CHAPTER-II

HIS ROLE IN THE FREEDOM MOVEMENT
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Hosamani Siddappa was a great son of Karnataka and greater servant of India. A nationalist, an independent thinker and a social reformer. He was simple pure and noble. He respected and regarded Gandhiji and his ideas. Siddappa was not a blind followed of Gandhiji. He could criticize Mahatma himself and even Nehru, if the occasion demanded it. His is the indomitable story of indomitable spirit. He sprouted in the small village karajagi of Haveri Taluk. By the sheer weight of his worth he grow up as the greatest fighters.

NATIONALISM IN GENERAL:

The vital role played by Karnataka or by the leaders of Karnataka in the Indian National movement, can be studied better with the background of nationalism in general, nationalism in India and in Karnataka.

Nationalism is essentially a modern concept, the concept of a free political community exercising sovereign rights within a territorial unit, which it claims as its homeland Nationalism implies a common political consciousness or patriotism which the people of a country must share among themselves. It represents the consciousness of a society at an advanced stage of material development. It also implies an integrated political system, economy and exchange on a worldwide basis.
Hayes, while tracing the origin of term nationalism gives his opinion that, "nationalism is the product of the social instinct of man. From the very beginning to the sixteenth century nations continued to exist but they seemed to be progressively less compelling than international regions and international empires".¹

"According to smith, nationalism is an ideological movement, for the attainment and maintenance of self government and independence on behalf of a group, some of whose members conceive it to constitute an actual or potential 'nation' like all others."²

Thus nationalism is psychological element in the people who are living within the particular territory having similar ideologies. The feeling of totally and separate from other such nations in the world order is the nationalism. It is the love, honor and respect towards one's own nation.

**INDIAN NATIONALISM:**

"It is nevertheless, true that India could not evolve a national consciousness of its own, on the lines of the western nations, before the advent of the British rule. It was hardly possible in the self-sufficient feudal, medieval environment. More over, the ideal that flourished in the medieval era was one of universality in religion and politics. At the

beginning of the nineteenth century India came in to contact with many European countries that were experiencing varied forms of nationalism. It is generally assumed that nationalism in India is a product of the western education and the impact of the west. However an Indian scholar contradicts this assumption and asserts that nationalism in India arose out of conflict between the British and the Indian interests in the economic and other spheres. "3

The western education, impact of western culture, writings of Rousseau, Mazzini, Montesquieu, Voltaire and others and also the writings of native scholars like Bankim Chandra Chattarjee and with several other factors spurred the nationalism. In the beginning a small western-educated class formed the elite. The members of this class held various administrative posts. Initially they thought them selves as leaders and considered that "they had been chosen to speak for all their country-men."4

In course of time English education spread to every nook and corner of the country. Consequent upon this a middle-class intelligentsia developed and played a tremendous role in the Indian National Movement.

"India acquired this consciousness with the growth of her society

3.Ibid, P.171.
on modern lines and with the unity of her political and economic life, achieved as an indirect consequence of foreign rule in the 19th century. Resentment against foreign domination sharpened this consciousness and gave birth to the nationalism agitation."\(^5\) It is also true that India had been invaded and ruled by outsiders even before the British, but three was never a mass revolt and organized attempt to drive them out of the soil.

The revolt of 1857 described by many as the India’s first war of Independence, was the consequence of some features that were peculiar to the British role alone. It was undoubtably a heroic effort for liberation, sponsored by the disposed feudal aristocracy. But it lacked the sustaining inspiration of nationalism. The leaders of the revolt were hardly conscious of national unity and had divergent political aims. Similar insurrections and a similar scale had occurred in the different parts of the country in the earlier period. What distinguished the revolt of 1857, the Indian Army took the initiative. The revolt was also in a large measure a reaction of Hindu Muslim orthodoxy to the modern spirit of progress and innovations. But what is really relevant emphasize is the fact of the intensity of the reaction, most marked in the period following the grant of the charter 1833 to the east India company .........."\(^6\)

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"This large scale fight in 1857 shock the foundation of the British roll in India. The torments and the turmoil of the revolt weekend to a great extend the reactionary forces helped the transition of India from madiavalism to modernism. The old nobility corrects with fiddle interest declined fast and become almost a useless part of society. Town life know become the cluster of the modern middle classes which probably had a bad conscience but certainly and enlightened out look with the down of the age of nationalism in Indian politics, patriotism also became an arithmetic of political calculations. It caused to be high souled venture leading now here. It was know an organized political movement, slowly developing momentum in the course of development and ultimately imbibing the characteristic of a mass movement. It was not the creation of any individual but a result of various forces and influences."  

"The wave of liberalism which passed through the Europe in the first quarter of the 19th century affected, India too." India too was suffering under the thrones of foreign imperialism and hence the interests of the people could not be promoted. People suffered from frequent famines. Due to modern industrialization the cottage industries were destroyed. Indians were not allowed to associate themselves with higher services. The "Divide and Rule" policy of Britishers sowed the seeds of religious and communal disharmony that was a legacy from the

time of the great mutiny of 1857. The educated classes in India desired change in the conditions under which they were living. The passive discontent of the English educated Indians soon found expression in the form of agitation to imperial administration.

Along with western education the press played vital role in mobilizing public opinion on the evils from which the people suffered. The significant role of press in awakening the national consciousness in the minds of the people could not be denied. The western education helped for expression on social, political and scientific interests.

"The introduction of railways, telegraphs and unified postage annihilated distances and promoted among the people a common understanding of the new condition of life brought in to existence by the English rule."⁹ Hence introduction of Railways reduced the distance of places. The telegraphic and postal services also helped for communication and exchange of views. As a result of this the consciousness of nationalism was aroused among the people. "The passage of the arms act and vernacular press act by Lord Litton, evoked great opposition and it paved way for moulding up the national life of India."¹⁰ Such and other conditions in India developed Indian nationalism and also led to wards the birth of the Indian national Congress.

⁹. Ibid., P.30.
The Indian National Congress, the great association for collecting scattered activists, was formed in 1885. Usually it is said that the history of the Indian National Congress is the history of Indian nationalism but the nationalist movement began to take shape even before its birth. Moreover the nationalist movement was more comprehensive than the Congress movement. Its roots were to be discovered the separate political associations in various parts of India. A.O. Hume, who is rightly described as the "Father of the Indian National Congress" addressed an open letter to the graduates of Calcutta university in 1883, to organize an association of Indians for their mental, moral, social and political regeneration. It is very intrusting to note that the British statesmen like Hume and Wedern Burn laid the foundation of the Indian National Congress. So with the official support and favor, the Indian leaders founded the Indian National Congress at Bombay in 1885. Henceforth the Congress met every year and later became a common platform for the activities of national movement. This way Congress also helped in rising nationalism in India.

