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Memorandum submitted to the
States Reorganisation Commission
by the Maharashtra Ekikaran
Samiti, Belgaum.

PART I.

Object of the Memorandum:

This Memorandum is being submitted by us on behalf of the Marathi speaking tract of the Belgaum District, as a supplement to the Memorandum already submitted by the Samyukt Maharashtra Parishad of Bombay. We fully endorse the Memorandum of the Parishad, its contents and the fundamental principles laid down in it governing the formation of the linguistic states and particularly the formation of the United Maharashtra State. This Memorandum, presses our urgent demand for merging the Marathi speaking areas of the Belgaum District with the proposed state of Maharashtra.

2. It is the object of this Memorandum to analyse in fuller detail the peculiar problems facing this Marathi speaking tract of the Belgaum District which is contiguous to Maharashtra. The boundary lines of the Marathi speaking territories and the Kannad speaking territories coalesce in the Belgaum District, dividing the district itself into two distinct linguistic divisions. A clear exposition of how in a multi-lingual state where the boundaries of two different linguistic parts meet, unusual linguistic problems are created of how unhealthy linguistic rivalries create bitterness and poison the very springs of civic life and how linguistic majorities try to suppress the minorities is, we feel, necessary for the real understanding of the problems facing the Marathi speaking people of the Belgaum District. We therefore wish to impress upon the Commission that the only rational and proper solution to this problem of ever-recurring disputes in bi-lingual areas, is the immediate creation of uni-lingual states.

3. Another object of this Memorandum is to show that the claim of Karnatak to the whole district of Belgaum is totally untenable and unjust and is not in the least warranted by the facts and also to prove the absolute and urgent necessity of including the Marathi speaking part of the District, which is contiguous to the Marathi region and forms an inseparable part of it, in the proposed Maharashtra State.

4. This Memorandum is presented by the Maharashtra Ekikaran Samiti, Belgaum, on behalf of all the Marathi speaking people of the Belgaum District and has the unequivocal support of all the parties, organisations and all other sections of the Marathi speaking population of this Marathi Tract. In short, we wish to stress the fact that this Memorandum is truly and fully representative of the demand of all the Marathi speaking public of this area.

5. Linguistic Composition of the Belgaum District.
The Belgaum District comprises ten Talukas and one Petha viz. (1) Belgaum, (2) Chandgad, (3) Khanapur, (4) Parasgad, (5) Sampgaon, (6) Hukeri, (7) Chikodi, (8) Gokak, (9) Ramdurg, (10) Athni talukas and (1) Raibag Petha. There are altogether 1306 villages in the District. The area covered by the District is 5552.7 sq. miles and the total population of the District, according to the census of 1951, is 1726908. According to the 1941 Census the District comprised 8 Talukas and one Mahal; there were 1071 villages, with an area of 4527 sq.miles and a population of 1225428. After the merger of the Deccan States, all their territories within and adjoining the District were added on to form the present Belgaum District. This has resulted in augmenting the population figures of the District by about 500,000 and the area by about 1000 sq.miles.

6. Out of the population of 1726908 of this District, according to the 1951 Census, 459101 are Marathi speaking and 1111279 are Kannad-speaking, giving a percentage of 26.58 and 64.33 respectively. This does not include the speakers of Konkani who number 6730 in the District and should be counted among speakers of Marathi giving the total of Marathi speakers as 465831.

7. It is quite feasible to divide this District into two separate linguistic parts. Generally speaking, the Western part of the District is Marathi speaking, while the Eastern part is mostly Kannad speaking. A decisive boundary line can be drawn so as to facilitate the incorporation of the predominantly Marathi speaking areas into the adjoining Maharashtra region and the Kannad speaking areas into the adjoining Karnatak region without in the least violating the basic principles of contiguity and the existence of a continuous unbroken frontier. To the West of this boundary line would lie the entire Marathi speaking region and to the East, the Kannad speaking region (vide Map No.1). The bulk of the Marathi speaking population of the District is concentrated in the Marathi tract while the Kannad speaking population is similarly concentrated in the other tract and though there would still be minorities speaking either Marathi or Kannad in both these tracts, their number would be reduced to the minimum.

8. Of the 10 talukas of the Belgaum District, the whole of Chandgad Taluka, the major portions of Belgaum, Khanapur and Chikodi talukas, some villages of the Hukeri and Athni talukas and Railag Petha, are Marathi speaking. The Parasgad, Sampgaon, Gokak and Ramdurg talukas are mainly Kannad speaking. The Census report for 1951 does not furnish taluka-wise linguistic data. The District itself was strangely and surprisingly enough so divided as to bundle together the

Marathi speaking talukas and the Kannad speaking talukas and also the rural and urban tracts. The tractwise linguistic figures, according to this Census, are as follows :

Table No.1 (Tractwise Linguistic Data)

| <u>Ser.No.</u> | <u>Tract</u> | <u>Marathi spkg.</u> | <u>Kannad Spkg.</u> |
|--------------------------|---|----------------------|--------------------------|
| <u>(a) Rural Tracts.</u> | | | |
| 1. | Belgaum and Chandgad Talukas. | 142447 | 71627 |
| 2. | Khanapur, Parasgad & Sampgaon Talukas. | 49478 | 259112 |
| 3. | Hukeri and Chikodi Talukas. | 97988 | 207717 201717 |
| 4. | Gokak & Ramdurg Talukas. | 1444 | 189930 |
| 5. | Athni & Raibag Talukas. | 33979 | 181678 |
| <u>(b) Urban Tracts</u> | | | |
| 1. | Belgaum, Khanapur, Parasgad, Sampgaon Talukas. | 842040 | 72074 |
| 2. | Hukeri, Chikodi Talukas. | 43682 | 61346 |
| 3. | Gokak, Athni, Ramdurg Talukas and Raibag Petha. | 7833 | 73765 |

9. It can clearly be seen from the above table that the overwhelmingly Marathi speaking taluka of Khanapur has been tagged on to the purely Kannad speaking talukas of Parasgad and Sampgaon to form one tract, and similarly the predominantly Marathi speaking taluka of Chikodi has been attached to the predominantly Kannad speaking taluka of Hukeri. On account of this arbitrary division of the District, it is impossible to get a true picture of the linguistic composition. However, it can be seen from the above table that there is an overwhelming majority of Marathi speakers in the Belgaum-Chandgad Division and a considerable proportion of them in the Athni-Raibag tract. Considering that the Marathi speakers are in a small minority in Parasgad and Sampgaon talukas, it can be clearly seen that there is a large majority of them in the Khanapur taluka.

Topographical Description of the Marathi
Tract of the Belgaum District and its contiguity
with Maharashtra. (Vide Map No 1

10. The Marathi tract of the Belgaum District, extends to about 55 miles in breadth, starting from the tops of Sahyadris along the Eastern slopes and to about 150 miles in length from the North to the South. If the Athani Taluka and parts of Chikodi Taluka are excluded, the rest of the tract is mostly hilly and uneven. The rainfall in this tract varies from 40 to 200 inches and in some places exceeds this average. The Chandgad, Khanapur and Belgaum Talukas and the western part of the Hukeri Taluka are hilly and full of forest. All this tract is rice-growing. Jwar, wheat and tobacco and groundnut are the main crops grown in the Marathi parts of the Chikodi, Athani and Raibag talukas.

11. The whole of this Marathi speaking tract forms an integral and inseparable part of Maharashtra. To the North of this tract lie the Districts of South Satara and Kolhapur; to the West lie the Ratnagiri and Kolhapur Districts; to the South, Goa and the Marathi tracts of Supa and Haliyal from Karwar District and the Marathi tract of Alnawar from the Dharwar District (detailed discussion of the Alnawar tract is given elsewhere). To the East, lies the Kannad Speaking part of the Belgaum District. In short, the entire Marathi Speaking tract in the Belgaum District is bounded on three sides (North, South and West) by the Maharashtra Region and it is only to the East that it touches the boundaries of the Kannad Speaking areas. We urge, therefore, that all this part be included in Maharashtra.

12. The important feature to be noted of this part is that geographically, this Marathi part is the only connecting

link between south Konkan and Maharashtra above the ghats. Before the development of the port of Bombay, Vengurla was an important port on the Western coast and it had a considerable volume of trade, commerce and transport along the Western Coast and also with the ports on the Arabian and Mediterranean Seas. It is a historical fact that the Dutch had also a Warehouse here. The Marathi tract and more particularly the area round about Belgaum served as the hinterland of this port on account of its geographical situation. To quote Mr. Y.S. Pandit from his scholarly book 'Economic Conditions in Maharashtra and Karnatak', " The unbroken Sahyadris ~~in~~ isolate Konkan from the Deccan except near Belgaum where they vanish all of a sudden for over fourteen miles , there is no other convenient outlet ". (Page 4).

On account of these favourable factors which facilitate communications, the Konkan is connected with the rest of Maharashtra through Belgaum. Particularly after the advent of the Railways, Belgaum is the only Railway station for the entire southern part of the Ratnagiri District which lies below the Phonda Ghats. Like South Ratnagiri, Goa and Karwar are also connected by mountain highways. These Ghats have existed from historical times and have been in existence for hundreds of years even before permanent roadways were constructed in the British Regime. Starting from the North, the road joining Nipani to Konkan passes through the Phonda Ghat and after descending through the ghat, it branches off to Ratnagiri, Rajapur, Deogad, Malvan, Vengurla and other important towns and parts. In the same manner Nipani and Sankeshwar are connected to the Vengurla part through the Amboli Ghat. Another road passes from Sankeshwar to Gadhinglaj and Ajra and then on to Vengurla through the Amboli Ghat. The Belgaum-Vengurla road,

passing through the Amboli ghat, is the most important and prominent road in this part. The Belgaum-Vengurla road was constructed in 1864, but even before that the Road via Pargad through Ramghat linked Belgaum with Vengurla. It is possible to descend through the several pathways down the hills of the Khanapur Taluka to the sea-coast tracts of Konkan. There are also pathways leading from Belgaum and Khanapur through Jamboti-Kankumbi and the Chorla Ghat to the Konkan. Above the Chorla Ghat there is the Mangeti Ghat Road. All these roads have Vengurla as their ultimate destination. The Kel and Tinai Ghats lead into Goa from the Khanapur Taluka. The main road to Goa starts from Belgaum and passes via Khanapur through the Tinai Ghat. Similarly, there are numerous roads connecting Belgaum with the Karwar District. The Belgaum-Londa-Supa-Sadashivgad road running through Anshi Ghat connects Belgaum with the sea coast near Karwar. There is also a main road from Belgaum to Karwar via Nandgad, Alnawar, Haliyal and Yellapur. The Nandgad-Kesrode road also joins Belgaum to Karwar district. It will, thus, be seen that this part has been intimately connected with the Konkan and has become one with it. Though after the advent of the railways, the major traffic of Goa was carried on along the railway route, the roadways of the ghats continued to be used. Trading towns in the Marathi speaking part of the Belgaum District like Shahapur, Belgaum, Nandgad, Daddi, Sankeshwar, Nipani etc., have always served as important commercial centres for the whole of Konkan and upghats. These commercial centres function uninterruptedly throughout the year mainly as centres of export and import trade. Trade and transport between these parts have always been carried on since ancient times. All these roadways pass through the Marathi Region only and are nowhere intercepted by the Kannad areas. It will thus be clearly seen and appreciated that Belgaum being a connecting

link between Konkan and the rest of Maharashtra, has served as the means of maintaining and developing social, cultural and commercial contacts and relations between them throughout the ages inspite of artificial political divisions and barriers.

Linguistic Data of the Marathi Speaking

part of the Belgaum District.

13. Out of the 11 talukas of the Belgaum District, the Marathi speaking population is mainly spread over the 7 talukas viz. Chandgad, Khanapur, Belgaum, Hukeri, Chikodi, Athni and Raibag. The rest of the four talukas are purely Kannad speaking. In the first 7 talukas the Marathi speaking population is concentrated in a contiguous area of 578 villages comprising about 2000 sq.miles. As village-wise linguistic data is not available from 1951 Census books, we have collected the following statistics about these Marathi speaking areas. It can be seen from these tables that the total number of population of Marathi-speaking villages is ~~799589~~ 784589

Table No.2.

| No. | Talu- kas. | Area (Sq.Miles) | Total Popula- tion. | Total No.of villages | No. of Marathi villages. | Area of Marathi villages. | Pop. of Marathi villages. |
|-----|---------------|--------------------|---------------------------|----------------------------|--------------------------------|---------------------------------|---------------------------------|
| 1 | 1.Chandgad | 394.0 | 80513 | 130 | 130 | 394.0 | 80513 |
| | 2.Khanapur | 675.3 | 99872 | 222 | 196 | 545.8 | 78146 |
| | 3. Belgaum | 394.4 | 281087 | 137 | 100 | 257.6 | 235724 |
| | 4. Hukeri | 382.3 | 174414 | 121 | 37 | 100.6 | 56904 |
| | 5. Chikodi | 479.4 | 269834 | 100 | 66 | 357.6 | 225724 |
| | 6. Athni. | 744.4 | 185609 | 89 | 44 | 332.8 | 85207 |
| | 7. Raibag | 371.9 | 91449 | 54 | 5 | 68.5 | 22371 |
| | | <u>3441.7</u> | <u>1182778</u> | <u>853</u> | <u>578</u> | <u>2056.9</u> | <u>784589</u> |

14. All the villages indicated in this table have a majority of more than 50 per cent Marathi speakers, while the Kannad speaking population is a minority in some of these villages, in the rest they are practically non-existent. The whole of this tract has a decisive majority of Marathi speakers. Marathi being the language of everyday use in these parts, the speakers of other languages have also adopted Marathi. The Kannad, Gujarathi, Parsi, Telugu, Tamil, Panjabi, Pathan and all other non-Marathi people not only know Marathi very well, but have also adopted Marathi in their day affairs almost as if it were their mother-tongue. Because of the predominance of Marathi in this part, the non-Marathi speaking parents prefer their children being educated in Marathi. Most of the schools in this part are Marathi and even in the Urdu schools established for the Muslims, Marathi is used as a secondary language and these schools are known as Urdu-Marathi schools. The proportion of Kannad schools in this part is very small. The systematic promotion of Kannad in this part which has been going on for the last few years, has shown some slight increase in the number of Kannad schools in recent years, without however registering a proportionate increase in the number of pupils attending the schools. The same is true of secondary schools. The medium of instruction in all the secondary schools in this Marathi part is Marathi. In a few High Schools there is a provision also for giving instructions through Kannad, but the proportion of those attending the Marathi division is invariably much higher than that of those attending the Kannad divisions.

15. The language used by the ~~pupik~~ people in this part in commercial and business affairs, in keeping accounts and writing documents etc. is Marathi. The accounts of the commercial houses, Banks etc. are also maintained in Marathi.

This overwhelming popular preference for Marathi is unfortunately not sufficiently reflected in Governmental administration, although the Government village record is maintained mostly in Marathi. Recently, studied and deliberate attempts are being made to impose Kannad on the Marathi villages by replacing Marathi by Kannad in the village records, and the same could be said of the Gram-panchayats. In almost all the Panchayats, in this Marathi tract with the exception of one or two, there is a decisive majority of Panchayat members and consequently all administration of the Panchayats is carried on in Marathi. The Kannadization of the Gram-panchayats and their administration is being strenuously attempted.

16. In this Marathi part, village patils and other Watandars are Marathi speaking and mostly drawn from the Maratha community. Among the landowning classes, the Marathi speaking people constitute a preponderating majority. Among the cultivators the Marathi speaking tenants are in an overwhelming majority, and in the interior villages almost the whole of the land-owning and cultivating classes consist of the Marathi people. Only in some of the villages, nearabout but within the Marathi boundary line (Vide Map No.1) live a few Kannad speaking people, who too are in a minority. Generally, the assembly voters' lists of the different constituencies in this part are published in Marathi (Vide Appendix 9). Thus, these broad facts are sufficient to indicate, beyond any doubt, the Marathi composition of the population inhabiting this area and the dominant position which Marathi occupies in the public and private life of the people. It will also be obvious that there is little room for Kannad in this tract except along near the border places. The whole tract since times immemorial belonged to the speakers of Marathi and the few Kannadigas who are seen in these parts today originally migrated here in recent times from Kannad areas and settled here for the purpose of trade, employment and education.

Statistical Data regarding Education in the Belgaum District.

Primary Education (1953-54)

Table No.3.

| Authority | Marathi schools | | Kannad schools | | Urdu schools | |
|-------------------|-----------------|---------------|----------------|---------------|----------------|---------------|
| | No. of schools | No. of pupils | No. of schools | No. of pupils | No. of schools | No. of pupils |
| Dist.School Board | 302 | 620 | 620 | 98336 | 85 | 8667 |
| Private Agencies | 306 | 430 | 430 | | 46 | |
| T o t a l. | 608 | 1050 | 1050 | 98336 | 131 | 8667 |

This table does not include the primary schools in Belgaum town.

17. The extent of the spread of Marathi education in the District will be obvious from the above table. Almost all these Marathi schools are concentrated in the Marathi part of the District. The number of Kannad schools in the Marathi part is small. During the last few years concerted attempts are being made by the District Local Board to abolish the Marathi schools and to replace them by Kannad schools thus showing increase in the number of Kannad schools.

