A PROFILE OF NATIONAL MOVEMENT
IN UNDIVIDED DHARWAD DISTRICT AND GADAG DISTRICT

A] A Profile of National Movement in Undivided Dharwad District:

Dharwad, an important segment of North - Karnataka was part of Bombay Presidency. It became the district head quarter under British rule, which included the present Gadag and Haveri districts. The Shirahatti taluka and several villages were under Maratha and Hyderabad Princely rule. Dharwad is an important socio-cultural and education centre. Hubli the second biggest city in Karnataka State is an important commercial and industrial segment. The two constitute Corporation since 1962. The Dharwad district played an important role in the national movement.

Political History Before British Rule:

The term Dharwad is derived from Sanskrit word ‘Darawad’ the first word ‘Dara’ being derived from Sanskrit dwara meaning the gate, and the second part of the word ‘Wada’ is also derived from Sanskrit word Wata. Thus the original Dara-Wata in course of time became Dharwad, which means “Dwaranagar” a gateway town. It is located in partly tropical and party plain area. The ancient inscriptions mention it as part of Belavola -300
districts under the Halasige - 12000 Province. Dharwad might have emerged as a township from seventh century onwards. Historical evidence quotes it as ruled by several dynasties of Karnataka, Maratha and Muslim Kingdom before the direct rule of British in 1818 and district in 1830.

Historical evidence supports that Dharwad emerged as a prosperous and an important centre during the region of the Chalukyas of Kalyan, Seunas of Devagiri and later it came under the control of Vijayanagar. It came under Bijapur rule and Nawab of Savanur was appointed as it’s Governor in 1673. It was called as Nusaratabad. In 1674, it was taken over by Shivaji during his southern expedition till 1685. The Hubli - Dharwad area from 1685 to 1753 was under the control of Muzzim, son of Aurangzeb. It was administered by Moghal Governor at Bijapur. It came under Peshwa’s rule from 1753 and subsequently administered by Savanur Nawabs till 1764. Hyder Ali defeated Savanur Nawab but Peshwa’s took it back till 1778. It once again came under Tipu’s rule till his death in 1799 battle against British which gave an opportunity to Maratha to rule the area. As per the 1817 -Treaty of Pune, the Marathas handed over Dharwad to British except few areas in present Gadag district. Dharwad came under British direct rule in 1818 and became separate district in 1830 and Naragund became it’s part in 1858.

Impact of British Rule:

The entire district including the adjoining Princely States were under heavy influence of Maratha rule for more than two centuries before it came under direct rule of British. The Peshwa representatives administered the
respective segments who were Marathi. The official administration was Marathi, an alien language to natives. The Peshwa’s did not have direct control over their administrators or subordinates. Hence dereliction of duty, irresponsibility, and negligence was a common phenomena. According to Dr. Chitinis, “anarchy was prevalent in this part during Bajirao-II rule” ². In 1819 Thackeray became District Collector in place of Chaplin. The Marathi officers domination continued even under British rule. The official language was carried in Marathi in Bombay Karnataka region where as the native language was Kannada. The natives had to go to Bombay Presidency for their official and administrative and business work which caused lot of hardship. The natives faced an inevitability to learn Marathi as official language. The court proceedings were also in Marathi. There was no prominence to Kannada. The Governmental appointments were made on Marathi credentials. The British Officers themselves puzzled to observe and witness the Marathi dominance in this part of locality. It was only in 1840’s that the British authorities realised that localite’s culture is different and their language is Kannada.

“The role of Inami Commission report was important to create dissatisfaction against the English in North Karnataka districts of Belgaum, Bijapur and Dharwad. The said territories were under Peshwa rule. They had given important positions and lands to their obedient servants such as Desai, Deshpande, Deshmukh, Patil, Patel and Kulakarni. They collected revenue in one or several form on behalf of them and submitted to their masters. They
have been authorised to keep their own military to safeguard their interest and even supplied their own troops and finance as and when required by masters"3. The British changed the system of administration and appointed their own Army and Revenue team. This resulted in the change of masters and direct collection of revenue. They subsequently proclaimed resurvey of lands and inspection of land records which resulted in the huge loss of property especially the agriculture land and revenues of the traditional feudal gentry. The authorities in order to raise the revenue overlooked the property positions enjoyed by traditional feudal community and over threw their power and position and records. The administration confiscated several people's properties for want of legal documents. "Ethridge, President of Commission in his 1873 report quoted that the commission inspected and reviewed 8599 property papers, among them nearly 4000 may remain Inami properties. He recommended to impose tax on 3600 properties after the death of Zamindars and immediately imposed tax on 941 property. Ethridge further mentioned that no one's property will be confiscated, yet the dissatisfaction widely spread thinking that the imposition of tax shall lower the prestige of Zamindar"4.

The Inami commission report and surrender of Arms created dissatisfaction among natives of North Karnataka against the British Rule. It is mentioned that the committee composed of military officials who hardly have any judicial experiences or norms. They simply gave priority to increase the revenue of the company rather than the normal usages and practices
prevailed in traditional society. The Committee in the name of 'Permanent Settlement and Ryotawari System' declared the properties of several Vatandars such as Deshapande, Kulakarni, Patil etc. as illegal for want of legal documents. The said Vatandars enjoyed these property rights under Peshwas rule and served as their representative to collect revenue and support them during war. They suddenly lost not only revenue powers but also the hierarchical property in the name of legislation aspect.

The Social background of National Movement in undivided Dharwad District:

The enlightened elites of the region who pursued education at Pune and Bombay realised the need to awaken the masses from the clutches of Marathi influence, preserve and promote native culture. They established voluntary associations and utilised media on various platform. They invited national elites to inspire the localites and made an endeavour to create political environment in the district. The following elites contribution is evident that enabled to lay foundation and educate the public to supplement their help to undertake political activities before the emergence of Congress in 1920.

Deputy Channabasappa:

Channabasappa Basavalingappa of Dharwad was born on 1st December 1833 and died at a young age on 4th January 1881. He lost his father at an early age and was nourished under the shadow of mother, Tippavva. He was quite brilliant since his childhood days and pursued primary education
at Sali Mutt. “His teacher, Shivarudrayya advised him to study English and bring name and fame to his mother and father. Accordingly he went to Pune by walk against the wish of mother to study. His father friend Girimara from Gokak gave him fifty rupees and Govindrao Mehandalikar at Pune helped him to get seat in English school”5. He became proficient in Marathi, English and Mathematics and stood first to the class and received ten rupees scholarship per month. He got admission in Pune Engineering Class and passed in distinction. “Dadabhai Naoroji recommended his name for a seat to pursue higher education at Copper Engineering College at England”6. He could not get the seat and returned to Dharwad in 1855, with a brief service as a teacher in Pune. He served for a year in Postal department at Dharwad.

Channabasappa was appointed as Principal of Normal School Dharwad in 1856 where he served till 1864. The school upgraded as Normal Training College was shifted to Belgaum and Channabasappa became it’s first Principal. He introduced several measures to enhance and streamline Kannada language. He published ‘Math Patrike’ a Journal in 1865. He was promoted as Deputy Educational Inspector of Belgaum and North Kanara in 1866 and transferred to Dharwad in 1869.

The role of Deputy Channabasappa was quite evident in enhancing the number of Kannada schools in the region. The endeavour provided a fillip to promote native language. The support of Russell to promote regional culture was encashed by Deputy Channabasappa. He brought drastic changes and strictly enforced discipline in the education department. “He encouraged use
of Kannada language among the common people and ordered the teaching Kannada numericals in schools. He even took action against those who failed to implement the orders. He translated books in Kannada. Venkat Rango Katti and Turamari Madiwaleshwar, his colleagues prepared Kannada textbooks under the guidance of Rusell and complimented the efforts of Channabasappa. His thrust for knowledge compelled him to go to Pune and the plight of local language inclined him to offer service for the rejuvenation. It was due to his yeoman service that majority of the rural students received basic education and stalwarts like D.C. Pavate was inspired and who in turn contributed a great deal for promotion of education in this region.

Muduvidu Krishnarao:

Muduvidu Krishnarao was regarded as Saptarshi of Dharwad [one of the Seven Saints]. He was one of the founder and promoter of Prachya Kreeda Samvardhana Mandali of Madihal, a voluntary social organization. The Mandali made an endeavour to rejuvenate native culture and stage played mythological dramas and celebrated Ganesh and Shivaji festivals every year. (Soon the Mandali received the performance for its religious base and) gave it secular, cultural and social status. The armature drama performances provided an occasion to interact and deliberate nationalistic and linguistic issues. “This experience gave the promoters of Mandali, the necessary self-confidence and they established on the initiative of Muduvidu Krishnarao a regular troupe in 1904 and called the Bharat Kalottejaka Sangeeta Samaj Nataka Mandali”. The Mandali played an important role under Muduvidu’s
leadership and stage played historic plays to imbibe patriotic fervour among
the younger generation.

Alur Venkatrao:

Alur Venkatrao, renowned literary celebrity and a front runner nationalist of Dharwad district was born on 12th July 1880 at Bijapur in a feudal family. He made an endeavour to create linguistic awareness in the locality. Alur completed early education at Dharwad and joined College at Pune where he came in contact with Tilak. He obtained B.A. L.L.B degrees and returned to Dharwad. The impact of national elites and patriotic fervour of Maharashtra influenced and motivated him to plunge in political activities. He quotes “When I was 25 years old, Indian National Congress was founded. The movement in fact spread throughout the country in around 1895-1896 . . . . , and this is true about Dharwad district as well”9. He wrote articles in Vaghbhushan and Chandrodaya and highlighted the glimpses of Karnataka. He published a book entitled ‘Karnatakada Gata Vaibhavagalu’. He was one of pioneer of social, cultural, educational and political movement.

Alur Venkatrao began his career as teacher. He witnessed the plight and condition of Kannadigas and condition of Kannada speaking areas. He published articles in newspapers and weekly in a highly emotional tone to awaken the younger generation and public of the locality. His writings indeed inculcated nationalistic feelings and linguistic awareness in the region. “Alur assumed pivotal position of Karnataka Vidyavardhak Sangh in 1905. He organized Kannada Writers conference in 1907 and 1908”10. The glory and
cultural heritage of Vijayanagar Empire and its present condition induced
him to fight for liberation of motherland and unification of Karnataka. He
organized a platform to celebrate historic festivals of Karnataka. His role was
instrumental for the formation of Kannada Sahitya Parishad. Alur in his
memoir quotes "The Swadeshi Movement was observed with full patriotic
fervour in full swing (Pune) but its tides are not so swift and strong in
Dharwad and only public meetings in the evenings were taken as enough"11.
He said other than that no concrete programmes were organized in the
vicinity. The partition of Bengal and observed with patriotic fervour in Bengal
and rest of the country but Karnataka was form into pieces in different
divisions and ruled, is not yet awakened but still slumbered in darkness.

Alur established Karnataka Nutan Vidyalaya a national school at
Dharwad. He attended 1907 AICC Session held at Surat along with Karnataka
delegates. He witnessed the clashes between Moderates and Extremists. He
returned to profession in 1910 and took leading part in Home Rule
Movement. His role was instrumental to name it as Karnataka Provincial
Home Rule League. Ranganatha Diwakar quotes it as a historic decision of the
period which laid foundation for the formation of linguistic base states. He
travelled widely to propagate nationalistic message and establish a strong
base for Congress in North Karnataka.

Hardekar Manjappa, Banavasi:

A staunch Gandhian throughout his life was one of the ardent
promoter of constructive work in Karnataka. He was born on 18th February
1886 in a poor family at Banavasi. He did not receive higher education though brilliant in studies, due to poor financial condition. He served as a teacher for a while at Sirsi. "Hardekar Manjappa established his Journal Dhanurdhari from Hubli in 1904". It was since then he wrote several articles that contained the rejuvenation of Kannada literature and imbibed patriotic feelings among public. The impact of Tilak and Basaveshwar the great social reformer of 12th century influenced him to engage nationalistic service. His political career began since Swadeshi Andolan in 1905 at Gokarna. He articulated nationalistic issues and educated people from social superstitions and ignorance. He became ardent follower of Gandhi during 1920 and communicated the message and significance of Khadi and emancipation of downtrodden section of the society. His paper played an instrumental role in national awakening exercise. He was acclaimed as Karnataka’s Gandhi. He established an Ashram at Alamatti similar to the one like Gandhi’s Sabarmati Ashram to practice and propagate Khadi as a way of life and mission. His simplicity and prolific writings in newspaper brought a new change for Kannada journalism. He found extensively during national movement and awakened the masses. His role was prominent to attract several Lingayats to join national movement. He took active part in District Congress Conferences and presided on several occasions. He toured with Gandhi during his visit to Karnataka. He wrote series of books for children in Kannada and even wrote a book on the reformation of untouchables.
Karnataka Vidyavardhak Sangha, Dharwad:

The Sangha played vital role during national movement. The literary celebrities and intellectuals of Dharwad opened the Sangh in 1890 with Shamarao Vithala Kaikini as President and R.H.Deshapande, the first Post Graduate degree holder as the Secretary. The German missioner T.Ziggler, Bengal Ramaraoo, Alur Venkatrao was its next President. Gadigiyya, Honnapuramath, Rodda Shrinivasa Rao, Mudvidu Krishnarao, Venkat Rango Katti were the prominent promoters of the Sangha.

Political Environment before 1920:

Backdrop:

The influence and impact of Tilak was evident since 1893 in the region till the rise of Gandhi may be treated as first phase of the movement. The second phase resumed under leadership of Gandhi broadened the horizon of political activities in different segments of the district, right from Non-co-operation movement to Quit - India movement. It is in between this period local elites played an important role and contributed to the growth of nationalistic sentiments and patriotic fervour in the locality. The influence, impart and guidance of national elites who frequently visited different part of district since 1893 till the attainment of independendence and increased the intensity and pace of the movement.

