwad in 1890 and the Karnataka Sahitya Parishath founded in Bangalore in 1915. The University of Mysore established in 1916 gave an additional strength in this movement. The Karnataka Sahitya Parishath popularised the cause of Kannada particularly through its journal, ‘Kannada Nudi’ and invariably at every annual conference it passed a resolution demanding the
formation of Karnataka province. The Karnataka Sabha started in Dharwad in 1916 also played a significant role in bringing about a steady growth of the Karnataka consciousness and sentiment in the minds of Kannada speaking people. In 1920 the Sabha leaders organized at Dharwad the first Karnataka political conference, under the presidency of V.P. Madhavrao, former Diwan of Mysore, which was a great success, as it was attended by hundreds of delegates from all parts of Karnataka. The conference demanded with one voice the formation of a separate Karnataka province and called upon Kannadigas to attend in strength the Nagpur session of the Indian Congress, with a view to securing for Karnataka a separate province in the Congress administration. Nearly 800 delegates from Karnataka attended the Nagpur Congress Session in 1920. The demand received due consideration and under the guidance of Gandhiji, the Congress accepted the principle of linguistic provinces and divided the country into 21 linguistic Congress provinces. Since then the Karnataka Congress Committee came into existence. This was indeed a landmark in the agitation for the unification of Karnataka.

Thus the linguistic principle provided the sentiment that nourished the grass roots of the Congress organization. This event provided many opportunities to the people, living under separate political authorities, to come together and discuss matters of common interest. Numerous conferences of an All-Karnataka character, interested in Khadi, Ayurveda, History, Industry, Physical culture, Journalism etc., were held annually after the emergence of the Karnataka Provincial Congress Committee, and they bore testimony to the need felt for a united Karnataka.
By 1920 Hosamani Siddappa had already made sustained attempts for Kannada and Kannadigas. He had acted as chairman of in the District School Board and also of the Local Board. Siddappa used Kannada in administration. According to Hosamani Siddappa, linguistic unity is not only for Kannadigas but also for the others who are divided hopelessly. So every Indian should be linguistically united and educated through his mother tongue. "He was of the opinion that – both land and language are essentials for man. And hence again common land and common language is more necessary to lead a group life so that man can develop himself in all aspects. So people who speak common language should be brought together to form their own state in which their people, their language, their government will be found. Hence it is quite natural that every Indian language desires to have its own government, to understand their feelings." 11

The movements for the revival of Indian language and culture, which characterized our nation movements, remind the Indians of their glorious tradition of their mother language. Especially the condition of North-Karnataka was most worst than any other place. There the medium of education was Marathi and also in fourteen out of nineteen princely states

Marathi itself was the administrative language. Hence we can't even imagine, how the intellectual development of Kannadigas suffered and besides they were denied the basic facility of Kannada education. In such miserable condition itself Hosamani Siddappa got himself educated up to L.L.B, and also he made unweary efforts in providing and creating such atmosphere for education in Kannada, especially for Haveri people. Even to day the Municipal school building and its revival in those days are the evidences of his love for Kannada and the Kannada People. He wanted to awaken the mass through education to get ready for both India's freedom and Karnataka's unification. In the words of Valasangad Panchakshari, Hosamani Siddappa was a tremendous nation lover and also at the same time he was the lover of Kannada language and people. His service for Karnataka unification can be unparalleled and unquestionable. When there were two options infront of him, while he was the Haveri Municipality President, to spend the money for providing water or school, amidst of lot of opposition, he built a beautiful and well-equipped school for Kannadigas who were not having a school nearby. He appointed the needy educated teacher whose service is even to day admired. He said that if we don't have water today we try to get it at any cost. But if we don't have education facilities we give up the idea of getting education. As long as we don't get education, we won't become able to come out of the British clutches. We need awaking among our people. If the school building is built here in Haveri most of our children get education. Naturally love towards nation, state, language and culture will arise. Thus was the opinion of siddappa Hence he built a very big well-equipped building with vast playground for the school in the area of 24 acres. "As a result of Siddappa's efforts even
the poor people who were not able to send their children to school by moving to far away places, started educating their children. Thus Siddappa's service to Kannadigas started from his home place Haveri.¹²

Hosamani Siddappa was involved in both struggles, struggle for India's freedom, and the struggle for unification of Karnataka. Both the struggles he considered important. The achievement of Karnataka unification was the objective of his life. It always drew his first attention. The attachment to and attainment of Karnataka, was not a matter of sentimental or a political dream of Hosamani Siddappa. It was a practical proposition for him. Both the practicability and need had been emphatically justified by him in his struggle for Unification of Karnataka. He was born for, lived for and died for Kannada. He was like Bhishma who retained his breath until the achievement of his goal.