18. It can be seen from the above table that the number of private Marathi schools exceeds that of the Marathi schools run by the District ^{School} Local Board. While there are 620 Kannad schools of the D.S.B. in 720 Kannad villages, the Board runs only 302 Marathi schools in 578 Marathi villages. Owing to the neglect of Marathi education by the D.S.B. the Marathi speakers had to start Marathi schools of their own through two independent organisations viz., the Belgaum Zilha Prathamik Shikshana ~~Samiti~~ Samiti which conducts 86 Marathi schools and the Belgaum Shetakari Shikshana Samiti which conducts 180 Marathi schools.

The latter of these runs 4 full primary schools and has constructed 31 school buildings. The number of Marathi candidate appearing for the Primary School Leaving Certificate Examination of the various centres such as Belgaum, Nandgad, Nipani etc, exceeds that of the Kannad candidates by an overwhelming majority.

HISTORICAL BACKGROUND:

19. The demand for the reorganisation of States on lingual basis is the distinctive characteristic of democracy. Therefore we cannot trace its roots in any other form of Government. During ancient and medieval periods dynasties of monarchs changed often, but the culture and language of the people remained mostly unaltered. " Changes in dynasty do not affect the political entity of these units, any more than England ceases to be England because the Stuarts are displaced by the Hanoverians or France ceased to be France when the Napoleonic dynasty holds court in Tuileries " (A Survey of Indian History by K.M.Panikar, PP.109 Ed.1947). It will, therefore, serve no purpose to rely too much on historical events, while substantiating our present claims, which would only make the problem more complex and create bitterness among the people of different languages. We will, therefore, restrict ourselves to relevant historical events only to justify our case without undue elaboration.

20. The allegation of Kannadigas that the Marathas of the Belgaum and Karwar areas are foreigners to this land and that they came as free-booters during the rising period of the Maratha power, is baseless and erroneous and therefore must be denied in toto. The fact that the Marathas

are the original inhabitants of this region cannot be disputed. The rulers of Halashi (Khanapur taluka) i.e., the Kadambas of 6th Century belonged to the Maratha race. The Kadambas of Goa (Gopakpattan) also belonged to the same clan of Halshi-Kadambas. The said Kadamb dynasty is as ancient as that of Ashoka or the Rashtrakoot of the Deccan. The copper-inscriptions of the Kadambas are in Sanskrit and not in Kannad. This amply testifies to the residence of the Marathas in this region since very ancient times.

21. Had the Marathas of this part been foreigners to this region, their name would have appeared in the pages of history along with the Arabs, the Habshis, the Portuguese, the Turks and the Pathans etc. who came and went. This is obviously not the case. Further, the name 'Bombay Karnatak' allotted to this portion of the Bombay State, introduced only during the British Rule, is misleading. Instead, Southern Maratha Country is the name that comes traditionally and is most apt.

22. Chalukya, Rashtrakoot, Ratta and Yadava were the four Maratha dynasties of the medieval period who ruled the Southern Maratha country prior to the advent of Muslim power. The Chalukyas who were the builders of the great empire in the Southern Maratha country and were in power till 760 A.D., came from Northern India and are the ancestors of the Marathas. Their capital was Badami (Vatapipur) - town in Bijapur District. The heroic accomplishment of Pulkeshi II (Chalukya) in defeating Harshvardhan of Kanouj is still the pride of the Marathas. The evidence of Yuan Chwang, in this connection, speaks highly of and eulogizes the Maratha character. The modern Historian Shri. Rameshchandra Dutt also remarks ".... nor was Shiladitya (Harshwardhan) destined to conquer Pulkeshi who defeated him in battle and maintained the independence of the

proud Marathas. As a successor of Pulkeshi, a thousand years later, Shivaji defied Aurangzeb - the emperor of Northern India and restored to the Marathas their lost independence and greatness. And when the Moghuls and the Rajputs had alike declined in power, it was the countrymen of Pulkeshi who struggled with the English for the mastery of India". (Ancient India by R.C. Dutta Pp. 535).

23. Successor to the Chalukyas were the Rashtrakootas, who governed the Southern Maratha Country during 760 to 973 A.D. That this Maratha dynasty too comes from Northern India has been accepted also by Dr. Fleet.

24. We come next to the Rattas of Saundatti (Sugandhwarti), who were in power for 400 years upto 1250 A.D. The Ratta Kings hail from the Rashtrakoot dynasty. A portion of the present Dahanu and Belgaum Districts was under these Kings for a very long time. Their capital was Saundatti which was later on shifted to Venugram i.e. present Belgaum (Vide Bombay Gazetteer, Pp 354).

25. The Yadavas stepped in as successors to the Rattas in 1250. Till the time Mubarak Khilji triumphed over them in 1320 A.D. the present Belgaum District was under the Yadav rule (Vide B.G.Vol.XXI Pp.359). About this period, the expanding boundaries of the Hindu Vijaynagar empire which was then taking shape, gradually extended to the southern part of the S.M.C and part of the Belgaum District. In 1473 the Fort of Belgaum was sieged and won over by Mohamed Shah Bahamani. After the fall of the Vijaynagar empire, Khwasir Gavan, the Dewan of Bahamanis re-aligned his territory, conveniently connecting Belgaum and Goa to Poona and Satara Divisions (ibid). This arrangement testifies to the close relations of Belgaum and Goa with the interior parts of Maharashtra. Subsequently,

Asad Khan, the Sirdar of the Bijapur ruler and Jagirdar of Ahmednagar and Bidar, was appointed Subedar of Belgaum on the fall of Bahamani regime. This too speaks for the connection Belgaum had with Maharashtra.

26. The next rulers of Belgaum happened to be proper Marathas. At the time of the coronation of Chhatrapati Shivaji in 1674 A.D. the Maratha kingdom consisted of the vast area inclusive of Belgaum and adjoining places. Raja Shivaji was chiefly responsible for repairing, improving and garrisoning all the forts in the vicinity of Belgaum which include Parasgad, Katharigad, Hooli, Kala Nandigad, Bhimgad, Vallabhgad, Mahipalgad, Parvatigad etc. In this region he had established about 360 strong military places. While listing the civil territory of Shivaji's kingdom the late Mr. Justice M.G. Ranade mentions 'Prant Vanagad -- corresponding with the Southern parts of Dharwar District, with 22 Forts' - Vide Pp.117 'Rise of Maratha Power').

27. ^{This} ~~This~~ region was under the direct sway of the Marathas till 1818, despite the attacks of the Nabab of Savnoor, Hyder Ali and Tipu Sultan. Various references to Belgaum are found in 'Peshva-Daftar'. During the administration of the Peshwas, Belgaum was a part of the Jagir of Parshurambhau Patwardhan and he had appointed Dhondopant Gokhale as Subedar of Belgaum.

28. It is worthy of note that Sir Tomas Munrow who had captured with little or no difficulty the fortresses of Hubli, Badmi and Bagalkot, had to face a very tough opposition from the Marathas of Belgaum Fort. The graphic description of the 22-day fight the Marathas gave with great valour, is found in the historical documents. Here we remember the tribute from Shri. Rameshchandra Dutt to the countrymen of Pulkeshi i.e.,

to Maharashtrians, quoted hereinabove. The battle fought at Belgaum fort seems to have moved the Britishers too, who, as a glorious memorial of the same, it can be rightly said, made Belgaum the permanent Station of the troops of the Maratha Light Infantry.

29. In the days of the Mutiny of 1857, Mr. Bhave - the Maratha Chief of Nargund (a place some miles away from Belgaum) was publicly hanged at Belgaum. Can it be denied that in selecting Belgaum for hanging Bhave the then Governors intended to terrorize the Maratha people of this part whose strong military centre Belgaum was?

This brief historical account very convincingly establishes the claim that Belgaum has been a part and parcel of Maharashtra right from the days of the Kadambas of sixth century and in future also the solidarity of language, culture, history, and all other interests of the people of Belgaum region will remain integrated with those of Maharashtra, in accordance with the wishes of the people.

The Social Composition of this Tract and
Its Solidarity with Maharashtra.

30. The nature of the social structure and organisation of this Marathi region is in no way different from that of the rest of Maharashtra. Indeed, this tract is an exact counterpart of the rest of Maharashtra. In this connection we wish to draw the attention of the Commission to paragraph 68 of the Memorandum submitted by the Samyukta Maharashtra Parishad. The stratified structure of Brahmins-Marathas-Mahars is the same here as in the rest of Maharashtra. In this region the Marathas are in a majority and dominate almost all spheres of activity. This is particularly true of the rural areas where the population exclusively consists of the Maratha cultivating class. This class has also shown particular attraction and aptitude for the Military profession and a large number of recruits to the Army drawn from amongst them. Closely akin to this Maratha community, are the Dhangars (shepherds), Malis (Gardeners) etc., who are also the speakers of Marathi. The Marathas are the original settlers of this tract. Nowhere in these parts are to be found the aboriginals or even the traces of their existence. It appears that this Maratha community, originally belonging to one and the same ethnic stock, is to be found not only in the Marathi tract of the Belgaum District but is also spread over the southern portion of the Marathi region from Alnavar in the Dharwar Taluka to Haliyal, Supa, Goa and Karwar and even further down. They had settled down in large numbers in Goa and Karwar long ago and had penetrated as far as South Kanara and Malabar (vide see below). This Maratha stock originally brought land under cultivation and settled in these parts and organised itself into a well-ordered society and hence they came to be rightly called 'Gavadas'. (Gavadas

meaning the original inhabitant of a village). In Goa, the farmers among the Marathas and even among the Christian converts are known even today by their original name of 'Cavadas'. The rebellion against the Portuguese rule in Goa was organised by the Marathas under the leadership of the gallant Maratha family of Ranes, in the last century. The mother of the present Raja Pramukh of Mdhya Bharat, Shrimant Jivajimaharaj Scindia, hails from the Rane family, from Sakhali in Goa. The social customs, manners, religious beliefs, rites and ceremonies and conventions of these Marathas are the same as those of their fellow brothers in the rest of Maharashtra. Attempts have been made from time to time to divide them politically, but their social cohesiveness and homogeneity have remained unaffected. As in the rest of Maharashtra the preponderance of Marathas in the rural areas is also seen in this tract. And in the urban areas the Brahmins and the trading and artisans classes are to be found living together with the Marathas. The Brahmins chiefly comprising Saraswats, Deshas-thas, Konkanasthas and Karadas are all purely Marathi speaking. The Brahmins are mainly engaged in commerce, services and the liberal professions. Among the Brahmins, Saraswats are mainly engaged in business and banking. Among the Vaishyas the Narwekars and Bandekars are the most important trading communities. All these classes form an indigenous trading group of this tract. Among the tailors, the Namdevas and Bhavsar Kshatriyas are purely Marathi speaking. The Sonars (Goldsmiths) in these parts are also Marathi speaking. The Nabhikas (Barbers) are also exclusively speakers of Marathi. Generally the artisans in this tract are Marathi speaking. That the Mahars are exclusively Marathi speakers need not be mentioned. Among other backward classes the Chamars (Cobblers), Dhors (Tanners) and Matangas are purely Marathi speaking. Even the family names of Mahars and Chamars are of Maratha origin, such

as Kadam, Gaikwada, Powars, Jadhav, Chavan etc.,

31. The Muslims who form a considerable minority in this part deserve attention. The Muslims in this part are not foreign immigrants. They belong to this very tract and are mainly converted to Islam from Hinduism and as such they were originally Marathi speaking. Even now they are not, even after the lapse of such a long time, totally lost to their original Marathi language. The language which the Muslim community speaks here, is neither Urdu nor Hindi but an Urduised form of Marathi. It is a language formed by adding Urdu terminations to original Marathi nouns and verbs. The relations here of the Muslim community with the Marathas are very cordial especially in the political field. Generally speaking, the Muslims and the Marathas closely cooperate with each other in several activities of life, so much so that the Maratha community participation, in large numbers, in the celebrations of Urs of Peers and other religious functions of the Muslims. In rural areas, at several places Marathas take a leading part in such celebrations. The Urdu schools in this part are mostly Urdu-Marathi schools and whenever attempts were made to convert Urdu-Marathi schools into Urdu-Kannad schools by the Kannadigas, the Muslim community registered its strong protest. It is necessary to state all this in such detail only to show how deeply the Muslim community has imbibed the influence of Marathi in their life.

32. What is said above of the Muslim community is equally true of the Christian community. The Christian conversions in these parts were carried out in the British regime and the converts were mainly Marathi speaking. The Christians in the rural parts are Marathi speaking. Although a small proportion is Konkani speaking, the children of these converts attend Marathi schools. The few Kannad speaking Christians who are to

be found in these parts came under the influence of the European Missionaries who followed the British Rulers from Mangalore and other Kannad territories. As these Missionaries found it easy to convert the most backward classes such as Berads and Holers who were Kannad speaking they opened Kannad schools for them. These Christian Missions being mainly of the nature of Orphanages have had practically no contact with the language of the people. If these exceptional Kannad Missions are excluded, all the other Missions carry on their work in Marathi. The Marathi Christians offer their prayers in Marathi. They have an independent Marathi Christian Sabha in Belgaum which entirely sponsors Marathi. The prayer and other meetings organised by the Christian priests in this part are conducted in Marathi. Even the foreign Missionaries, who come here, take special pains to study Marathi because it is the language of the people. The Christian community therefore can have no possible objection to Marathi.

33. The speakers of Kannad who are to be found in these parts are mostly outsiders, who came and settled here particularly in the course of the last 100/125 years. They are not, like the Marathi people, original inhabitants of this tract. The Kannad speakers came to this part mainly to find employment under the ancient rulers or to engage in trade or commerce. Among the Kannadigas, the Lingayats and the Vaishnav Brahmins are the most important. The Lingayats came from Karnatak for trade and commerce and through Royal patronage they established their Maths on the border of this Marathi tract, and through their Maths they carried on their proselytizing activities in the Marathi Part. Even a cursory glance at the Map will show how the Lingayats spread from the East to the West. The Lingayats are concerned only with the border areas indicated by us in the Map. They are not found in the interior except

in a few commercial centres. The contention of the Kannadigas that all Lingayats are Kannad speaking is also not true. These who were converted to Lingayatism from Chikodi and Athni Talukas were mostly from the Maratha community, during the last 100 years or so, and their mother-tongue is Marathi. In these parts, several Maratha families embraced the Lingayat religion, but they still speak Marathi and observe old Maratha customs. It can be seen from the family names from amongst such convert Lingayats, that they were originally Marathas. During recent times there have been even intermarriages, among such Lingayats and Marathas. One of the striking instances of such Marathas being converted to Lingayatism is the Desais of Nipani and Hadilga. Originally, both of them belonged to the Maratha Nimbalkar family but the Desais of Nipani are Marathas while the Desais of Hadilga are Lingayats. Another example is that of Nanadikar from Chikodi Taluka who are Marathas and Karoshikars who are Lingayats though both of them originally belonged to the one and the same Desai family. Tallurkar Desais, though Lingayats, were originally Marathas. The prominent Lingayats from Karbargi near Belgaum also originally belonged to the famous Maratha Desai family of Sambra and their lands are still undivided inspite of difference in religious allegiance. Such instances can be multiplied. The Maratha Lingayats on the border areas were Kannadised in course of time. We have generally excluded such parts from the border area. It may be noted here that the fanatical Kannad movement that is seen today in the Marathi tract can be traced long back.

34. Another important section of Kannadigas is the Vaishnav Brahmins who infiltrated into this tract during the rule of the Vijayanagar Dynasty and thereafter mainly during the

British regime enjoying the patronage of the rulers. They are concentrated mainly in the towns. This section has played a significant role in systematically promoting Kannad in this part. They have no influence in the interior part and on the whole, their numerical strength is not significant. However, this class though small in number, is educated and vocal and the most aggressive among the Kannadigas.

35. Another section on which the Kannadigas wrongly rely is the Jains. But the Jain community as such is not wholly Kannad-speaking. The Jains in this Marathi tract are to be mainly found in the border areas of Belgaum and Chikodi Talukas. The Jains in the Chikodi Taluka are Marathi speaking. The Jains in the Belgaum Taluka are speakers of both the languages. The Shwetambars, Bogar and Shetaval Jains are purely Marathi speaking while the rest are bi-lingual. All of them receive their education through Marathi and use the Marathi language in their everyday affairs. The Jains in this tract are closely associated with the Daxin Maharashtra Jain Sabha, which is the largest and the most influential organisation of the Jain community in Southern Maharashtra, with its Head-quarters at Sangli. Its administration is carried on exclusively in Marathi and its ^{journal} 'Pragati and Jan-vijay' is being published from Belgaum in Marathi for the past 52 years. The famous centre of pilgrimage of the Jains at Tavandi, in the Chikodi Taluka, is in the purely Marathi tract. The proposal, sponsored by some Kannad-biassed Jains, at the recent session of this Jain Sabha held a few months ago that the deliberations and the working of the Sabha should be conducted in Kannad was forthwith rejected by an overwhelming majority of that body. So the Jains in these parts may safely be counted among speakers of Marathi and

no importance need be attached to the vain efforts of one or two eminent members of the community, motivated by selfish ends, to initiate the Jains into the newfangled Kannad movement. It is significant to note that the acknowledged leaders of the Jains and the former Finance Minister to the Government of Bombay, the late Annasaheb Lathe was the Chairman of the Reception Committee of the Maharashtra Sahitya Samelan held at Belgaum in 1929 and also inaugurated the sessions of the Daxinhbag Sanyuct Maharashtra Parishad held at Belgaum in 1948.

