CHAPTER III

LINGUISTIC NATIONALISM

History of the Agitation for Political Unification:

Mysore was once a part of the Vijayanagara empire. When that empire broke up, Mysore became independent under the Wodeyar dynasty and was ruled by the scions of that family, until Haider became the virtual dictator of Mysore. Haider was endowed with strong determination, great courage, penetrating intellect and military genius. He steadily rose to power in Mysore. Taking advantage of the circumstances, he rose to power. He extended his territories by conquering Bednur, Sunda Sera, Canara, Gute etc. He defeated the powerful polyagars of ChikkaBallapur, Raidurg and Chitradurg. The rapid rise of Haider naturally evoked the jealousy of the Marathas, the Nizam and the English. In 1765 the English entered into an alliance with the Nizam and the Marathas. By his skilful diplomacy Haider Ali broke up the coalition. He fought against the English with

1. Ishwari Prasad, A New History of India (From the earliest times to the present day), The Indian Press Publications, Allhabad, 1965, p. 334.
great vigour.\textsuperscript{1} A treaty was concluded on the 4th April 1769, which provided for the help from the English in case he was attacked by any other power. When the Marathas invaded Haider's territories, the English did not help him according to the terms of the treaty of 1769. This provoked Haider Ali and he declared war against the English in 1780. But he was defeated in August 1781. He was not, however, destined to fight any longer. He died on the 7th of December 1782. At that time the whole of Karnataka was under the suzerainty of Haider Ali though for a short period. Moreover, Haider Ali was a Muslim dictator who intended to impose the Muslim culture and Persian language in his dominion. With the downfall of Vijayanagar empire, Karnataka was gradually disintegrated after Krishnadevaraya. Karnataka was divided among the weak descendants of Vijayanagara Kings in the east, the Nayak kings of Bednur in the west, the Wodeyars of Mysore in the south, and the Mohammadan Kings of Bijapur in the north. The Bijapur kings had not only imposed their Muslim culture and language on their subjects but also had recognised Marathi as the official language.

\textsuperscript{1} Ibid, p. 335.
Tipu, son of Haider Ali continued the struggle against the Nizam and the Marathas. He tried to drive out the English from India with the help of the French. He made several attempts throughout his life, to achieve this object. But he was defeated and ultimately killed in the battle of Srirangapatam of 1799. The territories of Tipu came to be distributed among the English, the Nizam and the Marathas. After Tipu there was degradation in Karnataka. The major parts of Karnataka came under British influence in about 1839. But Mysore and other parts were out of it. Mysore, under the rule of Krishnarajendra Wodeyar III, had established neither complete influence nor the independency of administration. He ruled only for some 15 years. The riots broke out in 1820 and he tried to pacify the people but without success.

The Company Government was waiting for such an opportunity. The administration of Mysore came under Company Circar in 1831. It was practically under the British rule for half a century from 1831 to 1881. The British came to acquire bit by bit different parts of Karnataka at different times. According to their own administrative conveniences and exigencies they merged the areas in different presidencies. Hence Karnataka
came to be included in different administrative units. The northern districts of Karnataka — Bijapur, Dharwar, Belgaum, and North Kanara — became part of the Bombay presidency and their people came under Marathi influence. Thus they lost their entity. In the districts given to the Nizam there was Muslim influence. The State of Mysore was given to the old royal family after the fall of Tipu.¹ Kodagu was separately administered by a Commissioner. Still it can be said that the people of Mysore and Kodagu were under Dravidian influence. The South Kanara was in Madras Presidency which had Tamil and Telugu majority. "The break up of Karnataka which brought the Kannadigas under Maharastrian 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."²

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Thus no area was so unnaturally divided in India as that of Karnataka. "With the sole aim of administrative efficiency the British made a most unscientific dismemberment of Karnataka and put various Kanarese districts into Presidencies which contained peoples speaking other languages and far surpassing in numbers. Thus the Kanarese people in the four districts of Dharwar, Belgaum, Bijapur and Karwar were included in the Bombay Presidency, a province in which they were far fewer than the Marathas and the Gujarathis. The Kanarese people of Bellary and Anantpur districts were included in the Madras Presidency and thus linked with the Andhras who were far stronger than they in numbers, and the Kanarese people of Salem, Coimbatore and the Nilgiris were likewise added to the same Presidency and grouped with the Tamils who were again vastly more numerous. The people of South Kanara were totally separated from their brethren in Bellary and Anantpur districts on the one hand and from those in the Nilgiris, Salem and Coimbatore on the other, being cut off by Mysore on the east and by Malayalam on the south. The Coorgs were cut off from the rest of Karnataka by being placed under a separate administrative unit and not being included either in the Madras or in the Bombay Presidency. Not only were the Kanarese people in the
two Presidencies of Madras and Bombay numerically weaker, but they were also far away from the political and administrative centres. The distance from political capitals took away from them the political and social influence, which they could otherwise have brought to bear upon the administration and the numerical inferiority always carried with it the danger of being absorbed and merged in the language and culture of the numerically superior people. This state of affairs has continued right up to the present moment, i.e. for over a century. Even in the Nizam’s dominions the Kanarese people of Koppal, Bidar, Gulbarga and Raichur districts are far away from Hyderabad, which is the political centre, and are far inferior in numbers to the Andhras and the Marathas who inhabit that dominion.¹ Before 1895 the people living in various presidencies were practically in water-tight compartments. They knew little and cared less about their fellow-brethren living in other parts of Karnataka.

