CHAPTER - IV

ROLE OF THE BIJAPUR DISTRICT IN THE INDIAN FREEDOM STRUGGLE
The Bijapur District has played a vital role during the freedom struggle of India. The people of Bijapur district participated in all the freedom movements and sacrificed their lives for the sake of their motherland.

GEOGRAPHY OF THE BIJAPUR DISTRICT:

The Bijapur district is situated in the northern part of Karnataka and it lies in interior of the Deccan Peninsula which is about 130 miles from the west coast.

"It lies between North latitude 15° 20' and 17° 28' and East longitude 74° 59' and 76° 28'."¹

Sholapur district lies to the north and on the north west lies Sangli district of Maharashtra. On the north and north east, the Bheema river became a boundary. In the south it is surrounded by Ron and Nargund taluks of Dharwad district and to the west by the Athani, Raibag, Gokak, Ramdurga and Parasagad taluks of Belgaum district.

"Bijapur is the largest of all the districts in the state and it occupies an area of 6,566.9 square miles or 17,008.3 square kilometers. Its north-south extension is about 110 miles."\(^2\)

It's east and west extension is about 90 miles. There is a large variation of rainfall from year to year both in amount and in distribution throughout the season rendering the district liable to drought and famine. No other district in Karnataka has faced wars and famines like Bijapur. The climate is dry and healthy as it is experienced the same in the Deccan Plateau. In the whole of Deccan Plateau, summer begins by the middle of February and extends to the end of May or the beginning of June followed by the south-west monsoon rains extending to the end of September and the weather is cool and damp.

"The variation of rainfall from year to year is large. During the last 50 years (1901-50), the district.

\(^2\) Ibid.
experienced the highest rainfall for about two times, the normal 1916, the lowest rainfall amounting to about two thirds of the normal occurred in 1905, 1920, 1923 and 1942."

The following are the well marked geographical regions of the present Bijapur district:

1) The Bhima Basin in the north,
2) The Doni Basin,
3) The Krishna Basin,
4) The Southern Ranges,
5) The South-eastern Hills and the Hungund Plain and
6) The Central uplands.

The Krishna, the Cauvery and the Godavari are the three great rivers of southern part of India. All these three take their birth in the west and flow across the peninsula. Of the three, the Krishna river with its main tributaries, the Ghataprabha, the Malaprabha, the Bhima and the Tungabhadra, "commands the largest drainage area and is linked up with the well being of three states, Karnataka, Maharashtra and

The Bijapur district is called as 'Punjab of Karnataka'. In the word 'Punjab', (Punch+Aab), 'Punch' means 'five' and 'Aab' means 'river'. Thus 'Punjab' means the land of five rivers. So Bijapur district is called as 'Punjab of Karnataka', with her five rivers - Krishna, Bhima, Malaprabha, Ghataprabha and Doni.

"Sir Siddappa Kambli always used to say that, Bijapur district is like Punjab. Because in this district five rivers flow namely Krishna, Bhima, Malaprabha, Ghataprabha and Doni."

The Dhone (Doni) valley was the granary of old Bijapur. Its importance is conveyed in the local Hindi epigrams 'Don Pike Kon Khayega' and 'Donna pike Kon Khayega'? This means 'If the Doni yields bumper crops,

4. Ibid., p-17.
5. Patil Puttappa, Kannada EE Kannada Nadu; Beleda Jille, Beleva Jille, (Kannada), Dharwad, Karnataka University, 1975, p-16.
6. For the purpose of convenience, the spelling Doni is used.
who will eat them? (People will be overfed). And if
the Doni does not yield crops, who will eat? (Nothing
to eat) respectively. There is yet another popular
saying in Kannada which is as follows:

"Doni beledare Onella Kalu", which means if the
river Doni yields crops, every street would be full of
Jawar. This saying had its importance during the reign
of Adilshahi.

Greek geographer Ptolemy while speaking about
Indian cities, has mentioned about Bijapur, Badami, Indi,
Kalakeri and Pattadakallu. "In 150, A.D. Ptolemy wrote
about Aryaka or India. He gathered from the traders
coming to India, the names of five villages and those
are Badameyaye (Badami), Kalligeri (Kalakeri), Indi
(Indi), Pattergal (Pattadkal)," etc.

7. Ibid.
8. Muttanna, I.M., Karnataka: History, Administration
Seven places in the district namely, Aihole, Badami, Bagalkot, Dhulkhed, Galagali, Hipparagi and Mahakuta are associated with legends of great sages and demons who had laid a great stand and have left for posterity memories of early fights between some intruders and local chiefs.

"Bagalkot is said to have belonged to a musician of Ravana, the mythological demon-king of Cylon. Dhulkhed on the river Bheema is credited to be the scene of the great sacrifice offered by Lord Shiva's father-in-law, Daksha Prajapati, at which Daksha's daughter, Parvati, the consort of Lord Shiva, killed herself for the reason that her husband Lord Shiva had been insulted. The Kamaleshwar temple at Hipparagi is said to have been built by sage Jamadagni. A demon Ilvala at Ilal, near Aihole and another called Vatapi at Badami were a terror to new settlers in Dandakaranya, until they were destroyed by the great sage Agasthya. Galagali on the bank of the Krishna river is said to have been the residence of the sage Galava." 9

The name Aihole has been derived from the words 'Ayya-Hole' and it has a legend behind it, which is as follows:

"Parashurama after fulfilling the vow of revenging of his father Jamadagni's murder by destroying the race of Kshatriyas, came to Malaprabha to wash his axe and then at the sight of the river cried at once 'Ai Ai Hole'. Even now there is an axe shaped rock on the bank of the river and on a rock are the footprints of Parashurama."^10

**EARLY HISTORY: ORIGIN OF THE NAME BIJAPUR:**

The Bijapur district has its own rich history, traditions and culture.

"Bijapur is called as 'Vijapur' in kannada which is a short form of the Sanskrit word 'Vijayapura', meaning City of Victory'."^11 Actually, its origin goes back to the 7th century.

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"Some inscriptions discovered near about Bijapur reveal that the name 'Vijayapura', was current from as early a period as 1036 A.D. For instance, an inscription belonging to the reign of the 'Chalukya King', Jagadekamalla or Jayasimha II (A.D. 1018-1042), records a gift to the deity, Narasimha Deva of 'Vijayapura', by Anandapala, Mahapradhana Senadhipati of Jagadekamalla."\(^{12}\)

"The massiveness and the character of the ornaments of a 'stone pillar', probably a 'Victory Pillar' found east of the main gate of citadel, Ark-Killa, in the town. The Pillar may be of not later than the 7th century. The town seems to have been a place of some importance during this period and there may be some connection between the 'Victory Pillar' and the name Vijayapura, 'City of Victory', given to the town. In that case the origin of the name goes back to the 7th century."\(^{13}\)

The another inscription, "found on the wall near Ibrahim Roza, Bijapur is called Vidyapura, the city of learning. In an old Persian manuscript map, Bipapur is

\(^{12}\) Ibid.
\(^{13}\) Ibid.
called Darul-Zafar, 'Abode of Victory'." 14

We can also come across with some other references.
"There is a reference to Vijayapura in the Kannada work, 'Mallinath Purana', written by Nagachandra about 1100 A.D. and the late Sri.R.Narasimhachar, who was the Director of Archaeological Researches in Mysore, is of the opinion that it refers to the present Bijapur town." 15

Earlier Bijapur was known as 'Bijjanahalli' where seven villages were joined together and had formed this village.