The partition of Bengal reverberated the patriotic sense as well as the proud for regional language and linguistic base for unification throughout the country. For many reasons the then viceroy Lord Curzon partitioned Bengal. He proposed almost surprisingly that the province of Bengal was too large to be administrated with ease and economy he therefore, set about to partition it without regard to culture, linguistic homogeneity of feelings of the people. The long smouldering resentment of the people crystallized around the issue of partition. It was almost
universally unpopular. But protests were of no avail, and on October 16th, 1905 Bengal was partitioned.

The manner in which the partition was planned, worked and enforced implied its motive to divide the people on the basis of religion and to create disunion and enmity between Hindus and Muslims in pursuance of the imperialistic policy of divide and rule.

Though the partition became successful, the agitation against the partition continued with unabated vigour. October 16th, 1905 was observed as a day of national mourning. Leaders like Bipin Chandra Pal and others toured throughout the new province and addressed huge meetings and administered swadeshi and boycott vows. From the two Bengal the movement spread to the other provinces of India.

RISE OF NATIONALISM IN KARNATAKA:

"It is said by some thinkers and writers that India is not a nation, since it never had a common Government for the whole country from the Himalayas to cape comorin. It was divided up to a number of countries of ten at war among themselves it remains even today a medly of people speaking different languages having different types of chantries and varying social patterns."11 "Historically the entire country was divided

into a number of principalities often at war among themselves."12 The leading kingdoms were Andhra, Maharashtra, Bengal, Kashmir, Sindh, Malwa, Kanauj and others. Kadambar Gangas, Chalukyas and Yadavas raised the banner of Karnataka in distant lands and later on suffered a set back. " The contribution of karanatak to India's heritage is immense and in many respect unique Karnataka attained greatness in the past in social organization religion, Philosophical thought listen about art and architecture and greatly enriched the heritage of India."13

The history of Karnataka presents a glorious picture of the achievements of men."In all fields of activity in political institutions, administrative machinery, empire building, religions and spiritual activity and architecture, literature and other fine arts as well as in cultural integrity. Karnataka held a unique place of honour among the subnations of India and made a solid contribution to the purity and greatness of Indian culture"14

Karnataka's contribution to India's freedom struggle is unique. Kannadigas are very well known for their bravery and courage. Freedom for the Karnataka people is more than their life. Dr. D. C. Sarkar says, "Ever since the growth of Chalukyan dynasty from 6th century

Kannadigas have played a remarkable and memorable role in the history of freedom movement.15

Karnataka has provided brave men and women like tipusultan, Hyder Ali, Kittur Rani Channamma, Keladi Rani Channamma, Sangolli Rayanna, Mundaragi Bheemarao and even Mahadev Mylar of Haveri and many other. When the British power slowly spread over the whole of India in the last part of the 18th century the people of Karnataka could not tolerate this alien rule. So they decided to revolt. Hence the revolution started which was called as “Armed Insurrection.”

First the British had the intention of developing their trade and commerce in India. They maintained an army to protect their factories and trading establishments. But, in the meantime the native powers sought the help of the company government thus giving a footing to them in India. The internal disputes of native kings also helped British to establish their power here. With the help of such advantage the British began to acquire new territories. The acquisition of the territories depended on the circumstances of each case. They introduced government machinery for the administration of the newly acquired territories. Hence the formation of the presidencies was acquired territories. Hence the formation of the presidencies was more a matter of excigencies rather than of any scientific basis.

15.Kittura Nadina Ithihasa Mathu Samskruti (KAN), Karnataka University, Dharawad, 1976,P.37.
The impact of the British on Karnataka was seriously felt after the fall of Tippu Sultan. In the first half of the 19th century the small kingdoms of North Karnataka and coastlands of the west were conquered and annexed, and the disintegration of the once powerful Karnataka which had extended from the Godvari to the Cauveri and which had built up its own culture commenced the northern districts became a part of the Bombay presidency directly governed by the British. The people of these parts came under the influence of aggressive Maharashtrians and began to lose their distinctiveness. The districts of northeast were given away to the Nizam, so that the domineering Muslim rule and the imposition of Urdu on the Kannadigas and the same effect, perhaps worse. Some southern part of Karnataka like south Kanara were given away to the madras presidency, where they had to learn Tamil or Telugu culture their own and did not deserve a province or the muscles No other linguistic unit of India had been subjected to such disintegration.

Despite of all such hardships Karnataka readily responded to the 1857 uprising. It was undoubtedly heroic effort but was futile, because the leaders of the revolt were hardly conscious of national unity and had divergent political aims. “For some years after the failure of the great war of independence of 1857-58, the Kannadigas lay stunned and frustrated for they had fought as depurate a fight as the people of the north with far less man-power and resources but the feeling of the injustice which had been done against them by the British rankled in their hearts, and this expressed itself openly in newspapers, books and new institutions.
whose object was to bring to the kannadigas a clear and keen awareness of what they had lost as a people with a glorious past.”

Failure of the revolt in 1857 and the break up of Karnataka, which brought the Kannadigas under Maharashtrian influence in the north, under Muslim influence in the north east and under Dravidian influence in the east and south, produced a sense of frustration among the people. Still the people of Karnataka could not forget their past when the chalukyas, the Rashtrakutas, the Hoysalas and the rules of Vijayanagar had built up the edifice of Karnataka’s glory and made a distinctive contribution to Indian culture, nor the immediate past when rules like Chennamma of Kittur and Venkatappa Naik of Surpur, fighters like sangolli Rayanna and Mundaragi Bheemarao had stood up against the might of British on behalf of the freedom of their land. Memoirs of the later were still fresh in the minds of many, who could not acquiesce in the new dispensation brought about by the queen’s proclamation with all its glittering promises of a welfare administration and a new era of justice, peace and plenty of the people and the transfer of government from the company to the crown. “There were happenings in places around Karnataka, which had their effect on the minds of the people of Karnataka also. As early as 1860 the merchants and people of Surat, Poona, Thana opposed the imposition of the new income tax by hurtles and demonstrations and the police had to be called in large numbers. As usual the government look a high-handed and dictatorial attitude

towards such opposition to their measures."^{17}

“There were also attempts by the wahabis sect of Muslims, who had taken part in the great struggle of 1857-1858, who continued their struggle till 1870 to end the British rule. It was in 1871 that the Wahabi movement was suppressed. The chief cause of the failure of such attempts at insurrection was the absence of any great leader to be the ratifying point for the fighters.”^{18}

Inspite of the fine assurance and promise made in the queen’s proclamation to the Indians about Justice and fair play, the Government was carried on as before with scant regard for the desire and feelings of the people. The new awakening in the great disparity between the Government’s professions and execution, and it was clearly reflected in some of the newspapers of the day.