Kannadigas were losing ground everywhere, because of suppression and oppressive administration of the British government and of priencely governments. Though Karnataka had a place in the history of India, by its glorious kings and emperors and by its culture, art, architecture and music etc, it had become difficult for Kannadigas to find a distinct place for Karnataka on the Indian map. The absence of Karnataka from Indian map and the disintegration of Kannadigas were both heart rending facts. Hence the move for the united Karnataka was as urgent as the move for

independence for India.

Kannadigas got a separate provincial organization in Congress as for their united work, at Nagpur Congress Session in 1920 wherein Gandhiji agreed for unification of states on linguistic base. Karnataka Provincial Committee came into existence in 1921, and all the Kannada speaking areas including Mysore, came under this organization. The political conference held in Dharwad in 1921 was the first of its kind in the history of unification of Karnataka. This conference held in Dharwad demanded that all Kannada speaking areas should be united under one administrative unit. This conference also declared that one and the only aim of Kannadigas is united Karnataka and this had been supported both by Congressmen and non-Congressmen.

In 1924 at the time of the Belgaum Congress session, Karnataka Ekikarana Sangha came into existence under the presidency of Diwan Bahadur Kambli. With the success of Belgaum Congress session and by the grace of its president Mahatma Gandhi, the spirit of Ekeekarana developed in Kannadigas. As a support to this all India Congress committee at its session at Bombay in 1927 passed a resolution urging on the British government for redistribution of provinces on linguistic basis. Then only the K.P.C.C. came forward to undertake the leadership of the Karnataka unification movement.

Karnataka Sabha was made broad based by being named Karnataka Unification Sangha by the concerted efforts of Kadapa Raghavendra Rao,
S.B. Joshi and Mangalaveda Srinivasa Rao. Later on R.R. Diwakar with the help of this body, included this issue in the program of the provincial Congress committee. The Karnataka Unification Sangha issued a questionnaire on the object to 200 prominent persons of Karnataka, and statements were given by thirty-four leaders of Karnataka supporting unification. In 1927 the silver Jubilee of the Maharaja of Mysore was celebrated throughout Karnataka as part of the Unification movement. In 1928, the Nehru committee on the Indian constitution supported the linguistic provinces and recommended the formation of Karnataka. The Karnataka merchant association also gave support to it. In 1930 Mangalaveda and Kamalapur sought permission to petition the Viceroy on the issue. Also Jangina Murugayya of Bagalkot, served the cause through the Karnataka chamber of commerce.

In the year 1934, Hosamani Siddappa contested to the central Assembly from six districts of Bombay province and was elected also with great majority. He was then the Karnataka Pradesh Congress committee president. "He raised the issue of Karnataka unification on linguistic base on the floor of the central Assembly at Delhi. Thus, from 1935 sustained attempts were made to have the issue raised at the legislature in Center by Hosamani Siddappa and at the provinces of Bombay and Madras also by many others. U.RamaRao, Bellappa, V.N.Jog, S.T.Kambli, Jinaraja Hegade, Andanappa Doddameti and Hosamani Siddappa were prominent
"Earlier in 1930 itself most of the Purasabhas of major cities sent resolutions to Government demanding Karnataka unification. Cities like Dharwad, Karwar, Belgaum, Bijapur Districts Local Boards and Purasabhas of Bijapur, Haveri, Haliyal, Bagalkot, Kumta also urged the government through their resolutions."\(^\text{14}\) That time Hosamani Siddappa was the Haveri Purasabha President. He got the resolution passed in the Haveri Purasabha and urged the government to unify Karnataka on the linguistic basis.

Sir Siddappa Kambli, another leader from Karnataka, also made lots of efforts in this direction. When he was minister in the Bombay government he raised the issue on the floor of state legislature. He had thought of raising the issue before the Simon commission also but due to its boycott he could not do so.

It may be noted here that the sixth centenary of the Vijayanagar Empire in 1936 at Hampi, prominent men of letters who contributed to the movement were P.G.Halakatti, Alur VenkataRao, S.S.Basavanal,