"The Bijapur district Gazetteer published by the Bombay Government in 1884 mentions that Bijapur is one on the sites of the old village of Bichkanhalli. Seven villages, namely, Gajakanahalli, Bajakanahalli, Chandankeri, Kyadgi, Khatarkeri, Kurubanahatti and Kujankuti, were amalgamated to form one town named Bijjanahalli. When this town grew into a city, it is said, 'halli' was changed to 'Pura' and by dropping the 'n' it became

15. Ibid., p-1.
Bijapur or Bijapur."^{16}

But, "Dr.S.C.Nandimath is of the view that it does not seem to be quite correct to call Bijapur, Gijaganahalli, or Bijjanahalli, as the name Vijapur is undoubtedly very ancient."^{17}

Bijapur district has produced many prominent personalities like the great kings - Pulikeshin-I, Pulikeshin-II and Vikramadity-I of Chalukyan dynasty, the saints and seers - Basavanna of Bagewadi, Hole Huccheshwar of Kamatagi, Maha Shivayogi of Banthnal, Mahantaswamy of Ilakal, Pavada Basavanna of Basarakod, popularly know as Pavada Mutya and many others, Social reformers - Basavanna of Bagewadi (Social reformer and revolutionary), Manjappa Hardekar and others, freedom fighters - Hanumanthrao Koujalagi, Kaka Karkhanis, Shrinivasrao Koujalagi, Chanabasappa Ambli and many others.

Vatapi (present Badami) was a prominent seat of the Chalukyas.

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"From the Chalukya acquisition of Badami till the Muslim invasion, the history of the district can be divided into four periods, early western Chalukya period from A.D. 535 to about A.D. 757; Rastrakuta period from A.D. 757 to A.D. 973; later western Chalukya, Kalachuri and Hoysala periods from A.D. 973 to about A.D. 1200; and Devagiri Yadava period from A.D. 1185 to the Muslim conquest of Devagiri in A.D. 1312."  

There were many noteworthy rulers in the Chalukyan dynasty of Badami. "The first noteworthy ruler in this family was Pulikeshin-I, son of Ranaraga (A.D. 535 - 566). He was the first Maharaja in the family and may be considered as its real founder. The Aihole inscription says that he became the Lord of Vatapipuri, or Badami. Another inscription dated A.D. 543 at Badami States that he fortified and presumably made it his capital." 19 A list of the Chalukya kings of Badami is appended at the end of the text.

18. Ibid., p-41.
19. Ibid., p-42.
Among the Chalukyan Kings the most outstanding was Pulikeshin II. (A.D.610 to 642 A.D.). "Pulikeshin II, was the most powerful and illustrious ruler of this early Chalukya dynasty. By the strength of his arms he built up an empire which included the entire area from the Vindhyas to the Cauvery and from the eastern to the western sea."\(^{20}\)

After the fall of Devagiri Yadava in A.D.1312, the Muslims invaded Bijapur. Bijapur was a part of the Gulbarga province of the Bahmani Kingdom, founded by Alla-Ud-din Hassan Gangu Bahmani, in 1347. It was formed as Bijapur in 1478 and it was assigned to Khwaja Mahmud Gavan. "When he (Gavan) was executed in 1481, Yusuf Adil Khan was put in charge of the province. When the Bahmani dynasty lost its strength in the last decade of the 15th century."\(^{21}\) The kingdom was broken up and Yusuf Adil Khan of Bijapur, one of the provincial governors, declared his independence. Thus Bijapur became a separate kingdom under the Adil Shahi rulers in 1489.

\(^{20}\) Ibid., p-43.
\(^{21}\) Ibid., p-3.
"During their reign, there were about 16 administrative divisions called Sircars under the direct control of Bijapur. The metropolitan division called Aval Sircar, Bijapur consisted of 30 pargans. In 1686, Bijapur capitulated to Aurangzeb and was under the Mughals upto 1723, when it became a part of the Nizam's Dominion." 22

In the year 1760, it was ceded by the Nizam to Balaji Peshwa and Peshwa placed it under a Governor, responsible to him. "It remained under the Peshwas till 1818 except for a brief period of nine years from 1778 to 1787, when the southern portion came under the supremacy of Haidar Ali and Tippu. After the fall of the Peshwas in 1818, the areas comprising the present Bijapur district fell to the British under the proclamation of the 11th February, 1818." 23

After the independence the princely states, Mudhol and Jamakhandi merged in the present Bijapur district.

22. Ibid.
23. Ibid.
Regarding sculpture and architecture, the district has a great contribution. The caves of Badami, temples at Pattadakallu and Mahakuteshwar temple are well known. The famous rock-cut temple architecture of India was first adopted in Karnataka by the Chalukyas of Badami. The Chalukyan architecture was developed in Mahakuta.

Gol Gumbaj at Bijapur is the most famous tomb in the whole world. It stands on a rising ground and its height makes it a landmark. It is regarded as one of the wonders of the world. It is acclaimed as the largest dome in the world and the most wonderful aspect is its whispering gallery.

"It is a landmark for about 25 miles around. It was built by Sultan Adilshah in 1626-1656. The area of the tomb is 18,225 square feet." 24

There are some pre-historic drawings in the district.

"There is a small rocky elevation called 'Gombigudda' or 'Hill of pictures' about one mile in circumstance between Asangi and Kulahalli. They are linear drawings cut \( \frac{1}{8} \) deep into the rocks with the inscription or figures of fighting bulls with prominent humps, long and pointed horns, men, camels with riders, elephants, deer, antelope, palanquin bearer etc. There is another hill called Bhandigani, near Yalahatti, which has a spacious natural cavern, the rocky roof and rides of which contain linear pictures of men in white paint, in different poses standing round the temple or temple-car."  

ROLE OF THE DISTRICT DURING THE FREEDOM STRUGGLE - RISINGS AGAINST THE BRITISH (BEFORE 1857):

The role of this district during the National freedom struggle was remarkable. It has given rise to many journalists, freedom fighters and social workers such as Hanumanthrao Koujalagi, Shrinivasarao Koujalagi, Tammannappanavar, Chanabasappa Ambli, R.G.Dubey, Jangu Ramahcarya, Mohare

Hanamantarao, Manjappa Hardekar, S.R.Kanthi, B.D.Jatti, Murigeppa Sugandhi, H.H.Banthanal Shivayogi Swamiji, Dr.M.C.Modi, the internationally known ophthalmic surgeon and many other prominent persons.

Earlier in 1857 many revolts were waged against the British in this district. In 1817, the people in Sindagi taluk revolted against the Peshwa rule in North Karnataka. The big landlords were posing harm to other people who owned little land. This prompted the farmers to go against the Peshwas.