With the passing of the regulating Act of 1774 Parliament began to take increasing interest and responsibility in the British territories in India. The Acts of 1785, 1813, 1833 and 1853 followed, showing the concern of parliament in the better Government of India. The Queen’s proclamation assured the Indian people that there would be no deviation from this policy. But as Lyttan remarked later, the Government adopted

^{17} Ibid., P.42-43.
^{18} Ibid., P.44-45.
“every means in their power of breaking to the heart the words of promise they had uttered to the car.” The proclamation was perhaps the last of the declarations of a generous and fair government policy couched in considerate words. All higher offices were reserved for the member of the covenanted civil service, who were recruited in England by means of an open competitive examination. Disregarding hard ships of going to England for the examination, some Indians went and came out successful in the examination, demonstrating to the British that Indian talent was in no way inferior to the British, this was gating to the bureaucratic rules, who wanted to retain the Indian civil service excessively for themselves as a close preserve. In order to prevent Indian youths from computing, the age limit was reduced from 22 in 1860 to 21 in 1961 and in 1879 to 19. To the Indian youth who had become conscious of their abilities as the result of the new awakening, this policy of deliberate exclusion from all important posts in the government of their own country was irritating to the extreme.

The people of Karnataka were becoming aware of all these trends. The division of their land among different social and cultural patterns had depressing effect for some time, but this feeling did not remain long. While nation was thus becoming conscious of the humiliating condition to which it had been reduced by British rule, Karnataka’s condition was such as to make it extremely difficult for Kannadigas to assume, in the context of the work of the Congress, a position befitting the part played by them in the earlier struggles for freedom. All social and national movements for regeneration in a country take their rise in its capital, for it is in this place that the most enlightened and advanced of the people
are numerous, who can provide the dynamism necessary in the initial stages. This dynamism necessary sets the peace of progress of the movement, and often determines the lines of its development. Karnataka was singularly unfortunate in being divided among various prances, and in not having central city of its own where a national movement could spring up and extend to other places.

Still, the people of Karnataka were not quiescent; it was not in their blood to be so. They had so often in earlier days responded to the nations call no adversity could weaken their patriotic spirit they were keenly interested in the national activities of the people of Maharashtra, and many of them attended the meetings and conferences held in Poona or Bombay. Thus Karnataka made itself felt in the political upsurge from inception of the Congress, and it was in fitting recognition of its services that Narayana Chandawarkar was elected president of the Lahore Congress in 1900. Political activities in Maharashtra piloted by stalwarts like Tilak, Ghokale and others and the broadcast among the people y the newspapers like the Mahratta, the Kesari and Dyanprakash soon became matters of common talk among the people of North Karnataka also.

When the British favoured the Muslims against Hindus, leaders like Tilak thought of organizing Hindu festivals in order to revive the martial spirit of the Hindus as against the combined opposition of the British and their Muslim followers. The result was the revival of the Ganapathi and Dasara Celebrations and the Shivaji Jayanthi. These
were celebrated in many parts of Karnataka with unbounded enthusiasm. People were made to feel that, as shivaji drove out the Muslims, it was now the duty of Indians to drive out the British, who had become insensitive to the feelings and aspirations of the people.

A.O.Hume's tremendous ovation in Belagaum and Dharawad while he visited Karnataka, as the man who was chiefly instrumental in helping Indians to organize the national Congress. His presence among the people of Karnataka infused the intense spirit of nationalism in them.

The Congress was in the mean while meeting every year to pass important resolutions after a series of speeches whose distinguishing characteristics were and unwavering loyalty to the British Crown, a deep-rooted faith in the necessity of remaining in the British Empire, and a pertinacious belief in the rectitude of the British. To the Congress request for the repeal of the numerous acts curtailing the freedom of Indians in their own country, the government answer was the impression of new acts and the adoption of new measures curtailing their freedom still further.

"The young Indian intelligentsia which had come in to its own as a result of the new education and study of democratic developments in the west, could not tolerate the slow and self-debasing attitude of the liberal statesmen of the Congress towards the freedom of the motherland. Hence Congress came to be divided in to two groups, the moderates and extremists. Among the later were, in addition to Tilak, men like Lala Lajpat Rai, Bipin Chandra Pal and Aurobindo Ghose, who infused a new
dynamism in Indian political life and broadened the social basis of Indian nationalism by extending it among the middle classes.\textsuperscript{19}

As if to reinforce the growing nationalist spirit and drive it to an uncompromising opposition, came Lord Curzon as viceroy, a noble man of exuberant energy and a strong autocrat. He rode roughshod over the feelings of Indians by measures like the official secret acts and his insulting speeches where in he branded Indians as centrist worthy liers. His partition of Bengal ostensibly for administrative convenience sought to win over the Muslims who formed a majority in the eastern part, and succeeded for a time. In the eastern part, and succeed for a time. But the resentment he aroused became a conflagration, and the younger generation, the extremists, was now convinced that nothing short of an intense agitation would induce the British to listen to their demands. Boycott, swadeshi, Swaraj, national education such words came in to vogue all over the country and the leaders who laboured unremittingly to spread them all over the land was Tilak.

The partition of Bengal became at once a national issue for every Indian. Saw in it not only an attempt to drive a wedge between the Hindus and Muslims and placate the latter but callous disregarding of public opinion and a blow to Indian self-respect Swadeshi or the use of Indian made goods, boycott of British goods and national education were adopted not only by the people of Bengal but also by the people of other provinces. A wave of resentment swept over the whole

\textsuperscript{19}. \textit{Ibid.}, P.84-85
Karnataka readily responded to the call of Swadeshi and Boycott, now chiefly influenced by the personality of Tilak. The Lokamanya took this Question and carried on a widespread campaign in his papers. He toured North-Karnataka in 1905-1906. The gist of his message was: saving the country from the alien bureaucracy and serving its ancient glory is possible only through Swaraj or self-government. Swaraj can be achieved only through the boycott of foreign goods and dissemination of Swadeshi. The importance of Boycott and Swadeshi must be clearly understood by the people of all classes. This understanding can come only through a system of national education, which only prepared young men to become obsequious clerks and petty officials, but an education which imparted true knowledge of the rich Indian heritage and infused an intense love of the motherland and an unflattering determination to revive the splendor and glory of the past.

Indeed, Karnataka had more stricken and victimized than Bengal; for while the misfortune of the latter was due to the recent partition, the affliction and humiliation of the former had commenced a century ago.

when it had been torn as under and different parts handed over to different provinces. The people of the northern districts of Karnataka were subjected to the aggressive influence of the maharashtians, those in the north-eastern parts were subjected to the relentless autocracy of a Muslim state. While in the remaining parts (except Mysore proper) there was the imposition of Andhra or Tamilian influence. Still the national upsurge found kannadigas ready to take up national cause and identify themselves with the rest of India.