The Marathi culture dominance and high handiness and disrespect of Marathi officials towards natives was gradually curtailed by the British
administration. The exercise began by introducing Kannada as a medium of Instruction in 1835 and opened several Kannada schools and even English school at Dharwad and other urban centres. The British officials like Russell and Elliot showed personal interest to promote the native literature and language. “The Kannada speaking teachers were appointed, text books, grammar made available in regional language”. The missionaries like Rev, Moegling, Rev, and Linner who opened Kannada schools even in rural areas streamlined the promotion of Kannada in the district. The establishment of Normal school to impart training to Kannada teachers in 1856 and its upgradation to college in 1864 at Belgaum and then shifted to Dharwad in 1875 proved fruitful. The encouragement provided to translate important books, novels, even Science, Mathematics subjects in Kannada from English, Sanskrit and Marathi language boosted the growth of native language. The contribution of Veershaiva Maths and Lingayat elites towards the promotion of educational facility added importance.

The spread of Western education and prominence given to promote local language and educational institutions was a major factor for the growth of consciousness in the locality. The endeavour of national elites laid the foundation for the beginning of political activities in the region. The emergence of print - media and communication spread the gospel of nationalism in the region. The negligent attitude and unfair administration of British authority was published as a protest in print- media to educate the masses. The anti-people acts even during drought conditions received hostile
reaction from farmers. The induction of foreign machines hit the base of local
traditional industries. The import of Kerosene, Iron and Steel and Salte Petra
created unemployment in native industries. The successive famine and
epidemics made the life of common man miserable. The poverty and death by
starvation in a predominantly agrarian society created unrest. The local elites
utilized these issues as an opportunity to react. In this backdrop, the national
awakening activities resumed through various forums which stood for the
protection of local interest.

The key inputs which fulfilled the purpose were educational
institutions, voluntary agencies and print media. The contribution of western
literary elites to preserve and encourage local language and the emergence of
communication sector in the region created a conducive atmosphere to
promote nationalistic aspirations in the locality. The establishment of
Vernacular schools and English schools, priority to promote local language
and publication of literature in Kannada medium played an important role.
The research oriented publications of western elites pertaining local heritage
and culture provided impetus to native literary personalities. These literary
luminaries pursued education at Pune and Bombay due to lack of educational
facilities in the vicinity. They came under the influence of national elites and
witnessed the national awakening activities observed in Maharashtra. They
realised the significance and value of liberal education and progressive
thought. In order to establish similar environment, a few local elites among
them established voluntary agencies to rejuvenate native language and
promote awareness among the masses. These agencies role was crucial factor which revolved around cultural renaissance and conscious building exercise which enabled for the growth of national awakening which was prior to the entry of INC, an official mouth piece of national movement.

The visit of national elites since 1890 increased the morale of local leaders and inspired their enthusiasm and spirit to awaken the minds of masses. Bal Gangadhar Tilak, A.O.Hume, G.K.Gokhale, Feroz Shah Mehta, Dinesh Wacha and Swami Vivekanand were the important pioneers whose visit seeded the fruits of patriotism and gospel of nationalism among younger generation.

The service of Deputy Channabasappa, Venkat Rango Katti and Mudvidu Krishnarao was instrumental to promote native language. The endeavour enabled to introduce rational educational system in the locality. This was followed by reformative and revival activities undertaken by literary celebrities like Annacharya Hosakeri, Gadgeyya Honnapurmath, Shivarampanth Khanolkar, Huchhayya Vibhuti, R.H Deshapande and Alur Venkatrao. They may be treated as the first generation elites who lit the flame of patriotic fervour among younger generation that too before the emergence of Congress office in the district.

The establishment of educational institutions at important segments of Dharwad district helped to impart education and create literary awareness in the society towards the end of 19th century. Tilak’s Kesari influenced local literary elites to open similar news paper in local language in urban centres of
Dharwad Hubli and Gadag. Tilak's views created a strong impact which helped to build a platform to initiate political activities. The establishment of Railway Divisional Office at Dharwad and opening of Post and Telegraph Offices and construction of roads, linking important centres proved fruitful towards the nationalistic cause. Thus all these developments converted 'Dharwad as a strong intellectual and cultural centre which assisted to promote national awakening exercise for the future political movement'.

The establishment of Karnataka Vidhyavardhak Sangh in 1890 at Dharwad by local elites was a milestone. "The Sangha worked not only for the rejuvenation of Kannada but also indirectly fostered nationalistic spirit and patriotic fervour in the region". On a similar line the establishment of social, cultural organization during this decade provided a platform for localites to imbibe national spirit and develop civic responsibility among common people. The Prachya Krida Samavardhaka Mandal, Gayana Pathashale, Vakruttojeka Sabha, and Mitra Samaj were the important voluntary organizations. The observation of Shivaji and Ganesh festivals at these centres enabled to interact among themselves and exchange views. The intellectuals met on such platform spread the message of patriotic fervour. The celebrations nurtured the nationalistic spirit among the younger generation. The ballads sung on the occasion highlighted the glimpses of ancient culture and valour of historic celebrities and seeded the concept of nationalism in the district. Such covert operations and the service of voluntary
agencies made preliminary arrangement by creating a base to undertake political activities in the district.

The first form of political activities in Dharwad district was observed in a smaller scale during plague-relief operations. The British authority miserably failed to handle the relief operations in a proper way. This created lot of hardships to public. The plague was followed by famine. The agony and suffering still continued yet the administration did not take suitable action. “In 1899, the anti Plague Vaccination drive at Dharwad was opposed and took the colour of a political movement. ..... In 1901 as a protest against the Revenue Act of Bombay Govt. there was mammoth public meeting at Dharwad on July 17”\textsuperscript{15}. The district administration observing the agitative mind and reaction of public dropped compulsory Vaccination drive. This increased the morale of volunteers.

**The Swadeshi Movement in Dharwad District:**

The Swadeshi Andolana initiated by Tilak was observed in important segments of Dharwad district in a smaller scale due to ground reality. (The visit of national elites to the region since 1893 gave some kind of confidence and inspiration to the enlightened educated fraternity. It was in this backdrop the movement started for the first time in the locality.) The local elites Alur Venkatrao, R.S.Hukkerikar, Gangadhar Deshapande, Krishnarao Muduvidakar, Vishwanath Joshi, Narasimha Dabade and Gadgeyya Honnapuramath travelled extensively to propagate the concept of the movement. They organized public meeting to awaken the masses and attract
young people to join the national mainstream. R.V. Jathar quoted “Tilak visited Dharwad in 1907 and addresses a public meeting held at Anjuman Maidan. Gadigeyya Honnapuramath was the Chairman of the Reception Committee. R.V. Jathar quoted Gadigeyya Honnapuramath was first Veerashiva braveman who supported the INC”.

The Vande Mataram song as part of the programme was sung on the occasion electrified patriotic fervour in the region. Dharwad, Hubli, Gadag, Haveri, Hanagal, Navalagund and Ranebennur became the main centres to organize Swadeshi activities. The national schools opened, foreign goods were not only boycotted but also burnt on the occasion. The encouragement to hand woven clothes, establishment of local home industries, use of local oil to light the lamp were given top priority. There was social boycott against use of foreign clothes and goods and consumption of liquor. The movement was organized as guided by Tilak in the region. The celebrations of Shivaji, Ganesh and Dasara festivals infused the seed of patriotism. The literary materials and guidance of local elites inspired the younger generation. The multi dimensional activities scattered at different segments propagated the nationalistic activities pertaining freedom movement.

Alur left legal practice and opened Nutan Vidyalaya at Dharwad. The Musti Fund was collected from public to intensify the pace of awareness and extend the base of nationalistic activities. Krisnacharya Kolhapur sent money to Tilak raised from Musti Fund to support Vang Bhang movement. Watawe, a freedom fighter from Haveri taluka quoted that “Galaganath’s novels
aroused patriotic fervour among younger generation. In our region, it is the reading of Galaganath’s novels awakened the people from slumberness and made them patriotic”^{17}.

The local elites Alur Venkatrao and Annacharya Hosakeri, followers of Tilak attended 1907 Surat Congress Session. They witnessed the clash and split between moderates and extremists group. The imprisonment of Tilak in 1908 obviously created vacuum. The split in Congress was a jolt. Hence the national movement discontinued in this region but not the awakening programmes. Alur organized Kannada Writers Conference in 1907 and 1908 and published several articles focusing the need of unification of Kannada speaking regions in Vaghbhusana. He once again joined legal practice and engaged in national and cultural awakening exercise. In a similar way the national schools and local press germinated the seeds of nationalism on various platforms. The British administration passed an act in 1910 for the closure of such schools. The Bombay Press Act 1910 resulted the closure of Dharwad Vritta, Chandrodaya, Hindustan Kesari, Raj Hamsa, Kshema Samachar, Kannada Kesari and Loka Bhandu which were circulated in the region. The literary celebrities and local elites though lost the guidance and inspiration of Tilak never lost their heart and but continued their endeavour by deliberating national and regional issues time and again on various platforms. The net result of this was the establishment of Karnataka Ithihas Samshodana Mandali in 1914 and Karnataka Sabha in 1915 which later became Kannada Sahitya Parishad, an official mouth piece for the unification
of Karnataka. Raganath Diwakar quoted the momentum of the period as such. "The workers of Karnataka who stepped in the arena of 1905 – 1920 saw two distant dreams; conceived two ideas; had before them two maps. One of free India and the other of united Karnataka".

The Home Rule Movement in Dharwad District:

Tilak's release from Mandalay Jail in 1914 brought jubilation among masses. He received standing ovation from the public during his whirlwind tour. The public mood and joy to witness their leader back in action gave an opportunity for Tilak to launch yet another movement similar to the one earlier started by Annie Beasant from Madras. The two front runners of national movement jointly and unitedly launched the movement with full cooperation. Tilak confined his activities to Bombay Presidency and Central Province. Beasant covered Madras and rest other provinces. The moderate group suffered set back with demise of its starwalts. The public mood inclined towards Tilakites provided an occasion for the reunification of Congress faction. Annie Beasant took initiation and suitable amendments were made for their reentry. This subsequently enabled to get the support of entire cadre for the success of movement.

Tilak toured widely to propagate the message and significance of 'Self - Rule as India is for Indians'. In view of this, he visited Dharwad, Hubli and Gadag to popularise the concept of Home - Rule during November 1916. The local elites organized a function to felicitate Tilak. The district administration prohibited Tilak's function in order to disrupt the function yet it went on
successfully with Tilak calling people to join the Home Rule movement. The function at Dharwad was organized in form of meeting at Bellary Ramarao’s residence situated in Malamaddi. The young and educated localites like Madhavarao Kabbur, Govindrao Guttal and D.P.Karamarkar not only joined as volunteers but spared their service since then for national movement. Karamarkar who became a leader in subsequent years described the moment in his memoir as such: “Tilak was taken to the location in a procession covering major streets of Dharwad. The Public witnessed the grand procession and cheered Tilak overwhelmingly. A citation was presented to him in Samskrit Patha Shala”19. Alur Venkatrao, Muduvidu Krishnarao, Gadigeyya Honnapurmath and Kadapa Raghavendra supported the league. “Alur insisted that Home Rule League unit of Karnataka should be called as Karnataka Regional Home Rule League and it’s literature must be published in Kannada”20. Tilak in his previous visit told that the language of the movement in Karnataka should be Kannada which could muster and garner the support of localites. Hence the movement was carried on propagating the significance of movement in urban centres of Dharwad district.

Tilak’s function was also organized at Hubli during his tour. The venue was Panjarpola situated near Siddaruda Math. His Holiness Shri Siddaruda Math Swamiji Presided the occasion. It is interesting to find that “Annie Beasant’s followers Dr Gore and Habib started the activities of Home Rule League at Hubli on 18th February 1917”21. In Gadag leading advocate Anantrao Jalihal, Dr Venkatrao Huilagol and Dr Vasudev Umachagi
organized a private function to felicitate Tilak on 16th November 1916 at Panchar Honda. Tilak gave a short and meaningful speech calling people to join the league. His visit inspired the public and created conducive political environment to undertake nationalistic activities in the locality. The large number of people from Gadag – Betageri twin city especially belonging to weaving sector and leaders of Binkadakatti, Kurtakoti and Mulagund village wholeheartedly witnessed the function.

The visit of Tilak brought awareness and hunger for Swarajya in the region. The political activities resumed to operate through Home rule league as the locality did not had it’s own Congress Committee. The long standing demand for separate Provincial Congress Committee for Karnataka received fillip and a momentum. It was since then an informal Congress campaign began under the guidance of local elites. Alur Venkatrao, Muduvidu Krishnarao, Gadigeyya Honnapurmath and Kadapa Raghavendrarao took lead role in propagating the concept of Swarajya and unification of Karnataka along with the need of separate Provincial Congress Committee for the Karnataka. The Karnataka Vidyavardhak Sangha and Kannada Sahitya Parishad played an instrumental role in ushering and spreading the aspirations of localites in various platforms. The informal Congress activities organized in various religious festivals observed mainly to propagate nationalistic messages laid the foundation and attracted several younger generation volunteers who spearheaded the movement since 1920.
Non Co-operation Movement in Dharwad District:

M. K. Gandhi emerged as the sole leader of Congress soon after the demise of Tilak. He directed the freedom movement on non-violent and truth principles. He toured North Karnataka during November 1920 along with Shoukat Ali brothers to strengthen the base of Congress and launched Non-Co-operation movement. The preliminary arrangements and a platform was erected at Dharwad by organizing the Karnataka State Political Conference under the Presidentship of Madhavrao. The 800 Karnataka delegates attended the Nagpur session and received a separate ‘Provincial Congress Committee for Kannadigas’.

Gandhi’s visit to Dharwad, Hubli and Gadag created an environment to operate Gandhian mode of non-violent satyagraha. His simplicity and method of action attracted the common man. His constructive and combative programmes attracted wide section of volunteers. His open support to Khilafat movement received overwhelming response in the district. It is observed that “a Khilafat day celebrated in Hubli on 26th March 1919 was signed by 26 leaders of Hindu-Muslim Community”22. Such unity and amity among them supported the base for Gandhi’s visit and his purpose to launch the movement. The bunch of dedicated persons hailing from diverse profession joined the movement and the Congress. Ranganath Diwakar, R.S.Hukkerikar, Madhavrao Kabbur from Hubli - Dharwad, Bhimappa Tirlapur, Ramachandrappa Kustagi from Gadag, A.N. Kundapur, Abdul Razaksab, Mallappa Akki and Shamadkhan Pathan from Hanagal,
Shankarppa Tandu and Govindacharya Agnihoti from Haveri and Jeevappa Anegondi from Navalagund taluka were prominent among them.