"In February 1818, General Munro marched towards Badami as the head of twelve companies of infantry, three troops of Horses, 4 companies of pioneers, 4 long guns, 4 field pieces and one howitzer. He reached Badami on the 13th and battered the lower defences till the 17th when the breach was deemed practicable. There was some opposition from inside the fort. On the 18th morning, his army surmounted the breach and General Munro was in possession of all the Badami fortifications. On the 22nd, General Munro took Bagalkot without resistance."
From Bagalkot he opened a communication with the Chief inhabitants beyond the Krishna urging them to drive out the Peshwa. As a revolt, these military arrangements became successful beyond expectation. The whole of Bijapur was easily occupied by the British by 17th May, 1818.26

General Munro reduced many of the north Karnataka districts and proceeded to Belgaum and took the fort there after a hard fight.

SINDAGI BANDAYA (1824):

Again in 1824, the farmers in Sindagi rose in revolt. Diwakar Dixit, Rawji Rasti and Balappa Deshpande with Settiyappa of Tukkali, revolted in the same year. The revolutionaries occupied Sindagi from British which is 40 miles away from east of Bijapur. Chidambar Dixit was the main person who led the struggle.

26. Ibid., p-83.
"East India Company was destroyed. They told the people that they are free. Amrut Rao, Vinayak Rao, Madhav Naik hoisted the flag. They started collecting the revenue. But the revolution was not a successful one. Because of traitors, Sindagi revolt failed." 27

The traitor Annappa Pataki and others helped the British. Later the revolutionaries killed him. Dharwad collector Stevenson had kept a cash prize for catching the leaders of the revolution. For Diwakar Dixit Rs.1000/-, Sheenappa Rs.100/-, Rawji Rasti Rs.500/-, Balappa Deshpande Rs.100/- Shettiyappa Rs.100/-. Then the British occupied Sindagi. Later the leaders of the revolt were jailed. Even though the 1824, "Sindagi Bandaya" did not find success, it had a great influence on the people of Karnataka. It was a fruitful one. It helped the unification of Karnataka against the British.

THE REVOLUTION IN BADAMI IN 1841:

In the year 1839, the King of Satara, Raja Pratap Singh was dethroned by the British. He immediately collected his people against the British. Narasappa Patekar was one of his closest associates. Narasappa's father was the minister of Satara Province. At a very young age Narasappa developed defective eye sight. He was very intelligent and in spite of this handicap he secretly visited Poona, Nasik, Ahmadnagar, Raichur and united the people. He went to Surpur and held discussions with the Naiks. Although Narasappa was not a rich man, the people reverentially addressed him as 'Satara Chatrapati'. The brother of Surpur Naik called Peda Naik supported Narasappa.

On 27-5-1841, the army entered Badami and they occupied Badami office. They took away the money which was in the Banashankari temple and so they were rewarded for their bravery. Political agent A.N. Shah of Belgaum came to know that Badami was occupied by Narasappa.
British army from Dharwad and Belgaum went to Badami on 2-6-1841. Many people died in the war and hundreds of soldiers were captured. Jagmohan, Benarban and others surrendered to the British. So "Badami Bandaya" was unsuccessful. Narasappa was sentenced to be hanged. But he was not hanged. Instead he was taken to Ahmedabad jail where he died in 1862. Thus Badami witnessed a significant revolution.

THE BRAVE DEEDS OF HALAGALI BEDAS:

Halagali is one of the villages in Mudhol (the ancient Muduvolalu), which was one of the small kingdoms in Bijapur district. The Bedas (meaning hunting community) were the main dwellers. The year 1857 was of a different kind in Halagali compared to other parts in India during the struggle. Lt.Colonel J.B.Seton Kerr issued an order in 1857 asking the people to surrender their arms and register them in government records along with their ammunitions. Those who were not having Licence or permission were not given arms. For this reason the Bedas protested and they sacrificed their lives.
Karabhari of Mudhol brought the order of Seton Kerr to Halagali. But the people of Halagali rejected this issue. On 11-11-1857 Jamadar Gudagiya was called for negotiation by Karabhari of Mudhol. As the Karabhari, he gave rifle licence to Jamadar Gudagiya. The Jamadar asked all the Bedas to give up their licences. But the Bedas did not agree.

"To protect our property, life and our village, for this arms are necessary, it is their right and they asked for the justice for having the licence. They revolted and propagated against disarmament." 

Even on 15-11-1857, Ramarao Bhujanga, a clerk, told the Bedas to register their arms. But the Bedas thought that it was an insult and they did not obey. On 20-11-1857, the Karabhari once again called Veerappa Naik and told him to register the arms. But he refused. Then the Karabhari sent Bheemarao Anant Ghorphade, Naro Ramchandra Potnis and other two to Halagali to teach a lesson to the Bedas. But the hundreds of Bedas threatened to burn those who would bring the orders from the Karabhari, and if not they would

28. Ibid., p-123.
be banished from the village. Once again on 23-11-1857, Appa Arikeri came for negotiations. But it was of no use. At last the Karabhari became a friend of Bantanur Veera Hanuma Naik, and sent him for negotiations.

But the people in Halagali did not allow him to enter the village and even they threatened to kill him. On 27.11.1857, Lt.Colonel Malcolm sent a letter to Karabhari. At this time the people of Boodni, Mantur and the Bedas of Alagundi joined the people of Halagali. On 29-11-1857, at 10 O'clock in the morning, Lt.Colonel Seton Kerr came to Halagali with cavalry force. The Bedas attacked him. They were only five hundred in number. When Lt.Colonel asked them to surrender, they said, "Never to surrender ourselves to servitude and shame whatever the cost the agony may be." 29

But the Bedas came out firing. Throughout night there was fighting. Early in the morning on 30-11-1857

Lt. and Adjutant Law Towkey and Lt. Colonel Malcolm came with army. 28th Battalion came from Bagalkot. Even then Bedas were not afraid. Some of them hid themselves and some of them ran away, Malcolm followed to catch them. Then the Bedas came out and fought with British military. Lt. Colonel Seton Kerr burnt the whole village to ashes.

"290 people were caught, 19 people were trailed 13 people were hanged in Mudhol on Market day on 11-12-1857. On 14-12-1857 remaining six members were brought to Halagali and hanged."30

This shows the bravery of the Bedas of Halagali devoting their patriotic deeds for the nation.

There was an abortive attempt of revolt by Basalingappa, a former Deshmukh of Chandkawate and Sirsetti of Bijpur had planned to act in concert with Venkatappa Naik of Surpur. They had engaged men for military service and proclaimed the arrival of Nanasahib. But unfortunately, the plot was discovered before it was executed. Basalingappa and his

son were captured. By searching their house at Jingi and the fort at Kotna1 some arms and a large quantity of lead used in preparing ammunition were found. Kotna1 was dismantled; Basalingappa's estate was confiscated.

The Britishers suspected the ruler of Jamakhandi for he was supposed to be connected with the revolt and so he was arrested and was kept under detention, at Belgaum. This was mainly followed by a series of searches and arrests of many others at Jamakhandi. "Later, Channus1ugh, the head of the army, declared that it was he and not the ruler who was responsible for the commotion. The ruler was released and Channus1ugh was hanged to death."31 Even today the members of the royal family of Jamakhandi offer pooja for his samadhi and take the darshan.