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There was no affinity among the important places of Bombay Karnataka such as Dharwar, Belgaum, Bijapur and Karwar\(^1\), not to speak of Bellary, Mangalore, Kodagu, Mysore, Gulbarga, Bidar and Raichur. Mangalore is situated towards the west, Bellary to the east. Between these two are situated the Nizam's dominion and Bombay Karnataka particularly places like Belgaum and Bijapur were in close contact with Maharashtra. Several Maharastrians came down to Belgaum to earn their livelihood and settled there. Since then those Maharastrians became an obstacle in the formation of a united Karnataka.\(^2\) However, (the influence of Maharashtra on Belgaum and Bijapur districts was more than that on any other part of Karnataka.) There was only one Matriculation centre at Belgaum.\(^3\) The Court language was Marathi. Kannada was victimised under the predominant influence of Marathi language. Even some Kannadigas did not hesitate to pose themselves as

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Marathi speaking people. When the Indian National Congress resolved for the formation of provinces on linguistic basis, the Government did not implement it.¹ Maharastrian officials exploited their opportunities for increasing Marathi influence in Kannada areas. The condition of Dharwar District was a bit different. Gurunath Rai Phatak though an eloquent speaker in Marathi and leading figure, had no connection either with Bombay or Poona. He happened to be the President of the Karnataka Vidya Vardhaka Sangha at Dharwar.² He played a prominent role in the Karnataka unification movement. Bijapur District was less advanced in respect of the public activities as compared with Belgaum and Dharwar. In fact, Bijapur was much nearer to Poona and the political activities ought to have expanded. The main reason for the backwardness of the district was the lack of education.³ The state of affairs in North Kanara was much deplorable as it was far away from the other districts and its major portions were down the ghats.⁴ The people of this area had no occasion

1. Ibid.
2. Ibid.
3. Ibid., p. 116.
4. Ibid.
to come into contact with other parts of Karnataka, as there were no means of communications. But this backward area assumed prominence in the Civil disobedience movement. The conditions in Bellary district were much worse than that of North Kanara. It was far away from the capital. Due to its proximity with Andhra, Bellary came under the influence of Telugu. Mangalore District was more or less advanced in respect of education. The condition of Kodagu was very much peculiar as it was a small province situated far away from the rest. It was educationally advanced due to favourable circumstances prevailing there. But they had not developed a sense of patriotism for Karnataka.1

The people of Bombay Karnataka were in touch with the social and linguistic activities of the Bombay presidency. The people of Madras-Karnataka took interest in the social activities of Madras presidency. Telugu and Tamil language and literature developed to the complete neglect of Kannada. Even today those parts are not free from Tamil and Telugu influence.2 A number

of movements particularly the language movements were started in Bengal and Maharashtra. Those movements found expression in the starting of Bengali and Marathi Sahitya Parishads. They emphasised the importance of language consciousness to all the Indians not excluding Kannada people. The starting of vernacular newspapers especially "Bangavasi" and "Kesari" made it clear that patriotism could be aroused among the people only through their mother-tongue. And it also convinced the thinkers that vernacular was the only medium through which popular education could be imparted. The Bengali, Marathi and Andhra stages had already achieved progress in imparting popular education.

The language-consciousness was manifest in various parts of India in the beginning of 20th century. The Oriyas, who had been dismembered, started their Oriya movement and held their Utkal Union conference in 1903. Its main object was to bring the different

1. Ibid, p. 122.
2. Ibid, pp. 122-123.
parts under one administration. The re-unification of Bengal due to vigorous agitation gave great impetus to the language movements and the unification movements in India. The Andhras started Andhra movement in 1913 following the examples of Oriyas, Bengalis and Biharis. They agitated for a separate province and a separate university. The Montague Commission conceded the demand for the formation of provinces on linguistic basis. Mahatma Gandhi was the first to give his consent for the formation of linguistic provinces.¹ The Mohru Committee, appointed by the All Parties Conference, was also in favour of this. Sardar Patel also favoured the formation of Linguistic provinces.² "All these forces - linguistic and political, were agitating the minds of educated men throughout India, and especially in provinces which like Karnataka suffered from dismemberment."³

The people of North-Karnataka became aware of the tragic conditions in 1860 with regard to their territory being cut into pieces among different social and cultural patterns. North Karnataka was given a misleading name "the Southern Mahratta Country". The Schools, which were established in this part, were also called by the name "Southern Mahratta Schools". Marathi had come to occupy the place of Kannada as if it was the language of the region. Thanks to the efforts of Kannada advocates like Mr. Russell and Mr. Channabasappa who were the pioneers in the regeneration of Kannada and Karnataka.