The emergence of Provincial Congress office at Gadag brought new hope and at the same time increased the responsibility of local elites to streamline the nationalistic activities in the region. The call of Congress Central Committee to organize Non Co-operation movement was spontaneously responded in full scale. The government offices, school and colleges were boycotted as part of combative programmes. Alur Venkatrao and his associates boycotted court, Ananthrao Jalihal of Gadag, gave up legal practice and Narayanarao Dambal devoted his full time for Congress work. B.R. Patawardhan of Dharwad resigned government pleader job. Ranganath Diwakar resigned teaching profession and devoted his life for national service. Jayamacharya Wadappi, a railway servant and renowned Hari-Kirthankar resigned job and spared his service to promote nationalistic message. N.S. Haridakar, a staunch Tilkalite and disciple of Lala Lajpat Rai returned from U.S.A in 1922 and joined the Congress at Hubli. His entry streamlined the activities of Congress in this region in subsequent years.

The picketing of liquor shops was held peacefully. The boycott of foreign goods was successfully observed at important segments of district. The local press once again rising to the occasion published nationalistic issues and enlightened public. The movement became popular as the day progressed and the Khadi became a symbol of service for the national cause. The district collector Mr. Painter imposed repressive measures to snub the
movement. The two Khilafat activists were arrested and imprisoned for six months for picketing in front of liquor shop at Hubli. As a mark of protest, haratal was organized at Khilafat Maidan on 1st July 1921. The public meeting was organized to collect Tilak Swarajya Fund which was attended by Hindu-Muslim elites. Ranganath Diwakar speaking on the occasion requested the public to generously donate for Tilak Swarajya Fund. The gathered public donated ornaments and Rs. 30000 for noble cause. It was on the same day at different location an ugly scene occurred at Hubli. “The police without giving any warning fired on public who were witnessing the picketing of liquor shops. Three Khilafat activists Mallikasab bin Mardansab, Gausasab bin Khadersab and Abdulkhader Chautyai were killed and 39 wounded in the unprecedented firing”23. Police filed wrong charge sheet on 27 persons who were prominent political leaders, lawyers and journalists. Among them quite a few like Ranganath Diwakar, Mudavidu Krishnarao were not on the location and Govindarao Guttal was under treatment for nursing an injury caused while picketing liquor shop on 14th June 1921. As a result the three were acquitted but remaining received 1 to 2 year imprisonment who mainly belonged to Hindu and Muslim community but not a single Lingayat member was arrested even though quite a few of them were wounded on the occasion. “The case was filed to terrorise the people by repression and to brand the Muslims and Brahmins as seditious people”24. The police deposed 19 persons from Lingayat community as a witness so as to create misunderstanding among major communities. The administration not even
spared age old persons depicting them in stone throwing and looting charges. Such a heinous act and malafide intention was exposed by local and national press like Bombay Chronicle. A strong demand to hold judicial enquiry was turned down by government. The All India Congress appointed a committee on 04 – 08 -1921 to hold an independent enquiry. "Abbas Tyabji, a retired Chief Justice of Baroda High Court, S.S.Setlur, Justice of Mysore High Court and Bhavani Shankar Niyogi, advocate from Nagpur came to Dharwad on 16 - 08 -1921. The prior intimation was given to district administration to attend and submit facts before the enquiry committee. In the report it was mentioned that none from the government attended the proceedings and furnished any facts in any form. The district administration wrongfully confined innocent people and the firing and lathi charge was unjustified and unwanted as such occasion did not raised during the picketing of liquor shop” 25.

Gandhi withdrew the movement on 22nd February 1922 due to Chauri Chaura violent incident. As a result the combative programmes suspended but constructive continued unabatedly so as to reach the grass root areas. The leaders and volunteers travelled extensively and made door to door campaign to popularize the concept of Khadi. The Ballads and Kirthana’s of Wadappi Jayaramacharya and his disciple Kalli Tippanna popularized the concept of Swadeshi and Khadi which enabled to reach the hearts of rural masses. The endeavour of local elites broadened the strength of Congress in the adjoining areas of their respective locations and influenced several youngsters to dedicate their service for national cause. In between
1923 to 1930 some important developments took place in the region that helped to increase the strength of the party and the self confidence and morale of the leaders. The local volunteer’s brave act during 1923 Nagpur Flag Satyagraha was one such event which brought laurel to Hardikar and Hubli in national movement.

The local volunteers from Hubli, Dharwad, Gadag and Haveri under the leadership of Hardikar participated in 1923 Nagpur Flag Satyagraha, and were imprisoned for defying law. It was in the prison Hardikar witnessed that some of Satyagrahies gave apology letter to get them released from the Jail due to the kind of assault and torture they received in prison. In view of this, Hardikar decided to establish an organization that would train volunteers and prepare them physically and mentally fit to take any kind of torture and enable them to accomplish the task with vigour and dedicate their service for freedom struggle. Thus the Hindustani Seva Dal emerged with the concurrence of Jawahar Lal Nehru during December 1923 Kakinadu session. Nehru became President, Hardikar as it’s Secretary and Hubli the head quarter of all India organization. It was one of the greatest moment of Hardikar which gave him a all India stature and Hubli became a core centre to groom the career of dedicated volunteers for the service of mother land. "An English monthly named ‘Volunteer’ [1924] was being published by the Sevadal for some years from Hubli". It is observed that the centres of Seva Dal were opened at important centres like Dharwad, Gadag, and Haveri. The senior volunteers visited such centres, trained the new recruitees who have
done yeoman service during AICC Session organized at Belgaum in December 1924. It was the only Session Presided by M.K.Gandhi which received huge attendance and large number of participation of non- Brahmin Community members.

The several volunteers offered tremendous service with great devotion and enthusiasm under the stewardship of Hardikar. The Session consolidated the Kannada speaking people residing in different parts. It brought conciliation between the pro- changers and no- changers, the two wings of Congress. The Khadi and Village industries, the part of constructive programmes resolved to direct under the leadership of M.K.Gandhi. Karnataka followed the Gandhian mode of movement and gave priority to implement constructive programmes. The prominent non- Brahmin personalities of Dharwad district namely K.F.Patil, Paramanna Hosamani joined Congress, subsequently became the front line leaders of the movement. The endeavour of these elites enabled to extend the wings of Congress and enhanced rapid growth of nationalistic activities. The Non- Brahmin institutions which are established during 1915 helped the students of their community. Such students who pursed education at Dharwad, Hubli came under the heavy influence of national awakening programmes organized by Congress. The establishment of Bharatiya Tarun Sangh by Non- Brahmin students at Dharwad spread the activities of Congress. Hallikeri Gudleppa, Venkatesh Magadi and Mailar Mahadev were its members who led the freedom movement and sparked the seeds of patriotism in future movements.
Civil Disobedience Movement in Dharwad District:

According to the resolutions of AICC, the Civil disobedience programmes were organized in Dharwad district. N.S. Hardikar organized a bunch of Hindustani Seva Dal volunteers to defy Salt law in selected centres and hoist national flag on 26th January at governmental premises and public places. The precautionary step was adopted to nominate a person as dictator to supervise and complete the predetermined work, if the assigned duty is not performed due to strict vigilance of police or the inability or arrest as the case may be by the concerned person.

Ranganath Diwakar, Madhav Kabbur, Paramanna Hosamani, T.V. Neswi, Anantrao Jalihal, Narayan Vaidya, Kalli Tippanna Shastry, Andanappa Doddameti, Venkatrao Huilgol thus band of local elites from the erstwhile Dharwad district guided the movement to a successful extent and themselves were imprisoned during the juncture. The dedicated women representation was visible for the first time in national movement.

The local elites along with dedicated volunteers successfully breached law by preparing a Salt from Sea water at Ankola. The trained volunteers from Dharwad, Hubli, and Gadag, Haveri, Agadi and Ranebennur reached Ankola by foot in two platoons on 13th and 22nd April 1930 observed the operation for 45 days. Hardikar was arrested along with his troop. The Seva Dal volunteers did tremendous work and created an enthusiastic environment in that locality which was appreciated and supported by the localites. "Ranganath Diwakar bought non-duty paid salt from Ankola to..."
Dharwad on 15th April 1930. It was auctioned at public meeting and Diwakar as well as Karamarkar also sold this non duty paid salt and were also arrested at Dharwad"27. The farmers of Navalagund taluka prepared salt from Benni Halla stream with the assistance of Gadag volunteers, but none of them were arrested though they breached the law. Paramanna Hosamani a front runner of national movement from Haveri brought Saline soil and manufactured salt and sold it in the town. He quotes the then atmosphere as such: "The atmosphere was so tense and charged that several Non – Brahmin leaders influenced by it voluntarily came forward to join the satyagraha who opposed Congress till then as Brahmin party. My cousin Siddanna Hosamani joined the Congress during this time"28. Ironically Siddanna became the President of District Congress in 1934 and subsequently front runner of national movement. The volume of activities undertaken during Salt Satyagraha reveals the nature and spirit of the freedom movement and the vigour of local elites that enabled to extend its base and popularity towards rural areas during Jungle Satyagraha.

The Jungle Satyagraha as feature of the movement was observed by local elites in selected centres of Dharwad and Karwar district. The venue and date was priorly intimated to volunteers and announced in public in order to give wide publicity and seek mass support. The large number of volunteers and even public proceeded with axe to cut toddy trees. They sung patriotic songs and shouted slogans to create enthusiasm and uplift the spirit. According to Dharwad District Gazetteer, the cutting of toddy trees was
effectively executed at Bankapur, Shiggaov, Haveri, Hanagal, Hirekerur, Gadag, Mulagund areas. The tens of thousand participated with vigour but only few were arrested quotes KPCC in it’s report. Other than this the local elites like Diwakar and R.S.Hukkerikar expanded and guided the operation in neighbouring Sirsi and Siddapur taluka. The toddy contractors made unsuccessful attempt to stop and prevent the operation by hiring the services of goondas and even assaulted the activists. Yet the axing of toddy trees continued unabatedly due to strong backup and public support. The local elites leading from the front directed the movement and encouraged the volunteers to accomplish the task even during critical period.

The no - tax campaign was yet another feature which intensified the popularity of the movement. The public supported the movement due to ground reality. It was successfully launched in areas like Hirekerur and Haveri region. Veeranagouda Patil was entitled as Sardar because of his yeoman service and stewardship during the occasion. The flag hoisting ceremony performed at Municipal bodies, Panchayats and government premises on 26th January 1931 and 1932 by patriots in different location of the district intensified the pace of nationalistic activities. The heroic valour of activists was commended by local press. The public complimented the endeavour of elites which created nationalistic fervour in the locality. The entire activities under taken during the process reached different locations in form of bulletin and cyclostyle copies along with usual publication of news in national press. This was how the movement was kept intact and kept the
momentum alive. This clearly emphasises the nature of movement and the successive breach of law which not only demoralized the governmental machinery but also its revenue to a significant extent.

The visit of national elites to Dharwad district since 1930 to 1940 further expanded the base of national movement. The visit of Jawaharlal Nehru to Dharwad, Hubli and Gadag and even a village Jakkali in Ron taluka boosted the morale of localites and strengthened the base of Congress. The advent of Gandhi once again to these places to promote Harijan work in 1934 helped to get support of weaker sections of society. "Balika Ashram was opened at Hubli by Veeranagouda Patil and later grew to be the Mahila Vidha Peetha and hundreds of girls" 29.

The Quit India Movement in Dharwad District:

The movement was held on brighter note since 9th August 1942 in important towns of Dharwad district. A huge procession and public meetings were held on different locations. The students in large number actively participated and leaders addressed the huge gathering calling people to defy law. The prominent elites of the district arrested from 9th August to 15th August 1942 were N.S.Haridikar, Madhavarao Kabbur, Paramanna Hosamani, Gudleppa Hallikeri, Anantrao Jalihal, Andanappa Doddameti and Veerangouda Patil. The Congress was declared as an illegal organization. It's offices in the district were sealed and several volunteers were detained as precautionary measure. The open defiance, abruption of government machinery, boycott of school and colleges and huge procession and meeting
were restrained through police actions. It was relatively easy for them to do as it was observed during broad daylight. The activities were carried on during night time as per the instruction of Action Committee leaders who operated from Bombay since 15th August 1942.

The sad demise of Mahadev Desai on August 15th 1942 was broadcasted on radio. Police made strict bandobust fearing wide spread disturbances which outraged the public. A Haratal was observed in Hubli and Dharwad. The business houses, shops and talkies and even a circus company closed to support the movement and to pay the homage to the departed soul. “The huge procession was organized towards Durgad baira enroute Koppikar road where armed police were prepared to obstruct the procession. As a result, the traffic was jammed but Satyagrahi’s were not prepared to leave the place and give up haratal. The heated argument between Satyagrahi and police official continued till 7.30 pm. The police officer enraged by public behaviour ordered shoot at sight order which killed Narayan Mahadavev Doni a 16 year old student and wounded nine including Ishwar Thakur Katakar who lost his left leg during operation”30. Thus Narayan Doni became the first victim of Quit - India movement.

The intensity of the movement since then became widespread and even scattered to village centres due to the brutal act of police. The Provincial Congress Committee in it’s circular dated 20th August 1942 issued guidelines to underground activists regarding the modalities to obstruct governmental machinery and disrupt administrative activities. “1] To prevent police from
obstructing any procession and snatch and destroy their arms. 2) To acquire / destroy village administrative offices such as Police Outposts, Chavadi and their documents. 3) To cut communication links such as Railway Station, Signal lines, Post and Telegraph”31.

The Do or Die slogan provoked large number of people to plunge in the movement. The students whole heartedly skipped school and college and some of them even gave up their studies permanently. The intensity of the movement increased with the arrest of students. “Vimala Gulwadi and Shinolikar, the two girl students entered the District court hall at Dharwad and unfurled the tri colour flag in presence of Judge and received 3 months imprisonment”32.

In a similar way, the protest march and public agitations were organized by students at Dharwad, Hubli, Gadag, Haveri, Ranibennur, Hirekerur and even small places like Shiggaov and Haunsbhavi. The Khadi clad students procession singing national song and shouting Do or Die slogan electrified patriotic spirit in their respective locality. The Princely State areas for the first time organized an open procession and such kind of programmes.