36. We now come to the Berad community known as Ramoshi in Maharashtra. The Berads in the interior of Chandgad and Khanapur Talukas are Marathi speaking. The Berads on the border areas are Kannad speaking and reside in the hilly tracts and were known, until recently, as criminal tribes. Some of these tribes call themselves Nayaks. It seems that these were originally martial tribes and came here at the time of the invasion of Hyder Ali and later were absorbed in the private armies of the local Jahagirdars and Sardars. Under the British regime, being denied an outlet for their martial instincts and nomadic tendencies, they were forced to settle in hilly tracts and were treated as criminal tribes. Therefore, in settling the boundary line between Karnatak and Maharashtra in the Belgaum District, the Berad tribe should present no difficulty.

Cultural Affinity of this part with Maharashtra.

37. The Marathi tract of the Belgaum District has beyond doubt, a close cultural affinity with the rest of Maharashtra. Although Indian culture is one, it is an undeniable fact that there are distinct regional cultures each with a distinctive feature of its own. The culture of Maharashtra and the culture of Karnatak, though parts of the common Indian culture, can be clearly distinguished from each other by their distinctive features. Looked at from any point of view, there cannot be the slightest doubt that the culture of the Marathi tract in the Belgaum District is distinctively Maharashtrian. The claim that the culture of these parts is Kannad is absolutely unfounded. The political and cultural history of Karnatak has never been a source of inspiration to these parts as the history, the traditions and the culture of Maharashtra have. The whole of this part has truly imbibed the spirit of the traditions of Maharashtra.

38. All this Marathi territory is inextricably connected with the Maharashtrian culture, and has always drawn inspiration in social, political, economic, religious, literary and cultural fields from Maharashtrian traditions. Even from times prior to the Maratha rule this tract has sustained itself from the culture of Maharashtra. This part responded spontaneously to the religious revival which took place in Maharashtra in the 12th and 13th century, which subsequently gave birth to the Saint movement in Maharashtra. The Saint movement in its turn was inspired by the Nath cult which has spread over all parts of Maharashtra. The southernmost centre of this cult in the Marathi region was established at Handibhanagnath in Khanapur Taluka seven centuries ago. There still exist four mathas of this cult in that Taluka. There

are hundreds of devout followers of the Marathi saints Dnyaneshwar, Namdeo, Eknath, Tukaram, Ramdas and others. The inhabitants of this part are generally worshippers of gods and goddesses and the holy places of Maharashtra. Most of the Marathas are devotees of Jotiba of Kolhapur, Khandoba of Jejuri and Bhavani of Tuljapur, gods and goddesses worshipped only in Maharashtra. The Warkari sect and worshippers of God Vitthoba of Pandharpur are to be found in countless numbers among all sections of the population. Even the cottages in the rural areas of this tract reverberate with the devout recitations from the songs of the Maratha saints. All religious movements which started in Maharashtra have found their corresponding echo in this essentially Maharashtrian part of the Belgaum District.

39. This part has responded readily to the social movements which originated in Maharashtra during the last 150 years since the advent of the British rule. The movements led by social reformers like Lokahitavadi, Agarkar, Dadhar, Karve, Karmavir Annasaheb Shinde were carried forward enthusiastically in this part also. In matters of social reforms such as abolition of caste distinctions, widow marriage, anti-dowry movement, female education, this part has shared equally with the rest of Maharashtra. When in 1855 the Paramahans Association was started in Bombay and other important parts of Maharashtra, with the object of removing caste-distinctions, a branch of this association was established in Belgaum to carry on the work. Belgaum gave leadership to Maharashtra by performing the first widow-remarriage in Maharashtra during the sixties of the last century. The movement for female education, started in Maharashtra, found a ready response in this part and this is

one of the reasons why the Marathi part of the District is more advanced in this respect than the Kannad part.

Thus, in social reform movement this part has always kept pace with Maharashtra and has never lagged behind. Controversies between the reformers and the orthodox that raged over Maharashtra for several decades did not fail to have their own repercussions in this part also.

40. The Satyashodhak movement, started under the inspired leadership of Mahatma Jotiba Fule, one of the greatest champions of the downtrodden, had spread throughout this part with a very large following. The late Annasaheb Lathe was one of its eminent leaders. Centres of this movement were started at various places and several Maratha Samaj Sudharana Mandals started in this part have led to allround progress of the Maratha community. No further proof need be adduced to prove that this Marathi tract has complete social solidarity with the rest of Maharashtra. Even the Brahmin and the Non-Brahmin movement, which originated in Maharashtra, made itself equally felt here. The same is also true of the movement for the uplift of the Depressed Classes. The movement of the Scheduled-Castes Federation in this part has its direct organisational contacts with the movement ~~xxx~~ started by Dr. Ambedkar in Maharashtra. It is significant to note that none of these movements could take any root in the Kannad region of the District.

41. As in the social field, so also in the political field this part has always worked side by side with Maharashtra. All this part and in particular Belgaum, has always worked hand in hand with the political workers of Maharashtra from the days of Balshastri Jambhekar and Justice M.G. Ranage. There were numerous followers and trusted workers of

Lokmanya Tilak and the late Mr. Gokhale. The controversy between the moderates and the extremists, which originated in Maharashtra, raged as furiously in this part as in Maharashtra. Until the death of the late Lokmanya Tilak, the Marathi speaking part of the Belgaum District was functioning as a constituent of Maharashtra. It was only when regional organisations began to function under the leadership of Mahatma Gandhi that this part was included temporarily, in the Karnatak region. It has always considered itself to be politically a part of Maharashtra and there is no doubt that it will continue to be so. It draws its inspiration for its political ideology, guidance and action from the leaders and parties of Maharashtra. This is not mentioned out of narrow regionalism or parochialism but it is a bare statement of facts. Although organisationally this part is included in the Karnatak Provincial Congress Committee, local congressmen have to seek the *aid* and *lead* of the Maharashtrian congress leaders in carrying out their political activities and especially the electioneering campaigns. The same is true of all other political parties. The Workers and Peasants Party, which is a leading political party functioning mainly in Maharashtra, has the powerful and influential branch in the Belgaum District, which commands a large following in this Marathi part. Representatives of this party have been elected from the Marathi part to the District Local and School Boards and the Bombay Legislative Assembly. The Praja Socialists and the Communist Party workers in this part have per force to look for guidance and help to the Bombay and Poona Maharashtrian parties and their leaders and have therefore to maintain close relations with them in order to be able to carry on their activities effectively.

42. None of the political parties functioning in this part have been able to identify themselves with the Kannad-

speaking part of the Belgaum District. Whether it is the Congress or any other party, whenever the question of working in the Belgaum District is involved, it has to function and plan its activity separately for the Marathi part and the Kannad part of the District. Experience has shown that whenever this important aspect is ignored, the work of the party suffers considerably. It was only when the Belgaum District Congress Committee allowed itself to be carried away by of its blind prejudice against Marathi and began deliberately to ignore the legitimate interests of the Marathi population that it forfeited the confidence of the Marathi people and lost its hold and influence over them.

43. There can be no doubt that it is only the Maharashtrian literary and cultural influences that hold sway over this part more than any others. The literature that is read in this part is Marathi. Only the Maharashtrian literary movements are extant here. The books, newspapers, periodicals and other publications which are popular with the reading public in this part are all Marathi. Very few people read Kannad literature. Even the Kannad^{ig}as prefer to read Marathi literature. Most of the literary institutions in this part are Marathi. Marathi books are also published here on a large scale. There have been and are still, many eminent Marathi poets, writers and dramatists, in this part, some of whom have attained prominent positions in the Marathi literary world. Belgaum and the rest of the Marathi tract very often finds a place in Marathi fiction and the mode and pattern of life of the people in this tract is beautifully depicted in many Marathi literary works. Fiction writers hailing from this very area have truly mirrored, in their stories, the rural life of this region. The annual sessions of the Maha-

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rashtra Sahitya Samelan were held twice in Belgaum, in 1929 and 1946, and it was the enthusiasm of this Marathi tract which made both these sessions highly successful and memorable. The Centenary of the Marathi Stage was celebrated in Belgaum in 1945 on a similarly grand scale lasting over one week and at a cost of over Rs 20,000/-. The annual sessions of the Marathi Journalists Conference was also held here in 1950. All these should prove beyond the shadow of a doubt, that all this tract is culturally in complete liaison with Maharashtra.

44. The dramas staged and the folk-songs sung in this part are all in Marathi. There are a number of amateur dramatic associations in this part which have made significant contribution to the development of the Marathi stage. The whole of this tract has always patronised the Marathi stage. The folk-songs, powadas (Ballads), Lavanis (love-songs), tamashas which are popular in this tract are purely of Maharashtrian origin. The powadas have inspired people here in their political as well as social activities. The Shivjanti (birthday celebrations of Shivaji the Great, Founder of the Maratha Empire) is celebrated annually with great enthusiasm and reverential feelings throughout this part. Marathi is the language used on ceremonial occasions and for public meetings and functions. Wrestling and Akhadās, institutions peculiar to Maharashtra, are very popular and are very largely patronised in this tract.

45. It can thus be clearly seen from the above exposition that the distinctive features of Maharashtrian culture figure prominently in the cultural life of this area also. And thus, emotionally and culturally this area is nothing but Maharashtrian in every sense of the term.

Considerations for the Administrative Reorganisation
of the Marathi part of the Belgaum District.

46. In the democratic set-up, the village, being the primary unit, has an importance of its own. Democracy will always speak through this primary unit, and it is inevitable and essential that this primary unit should be administered through the language of that unit. This conception being unknown in historic times, the language of the Rulers was imposed upon the village as the language of the State. This was evidenced equally in those parts of Karnatak which had Marathi Rulers and in the Marathi speaking parts of Belgaum District which had Kannad Rulers. It will be unreasonable to argue that the language of a village was Kannad or Marathi merely because a few inscriptions are found in that village in a particular language or because the name of the village, imposed probably at the wish of the particular ruler, is in Kannad or Marathi. So far as the Marathi speaking part of the Belgaum District is concerned, Marathi was generally the state language in the British regime up to 1914. Even in Belgaum proper, the Government record was also in Marathi. Before the British regime, even the Kannadigas admit that Marathi was the language of administration, in this part. Because in pre-British regime the language of the Pachhapur Taluka, which included the Marathi tract and the Jahagirdars therein, was Marathi, we cannot possibly say that the language of Pachhapur today is Marathi. It would obviously be improper to establish the language of a particular village today by merely citing historical references. We would therefore request the Commission to ignore completely the deliberate manipulations which have been engineered recently and to accept the village as the unit for the proper functioning of democracy and

so long as the language of that village makes it possible to include it in a contiguous territory of that language, to hold that to be the language of that village for administration.

47. Upto 1914-15 the Government record of the Belgaum town was maintained in Marathi, the language of the majority. It was about this time that the Kannad speaking officers were systematically planted in high positions, as part of a deliberately planned policy of the then Government, and it was at their instigation that the cause of Kannad began to be vigorously promoted. Kannad began to be adopted gradually as the language of the Govt. record and especially the record of the whole of the survey department in the Marathi part of the Belgaum District. It is significant to note that the demand of a separate Karnatak Province began to be voiced also at this time and the whole district of Belgaum began to be referred to as a Kannad District. The cause of Kannad began to be promoted by every possible means but the High Court, in response to the complaints of the people, directed after due enquiries at the time of an official inspection in 1926 that the language of the Courts at Belgaum and Chikodi would be both Marathi and Kannada (vide appendix No. ^{1 & 2} ~~3 and 27~~). However, the administration of the revenue and the District Local Board and other departments being concentrated in the hands of the Kannad speaking majority, the legitimate grievances of the Marathi people could not be redressed, and continued complaint in this respect have remained unnoticed to this day. After the merger of the Deccan States the official language of the newly constituted Shahapur Taluka was declared to be both Marathi and Kannad but this Taluka being non-existent at present in effect Kannad is being imposed as the only language of the District. Now with the advent of democracy the regional languages will have an unprecedented importance as the medium

of instruction at all stages and as the language of administration. Under these circumstances it can be easily realised that the Marathi speaking population will be exposed to unimaginable hardships in every sphere of life, if any language other than the mother-tongue is imposed on them. If the prevailing disabilities of the Marathi speakers are to be removed and prevented in the future the only logical solution would be to include all this Marathi part in the proposed state of Maharashtra. And for this purpose we urge that the village be accepted as the unit.

48. Under the British regime, the Bombay Presidency was divided into three divisions viz. North, Central and South. The Southern Division comprised the Districts of Belgaum and Karwar along with the Districts of Kolaba and Raichur, which resulted in a balance in administration in dealing with Marathi and Kannad parts of this Division. But with the extended franchise after 1920 and particularly after the 1935 Act and with the advent of the majority rule, the pronounced Kannad bias in the administration of the District began to be keenly felt by the Marathi speaking people. Belgaum and Karwar began to be officially mentioned as 'Karnatak Districts' which gave an indirect encouragement to the officials to promote Kannad in all the Government Departments such as Revenue, Agriculture, Forest, Cooperation etc., at the cost of the Marathi interests. A systematic recruitment of Kannad officers is being made for this purpose.

49. We must bring pointedly to the notice of the Commission that the construction of the present District of Belgaum is irrational, unscientific and unnatural. The British rulers formed their political divisions according to the exigencies of the time as they annexed territory

after territory without paying any attention to the scientific aspect of the question. The defects and shortcomings of this arrangement have been perpetuated to this day, and no attempts have been made to remove the grievances of the people due to such a faulty administrative unit. The District of Belgaum is such a case in point.

50. The British, advancing from Kaladgi and Dharwar, annexed Belgaum in 1818 and joined the annexed portion to the Kaladgi Division. After the formation of the Dharwar District, in 1830, all this portion was included in that district. When in 1836 they annexed Chikodi Taluka from the Kolhapur State, the Belgaum District was formed which included also predominantly Kannad parts of Sampgaon, Parasgad, Gokak etc., The only consideration that weighed in the formation of this District was that of immediate administrative convenience. The obvious defects, inherent in a district so formed, were not felt by the people in the early days of the administration. The District being the primary unit of the state should be compact and homogeneous. These primary considerations were violated in the formation of the Belgaum District. Its greatest defect has been that it included large sections of Marathi and Kannad speaking populations, each with a distinct and irreconcilable pattern of life and condemned the Marathi minority to the perpetual domination of the Kannad majority ~~xx~~ in the District, giving rise to a state of constant tension and conflicts in the District.

51. Another glaring defect is the great disparity which geographically separates the district into two distinct units, each with problems peculiar to it. The Western part is hilly, full of forest, with a heavy rainfall and with small villages dotted over all this region.

As against this, the Eastern part is a plain with large villages, widely separated from each other and the rainfall in these parts is not only scanty but most parts are exposed to recurring famine. The problems facing these two regions being fundamentally different it is beyond administrative capacity to deal with them efficiently and effectively without entailing the displeasure and neglect of either the one or the other part and actually in practice the Western part has suffered from neglect and constantly registered its complaints.

52. The third major defect was that portions of the Deccan states were scattered all over and around the district, creating artificial political divisions. A striking instance is provided by Shahapur, Wadagaon and Angol, which are the natural suburbs of Belgaum City but were separated from it because they belonged to the states of Sangli, Kurundwad Senior and Junior, and thus creating an artificial barrier in a homogeneous and compact area. What was true of Belgaum city was equally true of the Marathi part of the Belgaum District which was surrounded on three sides by the Marathi States of Miraj, Sangli, Kurundwad, Kolhapur and Sawantwadi, and was thus separated from the main land of Maharashtra. With the merger of the states, the Belgaum District has become so unwieldly, by the addition of an area of about 1000 sq. miles and a population of about 5,00,000, for the purpose of efficient administration, that the reconstitution of the District has become an urgent necessity. We therefore urge that with the

merger of the Marathi States in and around the Belgaum District a reconstitution of the District, comprising the entire Marathi speaking part, is within easy reach and the Marathi speakers in this part have been demanding this for the last several years. The District so formed, will be naturally joined to Maharashtra.

53. Administrative convenience would suggest that the proposed new district would include the whole of the Marathi part of the Belgaum District, Marathi speaking parts of the North Kanara and Dharwar Districts, which are contiguous to it and that portion consisting of parts of Ajra and Gadhinglaj from Kolhapur District and the portion of the Ratnagiri District lying south of the Fondha Ghat, thus forming a homogeneous unit of the Marathi speaking population (vide Appendix 7).

54. We would also suggest that the Marathi part of the Athni Taluka should be merged in the adjoining South Satara District; and that the Marathi part of the Chikodi Taluka would be joined to the adjoining Kolhapur District and this would be entirely in conformity with the wishes of the people of those parts.