NATIONAL MOVEMENT - 1885 ONWARDS:

Leaders like B.G. Tilak, Lala Lajapat Rai and Bipin Chandra Pal were the old school Indian Politicians of the

Congress who felt exasperated. They believed in direct action. In Karnataka, persons like Bhimarao Bevur, Baburao Goni and Dr. N. S. Hardikar followed the line of action of extremists of national politics. The crises came at Surat Congress of 1907 when the extremists and moderates separated. Alur Venkatrao, Shrinivasrao Koujalagi and Annachar Hosakeri were present, at this session of the Congress. Mahatma Gandhi joined the Congress in 1919 and this event influenced Karnataka to take a new turn in the Congress movement.

"The no-tax campaign, the boycott of schools and courts received a good response in various parts of Karnataka. Forty eight national schools were established with nearly 2000 students on their roll. Mangalore, Dharwad, Hubli, Bagalkot, Gadag, Belgaum, Sirsi and Siddapur were among the prominent centres of education. Khadi propaganda, abolition of untouchability, anti-liquor campaign, village upliftment were also taken up."

32. Shrinivas Murthy, H. V. and Ramakrishnan, R., History of Karnataka (from the earliest times to the present day), New Delhi, S. Chand, p-347.
In 1918, the Bombay Provincial Congress was held and Gandhiji, Sarojini Naidu and her daughter Padmaja, Bal Gangadhar Tilak, Narashimha Chintamani, Kelkar, Shivaram, Mahadev Paranjape, Rajgopalachari and others participated in the meeting and they developed the spirit of nationalism among the people with their speeches.

The mass awakening was done by national leaders like C.R. Das, Lala Lajapat Rai, Acharya Kripalani, K.M. Munishi, J.N. Nehru, Shaukat Ali, Mohmad Ali and others. Some of these leaders visited Ilkal, Gulegdudd and Muddebihal in Bijapur district.

Gandhiji was the President of removal of 'Untouchability Conference' held at Bijapur in 1918. During the course of the meeting they debated and questioned the people 'Is there any untouchable in this conference?' The answer was 'No'. Then they decided not to have any such kind of meeting and they went away. But later in the afternoon, the villagers brought many untouchables to the meeting place and then the meeting was again held under the Presidentship of Gandhiji.
Gandhiji later visited Bijapur district in the 1921 and second time in 1934. During this period the national flag was made of paper and not of the Khadi cloth. At Bagalkot, Gandhiji criticised this in the following words:

"So long as our flag remains in paper our freedom also will remain in paper." 33

FREEDOM MOVEMENT IN PRINCELY STATES:

Jamakhandi and Mudhol, the two princely states were merged in Bijapur District after independence. A brief account of the freedom movement in these two states is given below.

JAMAKHANDI:

The Tasagaon Jahagir was given to Parasurampanth Patvardhan, who was an officer (a senani) in the army of Peshwas, in 1763-64. This Jahagir was divided among his children in 1811. In 1811, Sangli, Miraj, Kurandwad and

Jamakhandi were established as princely states of Patavardhan family. Later Miraj and Kurandwad were divided into Junior and senior. Thus there came to be established six princely states in place of four. After the down fall of Peshwas in 1818, these states became tributaries of the British who designed the heads of these princely states as 'Raja'.

"Seventy-seven villages and eleven sub-villages constituted the Jamakhandi State. The total area of the state was 524 square miles. At the beginning of the first decade of this century Appasaheb Vatve, popularly known as Ganapatrao, Sadashivrao Pendse, Tammannappa Chikkodi of Banhatti, worked as social workers who brought to the notice of the Raja the grievances of the people for being redressed." 34

Vatve was the President of the Jamakhandi Municipality, from 1905 to 1910. Later, the Municipality became an elected body to which Pendse was elected as President.

"In the year 1818, itself, there was a High School in Jamkhandi. For higher education students had to go to Poona and other places. Bright students like Paranjape Sadashiva Kale, Rangarao Kulkarni, Bhikaji Phadke, went to Poona for higher studies and were influenced by the political activities taking place there. After their return they started some institutions, such as, 'Vidyabhiruchi Vardhaka Sangh', 'Vachanavatika', a library, 'Vagdhairyotpadini' (Branch to organise speeches) in Jamkhandi."\(^{35}\)

People were able to read papers like 'Kesari', 'Maratha' which created awakening among them and the mass. Antaji Kale, Janardhan Karmadekar, Tamanna Chikkodi, Sadashivarao Pendse, Vamanrao Patavardhan, (editor of 'Samsthani Swaraj'), Appasaheb Vatve, Dattopanth Mirajkar, Shankarrao Joshi, Vithalrao Shindhe (Social reformer) and others delivered speeches from these institutions.

\(^{35}\) Ibid., p-956.
In the year 1905, during the movement of Division of Bengal, Damodar Hulyalkar, Shankar Karkhanis (Kaka), Ananthrao Joshi, Vithalrao Kolhatakar, Baburao Mahaskar, Bandopanth Vatve and other students participated in propagation of Swadeshi, collecting 'paisa fund' and 'Musti fund' and publishing articles in the papers.

In the year 1915, Govindrao Kulkarni, Shankararao Apte, Advocate Phalke, Sadashivrao Pendse participated in the Bombay Provincial political Parishad held in Poona. In the Jamkhandi State, a popular public organization called the 'Praja Sabha' (Lok Sabha) had been set up in the year 1917 by Hulyalkar to put forward the wishes and grievances of the people before the 'Raja'. The membership of the 'Praja Sabha' was 20 to 22, at the beginning but within 2 years it was increased to 200. These members would discuss about measures to be taken against cow slaughter, prohibition of liquor, spreading of Kannada education, introducing Kannada in administration etc., etc.

"There was disagreement among the local congressmen to include Jamakhandi into Maharashtra. The problem was
resolved by conducting an opinion poll. Three hundred expressed their opinion that Jamakhandi be retained in Karnataka and fifty were against it. The Indian National Congress had to abide by the will of the local congressmen and submitted Jamakhandi to the jurisdiction of the Karnataka Provincial Congress Committee."

In the year 1921 during the Non-Cooperation Movement, Bidari Vamanrao Desai opened two 'Khadi Bhandars' (Khadi Depots) and propagated Khadi in every village of Jamakhandi. Many public speeches, 'Keerthananas' were arranged. The Raja imposed restrictions on such activities. To conduct these activities prior permission by the officers was necessary, if not taken, the organizers would be fined Rs.200/- and awarded six month's imprisonment.

"Jamakhandi Samsthan Praja Parishad" was held under the Presidency of N.C.Kelkar of Poona in 1927. 'Praja Sabha' was merged in this 'Parishad'. Shrinivas Anikindi, Tammanna Chikkodi, Vamanrao Apte, Dr.Hulyalkar and Krishnaji-panth Ranade were in the Reception Committee. In this

36. Ibid., p-957.
meeting Kelkar encouraged the study and propagation of Kannada. The second session of this 'Praja Sabha' was held on February 13-14, 1929, at Banhatti, under the Presidentship of Panditappa Chikkodi; Shrinivasarao Koujalagi was the President of the 3rd Session, held in Hunnur, on 8.2.1931; 4th session was held in Kundgol on January 28-29, 1933, Viswanath Joga was the President. The 5th session, held in Savalagi, on March 21-22 1935, Narayan Rao Joshi was the President. The 6th session held at Saunshi, on May 30-31, 1938. The 7th session was held in the year 1939, at Jamakhandi on June 3-4 and Andanappa Doddameti was its President. 37

Dr. Hulyalkar, Ramachar Ayachit, Vamanrao Deshpande, Kulkarni, Pandit, Chimuda and others participated in the Civil Disobedience Movement of 1930.