The underground activities resumed with disruption of governmental machinery from September 1942. Amaragol, Hebsur, Kusugal and Byadagi Railway stations were burnt on 15th September 1942. Hulakoti, Kanaginahal and Harlapur stations were burnt in October. The snatching of Mail bags carried on at Shirahatti, Ranibennur and Hirekerur centres. The communication lines between Pune – Harihar and Hubli – Bagalkot were cut
during November and December 1942. The underground activists in 1943 targeted village chavadis snatched the revenue and burnt records and damaged the government property. Gandhi while hearing the news of violent activities observed fast at Yerawad prison on 10th February 1943, yet the subversive operations continued unabatedly. The underground activists while doing national service sacrificed their life. Timmanagouda Patil from Menasinhal succumbed to hand grenade explosion in Feb 1943. Mailar Mahadeva and his associates, Tirakappa Madiwalar and Veerappa Kamatar were shot by police while looting the revenue deposited at Shri Veerabhadreshwar Temple, Hosaritti on 1st April 1943. Mahadeva sacrificed his life while pursuing non violent means by restraining his armed associates not to shoot at police who were less in number. The government arrested old age parents and family members of activists yet the momentum continued up to 5th September 1943 and then shifted to Civil dis - obedience till 5th May 1944. "Ranganath Diwakar who was directing the movement court arrested as per the advice of Gandhi on 9th August 1944". With this the movement ended in Dharwad district with the voluntary will and wish of patriots but not due to governmental suppression.

The number of activities and subversive incidents were more but the arrests were recorded less.
B] A Profile of National Movement in Gadag District:

The non-political factors do influence significant impact on the political events that take place in any particular region. The condition of study area was severely affected due to such factors as it was ruled by two masters of distinct culture at the time of national movement. Hence, it is essential to understand the environment of Gadag district in terms of geographical location, social and economic condition as a backdrop to the present study. In view of this, it is studied in three sub-parts. The first analyses the nature and impact of British and Princely States rule on Gadag district and the second cover the social background of the national movement. The third deals with the factors that forced the localities to take part in national awakening programmes, subsequently towards the freedom movement in the area.

Political History 'Before British Rule:

"According to Inscriptions the name Gadag derives from Galadug, Kalldurga, Kare durg, Kartuka, 'Kritapur. Betageri from Battakeri, Bettagere. Gadag and Betageri developed as separate political and commercial centre since the period of Rastrakuta". The twin city existed as separate entity till 1873. The Railway line demarcate the two.

"Gadag-Betageri existed as an important cultural and commercial centre since medieval period. It is also important to observe that Gadag was also an important educational centre during Vijayanagar rule. Kumaravyasa, Chamarasa, the celebrity poets lived during this period. According to
historical records, it was an important administrative wing of Belavola-300 and Puligere -300. Ron and the surrounding areas were part of Kisukadu-70. Mundaragi as Mrudagiri was part of Masawadi, Laxmeshwar as Puligere. Laxmeshwar, Lakkundi, Dambal, Mulagund, Naregal, Mundaragi, Gajendragad, Naragund, Soratur and Ron were important administrative units since ancient period. These places do have historical significance.

The district was governed by several dynasties since the Badami Chalukya reign. The Rastrakuta, Kalyana Chalukya, Hoyasala and Vijayanagara dynasties ruled the district till 16th century. Bijapur Adilshahi dynasty ruled after the decline of Vijayanagar Empire. They granted feudatory jahagirs to Shirahatti, Laxmeshwar and Dambal Desais. The district came under the control of Mogal Empire. Gadag was an important military base during the rule of AurangZeb. Dilawarkhan, the military commander, stayed here for quite some time during battle with Southern Kingdoms. The famous Jamia-Masjid was built in city due to the effort of Dilawar Khan. Gadag came under the control of Peshwa's rule after the decline of Moghal and Bahamani dynasty. The Savanur Nawab was the feudatory ruler during the rule of Adilshahi and Moghal rule. He exercised control over vast areas. In 1686 Khanagouda Desai of Shirahatti, became feudatory of Nawab after the downfall of Adilshahi dynasty. Balaji Bajirao Peshwa received 11 sub division from Nawab as per mutual agreement between the two in 1756 and the south part of Dharwad was handed over to Govind Hari Patawardhan in 1764. “In 1801 South part was divided between the Patawardhan family. As a result,
the Shirahatti part went to Sangli, Laxmeshwar part to Miraj and Gudageri to Bhudagaon Patawardhan. Hyder Ali won Dambal and Shirahatti region in 1788 and appointed feudatories at Mundaragi, Hammigi to collect revenue. It was short lived and the feudatories exercised powers since then till the advent of British.

Gadag came under the control of Peshwa’s rule after the decline of Moghal and Bahamani dynasty. “Dondia Wagh attacked Dambal fort on April 28, 1799 and kept Peshwa representative captive. On July 26th 1800, Arthur Wellesly attacked Dambal fort, Dondia Wagh fled before the attack. Wellesly appointed the captived Peshwa as representative of city administration.” In the last Maratha war fought during 1818, Munro completely suppressed the Maratha. Since then Gadag came under the direct rule of British as part of Dambal taluka.

The District Under British – Princely States Rule:

Geographical Location:

Gadag situated in the east of Dharwad district lie between the Northern latitude of 15°, 250, Eastern longitude of 75°, 36°. “Gadag in the north bounded by Ron, east by Nizam’s territory, on the South by Shirahatti, division of Sangli, Kundagol division of Jamakhandi province, west by Navalgund.”

The city located 2120” feet above sea level bounded by Kapot Giri in the South-West, remaining part is plain land, comprising fertile black and red
soil. The average rainfall is 663.70 mm, with dry climate and weather ranges from 13° to 40° degree Celsius.

Population:

"According to Bombay Presidency Gazetteer [1884] Gadag City’s population was: (Year -Population). 1844 -12,302, 1859 -17, 001, 1872-19,035, 1874-18154, 1881-17,001"[38]. The population in 1921 was roughly 55 thousand and in 1931 it was more than 56 thousand.

The population of other important ant segments during 1881 was, Kurtakoti - 4516 [1872 - 5901], Mulagund -5364 [1872 - 4421], Lakkundi - 3263, Dambal - 3826, Naregal - 6071 [1872 - 5182], Ron - 5229 and Naragund - 7874 [1872 - 9931]. The figure indicates increase and decrease in city’s population during 1872 to 1881. It was primarily due to the successive famine and drought in the area and also the migration from adjoining villages since 1850. The migration of neighbouring villagers towards Gadag was primarily for their source of livelihood. Similarly, the population of Naregal increased as it was commercial centre and a market place. The region was severely affected by drought in this period.

"The population of Gadag taluka mentioned below indicate the successive rise of Gadag - Betgeri twin city’s population since 1881 to 1931"[39].
Table 4.1

<table>
<thead>
<tr>
<th>Year</th>
<th>Taluka population</th>
<th>Rural population %</th>
<th>City population %</th>
</tr>
</thead>
<tbody>
<tr>
<td>1881</td>
<td>Nearly 1,00,000</td>
<td>83%</td>
<td>17%</td>
</tr>
<tr>
<td>1901</td>
<td>Nearly 1,04,000</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1911</td>
<td>Nearly 96,000</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1921</td>
<td>Nearly 1,08,000</td>
<td>49.5%</td>
<td>50.5%</td>
</tr>
<tr>
<td>1931</td>
<td>Nearly 1,12,000</td>
<td>48.5%</td>
<td>51.5%</td>
</tr>
</tbody>
</table>

The table indicates the successive rise of city’s population from 17% in 1881 to 50.5% in 1921, which was a phenomenal rise. The Dharwad District Gazetteer quotes- “The locality was adversely affected by plague from 1896-97 to 1903-04 including the entire Dharwad district. As a consequence, there was decrease in the population during 1911. 342 people were victims of plague during 1898 in Gadag city”40.

“The below table shows the population of urban areas of Gadag district from 1901 to 1931” 41.

Table 4.2

<table>
<thead>
<tr>
<th>Place</th>
<th>Year and Population</th>
<th>Year and Population</th>
<th>Year and Population</th>
<th>Year and Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Towns</td>
<td>1901</td>
<td>1911</td>
<td>1921</td>
<td>1931</td>
</tr>
<tr>
<td>Gadag</td>
<td>30652</td>
<td>29902</td>
<td>41040</td>
<td>45852</td>
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<tr>
<td>Shirahatti</td>
<td>4393</td>
<td>5008</td>
<td>4317</td>
<td>5658</td>
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<tr>
<td>Laxmeshwar</td>
<td>12860</td>
<td>8691</td>
<td>10409</td>
<td>10622</td>
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<td>Gajendragad</td>
<td>8853</td>
<td>8039</td>
<td>7459</td>
<td>9238</td>
</tr>
<tr>
<td>Mulagund</td>
<td>7523</td>
<td>5785</td>
<td>5814</td>
<td>6305</td>
</tr>
<tr>
<td>Ron</td>
<td>7298</td>
<td>6664</td>
<td>7089</td>
<td>7163</td>
</tr>
</tbody>
</table>

The above table shows the decrease in population from 1901 to 1911. It was due to successive famines witnessed in the locality which caused death and starvation. The interesting observation was the increase in population of Shirahatti town. It is observed that Burke initiated several developmental works from 1905 to 1910 in the vicinity which provided employment opportunities, hence the migration towards Sirahatti and increase in population”.

**Education:**

As per 1884 Bombay Presidency Gazetteer “In 1882-83, out of the 5 schools in Gadag, one was IInd Grade Anglo-Vernacular school, 2 Kannada primary schools, 1 for girls, 1 night school. The total number of enrollment was 511 and average attendance was 354. Betageri had 2 government schools, 1 for boys, 1 for girls, number of students enrolled were 205 and average attendance was 118”42.

The entire taluka had one English Medium School up to 5th Standard in Gadag. The local students went to Dharwad for higher study. In 1874, Basel Mission opened a primary school at Betageri. C.J. Sakkari quotes “Illiteracy was prevalent in Betageri, hence the school opened to provide education” 43. The British officials provided due impetus to promote Kannada schools in rural areas from 1866 onwards and till then every 4.5 villages had one school. It was increased to 4 villages per school within 1882-83. Sudi, Jakkali, Hullur, Karamudi, Chikkanaragund, Belavanaki, Hirehal, and Kalakeri received primary schools. In 1879 several schools were upgraded in Naragund, Ron,
Gadag, Betageri, Mulagund and Mundaragi. The condition of education facilities was improved since 1882-83 and additional schools were granted to town areas to cater the local needs. Naragund had 4 schools and with 268 students enrollment. "In Jakkali a boys school was started in 1867 with 25 students increased to 100 in 1882 and a co-education was introduced in 1893. The strength in 1911 was 143 boys and 13 girls."44. The first high school in the district was opened in 1919 at Gadag.

"In Princely State areas, the situation was not better as only 10 schools and 01 for girls was opened in Laxmeshwar Princely State villages during 1882. The first primary school was opened at Shirahatti in 1864."45. The education facility in Bhudagaova Princely State villages was confined to Hebbal and Koganur. In Koganur the school was run in a temple.

**Library and Reading Rooms:**

The first reading room was opened at Gadag in 1876. "In 1880 Dr. Cardoz, a British Officer established Library and Recreation Club near the Gadag - Betageri Municipal Council. As a token of service the same was later named as Cardoz Library."46. The voluntary social associations opened Library and Reading rooms in Gadag city but not in the village areas. The Saraswati Vachanalaya, Basavaraj Library (1919) and Veershaiva Library (1921) were important among them. The reading room facility was available in Naragund, Laxmeshwar and Ron since 1876. In 1878, a primary school Head Master opened reading room in 1878 at Shirahatti. Lokamanya Tilak
Dharmarth Vachanalaya a charitable library was opened by Aswatrao Mahisi, a disciple of Tilak in 1920.

Hospital:

The Ayurvedic dispensaries were popular in the district till 1864. The first grant-in-aid Allopathy dispensary was opened in the Gadag during 1882-83. The district board hospitals were established at Mundaragi and Ron. Municipal dispensary was opened at Naragund and Ayurvedic hospital at Betageri. The Basel Mission, a Christian Missionary Association opened hospital at Betageri during 1902. The most poor and backward people lived and managed their life by labour service and manual work who resided in Betgeri needed the service of such facility. Shirahatti and Laxmeshwar the Princely State ruled talk's received Allopathy hospitals during this period. A general hospital was opened at Ron in 1914.

Local Administration:

The Gadag - Betageri came under the British rule since 1818 as part at Dambal Taluka and was separated in 1830. “Gadag and Betageri got Town Municipal status on 1-5-1859. In 1869 Gadag became the Taluka Head Quarter. In 1873, the two merged and in 1925 upgraded as Municipal Bureau”48. Naragund received Municipal status in 1871, Shirahatti and Laxmeshwar in 1878. Ron, Gajendragad and Mulagund became Town Municipal centres. Mulagund, Principality of Tasagaova was acceded by British in 1848. It was petty divisional head quarter since 1862. Dambal, a taluka till 1830 and a head quarter of petty division centre was attached to Mundargi Petha in 1862,
which was Mundargi Bhimarao Nadiger's a heredity district till the suppression of 1858 rebellion.

Municipal Commissioner administered the council and nominated the members till 1885. “As per the 1884 Bombay Act, the 1st Election held for 8 seats, on April 23, 1885, 8 seats nominated by government. The voting rights restricted to those who pay two rupees tax, and professionals, employees who draw 20 rupees salary per month. As per 1901 Bombay Municipal Act elected president empower to run the municipal council. Shantaram Vernekar became the first non-official President in 1917. In 1921 the number of elected seats increased to 16 and the voting rights relaxed. In 1924 elected seats increased to 24, and nominated member’s seat restricted to 06. In 1938 seats raised to 38, nominated members cancelled, reservation facilities adopted i.e. 2 for Scheduled caste, 7 for Muslims, 1 for Christrian, 1 for Women”49.

The district local fund was collected to promote rural education, roads, drainage, housing, dispensary and other useful work since1863. Yet, the city did not find any substantial progress. It was only during the famine and drought period that development works like roads and ponds were built. The pace of development work was slow and not up to the expectation and need of local requirement. The elected body assumed charge in Municipal council. “The Municipal Council took charge of A.V. School and upgraded in 1885. The same school was elevated to High School in 1919”50. The Council purchased nearly 35 acres land during 1896 to build cotton market which was eventually opened on 1901, later grain market on 1916, and cloth market in
1924 built on the same venue. Other than that neither the Municipal Council nor the British Administration made any serious attempt for the welfare of the people.