William Allen Russell occupies a unique position in the regeneration of education and culture of North Karnataka. He came to India in 1860. He was appointed the Principal of the Deccan College, Poona. He served there for two years. In 1865 he became the Educational Inspector of the Central Division of the Bombay Presidency. Then he was transferred to the Southern Division which comprised the four districts of North Karnataka and the two districts of Satara and Ratnagiri. He remained there for about 25 years. He found that learning and teaching were done in Marathi. Mr. Russell in his report on the administration of his Department writes as
The Deputy Inspectors and English Masters in the Division are none of them Kanarese, and there are very few Kanarese men even among the vernacular school masters in the districts. The Kanarese language has never been taught or cultivated in this Division as the Gujarati or Marathi are in theirs, "So "The indifference of the Kanarese people in general to schools in which the books and teachers are mostly Marathi can hardly be wondered at".  

The study of Kannada was continuously carried on by the Lingayat priests. Even now, we can see such schools in some of the Lingayat Mutts. Venkata Rango Katti in one of his reports writes that the study of Kannada was confined to a few Lingayat priests.  

first found that the language of the region was Kannada. He was emphatic in his plea to the Government that Kannada should be the medium of instruction in the schools. In this task, he was stoutly and substantially assisted by a Kannada patriot, Deputy Channabasappa. They were instrumental in starting Kannada Primary Schools in Bombay Karnataka. But for their efforts, Kannada would have been totally extinct. A training college now called "The Government Training College for Men" was first started as a normal school at Belgaum and later on shifted to Dharwar. "Among the first attempts towards the regeneration of Karnataka was the starting in the early seventies of Kanarese primary schools in Bombay Karnataka by Mr. Russell and Mr. Channabasappa, the then Educational Inspector and the Deputy Educational Inspector respectively. To man these primary schools a Training College was started first at Belgaum and later removed to Dharwar."² Rao Bhahaddur Karandikar, the then Principal of the college in his welcome address (3-11-1890) at the time of awarding the certificates said: The College was

established in 1856 at Dharwar in the name of a Normal class. In 1860 it was shifted to Belgaum which was the Head-quarters of the Educational Inspector (Southern Division). The educational authorities having realised the importance of the College, improved the conditions by enhancing the scale of salary of the teachers.¹ In 1870 the practising school was attached. Mr. Robertson, the then Collector of Dharwar, constructed a splendid building worth Rs. 50,000/- by collecting contributions.² It was again shifted from Belgaum to Dharwar in 1875 as it was the centre of North Karnataka in the Bombay Presidency.

Although the number of students increased comparatively in all the Normal Schools in the Bombay presidency in pursuance of Ordinance of 1862, it did increase the strength of the Normal School at Belgaum.³ The students who joined the school were far less in

³ Ibid, p. 10.
number. It is no wonder that the Marathi candidates were available in large number from 1856 to 1863.\(^1\) Because the Kannada youths were not inclined to be appointed as teachers. Under these circumstances, the Normal School could not attract the Kannada youths. It was unfortunate to observe the absence of Kannada candidates in the School which was primarily meant for them. So the Normal School did not achieve the purpose for some time. Hence the continuance of the school was a problem.

Channabasappa, a staunch Kannada enthusiast was appointed as its Principal in January 1864.\(^2\) He did a pioneering work for the regeneration of Kannada language. It was a fortune of the school to have him as its Principal. About its condition he wrote:

> There were two classes consisting of 12 to 14 students respectively out of which half were Konkani speaking. It could not be imagined how they were admitted in the school which was meant for training teachers for Kannada schools.\(^3\)

\(^1\) Ibid, p. 10.  
\(^2\) Ibid, p. 11.  
\(^3\) Ibid.
Cheumabasappa had two main objects in view.

1. To give proper education and to raise the standard of the Normal school. He achieved these two objects inspite of difficulties. Since he took over the charge, the number of students increased. Preference in admission was given to Kannada candidates.

2. To awaken the educational consciousness among the common people and to encourage Kannada Youths to become teachers.¹ Herein Mr. Russell fully supported Mr. Chaannabasappa.