Initially stimulus in the fight for freedom came from Lokamanya, whose political vision comprehended the whole of India and not merely Maharashtra. Four cardinal items of the struggle were demarcated Swarajya, Swadeshi, Boycott and national education. Meetings were held every where and these ideas spread-among the middle class. Alur VenkataRoa, Sakkari Balachar, Krishna Roa Mudveedkar, Ananth Roa Dabade and many others undertook extensive tours and delivered speeches. There was in all places as instantaneous response to the call of Swadeshi. Swadeshi industries arose in many places. “Vittal Roa Deshapande of Hebbal started weaving factory at Kittur. Another factory was built in Badami. Cloth made here was sent even to Bengal. Rama Roa Alagawadi, a very enterprising and talented young man, opened a match factory at Dharawad from machinery made by himself....... The boycott of foreign goods went on along with this resurgence of Swadeshi. Foreign cloth was burnt in Ranibennur and other places.”

Thus Karnataka was responding to the call of Tilak earlier.

Karnataka did not remain neutral. In fact the intensity and the spread of movement was influenced and inspired by Tilak. Not just the urban but the villages also including Hosamani Siddappa's native Karajagi responded readily to Swadeshi. People at Karajagi poured kerosene, on alien product, to the roads and set fire to foreign cloth "It was in the soil of Karajagi the nationalism and patriotism. Hosamani Siddappa who was born in that village [1879-1958] became great national leader. He was recognized by the eminent leaders like Gandhiji, Subhas Chandra Bose, Saradar Patel and many others. He was the close friend of Bula Bhai Desai. Such a magic man was Hosamani Siddappa, the unique contribution of Karnataka to the nation."22

HOSAMANI SIDDAPPA'S ROLE IN THE FREEDOM MOVEMENT:

The situations always produce the required men and this happen in India also Hosamani Siddappa is a stupendous contribution to the Indian freedom struggle he was one of the pre-eminent leaders who fought for independence. Assuming a distinct role in the national life, he has left behind a unique impression.

No doubt patriots in the north Karnataka that was in the Bombay province were most influenced by leaders like Tilak and Gokhale. Later Mahatma Ghandhiji became the helmsman to the whole nation in the freedom movement. The young men of Karnataka dedicated themselves to the struggle like warriors and suffered imprisonment regardless of hardships. The leaders like Mahadev Mailar, Veeraiyya Hiremath, Tirakappa Madiwalar and many others pledged their very lives while confronting the British. The North Kannada was fortunate enough to have leaders like Hosamani Siddappa RangaRoa Diwakar, Gangadhar Roa Deshapande, Gudleppa Hallikeri, Panchakshari Valasangad, Ramanand Mannagi,

Virupakshappa Angadi and many such leaders who dedicated their whole for the cause of nation. Hosamani Siddappa has witnessed every phase of the Indian freedom struggle.

It may or may not be generally true that prophets are honored abroad, while are stoned at home, but it is true, that in India, there is tendency to ignore our greatness. Only when some outsiders point them out to us then we try to pay our belated homage to them. The unfortunate truth of this statement is borne home most effectively in the case of Hosamani Siddappa. A truly great son of Karnataka and great servant of India, he was a great nationalist and independent thinker with power and originality. He was a social reformer, eminent administrator and leader. Though he was the follower of Ghandhiji's ideas and ideals,
Hosamani Siddappa was born in 1879 at the end of the 19th century, in the British India. India had already experienced the first war of independence in 1857, which was known as the Sipoy Mutiny. In fact after the mutiny the consciousness of British dominance on India was sprung up. People started agitating against the British rule in India. Hosamani Siddappa was born in such condition and endued in to adulthood growing along with it. He grew up maintaining an intimate relation with all incidents related to the freedom struggle. The role he played in the freedom movement fascinates the coming generation.

**SPROUT OF NATIONALISM IN STUDENT HOSAMANI SIDDAPPA:**

While Hosamani Siddappa was studying in Ferguson College of Poona for his B.A honors he came under the influence of Tilak. As he was a multilingual expert he did not find any difficulty to mingle with the student agitators at Poona. The seditious speeches by Tilak influenced Hosamani Siddappa at that time. He took part in Swadeshi movement started by stalwarts Lala Lajpat Rai, Bal Gangadhar Tilak and Bipin Chandra pal in resistance to partition of Bengal in 1905 Hosamani Siddappa was one among the students led by Mr. Savarkar a student of the same college. "That time this student organization called upon all the people at Poona to cost way the foreign articles in their possession and
to set them fire. This append was quickly responded to and caps, coats, umbrella etc., began to pouch in ... nearly 2000 students and 3000 adults including Messrs Paranjape, Tilak and Srimant Bala sahib Naths took part in the procession. Hosamani Sidappa, thus profoundly influenced by the Swadeshi movement and he actively entered public life by taking full part in the Indian national movement, one must student the origin and development of Indian nationalism to determine its influence on Hosamani Sidappa. 23

By this time the Congress movement and the spirit of nationalism found greater expression in the areas directly under the British rule. "The foundation in the India National Congress had its reverberations in this region Karnataka had become a part of the main stream of the national up surge." 24

The North Karnataka had been following the lead of Bombay in most matters. Because the kannadigas had no separate political entity, which would have been a spur to concerted action. This was realized and keenly felt by the leaders of the early years of the century. In 1915 the Kannada Sahitya Parishath was established at Bangalore with the object of bringing together all Kannada speaking people in order to create a sense of political and cultured community among them.

There was remarkable. Rise of enthusiasm for currying on

23 Ibid., P. 45.
Congress work after 1920 as a result of the formation of the new Congress province of Karnataka. The constructive programs of the Congress were taken up all over Karnataka. National schools worked with redoubled zeal and new schools arose. "Khaddar programs, abolition of untouchability campaign, encouragement for village industries were among the chief aspects of the constructive programs. They helped to awaken a spirit of when national service and prepare the people for the bitter struggle in the coming years."25

**SIDDAPPA AND SWADESHI:**

By this time Hosamani Siddappa who was influenced by the noble culture and personalities like Tilak, Jyothibha pule Justice Ranade, could kindle the spark of patriotism in many young people. Hosamani Siddappa took the leadership of Swadeshi movement at Ranibennur. His seditious speeches inspired people to collect and burn the foreign goods and cloths in his possession. Panchakshri Valasangad a freedom fighter and Hosamani Siddappa a disciple in the freedom movement, recalls his memory this way "it was really wonderful experience at Ranibennur. The hart touching words of his speech reached and awakened the people the used to say the famous proverb 'when we close the nostril automatically mouth opens.' It means the through Swadeshi i.e. using Swadeshi goods and clothes and by developing