"The Dewan of respective Principality was Ex - Officio - President and taluka Mamaledar was Ex - Officio- Chairman. The local elites were nominated as the members of Councils who did not have any administrative powers"51. The village administration was looked after by traditional elites of Princely government. "Mr Burke a British political agent was nominated as guardian to Prince of Sangli Princely State. He was an Irish, hence sympathetic towards Indians. He initiated several developmental works in Shirahatti taluka in between 1905 to 1910. The school and drinking water for each village was provided and village chavadis built. The roads were repaired and trees sapped adjoining to the roads"52. The election to Shirahatti and Laxmeshwar Muncipal Council was held in 1939, with voting rights restricted to few tax payers.

The communication sector received due encouragement during 1880 mainly to suit the alien government interest. The important link roads were constructed for free flow of goods. The Karwar - Bellary, Pala - Badami and Masur - Mundaragi were important among them. The Mundaragi to Hesarur rural road was taken to dispatch the goods through Ferry crossing river Tungabhadra. The advent of railway lines marked the new beginning during 1890. The Postal facilities in the district received face lift with the induction of telegraphic service in Gadag. "The Sub - Post offices were opened at
Mundaragi, Naragund, Ron, Shirahatti, Dambal in 1884 and received telegraphic facility during 1901. Abbigeri, Hulakoti, Kurtakoti Mulagund received 'Village Post Offices' which were managed by School Masters"53.

The British administration gave impetus to open Co-operative societies to save the agrarian community and petty businessmen from the clutches of powerful private money lenders. "The first was established at Kanaginahal a rural village on 24 - 05 - 1905 as per Indian Co - operative Societies Act, 1904"54. It was the first to establish in entire Asian continent. Mac Neil the British Officer assisted to open the society. Shivappa Kulakarni a feudal lord from Betageri and Siddanagouda Patil a land lord from Kanaginhal village who belonged to the Kuruba Community were the Chief Promoters. In Betageri a similar urban bank was opened in 1905 along with Hulakoti, Chikka Handigol and Malasamudra. "The number of rural villages who gradually received the facility to safeguard the interest of farmers were, Timmapur - 1906, Mulagund - 1907, Kurtakoti - 1909, Sambhapur, Narayanapur and Kotaumachagi- 1911, Soratur, Antur, Balaganur and Harti - 1913 and Naragund - 1910, Ron - 1913,Naregal and Shirahatti- 1915"55. The Cotton Sale Society was established in 1917 to safeguard the interest of Cotton growers.

Agriculture and Cottage Industries:

Agriculture was the primary occupation and Cotton, Oil-seeds, Jawar and Wheat, the main crops of the district. The Hand-loom industries existed since ancient period. It was predominant in Betgeri and also found in
Gajendragad, Naragund and Laxmeshwar. "The Pattegars found at Laxmeshwar during Chalukya period were adept in Silk"56.

Gadag, Naragund, Ron and Mundaragi talukas form 80% black soil. Shirahatti which come under central transition zone cover 70% red soil which include Kapotagiri, a bio diversity area. The rich fertile black soil of the region was conducive to grow Cotton. Mr. Hadow, Assistant Collector from Dharwad visited the locality in 1842. He found the fertility of soil suitable to grow Bourbon variety Cotton. It was grown in the region as an experiment which gave better result. As per Mr. Hawley, a British official’s direction, New Orleans American variety seed was grown in 1845 which gave more than an expected result. Since then the government induced and encouraged farming community to grow new variety Cotton. The farmer’s received better price compared to local cotton. Since then the process of commercial cropping began in the locality.

Weaving was pre-dominant occupation in Betageri, Gajendragad and Naragund. Hand-loom sector was the source of livelihood to the bulk of population in twin city. Weaving and Spindling was common phenomena. The profession was mainly carried by weaving community namely -Devang, Kuruhin Shetti, Swakula Sali, followed by Non-weaving community like Pattegar (S.S.K), Neelagara, Lingayat Banagar, Namdev Simpi, Bhavasar-Kshtriya, Pinjar (Muslim). The latter’s number is less compared to the former, but they were the support base who feded raw material to Hand-Loom Industries. The Dye-making work was done by majority of Neelagar followed
by Banagar community. Namadev Simpi and Bhavasar Kshatriyas were connected with Weaving, Tailoring and Cloth selling. The other notable communities such as Lingayat, Arya-vaisha, and Gujarati-Jain mainly connected with Javali and Cotton selling business.

Gadag was the premier commercial centre for surrounding locality. As per Bombay Gazetteer report nearly 36% of the population directly involved in Hand - Weaving profession “In 1844 out of 12302 population, 3,468 were Weavers and 1507 Hand-Looms, in 1874 out of 18154 Population, 5043 were Weavers and 1799 Hand-Looms existed in Gadag locality”\(^{57}\). The Hand spindling, Dye-making and selling was common occupation. The bulk of the city’s socio-economic profession mainly revolved around Hand-Loom and Javali sector with farming community of the region as the raw material supply base to the former. The majority of Weaving Community resided in Betageri. The majority of Non-Weaving community and businessman resided in Gadag. There were 400 looms at Naragund which produced Silk.

**Trade and Industry:**

Gadag is an important commercial centre since medieval period. According to G.R.Kuppuswamy, “Laxmeshar, Naregal, Gadag, Abbigeri, Soratur, Mulagund and Lakkundi were famous for oil industries. Mulagund was trade guild during 13th century”\(^{58}\). Gadag emerged as a most important trading centre during 19th century. Gajendragad, Laxmeshwar, Naregal, Naragund were main market centres. The Lingayat Ganigers engaged in ground nut and Karadi oil business.
The Bombay Presidency Gazetteer, 1884 quote “At Hubli and Gadag two European firms M/s Robertson Brothers and company, M/S P Chyrstal and company trade in Cotton, Oil-seeds, myrobanks and wheat. One at Gadag belongs to Gujarati Traders Venkatidas who besides lending money and granting bill trades in cotton” 59. Gadag has 9 large Traders with capital at 500 pound to 20,000 pounds; of these two are Europeans, six Lingayats, one Gujarati. They are all independent traders. The chief export is cotton by rail from Bellary, by Sea from Karwar. Kumata to Bombay. The chief imports are cloth, cotton yarn and silk. During the last 20 years the greatest has been the fall in the value of export trade in raw cotton” 60.

Since 1884, every year nearly 50,000 bails of Cotton was sold in the market. Gadag is important commercial centre for cotton to adjoining Ron, Badami, Koppal, Mundaragi, Shirahatti, Huvina-Hadagali areas. The Middle­men (Dalals) emerged in the city due to phenomenal rise in the growth of cotton trade. Some of the leading businessman dealing with Dye-selling shifted to Cotton business. The majority of them hailed from Shahapurpet and within few days a street called Dalali Oni existed in Shahapurpet. The main business in the city carried on through Middle-Men, since1880.

Gadag became an important industrial centre for cotton. “By 1884, 1 Spinning and Weaving factory, 8 Cotton pressing, 7 Ginning factories established in Gadag. The Mahalakshmi Joint Stock Ginning Press was important. In 1895, Janardhan Pant Athavale opened Gadag Cotton Mill” 61. The same Mill was purchased by Narayandas Chunilal in 1900. It is important
to observe that Tilak visited Gadag during 1916 to settle a business deal of this Mill. The bulk of the Cotton was ginned by Steam Ginning which had bearing impact on Hand-Loom Industry from 1876.

British Rule's Impact on Gadag District:

1. Linguistic and Administrative Problem:

   British direct rule in the majority of areas began since 1818. It was total in Gadag and Naragund taluka and more than 90% in Ron and Mundaragi. The Shirahatti taluka was divided between three Maratha Princely States and only few pockets were under the direct rule. The 12 villages of present Ron taluka were under Hyderabad Princely rule where Urdu was official language. The few remotely located villages adjoined to river Malaprabha and Benni Halla stream were under Ramadurg Princely rule where Marathi was official language. The 56 villages of Shirahatti was ruled by Sangli and 12 villages by Senior Miraj and 7 villages as part of Gudageri taluka was under Bhudagaova Princely State which was called as Junior Miraj. The official language of these units was Marathi. On the contrary the entire district was predominantly a Kannada speaking area. The unscientific division of Kannada area by the British in 1818 and showing gesture to retain these principalities except old Hubli for their assistance during war against Maratha was grave injustice. The Peshwas controlled these areas from 1720 and dominated since 1756 till 1817 yet again established their foothold in present Shirahatti taluka due to the courtesy of British. It is observed that the dominance of Marathi influence continued even in directly ruled areas under
their administration. The officials serving under the predominantly Kannada speaking areas were Marathi. They hardly took interest to promote local language. Even after six decade of British rule no serious attempt was made to promote the Kannada language. It is important to observe that Sakkari Balacharya, a renowned literary celebrity of the period served as a teacher at Gadag during 1872-73, was transferred to Hombal, a nearby village. The reason was his service for the revival of Kannada Ranga Bhumi. The Marathi officials were jealous of his activities and as such transferred him to stop the Kannada awakening activities that were organized through Drama Troupe. On the contrary his Kannada revival activities continued and guided others to follow in due course.

The division of the present district under different provinces and administrative units put lot of hardship and inconvenience to people and business community. Gadag an important commercial segment situated in the last corner of Bombay Presidency was surrounded by Nizam Province, Ramadurg, Jamkhandi, Miraj and Sangali Princely States who had different administrative languages namely Urdu and Marathi. Even Huvin-Hadagli, a adjoining area was under Madras Presidency of Bellary district. “Till the year 1836 all official records, private correspondence and trader’s accounts were kept in Marathi which had become the principal language of the district during the time of Peshwas”62. The situation further continued till 1880 in the directly administered areas quotes the 1884 Bombay Presidency gazetteer. It was evident till 1940 in Maratha Princely territories. “Herman Moegling, a
British celebrity referred these localities called as Southern Maharashtra are primarily Kannada speaking territories in 1848⁶⁵. Thus predominantly Kannada speaking people in the neighbouring areas were divided into different Provinces had bearing impact on the people’s sentiment and emotional attachment that existed since long. Other than this the net work and inter link between these units was so unscientific that their Capital was located in Maharashtra at a 300 kilometers distance from their respective locations. The Principality areas were administered with the assistance of subordinates nominated by them. Such persons had no serious concern or responsibility and showed reluctant attitude to native problems. The Hire Waddatti, a village located in the foot step of Kapotagiri hill of present Mundaragi taluka was part of Bhudgaov Princely State. Gudageri was the taluka centre. The neighbouring village located in a distance of 5 kilometer named Bagewadi was part of Sangli State with Shirahatti as the taluka centre. The next nearest village of Bhudagaov State was Hebbal located on the bank of Tungabhadra river with a distance of 25 kilometers from Hire Waddatti. Gudageri was at a distance of minimum 50 kilometers from this destination. If one has to reach Gudageri, a taluka centre he has to pass Sangli, Miraj and British ruled territories. Such was the state of affairs.’

The division of Kannada speaking areas into different administration put inconvenience even to the business community as Gadag was an important commercial centre since medieval period. It had long standing
business dealing with these areas. Thus the linguistic and administrative
problems cropped up during British administration.

2. Educational Problem:

Education is a primary input for progress and development. Knowledge is necessary for development and progress of mankind. The educational progress achieved under British regime till 1870 depicts grim picture. It was worst in Princely ruled areas. Schools in majority of villages were run in temples. Kannada the local language was neglected till 1870 in majority of region. Venkat Rango Katti aptly remarked as “The study of Kannada was confined to few lingayat priests”64. Gadag an important cultural and commercial segment lacked good schooling facilities even after 60 years direct rule. The only Anglo-Vernacular School in the locality to study English medium up to 5th standard was upgraded in 1885 that to by Municipal Council. “The same elevated to High School status in 1919 that to 100 years after coming under British rule”65. In between this period local students had to go Dharwad and Maharashtra for higher studies where hardly a few families afforded and mainly belonged to feudal background viz; Brahmins and Lingayats.

The condition of Kannada school was not even better. The teachers appointed in the school for quite a long time were Marathi. It was worst in Betgeri and several rural areas. In Betageri one school for boys and one for girls was established to provide education. It was due to the effort of Christian Missionary that a primary school was opened in 1876 at Betgeri.
"The interest of Muslim community education was also neglected who constituted nearly 11% of local population. The Anjuman-E-Islam a religious association opened Urdu school in the City during 1920"\textsuperscript{66}. This was the condition of urban centres. The situation in rural centres was poor. It was only during 1870 that encouragement was provided to promote the native language that to in a gradual way due to the initiation taken by Russell, a British official and Deputy Channabasappa.

The reading rooms and library facility was hardly visible in the district till 1876. An administrative effort was not encouraging yet several social organizations and Philanthropists took initiation and opened the reading rooms and libraries. The progress in other sector was not good either, where bulk of the population’s economic position was weak and even deprived of common hospital facility. The hospital facilities were provided in urban centres since 1880 by the administration which was insufficient to cater the requirement of localites”.

\textbf{3. Socio - economic condition during the British Rule:}

According to Prof. S.Y.Gubbannavar “The people of Northern Karnataka soon after the decline of Peshwa’s rule in 1818, came under the direct rule of British, as part of Bombay Presidency. They suffered unbelievably due to their imperialistic policy”\textsuperscript{67}. The locality an important segment of North Karnataka suffered heavily due to British economic policies and discriminatory tariffs adopted to support and push British goods in India. As a result, the social and economic condition of the majority of population
became disastrous. The condition of farmers, weavers and even sellers deteriorated namely, agriculture followed by handloom sector. The condition of village and cottage industries almost came to standstill with the advent of Railway during 1890's.

The locality witnessed drought, famine and flood as a common phenomena since 1820. The Dambal unit suffered heavily under Peshwa rule during 1814, was once again victimised in 1832. "The Dharwad District Gazetteer quoted the migration of villagers in search of livelihood towards Krishna basin"68. The district faced such problems from 1866 on wards, time and again till 1903 in one or another form which affected the social fabric of rural life. "Having no buyers to buy the products of weavers, the weaving industry suffered set back"69. The administration adopted relief measures and provided employment and built and repaired roads, ponds, hospitals and arranged foodgrains but it was insufficient to fulfill the requirement of the existing population. The funds granted was meager, but the victims and necessities were plenty in number.