Chaannabasappa and Gangadhar Madivaloshwar Turmari started a monthly journal, "Mathapatrike" on 1st May 1865.² In this journal all the news of the educational department was published. Dy. Chaannabasappa, after taking his degree in Engineering, had the privilege to serve as a teacher in the Engineering College, Poona.

¹ Ibid.
² Ibid.
He had noticed the status and position of sister Training Colleges in Poona (Marathi) and Ahmadabad (Gujarathi) enjoyed. Therefore, he brought pressure on the higher authorities to place the Normal school on the same footing as the vernacular Training Colleges at Poona and Ahmadabad. "I have this year budgeted for means to put the Belgaum training school on the same footing as a vernacular college as those of Poona and Ahmadabad."¹ As a result of this the status of the school was raised to that of a college in 1864-65. Thus the foundation for a prosperous future of the College was laid. The spread of education and publication of Kannada literature were undertaken. Later, he was appointed the Deputy Educational Inspector Belgaum in 1886. He is nicknamed as Deputy Channabasappa. Venkat Rango Katti who was a teacher in the English School at Honnavar was appointed temporarily the Principal of the College.²

Thus, both Mr. Russell and Mr. Channabasappa undertook the herculean task of regenerating the Kannada

¹ Ibid., p. 29.
² Ibid., p. 12.
language. This will be clearly evident if we see some of the observations in his correspondence with Principal Bhujang Rao Huligol wherein the former laid stress on the importance and necessity of the students of the college putting their signatures in Kannada. He clearly stated therein that signature in Marathi was no longer necessary and they were required to sign in Kannada only. All the students were accordingly informed by the Principal Bhujang Rao. But it was found that the natural bent of mind of some students was still tended towards the infatuation of Marathi.

Mr. Channabasappa wrote another letter on 2-3-1870 that it was unnecessary to teach Marathi in the schools. He said therein that the success of the teachers, mainly depended on how they taught Kannada. Most of the primary school teachers were Marathi speaking people. They had no knowledge of Kannada. In the appointments of primary school teachers the knowledge of Kannada was made essential.

Before the coming of Russell, three text-books were written in Kannada. Some missionary schools at Mangalore used the Kannada text-books along with Marathi text-books. For the post of Kannada translator to the southern division, a person knowing Marathi was
appointed. But Mr. Russell substituted a Kannadiga. He was instructed to translate the Marathi text-books into Kannada. He further writes about this:

We have now got prepared the fourth Kannada text-book. We have progressed much in respect of preparing text-books as compared with the division of Mysore wherein some two or three text-books are available. The text-book work would be done on the same footing as the text-books in Marathi and Gujarati.

The strength of the Kannada students gradually increased. It is a matter for gratification that twelve girls' schools were established in the year 1866-67. Some 392 girls sought admission to the schools. This was all due to the impartial outlook and efficient administration of Mr. Russell. His keen

sense of justice and foresight can be seen in his enormous task of educating the masses - Agriculturists, Merchants etc. who constituted the bulk of the population of Karnataka. Mr. V.R.Katti writes:

The best illustration however of Mr. Russell's sound judgment and keen perception is to be seen in his encouragement to people who were totally ignored by his predecessors though they formed the greater part of the population of this division.¹

There are no traces of establishment of Kannada Printing Press before 1842. Mr. Russell tried his utmost to get the Kannada types which were required for printing. A printing press was established at Belgaum in 1869 to print the Kannada text-books. Thus, Mr. Russell played an important role in the revival of Kannada language and literature in the land of Karnataka itself. His contribution to the regeneration of Kannada will be long remembered in the history of the linguistic nationalism in Karnataka.

¹ Ibid, p. 31.
The next event of importance was the founding of the Karnataka Literary Society at Dharwar in about the year 1890 by a small band of young graduates who revived the Karnataka stage. The Kannada printing presses were established and a number of Kannada newspapers were started. In the beginning of the 20th century, the Bombay Karnataka People felt that the results achieved both in their linguistic and political fields, were not commensurate with the efforts. The situation was gloomy. "Even the Kanarese dialects and the text-book language in one part of Karnataka were unintelligible to the inhabitants of the other parts." So there arose a necessity for uniformity in the Kannada language and its different dialects. And that was a step towards territorial and political unity of Karnataka. To achieve this linguistic uniformity, a literary conference was held under the auspices of the Karnataka Literary Sangha in the year 1906 and a second session in the following year.


again at Dharwar. But the results were not encouraging due to lack of sufficient response from other parts of Karnataka. So the idea of holding the next conference was given up.