Special mention must be made of Huilgol Narayana Rao and K.V. Puttappa. The former provided the most popular song of Kannada people ‘Udaya-vagali Namma Cheluva Kannada Nadu’ (Rise beautiful Kannada land). This song proved to be a clarion call to the people of Karnataka in their struggle for unification. K.V. Puttappa inspired the Kannadigas through many of his poems like, ‘Ni Mettuva Nela Ade Karnataka’, ‘Jaya He Karnataka Mate,’ ‘Karnataka Matru Diksha’ etc. Among the prominent journals which served the cause were Vaobhushana, Nava Karnataka and Karnataka Vaibhava of Bijapur, Taruna Karnataka of Bailahongal, Jaya Karnataka of Dharwad, Swatantra Karnataka of Bangalore, Nava Sandesa of Bellary, Vishwa Karnataka of Bangalore Samyakta Karnataka of Belgaum and later Hubli, Karmavira of Dharwad, Prabhudha Karnataka of Mysore, Sahitya Parishat Patrike, Kannada Nudi and Kanthirava of Manglore, Vishala Karnataka Patrike, Navayuga and Prapancha of Hubli. Certain important literary works gave significant support to the movement. Mention must be made of Karnataka Gata Vaibhava by Alur Venkata Rao, Handbook of Karnataka edited by D.K. Bharadwaja, Karnataka Viral Kshatriyaru by S.B. Joshi and Nagarika by M.R. Shrinivas Murthy.

When the constitution was implemented the Karnataka areas were distributed in part A states (former provinces of Bombay and Madras) part
B states (former Indian states), and part C states of Coorg (Kodagu). The transfer of power that took place on August 15, 1947 showed no indication of the provinces being formed. The 11th All Karnataka Unification conference held by more than 500 (five hundred) delegates from different parts of Karnataka expressed its disappointment and resentment at the postponement of the formation of Karnataka even after achievement of independence.

The Dhar Commission appointed in 1948 by the constituent assembly to report on the merits of the formation Karnataka, Andhra and Kerala gave its decision against the formation of linguistic provinces. Hosamani Siddappa expressed his opinion about this report of Dhar commission, as its findings were not only retrograde and reactionary but also definitely ultravire.

Mean while the three men committee consisting of Jawaharalal Nehru, Sardar Vallab Bhai Patel and Pattabhi Sitaramayya conceded the formation of Andhra but rejected the claims other linguistic areas. However, it was not opposed to the linguistic principle. The popular sentiment was overwhelmingly in favour of it. In fact after Potti Sriramulu's death in Andhra Pradesh for the formation of Andhra Pradesh, Jawaharlal Nehru announced on December 19, 1952 in parliament the decision of the Government to establish the Andhra state. Accordingly, Justice K.N.Wanchoo committee was appointed to consider and report on the financial and other implications of the decision and the ways of implementing it. The announcement raised new hopes among Kannadigas.
But the Congress session held at Nanal Nagar of Hyderabad in January 1953 adopted a resolution that apart from Andhra no other linguistic state be formed for the time being.

Kengal Hanumanthayya, the then Chief Minister of the Mysore State, besides advocating the cause of the linguistic state urged the redistribution of the states in sizeable administrative units of culturally and linguistically homogenous, financially viable and geographically contiguous regions. Further he stated that Karnataka could be formed by the inclusion in the Mysore state all the adjoining Kannada areas of Bombay, Madras and Kodagu. The unambiguous statement dispelled the impression in certain section that Mysore was not in favour of the unification of Karnataka.

While the Nanal Nagar (Hyderabad) Congress session was in progress Shankaragouda of Adargunchi near Hubli, started his fast unto death demanding unification of Karnataka. In addition to the Nanal Nagar resolution, fasting by Shankaragouda at Adargunchi aroused the people. The widespread resentment regarding the Congress attitude made the people of Karnataka; specially of the North Karnataka feel much disgusted. By this time a special general body meeting of the K.P.C.C was held at Hubli in April 1953. The crowd entered the town hall demanding resignation of the office bearers. Lathi Charge and firing followed. The meeting was adjourned and the next day a resolution was passed that if Karnataka was not formed before the close of 1954 and if the Government of India did not make a clear and unambiguous statement in this behalf by the end of October 1953 the member of the K.P.C.C would, as a first step relinquish
the office of the K. P.C.C. and Karnataka members of the legislatures of states and parliament would also resign their seats.

SIDDAPPA’S LETTER IN HIS BLOOD

Shankaragouda Patil of Adargunchi was at his fast unto death. He had no belief in the K.P.C.C’s role regarding Karnataka unification. Hence he did not stop fasting even at the request of office bearers in the government. Shankaragouda of Adaragunchi himself recalls the days “I had no belief in the K.P.C.C. that it would achieve unification of Karnataka. Hence I started fasting. I did not listen to the words of any body. My motto was to sacrifice my life, like Potti Sri Ramulu, for the unification of Karnataka. But the great elderly enthusiastic leaders of Karnataka, - Hosamani Siddappa and the wonderful woman Jayadevi Tai Ligade wrote letters in their blood requesting him to stop the fast and they had also assured to achieve Karnataka unification then only I stopped the fasting.”