55. Another consideration which we would urge is the future status of Goa, which does not exclude the possibility of a merger with the Indian Union in the near future. Goa is surrounded by the Marathi speaking territory of the proposed district on the south, north and east, and Goa being a natural part of Maharashtra, the contingency of Goa being ultimately merged in Maharashtra cannot be ignored in any linguistic reorganisation.

PART - II

BELGAUM CITY - INTEGRAL PART OF MAHARASHTRA

Ever since the demand for the formation of linguistic Provinces came to the forefront the name of BELGAUM CITY has figured prominently in linguistic controversies and although extravagant claims have been put forward for its inclusion in Karnatak, the following exposition of the geographical, historical and cultural influences which rule the life of the people will show that Belgaum is indisputably an integral part of MAHARASHTRA.

2. It is not difficult to understand the claim of the Kannadigas to Belgaum when it is realised that it is the most advanced town- politically, culturally, socially and educationally - among all the towns of the Southernmost four Districts of the Bombay State. It is equally true, however, that it is so precisely because it has readily responded to the movements and influences originating in Maharashtra and has remained practically immune from Karnatak influences.

Historical background and Maharashtrian traditions of Belgaum.

3. The name Belgaum itself derives from Venugram (Venugram - Venugram - village) with its mythological origin traced back to Lord Krishna of Yadav family and Belgaum is the Marathised form of Venugram (Venugram - Velugram - Belgaum). Belgaum has been Marathi speaking from historic times and was originally made up of old Belgaum (June Belgaum), Fort and a small colony outside the Fort known as Chavatwadi. The old Belgaum and Chavatwadi have preserved, to this day, their purely Marathi origin and character. Durgadevi, the patron Goddess of the Fort and the Town is the Goddess of the Marathas and was shifted over to the Fort from Sanbra, through the courtesy of the ~~Desai~~ Desai family at Sanbra, at the

time of the construction of the Fort. The hereditary priests of this Goddess are the Maratha Daravandar family. The name Dyamawa given to this Goddess, is a misnomer. The well-known Maruti temple in the town whose priests are the Maratha Birjes, was also constructed at this time. Both of these are the oldest existing temples and the Sannads granted to the hereditary priests, by the then rulers, are in Marathi language and in the Modi script.

4. The development of Belgaum dates particularly from the time of Sardar Asadkhan, a feudatory of the Bijapur Kingdom. Asadkhan established his main Military and Civil centres at the Belgaum Fort and Mandoli, about four miles away from the Fort, and made strenuous efforts to develop this Marathi part with the cooperation of the Marathi people and especially the Marathas. It is because of this that a large number of Marathas pay devout homage to his memory, at his shrine known as Asadkhan Darga. The Tape-Sambre Part, near Belgaum, has been purely Marathi since the beginning ^{and} of the ancient Maratha families of Desais from Sambra, Jadhavas of Balekundri, Desais of Uchagaon, have played a significant role in bringing about the development of this part even before the time of Asadkhan. Shahapur, suburb of Belgaum, began to develop as a big business and banking centre during the time of the Peshawas, and Wadagaon and Angol, also suburbs of Belgaum, began to develop rapidly under the watchful eyes of the Patwardhan Sardars. Even the British Rulers had to continue the same traditions because of the natural geographical advantages with which Belgaum is blessed. As soon as Belgaum was annexed, it became a natural military centre which was later on developed as the main and the only centre for the recruitment and training of the Maratha Light Infantry with its jurisdiction over South Satara, Kolhapur,

Ratnagiri and the Marathi parts of the Belgaum and Karwar Districts. In 1836 when the question of selecting a District Place for the new District arose Belgaum was the natural choice, over-riding the rival claims of Ankalgi, Gokak, Murgod and Munoli. The strategic importance of Belgaum was emphasised, once again, when the aerodrome was constructed at Sambra, about 7 miles from Belgaum.

5. The natural situation of Belgaum is such that it has developed into a traffic centre of great importance connecting it with Konkan, Goa, Karwar, Kolhapur, Poona, Bangalore, Bijapur etc.

6. The Sardars High School started by the Government for the Sardars of the Deccan, the Beynonsmith High School started by the Missionaries, the General Library, the Municipality are some of the important Local Institutions which have completed over 100 years of their existence.

7. Education has also experienced a rapid development in the City in the number and the variety of institutions which serve the needs of the City. Next to Poona and Nagpur, Belgaum is the only place which bears an unmistakable stamp of Maharashtrian culture as evidenced by its many institutions.

Phenomenal Development of Belgaum as a throbbing
Centre of Southern Maharashtra.

8. It will thus be seen that this phenomenal development of Belgaum is not due to its administrative importance, as the Headquarters of the District, or of the division and the location of the Divisional Offices of P.W.D., Health Department, D.L.A., Charity Commissioner etc. but to its natural situation which is independent

of all other considerations. It has experienced all this development as the natural centre of the region comprising South Ratnagiri, Goa, Karwar and the Western part of the Belgaum District. And if these parts are to develop, Belgaum is bound to remain their throbbing centre. And it is this consideration, more than anything else, that has weighed with us in proposing the formation of a new District, with Belgaum as its headquarters, (Vide page 35 Part I. With its all round Maharashtrian bearings, continued progress of Belgaum and the prosperity and security of this Marathi region will be assured only in this manner. Its inclusion in Karnatak or in a state or district with a predominantly Kannad population will smother its entire social, political, cultural and economic aspirations.

9. Kannadigas need not be unduly perturbed over the proposed re-arrangement of the District and the inclusion of Belgaum in Maharashtra. Kannadigas of Bombay Karnatak have already fairly developed centres of their own like Dharwar and Hubli, and there are clear indications that Ghataprabha, fast developing as it is, may become the headquarters of the District with the inclusion of Belgaum in Maharashtra. The separation of Belgaum, from the present predominantly Kannad District, would not entail any material loss to Karnatak.

Contiguity of Belgaum with Maharashtra
on all sides

10. It is sometimes claimed that Belgaum is a Marathi island in a Kannad area, which is in complete contradiction to the facts as evidenced even by geographical factors. The geographical position of this town is such that never so far, has it been possible to separate it from the Konkan tract lying below the Ghats of Fonda, Amboli and Tinai and

and others and it has always served as the gateway for Vengurla, Goa and Karwar as has already been pointed out. Starting from the East and proceeding clockwise, the villages of Basarikatti, Halga, Yellur, Desur, Nandihalli, Navaga, Mazagaon, Mandoli, Savagaon, Hungirge, Hindalga Uchgaon, Ambewadi, Kadoli, Honge, Muchandi, Ashte, Khangaon, Nilgi, Mutke, Sambra and Balekundri all situated within a radius of ten miles from Belgaum, are purely Marathi speaking (vide Map No.4). In other words, Belgaum is contiguous to Maharashtra with an unbroken territory on three sides and even on the East, the Marathi speaking tract extends uninterruptedly upto ten miles. All this tract is Marathi speaking and has maintained its Maharashtrian traditions since the very beginning.

Social, Political and Cultural Affinity of Belgaum with Maharashtra

11. Too much is sought to be made of the existence of certain names of Kannad origin in Belgaum. But they are in evidence only as exceptional relics of the rule of occasional former Kannad rulers and their presence in no way argues that the original inhabitants are or were Kannad of of Kannad origin. Names and designations of localities public places, gods and goddesses, temples, and shrines, street names, etc. are all of purely Marathi origin.

12. As mentioned earlier, the original inhabitants of Belgaum have been Marathi speaking and mainly Marathas, the Saraswats, Deshastha, Konkanastha and Karadha Brahmins, the Narwekar and Bandekar Vaishyas, the Namdevas and Bhavsar Kshatriyas, the Nabikas etc. have settled down here since historic times; and any reference to them as emigrants or floating population is

a deliberate travesty of factual evidence and historical truth and grossly mischievous. The migration of the Kannadigas to Belgaum took place only in recent times and it is really they who are the emigrants and not the Marathi people.

13. The social, cultural and political affinities of Belgaum are all purely Maharashtrian. Even in recent times, local leaders like Natu, Bhat, Telang, Chhatre, Lad were purely Maharashtrians, and even today the leadership in every sphere of social, political and cultural activities is naturally and inevitably in the hands of the Marathi people.

14. Culturally, as linguistically, Belgaum, has always spontaneously responded, and has always served, as the centre for the propagation of all activities originating in Maharashtra. Indeed, the demand for a united state of Maharashtra with Bombay, Nagpur, Belgaum, Karwar was first put forth from this place in the year 1946 and ever since then Belgaum has been carrying on the fight for the creation of Maharashtra by holding conferences, demonstrations and deliberations. It has also given birth to the Sanyukt Maharashtra Parishad under the Presidentship of Shri Shankarrao Deo, the then Secretary of the Indian National Congress; and it was at this time that the Maharashtra Ekikaran Samity, which is submitting this Memorandum, was established. For a long time even before this, institutions like the Vangmaya Churcha Mandal, Marathi Sansrakshaka Mandal, Daxin Maharashtra Mandal etc. were functioning especially to safeguard the interests of the Marathi speakers. As far back as 1929, the annual session of the Maharashtra Sahitya Samelan was held here under the auspices of the Vangmaya Churcha Mandal, which also celebrated in 1945 the Centenary of the Marathi Stage and the Annual Session of the Maharashtra Sahitya

Samelan in 1946, for the second time. Two out of the

four Sessions of the Daxin Bhag Sanyukt Maharashtra Parishad were also held here under the Presidentship of Shri Keshavrao Jedhe and Shri B.S.Hire respectively.

15. Most of the educational Institutions and other organisations devoted to the promotion of art, literature and culture, too numerous to be mentioned, are established and directly managed by the Marathi people. The claim already made, that Belgaum is not only an integral part of Maharashtra but an important centre of Maharashtrian culture, next in importance only to Bombay, Poona and Nagpur, will be further substantiated by the following statistical data.

Linguistic composition of Belgaum.

16. The City of Belgaum consists of three parts viz. (i) the City proper, (2) Shahapur and (3) the Cantonment. The first two together form the present Municipal area of the town with a total population of 1,01,110 and population figures that were available to us at the time of the 1951 Census are as follows:-

| | Marathi | Kannad | Urdu | Others. |
|------------|--------------|-------------|-------------|-------------|
| Belgaum | 44329 | 20204 | 14596 | 4242 |
| Shahapur | <u>10970</u> | <u>3928</u> | <u>1172</u> | <u>1560</u> |
| Total | 55290 | 24132 | 15768 | 5802 |
| Percentage | 54.7 | 23.8 | 15.5 | 6.0 |

(These figures are obtained from the Municipal Record)

The population of the Cantonment area is 16717 in addition to the above figures. Although linguistic proportion of the Cantonment is not available, on the basis of investigations carried out by us they may be safely taken to be as follows:-

| | | | |
|---------------------|--------|------|--------|
| Cantonment: Marathi | Kannad | Urdu | Others |
| 12500 | 800 | 1500 | 2000 |

17. The overall percentage, therefore for both these areas would work out roughly as :-

| | | | |
|---------|--------|------|--------|
| Marathi | Kannad | Urdu | Others |
| 57 % | 21 % | 14 % | 8% |

It should be noted in this connection that the speakers of Marathi have always been in a overwhelming majority here, while the figure of Kannad speakers has been considerably augmented, particularly after the last war. The main factors which contributed to this rise are (1) Expansion of old offices and starting of new ones of the State and the Union Govts. to which recruitment was made almost entirely from Kannadigas. (2) The educational facilities provided by communal associations and institutions was a powerful factor in attracting students and even their families from distant Kannad areas like Mysore, Bangalore and Andhra. The establishment of the Karnatak University and inclusion of Institutions of Belgaum in it was also a contributory factor (3) The constant influx from the famine ridden Kannad tract of the District has considerably inflated the figures of Kannad population in Belgaum. If all this floating population, which can be fairly estimated at 5 % of the total population, is excluded, the Kannadigas are only 16 % of the total population of Belgaum. These figures are sufficiently eloquent to expose the audacious claim to Belgaum repeatedly put forth by the Kannadigas.

18. The speakers of Urdu and other languages in the town have, for all practical purposes, adopted Marathi as their second mother tongue. As for the muslim community who are mostly Urdu speakers, the record and

administration of all their mosques and shrines is maintained and carried on in Marathi. The reading room of the well known Juma Musjid subscribes to seven Marathi periodicals but not to a single Kannad paper.

19. It is an indisputable fact realised by all communities that knowledge of Marathi in the absolutely essential requisite for living in Belgaum. While the total ignorance of Kannad would pass unnoticed.

Educational data

20. The linguistic statistics for educational institutions are ^{as} follows:-

| Primary schools. | No. of schools | No. of pupils. |
|------------------|----------------|----------------|
| Marathi | 29 | 10345 |
| Kannad | 11 | 3010 |
| Urdu-Marathi | <u>10</u> | <u>1740</u> |
| | 50 | 15095 |

The first school established here in 1830, was a Marathi school. All the above schools are within the Municipal limits. They were transferred from the District School Board to the Municipality on 1.3.1949 and this day was celebrated as "Deliverance Day" by the Marathi Public which is a clear indication of the atrocious prejudices which characterised their administration by the Kannad-dominated District School Board. In glaring contrast to this attitude, the Municipality has facilitated the all-round progress of both Marathi and Kannad schools since the transfer as can be seen from the administrative reports of that body.

21. There is not a single Kannad school in the Cantonment area. It is pertinent to note in this connection that when the teaching of a regional language was made compulsory, the two prominent Jesuit Mission Schools, in the Cantonment Area which have each a strength of over 1000 and

have English as the only medium of instruction, decided to introduce the teaching of Marathi only as a regional language inspite of the great pressure of interested authorities to impose Kannad as the regional language.

22. Of the total number of 2874 candidates appearing at the Primary school Leaving Certificate Examination in 1954, at the Belgaum Centre, 2013 were Marathi, 794 were Kannad and 67 were Urdu.

Secondary schools

23. Figures showing medium of instruction:

| Total No. of schools. | No. of schools with Marathi only. | No. of schools with Kannada only | No. of schools with both Marathi & Kannad | No. of schools with Urdu | No. of schools with English |
|--------------------------|---|--|--|-----------------------------------|--------------------------------------|
| 17 | 7 | 1 | 6 | 1 | 2 |

Figures showing linguistic proportion
of pupils.

Total number of classes 189 ; Total no. of pupils 6433

| No. of High schools | Marathi | | Kannada | | Urdu | | English | |
|---------------------------|-----------------------------|------------------|-------------------|------------------|-------------------|------------------|-----------------------|------------------|
| | No. of pupils classes | No. of pupils | No. of classes | No. of pupils | No. of classes | No. of pupils | No. of class es | No. of pupils |
| 17 | 111 | 3709 | 55 | 1786 | 7 | 240 | 16 | 698 |
| Percentage | | 58 % | | 27.6 % | | 3.6 % | | 10.8 % |

University Education -

24. The total number of colleges in Belgaum is 4, all of which are affiliated to the Karnatak University. Two of these are full fledged Arts and Science Colleges, one is a Law College and one is a secondary teachers training college. The Teachers Training College is a Government Institution meant chiefly for training the teachers in the so-called Karnatak Districts of Belgaum

Karwar, Bijapur and Dharwar. The Law College has also been attracting a large number of students from Mysore, Mangalore and Madras areas on account of the liberal admission facilities and qualifying standards.

There are about 2500 students enrolled at all these four colleges. Their linguistic distribution is roughly as follows:-

| | |
|---------|------|
| Marathi | 1400 |
| Kannad | 800 |
| others | 300 |

25. It is significant to note that with the establishment of the Karnatak University in 1950, the development of Maharashtrian institutions in Belgaum have experienced a serious set-back. The compulsory affiliation of institutions in Belgaum to this University was consistently opposed by the public on the ground that Belgaum being admittedly bi-lingual, such compulsory affiliation would be a premature and unauthorised commitment in favour of Karnatak. In practice, the local Marathi students and the students from the Marathi parts of the District and South Konkan, Goa and Karwar who were naturally hitherto coming to Belgaum, were forced to seek admission to institutions affiliated to the Poona and Bombay Universities. It is natural that these students should seek qualifications from a University of the region in which their future careers would lie. A graduate of the Karnatak University would have no future unless his mother tongue was Kannad and a Degree from the Karnatak University may be discriminated against in Maharashtra. This has greatly affected both the institutions, the students and their parents.

26. It was brought to the notice of the Government that the Government had the right, in exercise of section 5

section 5(c) of the Karnatak University Act, to permit the affiliation of any institution situated within these four Districts to any other University outside this territorial jurisdiction and assurances were given from time to time to the authorities of the Rani Parvati Devi College, Belgaum, after it was shifted from Savantwadi to Belgaum, that this right would be exercised if necessary to safeguard the linguistic and cultural interests of the College which is predominantly Marathi. These assurances have, so far, not been carried out inspite of the concerted agitation launched by influential social and political bodies all over Maharashtra (vide in Defence of cultural rights" issued by the R.P.College). It may be noted in this connection that the aid of section 5 (c) was readily invoked by the Bombay Govt. in facilitating the affiliation of the Medical College at Udipi, in Madras State, lying outside the statutory jurisdiction of the Karnatak University. This is a clear indication of how the Kannad majority in the District is placated by the Govt. at the cost of legitimate Marathi interests.