Agriculture, the backbone and primary occupation of the region faced several problems ever since British assumed charge of administration. Agricultural prices started falling from 1833 onwards and decreased par below in 1841. As a result farmers faced difficulty even to pay land tax. Choksy quoted the condition as such "Even British official expressed the imposition of high land tax was the primary reason for the farmer's poverty"70.
The resettlement of Lands according to Inami Commission report was big blow. The feudal lords lost their status and huge property. The socially and economically backward groups lost their lands for want of records which was their only source of livelihood. The community members who worked as agriculture labours have to find alternative job to lead their life. As a consequence it is observed the migration of rural population towards urban centres in search of livelihood.

The progress achieved by growing American variety cotton was for a short period (1862-71). Farmers indeed became rich but in the process neglected traditional cropping pattern. "In due course famine struck from 1872 and followed by drought till 1877-78, then continued plague from 1896-97 to 1903-1904 in the region, which had bearing impact on farmers and agriculture sector". Farmers neglected to grow traditional crops which they used for daily life, have to purchase com which they preserved earlier as a stock. "Segregation camp was arranged in 1898, 342 people died due to cholera in City". Ironically, due to successive cropping of new variety of cotton, the soil lost its fertility. The adjoining villages faced even severe consequences; as a result successive migration took place which indicates the rise in City's population from 17% in 1881 to 50.5% in 1921 of total taluka population. It increased further in 1931 which had bearing impact on urban life. The advent of Railway traffic encouraged free flow of foreign goods. "In 1873 local paper industry closed due to easy flow of foreign papers". The Lingayat Ganiger community engaged in Oil and Paper business suffered
heavily. The establishment of Steam Ginning factories flourished fast since 1870’s which hit the base of Handloom sector in the locality. It’s impact was also felt on local business establishments due to inflow of foreign clothes in the locality. Thus grower, seller, weaver and even consumer suffered in this regard.

In short, the British administration totally demolished the social and economic base of native life. At the same time provided avenues for the growth of locality with reference to introduction of rational education, opening of schools, communication facility, agrarian reforms and better marketing facility and credit societies and so on so forth. Yet the facilities were insufficient according to the local requirements but provided valuable inputs to the growth of consciousness in the society. The said factors and issues and facilities provided an opportunity to the newly educated class of the locality who were highly influenced by Tilak and the political developments in Pune and Maharashtra to rise to the occasion to create political awareness and consciousness in the locality. It was at this backdrop the voluntary organizations and mass - media were established by the local elites awakened masses by organizing nationalistic programmes. They organized the visit of national elites like Tilak and Gandhi to attract, influence and induce localites to participate in nation building exercise which proved fruitful. The political activities commenced in Gadag locality since 1916, and the emergence of Provincial Congress office in 1920 provided the base to consolidate national movement in Gadag district.
Social Background of National Movement in Gadag District:

Gadag received taluka Head - quarter status as part of Dharwad district in 1859. It received district status in 1997. Gadag - Betgeri received Municipal status and became twin city in 1873. The locality was deprived of minimum educational facilities. Students had to go to Dharwad and Mahrashatra to pursue higher studies. The twin - city including the district was utterly neglected by British administration and Maratha Princely government. It faced hardship and Marathi language and official dominance for a longer period. The students of the locality who studied in Dharwad and Pune were inspired by the national awakening developments of Maharashtra. They decided to launch the same in the locality hence subsequently established voluntary associations to promote socio-cultural awakening in the locality. Huilgol Narayanrao, Anantrao Jalihal, Vasudev Umachagi, Venkatrao Huilgol and others deeply influenced by Tilak’s dynamism and hectic political activities observed in Bombay Presidency committed to make conscious building exercise in the locality.

Burli Bindhu Madhav quoted the condition of Kannadiga’s as such: “There was not a single member representation from Karnataka in the Bombay Provincial Congress Committe”74. The Indian National Congress, the official voice of Indian Freedom movement did not have its own identity and a office in the Kannada speaking areas. It’s base was established in Northern Karnataka during 1920, prior to that, the condition of the entire Northern Karnataka was under the mercy of Non - Karnataka leaders.
Local Elites and Voluntary Associations:

The Voluntary associations and Mass-media like Drama Troupes, Press and Ballads played instrumental role to promote patriotic fervour among the public. They organised cultural programmes and national awakening activities in Gadag locality. The service of professional elites such as Doctors, Advocates, Artists, Teachers, and Philanthropists of the localites was truly remarkable in this regard.

The primary aim of the established organisations was not directly connected with freedom movement activities, but their goal, desire and motive was latent. The literary and cultural programmes undertaken by them in their initial years provided a platform to organize political activities in the forthcoming years.

Young Men Foot-Ball Association:

Sports play an important role in building team spirit, endurance, integrity physical and mental development. “Youngmen’s football club was started at by the efforts of Huilagol Shrinivas Rao in 1897. Later this became Kala Vilasi Sangha and staged plays with nationalistic message”75. Sab Narayan Huilagol was one of the Chief Promoter who served as Honrary Magistrate in Gadag. He was a highly educated person who came from feudal background. Shrinivas was brother of Huilgol Narayanrao and Sab Narayan, the relative. Jayaramacharya Malaga quotes the Foot-Ball Association’s establishment in 1902 and Huilagol Narayanrao as it’s founder. It is believed that the club was opened soon after the closure of Veera Narayan Krupa
Poshita Nataka Mandali, a Professional drama troupe in 1896. The main supporters of the Mandali were the residents of Haladibba and Agrahar. They complimented the efforts of Huilagol and Umachagi Jahagirdars to keep the tempo of rejuvenation of Kannada laid by Sakkari Balacharya. The members and players of the club came from the same locality. Narayanrao was pursuing study at Pune till 1909. Hence his direct role as a founder is difficult to prove. However, he has given face lift to the amateur drama troupe from 1910 was significant, and the endeavour played an important role in the history of freedom movement. The club stage played nationalistic dramas in the name of Kala Vilasi Sangha since it's emergence and later may have changed to Young Men Amateur Dramatist Association under the stewardship of Huilagol Narayanrao. Gadag is the birth place for 'Professional and Amateur Drama Troupes' which provided vital inputs for the promotion of regional and nationalistic awareness in the locality. Dr H.K.Ranganath in his published thesis 'Karanataka Theatre' makes a mention of this contribution. The gazetteer also refers to the emergence of the club as 1897 which was a year or two earlier to Muduvidu Krisnarao's amateur troupe.

The unique voluntary association was established by Maharashtra influenced local professional elites to undertake recreational cum cultural activities in the vicinity. The prominent promoters of the voluntary association were Shrinivas Huilgol, Vasudev Umachagi, Sab Narayan Huilgol. The other important members were Page, Narayanacharya Gudi,
The voluntary association was opened to encourage and promote sports in the locality. Sports play an important role in human society. It has no barrier, no caste, no race, and no religion. The composition of the Association was unique composing secular features. The players belonged to Brahmin, Lingayat and other communities. The players received hard physical and mental fitness training to become fit to play matches. They played matches against Dharwad, Belgaum and Bellary and toured extensively. The promoters were successful in creating healthy and sportive atmosphere. They earned name and fame in the locality. The unity and integrity voluntary association was almost perfect. The promoters even gave financial help to its poor club members to continue their education.

The voluntary association also gave priority to recreation and cultural promotion. Its mentor, Huilgol Narayanrao formed ‘The Young Men Amateur Dramatist Association’ to undertake socio-cultural activities among the Club members. The drama troupe performed the play written by Huilgol Narayanrao during the annual day to bring socio-cultural awareness in the locality. “Narayanrao normally wrote plays keeping the members of his club in mind who ultimately performed the same on the stage”.

The first show of the club was reserved for Young Men Football Association. "The Drama troupe was so swift that even at short notice of local
Tahsildar, it successfully organised ‘Vajara Mukuta’ Drama in 1910. Narayanrao along with his club members (brother) Shrinivas Huilgol, Narayan Gudi, Mallappa Kumbar, Channappa Hurakadli, Madivallappa Bulla, Shivappa Hadli, staged the play successfully in Mahalaxmi Theatre at Gadag”77.

The Dramatist Association, since 1911 organised stage play in various places of Karnataka. They played the matches during day time and at night performed the Dramas. “The amount collected from each drama was utilised to open ‘Vidyadana Samiti School’ at Gadag in 1920”78. It is important to observe that National School was opened in the City in 1921 was eventually closed after few years but the Young Men established educational institution is running successfully even today.

“The important dramas played by the Association were Vajra Kumat (1910), Moha Lahari (1914), Ajnatavas (1915), Kumara Rama (1917), Stree-Dharma Rahasya (1919), Shikshana Sambrama (1920), Vidya-Ranya (1921) ”79. The local sports lovers had the opportunity to witness the dramas staged by the association which was reserved for the clubs interest. The issues covered in the Dramas had great influence and impact on audience. They not only covered contemporary problems, but also historical, cultural issues and events. Vajra Mukuta, Mohana Lahari, Ajnatwas belonged to Vijayanagara dynasty portrayed the cultural glimpses of ancient period infused the seed of patriotism in the locality.
‘Vidyaranya’ a historical play belonged to the establishment of Vijayanagar Empire by Hukka-Bukka. ‘Kumara Rama’ another important historical drama depicted from folk literature. Thus his play covered historic and political issues. Some of his dramas like ‘Sthree Dharma Rahasya and Patitoddara’ covered socio-cultural and liberal issues. Stree-‘Dharma Rahasya expressed the blind imitation of Western Culture such as use of unknown language in daily life and wearing western dress. The important song of the drama quote,

"Sudharisona, Navu Sudharisona; Tale myale hyatu, Kalaaga Bootu; Tinalaak Aandi, Kudilaka Brandi"80

The central idea of the song was let us improve by wearing hat and boot, eating egg and drinking brandy. The drama had a moral to teach. In Patitoddara, he highlighted the significance of western education stating the relevance of modern education for social change and development. He also advised to adopt only such measures which suit their cultural interest. He gave more importance to the emancipation of women by indicating the problems of female and need to educate female and provision of equal rights so on.

In short, the voluntary association under his guiding spirit not only played, performed in and out side Gadag locality but at the same time brought socio-cultural awareness and political awakening in this locality. It is important to remember that Huilgol Narayanrao had great concern for the revival of Kannada. The mile stone of his career was the historic national
patriotic song “Udayavagli Namma Cheluva Kannada Nadu” recited during 1924 Belgaum Congress session held under the Presidentship of M.K. Gandhi.

2. Saraswati Foot-Ball club:

In a small locality like Gadag yet another voluntary association was emerged on a similar line. “The Saraswati Foot-Ball club opened in the city by Puttarao Huilgol, Shrinivas Baichwal, Hanamant Acharya, Hampi Holi, and Ramaraoo Mujumdar. Narayan Acharya Katti and others. The brain and spirit behind the organisation were Anantrao Jalihal, and Venkatraoo Huilgol”.

The club’s activities were similar to Young Men Football Association. They also earned name and fame within a short period and played matches and toured extensively. They too had their own Drama Troupe. They performed stage play during their annual day. They performed Drama written by Achyutraoo Huilgol a local celebrity. He served as a ‘Honorary Teacher in Anglo-Vernacular School from 1905 to 1915’. He was the disciple of the renowned literary celebrity, Galaganatha. “His renowned Drama ‘Sambaji Chritre’ and ‘Naragund Bandaya’ were successfully staged by the Saraswati Foot-ball club”.

The Dramas contained historical significance portrayed the heroic deed and sacrifice of ‘Martyr Baba Saheb’ of adjoining Nargund, which had bearing impact on the audience. The administration imposed stiff measures not to perform them, yet it was effectively performed all over Karnataka. This indicates significant service rendered by Achyutraoo Huilgol in freedom movement of Karnataka.
The strength of the voluntary association was its 'Think Tank'. The club opened "Saraswati Library" arranged debates in contemporary issues. Anantrao Jalihal and Venkatrao Huilgol took keen interest in these activities. The club's motive was to increase the readership in the locality. As a result, they arranged literary programmes and tried to increase reading habit, enhance knowledge. The voluntary association conducted debating competition every fortnight on contemporary issues at Puttrao Baichawal's residence. The motive was to bring awareness by discussion. Tilak's Kesari and Maharatta were the popular News papers. The Times of India, English paper was also available.

The club compared to Youngmen's Association did not have wider range of activities but its service was quite effective. They educated youths and took keen interest in making people to people contact. Their endeavour to bring socio-cultural awareness and political awakening in the locality was laudable.

3. Anjuman -E- Islam:

Muslim elites established Anjuman - E - Islam, a voluntary 'Socio-religious Organisation' in 1910 at Gadag - Betgeri twin city. The objective of the Organisation was to serve for the betterment of the people and to bring socio-cultural awareness among the community members. The Muslim community comprised nearly 11% of the population did not have Urdu School for their children at city. Hence the voluntary association opened an Urdu School in the city. 'It is interesting to observe that the school ran few
years at Veera-Narayana Temple. This suggests the secular nature of the city. The religious organisation helped poor Muslims to continue their education. It is important to observe that the founders of this organisation were the pioneers of Khilafat movement which was held along with Non-Co-Operation Movement in the twin city namely, Ameensab Hanagi, Modinsab Tambakad, Mohmmedsab Dandin, Husensab Kalburgi, Lalsab Betageri and others. The same members later became active members of Indian National Congress. The Religious voluntary association played an important role to bring political consciousness among its community members.

4. Devang Vidya Prasaraka Mandali:

"The Devang Vidya Prasaraka Mandali [organization] was established in 1916 by Devanga Community leaders. The community leaders played an important role in the Gadag-Betageri freedom movement. The voluntary association emerged to help the socially and economically backward members of the community who lived in Betageri. The primary occupation of the community was Hand - Weaving and Spindling. Majority among them were illiterate. The Mandali provided financial help to their community boys to pursue better education. It tried to bring awareness among the community members.