Kannada and Karnataka were the life-breath of Hosamani Siddappa. After independence, wherever he went he spoke in the interest of Kannadigas and Karnataka. Because of his dedicated work all the parties other the Congress turned towards him and backed his lead. He moved like a whirlwind all over Karnataka for the unification of Karnataka. He tried to

15. Interviewed, Patil, Shankaragoudru, at Adargunchi near Hubli, on 10-05-1995
convince the people about the importance of having united Karnataka and
was trying to remove the misunderstandings in the people. Wherever the
interest of Kannadigas was found affected, he was present there. He
sympathized with them and encouraged them to fight unitedly for a united
Karnataka.

Hosamani Siddappa was first a Kannadiga and then a Congress
party man. His love towards Kannadigas and Karnataka did not minimize
his national zeal. He deserved to be, and was a national leader. He openly
told the Congressmen in Karnataka that they were first Kannadigas and
then Congressmen, and that they should convince the same to here
A.P.C.C. He told the legislators of provinces and the central legislators, to
be servants of the people, and it was their bounden duty to fulfill the desires
of the people.

Hosamani Siddappa took up the question of the unification of
Karnataka, as a question of his life and death. He was more practical with
his ideas.

In March 1953 in the parliament of India a resolution for forming
a separate Andhra state was taken up for discussion. Ultimately,
Kannadigas came to know that only Andhra State will be formed and the
unification of Karnataka will remain a dream only. So Kannadigas decided
to struggle with renewed force for unification of Karnataka. By now they
had lost faith in the Congress party. Many Congressmen in Karnataka and
even close associates of Nijalingappa began to shun the Congress party.
As a result of this, in the by election of Hubli the Congress candidate was defeated. Many former Congressmen formed their own organization for the unification movement. Even some of the Congressmen revolted openly against the Congress party.

**AN ARDENT WORKER OF THE KARNATAKA:**


A fast unto death started by Adargunchi Shankaragouda raised a whirlwind throughout Karnataka. “Thousands of ryots who came with hundreds of bullock-carts bedecked with flags invaded the town hall in

Hubli, the venue of the Congress meeting and shouted for resignation on April 1953. They shouted, 'no more resolution', the K.P.C.C. car was burnt and there was pelting of stones. Leaders of the Congress were in trouble. The police had to intervene and disperse the gathering by lathi charges and resorting to firing. The meeting was adjourned."\(^\text{17}\)

At the next day meeting the K.P.C.C passed a resolution that if the Karnataka is not formed before the close of 1954, the members of the K.P.C.C. would resign. Members from Karnataka to the state legislatures and the parliament would resign. But neither the Congress High-Command nor the Central Government reacted to this resolution for quite a long time. Nehru, had promised at that time to form united Karnataka. But later on he said, "the question of Karnataka is by itself not a simpler problem than many but is in principle require some considerable time."\(^\text{18}\)

When the Karnataka Congress party's efforts for unification of Karnataka were futile. Hosamani Siddappa said, 'If we keep mum even after all this we will be great fools. Our dreams to bring together kannadigas and uniting Kannada areas remains unfulfilled.' K.R. Karant, Jinaraj Hegade and Alavandi Shivamurthi Swamiji, and Hosamani Siddappa started the movement through 'Akhanda Karnataka Rajya

Nirmana Parishath.’ The organization observed September first week of 1953 as ‘Karnatakavara’ (a week of Karnataka). It also called upon the students, merchants, and citizens to observe Hartal and to make every kind of sacrifice to achieve unification of Karnataka.

“On 1-9-1953 Akhanda Karnataka Rajya Nirmana Parishant met. Hosamani Siddappa who presided over the meeting decided to resist the Bombay government on 26-9-1953 which was for arresting the AKARANI leaders.”

Hosamani Siddappa thought Mysore State should play a better role for Unification of Karnataka. Hence along with other leaders like Masthi Venkatesh Ayyangar, K.R.Karanth, M.N.Byadgi, K.P.Nelavgi, Hosamani Siddappa met Kengal Hanumanthaiah, the then chief minister of Karnataka on 30-4-1953. They urged the Chief Minister to compel the center to fulfil the assurance made by J.Nehru in Belgaum on 28-4-1953. That time Hosamani Siddappa successfully convinced the Chief Minister to take immediate action. Hanumanthaiah could realise the seriousness of the problem.

Hosamani Siddappa supported the Karnataka Ekeekarana Party leaders in the by elections to the Bombay legislature for the post vacated

by the death of K.P. Dundur. The Congress candidate M.R.Patil was defeated. This victory of ‘Karnataka Ekeekarna Party’ candidate mirrored the support and zeal of the people for Unification of Karnataka.

Akhanda Karnataka Rajya Nirmana Parishath continued its efforts for the unification of Karnataka. As per its own by-laws, its name was ‘Akhanda Karnataka Rajya Nirmala Parishath.’ The ultimate goal of the Parishath was to achieve the Karnataka unification within the India union.