28. In this context another important consideration which deserves immediate attention, is the question of the medium of instruction. It is now almost inevitable that the regional language would be the natural medium of instruction at all the stages in the near future. It is equally true that Marathi institutions cannot expect the University of Karnatak, devoted as it would naturally be to the promotion of Kannad language and culture, to safeguard adequately the Marathi interests, let alone the vigorous promotion of Marathi language, institutions and culture. It would neither have the natural desire nor the necessary funds to undertake a duty which legitimately was within the province of a University devoted solely to the promotion of Marathi

interests. The only rational way to provide a natural channel for the growth and expansion of the Marathi language and culture of the Marathi part of the District, is to facilitate, as early as possible, its integration with the rest of Maharashtra.

Municipal Administration.

28. Coming into existence as a Panch Committee in the year 1852, the Belgaum Borough Municipality recently completed 100 years of its existence and has throughout this period carried on its administration through Marathi as its official medium. This is but natural as it correctly reflects the linguistic composition of the City. The proportion of its Marathi members has always stood at above two-thirds to the remaining one-third comprising Kannad, Muslim, and Harijan members. Out of the 44 members of the present civic body, 33 are Marathi speakers while only 7 are kannad speakers, the remaining 4 being Muslims who are Urdu-Marathi speakers. As the elections were conducted on adult franchise, this may be taken to be truly representative of the linguistic character of the city.

29. Out of the total number of 10212 houses in the Municipal area, 5507 are owned by Marathi speakers, 1966 by kannada speakers, 1452 by Muslim and 287 by speakers of other languages.

30. The voters list of the Municipality are available both in Marathi and Kannad and yet during the period of twelve years from 1942 to 1954, 964 Marathi lists were sold as against the sale of only 76 kannad lists.

31. More than 80 % of the shops and establishments registered with the Municipality under the Shop Act, are of Marathi speakers, while the remaining 20 % comprise Muslims Marwaries, Kannad and others.

32. The names of all the streets and lanes in the Municipal area and elsewhere, such as Chavat, Gondhali, Patil, Pangul, Burud, Bapat, Kadolkar, Kelkar, Narwekar, Bichu, Navi, Thalakwadi etc. are of pure Marathi origin, and not of Kannada origin as wrongly claimed by certain Kannadigas. End-names designating locations like Ves, Khind, Bag, Galli, Khunt, Chowk etc. are genuine Marathi names. Even the name Konwal (meaning corner turning) is purely Marathi and not at all Kannada as sometimes claimed. The street names such as Basvan, Anantshayan, Ganpati, Kapileshwar are derived from the names of deities and cannot be claimed as either Marathi or Kannad ~~or~~ in origin.

33. A glance at the collections of Octroi receipts for the merchandise imported into the Municipal area, from the Marathi and Kannada regions, as obtained from the respective Municipal Nakas will amply show that Belgaum has its trade channels flowing mainly from Marathi areas and not from Kannada areas (vide appendix 5).

34. In spite of this preponderance of Marathi in civic life as evidenced above the Municipal Borough has, at all times, scrupulously ~~been~~ pursued a policy of generous attitude in dealing with the problems of the Kannad minority.

Applications in Kannad are always entertained by the Municipal authorities; Kannad members are at full liberty to address meetings of this body in their own language; almost all municipal circulars and notices and voters Lists, etc. are published in both Marathi and Kannad. Since the transfer of the Primary Schools from the District School Board to the Municipality, the Municipal school Board has treated the Kannad schools without any discrimination to the fullest satisfaction of the Kannad population.

35. In spite of this overwhelming evidence of unmistakably

Marathi character of the city and the spirit of accommodation and tolerance shown by the Municipality and the Marathi public, audacious attempts are being made by staunch Kannadigas to bring pressure on the Municipality, through the Government, to force the Municipality to accept Kannad as the official language of administration, obviously with a view to establishing their claim to Belgaum as a Kannad city.

Trade and Merchantile Associations.

36. There are about 20 recognised Trade and Merchants' Associations in the City and all of these conduct their administration through Marathi, while only two utilise Kannad ^{and} alone with Marathi. The most important ^{and} influential of these bodies is the Govt. organised Belgaum Merchant's Association with a membership of 244, of whom seventy are Kannad speakers. It was but natural that recently, when the elections of this body came to ~~the~~ be fought, for the first time, by ballot, the Marathi group captured 16 seats against only 5 seats secured by the Kannad group, giving a clear indication of linguistic strength and sympathy.

The Press Owners' Association has a membership of 42 but only two or three of these printing presses ^{do} get any appreciable quantity of Kannad work.

Journals and Publications -

37. The following periodicals are published in Belgaum.

| Marathi | Duration | Kannada weeklies | Duration. |
|--------------------|----------|------------------|-----------|
| Bi-weekly | | Weeklies. | |
| Tarunbharat | 26 yrs | 1. Sandesh | 16 years |
| Varta-vihar | 3 yrs. | 2. Jana Jivaj | 7 " |
| <u>Weeklies -</u> | | | |
| Belgaum Samacharya | 92 years | | 92 years. |
| Chikitsaka | | | 70" " |
| Rashtravir | | | 34 " |
| Lokmat | | | 2 " |

Fortnightly

Duration

1. Pragati and Jinvijaya 52-years.

In all 7 Marathi +
2 Kannad journals

Further facts on this issue are equally informative and convincing. The Kannad weekly 'Karnataka' started by the late Shri Mudwed Venkatrao of Dharwar, and the leading Kannada daily & Sanyukta Karnatak' started by Shri R.R. Diwakar, were originally published from Belgaum; but the response was so poor and discouraging that they had to be transplanted very shortly to the native soil of Karnatak at Dharwar and Hubli. The oldest weekly of this place 'The Belgaum Samachar' was originally published in Kannada but had to carry on only as a Marathi journal for the last 80 years. The second oldest weekly Chiktisk, though originally published both in Marathi and Kannada (In Devanagari script) had also to revert only to Marathi 60 years ago.

Of the outside journals sold in the city 2000 copies are of Marathi journals while only 1000 are copies of Kannad journals.

Libraries and reading rooms.

38. As to libraries and reading rooms it may be mentioned that out of an aggregate ^{of} 10 libraries 7 are exclusively Marathi; two of the remaining are bi-lingual, as they receive the Govt. Grants, and the only ^{one} is exclusively Kannada.

The Belgaum General Library, which is the largest of all, and a District library has the following number of books according to languages.

| Marathi | Kannad | English | Others. |
|---------|--------|---------|---------|
| 5347 | 4862 | 4801 | 247 |

Since 1948 this institution has been run as a free reading room under the Government scheme. The figures of readers for the years 1948 to 1953 are given below:-

| <u>Year</u> | <u>Marathi</u> | <u>Kannad</u> | <u>English</u> |
|-------------|----------------|---------------|----------------|
| 1948 | 7785 | 3780 | 627 |
| 1949 | 9798 | 5059 | 1294 |
| 1950 | 5836 | 3471 | 767 |
| 1951 | 3068 | 1955 | 492 |
| 1952 | 3033 | 1409 | 384 |
| 1953 | 3574 | 1295 | 368 |

These figures are obtained from the records of the library.

39. Wrestling which is a typical Maharashtrian sport is practised at this place in about 20 Akhadas (wrestling pits) and they are all patronised by the Marathi Speakers.

40. With such close and vital connection with Maharashtra through naturalisation, trade, culture, history and language Belgaum has legitimately aspired for its political re-union with Maharashtra. Its inclusion in a predominantly Kannad District for administrative purposes and political exigencies, is accidental and unnatural. Particularly since the Montford Reforms Belgaum has come increasingly under the rule of the Kannada majority ^{in the district} and has been experiencing the determined pressure of the majority rule. The attempt of the Kannadigas to introduce the 'Nad Habba' the national festival of Karnatak in Belgaum, has not met with any popular response. The attempt of the Kannadigas to rename Thalakwadi, suburb of Belgaum, where the 1924 Congress Session was held, as Vijayanagar, has proved to be equally abortive. The spontaneous response with which the two annual sessions of the Maharashtra literary conference, the Marathi Journalists conference, and the celebration of the Centenary of the Marathi Stage, were repeated and effective replies to the vociferous campaigns of the Kannadigas to claim Belgaum for Karnatak.

41. As long as English was the language of administration

and education, the linguistic and cultural differences in the border areas did not disturb the placid course of civic life. But ~~the emotions roused by~~ the demand for linguistic states and the inevitable adoption of the regional language for purposes of administration and education have exposed the Marathi Majority of Belgaum to the ever present and real fear of Kannad being imposed upon them. The extended franchise giving a clear majority to the Kannadigas in the District as a whole, as at present constituted has created the anomaly of placing a majority in their own region at the mercy of a minority in that region.

42. In spite of the incontestable evidence proving that Belgaum is an integral part of Maharashtra, the vociferous claims and attempts made by the Kannadigas to Belgaum have created an atmosphere of suspicion and tension in the civic life of the city and entailed unnecessary suffering and enormous handicaps, that have in many ways thwarted its legitimate progress and arrested its natural development.

A note on the trade and commerce of Belgaum.

Although Belgaum is not industrially advanced, it is an important commercial centre particularly for export and import between South Konkan, Goa and Karwar and the rest of Maharashtra. Nearly 90 % of its commercial transactions are with the Maharashtrian territory while less than 10 % are with Karnatak. The main commercial centres for the Kannad parts of the District are located at Bail-Hongal and Gokak, of which Bail Hongal is under the Market Act. Both these centres cater to the commercial needs of the Kannad tract and have developed and flourishing contacts with Hubli and the other Karnatak centres. Although Hubli is a highly developed commercial centre, at a distance of 59 miles from Belgaum, the latter has very little commercial contact with Hubli. While Belgaum is the only railway station for commercial traffic for

| | No. of schools. | No. of pupils. |
|---|-----------------|----------------|
| Belgaum Zilha Prathamik Shikshana Samiti | | |
| Marathi | 33 | 1160 |
| Belgaum Shetakari Shikshana Samiti | | |
| Marathi | 61 | 2305 |
| | ----- | ----- |
| Total | 125 | 7107 |

There is not a single Kannada school in the Taluka.

It may be noted here that as the number of schools run by the Dist. School Board was quite insufficient two private Institutions of the Marathi speakers, mentioned in the table above, had to take the initiative and conduct 94 schools.

The population of the Taluka has a keen desire to be included in Maharashtra and the propaganda carried on at times by the some interested Kannadigas that the people of the Taluka have a desire to be joined to Karnatak is totally false and mischievous.

2. Khanapur Taluka (vide Map No.3)

| | |
|-----------------------|--|
| Area | 675.3 sq.miles. |
| population | 99872. |
| Total no. of villages | 222 out of which 196 are Marathi speaking with an area of 548.8 sq.miles and population of 78146. |

Out of these 196 villages, 176 have more than 70% Marathi speakers, and the remaining 20 villages Marathi speakers are more than 50%. Only 26 villages in the Taluka are Kannada speaking with a population of 21724.

Boundaries of the Taluka -

To the West is the Ratnagiri Dist. and Goa, to the North Belgaum Taluka, to the South Haliyal Taluka and Supa Petha in Karwar Dist. to the East Sampgaon Taluka and portion round about Alnawar in Dharwar Taluka of the Dharwar District. Thus the taluka is surrounded on three sides

by Marathi speaking areas.

Boundaries of the Marathi part.- Starting from the South to the East of the Alanwar-Bidi road lies the boundary of the Marathi tract which extends to the North of Bidi via Hindalga, Bunki Basarikatti, Vaddebail and proceeding to Topinkatti, ^{from} joining Nandihalli in the Belgaum Taluka (vide map no.3).

Primary education in the Taluka -

| Authority | No. of schools | No. of pupils. |
|-------------------|----------------|----------------|
| <u>Marathi</u> | | |
| Dist.School Board | 24 | 3131 |
| Private agencies | 87 | 2839 |
| | <u>111</u> | <u>5970</u> |
| <u>Kannada</u> | | |
| Dist School Board | 17 | 2552 |
| Private agencies | 25 | 954 |
| | <u>42</u> | <u>3506</u> |
| <u>Urdu</u> | | |
| Dist.School Board | | |
| Urdu-Marathi | 4 | 470 |
| Urdu Kannada | 3 | 154 |
| | <u>7</u> | <u>624</u> |
| Grant total | <u>160</u> | <u>10100.</u> |

As mentioned earlier many ghat roads lead to Goa, Karwar, and Vengurla through the Marathi portion of this Taluka. From all points of view the Marathi part in the Taluka is thoroughly Maharashtrian. Its religion, social, historical political and cultural traditions are out and out Maharashtrians. Mirashis, Patels, Ghadis, Guravas, Desais, Deshpandes, Inamdars, and other vatandars in the Taluka are all Marathi speakers. Halshi, a well known historical place in this Taluka was the capital of the Kadamba kings in Goa in Mediaval times. The descendants of this Kadamba dynasty, the Maratha Kadams are scattered throughout the Districts of Belgaum, Karwar, Goa, Ratnagiri and Kolhapur. The Southernmost centre of the famous Nath sect of Maharashtra

was situated in this Taluka as mentioned earlier.

In the Marathi portion of the Taluka, Khanapur Nandgad and bidf are important places.

Khanapur -(Population 6175) This town is ~~inx~~ indisputably Marathi speaking. Before it became a Taluka place in 1867, Bidi was the taluka place, when all the administration of the Taluka was conducted in Marathi. There are in all 6 primary schools in the town; and their figures are as follows:-

| | No. of schools. | No. of pupils. |
|--------------|-----------------|----------------|
| Marathi | 2 | 678 |
| Kannada | 2 | 240 |
| Urdu-Marathi | 2 | 222 |
| | ----- | ----- |
| | 6 | 1140 |

There is a high school in the town which has 175 Marathi pupils and fifty kannada pupils. To mention some of the outstanding achievements of Khanapur in Marathi literature and stage, it may be noted that 'Lokamitra' a very popular Marathi Magazine was being published from this place for several decades and was responsible for publishing a large number of Marathi books. Two renowned Marathi literary personalities viz. the late Ramchandra Bhikaji Gunjekar, the well known Grammarian of Maharashtra and the late Mangesh Wivaji Telang, Marathi literary critic of high merit and a social reformer of the Agarkar School and a politician of the Gokhale School, both belonging to the closing decades of the last century, hailed from this place. Khanapur has also served the cause of the Marathi stage by starting dramatic companies like Khanapur Bal Sangit Natak Mandali which produced eminent Marathi actors like the late Dattopant Haliyalkar.

A few Kannada families that are found in Khanapur came to reside there after it became a Taluka Place and especially a railway station for trade, jungle contracts etc. and to avail of the benefits accruing from the Govt. establishment.

Nandgad - (Population 5356) This is another important place in the Taluka. Before the advent of railways, this place was a great marketing and traffic centre for Goa and Karwar. The trading class of this place chiefly comprising of Saraswatas and Narvekar is Maharashtrian in all respects. The town has a well managed Marathi library. Nandgad is the Centre of activity of the Marathi part of the Taluka. From the point of view of education it is fast developing.

Figures of primary education ^{are} as follows:-

| | No. of schools schools. | No. of pupils. |
|--------------|------------------------------------|----------------|
| Marathi | 2 | 605 |
| Urdu-Marathi | 2 | 211 |
| Kannada | 2 | 419 |
| | ----- | ----- |
| | 6 | 1235 |

The town is linguistically and culturally thoroughly Maharashtrian.

Bidi - (Population 656) Bidi is also a predominantly Marathi speaking village. Majority of the Marathi speakers there is the Marathas. Bidi was formerly the centre of 16 villages of the Bidi-Karyad all of which are Marathi speaking. Before 1867 when it was a taluka place, the Govt. record there was in Marathi.

The Marathi part of the Khanapur Taluka has a keen desire to be incorporated in Sanyukta Maharashtra and has been exerting itself strenuously with that aim. In 1946 the first session of the Daxinbhag Sanyukt Maharashtra Parishad and in 1953, the 6th Session of the same Parishad were held at Nandgad and Khanapur respectively. The latter Session which was held under the Presidentship of Shri Haribhau Pataskar, M.P. passed unanimously the resolution demanding the early creation of Maharashtra State with Bombay, Belgaum and Karwar and also the resolution urging on the Bombay Government to form immediately pending the formation of Maharashtra, a separate District of the Marathi parts

of Belgaum and Karwar Districts with South-Ratnagiri and Ajra and Gadhinglaj areas of the Kolhapur District (Vide appendix 7).

Belgaum Taluka (vide Map No. 4

Area 394.4 sq.miles

Population 2,81,087

Total no. of villages - 137 out of which 6 are towns.

94 of these villages and all the six towns are Marathi speaking with an area of 257.6 sq.miles and a population of 2,35,724. In 66 of these Marathi villages there are more than 70% Marathi speakers, and in the remaining 34 villages, the Marathi speakers range between 50 to 70 per cent.