No Tax Movement was held in Laxmeshwar. "Eight thousand farmers were present at the 'Jamakhandi Praja Parishad' session to which Doddameti was the President

37. Ibid., p-958.
and Dr. N. B. Kabbur inaugurated the session. They passed 45 resolutions. Some of these demands were reduction in land revenue upto 50%, Kannada to be administrative language etc., etc. 'Demand for responsible government' was also made. In support of this, the members of the State Legislative Executive Committee like Shivaram Kulkarni, Panchappa Kori, Balannavar and others resigned. This act of resignation strengthened the Praja Parishad. The Raja held the discussion with the members of Praja Sabha (June 18-19) at which R. R. Diwakar represented the members. The decisions taken were approved by the Raja and were announced on the occasion of 'Rajyarohana' (Coronation Ceremony) of 26-6-1938. "The main decisions of the negotiation were, 25% reduction in revenue, no tax on forest grazing grounds, temporary postponement of recovery of land revenue in five villages in Kundagol and two villages in Jamkhandi. 3/4 of the members in Muncipality as also the President and Vice-President should be elected." 38

38. Ibid., p-959.
During 1942 movement, Vamanrao Bidari worked underground in Jamakhandi and guided the revolutionaries of Belgaum district through Mahadev Mathad and Shankar Gramopadhyya. For the 1945 session of the Praja Parishad, Sri. B.G. Kher was elected as the President. This Parishad stressed on the need for establishing a responsible government in Jamakhandi. Soon after the session, Vamanrao Bidari passed away.

Ananthrao Sabade, another popular leader published articles in the paper, "Samsthan Swaraj" and criticised the administration of the Raja, which led to his murder. He thus became martyr. B.D. Jatti and Padmavati Vamanrao were elected by the Praja Parishad in 1947. Jatti became the Chief Minister of the Jamakhandi State.

When the question of the future of the princely states came up, soon after independence the ruler of Jamakhandi was the first prince to offer to merge his state in the Indian Union. Later the Raja was given a high position in the Bombay State Road Transport Corporation.
MUDHOL STATE

The area of the Mudhol princely state was 369 square miles. Shrimanth Malojirao Ghorpade who came to power in 1904, dismissed such officials who were committed to help the public and appointed other officers who blindly followed the Raja's order. He suppressed brutally the people's movement. Shripatirao Koujalagi (father of Hanumanthrao Koujalagi) had to face a warrant of arrest for his suggestion to the people to inform the political agent against the atrocities of the Raja. The result was, he had to leave the place. The students formed a club called 'Shivaji Games Club' and through this celebrated Shivaji and Ganesh festivals.

"During Vangbhangh movement, Tatya Tasagaonkar, Ananthrao Belavadi and others propagated Swadeshi and collected 'Paise Fund' and 'Musthi fund' and started a hand written paper called 'Vagbana'. Koujalagi Hanumanthrao and his brother Tirumalarao actively participated in the programme of 'Swadeshi Prachar' and 'Videshi Bahiskar."39

39. Ibid., p-940.
Under the leadership of Kaka Karkhanis at Jamakhandi and Koujalagi Hanumanthrao at Mudhol, organisations were established. Both these would meet once a week at an appointed place.

When Tilak was imprisoned in 1908, Hanumanthrao Koujalagi along with Gangaram Painter, Shivappa Patil, V.T.Katti and H.P.Deshpande planned, prepared, and tested a bomb and Shivappa Patil lost a finger of his right hand. The Raja himself heard the sound of the explosive in the Social Club in the residence of Paranjape. It was difficult to carry on the Swadeshi movement due to the pressure of the Raja. Koujalagi Hanumanthrao resigned his legal practice at Bijapur and worked for the 'Charaka Sangh', during the Non-cooperation movement.

In the 1930 Civil Disobedience movement, the people of Mudhol and Mahalingapur, daily conducted "Prabhat Pheries" in the mornings. They were lati charged by the police. The Raja in order to console the people, called Koujalagi Hanumanthrao and asked him what help he wanted.
Koujalagi, in order to propagate Khadi, asked a rent free building in Mudhol and a sum of Rs.4000/- without interest. Khadi Sangh in Mudhol state was thus established under the Presidentship of Ramanna Sonnada.

"In 1936, Ramachar Katti wrote a book titled 'Mudhol Samsthanada Karuna Kathe' in Kannada, for which Vishnu Ananth Masurkar and Vithalachar had to face a case lodged by the Raja. To this, Ramachar Katti said that the author was not Masurkar but himself, and as such he should be punished. But Masurkar in his reply said that, he was ready to go to the jail, but he would never stop writing. As a consequence of this Masurkar was imprisoned for 2 years."40

The revolutionaries of Mudhol participated in the 'Deccan States Praja Parishad'. A session was held at Sangli in 1938. On 31-7-1938, the revolutionaries of Lokapur and Hosakote, marching towards Mudhol, singing national songs with national flags were stopped by the

40. Ibid., p-944.
Mudhol Infantry. They were threatened to be fired if they hoisted any flag other than the Mudhol State flag. The revolutionaries quoted the example of Mysore, where both the flags, i.e. the state flag and the Congress flag were hoisted. Then the Mudhol infantry permitted them to hoist the national flag also for the first time.

On 18-4-1940, the first session of Mudhol Praja Parishad was held under the Presidentship of Dr. Nadagoudar. Belgaum District volunteers were given shelter in Mudhol in the 1942 movement.

Thus, Mudhol state played its own part in the freedom struggle.

NON-COOPERATION MOVEMENT - IMPLICATIONS OF MAHATMA GANDHI

Due to the division of Bengal a revolt took place all over India. It spread even to Karnataka. Public meetings were held in Dharwad, Belgaum, Gadag, Alnavar and Bagalkot, in protest against this division. At the end of the Bombay Karnataka Industrial Conference's 1st Session, Gangadharrao
Deshpande of Belgaum, Shrinivasrao Koujalagi of Bijapur, Alur Venkat Rao, Gadigayya Honnapurmath started the Swadeshi Movement. In 1921 Gandhiji started the Non-cooperation movement. National schools were established at Bijapur and Bagalkot. Kaka Karkhanis of Bijapur resigned his job and joined the Congress.

Because of this, Shrinivasrao Koujalagi, Jayarao Deshpande and Hanumanthrao Koujalagi gave up their practice of law. When Gandhiji addressed the nation, there was a magnificent response. This message of non-cooperation and satyagrah spread from town to town and from village to village. The nationalist youths distributed pamphlets and booklets containing articles and songs on patriotic themes. Several lawyers in the district gave up their practice to join the non-cooperation movement. Hanumanthrao Koujalagi's insistence on his right to wear the head gear he liked and his consequential tussel with a British district magistrate was symbolic of the spirit of resistance to humiliation.
"It gives the comments made Gandhiji in his 'Young India' and by Tilak's 'Kesari' and other leading journals. For an article written in the 'Karnataka Vaibhav', a Kannada weekly, its editor, Hanumanthrao Mohare was imprisoned. Bagalkot continued to be a main centre of national educational activities and other national schools were started at Bijpur. This particular district observed the 18th day of each month, a National Day, as it was the day of the imprisonment of Gandhiji in 1922." 41

"Hindusthani Seva Dal", a volunteer corps, had its birth in the Bombay Karnataka with its All-India Head Quarters at Hubli. It trained a large number of youths into a disciplined body of non-violent volunteers to help and to carry on various national activities. It played a notable part in the struggle for independence. A volunteer training course was conducted at Sitimani, a small village, on the banks of Krishna river, in Bijapur district.