The yearning for language uniformity, however, continued to burn in the hearts of Kannada youths, especially those who were engaged in the literary pursuits and the combined efforts in all parts of Karnataka, notably of Mysore resulted in the founding of the Karnataka Sahitya Parishad and its adjunct the Karnataka Sahitya Sammelana at Bangalore in 1915. It is needless to say that the birth of this institution is due, to a large extent, to the happy circumstance that his Highness Sri Krishna-rajendra Wodeyar, the Maharaja of Mysore and his family speak Kannada as their mother-tongue. These institutions are increasing in their sphere of activity and influence, and at this moment are among the most important forces which establish contact between the inhabitants of various parts of Karnataka, not excepting those who are subjects of Nizam and the southern

Haratha States. Simultaneous with the literary conference of 1906, faint ideas regarding the territorial and political unification of dismembered Karnataka were in the air. A study of Andhra movement and the influence of the literary conference pendal, exchange political views with one another gave a point to the political idea and directed the energies of all thinking Karnataka towards the achievement of territorial and political unification of the British portions of Karnataka.¹

SOURCES OF INFORMATION AND PROGRESS OF THE UNIFICATION OF KARNATAKA MOVEMENT

The idea of the formation of all provinces on linguistic basis could be traced to an important address delivered by John Bright, an eminent politician and a great orator in the parliament of Great

Britain in 1858. In his address, he stressed the importance of the decentralisation of administration of the Government of India from the geographical and linguistic point of view. The idea of formation of the linguistic provinces gained ground in 1874, when the district of Silhet was detached from Bengal and transferred to the territory of the Chief Commissioner of Assam. The Bengali speaking Hindus and Muslims represented their views of incorporating the ceded district of Silhet into Bengal. His Highness, Vaikuntha Rajah of Balasore and Vichitrnamand Pat Naik, submitted a memorandum to unify the divided Oriya linguistic territories under one administration. The attention of the Commissioner of Orissa was drawn on this point. He supported the view of bringing Oriya speaking territories under one administrative unit.

About the year 1839, the whole of Karnataka

2. Ibid.
3. Ibid.
4. Ibid.
came under the British rule with the exception of Mysore, (which was under the Wodeyars) a part of the Nizam's dominions and a group of other states.

For many years Marathi was being taught in primary schools in Karnataka. The primary schools, in various parts of British Karnataka except Mangalore, had either Marathi, Telugu or Tamil as the medium of instruction. The official language of the Court was Marathi in Bombay Karnataka. Even the devotional kirtanas were not in Kannada. There was not a single institution which aimed at enriching Kannada language and literature.

The idea of unification of the entire region of Kannada originated in the North Karnataka. This found expression in the establishment of the Vidya-vardhak Sangha in 1890 by the prominent citizens of Dharwar. Kalkini Shama Rao, a pleader of Bombay High Court and Venkata Rango Katti were elected the first President and the Vice-President of the Sangha respectively. Sri. Gurushiddappa Gilaganohi, Srinivasa Rao

Rodda, Rama Rao Desai, Shantaveerappa Menasinakai, Sheshagiri Rao Koppikar, Guracharya Morab and Dando Narasinha Mulabagal were elected to the Managing Committee. The first annual session of the Sangha was held on 22-11-1891. Since then it has established its connection in its programme towards the learned Kannadigas belonging to different parts of Karnataka. The Kannadigas of different parts felt the necessity of its guidance since there were no such institutions in Karnataka elsewhere. The managing committee of the Sangha met on 22-11-1896 and seriously discussed the progress of Kannada language.

"The Primary Schools in various parts of British Karnataka, with the solitary exception of Mangalore district had either Marathi, Tulu or Tamil as the medium of instruction. The court and official languages were Marathi, Telugu and Tamil. There was not a single institution which aimed at furthering Kanarese language and literature. The language of the stage, the platform and even of devotional Kirtans was not Kanarese. The idea of unifying the various

2. Ibid.
parts of Karnataka was not even dreamt of.¹ The Karnataka Vidyavardhak Sangha stressed the need of teaching Kannada instead of Marathi in the Primary Schools. After this decision the Sangha struggled very hard with the Government of Bombay which at last recognised the justice of the demand of the Karnataka people.²

The Sangha edited and published several Kannada books — some popular classical works and some original pieces of literature written by Kannada writers. Later, it instituted Kannada examinations of different grades by prescribing respective syllabi and awarded certificates and prizes which were regarded as an honour. This was definitely an encouragement for the study of Kannada literature, history and culture.

About the same time Dr. J.F. Fleet the then Commissioner of the southern division published a monumental book on "Dynasties of the Kanarese districts of the Bombay Presidency" in 1891. He pointed out how Kannada did not receive recognition in the Kannada speaking region. Dr. Fleet's work opened the eyes of the people of Karnataka. On 11-3-1900, Srinivas Ayyangar was sent by the Government of Mysore as their delegate to attend the annual session of the Karnataka Vidyavardhak Sangha. This evidently proves that the Sangha had become popular and in addition received appreciation of His Highness the Maharaja of Mysore. On account of a munificent donation by the Maharaja the Sangha could build a magnificent building of its own which is named as "Sri Chamranga Mandira" in token of its gratitude. The Sangha started publishing the Journal entitled 'Vagbushana' in 1896.