Boundaries of the Taluka. - To the North Hukeri Taluka, to the South - Khanapur Taluka, to the West - Chandgad Taluka and the East Sampgaon and Gokak Talukas. Belgaum Taluka is surrounded on three sides by Marathi speaking parts.

Boundary line of the Marathi part - In this Taluka the boundary line of the Marathi part starts from the South with Mandihalli and proceeds to the North via Kolikop, Tarihal, Basarikatti, and crossing the Belgaum-Bagalkot road at Modge, passes viz. Sulebhavi and turns in the North-West direction and rounds off Khanagaon along the hill ranges to join the Belgaum Kolhapur road at Honge and from there Belgaum-Kolhapur road divides Marathi and Kannada parts. All the part to the West of this boundary line is Marathi speaking. It is surrounded on three sides by Marathi speaking parts (vide Map no.4).

After merging of the Decan States, this Taluka was twice reconstituted. Belgaum City proper was surrounded on all sides by the areas of the Sangli and Kurundwad States. After the merger, these areas were included in the Belgaum Taluka and Kihni-Karya part of the old Taluka together with some villages of the former states were added to the Chandgad Taluka, the Kannada parts of Bagewadi and Hudli being retained in the Belgaum Taluka. At the time of the re-constitution.

of the Taluka a proposal was put forward on behalf of the Marathi speaking population in the Taluka that a separate taluka of all the Marathi villages in the Belgaum Taluka should be formed, but it was not heeded. Belgaum Taluka as it stands today, is large and unwieldy from the point of view both of the number of villages and revenue collections. It, therefore, needs re-constitution. The Kannada areas of Dagewari and Hudli can be easily joined to Sampgaon and Gokak Talukas respectively and the remaining Marathi part can be conveniently formed into a compact and well set Marathi Taluka.

Primary education in the Taluka.

| Authority | No. of schools | No. of pupils. |
|------------------|----------------|----------------|
| <u>Marathi -</u> | | |
| D.S.B. | 55 | 6934 |
| Private agencies | 45 | 2072 |
| | --- | --- |
| | 100 | 9006 |
| <u>Kannada -</u> | | |
| D.S.B. | 33 | 4863 |
| <u>Urdu</u> | | |
| D.S.B. | 5 | 351 |
| | ----- | ----- |
| GrandTotal | 138 | 14220 |

Most of the Kannada schools are located in the Kannada part. In the Marathi part Kannada schools are rare and these too are located near the boundary line. The above figures do not include schools in the Belgaum City.

All the towns in the Taluka viz. Belgaum (including Shahapur and Belgaum Cantonment,) Wadagaon, Angol, Yellur are predominantly Marathi speaking. Angol and Wadagaon are practically the suburbs of Belgaum. Belgaum town is the nerve centre of all the Marathi part in the Taluka.

It may be noted that in the villages situated in the East of Belgaum, the Jains form a considerable ^{minority} majority. As stated earlier the Jains are bi-lingual and they are

educated in Marathi and use Marathi for every day affairs. Lingayats in these villages are in small proportion. The hilly tracts near the boundary line are colonised by the Berad community.

Hukeri Taluka (vide map no.5)

Area 382.3 sq.miles.

Population 1,74,414

Total no. of villages - 121 out of 37 are Marathi speaking with an area of 100.6 sq.miles and a population of 56904. Out of these 37 villages, 24 have more than 70% of Marathi speakers, while the remaining villages have a majority of Marathi speakers.

The boundary of the Taluka - To the North-Chikodi Taluka, to the South Belgaum and Chandgad Talukas, to the West Gadahinglaj Taluka of the Kolhapur District to the East ^{Gokak Taluka}

Boundary line of the Marathi part - It starts from the South along the Belgaum Kolhapur road and going Northwards upto ~~Gokak~~ and then passing to the East of Sankeshwar, proceeds upwards along Alur, Akiwat and Kesti to Nainglaj in Chikodi Taluka. To the West of the boundary line lies all the Marathi part. The Marathi part is surrounded on three sides by Marathi speaking areas (vide map no.5).

The Marathi part in this Taluka is divided into two parts of Daddi and Sankeshwar respectively. Upto 1836 these parts were under the Kolhapur State. But when the British annexed them, the Daddi part was separated from the Nesari-Karyat of which it was an integral part. Both the Daddi and Sankeshwar parts are closely connected with the Ajra-Gadhinglaj areas in the Kolhapur District. The Nesari-Karyat in the Gadhinglaj taluka, the kini-karyat in the Chandgad Taluka and the ^{dal} Datti part are ~~inter~~ integral and homogeneous. The political division of these could not destroy their integrity. The Sankeshwar part is also closely connected

with Nipani and Kolhapur.

Primary education -

| | No. of schools | No. of pupils |
|----------------------|----------------|---------------|
| <u>Marathi</u> | | |
| D.S.B. | 12 | 2441 |
| Private agencies | 10 | 383 |
| | --- | ----- |
| | 22 | 2824 |
| <u>Kannad</u> | | |
| D.S.B. | 70 | 12113 |
| <u>Urdu</u> - D.S.B. | 8 | 1446 |
| | ----- | ----- |
| Grand total | 100 | 16373 |

All the Marathi schools are located in the Marathi parts.

Ramewadi-Daddi - Daddi has been well known since long as a trading centre having commercial relations with Goa and Vengurla. Ramewadi was the original village, which due to its traffic with Konkan developed into a Market Centre of Daddi. After the advent of railway, though its commercial traffic subsided, it has still communications with South Konkan and Goa. Daddi still supplies cattle to Goa. Daddi market is the main marketing centre for paddy growing in the whole of Kini-Karyat.

Daddi has a population of 1508 of which roughly 900 are Marathi speaking, 400 Kannada speaking and 200 Muslims. The Lingayats who are settled there for trade are the only Kannadigas. Daddi is the centre of the surrounding 15 villages all of which are Marathi speaking. Marathas form the bulk of the population in this area.

Schools in Daddi.

| | | |
|---------|-----------|---------------|
| Marathi | 7 classes | 180 students |
| Kannad | 7 classes | 131 students. |

Sankeshwar - Out of the population of 13190 of this town according to 1951 Census, 7605 are Marathi speaking, 1112 both Marathi and Urdu speaking, and the rest 4477 are Kannada speaking. Thus it will be obvious that Marathi is in an absolute majority in here.

Primary education -

| | No. of schools | No. of pupils. |
|--------------|----------------|----------------|
| Marathi | 2 | 1167 |
| Urdu-Marathi | 1 | 325 |
| Kannad | 2 | 575 |
| | ----- | ----- |
| | 5 | 2067 |

The first Marathi school in Sankeshwar was started on 1.10.1856 while the Kannada school was started only a few years back. The Govt. record here is maintained in Marathi. The record of the Gram Panchayat was kept in Marathi till very recently, but it is now being kept in Kannada against the wishes of the people.

Sankeshwar is an old and well known commercial town. It has trade relations with Vengurla in the Konkan and with Nipani and Kolhapur on up Ghats. The villages in its neighbourhood such as Sholapur, Hargapur, Kanagle, Bad, Karajga are all Marathi speaking.

Chikodi Taluka (vide Map no. 6)

Area 479 sq.miles

population 2,69,834

No. of villages - 100, out of which 66 are

Marathi speaking with an area of 357.6 sq.miles

and a population of 2,35,724. Out of the 66 Marathi villages, 44 have more than 70 % Marathi speakers, the remaining 22 villages having majority of Marathi speakers.

Boundary of the Taluka - To the North Kagal and Shirol Taluka of Kolhapur District, to the West Kagal and Gadhinglaj Talukas of the Kolhapur District, to the South Hukeri Taluka and to the East Raibag Mahal.

Boundary line of the Marathi part Starting from the South from the village of Nainglaj (which is a predominantly Marathi village) the boundary line of the Marathi part in Chikodi taluka proceeds in the North-East direction via. Chikodi town and further North joins the Marathi part of Raibag Mahal. All the area to the West

of this line is Marathi speaking and surrounded on all sides but the East by the Marathi speaking areas (vide map No.6).

Primary Education in the Taluka

D.S.B. has divided the taluka into two sections viz. Nipani and Chikodi. The Schools in the respective sections are as under:-

Nipani section

| | No. of schools | No. of pupils. |
|---------------------|----------------|----------------|
| <u>Marathi</u> | | |
| D.S.B. | 71 | 11774 |
| Private agencies | 27 | 1253 |
| <u>Kannada</u> | | |
| D.S.B. | 27 | 4232 |
| <u>Urdu Marathi</u> | | |
| D.S.B. | 6 | 470 |
| <u>Urdu Kannada</u> | | |
| D.S.B. | 3 | 276 |
| Total | 134 | 18005 |

Shikkodi Section

| | | |
|----------------|----|--------|
| <u>Marathi</u> | | |
| D.S.B. | 19 | 2797 |
| <u>Kannada</u> | | |
| D.S.B. | 42 | 7010 |
| <u>Urdu</u> | | |
| D.S.B. | 8 | 1138 |
| | 69 | 10945. |

In the Nipani section all the villages are Marathi speaking while in the Chikodi section there are more Kannada villages. At the primary school leaving certificate examination held recently at the Nipani Centre out of 950 candidates that appeared for the examination, 800 were Marathi while only 51 were Kannada.

In all the secondary schools of the Chikodi Taluka the medium of instruction is Marathi. Only in some High Schools like those of Nipani, Chikodi and Ankali, there are Kannada classes along with Marathi ones.

The Society in the Chikodi Taluka Mainly comprises Marathas, Jains, Mahars and Chamars. All of them being

speakers of Marathi. The Eastern portion of the Taluka consists chiefly of Marathas, ^{Jains, Lingayats, Harijans and Muslims. Of these Marathas} Mahars, Chamars, and Muslims.

are speakers of Marathi. Then Jains the Lingayats are bi-lingual. As already stated earlier the Maratha Lingayats are Marathi speaking. The Jains in this Taluka have very close contacts with the Jains at Kolhapur and Sangli and are Maharashtrians. Shwetambar Gujar Jains who are scattered all over this Taluka are Marathi speaking. The Mahars and other Scheduled Castes in this taluka are politically conscious and active and carry on their movement under the leadership of Scheduled Caste Federation of Maharashtra. People of this Taluka, having intimate contacts with Kolhapur, have been pressing the Govt. that the Marathi part should be joined to the Kolhapur District by forming a separate Nipani taluka.

Unfortunately the demand remains unheeded. Chikodi taluka has always lived up to the traditions of the Maharastrian culture. The literature and journals read here are mostly Marathi. Kannada books and journals are rarely to be seen. This Taluka has contributed much to the Marathi literature, stage and cinema. Prof. K.P.Kulkarni, the well known professor of Marathi, famous Marathi etymologist, and the President of the Maharashtra Sahitya Samelan of 1952, ~~xxxxx~~ hails from Bedkihal in this Taluka and is the Vatandar Kulkarni of that place.

(Vide appendix 6)
Nipani - [^] From the facts and figures given below, it will be obvious that this town is indisputably Marathi.

According to 1951 Census, out of the total population of 24325, Marathi speakers are 67% Kannada speakers are 16% and speakers of Urdu are 13%

Primary Education.

| | No. of schools | No. of pupils. |
|--------------|----------------|----------------|
| Marathi | 13 | 3000 |
| Urdu-Marathi | 3 | 334 |
| Kannad | 1 | 271 |
| | ----- | ----- |
| | 17 | 3605 |

Nipani is an important trade centre for export and import for South Konkan and is one of the important tobacco marketing centres in India. As most of the tobacco in the Chikodi Taluka is produced in the Marathi part, Nipani is the economic centre of this whole area. The Gujarathi traders here are also Marathi speakers. The Nipani Municipality which was started in 1854 carried its administration in Marathi since the very beginning. In 1947 this Municipality adopted a resolution demanding the formation of Sanyukta Maharashtra (vide appendix 6) The Session of the Daxin Bhag Sanyukta Maharashtra Parishad held here in 1947, under the Presidentship of Acharya P.K.Atre, passed unanimously the resolution urging for the formation of Sanyukt Maharashtra with Bombay, Belgaum and Karwar.

Chikodi (Population 13,713) This town being predominantly Marathi will have to be included in the proposed state of Maharashtra. Marathi is the common language used for every day affair in this town. Though the Marathi speaking population is in a majority, Kannada gets predominance in the Govt. offices. The hill range situated to the East of Chikodi forms the natural boundary dividing the Kannada and Marathi tracts. Chikodi has close contacts with Kolhapur, Sangli, Miraj, and Satara. Chikodi-Tasgaon Road, being very old, indicates close relationship

of Chikodi with Maharashtra

Influential Kannada elements such as traders and M.L.As. are always instrumental in putting obstacles in the way of Marathi interest. But now that the States Reorganisation Commission has been appointed and hopes of linguistic re-organisation are nearing fulfilment, these very elements are going from village to village and door to door, in the Marathi part, begging the people to join Karnatak, holding out false promises as if trying to bait the Marathi people, that amenities such as construction of roads, bridges, wells, repairing tanks, bundharas etc. would be amply provided for in the proposed Kannatak state. This very fact proves beyond doubt that this is all a Marathi tract.

Athni Taluka:- (Vide map no.7).

Area 744.4 sq.miles
Population 1,856009

Total No. of villages 89, out of which 44 are Marathi speaking with an area of 332.8 sq.miles and a population of 852207. Out of these 44 villages, 17 villages have more than 70% of Marathi speaking population and the remaining villages have majority of Marathi speakers.

We wish to draw pointed attention of the Commission to the fact that at the time of the Census operations in 1951 a great injustice was done to the Marathi speaking villages in Athni Taluka. The enumerators of the Census operations who were all Kannad, registered

Marathi speakers as having Kannad as their mother-tongue and thus inflating the Kannad population by reducing the strength of the Marathi speakers to a considerable extent, with a view obviously to establish that Athni is wholly a Kannad Taluka. At that time the Marathi people of several villages registered their protests to the authorities, but to no avail. Such cases have occurred in several villages in the border areas throughout the District.

The Boundary of the Taluka : To the North Satara District, to the South Chikodi Taluka and Raibag Mahal and Bijapur District, to the west Miraj Taluka of the South Satara District and to the East Bijapur District.

Boundary line of the Marathi part : It starts from the South from Kunchi on the Krishna river in Raibag Mahal and proceeding along the bank of the Krishna reaches the confluence of the Krishna and the Agrani and thence turning upwards to the North via Shinal along the bank of the Agrani and then turning to the East by passing the town of Athni proceeds via Badchi and Yakanchi to the North passing Yalihadgi, Chamker and Balgeri joins the boundary of the Jat Taluka in South Satara District. The Western and the Northern parts contained in this boundary are Marathi speaking. It is surrounded on three sides by the Marathi speaking areas..

This Marathi part is very closely connected commercially and socially to Miraj and Sangli, particularly the Krishna-Agrani Doab is naturally linked up with the Miraj Taluka. The social, economical and cultural solidarity of the population of this part with the people of the South Satara District is remarkable. Sangli and Miraj are the centres of education, secondary and higher, for this

part. Sangli is the market for commodities produced in this tract such as tobacco, cotton, betel-leaves, chilly, turmeric etc. So naturally, after the merger of Sangli and Miraj States, an organised attempt by the people of this tract for joining the whole of the Doab to the Miraj Taluka was made, but unfortunately their request ~~was~~ was not granted.

At the request of the Marathi speaking people of the Taluka, the Congress Committees of the North and South Satara Districts appointed a committee of five persons presided over by the well-known Congress leader Shri. Ramchand Bharati to investigate the linguistic conditions in this part. The committee, after proper investigation, arrived at the conclusion that this whole area is Marathi speaking and should be joined to the South Satara and made a report accordingly in 1949.

Since 1948 at Mangsuli a committee known as "Gairsoya Samiti" (Grievance redressing committee) was established and similarly a 'Samayik Samiti' (Joint efforts committee) was set for the whole Doab and these committees represented to the Government that all the Doab area be included in Miraj Taluka. Thereafter the authorities, under the instructions from the Government ~~and in order~~ to sound the public opinion in the matter put the proposal before the representatives of all the villages assembled in meetings twice on 26.10.1949 and 21.7.1950 respectively and on both the occasions votes taken were 584 and 426 for the inclusion of the Doab in Miraj Taluka as against 56 and 7 respectively, thus giving a clear verdict of the wishes of the people.

Society in the Marathi part of Athni Taluka is exactly similar to that of the Maharashtrian society.

exactly similar to that of the Maharashtra. The Society here comprises mainly of the Marathas, Jains, Dhangars, Mahars and Chamars who are all Marathi speaking. Patils and other Vatandars of this part are speakers of Marathi. The traditions of this part are the same as those of Maharashtra. Khandoba of Mangsuli and Santubai of Kagwad are the chief Maharastrian deities of this part and their devotees are scattered widely in Maharashtra. The Vatandar trustees of the temple of Khandoba at Mangsuli hail from the Districts of North Satara, South Satara and Kolhapur. The Sugar Factories at Ugar and Kittur in Athni Taluka are started and managed by Maharastrians.