25. Ibid., P.352.
cottage industries we can disturb the trade and commerce of the imperial government."\(^{26}\)

Even before joining Congress Hosamani Siddappa was taking active part in the national movement. He used to awaken and inspire the youth to drive out the British from the motherland most of nationalists like Indirabhai khare, Panchakshari Valasangad, Ramamanda Mannangi, Vinayaka Ganapule, Agnihotri and many others were his disciples. Hosmani Siddappa had to plan their activities. "When K.P.C.C. came in to Existence in 1920, the movement in Karnataka took a greater turn."\(^{27}\)

"In 1919 when Gandhiji started Satyagraha Andolana, Hosamani Siddappa supported the same by giving public speeches to the people at Haveri and other places surrounding Haveri."\(^{28}\) Hosamani Siddappa was dreaming about the change of pitiable condition of our country. People respected and regarding Gandhiji’s call. By this time Gandhiji had attained command over the Congress. His personality ideas and ideals attracted men of every nook and corner of the country. His visit to Karnataka in 1921 added more spirit for the patriots. Hosamani siddappa was not an exception to this. He contributed to the non-

\(^{26}\) Interviewed, Valasangad Panchakshari, Haveri, 11-01-1995.
\(^{27}\) Karmarkar, D. P., Karnataka Parampare (KAN), Vol-II, Madhya Kala and Adhunika Kala, Published by Mysore State Government, Myosre, 1970, P.518.
\(^{28}\) Interviewed, Banakar Mahadev, Haveri, 06-08-2000.
co-operation movement started in 1920 by Gandhiji. As a result which large number of workers were attracted to the movement. Because of the failure of Gandhi Irwin pact, and the chauri-chaura massacre in 1922, Gandhiji with drew the movement.

Independence and patriotism are two things that disturbed intensely the youth of those days. Home, education, profession and future did not matter at all Hosamani Siddappa after completion of law started practicing at Haveri. Patil Puttappa says, "He was the local self Government lawyer selected by the Bombay Government. He was the most Brilliant among all his friends and colleagues. He was legal Luminary who could remember every page number and the every column and section of legal references Books. This wonderful memory power was noticed and appreciated by the then Bombay Government."29

After the failure of the government of India Act 1919 the imperial Government sent a commission in 1928 under the Chairmanship of Simon in which none was an Indian. The object of the commission was to study the conditions prevailed in India. The Congress met and took the decision of boycotting the Simon commission through the different ways but peacefully. So in 1928, February, ‘Go back Simon’ movement was very intense. It was only with slogans and cheers of victory

everywhere. "How can Hosamani Siddappa stay put within the four walls? He took part in the movement by organizing meetings of activities at Haveri and addressing the public to boycott the Simon commission. He mobilized the youths and worked actively in the swayam sevaka sangha at Haveri."30 "Hosamani siddappa was guide to all those volunteers of swayam sevaka sangha at Haveri. Hosamani siddappa, Hosamani Panamanian and many others created awareness among the people through seditions by touring throughout Haveri, Siggaum, Ranibennur, Hirekeru, Byadgi, Hangal and Hubli and many other places."31

As Huralikuppi, Anannthabhath Keshavabhat, a freedom fighter, Siggaum, says, "Hosamani Siddappa had not restricted his leadership to only Haveri. The people almost all places of north Karnataka were fortunate enough to here his inspiring speeches. He had to plan for sathyagraha, picketing and other activities with Paramanna Hosamani, mudaveedu krishnarayaru, shrinivas kaujalgi and even women leaders like krishnabhai Panajikar and Umabai kundapur."32

His jurisdiction was widespread and not restricted to only

31 Hurullikoppi, A.K., Swathantra Sangramada Smruthigalu (KAN), Published by Kannada and Culture Department, Bangalore. P.821
Haveri and its surrounding places. He toured throughout Gadag, Sirsi, Siddapur and Ankola in view of mobilizing people for the cause of nation. He was already known fairly well to the educated mass of Karnataka. There was some magic in his voice and he could draw the loyalty and devotion of even those whose ideas differed from his own. As Panchakshari valasangad recalls, “his voice could be heard above the shouting of multitude and there seemed to be steel hidden away somewhere in it, it was courteous and full of appeal, and yet there was something grim and frightening in it; every word used was full of meaning and seemed to carry a deadly earnestness. Behind the language of peace and friendship there was the power and quivering shadow of action and determination not to submit to a wrong.” His versatile talents intense patriotism and great sacrifice in the national cause became known through out the century. Karnataka was fortunate enough to have Hosamani Siddappa as a leader of lofty patriotism and unwavering readiness to sacrifice their all for the Motherland. Hosamani Siddappa was one among the galaxy of patriots who at the call of Gandhiji spurned the prospects of lucrative jobs and comfortable living, and prepared to stake even his life for freedom.

“The majority non-Brahmins in Karnataka completely neutral from the Congress except a few thinking that it is dominant of minority Brahmins.”

33. Interviewed, Panchakshari Valasangad.
34. Interviewed Banakar, Mahadev, in Haveri, on 06-08-2000
Congress in 1930 it could not respond readily to the call of Mahatma Gandhiji. Due to the successful efforts made by Hosamani Siddappa and Hardekar Manjappa the whole Veerashaiva Committee President.

Gandhiji was clear in his mind about what should be done to utilize the tremendous energy and eagerness of the people to advance the national cause. He decided to start the struggle by breaking the salt laws and launched upon the historic non-violent Dandi March on March 12, 1930. Mahadev Mailar represented Karnataka to the Dandi March.

Hosamani Siddappa the then President, Karnataka Pradesh Congress Committee, announced the decision to start Civil Disobedience movement without delay in Karnataka and hoped the province would give a splendid response worthy of its historical traditions. Preparations for the struggle were promptly taken up.

THE SALT SATYAGRAHA:

The salt sathyagraha is memorable stage in the freedom struggle. Gandhiji had started Dandi march as part of the Disobedience movement, the impact of which could be seen in Karnataka. "Hosamani Siddappa and Vinayaka Ganapule were sent to Ankola on 6-4-1930 to make preparation for sathyagraha to be held on 13th April 1930." Hosamani set out to awaken the masses at Haveri, Ranibennur,
Hirekerur, Hosamani and siggaum Taluks. He being the K.P.C.C. President planned and organized many meetings and activities.