ROLE OF THE PRESS IN THE BIJAPUR DISTRICT:

The role played by the press in the Bijapur district, during the freedom movement was very remarkable. During the Non-Cooperation movement, Jayarao Deshpande of Bijapur, left the legal practice and started the paper 'Karnataka Vaibhav', Kannada weekly. He published articles against the British government and awakened the mass. For this he was imprisoned. Mohare Hanumanthrao succeeded Jayarao Deshpande as editor of the 'Karnataka Vaibhav'. He wrote an article criticising the evil administration of the British and for that he was given 2 years rigorous imprisonment in 1920.

S.C. Mirji started 'Udaya' the Kannada weekly, (for some time it was Daily), mainly for the purpose of mass awakening to the freedom movement. P.G. Halakatti edited, 'Nava Karnataka' in Bijapur. During this period Manjappa Hardekar, a social reformer, run 'Sharana Sandesh' and the main motto of this paper was to propagate Khadi. In the year 1921, in Bagalkot, Yalagurdarao, Dharwadkar (father of R.Y. Dharwadkar), advocate, edited 'Nava Bharat'.
Kannada weekly and propagated the freedom movement. A revolutionary, Mangalavede Shrinivasrao, translated Gandhiji's 'Young India' into 'Tarun Bharath' in Kannada. Later, in the year 1925, this was renamed as 'Kannadiga', which helped in creating a sense of unity among the revolutionaries and the people of the district. He also started 'Nava Jeevan' the Kannada weekly in the year 1921 and worked for the Congress.

GANDHJI'S CALL FOR ACTION:

For the Belgaum session of the Indian National Congress, held in 1924, Bijapur sent a contingent of volunteers. This session was presided over by Mahatma Gandhi. Bijapur hosted some important conferences namely, "Karnataka Provincial Conference", "Karnataka Khilafat Parishad", "Bhagini Mandal Parishat", "Conference of Volunteers", "Karnataka Sahitya Sammelana" and also a Khadi exhibition.\footnote{43}

\footnote{42. Suryanath Kamath, \textit{Op.Cit.}, pp.1180-1185.}
\footnote{43. Satyan, B.N., \textit{Op.Cit.}, p-91.}
Belgaum session of the Congress was attended by a large number of delegates from Bijapur district. The national leaders had gathered at Belgaum and toured the north Karnataka districts and impressed upon the people, the necessary for national unity and vigorous endeavour for Swaraj.

Pandit Nehru in the year 1928 and then in the year 1929, Sardar Patel had successfully led the Bardoli Satyagrah. They visited north Karnataka and prepared the people for the coming Civil Disobedience Movement.

"The towns and important villages of the district observed 26th January 1930, as the 'Independence Day' or 'Complete Swaraj.' 44

When Gandhiji launched his historic Dandi March, Mylar Mahadevappa represented Karnataka and followed the Mahatma. Salt and forest satyagrah, picketing and non-payment of taxes were going on in Bombay Karnataka districts for the first four months of this

44. Ibid.
movement. In this district about 200 Satyagrahis were convicted. Newspapers refused to furnish the security demanded and for this reason and owing to the arrest of the editors, 'Udaya' and 'Karnataka Vaibhav' two papers, published from Bijapur, were suspended.

"In 1931 Dhanashetti Mallappa of Sholapur who had close connection with Bijapur was hanged on a charge of killing police men. The sacrifice of this patriot stirred the feelings of the people of this district."\(^{45}\)

**HARDEKAR MANJAPPA - A DEVOTED NATIONALIST:**

Hardekar Manjappa, a devoted nationalist was responsible for spreading of the messages of Lokmanya Tilak and Gandhiji through his journals, 'Dhanurudhari', 'Khadi Vijay' and 'Udyoga' and through his books, speeches and through constructive work in other parts of Karnataka.

"He then shifted the scene of his work to Almatti on the bank of river Krishna in Bijapur district, where he set up a Vidyalaya to train youths on ideal lines.

\(^{45}\) Ibid., p-92.
He also published a new journal 'Sharana Sandesh' and a new series of nationalist books which helped to enlighten the people and to make them action minded." 46

SWADESHI AND SWARAJ:

The idea of 'Swadeshi' and 'Swaraj' spread in this district and the people took up the cause enthusiastically. For want of educational facilities the aspiring youths of this district had to go to Poona or Bombay for higher education. Shrinivasrao Koujalagi, Hanumanthrao Koujalagi, Hanumanthrao Mohare took the opportunity of keeping contacts with the national leaders mainly to observe and participate in their activities. They imbibed a new spirit when they returned home. They also became leaders of the new movement, that was Swaraj.

"The partition of Bengal had become a national question and this awareness of resentment had swept the country. Tilak had called for the use of Indian

46. Ibid., p-91.
made goods to retrieve Swadeshi industries, boycott of British goods and national education aimed at creating a spirit of sacrifice and the love for motherland. Agitation and sacrifice had become the means of achieving Swaraj that was the birth right of Indians.\textsuperscript{47}

Use of Swadeshi goods, the use of edible oil instead of kerosene for lamps and various such activities were encouraged. A Campaign against the consumption of liquor was started. At Badami a handloom weaving factory was set up. To chalk out a programme for development of Swadeshi industries, a conference was held at Dharwad in 1907.

"A report dated 18th August 1908, in 'Karnataka Vritta' says that the swadeshi movement and the boycott of foreign goods were going on well in Bagalkot and it was proposed to start a Swadeshi 'Vyapartjej Samsthe' at Bagalkot.\textsuperscript{48}

\textsuperscript{47} Ibid., p-88.
\textsuperscript{48} Ibid., p-89.
Ganesh festival, Shivaji and Basava Jayanthi were being celebrated on large scale with the object of inculcating a new spirit for social and political feelings. In the princely states of Mudhol and Jamakhandi, youths were propagating the ideas of boycotting the foreign goods and the use of swadeshi goods and a few even tried to manufacture crude bombs. In Jamakhandi a 'Musthi fund' was collected and sent to the political sufferer in Bengal.

"The alien rulers tried to meet the challenge of the nationalists by repressive steps such as the Seditious Meetings Act, and the Indian Press Act. As a result, the publication of Kannada journals like, the 'Rajahamsa' 'Dharwar Vritta', 'Chandrodaya' and 'Hindusthan Samachar' had to stop and the 'Karnataka Vaibhav' of Bijapur was restrained from writing of political affairs temporarily." 49

Baburao, Dr. Hulyalkar, Vaman Rao Deshpande and others participated in the Civil Disobedience (1930) Movement in the British provinces and they were imprisoned.