The Marathi speaking population in this Taluka is placed under a great handicap as Kannad is being imposed on them in matters of administration and education at the cost of the Marathi interests.

Mangsuli : - (Population 4956). This is the most important place in the Marathi part of Athni Taluka. The linguistic composition of Mangsuli is as follows :

| Marathi | Kannad | Urdu | Others. |
|---------|--------|------|---------|
| 76% | 17% | 4% | 3% |

There are 8 schools at Mangsuli, out of which 6 are Marathi, one is Kannad and one is Urdu. The number of pupils in these schools is 388, 77 and 29 respectively. Besides, all the five schools for Harijans and adults are Marathi. This town is the centre of activities of the Marathi part.

Raibag Mahal : (Vide Map No.8)

Area 37.9 sq.miles

Population 91449

Total number of villages - 54, out of which the following 5 are Marathi speaking -

| Name of the Village | Area | Population |
|---------------------|---------------|------------|
| 1. Raibag | 27.5 sq.miles | 5926 |
| 2. Kudchi | 22.8 " | 8608 |
| 3. Chinchni | 12.6 " | 5077 |
| 4. Digewadi | 3.0 " | 1466 |
| 5. Jalalpur | 2.6 " | 1294 |
| | ----- | ----- |
| | 68.5 Sq.Miles | 22371 |

All these villages are contiguous with the Marathi part of Chikodi Taluka to the West and Marathi part of Athni Taluka to the North. In all these 5 villages, there are Marathi schools with a total strength of 585 pupils.

There is a majority of Muslims at Kudchi, but the proportion of Marathi speakers to that of Kannad speakers is 2 : 1.

Raibag was formerly in the Kolhapur State. After the merger, it was added to Belgaum District. The District School Board immediately after taking possession of the Marathi schools in the Mahal, closed them to make room for Kannad schools. Now there are only 5 Marathi schools, as mentioned above. We do not contend that because Raibag was formerly a part of the Kolhapur State, it should be included in Maharashtra. The Mahal is predominantly Kannad speaking and except the five villages stated above which are in a compact area contiguous with the Marathi areas, the whole of the Mahal should be included in Karnatak.

Supplement regarding the Alnavar part of Dharwar

Taluka of Dharwar District.(Vide Map No.9).

1. We are also submitting here a supplement pressing the claim of the Marathi speaking part roundabout the town of Alnavar in Dharwar Taluka of Dharwar District for its inclusion in Maharashtra.

2. Contiguous with the Marathi tract in the Belgaum District and originally forming an integral part of it,

the Alnavar area is the westernmost part of the Dharwar Taluka. This part comprises 10 villages including the town of Alnavar. Out of these 10 villages, two viz Manakanpur and Kiwadball, are deserted. Figures of population and area of the remaining 8 are as follows : -

| Name of the Village | Area | Population |
|---------------------|---------------|------------|
| 1. Alnavar | 2.1.Sq.miles | 6107 |
| 2. Hulikeri | 2.8 " | 518 |
| 3. Kadabgatti | 2.7 " | 625 |
| 4. Hindgeri | 4.2 " | 277 |
| 5. Balgeri | 1.4 " | 25 |
| 6. Amboli | 1.4 " | 125 |
| 7. Dori | 2.7 " | 289 |
| 8. Benachi | 2.6 " | 526 |
| | ----- | ----- |
| Total | 19.9 Sq.Miles | 8492 |

All these villages are Marathi speaking and contiguous with the Marathi areas in Belgaum and Karwar Districts (Vide Map No.9). This part is caught in a pincer at the southernmost extremity of the Khanapur Taluka of Belgaum District (Vide Map No.9 and also Map No.1). It is surrounded on three sides (North, West and South) by the Marathi speaking parts of Khanapur Taluka and Haliyal Taluka of North Kanara District. To the East only lie the Kannad areas of Dharwar Taluka. All this part was formerly included in the former Bidi Taluka of Belgaum District until 1865. But afterwards it was shifted into the Dharwar Taluka, joining it permanently to the Kannad tract.

3. Though from the point of view of administration, the Alnavar part was separated from its original Marathi home, its connections with the Marathi parts of Khanapur and Haliyal Talukas have remained throughout intimate and intact. It formed an integral part of the Bidi-Karyat.

Socially and culturally, it is homogenous with the Marathi tracts of Belgaum and Karwar Districts. The social composition of the Marathi tract as described earlier, (Part I page 17) equally applies to this part also. The villages here are mainly inhabited by the Maratha community, having blood relations with the Marathas in the Belgaum and Karwar Districts. The town of Alnavar is the centre of this part. Two-thirds of the population of Alnavar town is Marathi speaking and even among the Marathi speaking people, the majority belongs to the Maratha community. There is a ~~large~~ considerable proportion of Muslims in Alnavar. Their relations with the Marathas are very cordial as in the case of Belgaum and Khanapur. Though Alnavar is included in Dharwar District and the language of administration is Kannad, Marathi is the language commonly used by the people for business purposes and everyday affairs. Alnavar is the trading centre for the whole of this part and has closer commercial contacts with Belgaum, Karwar, Kolhapur, Satara, Sangli and Sholapur than with the commercial centres of Karnatak like Hubli. Alnavar is a big marketing centre for timber and fuel wood and the timber of the North Kanara forests is exported to different parts from here. The construction of railway line from Alnavar to Karwar is a dire necessity and a demand to that effect is being made by the people of Karwar and Belgaum for the last several years.

5. The Alnavar part being included in purely Kannad tract, the Marathi population here has to suffer many linguistic and cultural handicaps and disabilities. Although all the villages in this part are Marathi speaking, there are no Marathi schools, except the one

that is very recently started privately by the Marathi speakers at Alnavar. As the experience of the teachers in the Kannad schools reveals, the Marathi boys can hardly pick up a fair knowledge of Kannad even after attending the school for more than 4 years, as a result of which parents are not encouraged to send their boys and particularly girls to Kannad schools. So naturally this part has remained educationally and culturally backward. It is therefore necessary that, in the larger interests of the community, this part should be included in the proposed Marathi district (Vide Part I page 35) so as to be ultimately incorporated in Maharashtra.

PART III.

The genesis and growth of the extra-territorial
Linguistic ambitions of the Kannadigas.

1. The linguistic rivalry in this border area has attained to such proportion of bitterness and high tension, leading to explosive possibilities, that a detailed examination of its genesis is called for.

2. We have already pointed out that this linguistic trouble first raised its head in 1915 when the city survey record, which was maintained all along in Marathi came to be maintained ~~in Marathi~~ in Kannada from that year. Since then the registration of all documents in the Sub-Registrar's office was made in Kannada and it is the only language in which the registration of documents is permitted in that office. The systematic Kannadization of Government offices started from this time and it was but natural that it should call for a gradual reaction from the Marathi majority population as it militated against their interests. The reaction expressed itself in the establishment of institutions like the Bharat Vaibhav Samaj which started the Tarun Bharath Monthly which has now developed into a leading and influential Bi-Weekly which effectively ventilates the grievances of the Marathi people in these parts and the Mitra Mandala which was later developed into Vangmaya Churcha Mandala, a flourishing literary institution which organised the annual sessions of the Maharashtra Sahitya Samelana (1929 and 1946) and the centenary of the Marathi Stage (1945) and sponsored various cultural and literary activities and maintains a large library.

Part III (2).

3. It has already been pointed out that upto 1920 this Marathi part collaborated with the rest of Maharashtra as an integral part of it under the political leadership of the late Lokamanya Tilak who always referred to Belgaum as the stronghold of the Swarajya Movement. The sixteenth session of the Bombay Presidency Political Conference was held here under the presidentship ~~CONFERENCE~~ ~~WAS HELD~~ of the late Dadasaheb Khaparde in 1916. It was a memorable conference in many respects. It was here that the late Lokamanya Tilak initiated the Home Rule League to carry on the struggle for political independence. It is pertinent to note that all the speeches, proceedings and resolutions of this conference were in Marathi.

4. After 1920, with the Montford reforms and the extended franchise the linguistic problem first came to be forefront. The declaration of the Congress supporting the linguistic reorganisation of provinces, gave an added impetus to this movement. The formation by the Congress of linguistic divisions in its organisation planted the seeds of dissatisfaction, as it was done not on any well-defined principles but merely to serve the political exigencies of the time. It was thus that Bombay formed a division by itself while Vidarbha, Nagpur and Maharashtra were constituted into separate divisions and the native states had each a division of its own. It was in these circumstances that the Marathi Part of the Belgaum District, surrounded as it was by native states, could neither be included in the Maharashtra division nor in any of these states and came to be included in the Karnatak Provincial Congress Committee.

Part III (3)

This was clearly understood to be a temporary arrangement and even so the consent of the leaders of Maharashtra had to be obtained as it was indisputably a part of Maharashtra. Although Maharashtrian leaders readily consented to this temporary arrangement, for the sake of larger national interest, the Marathi people of this part promptly lodged a protest against this with the congress executive. This controversy was not pursued further on the assurance given by that body that all these matters would be reviewed afresh after the achievement of independence and that such controversies should not be allowed to distract the concentration so essential to the immediate struggle for independence.

5. It is revealing to note that even the congress session held at Belgaum in 1924 was initially opposed by both the Kannadigas and the Marathi people. The Kannadigas contended that it should be held in a purely Kannad territory like Bijapur or Mangalore, while the Marathi people could not reconcile themselves to the idea of the 'Karnatak' session of the Congress being held in the Maharashtraan territory of Belgaum. It was due entirely to the personal prestige of Shri, Gangadharrao Dēshpande, the veteran congress leader of Belgaum and the high esteem in which he is held by the Marathi public and the assurance given to them that the case of Belgaum would be reviewed at the time of final linguistic reorganisation, that the opposition was retracted.

6. Far from being the end, this proved to be only the beginning of systematic and aggressive efforts of the Kannadigas to coerce the Marathi majority into accepting Kannad as the language of the district. Reference has

Part III (4)

already been made as to how the intervention of the Bombay High Court had to be sought in 1926 to have Marathi recognised as the official language of the Court along with Kannada (vide Page 31, Part I). The organisers of the 1929 Maharashtra Literary Conference were faced with organised opposition of the Kannadigas, though a minority in Belgaum. Although this artificially engineered opposition did not affect in the least the success of the session, the Kannadigas from that time began to make more determined efforts to press the claims of Kannada, utilising their positions in the Government and the Congress organisations. This forced the Marathi majority to raise defensive organisations to protect their interests. With the operation of the India Act^{of} 1935 the Kannadigas held absolute majorities in the district organisations like the District Local Board, the District School Board and the Provincial legislatures. These instruments of democratic government came to be used with the vengeance to stamp out Marathi culture, language and education. With the abolition of the taluka boards the Marathi majority in the different talukas was placed at the mercy of the Kannad majority of the District. The aggressiveness of the Kannadigas went to the extreme of preventing respected Maharashtrian leaders like Shri. B.G.Kher, Shri. G.V. Mavlankar, the late A.B. Latthe, from addressing audiences in Marathi even in Belgaum.

7. The Marathi speaking people showed remarkable forbearance in the face of such grave provocations as the problem of the freedom of the country was of supreme importance and also because the congress leaders had declared themselves from time to time in favour of linguistic provinces. With the assumption of power by the congress in 1946 the demand for linguistic provinces came to be voiced

Part III (5)

more vigorously and it was at this time during the 1946 session of the Maharashtra Sahitya Samelana held at Belgaum that the definite demand for the formation of Sanyucta Maharashtra with Bombay, Nagpur, Belgaum and Karwar was formulated and the Sanyct Maharashtra Parishad was ushered into existence. The Maharashtra Ekikaran Samiti, Belgaum was also established at this time and has, since then, made constitutional representations to the relevant authorities about the grievance of the Marathi people. One such important representation was made to the Dar Commission which has observed in its report (" the Districts of North Kanara and Belgaum contain strong Maharashtrian minorities". (Vide paragraph 46 page 9).

Authentication and Specifications of Kannad

Aggression - Modes and methods of operation.

8. It now remains to cite concrete instances and specify the manner in which the Marathi majority has been condemned to a life of perpetual suppression and harassment at the hands of the Kannada majority of the District, making even a life of decent self-respect and impossibility. The District Local Board and the District School Board, the District Central Coop. Bank, The Dist. Congress Committee, the Government administrative machinery, the various committees and sub-committees, appointed from time to time by the Government, official celebrations and public functions have all been harnessed to the one purpose of fraudulently advancing the cause of Kannada, to substantiate the claim to the whole of the Marathi part of the District.

Part III (6)

The District Local School Board : -

9. The District School Board is the most powerful instrument in the hands of the Kannadigas and it is being relentlessly directed against Marathi education in the District.

(1) It has already been mentioned (vide page 11, *Part I*) that two private district associations had to be started and supported on public funds to safeguard the Marathi educational interests. These two and other private agencies are conducting 306 Marathi schools as against 302 Marathi schools of the District School Board. How the Marathi interests are served by the Board can be seen from the fact that in the Chandgad Taluka there are 94 private schools and only 31 D.S.B. schools. Similarly, in the Khanapur Taluka there are 87 private schools while only 24 are D.S.B. schools.

(2) It is worth noticing that in the 17 D.S.B. Kannad schools in Khanapur Taluka, there are 67 teachers out of whom 57 are trained while in the 24 D.S.B. Marathi schools 37 teachers only are trained out of the total of 80 teachers.

(3) Nandgad was chosen as a centre for trying out the experiment of a Central School to serve an area of 5 miles radius because it is a fairly developed educational centre. Unfortunately the legitimate claims of the full primary Marathi school, which was a model school with an efficient staff, buildings and equipment, were deliberately ignored in favour of a small local Kannad school. In spite of organised protests by the local public, the D.S.B. and the Department of Education stuck to their decision and succeeded in providing a typical instance of condemning a grand scheme to failure.

(4) A prosperous full primary Marathi school at

Managutti, a predominantly Marathi speaking village in the Hukeri Taluka was closed down to make room for a Kannad school 4 years ago. The popular demand for a Marathi school is studiously ignored and private Marathi schools had to be closed down for want of aid from the D.S.B. As a result of this move the education of girls has seriously suffered.

(5) The Marathi primary school at Balekundri, in the Belgaum Taluka, is over 50 years old. But during the last 2 years the D.S.B. has pursued the policy of sending Kannad teachers for the lower standards of the school, as a first step, obviously, to convert it into a Kannad school.

(6) Similarly the Urdu-Marathi school at Sholapur, near Sankeshwar in Hukeri Taluka, is being converted into a Urdu-Kannad school by sending Kannad teachers and introducing Kannad gradually.

(7) The fate that awaited the full primary Marathi school of several years standing, at Manjri in the Chikodi Taluka is even more revealing. When the scheme of compulsory primary education was introduced in the year 1946, the D.S.B. was gracious enough to pass orders that this full primary school should be attached as a class to the Kannada class which was functioning separately as a class. (Vide order. appendix).

(8) Equally striking is the instance of Navalihal in Athni Taluka which formerly formed a part of the Jath state. The overwhelming majority of the people there are Marathi speaking. The merger of the state took place on 1.8.1949 and the School Board on 8.8.1949 with indecent haste closed down the old Marathi school forthwith and started a Kannad school instead, without even consulting the wishes of

Part III (8)

the people. The repeated requests of the villagers for a Marathi school have been turned down by the D.S.B. Similarly the Marathi schools at Katral and Kaloti in the same Taluka have been deprived of the Marathi school, making room for Kannad ones against the wishes of the people.

(9) In spite of the constitutional provision, which imposes an obligation to provide a school of the language demanded by the parents, requests originating in the Marathi parts are blatantly ignored by the D.S.B. and attempts are made to foist unwanted Kannada schools on these parts.

(10) A policy of studied discrimination is pursued by the D.S.B. in depriving well-established Marathi schools of their trained and experienced teachers and replacing them by raw hands and even sometimes Kannad teachers.

(11) All the circulars, notices, orders etc., of the D.S.B. are issued only in Kannada without any regard to the interests of the large number of the Marathi schools and teachers under the administration of the Board.

(12) About 200 schools are to be started in rural areas of the District, in pursuance of the relief of the unemployment scheme of the Union Government. The D.S.B. has already resolved that most of these schools would be located in the Kannad part.

(13) Government grants for school buildings are spent by the D.S.B. almost entirely on Kannad schools and the Marathi schools are almost totally neglected. Two glaring instances of discrimination and criminal negligence should suffice. As the D.S.B. was not prepared to repair the dilapidated Marathi primary school building at Sholapur in the Hukeri taluka, the villagers erected a new building through voluntary contributions. Immediately on

Part III (9)

completion of the new buildings, the recently started Kannad schools was promptly shifted there and the Marathi school is still confined to its old habitation without practically any protection from the sun, rain and wind. The Marathi school at Yellur in Belgaum Taluka has suffered a worst fate. The school was housed in a palacial building belonging to the former ruler of Kurundwad Junior State. The D.S.B. was obviously reluctant to expend the estimated cost of Rs 252 for repairs. As the result of this criminal negligence, the building was further damaged during the last two rainy seasons and cannot now be repaired for less than Rs 30,000, and has become practically useless for school purposes.