Girish Ashram of Murgod Mahadev in Hubli was the head quarter of the ‘Akhanda Karnataka Rajya Nirmana Parishath.’ It was a non-partisan organisation. K.R.Karant, Alavandi Shivamurthi Swamiji, B.V.Kakkillaya, Hosamani Siddappa, Chinmayaswami Onkarmath, Shanthinath Ingale, Itagi Vedamurthi, Tallur Rayangouda, Chennappa wali, B.N.Munavalli, A.J.Mudhol, Mahadevappa Pattan, S.Gopalagouda and others were the leaders in ‘Akhanda Karnataka Rajya Nirmana Parishath’. Jayadevi Tai Ligade, Ko. Chanabasappa, Basavaraj Kattimani and others were very active with the organization.

The second conference of ‘Akhanda Karnataka Rajya Nirmana Parishat’ was held in Hampi on 3-12-1953. Damodor Menon inaugurated and K.R.Karant presided over the conference in Davanagere. Alavandi Shivamurthi Swamiji was elected unanimously as its president. A.M.Rajashekaraiyah worked as Swamiji’s P.A. Hosamani Siddappa remained in the working committee of the ‘Akhanda Karnataka Rajya Nirmana Parishath’. A.M.Rajashekaraiyah says, - “Hosamani Siddappa
was a tremendous worker as I know him personally. He lived for the sake of the nation and Kannada Nadu. He was a man of principles. Because of his straightforward nature he was oppressed after the freedom by the vested interests in the Congress Party. Otherwise, his unweary service for the freedom to India and unification of Karnataka can not be paralleled. He was an active leader in Akhanda Karnataka Rajya Nirmana Parishath.”

PRESIDED OVER THE P.S.P.CONFERENCE:

Other than the Congress party, there was a demand was for the Praja Socialist Party in Karnataka. The party held its conference in Kasaragouda on 15\textsuperscript{th} and 16\textsuperscript{th} of 1953. Hosamani Siddappa presided over the conference. The subjects discussed at the conference were related to the politics of that time, the unification Karnataka, Ryots’ problems. The prominent leaders of other parties, like K.R.Karant, Shivaram Karanth were present, and others expressed their views. The Praja Socialist Party secretary Ashok Mehta said that the states reorganization on linguistic base was to be achieved soon and also the problems relating to the border differences were to be solved by the commission. Hosamani Siddappa in his presidential address said, - “In the Nanal (Hyderabad) conference of ‘All India Congress’, Kengal Hanumanthiah has expressed clearly that Mysore is ready for the Karnataka Unification. Then there is no sense in the

stubborn attitude of the center. The center was avoiding the Karnataka Unification by saying that until Mysore agreed for it the Unification was not possible. Now it is time for the Unification because Mysore has agreed. He also condemned the ideas of forming two Karnatakas, expressed by a few leaders of Mysore. He regretted the demand of dividing again Kannada people into two states. He opined that along with Mysore, Madakshira, Nilgiri districts, Bellary, South Canara Selam and some talukas of Koambatore district, Kodagu and parts of Bombay Karnataka, Hyderabad Karnataka all together should be made only one Karnataka.\(^{21}\)

Later the 'Praja Socialist Party' merged with the 'Akhanda Karnataka Rajya Nirmana Parishat', says N.K.Upadyaya. According to him, "the real establishers of the 'Akhanda Karnataka Rajya Nirmana Parishat' were Hosamani Siddappa and Murugod Mahadevappa. Later, Alavandi Shivamurthi Swamiji, Channappa Wali and many others came forward. First we met in the Girish Ashram, Hubli, B.V.Kakkilla, N.K.Upadyaya, Hosamani Siddappa, Murugoda Mahadevappa and others were present. We decided for the formation of an organization to fight for the unification of Karnataka. Then 'Akhanda Karnataka Rajya Nirmana Parishat' came in to existence. "The communists and the 'Praja socialist Party' also joined their hands with 'Akhanda Karnataka Rajya Nirmana Parishat.' Hosamani Siddappa, Shanthinath Ingale, Itagi Vedamurthi, Chennappa Wali and

Thus Hosamani Siddappa did not rest until the goal of Karnataka unification was achieved. The AKARANI was dissolved after its purpose was fulfilled for which it was organized. In the words of Panchakhari Valasangad, "the Karnataka unification had lost its intensity for some time after independence because people had faith in the Congress. But when the All India Congress, Nehru's attitude as well as the Dhar Commission did not act favorably people lost their faith in the Congress. The Congress leaders in Karnataka could not do anything. Nijalingappa's efforts were also futile. But still the Congress did not stop its efforts. Meanwhile Hosamani Siddappa, an unbelievable intrepid man came forward with great zeal to revive the movement. He was 70 years old but was as enthusiastic as a youth. He had the magic force in his fiery speeches. Always he stood for justice and righteousness. He openly condemned the Congress attitude and called upon the people, the student, merchant, common citizens to join their hands irrespective of caste, religion, party and politics, to demand the Unification of Karnataka."23