49. Ibid., p-89.
"Swadeshi and Boycott work had made a very good progress and had taken deep roots, stocks of foreign cloth had been sealed in Nippani, Bijapur, Gadag, Dharwad, Ranebennur, Chikkodi, Gokak, Kasaragod, Mangalore, Hubli, Khundapur and other places. The newspaper editors refused to furnish the security demanded. For this reason and owing to the arrest of the editors. The following papers were suspended: 'Udaya' and 'Karnataka Vaibhav' of Bijapur. 'Tarun Karnataka', 'Jannabhoomi' and 'Karmaveer', 'Karnataka Kesari' and 'Samyukta Karnataka' of Belgaum."

Jayrao Deshpande of Bijapur gave up his practice and started writing articles and notes and became the editor of 'Karnataka Vaibhav', Kannada weekly. S.C.Mirji revived 'Udaya' as a Kannada weekly, for the propagation of the freedom struggle. In Bijapur the 'Nava Karnataka' paper was started by P.G.Halakatti.

The villagers cut down toddy trees continuously for 15 days at Kedagihalli in 1930. In 1932, when Gandhiji was on fast for the removal of untouchability, Gurubasappa Arikeri of Nagathan invited the Harijans to his house and offered them food. Again, in 1933 when Gandhiji was on fast for the removal of untouchability, the people of Nagathan village allowed the Harijans to use public wells and visit temples. In 1935, Sangayya Vatnal brought the 'Charaka' and gave it to women and children of the village and taught them spinning. In 1936 Gurubasappa Arikeri met Jawaharlal Nehru in Wardha.

When Gandhiji started the Civil Disobedience Movement, 'Prabhat Pheris' (Morning Rounds) singing in chrous nationalist songs were conducted in Jamkhandi as well as in Mudhol, Mahalingapur, and many other places including Bijapur.

"On 31-7-1938, when people of Lokapur and Hosakote were marching towards Mudhol carrying the National flag and singing National songs, the Mudhol state infantry stopped this. It also threatened them with shooting if
the people hoisted any flag, other than the Mudhol state flag." 51

Then the revolutionaries quoted the example of Mysore, where both the flags, i.e. the State flag and the Congress flag were hoisted. Then the Mudhol infantry permitted them to hoist the national flag. It was for the first time in Mudhol that the National flag was hoisted. After 1933, Chanabasappa Ambli, S.C. Mirji, Rajaram Dube, Marularadhya Shastri became the Congress Committee leaders and they all supported the movement.

"In 1940, Siddappa Nimbaragi came from Bijapur and took the names of those who had participated in the Individual Satyagrah. Gurubasappa Arikeri was on strike at Chadachan and he was imprisoned for six months. From Nagathan village, Hanumanthappa Vade, Sayabanna Sirakanahalli were imprisoned for 6 months for offering Satyagrah. Sentences of imprisonment were passed on Gurulingappa Loni-4 months, Hussainbaig Atharga-3 months, Channappa

Handi—3 months, Channappa Hunshal—3 months, for offering Satyagraha. Dundappa Hunshal and Lacchappa Gomal were sent to jail as detenues." 52

"Surpur Mallappa of Indi, Ganapath Chand Shaha, M.N. Shah, Heeralal Shaha of Bijapur, Shivabasa Pattada Devaru of Talikot, Nargund Venkat Rao, advocate of Bagewadi, Motagi merchants of Muddebihal, Basetteppa Balutagi of Hunagund, Kavisetti of Ilkal, Janpanna Jituri, Dalabhanjan and Hucchappa Lekkad of Gudur, Kanthi of Bagalkot, Panchagatti, Mahadevappa Katti of Bilagi, Sidramappa Tippa, Pattanshetti, Veerabhadrappa Methai, Devanga Nijappa of Guledgudd, Maharudrappa Pattanshetti, Siddappa Malawad of Cholachagudd and others were the persons who laid a strong foundation to the freedom movement in the district." 53

In the district, Ambli Chanabasappa, Malawad Siddappa, Jangina Lingayya, Thammaji Mirajkar and others were responsible for sabotage like cutting the telegraph wires,

53. Ibid., p-1181.
removing railway fishplates, burning the post boxes etc. They burnt the Minchanal railway station. Lingayya Jangin attended the Karwar Jungle Satyagrah. By going underground in 1942, he participated in the Sabotage movement.

ROLE OF GULEDGUDD (BADAMI TALUK):

Guledgudd, Kerur and Cholachagudd of Badami taluk participated actively in the freedom movement.

The people of Guledgudd actively participated in the 1930 Civil Disobedience Movement. Guledgudd city Congress Committee was established and Bapurao Basutakar became its founder President. The following revolutionaries of Guledgudd and Kerur participated in this movement, namely, Veerabhadrappa Kadampur, Gunda Bhat Joshi, Nijappa Nidagundi, Sabanna Singad, Tirth Bhat Joshi, Shrinivasadev Girikar, Laxman Sanga, Shivappa Singad, Anwarsaheb Dandavati, Shimonappa Jhalaki, Vithappa, Chandgi Saheb, Marudrayya Devangmath, Chandrappa Bagodi, Madavi, Vaidya and many others. They took up revolutionary activities such as, burning of foreign goods, cutting of toddy trees, picketing infront of
the liquor shops etc., etc. Prabhat Pheries were conducted in the mornings, daily, at Guledgudd, which united and inspired the revolutionaries.

Fakeeravva Hampiholi hoisted the national flag on the Guledgudd Municipality office, which was under the strict vigil of the police. As a consequence, the Government arrested and imprisoned all the revolutionaries of Guledgudd and Kerur.

'Dattatraya Vyayamashala' was established in Guledgudd on 2-10-1932. Madivalappa Pattanashetti and Sidramappa Tippa worked as a Secretary and organised it.

Sidramappa Tippa of Guledgudd and Marudrappa Pattanashetti of Cholachagudd were elected to the District Local Board in 1938. But, they resigned their membership, on the advise of Gandhiji in 1939.

Madivalappa Pattanashetti, Sidramappa Tippa, Chindi Hucchappa, Sangappa Hungund, Shivappa Jadagi, Veerabhadrappa Kadampur, Hanumanthappa Kalyankar, Laxman Sanga, Shivappa Kalyani, Rangappa Uppar, Shivalingayya Ganachari, Bheemappa
Belapur and others from Guledgudd, Siddappa Malavada and Marudrappa Pattanashetti of Cholachagudd participated in the Individual Satyagrah and they were imprisoned.\footnote{Ibid., p-1254.}

In the 1942 Quit India Movement, all the above mentioned revolutionaries conducted the subversive activities like, removing the railway fishplates, burning the stations, removing the railway lines, cutting of the telephone and telegraphic wires, etc. for which they were imprisoned. Madivalappa Pattanashetti, Shivappa Hurkadli (Master), Marudrappa Pattanshetti, Shankargouda Patil and Shekharayya Math were kept as detenues.

Thus Guledgudd and Kerur contributed their mite to the freedom struggle of India.