5. Bhavasar Kshatriya Society:

"The Bhavasar community leaders established an economic oriented voluntary association in 1915 to help their members to provide financial help to continue and consolidate their profession. The primary occupation of the
community is ‘Tailoring and Cloth Selling’ which is related to Javali Sector. On a similar line several Co-operative Societies and Banks were established in the locality since 1906 to help their respective community members to run and manage the business. The Government helped to open such banks but in reality, the main motive was to safeguard the community’s interest from the clutches of Money-lenders and Middle-men who charged higher rate of interest.

Mass-Media -Drama Troupes:

The role of professional drama troupes in cultural promotion and national awakening service was remarkable. The Dramas of yester years were the best form of media to communicate masses, as majority of the people were illiterate. "Gadag is the birth place of professional Kannada Drama Troupe. Sakkari Balacharya popularly known as ‘Shanta-Kavi’ is regarded as the founder of the Drama Troupe who established it with the help of localites in Gadag"87.

1) The Karnataka Nataka Company or Veera Narayan Prasadita Kritapur Natak Mandali:

“The Karnataka Nataka Company or Veera Narayanaa Prasadita Nataka Mandali named Drama Troupe was established during 1872-73 at Gadag. The moving spirit behind the troupe was Shanta-Kavi, who served as school teacher in the city for quiet some time. The prominent members of the company were, Hampi Holi Shankarbhatt, Asundi Venkappa, Huchhacharya Dambal, Talkal Guralinagappa, Imamsab Kunnibhavi, Doni Rangappa, and
Yajneshwar Pant, Konnur Jeevabalappa and Lachhappa Nayak Umachagi were philanthropist and financer of the troupe. The composition of the troupe was secular in nature, truly represented by major and minor community.

The primary aim of the troupe was to prevent the dominance of Marathi Drama and culture and to revive the Kannada Ranga Bhumi and its literature. The local administration was almost composed and handled by Marathi officials. The Marathi official out of jealousy transferred Sakkari Balacharya to nearby Hombal village to stop the revival of Kannada promotion activities. On the contrary, every day after finishing his duty Shanta-Kavi came to Gadag on horse for the revival of native culture and language. He guided the troupes rehearsal and staged the drama successfully in the locality much to the dismay of Marathi Officials.

'Ushapaharan' a mythological drama was successfully performed by the Troupe. Kichak, Banasur, Satwa Pariksha, were the other notable performances. The Drama's role did not have any direct relevance with freedom movement, but instrumental in promoting Kannada culture and Dramas which were swamped by Marathi theatre. It was due to their primary effort that Kannada Drama rejuvenated and awakened others to follow the foot step. As a result in due course of time prominent Kannada Drama Companies were opened and engaged in awakening activity in the region. The company did not survive long after the death of Huchhachrya Dambal, Jeeva Balappa and Lachhappa Nayak. It was eventually closed during 1894-
95, but it is believed to be continued for a year by him. He left Gadag and traveled North Karnataka and offered service for rejuvenation of native culture. His service during Non co operation movement was truly significant which was eventually the final service for region. He was not native of Gadag, but his debut was from Gadag which certainly signify the glimpse of the locality.

2) Dattatreya Sangeeta Nataka Mandali (1916):

"The Dattatreya Sangeeta Nataka Manadali named Professional Drama Troupe was established ‘Garud Sadashivarao’ a renowned Kannada dramatist of the period during 1916". He was an ardent Congress supporter indirectly led the freedom movement activities at Udupi and several other places in Karnataka. He was contemporary and close friend of Huilgol Narayanrao. He wrote several Historic, Mythological and Socio-Cultural dramas which earned popularity not only in entire Karnataka but also in Andhra and Maharashtra Province. Balasinha Tara, Sharana Basava, Vikram Shashikala, Duratma Ravana, Echhamma Nayaka were important dramas. The maiden performance was staged at Gadag and adjoining places. Echhamma Nayak, an important historical drama had great impact on audience. The lead role of Nayak performed by Garud marked the triumphant of his artistic caliber in the history of drama. It is observed that “Wadappi Jayaramacharya, a noted Hari Kirthanakar, a staunch freedom fighter served as Manager in Garud’s company for few years”.

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Garud Sadashivarao was deeply influenced by M.K. Gandhi and adopted Khadi as a way of life and freedom awareness creation a mission. His troupe travelled entire Karnataka even Maharashtra and Andhra exhibited its performance and talent through the stage. It focused the national issues, socio-cultural problems before audience. Garud deeply inspired and identified with Gandhian Philosophy and his Constructive programme wrote Satya Sankalpa (concept of Truth), Bala vivah or Vidhava Vivaha [Child Marriage and Widow Marriage] Asprushyate [Untouchability]. His troupe performed the same on stage with artistic excellence. His drama covered wide range of issues like 'Kranti' containing Political issues, 'Kabirdas', a Secular aspect, Paduka Pattabhisheka and Kansa Vadha, a Mythological play comparing Ravana to British.

Garud and his troupe's role during the freedom movement were highly revealing and significant. Basavaraj Jangajimpi quotes "While leading the freedom movement at Udupi in 1922, Garud turned as revolutionary actor. Garud's troupe led the freedom movement, brought revolutionary change in the locality. The display of Garud's drama brought a new kind of spirit and vigour among the audience." 91

Garud not only wrote but acted and encouraged his troupe and fruitfully utilised the service of stage for the liberation of mother land. He even succeeded to a great extent. Garud actively took part in freedom movement, positively helped freedom activist by giving financial help, even shelter in times of crisis. He not only checked the Marathi drama troupes
dominance initiated and started by Shanta-Kavi, but out played them by his novel method of drama and theatre performance. Garud’s Rang Bhumi itself was the stage for political movement. Wherever he toured, there his artistic caliber, troupe’s performance marked a stamp of class in the minds of people and inspired them to take part in liberation struggle. Such was his personality and capability. His name, position stands right on top in the history of Gadag and Karnataka.

3) Folk Literature — Bayalata (Out-Door Play):

Bayalata means Out-Door play which is generally performed by Amateur Artists and Associations normally during important festivals or occasions. It is also a type of association but not in professional set up.

Bayalata is popular and traditional folk play of Indian life. Sangya-Baalya, a folk tale is famous play even today in North Karnataka. "Gotyal Basappa was the author of this play who staged the play in Shahapurpet of Gadag city. The drama was most popular and crowd puller. The drama had no direct relevance against the British, yet the authority banned the performance of this play. It is said that during interval period some minor artists performed “Sub-Plot or Adda Sogu” to give rest to the main artists. The colour make-up looked like Firangi that is English. The dialogue delivery and action irked the British officials hence it received ban order. The other argument for the ban was its popularity and crowd-puller attraction.
4) Press:

Press is a powerful instrument that creates and shape national consciousness and patriotic fervour. The media played an important role in Gadag locality. Tilak’s Kesari and Maratha were the popular news papers of the locality. They were available even in Binkadakatti Kurtakoti and Mulagund, neighbouring villages of Gadag indicate their popularity. Garud Sadashivrao was deeply attracted by the views expressed in Kesari. The leading elites of the city were the regular readers of these news papers.

The locality had the distinction of its own news paper. “The ‘Rasika Ranjini (1884)’ was the first paper started in the city followed by ‘Satya Vritta (1888)”93. The Rasik Ranjani which was opened by a North Indian in local language indicate the zeal and necessity of media in the locality. It was run by Tarabai Vajpayee, a young widow who took part in 1930 movement soon after the death of her maternal uncle. It focused the issues of local administration in respect to the developmental issues of the city. It also expressed nationalistic issues. The Satya Vritta’s service was remarkable even though not survived for longer period. The Karnataka Bandhu opened in 1930 by C.V.Hiremath a freedom fighter of the locality was significant. Anantrao Jalihal and Venkatrao Huilgol gave main support to the paper. The paper vocally criticised the actions of local administration during Civil Disobedience movement. It infused the seeds of patriotism among the people by publishing powerful writings and articles.
Ballad’s, Folk Songs and Hari Kirthana’s (Hari Katha) inspired performance in national awakening exercises was memorable. Ballad and Folk songs had wider impact. They were the best suitable media to communicate masses. The Ballad’s and Folk songs of adjoining ‘Nargund and Mundaragi Bandaya’ [Rebellion against British] had rich heritage, extolled patriotism among the people. The Ballad’s of Veera-Rani Kittur Chennamma and Sangolli Rayanna were also popular. The Congress during cultural programmes arranged the songs to instill patriotism among the people.

The Hari Kirthana of Wadappi Jayramacharya, Kalli Tippanna Shastri during Indian Freedom movement under Congress banner was highly revealing. The Local Congress Committee organised these programmes every year to attract masses and create nationalistic fervour among them.

Evaluation:

The role of elite opened voluntary association especially that of Sports Clubs and Drama Troupes helped to build a healthy environment for the freedom movement activities in the locality. ‘The Waterloo battle was won on the play-field’. Sports have no barrier, no caste, no religion and race. It is a symbol of harmony and spirit. Foot-Ball was one of the popular sports enjoyed by mass during those days in the city. The quality of good team is as good as a unit of the Army. Sports enhance physical and mental fitness. The good team has quality players who are disciplined, dedicated and devoted to the team and the game. This will help to build team spirit, organisational unity and above all love towards the game. The promoters and founders of
the Foot-Ball Association were sports lovers whose motive was to build a strong team and a net-work to carry the future activities. Hence they desired to open the Club and promote the game.

It is observed that the sports nature voluntary association activities were not simply restricted to promote sports but they had much bigger motive and intention. The activities undertaken prove their capacity and ability in promoting socio-cultural awareness and political awakening in the locality. “The promoters of these voluntary associations laid the platform for political activities. They were the torch bearers of Gadag Taluka Freedom movement namely, Anantrao Jalihal, Vasudev Umachagi, Dr. Venkatrao Huilgol, Narayanrao Huilgol and others. It was under their leadership and guidance the voluntary association since 1902 set the platform to bring awareness in the locality even before the emergence of INC Office (1920) in the locality. They studied at Dharwad, Pune, Bombay as Gadag lack better educational facilities even though it was Taluka centre. They were aware of the problem and engaged in ‘socio-cultural and political’ awareness programmes. The impact of Maharashtra development and influence of Tilak was evident in this regard. The advent and impact of B.G. Tilak to Gadag in 1916 laid the foundation stone for the beginning of political activities in the locality. The Muslim, Devang and Bhavasar communities voluntary social organizations that were established before 1916 provided valuable feedback for the national movement. The representation from these communities since
the visit of Tilak prove the significant service offered by them for the national movement.

The Ballads, Folk songs of Mundargi Bhimaraya, Naragund Babasab, Kittur Rani Chennamma and Veer Sangolli Rayanna infused the seed of patriotism among masses and influenced them to join the freedom movement.

**Political Activities : 1916 - 1920 .**

The political activities during Swadeshi movement were dim. The elites of Dharwad visited Gadag to propagate Swadeshi Jagarana Abhiyana. "In Gadag meeting held to encourage the Swadeshi movement, all the people decided to buy Swadeshi clothes. A meeting was held in Betageri [Gadag], Dixit, Hosakeri, Muduvidukrisna talked about Swadeshi movement". The swadeshi industries were opened in the locality. The local leaders gave priority to encourage local goods. The students of the locality who pursued education at Pune took initiation to discuss and propagate nationalistic issues in the region. The political activities in the vicinity was confined to cultural awakening programmes until the visit of Tilak.

**Tilak's Visit to Gadag:**

Tilak's visit was a launching pad for the political activities in Gadag-Betageri. "There was no trace of political activities in the Gadag locality until the visit of Tilak". It was a private business affair which provided a occasion to build platform for political movement. Tilak visited Gadag along with his client Manohar Ramadas Shedji of Pune on November 16th 1916 to settle a
business deal with Narayan Das Chunilal Mill at Gadag, which was pledged to Deccan Bank Pune. Anantrao Jalihal, Vasudev Umachagi, Venkatrao Huilgol, Narayanrao Huilgol seized the opportunity. They arranged a public meeting at Panchar Honda on the same day at 5 p.m. The said elites were well acquainted with Tilak during their student days in Pune. They along with the leading localities decided to honour Tilak on his auspicious visit. Laxamanrao Kolli, Kotrappa Jujagar, Kalli Tippanna of Devang Community and V. R. Kulkarni were present in the station and garlanded Tilak. “Large number of localites flocked and gave rousing welcome to Tilak. A huge audience from the neighbouring places gathered to have darshana of Lokamanya Tilak”96.

A chariot was ready to take Tilak to Panchar Honda, venue of the function which is a distance of three kilometer from the station. Ragavendra Bagalkot and youths separated the horse and pulled the chariot from station to Panchar Honda. People on the way gave standing ovation to the great leader. The people from neighbouring villages Kurtkoti, Mulagund and Binkadkatti attended the function.

The function started and organisers spoke one by one. Tilak’s turn came, when he was about to address a large gathering, a local Tahasildar intervened and ordered Tilak not to speak. Tilak being astute politician understood the intention, motive of officer and told him that “when your superior (Collector) is in town, you are not suppose to give order, go and consult him”97. He told the organisers to continue the function; till Tahasildar arrived he sat in chair. The Tahasildar stunned by Tilak’s reply left the place.
to meet the Collector who came to city on a private visit to receive honour
from a local Sahukar. The incident indicate the effort of authority to abrupt
the function, at the same time being a lawyer, Tilak’s obedience to the law and
order of Tahasildar.

The Tahasildar returned along with E. G. Turner the District
Magistrate’s signed order to the venue. The order read by police officer. “Mr.
Bal Gangadhar Tilak is hereby prohibited during his stay in the Muncipal
town of Gadag - Betageri from delivering any harrangue in a street or other
place in which he is open to public view under section 42 district police act”98.

Tilak received the notice kept in pocket. He wanted to know if the
notice applied only to him or public. Apparently it applied only to him, hence
he protested against the dispersal of public by the police. He wanted to know
if the prohibitory order referred to only public speech or also to pan-supari.
Ultimately, Tilak was allowed to speak for 5 minutes.

“Tilak thanked the people for felicitation and spoke as India is ours.
We must make it ours and called the people to participate in Home Rule and
Swarajya”99. He hardly spoke for 3 minutes then went to Veernarayan Temple
to take the darshan of Deity. His short and sweet speech not only attracted
and thrilled the public but also infused the seed of patriotism.