Its popularity still remains in Karnataka. Alur Venkat Rao published an article in this journal emphasising the need and urgency of the unification for the advancement of the Kannadigas.

Mudaveedu Krishna Rao, Alur Venkat Rao, Kadapa Raghavendra Rao, Gadigeyya Honnapurmath voiced the necessity for the unification of Karnataka. Since then, the movement received stimulus and support from every-quarter. In order to intensify the movement the Karnataka Central Unification Committee was formed. Then onwards various associations like the Karnataka Sangha of Kolhapur and Sholapur, Chamber of Commerce of Bagalkot, Bombay Akhila Karnataka Seva Samiti, Mogaveer Vyavasthapaka Mandali, Unification Committee of Hubli, Karnataka Pradesh Congress Committee exerted their influence in one way or the other for the unification of Karnataka.¹

The next event of importance was the founding of Karnataka Sabha in 1916 by Kadapa Raghavendra Rao.

Alur Venkat Rao, Gadigeyya Honnapurmath, Rama Rao Nargundkar, Rajpurohit, Mudaveed Krishna Rao, Mudaveed Venkat Rao, and others who preached the Gospel of the Unification of Karnataka. It resolved that Karnataka Sabha should undertake both cultural and political agitation. The Karnataka Sabha submitted a memorandum to the Montague Commission advocating the unification of Karnataka. "The starting of Karnataka Sabha in 1916 was the beginning of the political movement for this purpose. It was resolved that Karnataka Sabha should take both cultural and political agitations. Karnataka was quite ready in 1917 when Montague came to this part. This much is sufficient as to the past history of the movement. Further facts have been fully dealt with, by K.F.C.C." Due to strenuous efforts of these leaders the Montague Commission was on principle in agreement, with the demand for formation of provinces


on linguistic basis. The Nehru Committee appointed by the Congress, gave its full support, in clear-cut words, to the unification of Karnataka in 1921. The Congress was by a resolution, committed to that principle. It was Gandhiji who first called the Gujarat political conference in 1915-16, and gave the idea of regional conference in regional languages. Gandhiji was the only man who supported this idea from the very beginning. It was his conviction that only through the formation of linguistic provinces, India could achieve unity and strength. All that the people could do and should do was to express their unanimous desire for the unification. There was no point in saying that the linguistic provinces could not be formed if they were not viable and self-sufficient in all respects. This was a wrong approach. For, self-sufficiency could not be regarded as the criteria for the creation of linguistic units, since the matter is one of principle.

Under the guidance of L. Tilak, the Bombay provincial conference was held at Poona in 1915 under the presidency of Barister Bapista.¹ This

conference upheld the principles of linguistic provinces. Annie Besant started Home Rule Movement and spread it throughout all parts of India. L. Tilak himself set up at Poona, a branch of the Home Rule League in the Gokhale hall on 1-9-1916.¹ The leaders of Karnataka participated in its activities. Thus a close relation was established between the Kannadigas and L. Tilak. Karnataka Sabha submitted a memorandum to Home Rule League in 1916. The memorandum stated that Kannada speaking region should be considered as a separate entity. In April 1920 L. Tilak in his constitutional Swaraj party manifesto of the Congress published that the provinces should be re-organised on linguistic basis.²

The genuineness of the demand for the formation of the provinces on linguistic basis was accepted by the All India Congress Committee. In its constitution of 1917, separate representations were given to Orissa, Sindh and Andhra Pradesh.³ Karnataka had to wait till

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1. Ibid.
3. Ibid, p. 25.
The Unification Movement of Karnataka assumed greater proportions. Karnataka Political Conference was held at Dharwar in 1920 under the president-ship of V.P. Madhava Rao, Ex-Diwān of Mysore. The object of the conference was to unify all the Kannada-speaking territories under one administration. Hundreds of delegates attended the Conference from all parts of Karnataka. This Unification Conference awakened political consciousness in all parts of Karnataka.

Karnataka advocated the views of the extremist party of the Congress in all its national movement right from 1906. The Congress session held at Nagpur in 1920 and adopted a resolution for the creation of provinces on linguistic basis in the interest of the Congress organisation. In implementation of the resolution, Karnataka Provincial Congress Committee came into being in 1921.

1. Ibid.
2. Ibid.
3. Ibid, p. 27.
The movement for the unification of Karnataka started at Mysore in 1915. The founding of the Kannada Sahitya Parishad in 1915 furthered the cause of the Karnataka Vidyavardhaka Sangha to develop Kannada literature and culture. It opened a new vista of co-ordinated efforts in the literary and cultural sphere.