**THE ROLE OF BAGALKOT:**

In the year 1900, Jayarao Nargund came to Bagalkot for practice as a lawyer. In 1905, there was a programme for boycott of Sugar, Kerosene and foreign goods. In 1906, a National School was established by the efforts of
During Gandhiji's Non-Cooperation movement, the lawyers of Bagalkot gave up their practice and plunged into the struggle. The students gave up their education. R.S. Panchamukhi, R.S. Bennur, J.V. Jorapur, N.V. Jorapur, S.B. Savanur, T.S. Malagi and others resigned their jobs. Mangalavede Shrinivasrao started 'Navajeevan' the Kannada weekly, in 1921 and worked for the Congress. Ramachandra-rao Sali translated Gandhiji's articles published in the 'Navajeevan' (Gujarati) from Gujarati to Kannada and contributed to the 'Navajeevan', Kannada weekly. Yalagurdarao Dharwadkar started the 'Nava Bharath', the Kannada weekly, for one year and propagated the national ideas.

In 1923, Bagalkot became the centre for the Khadi activities. Hanumanthrao Koujalagi started the Khadi production in Kaladagi, Hungund and Guledgudd. Murigayya Jangin, Shrinivasrao Mangalavede and others worked for
the unification of Karnataka. Shrinivasrao Mangalavede started 'Kannadiqa', the Kannada Daily which was banned on 27-7-1930. Dr.N.S.Hardikar started the 'Bahishkar', the Kannada Bulletin and its responsibility was given to Sugunendra Kerur.

The underground activities took place for months. The British warned the Deputy Superintendent of Police and Police Sub-Inspector of Bagalkot to dismiss them if they did not control these activities. Suganendra Kerur challenged the government authority to find out his cyclostyle machine within 6 months. But the government failed in this attempt.

Some youths of Bagalkot held the Salt Satyagrah camp in Bismal village for three months which is 20 miles away from Bagalkot.

In 1930, the people of Bagalkot participated in the Jungle Satyagrah at Shirur. Hanumanthrao Koujalagi and Mangalavede Shrinivasrao were arrested for their activities

55. Ibid., pp.1265-1268.
in this connection. Krishnarao Jorapur, Shrinivasrao Neeralakeri, Sugunendra Kerur successfully led the Jungle Satyagrah, for which they were arrested and punished. But even then the Satyagrah did not stop. Kerur became the centre for Jungle Satyagrah.

The public meetings and the processions were prohibited at Bagalkot. But even then Mangalavede Shrinivasrao conducted the 6th session of 'Karnataka Political Parishad', successfully.

In the year 1942 Quit India Movement, Bagalkot participated actively. The businessmen offered financial aid to the revolutionaries. Chanabasappa Ambli, Siddappa Malavad, Pattanashetti (Drill Master), Siddappa Hundekar, Shrinivasrao Mangalavede, Venkubai Parvati, S.R.Kanthi, Siddappa Akki, Lingayya Jangin, Subhadra Burli, B.S. Kiresur and many others were the important persons who participated in the movement. 56

56. Ibid., pp.1268-1271.
The prelude to 1942 Quit India Movement was the momentous session of the congress held on 9th August, 1942 in Bombay.

Gandhiji toured the north Karnataka districts in 1934 for the welfare of the Harijans and gave an impetus for constructive programmes in the area. Pandit Nehru and Rajendra Prasad also later visited the region to help and intensify the nationalist activities.

"In this struggle, over 1400 nationalists were imprisoned in Karnataka areas and among these were 250 nationalists from the Bijapur district. This was a prelude to the Quit India upsurge. In August 1942, Gandhiji had given the following message to a representative of Karnataka. I hope that in this Yajna all Kannadigas will play their full part." 57

Spontaneous demonstrations and hartals were followed. In Bijapur, even before Gandhihi's arrest, leading local workers had been put behind bars. On the first day, a Government officer's daughter and a Harijan worker led the procession of students in Bijapur. Since most of the leaders at the centre and in the provinces had been already imprisoned, the workers had no proper guidance and they thought that their duty was to paralyse the machinery of the alien Government.

The railway tracks were dislocated between Bijapur and Hotagi and between Bijapur and Bagalkot. Also there were some cases of disruption of postal communications and burning of governmental properties and records.

The words 'Do or die' by Gandhiji reached the people through hand bills, in a lightning manner. These hand bills encouraged the people for continuing the freedom struggle. Murigeppa Sugandhi and Rajaram Dube were imprisoned on the same day when Gandhiji was imprisoned. The Government levied tax of Rs.2.25 lakh as 'Pundagandaya' i.e. collective fine in Bijapur, Dharwad, and Belgaum districts. Throughout
the Bijapur district, as a result of the struggle, Kulkarnis i.e., Village Accountants who were appointed by Government resigned their posts. Many lawyers boycotted the courts.

"The Diwans of Jamakhandi, Miraj and Sangli met at Dharwad for discussing to put an end to the increasing activities of the struggle. The Raja Saheb of Jamakhandi established the 'Praja Parishad' for the development of public works in his State. During the budget session many of the leaders stayed out of the meeting in protest." 58

There was an arrest warrant for the leaders, namely, R.R.Diwakar, R.S.Hukkerikar, D.P.Karmarkar, Veerabhadragouda Patil, Chanabasappa Ambli, Bindu Madhav Burlee, Shankar Kurtukoti, Venkatesh Magadi, Narashimha Dabade, under Section 26, Defence of India Act.

"There was an order for all these leaders to be present in the court before 17th October. But the underground leaders did not present themselves before

the magistrate. Therefore the District Magistrate once again announced a cash prize of Rs. 3000/- for catching the persons - D.P. Karmarkar, and Rs. 500/- each to catch R.S. Hukkerikar, Ranganath Diwakar, Timmanagouda, Hanamanth S. Patil and Shankar Kurtukoti, on March 3rd 1943.⁵⁹

Through underground, many leaders prepared posters and collected money to help the members of the families, who were imprisoned, for their necessary expenditure.

Arrests were made without warrants under the Defence of India Act. For the Quit India Movement of August 1942, there was good response in Mysore and in all parts of Karnataka. The police fired in Isur, Davanageri, Shravanabelagola and in the northern parts of Karnataka like, Belgaum, Bijapur and Dharwad. Continuous disturbances were going on in all the places like, Bijapur, Belgaum, Bangalore, Mysore, Mangalore, Hubli, Bidar, Karwar, and Raichur. More than one and half lakh people were detained under the Defence of India Act.

During this movement Ingnal bridge between Bijapur and Minchanal station was burnt. Even when police enquired

⁵⁹. Ibid.
about this incident in the Nagathan village, the villagers did not disclose anything about it because of strong unity. So the police did not get any clue about the incident.

"On 14-11-1942, Dundappa Hunshal, Hanamanthappa Katnalli, Lacchappa Gornal, Narayan Kulkarni were imprisoned. When there was no evidence of the incident, they were released. Once again they were arrested as detenues and were sent to Bijapur and Hindalagi jails as detenues. The government levied Nagathan villagers Rs.3000/- as "Pundagandaya". 60

"In 1942 Sabotage movement, Chanabasappa Ambli, Malawad Siddappa, Jangina Lingayya, Thammaji Mirajkar, all participated and they burnt government records and the letters in post boxes, disconnected the electric wires, removed the fishplates of railway lines and they also burnt Minchanal railway station. Jangina Murigayya ordered his family members to wear Khadi. His son Lingayya also participated in the movement and he was the leader of Karwar Jungle Satyagrah." 61

61. Ibid., p-1187.
Like manner throughout the movement, the people of Bijapur district participated in all the freedom movements and sacrificed their lives for the sake of their motherland until their goal was achieved on 15th August, 1947.