District Local Board :

10. The District Local Board, dominated as it is by the Kannad majority, has an unenviable record of open discrimination and hostile attitude against the Marathi interests in their administration.

(1) The administration of the Board which used to be carried on in both Marathi and Kannada upto 1953, is now carried on only in Kannada, inspite of the staunch protest of the elected Marathi members, most of whom have no knowledge of Kannada at all. Even the requests of these members to make the bye-laws of the Board available to them in Marathi was not heeded.

(2) The inscriptions on the sign-posts and mile-stones on the D.L.B. roads in the Marathi areas, which have been in Marathi all these years, are being replaced systematically by Kannada in recent years, thereby causing unnecessary inconvenience to the public.

(3) The D.L.B. has studiously neglected its essential responsibilities in matters like roads, water-supply,

Part III (10).

health and sanitation in the Marathi part. For want of roads most of the interior of this part is completely cut off and closed to communications particularly during the monsoons. The few roads which exist in the Belgaum, Chandgad and Kanapur talukas belong to the forest department and are somehow maintained by the D.L.B. with the aid of the grants from the Forest Department. The D.L.B. has not constructed more than about 15/20 miles of roads in these areas. The Kini-Karyat part of the Chandgad taluka which is a rich paddy tract has not a single good road and all vehicular traffic is closed during the four to five months of the monsoon. Similarly the Daddi part in Hukeri Taluka which is also a rich paddy tract and paddy marketing centre has no convenient means of communications. The repeated requests of the people of these parts and similarly affected other parts are completely ignored by the D.L.B.

(4) In the whole of the Chandgad Taluka with 130 villages and a population of 80513, there is no veterinary dispensary and there is only one medical dispensary with two cots. The unimaginable hardships to which this rural and agricultural population is exposed need no further comment.

(5) The dispensation of monetary grants by the Board is invariably diverted exclusively to Kannad institutions and are unmistakably influenced by considerations of caste and creed.

Gram-Panchayats.

(6) The extension of the institution of Gram-Panchayats in recent times is being utilised by the D.L.B. for its policy of Kannadisation of the rural Marathi parts. The Secretaries of these Gram-Panchayats are to be appointed

Part III (1B).

of ~~by~~ the Panchayats themselves but the Board has exploited the ignorance of these rural bodies and usurped their powers and pursued systematically the policy of appointing Kannada Secretaries. Further, the services of these Secretaries are utilised to change the record of the Panchayats from Marathi to Kannad. The following striking examples which are in no way exceptional will bear out the above contention.

1) ~~In~~ the villages of Bad and Karajga in Hukeri Taluka, Modge, Muchandi, Shindoli in Belgaum Taluka, Halsi in Khanapur Taluka, Manjri in Chikodi Taluka, Madbhavi and Sambargi in Athni Taluka are indisputably Marathi speaking and have an absolute majority of Marathi panchas in the Panchayats. And yet Kannad Secretaries were foisted by the District Local Board on these bodies and they were compelled to maintain their record in Kannad.

2) Although Sankeshwar has an absolute majority of Marathi speakers and has always maintained the Panchayat record in Marathi, the record is since recently maintained in Kannad on the flimsy ground that the newly appointed Secretary of the Panchayat is a Kannad man ; and notices have been issued to the employees that they should learn Kannad within six months , failing which, their services are liable to be terminated.

3) It has not yet been possible to establish the Gram-Panchayat for Majagaon which is a predominantly Marathi speaking village in Belgaum Taluka, because the District Local Board in order to ensure a Kannad majority in the proposed Panchayat insists on excluding 3 majras of the village which have a right to be included in the Panchayat, thus depriving the village of a Panchayat unless it agrees to have an artificially created Kannad ~~minority~~^{majority} to suit the designs of the Board.

Government Administrative Machinery.

(1) The aggressive policy in furthering the cause of Kannad pursued by the District School Board and the District Local Board has contaminated the Govt. machinery. This can be easily seen from the fact that although the Belgaum District is officially treated as bi-lingual with Marathi and Kannad being treated as of equal importance, a noticeable change has taken place during the last 15 or 20 years. It is now being conveniently assumed that it is a Kannad District and Kannad is being exclusively used in Govt. Circulars, orders, notices, summonses, Survey extracts and maps, depositions etc., in the admittedly Marathi part, like Belgaum, Chandgad and Khanapur Talukas.

(2) During the last few years, wholesale recruitment of Kannadigas is being made to all the Govt. Offices especially Revenue, Police, Corporation, Agriculture, Forest and Registration. The evil is further aggravated by the systematic posting of these employees to purely Marathi parts. Instances are not lacking of Kannad Officials and employees ranging from the Mamlatdar to the peon, from the Sub-Inspector to the Constable, from the Forest Ranger to the Guard and even agricultural assistants being posted to purely Marathi parts, thereby causing great and unnecessary inconvenience to the public whom they are supposed to serve.

(3) Since the old system of hereditary Kulkarnis (village officers) was replaced by Govt. appointed talathies, the old Marathi village record in the Marathi part began to be changed into Kannad. The recruitment of Talathies is being made mostly from Kannadigas and

Part III (13)

they are posted to Marathi village and the language of the record is consequently changed to suit the convenience of the Talathi. Such wholesale changes have taken place during recent years in the villages of Nainglaj in Chikodi Taluka, Karajge in Hukeri Taluka, Navalihal, Kempwad, Madbhavi, Shirur, Katral in Athni Taluka and Manjri in Chikodi Taluka. In changing the language of the record of the village ~~that~~ the convenience of the Talathi or the Secretary of the Gram-Panchayat overrides the courtesy and respect for the language of the people which they have a right to expect in democracy.

(4) Nipani, which is one of the largest tobacco marketing centres and the biggest town in the Chikodi Taluka and contributes several lakhs of rupees in sales and income-tax has repeatedly represented its need for a Sub-Treasury and a Judicial Court. These representations have not materialised mainly because influential Kannad interests have prevented it.

(5) The policy of the Education Department of the Bombay Government has particularly during the last few years has come under severe criticism with regard to its linguistic bias in dealing with the Marathi part of this District. The high officials in the Department have so shaped the policy in the recruitment, training and posting of teachers and Inspectors that more than a taint of suspicion characterises the actions of the Department. The episode of the Sardars' High School strike at Belgaum is a typical instance. Known as one of the

Part III (14)

best High Schools in the State with great traditions of more than a century, it has always had a majority of Marathi students; and yet curiously enough, the school was gradually and systematically deprived of the requisite number of qualified Marathi teachers who were replaced by a few Kannad teachers. A stage was soon reached when only two Marathi teachers were left to look after seven classes of the Marathi Division, which resulted in the students going on a strike. It was only after the strike had roused public sympathies and received wide publicity in the Press, that the Department woke up to its responsibilities and partially remedied the grievance by making temporary appointment of a few teachers. The Head-Master who was supposed to be responsible for bringing about this situation, had a similar complaint against him at ^K~~Dharwar~~.

(6) As has been already stated, although the Belgaum District has all along been officially declared as bilingual, the encroachment of Kannad to the gradual and systematic exclusion of Marathi is being enforced obviously under the protection of State Govt. The Govt. Resolution No. 1206/46 dated 17th May 1950, issued after the merger of the States (Vide Appendix /0) is highly unjust and unwarranted as it seeks to establish Kannad as the only language of the whole District. This vacillating attitude of the Govt caused by its tendency to yield to influential Kannad elements has created a confusion of which advantage is being taken by the Kannadigas to force even the Belgaum Municipality to adopt Kannad as its official language.

Anti-Marathi Policy of the Dist. Congress Committee and its Reflection on the Administrative Machinery.

The District Congress Committee which largely

influences the Govt. administration is dominated by the Kannad majority to the almost total exclusion of Marathi speakers. The openly Anti-Marathi policy as pursued by the Dist. Congress Committee and its officials has reflected in the exclusion of representatives of this enlightened majority of the Marathi speakers from the Advisory and other Committees appointed by the Govt. from time to time. Such short-sighted discrimination against the acknowledged leaders and representatives of a strong linguistic group has seriously hampered the developmental schemes launched by the Govt. Even representations made to the Govt. regarding specific grievances do not receive the attention they are entitled to, obviously because the attitude of the Govt is shaped or at least considerably influenced by the Dist. Congress Committee. The Anti-Marathi policy of the Committee has expressed itself on every possible occasion. A typical instance is provided by the manner in which the Congress Committee brought official pressure on Shri. L.M. Patil, then Minister of the Bombay Govt. to stipulate that the civic address presented by the Belgaum Municipality should be written in Hindi and not in Marathi, the official language of that body.

With such blind prejudices and professed hatred of Marathi interests, it is not surprising that the Marathi part should be neglected in development schemes. On the one hand all suggestions and requests made even by local Govt. officials for the improvements of backward Marathi parts, like Chandgad and Khanapur, with a rich potential are studiously ignored; on the other hand, attention is concentrated on predominantly ~~an~~ Kannad part of the District. But even here sections of Marathi part like Daddi, which are within the Community Project ^{are} ~~and~~ denied

the full benefit on account of the posting of Kannad officials who do not and cannot be expected to get the cooperation of the people which is the prerequisite for the success of the Project.

We would, therefore, urge that if the Community Project and Development schemes which admittedly depend upon the spontaneous public enthusiasm and cooperation are to succeed, it is essential that they should be under the administration of the natural linguistic region to which they belong.

Conclusion.

In conclusion, in view of the concrete instances of the manner in which the administrative machinery operates to the detriment of the social, economic, political and cultural interests of a significant linguistic group in this District, we would urge the immediate separation of the Marathi part from the Kannad part of the District. A linguistic majority however liberal and well-disposed towards a significant minority, cannot be expected to divert its attention, energies and resources to the development of the interests of the minority. It is therefore inevitable that this Marathi part of the Belgaum District, so rich in developmental potential, should clamour for its freedom from Kannad domination in its natural aspirations to play its part in the schemes for national development. This it can do truly and properly only when it becomes a part of Maharashtra.

We have urged at length the cultural homogeneity of this Marathi part with Maharashtra and adduced incontrovertible evidence to show that speakers of Marathi are in a large majority here. The Marathi majority of this part has, so far, shown a remarkable spirit of tolerance, restraint and patience in spite of the grave provocations from the extreme Kannada elements. We are afraid, however, that the limit of patience ~~for~~ may soon be crossed and the

Part III (17)

resources of endurance found wanting when this majority is virtually exposed to the imminent danger of social, cultural and economic extinction. It would appear that the only rational preventive measure, to prevent such a catastrophic situation from developing at all, would be to facilitate the speedy incorporation of all this Marathi part in Maharashtra, which is its real home. In the alternative, pending the formation of the Maharashtra State, we would urge the immediate ~~formation~~ constitution of all this Marathi part into a separate Marathi District with Belgaum as its natural head-quarters.

Appendix 1.

Schedule C.

(Copy of the letter addressed by the Secretary to the Government of Bombay, Home Department.)

No. 2433/2.

Home Department,

Bombay Castle, 21st September

1927.

NOTIFICATION.

Under section 137(2) of the Code of the Civil Procedure Code, 1908 (V of 1908), the Governor in Council is pleased to declare that both Marathi and Kanarese shall be the languages of the Civil Courts at Belgaum * and Chikodi in the Belgaum District.

By the order of the Governor in
Council.

Sd/- J. Monteath,

Secretary to the Government of
Bombay,
Home Department.

Copies forwarded with compliments for information to:-
The Registrar, High Court, Appellate Side, Bombay (by
letter).

The District Judge, Belgaum.

SDP.

*(N.B. The Civil Court at Belgaum has jurisdiction over
the Belgaum and Khanapur Talukas and the Chandgad Mahal)

From

The Registrar,
His Majesty's High Court of Judicature,
(Appellate Side), Bombay.

To

The General Secretary,
The Maharashtra Ekikaran Samiti,
1521, Maruti Street,
Belgaum.

No. 5301

Date 10-9-1947.

Sir,

I am directed by the Honourable the Chief Justice and Judges to invite your attention to Government ----- Notification on, Home Department No. 2433/2, dated the 21st September 1927 (a copy enclosed herewith) declaring Marathi and Kannada to be the languages of Civil Courts at Belgaum (which includes Khanapur Taluka and Chandgad Mahal) and Chikodi in the Belgaum District to their --- Lordships' opinion, therefore, nothing more need be done in the matter.

Your obedient servant,

Sd/-

Registrar.

Copy forwarded with compliments for information to the District Judge, Belgaum with a copy of letter No. 96 dated the 28th August 1947 from the General Secretary, Maharashtra Ekikaran Samiti, Belgaum.

Sd/-R.S.Vaze

Registrar.

Appendix 3.

No. S-29/4854-H.

Revenue Department Bombay Castle,

8th March 1948.

From

The Assistant Secretary to the Government of Bombay,
Revenue Department.
Bombay.

To

The Secretary,
Maharashtra Ekikaran Samiti,
Belgaum.

Subject:- Bombay Agricultural Debtors Relief Act.
Issue of notices under-----in Marathi.

Sir,

With reference to your letter, No. 113/47,
dated 13th November 1947, on the subject noted above,
I am directed to state that notices, processes etc. under
the Bombay Agricultural Debtors Relief Act will be issued
by the Civil Judge, Senior Division, Belgaum, in the ----
language in which the application for adjustment of debts
is written.

Your obedient servant,

Sd/-

Assistant Secretary to the
Government of Bombay, Revenue Department.

Appendix 5 continued.

Statement showing the collections made at different
Oetri Nakas in the Belgaum City in 1952-53 and 1953-54.

| Name of Naka. | Amount collected during:- | |
|----------------------------------|---------------------------|----------------|
| | 1952-1953. | 1953-1954. |
| Dharwar | 49792 | 43585 |
| " | 3545 | 1591 |
| Kosai | 71790 | 60635 |
| Total.. | 125127 | 105811 |
| Kaladgi | 77842 | 59221 |
| Kakati | 88331 | 73974 |
| Vengurla | 46014 | 59097 |
| Ramghat | 3606 | 3460 |
| Khanapur | 3952 | 1418 |
| Goods | 334839 | 408222 |
| Patil Ves | 122554 | 97445 |
| Kapileshwar | 2667 | 2193 |
| Hosur | 712 | 487 |
| Khasbag | 1158 | 609 |
| Office | 160083 | 152316 |
| Nagazari-C Vaccine) depot.) | 8806 | 7904 |
| Nagazari | 61057 | 50192 |
| Shahapur | 1321 | 452 |
| Total.... | 892688 | 1021402 |
| Grand Total... | 1017815 | 1127213 |

APPENDIX 6.

Translation of the letter sent by the Chief Officer of the Nipani Municipality to the Secretary Maharashtra Ekikaran Samiti, Belgaum.

No. 863/10-10-48.

Nipani.

To

The Secretary,

Maharashtra Ekikaran Samiti,

Belgaum.

Sir,

We are sending herewith the information sought by you in your letter.

1. Establishment of the Municipality: September 1854.
2. In what language the record is)
maintained and since when:) Since the beginning in Marathi.
3. When was the Marathi School)
started;) 1856.
4. When was Kannada started in)
class:) 1939
5. Primary schools: 9 Marathi,
1 Kannarese &
2 Urdu.
6. Number of students: 2330 Marathi.
74 Kanarese &
269 Urdu.
7. Liabraries: Marathi 1 Municipal.
2 Marathi Private
1 Hindi.
8. Besides the above schools the Vidya Mandir Institute has maintained "Kumar Mandir" and "Shishu Vihar", two Primary Schools and in both these schools about 207 students learn in Marathi.

Dated 10-10-1948.

Sd/-

Chief Officer,
Nipani Municipal Borough.

Appendix 7

Resolution passed in the Dakshin Bhag (Southern Division) Sanyukta Maharashtra Parishad 6th Session held under the Presidentship of Shriyut Haribhau Pataskar M.P. on 24th & 25th May 1953 at Khanapur (Belgaum District).

This conference requests the Government of Bombay State, that a new Marathi District be immediately formed comprising the Marathi speaking areas of Belgaum and Karwar Districts, Mahals of Kanakawali, Vengurla, Kudal, Talukas of Malawan, Sawantwadi in Ratnagiri District, and the Talukas of Gadhinglaj and Ajara in Kolhapur District.

This conference further urges the Government at least to form immediately separate Talukas of Marathi speaking people of Belgaum and Karwar Districts and that arrangements be made to carry on the administration in all the offices of the said Talukas in Marathi language alone.

Proposed by - Shri L.B.Birje.
Seconded by - Shri P.A.Tendolkar.

Passed unanimously.

Appendix 4

Letter -

No.2923 of 1948
Belgaum District Court,
29th July 1948.

To

The Secretary, Maharashtra Ekikarana Samiti,
Camp, Belgaum.

Subject : B.A.D.R.Act 1947.
Issue of notices under - in the
Regional language.

With reference to Government letter No.S-29-487 dt. 5th July 1948, I have the honour to inform you that the Civil Judge, Senior Division, Belgaum, is instructed to adhere to the instructions issued by Government in their letter No.S. 29/4854-H dt. the 8th March 1948.

District Judge.