The role of the people of Mysore State in the Karnataka Unification Movement is also very significant. They intensively and vigorously worked from the very beginning for the cause of Karnataka Unification. The Mysoreans were enthusiastic in this regard. The object of the movement was to create a united Karnataka under the aegies of His Highness the Maharaja of Mysore. "Karnataka Ratna Sinhasanadhiswararu" is, from the beginning, a coveted title of the


Mysore Kings. The Mysore Congress always accepted the principle of the formation of linguistic provinces as laid down by the Indian National Congress. It had realised that the Kannada territories torn into many pieces under different political administrative divisions, could not make any progress.

The Karnataka Unification Conference held its sessions simultaneously with the annual sessions of Karnataka Sahitya Sammelana. Hence for some time both the bodies functioned as adjuncts. This gave an added strength to the Unification Movement. The Unification Movement progressively continued from 1915-16. Some times the Movement gained much momentum.

Some of the Indian leaders pleaded that, the demand for formation of provinces on linguistic basis would be anti-nationalistic and create a narrow compartmentalism. But it should be admitted that in order to

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propagate the high traditions of national culture
the development of mother tongue is very important.
Mahatma Gandhi was convinced of the case for separate
Karnataka province. He advocated the feasibility of
meeting the demand and blessed the movement of the
Kannadigas. The Nagpur Congress agreed to form
Karnataka province on linguistic basis.

THE PROBLEM OF KANNADA PARTS IN MADRAS PRESIDENCY:

Andhras put forth their claim on Bellary, which
was denied by Kannada people. The dispute was referred
to Kelkar Commission. An award was passed by Sri. N.C.
Kelkar for carving out the three taluks of Adoni,
Alur and Raïdurg from the district of Bellary and
merging them in Andhra.¹ Since the submission of the
report, the Kannadigas severely condemned the Kelkar
Committee report.² Attempts were made by the Andhras

¹ A.N. Krishna Rao, Ballariya Samadaya Mattu
Karnataka Prantye (in Kannada)
² Ibid.
to hold Andhra Mahasabha at Bellary. But they proved unsuccessful.

The whole of Bellary district and even some portions of Anantpur district were predominantly a Kannada region.\(^1\) Apparently, there had been a gradual infiltration from the east to the west and this movement was natural as the Kannada area in Madras State was very small and adjoined to a larger Telugu area. The Kannada people of Bellary and Anantpur districts were included in the Madras presidency and thus were for a long time linked with the Andhras who were far stronger than they, in number. And the Kannada people of Salem, Coimbatore and Nilgiris were likewise added to the same Presidency and grouped with the Tamils. The Andhra and Tamil parts of Madras-Karnataka took all interest in the social activities of Madras. The development of all these activities were carried on to the utter neglect of Kannada in this region.

After the setting up of a new Karnataka provincial committee by the Congress, the Bombay Karnataka had to sever its connection with the

\(^1\) Ibid.
Maharastrians, with whom they were associated for about two hundred years and had to link themselves with their Kannada brethren in the Madras Presidency and Kodagu. While this was the situation in Bombay Karnataka, the situation in Bellary and Anantpur districts was more depressing and naturally the idea of separation from Andhras, and joining the Bombay Karnataka evoked nothing but ridicule. The Kannada people in Salem, Coimbatore, and Nilgiri districts had given no thought to this question.

HYDERABAD KARNATAKA:

The Nizam Karnataka comprised of the important Kannada districts of Raichur, Gulbarga (Kalaburgi) and Bidar. To the east of Nizam Karnataka is situated Andhra Pradesh, to the north Mahratta territory, to the west and south other parts of Karnataka. The conditions of the Kannadigas and Kannada was tragic. The Kannadigas little knew as to the existence of Kannada villages and towns in between sholapur and Guntakal. Many were under the impression that Vadi junction was a Mahratta territory. On the way to Hyderabad is situated a town by name Sedam which is purely a Kannada territory.
But the Kannadigas were completely ignorant of the fact that these territories were Kannada areas. The people of this region preferred to speak Urdu, Marathi or Telgu to Kannada on account of the historical circumstances. In the middle of the 18th century, the royal dynasty of Asufia came into existence.  

The occurrence of the frequent wars between the English and the native powers was the order of the day. The proper boundaries of the states were not settled on account of the outbreak of constant wars. After the Indian mutiny of 1857 (War of Independence) some sort of peace and tranquility prevailed.  

By this time, the sense of Kannada consciousness had been completely wiped out. Urdu, Marathi, Telgu and Parsee had established themselves. Those who were desirous of learning had to learn these languages. Kannada had practically disappeared in Gulbarga and Bidar. 