**BELLARY PROBLEM**

Bellary was a multi lingual place. Kannada speaking people were in majority. Though the others were immigrants from other parts of the South

22. Ibid., P.344,346.
23.Interviewed, Valasangad., Panchaskhari, Haveri, on
India, Andhra Pradesh was demanding Bellary for its jurisdiction the Bellary problem was concerned not just with borders but also with Tungabhadra barrage. To solve this problem the president of India appointed Mishra Commission on 21-4-1953. Mishra was the then Chief judge of Hyderabad. The Mishra commission started functioning from 23-4-1953. The time limit given for submission of its report was 15.5.1953.

Justice L.S.Mishra opened an office at Bellary on 27-4-1953 and started enquiries. Many people met the Commission and submitted their appeals. On behalf of the Karnataka Pradesh Congress Committee, S.Nijalingappa also submitted the appeal, and in the same way the Mysore Government special officer Sheshagiri Rao also submitted his appeal, demanding Bellary to be included in Karnataka. This time Hosamani Siddappa also prepared his appeal and collected the signatures. He submitted the same to the Mishra Commission. He tried to convince the Commission that Bellary was a part and parcel of Karnataka. The historical facts also said the same. Hence Bellary should be included in the Karnataka.

"Retired director of the Kannada Research Institute, Dharwad, sri R.S. Panchamukhi was most successful in convincing the Commission regarding the cultural heritage of Bellary, which was connected with Karnataka since Vijayanagar Empire. He gave evidences of collected works and pictures in support of his ideas."24

Along with all these Mishra referred to the census of 1951 in Bellary. The details of the census were –

<table>
<thead>
<tr>
<th>Area</th>
<th>Total Population</th>
<th>Kannada</th>
<th>Telugu</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Bellary Taluk</td>
<td>1,84,733</td>
<td>91,169</td>
<td>51,641</td>
<td>49,923</td>
</tr>
<tr>
<td>Villages in Bellary Dist.</td>
<td>1,14,270</td>
<td>73,836</td>
<td>28,608</td>
<td>11,826</td>
</tr>
<tr>
<td>Bellary Town</td>
<td>70,463</td>
<td>17,333</td>
<td>23,033</td>
<td>30,097</td>
</tr>
</tbody>
</table>

Maximum number of appeals made by Kannadigas, with the evidences of the Bellary census of the year 1951, supported the Kannada people. Hence justice Mishra was to prepare the report favorable to Kannada people. Kannadigas were 52.52% in Bellary whereas Telugu were found 25.29% and the others were 22.19%. Justice Mishra found that from 1891 to 1951 Kannadigas was more than half of the Bellary population. Justice Mishra submitted his report saying- keeping in mind the historical, cultural, administrative factors and also the economic development, it is clear that Bellary should be added to Mysore. The report was submitted to the central government on 18-5-1953 and the central cabinet accepted that on 20-5-1953. ‘Justice wins, injustice defeats.’ Kannadigas won and got Bellary. When the central Government published its states Reorganisation Report on 16th March 1956, it included Bellary in Karnataka.
No doubt, it was the happiest movement for the Kannadigas to celebrate the Bellary success. Mishra Commission submitted its report recommending the inclusion of Bellary in Karnataka. But on the linguistic basis Karnataka was not yet formed as a separate state. The Mysore government was not ready to accept Bellary, and also to join with Madras Karnataka. Here the efforts of the 'Bellary Karnataka Kriya Samithi' were tremendous. Hosamani Siddappa was the elderly guide for the Samithi. Infact Kengal Hanumathaih was favorable for both inclusion of Bellary with Mysore and Unification of Karnataka. But few old Mysore legislators were not interested. Then the 'Kriya Samithi' met the then Chief Minister Kengal Hanumanthaih. The Samithi was consisting of 15 members under the Chairmanship of Gadi Linganagoudru. They convinced most of the old Mysore legislators and got the things done. At last Mysore government passed a resolution and accepted Bellary as part of Mysore. Thus the question of Bellary problem was completely solved.