Panchakshari Valasangad recalls those days, "Hosamani Siddappa was our ringmaster even in underground activities in confronting the British. He took part in salt sathyagraha. At Ankola priorly he prepared there for sathyagraha. He mobilized people earlier itself through his speeches to take part in the salt Satyagraha. At that time Vinayaka Ganapule was with him."³⁶

As a result of Gandhiji’s arrest on 5th May 1930 demonstrations and hartals started all over India the movement got full swing. At this time Hosamani Siddappa successfully planned and organized hartals and processions at Haveri. Thus he dedicated himself for the cause of the nation by awakening the masses, and guided the young leaders of those days by assuming the position of a leader. Presidents of the provincial Congress committees were given powers to carry on the struggle according to local conditions without consulting the working committee. The working committee of the Karnataka Provincial Congress met on may 17, 1930 at Hubli. It decided to take up forth with propaganda against drink, the picketing of toddy auction-sales and the boycott of foreign cloth. The leaders of Karnataka felt that uttar Kannada district was eminently suited for launching civil Disobedience Movement. The villages and towns on the coast were suited for salt Satyagraha and

³⁵. Agnihotri, G.R., Swathantra Sangramada Smruthigalu (KAN), Kannada and Culture Department, Bangalore, 1988, P, 76.
the people were straightforward, earnest and determined who would resolutely carry out the Congress mandate. Gandhiji broke the salt laws on April 6, 1930 at Dandi and the news spread all over the country.

Here at Haveri, Hosamani Siddappa broke the salt laws with his co-activists. The Congressmen in Karnataka organized themselves for Civil Disobedience in a thorough manner. The campaigns against drink, boycott of foreign cloth, forest Satyagraha and the non-payment of hulubanni were the prominent items in their campaign. There was tremendous enthusiasm everywhere, especially after the arrest of Gandhiji.

THE FOREST SATHYAGRAHA:

The forest Sathyagraha was taken up very serious in Haveri Taluka and Hirekerur Taluka. Every where in Karnataka the Forest Sathyagraha was started on August 1930 Hosamani Siddappa was the Ring-master to the forest sathyagraha in surrounding places of Haveri. As it was earlier planned the procession went on, people in hundreds came from village with axes in their hands and joined the procession. According to Hurulikuppi A.K., “in the year 1930 when Jungle sathyagraha was started through cutting sandal and today trees Haveri did not lag behind. The plans prepared by Hosamani Siddappa deceived the officers themselves. The main object of this sathyagraha was to prevent use of intoxicating drinks and to resist the government. in
peaceful way. Along with picketing of liquors the Karnataka Pradesh
Congress Committee passed a resolution to cut the today trees of our
own jungle. Every day lectures were arranged and leaders like
Hosamani Siddappa, Paramanna Hosamani and others used to inspire
with their speeches. "This way today tree cutting Jungle sathyagraha
was inspired by Hosamani Siddappa speeches. Within the period of 5
weeks nearly 80,000 to 1,00,000 trees were fallen."

Day by day this sathyagraha was getting full swing. Throughout
Haveri taluk people were supporting with greater spirit. To suppress this
Dharwad district collector called upon the meeting of all taluks' mamledars at Dharwad and decided to hold Darbar of pro Britishers at
Siggaum on October 20 1930. As soon as the news of Darbar spread,
leaders like Hosamani Siddappa, Mudaveeddu Krishna Rao and others
made tent at siggaum one week earlier to the meeting. Everyday there
were programs like meetings, processions, "Dhvajavandana" (salute to
the flag) and speeches of these leaders. As a result of this more and
more people including women and peasants came out and supported
the sathyagraha. A day before the darbar, government issued a notice to
sathyagrahis and prohibited their presence up to 200 feet area from the
meeting place at Siggaum. But sathyagrahis were fortunate enough to
get the support of each and every one in siggaum including merchants.
"For 21/2 kilometers the black flags were shown. Nearly 3000-3500

sathyagrahis were collected there the slogans like, 'collector sir, go back', 'down with the darbar' and so on. The police with their guns could not control the sathyagrahis. Hence a few could attend the darbar entering from back door."39 Thus sathyagrahis could make the darbar unsuccessful 17 it was possible for sathyagrahis due to the inspiring speecher of Hosamani siddappa.

In November 1930 again Jungle sathyagraha was started under the leadership of Hosamani Siddappa particularly at Kalledevaru, village in Haveri taluk, where the strong security was arranged by the government. Despite of the security the cutting of sandal trees was started. Hosamani siddappa and many other sathyagrahis were arrested tried and punished for 8 months imprisonment. "Hosamani siddappa was kept in hindalaga jail for 8 months"40.

Panchakshari Valasangad and Ramanand Mannangi recall the days in Hindalaga jail where they stayed with Hosamani Siddappa. Though Siddappa was kept in hindalga jail in ‘A’ grade and was provided ‘A’grade jail facilities, he did not enjoy them .He could spend his days with hardships in ‘C’grade along with other activists. The jail was venue for their discussion and plan for the future.

The no-tax campaign, which was more serious entailing

40. Ibid., P.821-822.
considerable hardships, was one more sathyagraha, specially observed by the farmers particularly of north Canara. "For participation in no-tax (karabandi) campaign Hosamani Siddappa, R.R. Diwakar and D.P.Karmakar were sent to Sirsi to Siddapur to violate the laws. 20-30-people from Haveri were arrested."41 "Many workers were sent from Bangalore to observe Dwaja Vandana and for picketing at Haveri on 25-9-1930. Those activities were performed."42

Hosamani Siddappa was the president for Haveri Municipality from 1922 to 1932. He had shown his efficiency in administration. Samyukata Karnataka, the daily writes about his great nationalistic feeling and patriotic sense- "he was an undoubted nationalist .He devoted his whole life for the national cause. Though Nehru hoisted the national flag on Ravi River, even before that Hosamani Siddappa hoisted the national flag on Haveri Municipality on 4-5-1930. Inspired Subhas Chandra Bose also hoisted on Calcutta Municipality"43 Thus Hosamani Siddappa was a creative man. His constructive programs were unprecedented. They were model for national leaders. The Karnataka Parishant met in Belgaum in 1930. Hosamani Siddappa presided over the meeting and mobilized people to strengthen the Congress through which united national activities could be performed to confront against the British. "He was one among the leaders like

41. Ibid., P.823-824.
Baburao Hezib, Krishnaji Deshpande, Dinakar Gopal Vatve and many others who toured throughout the villages of Haveri Taluka to mobilize people through their speeches.44

**HULLUBANNAI SATHYAGRAHA:**

British exploited Indians in all ways. Even the farmers, the major population of India, were also to suffer a lot due to the unjust administration. The cattle's grazing was taxed though the grass was naturally grown in our lands. The farmers were taxed to use that. The grass was auctioned for the use. The 'Hullubanni Sathyagraha' under the leadership of Hosamani Siddappa opposed this in the year 1930 in the surround villages of Haveri Taluka.

Freedom struggle was his religion, his breath. The manner, in which he responded to the freedom movement, was reverberating throughout the country, both directly and indirectly through his constructive programs. Since 1905 itself he had engaged himself in spreading the message of freedom through Congress.