It was taught in some parts of the Raichur district that too in the schools of Lingayat priests. The so-called

2. Ibid., p. 2.
3. Ibid.
4. Ibid.
5. Ibid.
literate people were Patels and Kulkarnis whose knowledge was too inadequate to put their signatures. Thus the condition of the Kannadigas was very deplorable. The promotion of Kannada was completely debarred and there was no scope for its revival. This was due to lack of consciousness for Kannada language and culture, want of Kannada schools in those parts and failure of other parts of Karnataka to establish contacts in different ways.

The last quarter of the 19th century was the dawn of public activities in the Hyderabad Karnataka. The public life gradually developed in this region. Associations like Rastreeya Mahasabha, Arya Samaj, Hindu Praja Mandal, Veerashaiva Parishad, Andhra Parishad, Maharastra Parishad, Praja Shikshana Parishad started functioning. Public schools were

1. Ibid.
2. Ibid.
set up at Raichur, Kukur, Yadgir, Gulbarga, Sedam, Chincholi and other places. The educational and literary activities were thus started in the Kannada territory of this region. Thus, the people of Hyderabad Karnataka saw the light of new education. The intense desire to revive their language and culture also manifested. Through the efforts of some educated people, libraries and Karnataka Sanghas were established. The observance of the national festivals such as Gajanana Celebration paved the way for cultural awakening.

With the foundation of the University in the early 20th century, a new epoch opened. Students began to learn the languages. This may be said as the awakened period of Kannada consciousness. The study of National languages was included in the category of optionals in the study of higher education. The students were not inclined to study these languages as they were not compulsory. The general impression of the students was that the study of these languages

1. Ibid, 65.
2. Ibid.

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was not useful in their future life. So the students hesitated to study Kannada due to their own prejudices.

THE CONDITION OF THE KANNADIGAS AT KODAGU:

Since Karnataka suffered from dismemberment and was merged into different Presidencies, the problem of unification was a prime factor for consideration without which nothing could be achieved in the fields of literature, commerce, industry and politics. The people of Kodagu had not yet realised that they were Kannadigas. The province of Kodagu had neither merged completely in Madras Presidency nor remained independent. It was under a Chief Commissioner. Vonkappalah and others attended the all Karnataka Conference held at Dharwar. They gave vent to the expression of merging Kodagu in Karnataka. The Montagu Chelmsford reforms

were introduced in India in 1919, but Kodagu got no tangible benefits from the Reforms. And therefore the agitation went on for better reforms. ¹ The Kodagu Land-holders' Association took this question of reforms to the State when Sir William Barton was the Chief Commissioner of Kodagu. In fact, Mr. Burton wrote that "Kodagu must be given a Council which is best fitted to preserve its unique and interesting nationality."²

Accordingly a Legislative Council was given though no such benefit was given to other Chief Commissioner's provinces. "It was a forum where people's representatives put forth their grievances of their constituencies."³ However the people were not satisfied with the Reform. ⁴

2. Ibid.
3. Ibid.
4. Ibid.
There was an issue of merging Kodagu with Madras in 1919, or to have a Legislative Council with limited powers, but the Simon Commission did not recommend any change. The Indian National Congress wielded powerful influence over these remotest citizens of the country. Kodagu also demanded self government and she was in no way less in her national spirit and aspirations.

Congress organisation began to function in Kodagu also. P. Kushalappa and P. I. Bolliappa were the two congressmen, who took the lead in the nationalist movement in the State in the earlier days. Both of them belonged to the first batch of members of the Kodagu Legislative Council. The former died in Madras in 1928, and the latter was the one who was for Kodagu’s merger with the future Karnataka. In the year 1928, he said in the Legislative Council, "request the Government to recommend to the Government of India that Kodagu should be united with the rest of the British Karnataka. ...., If this province is amalgamated

1. Ibid, p. 103.
2. Ibid.
3. Ibid.
4. Ibid.
there would be scope for our development ..... and we
feel more and more Indian in a big province like
Karnataka.1

A Weekly Journal entitled "Kodagu" was started
in 1922. Some people objected to it on the ground
that it would be of no use to read a Kannada journal
since the English journal was easily available. This
shows the lack of patriotic sentiments of the people
and their entire neglect of the mother-tongue. Some
doubts were expressed as to whether Kodagu Presidency
was a part of Karnataka at all. The British ruled
Kodagu as a non-regulated province. The Government had
introduced no reforms before. The government prevented
the people from participating in the agitation for a
United Karnataka. No rail links were available with
the other parts of Karnataka. Inspite of that the
leading men of Kodagu took active part in the movement
and their number gradually increased.

1. I.M. Hutthanna, A tiny model State of
south India, Tiny Spot, Pollibetta -
Goorg, 1953, p. 104.