HANUMANTHAIH MET SIDDAPPA:

The Chief Minister of Mysore state toured throughout North Karnataka and convinced the people that Mysore is favorable for the Karnataka unification. Hanumanthaiah condemned the pro-Andhra legislators in Mysore. He spoke to the press correspondents in Hubli and he went to Haveri to meet Hosmani Siddappa. The elder, enthusiastic and honest leader in north Karnataka was Hosamani Siddappa. Hanumanthaiah directly came to Hosamani Siddappa's home to discuss
the unification of Karnataka. Siddappa advised Hanumantaiah to convince both the old Mysore legislators and also the people of other parts of Karnataka. Valasangad Panchakshari recalls the meeting of these two stalwarts. "Hanumanthaiah had great honour and respect for Hosamani Siddappa’s brain and his command over the minds of North Karnataka people. Siddappa advised him to name the state as Mysore State for the time being. That may please them. And get the consent for the unification of Karnataka."25

LEADER IN THE PAKSHETARA KARNATAKA EKEEKARANA PARISHATH

When the people in Karnataka had lost their hopes with the K.P.C.C, Hosamani Siddappa came forward to from a different organization. He called the first conference of the ‘Pakshetara Karnataka Ekeekarana Parishath’ in Haveri on 25th May 1955. It was held for two days in which many parties including the Congressmen took part. Such parties were-'The Peoples Party' of Bijapur, Bellary district 'Justice Party,' the ‘Samajavadi Paksha’, the ‘Forward Block’, the ‘Karnataka Mahamandala’ of Dharwad and Bombay, the ‘Akhila Karnataka Ekeekarana Sangha,’ the ‘Karnataka Ekeekarana Sangha’ of Banglore, Manglore districts, the ‘Zilla Anjuman Islam Sangha’ Dharawad, ‘Hindi

Prachar Sabha' and so on. The Parishat passed the following resolutions.

1. The borders' settlement committee is to be appointed by the central government by making necessary amendments to the constitution. And the Karnataka, consisting of Bombay, Madras, Hyderabad Kannada areas, Mysore and Kodagu states, is to be formed very soon.

2. If this demand is not fulfilled soon, the support in the coming elections will be only to the candidates who are eager to form united Karnataka.

3. The representatives from Karnataka who are in political positions have to resign.

4. The Parishath opposes the inclusion of Northern Belgaum in the Satara district for election purpose; in the same way Parishath will not agree with Bombay government's resolution to consider Karwar, Haliyal and Supa Taluks as Marathi -Kannada areas.

A sub committee was organised to implement these conditions of resolution. The committee consisted of Hosamani Siddappa, Y.Yemmiganur, Gadi Linganagoudru, and Sugandhi Murigeppa. Thus Hosamani Siddappa was in the forefront to inspire the Kannadigas as
well as to compel the central government to form the Karnataka, consisting all its Kannada speaking people and areas.

FAZAL ALI COMMISSION MET HOSAMANI SIDDAPPA

The central government appointed the Fazal Ali Commission for states reorganisation on 29th December 1953. The commission was asked to submit its report within June 1955. Afterwards the date was extended up to the end of September 1955. The commission toured throughout Mysore state and collected the appeals from the people. The K.P.C.C submitted its appeal for the Unification of Karnataka.

The commission came on 16-6-1954 and most of the organisations and institutions of Karnataka met the commission and gave their appeals. The ‘Akhanda Karnataka Rajya Nirmana Parishath had its branches in places like Kodagu, Belgaum and other places. The Belgaum Akhanada Karnataka Rajya Nirmana Parishath met in Belgaum and the meeting was inaugurated by Hosamani Siddappa, which was started on 8-3-1954. The meeting was held for two days.

The Parishath passed the following two resolutions-

1. The states reorganisation commission has to submit its first report before September.
2. The complete Karnataka state is to be formed with Bangalore as its capital.

The AKARANI met in Hubli on 21-3-1954 wherein they discussed the appeal to be submitted to the States Reorganisation Commission. They collected 10,000 signatures within a day and submitted them to the commission. By this time the commission met many leaders and visited institutions. It met more than 20 leaders, among them Hosamani Siddappa was a prominent person. "The commission came to Haveri and met Hosamani Siddappa in his house. Siddappa condemned the division of Bellary. He convinced Fazal Ali that Karnataka is to be formed, extended up to Gunthkal, in the east, Goa in the west and Solapur in the north and Nilgiri to the South."26

The Commission submitted its report on 10th October 1955. The report omitted Bellary, Siraguppa and Hospet from Bellary district in Karnataka to the unhappiness of Kannadigas. That was justified on these grounds, namely, for administrative convince, economic links and for the importance of the Tungabhadra project, to the Royal Seema district of Andhrapradesh.

The commission had not mentioned the following places in the Karnataka area, those were-

1) The whole Bidar district,
2) Kasaragodu of South Canara,
3) Nilagiri, Selam, Dharmapur etc. and
4) Akkalkote, Jath, Sollapur, Madakshira.