"The interval between the suspension of sathyagraha in March 1931 and the recommencement of it in January 1932 showed an uneasy lull. Gandhi-Irwin pact conceded some points like the free manufacture of salt for personal use and the right of peaceful picketing of foreign

44. "Hosamani Siddappanavara Alpa Parichaya", Kannada Vritta, Kannada Daily, 22nd October, 1934., P.4
cloth shops. Gandhiji came back disappointed in December 1931 from the Round table conference. The working committee early in January 1932 had recommended the resumption of civil Disobedience in the event of failure by Government to take to conciliatory measures. But the Government lost the initiative by banning Congress and allied organizations and took to repressive measures."

The struggle began with the arrest of Gandhiji and the members of the working committee in January 1932. Inspite of the ban, All India Congress organization and Provincial organizations functioned regularly and secret instructions were issued from time to time. The then President, Karnataka Pradesh Congress Committee, Hosamani Siddappa held the meeting and made arrangements to reach secret messages to most of the workers. As a result of which, January 12, 1932 was observed as the 'All Karnataka Satyagraha Day'. Hundreds of people courted and arrested despite of the 144 section in force in Gandhi 'Prantha', Karnataka. Hosamani siddappa was successful in getting response of activists in Haveri through picketing of shops of foreign clothes, cutting toddy trees, picketing liquor shops and so on. Lathi charges were made to disperse the mob at numerous places like Haveri, Mangalore, Udupi, Kottur, Gadag and Hubli. Inhuman treatment was giver to both men and women.

In the year 1932 Hosamani Siddappa was courted and punished

for two months imprisonment in hindalga jail. Later he was restricted to stay at Ganjendragad and to sign daily in the Gajendragad police station. Tactfully police decided to restrict his coming to Haveri. But he rejected that. “Hence for violation of this he was courted again and arrested as detinue and punished one year imprisonment, 1000/- Rupees fine and ‘c’ grade treatment in the jail.”

FIGHTING AGAINST MALARIA:

The freedom movement was itself a complete activity. The freedom fighters’ job was not merely crying slogans. Serving the poor and the sick was also a part of the freedom movement, as Gandhiji’s command went. He turned the sathyagrahis’ minds towards service, when malaria spread all over the country. Responding to the call, Hosamani Siddappa took active part in the malaria eradication program. As Baramappa Vadnikoppa of karajagi, a freedom fighter recalls those days, “Hosamani Siddappa particularly in Haveri taluk visited almost all villages advocating them regarding sanitation and maintenance of good health he himself in his native village karajagi used to clean the streets to maintain sanitation. So that the dreaded deceases like malaria could not find place there.” Thus he was not just advocating but practicing his own ideas.

ELECTION TO THE CENTRAL ASSEMBLY:

In the election held in 1934 for the central assembly Hosamani Siddappa had contested from six districts in north Karnataka those were Dharwad, Karwar, Belgaum and Bijapur of Karnataka Ratnagiri and Kulaba of Bombay. It was not an easy task to defeat a Maratha candidate Vishwanath Jog in the Maratha areas like Ratnagiri and Kulaba. Most of the Congress workers supported Hosamani Siddappa instead of Jog and Basanagouda Patil, because of his dedication to the cause of the nation. When he was appealing to the voters assembled at Ratnagiri he had to accept the challenge to speak in Marathi. That impressed the people of Bombay districts hence he could get the votes of these places He got 14,917 votes whereas Vishwanath Jog and Basanagouda Patil got 4048 and 3170 respectively. Hosamani Siddappa responded to this result of overwhelming majority as –

“This is not mine but nation’s victory. Karnataka people like other provinces have given their votes disregard of caste and language. They have enhanced the nationalism through this election. I am grateful to my people for giving me an opportunity to serve my level best. Again I thank one and all who are responsible for this victory.”

Hosamani siddappa, born and brought up in an agriculturist family.

and he could understand the problems of formers. Keeping in mind this Hosamani Siddappa was ensured the duty of touring throughout Ankola and Siddapur taluks and to submit the report of the study. As per the decision taken in the Pradesh Congress Committee, for this purpose, sent Hosamani Siddappa, Haladipur H.S. Koujalgi and D.P. Karmakar.

**SUBHASH’S REELECTION AND SIDDAPPA:***

In the year 1939 after the results of the Congress presidential election of Tripura, the whole India turned towards Karnataka. It was just because of Hosamani Siddappa the then President, Karnataka Pradesh Congress Committee. Karnataka’s vote had decided the Tripura Congress Presidential election. Hence Subhas Chandra Bose could defeat Pattabhi Sitharamayya. Subhash Chandra Bose’s victory as All India Congress Committee Presidents, was a shock to Mahatma Gandhi. He reacted to this result as "since I was instrumental in inducing Dr. Pattabhi not to withdraw when Maulana sahib withdrew as candidate, the defeat was more mine than his."

There was difference between these two stalwarts because of their different means to achieve the same goal. Due to the differences between the Congress activities including Gandiji and Subhas Chandra Bose, he had to quit the Congress. Hence he formed the

49. Saini, V.P., *Conspirators, Abductors and Killers of Netaji?*, Netaji Research Foundation, Roopnagar, P. I.
Forward Block through which he could achieve free India. Then he toured to establish the roots of the Forward Block throughout India. At the time of his visit to Karnataka particularly to Haveri, he met Hosamani Siddappa in his house and requested him to work as the President, Karnataka Pradesh Forward Block. Subhas Chandra Bose said in the public function, "Hosamani Siddappa is an extraordinary intellectual, prompt and a statesman. More than that he is a real patriot. I have accepted him as my 'Political Guru'."\(^{50}\)

When Hosamani Siddappa supported Subhas Chandra Bose in 1939, the Congress Committee of India blamed him for his action. His skillful answer made the vested interests in the Congress to keep mum. He said- "I have not done any anti-national crime. In fact I have supported an impartial, young and enthusiastic nationalist, a patriot for the sake of national cause and for this I can not be blamed."\(^{51}\)

Hosamani siddappa was a perfect statesman. He fought with great concern for the liberation of the country from its servitude. He engaged himself in all the constructive activities of Gandhiji. Bose’s revolutionary thoughts too influenced him. He was attracted. The young and enthusiastic more than that braves man, Subhash Chandra Bose, an extremist. Hence in 1939 Hosamani Siddappa joined the Forward Block

and organized its activities. This never mattered, he was one who dedicated himself to the propagation and spreading of the thoughts he believed in.

The impact of the second world war in September 1939 was seen on India too. The British government did not consult the people of India or the Congress while engaging the Indian army to fight for the country. The Congress greatly opposed this but it found itself amidst a crisis. "The extremists were arguing that it was appropriate to co-operate with our enemy’s (England) enemies (Italy, Germany) in order to obtain freedom immediately. Their young and courageous minds hostily justified the stance of leaders like Subhas Chandra Bose." As the war gradually intensified and the British forcefully pushed Indians into war, the Congress strongly opposed it. Most of the individual sathyagrahis were arrested, Vinoba was the first among them.

QUIT INDIA:

"Though Hosamani Siddappa had joined the Forward Block in 1939 that did not prevent him to involve himself in the national movement. In fact he found himself more active with his followers." Now 'Quit India' became the sacred slogan of the freedom movement. It

52. Kannada Vritta, OpCit., 26-12-1940, P.23.
was but natural that India was deeply hurt when the British government
did not take into consideration her argument. Hence the Congress
committee accepted the revolutionary slogan ‘Quit India’ in a meeting
in July 1942. An irrepressible force passed through the Indian freedom
struggle. The British must Quit India at any cost. This feeling rooted itself
deeply everywhere. The sacred words of the Quit India movement
turned into ‘do or die’ for independence, which awakened Hosamani
Siddappa. He prepared himself to serve the country with more
enthusiasm. This movement in Karnataka was undoubtedly a saga of
bravery and sacrifice. The students, the laborers, the village folk, mostly
peasants not only demonstrated their love for freedom but also their
heroic spirit in the fight for the cause of the nation. There was press
censorship, public meetings had been banned, and Defense of India
rules and many such repressive laws were in force. The shopkeepers
particularly in hartal were subjected to penalties like fine.

“Gandhiji had declared that in the absence of himself and other
leaders every patriot should be his own master to carry on the struggle
in a purely non-violent way. Soon he gave the message ‘do or die’ he
was imprisoned ……. This time Gandhiji was not able to define the scope
and methods of the struggle.”54

The struggle that commenced in the country on August 9, 1942
took varied forms in indifferent parts of country. In the August movement

Haveri was in the forefront. Hosamani Siddappa worked for the movement as a fierce fighter and a courageous man. He was ring-master to the young workers at Haveri who were involved themselves in underground activities. Hosamani Siddappa guided the struggle and hundreds of young workers of integrity and intense patriotism and bravery led the struggle in their respective areas. Destructive activities began to occur. At karajagi and other places railway tracks were disordered to obstruct the movements of railways. Many railway stations were burnt, chawadis, and dak ghars (Post Offices) and the bungalows where the officers could camp were also burnt. To disturb the government, telegraphic wires were cut down. These were the more serious and organized attacks by the people on the government.

"The karajgi people decided for prohibition in an hour. They poured all the kerosene oil in to the gutters and began to use sweet oil for their lights. They had consumed liquor worth Rs. 50,000 within a period of 25 years and had used kerosene worth Rs. 25,000."\(^{55}\) By this time Hosamani Siddappa was studying B.A. at Poona, Ferguson College. His father kariyappa could inspire the people at Karajgi.

When Gandhiji started fasting on 23-2-1943, Hosamani Siddappa supported it through processions at Haveri with the help of students. He fearlessly engaged himself in mobilizing people. He was one among those who brought intensity to the Quit India movement when it began.

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Though he was having close contact with open and underground activities, he worked without giving any hints to government. It was his job to guide these freedom fighters. He did not directly, involve himself in any destructive activity, but was aware that the job he did was very responsible one. Hosamani Siddappa was thus an intimate aide –de – camp to the sathyagrahis.

Panchakshari Valasangad says, “I was the leader of young, enthusiastic and patriotic students. We had knowledge of preparing bombs that we had learnt from Uttar Pradesh through our representative, Virupakshappa Angadi. Fearlessly I had stored bombs for the purpose of destructive activities. But for the all my destructive activities Hosamani Siddappa had to plan. On April 4, 1943. I was arrested on the offence of preparing bombs and the government could find that Hosamani Siddappa was the main whip to mobilize those. Then Hosamani Siddappa was arrested by considering as my ring –master.”

Vadnikoppa, one of the freedom fighters form Hosamani Siddappa’s native karajgi says, “in 1943 Hosamani Siddappa was arrested. When he could not pay the fine his house was seized, oxen, cart and cereals were auctioned. His younger brother Shanmukappa Hosamani was playing on a three wheeler cycle that also was snatched away by the officers despite of his crying.”

56. Interviewed, Valasangad Panchakshari, OpCit., P
57. Interviewed, Wadnikoppa Baramappa, OpCit., P
The whole Hosamani family played a heroic role in the Quit India Movement. "On April, 1943 Hosamani Siddappa and his Sons Kariyappa and Siddappa, his cousins Sanna Siddappa, Paramanna, Savanthamma Paramanna Hosamani were also arrested." 58

Hosamani Siddappa soon after his release pleaded for the release of other activists. Nesargi Shivashankrappa and C. K. Kulkarni were also assisted him in this work. Thus Hosamani Siddappa grew up with the freedom movement and contributed whatever he could without expectations. He engaged himself in the movement for the country's liberation fearlessly. Through his appealing speeches and inspiring seditions he became leader to the patriots. He was ringmaster for underground activists. Hosamani Siddappa who he followed Basavanna's principles practically in his life, he also respected and regarded revolutionary ideas of Subhas Chandra Bose. The words he uttered just after India got independence on 15th August 1947, "my task is not yet over. Till today I struggled to free my country and now I have to fight to unify the scattered Kannada speaking areas. Now onwards Karnataka Unification is my ultimate goal." 59

Thus the story of this nation lover the intrepid patriot is wonderful. He was a great person, while shaping the course of events in his own life. He exercised a profound influence on his contemporaries. His

ideologies and determination gave forces. He contributed his might to the national freedom movement. His cousin – Paramanna Hosamani, nephew Siddalingappa Gonarotti [Hosamani] adopted by the Gondagotti family at Devihosur of Haveri Taluk, both were courted and arrested. Paramanna Hosamani suffered Imprisonment of 6½ years where as Siddalingappa suffered for 3 years for the offence of dragging away the pistol of a police officer at Karajgi.

"Siddappa’s both sons Kariyappa and Paramappa suffered imprisonment with their wives. His house was seized twice. He lost his property in the freedom movement. He suffered imprisonment for 5 years and spent the best part of his youth in British prisons, notorious for their miserable conditions. His indomitable courage and indefatigable energy never reduced its intensity and fervour in the struggle for freedom. While he was in jail he rejected the 1st class facilities which were not provided to other prisoners in the jail. He demanded the officers in jail to treat all and including untouchables equally."

The patriotic spirit of Hosamani Siddappa and his family members could not be crushed down by the British power. The whole family carried on the struggle with Zeal and vigour replenished by every adversity. Thus the role played by Hosamani Siddappa in the freedom movement in Karnataka was very prominent. Hosamani Siddappa was

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60. Interviewed, Patil Puttappa, Hubli, on 17-10-2000.
always at the forefront of all actions and he was the inspire for all actions. He showed the same devotion and great zeal in pursuing the objectives which would further the interest of the country. Hence the personality of Hosamani Siddappa stood unique among the galaxy of leaders in the freedom struggle with his organizing capacity and dashing nature and hence deserved special appreciation.