And also the three places of Bellary were

1) Bellary,
2) Hospet and
3) Shiraguppa.

The wide spread agitation started all over Karnataka against the report. 'Akhanda Karnataka Rajya Nirmana Parishtrh' met in Hubli and forced the central government to consider the Mishra commission report regarding Bellary. Masthi, Kuvempu, A.Na.Kru, Ta.Ra.Su. and many other writers rigorously criticized the report. Kayyar Kinyannarai's poem 'Benki Biddide Manege'(The fire is set to the home), aroused the feelings of kannadigas. The AKARANI gave time limit up to 16-10-1955 to the central Government and later at its meeting in Hampi they decided to the Water Satyagraha. The Bellary problem was mainly with the Tungabhadra barrage. They violated the rules and started the Satyagraha by using the water illegally from the Barrage. They even were ready for Jail Bharo. The whole Bellary district and the Kannada lovers took part in the movement.
The ‘All India Congress’ sub committee consisting of Dhebar, Nehru, Maulana Abul Kalam Azad, Govind Vallabh Panth decided that Bellary should remain in Karnataka.

Bellary was not like other places, which created the greatest disquietude among kannadigas. The problem of Bellary was as old as the unification movement of Karnataka. “When the ‘All India Congress’ committee organised its provincial organizations on linguistic basis on 1920 at its Nagpur session, the A.P.C.C., and the K.P.C.C demanded to include the Bellary district in their organisations. To decide this, the Congress appointed the Kelkar Panchayath committee in 1921. This committee recommended in its report to include the Bellary district in Karnataka.”

The Andhra separation committee appointed by the Madras Government in 1949, consisting no kannadgas, recommended to include Bellary in Karnataka, and the Madras Government recommended to the central Government to include Bellary in Karnataka.

The central Government appointed the Wanchoo, K.N. (Chief Justice of Rajasthan High Court) commission at the time of formation of Andhra. This commission also recommended to include Bellary in Karnataka. On 25th March 1953, Prime Minister Nehru announced in the

Parliament that since the Kannada speaking people were more in Bellary, it was to be included in Mysore. 28

The L.S. Mishra committee also recommended the same. On the basis of this committee recommendation, a final decision was taken by the central government to include Bellary in Mysore on 20th May 1953. Andhra leaders, like Sanjeeva Reddy and the A.P.C.C. president, Kaleshwar Rao, welcome the central government decision. But the Telugu speaking people, though in minority in Bellary district started agitation for inclusion of Bellary in Andhra Pradesh.

When the Andhra state came into existence on 1st October 1953, seven Talukas of Bellary district, including Bellary city and Taluka were included in Mysore state. But the states reorganisation commission included Bellary in Andhra. So once again the agitation for Bellary started in Karnataka. But after 35 years the problem of Bellary was solved forever. The bill on the state reorganisation commission recommendations was passed in the Indian Parliament and got the President's assent on 31st August 1956. At last Hosamani Siddappa's dream of Karnataka Unification was fulfilled on 1st November 1956.

Valasangada Panchakshari and many of his followers in Haveri say that from the day the concept of Unification of Karnataka took its

28. Ibid., P.110.
birth, till the day the state was unified, Hosamani Siddappa dedicated himself to the movement totally. He was frank and straightforward but never found egoistic.

India's independence and the Karnataka Unification were his dreams. The struggle made and the efforts he put forth never be forgotten in the history of Karnataka. Though Karnataka was unified comprising all the Kannada speaking areas of Bombay state, Madras state, Coorg, the Nizam's state of Hyderabad and the whole of the erstwhile princely Mysore state. It was named as Mysore. "Siddappa's foresight had said earlier itself when Kengal Hanumanthaiah met him in his house. Hanumanthaiah had expressed in front of Siddappa the sentiments of the old Mysore legislators regarding Mysore. Then Siddappa had advised him to please the Mysore people for the time being. Because as soon as possible Karnataka was to be unified, according to Siddappa. Even he had expressed that the name should be changed as Karnataka after some years and that was happened later in 1973."²⁹

The above line of thinking of Hosamani Siddappa displays the thought process of a statesman. He aspired to see a prosperous, vast, full-pledged Karnataka, consisting of Mysore and also without hurting the feelings of Mysore people. He thought about the future, living in the

present. His thought and attitude attained sufficient support during those days. Many stalwarts like Gadi Linganagoudru, K.R. Karanth, Itagi Vedamurthi and many others backed him up.

Hosamani Siddappa was such a principled politician, a staunch statesman. He was not an opportunist. His service to Karnataka was unparalleled. He struggled for the welfare of Karnataka until his last breath.