Dr. Pradhan rightly quotes the towering personality of Tilak as such.
“During his whirlwind tour he propagated the idea of Swarajya and gave
short speech. His words were simple and direct, he always struck the right
note. Being a student of maths, Tilak’s speeches were remarkable”100.
Tilak's Impact on GADAG Taluka:

Tilak's visit brought new spirit and enthusiasm among the youths. It created patriotic fervour in the locality. People realised the importance of Swarajya. The concept of Swarajya turned as an important political weapon. The venue in which Tilak delivered his speech transformed into a public platform for future political activities. It is named as "Tilak Park" by Municipal Council. National leaders during their visit to Gadag City delivered their speeches on the same platform. Gadag incidentally became the Provincial Congress Committee Head Quarter and centre of attraction for Provincial political activities.

Tilak and Annie Beasant's Home Rule league unitedly and jointly operated all over India since 1916. A similar league was set up in Hubli-Dharwad. Narayanrao Dambal and V.R. Kulakarni of Gadag looked after the activities. Tilak's visit created a sense of pride, confidence and a new kind of hope. His concept of Swadeshi, boycott of foreign goods had bearing impact on the localites. The leaders of Weaving community, Non-weaving community connected with Javali business attended the function whole heartedly indicate the image and influence of Tilak's towering personality.

"Anantrao Jalihal, Vasudevrao Umachagi, Venkatrao Huilgol, Bhimappa Tirlapur, Narayanrao Dambal, Babasa Bakale succeeded in forming formal Congress Committee soon after Tilak's visit in the city"101. Political meetings gradually held to discuss the contemporary issues. The
leading elites of the city and landlords of Kurtkoti, Mulagund, and Binkadkatti participated with keen interest.

The voluntary associations served with greater dedication to foster nationalistic fervour in the locality. The adoption of Rowlett act gave an occasion to organise public meeting. Subsequently the Jalianwala Bagh Massacre Protest meeting was organised in a larger scale, protest rally held in Gadag. Vasudev Umachagi Presided the function, Dr. Huilgol and Jalihal criticised the inhuman and barbaric action of General Dyer. The meeting was quite effective.

The death of Tilak on August 1st, 1920 was a great blow. Tilak had a large chunk of followers in the city. A condolence meeting was held at Panchar Honda. Large number of people even from adjoining village gathered to pay homage to the departed soul. With the visit of Tilak, morale of the local leaders and volunteers increased a platform established to launch the movement. The visit of national leaders created a new climate in the locality. People began to shed their fear complex and political activities began more openly.

Tilak's visit had profound influence on the locality. The local Congress Committee organised a week long cultural programme to celebrate Ganesh festival. The festival held every year at Veeranaryan Temple Gadag and Banashankari Temple in Betageri. The motive was to bring awareness and national consciousness among the people. The festivals celebrated similar to one that Tilak observed at Pune.
Ballads one of the important part of the programme organised during this occasion. The popular Ballads related to the heroic sacrifice of Mundaragi Bhimaraya, Naragund Babasaheb, Veer Rani Kittur Chennamma and Sangolli Rayanna sung on this occasion. “Rastriya Lavani composed by Shridhar Khanolkar were quite impressive and beared deep impact on public. The government soon imposed restriction due to it’s growing popularity and burnt the book. Who ever sung it was being convicted” 102.

A function organised for young children to sing patriotic songs composed by Kannada poets. “The important poems were Rakhsisu Karnataka Devi, Lenge Swarajya Lenge and Zenda Uncha rahe Hamara. The same patriotic songs recited during Prabath Feri”103. Thus a week long programme dedicatedly organised to promote cultural nationalism and bring patriotic fervour among the localites. The venue was the two famous temples of Gadag - Betageri, which is quite spacious to accommodate more than thousand members at ease. The functions indeed had become a discussion centre to carry on the political activities and awakening programmes in the city. Harikirthana and Ballads, patriotic song programmes organised during the cultural festivals created patriotic fervour in the locality. Jayaramcharya Wadappi’s Harikirthana brought national consciousness. His Kirthana was so popular and effective that nearly thousand people assembled to listen. Soon after the function a small event organised to burn foreign clothes. People took personal interest wholeheartedly and participated in this activity.
"It was Tilak’s stamp of class, which enabled the localites to celebrate the Ganesh festival as national festival and use the occasion to build a platform for national movement. It is important to observe that Vyayama shala (Gymnasium) opened similar to the one that existed in Maharashtra at Veernarayan, Trikuteshwar and Banashakari Temple at Gadag - Betageri to build a strong youth force to take part in freedom movement activities with utter dedication” 104.

The official visit of Tilak was to settle a business deal. In reality, it was political that became a public platform for future activities. His visit provided a launching pad for the beginning of political activities in Gadag-Betageri.

Gandhi’s Visit and Impact on Gadag Taluka:

Gandhi and Shaukat Ali visited Gadag-Betageri before the commencement of Non Co-operation movement “on 11-11-1920” 105. A huge public including neighbouring villagers gathered at Municipal School in Gadag to listen Gandhi’s speech which was focused on Swarajya. He stated ‘Swarajya in one year, Swarajya without Swadeshi is impractical’ and highlighted the importance of Swadeshi, use of Khaddar and revival of Village industries. He called for the unity of Hindu-Muslim”. “Gandhi’s speech was translated by Gangadhar Desphande, Shaukat Ali’s by Shrinivas Koujalagi in Kannada” 106.

Gandhi also visited Betageri. He delivered a speech at Banashankari Temple (old) a renowned worship place. He went to Anandappa Shyavi’s residence, a leader of Devang community and a wealthy hand-loom
businessman. He was quite impressed by the environment. He witnessed a large number of women and youths and even children engaged in 'Hand-Spindling and Hand-Weaving' work. He advised them to form a Weavers Association. The people of the locality overjoyed by his presence, which boosted their morale. In Gadag his presence influenced businessmen, inspired youths, he was quite impressed in Betageri. The socio-economic condition of the locality was ripe and suitable for Gandhian mode of movement in the city.

Gadag – Betageri was an important agrarian based commercial centre under Bombay Presidency. Cotton and Groundnut were the major agricultural products of Gadag Taluka. Gadag was important feeding centre of cotton for Bombay and Ahmedabad. Most of the business was carried on through Dalals (Middle-men). Betageri was an important feeding centre for finished cotton products namely, Hand Woven Sarees, Dhoti, Rumala, and Jumper. The socio-economic condition of weaving community was not better. The majority of them were poor and illiterate, belonged to Devang, Kuruhinashetti, Swakulasali followed by Pattegar and Pinjar[Muslim] community. Weaving was their source of livelihood. They had to work under Master-Weavers at lower wage. Women and Children worked to ease burden of their family. The situation of the Master-Weaver was not better. He was under the clutches of cotton seller. Namadeva Simpi and Bhavsar Kshatriya community’s occupation was weaving, tailoring and some of them engaged in cloth selling business. The condition of other major community, Neelagar and Banagar connected with cloth dye and colour selling was not good. The
discriminatory economic policy of British brought local businessmen in doldrums. The condition of farmers including landlords was not better; majority of them lost their land as per the Inami Commission report. The Gadag Taluka villages Mulagund, Kurtakoti, Binkadakatti, Hombal, Harti's fertile lands were most suitable to grow Cotton. British encouraged to grow a new variety of cotton to suit British Mills interest. A new variety Cotton Seed factory opened at Dharwad in 1904. The farmers became rich by growing new variety of cotton, but successive growing had adverse impact as the soil of the land lost its fertility. The increase in land-tax made the situation worst. Successive famine and drought later plague in this region weakened the strength of rural life. The discriminatory policy adopted by Government helped import of British goods in large volume. The advent of railway in the area made transportation fast, at the same time brought British goods inflow easy. This gave blow to village and local cotton industries. It's impact ultimately fell on 'Grower, Seller, Weaver and Consumer'.

The over all economic position had bearing effect on the social life under British rule. The visit of Mahatma Gandhi to the twin city provided an occasion and boosted their morale. "Large number of villagers from adjoining villages, Kurthakoti, Mulagund, Binkadakatti, and Hombal gathered to witness his personality and darshan" 107. Gandhi's Swarajya on Swadesi line movement was well suited to locality and the situation. His visit infused new kind of fighting spirit and confidence. As a result, large number of people belonged to weaving and agriculture sector and some businessman
participated in the movement during Non-co-operation movement. In short, the visit of Mahatma Gandhi to Gadag - Betageri and the socio-economic compulsion of the locality broadened the base of movement.

The Non-Co-Operation Movement in Gadag Locality:

The first direct freedom movement began as per the direction of AICC in the locality. "The Non Co-operation and Khilafat Committees were formed in Gadag". The Gadag Taluka Congress Committee selected a batch of volunteers to strengthen the movement. The work was distributed under the supervision of local Congress leaders, namely Venkatarao Huilagol - President, Ananthrao Jalihal - Vice President, Vasudev Umachagi - Treasurer, Narayanrao Dambal - Secretary. Umachagi and Dambal served as K.P.C.C Treasurer and Secretary for some time. Srinivas Savakar, Narayanrao Vaidya and Totappa Narayanapur assisted in managing the office work. The prominent leaders of the movement were Mudalageri Kulkarni, Narasinghrao Wadone, Anandappa Shyavi, Yechharappa Kundaragi, Venkosa Bakale, Vittalsa Khatwate, Dattappa Nayak Harapanahalli (Mulagund), Lingo Patil (Kurthakoti) Mohammedsab Dandin.

"Aminsab Hanagi, and Modinsab Tambakad the founders of Anjuman-E-Islam (1910) a Socio-religious Organization established Khilafat Committee. Lalsab Betageri and Husensab Kalaburgi and other Muslim community members actively took part in the operation. The Non Co-operation and Khilafat Movements operated together with full co-
operation”109. It is observed that the pioneers of Khilafat Movement later became the active members and strong supporters of INC.

Progress, and Impact of the Movement:

The local boys boycotted the schools and joined the movement. Srinivas Malagi, Bindu and Kanthacharya Joshi, Narayan Yavagall, Dheerendra and Krishna Huilagol, P.B.Gudi, Madhava Shirahatti, Rangu Kulkarni, Bhojappanavar and Harapanahalli from Mulagund, Patil from Kurthakoti were prominent among them. Lawyers boycotted the Court and suspended their practice. Ananthrao Jalihal and Narayanarao Dambal, a government Pleader was prominent among them. Teachers and Government servants resigned and boycotted their work. Ananth Sawkar and Srinivas Sawkar resigned their job came to Gadag and served as teacher in National School and participated in the movement. Mudalagiri Kulkarni resigned Shirasthedar post and joined the movement.

The Constructive programmes successfully launched in the area. The movement was suspended due to Chouri-Choura incident in 1922, but the Constructive programmes continued as per the direction of Congress leadership. “National School was opened (1921) at Gururao Morab’s residence” 110. The house was spacious to run the school which was situated opposite to Muncipal Council. The Sawkar brothers, Gangadhar Bommanahalli and Narayana were the main teachers. Srinivas Malagi and Dambal brothers assisted in teaching. Ramachandrappa Kustagi, a wealthy businessman and ardent supporter of Congress financially helped to run the
school. He also sent his family members to study, namely, Venkanna Kustagi, K.G. and D.G.Kustagi. The founders of City Congress Khode and Khatawate too sent their children. The other main students were H.B.Konnur. Govind Konnur, Krishna and Srinivas Pujar, R.K. Asundi, Dattu Asundi, R.J.Huilagol, K.B. Mahesh, Datar, Savadatti and Neelakant Patil. Students who left studies in Dharwad joined the school.

In order to widen the base of traditional education system, five more primary schools were opened in the Gadag locality “These Schools managed by Musti Fund which means collecting a fist of grain from students and well wisher’s house. Narayanarao Dambal, Vasudev Umachagi, looked after this work. The traditional Indian languages; Weaving, Spindling, Yoga and Gymnasium were taught in the school. Friday was a holiday”111.

Weavers Association and Khadi Gramodyoga opened, Khaddar operation became extensive in the locality. As per the advice of Gandhi, few businessmen like Babasab Bakale, Kundaragi and Shyavi started Khadi units. “Khadi and Charakha became popular in the locality, number of centres opened to promote Khadi. Young boys, girls and old age women engaged in 60 and 80 number Yarn Spindling. Narayanrao Vaidya took the entire charge of Khadi promotion”112. He was assisted by Venkappa Pasthe, Krishanappa Bhasme and others. Mudalagiri Kulkarni, Anantrao Jalihal and Kotrappa Jujagar took personal care in this regard.

Picketing in front of liquor shops was peaceful. Volunteers requested and convinced drinkers not to drink alcohol and boycott of foreign goods
continued successfully. Businessmen were told not to sell foreign goods. Kalli Tippanna Shastri, Yechharappa Kundaragi, Ramachandra Kustagi, Bhimappa Tirlapur, Surajmal Sharma, Anant Sawkar and others took charge of this operation. Dr. Vaudeville Umachagi, V.R. Kulkarni assisted by Totappa Narayanpur, Yallusa Khatwate took lead along with team of dedicated workers to clean Harijan wada and eradicate untouchability.” Doctor Vasudev took special care for hygienic and sanitation condition of Harijanwada.

Gandhi’s presence and the service of local elites enlarged the base for movement. The response for the movement was quite effective. Student's boycotted school and took active role in the movement. Shrinivas Malagi, Madhav Shirahatti, Anant Bhojappanavar, Dattappa Harapanhalli, Neelakant Patil, P.B. Gudi, Vittalasa Khatwate, K.D. Pujar, Totappa Narayanpur and several others engaged in full time Congress work.

Mudalgeri Kulkarni, Narayan Dambal resigned from government service and led the movement from forefront. Anandappa Shyavi, Yechharappa Kundaragi, Kotrappa Jujagar, Kabul, Kolli, Kalli Tippan Shastry from Betageri became the ardent supporters of the Congress. The socio-economic condition of weaving community compelled large number of people to enter freedom movement from Betageri. Khadi became a household name especially in Betageri. The majority of the weaving community embraced Khadi as source of inspiration. Wealthy businessmen like Ramachandrappa Kustagi, Vallabhadas Punekar, Narasingrao Wadone,
Shyamaji Zhetabai, Mulaji Shyamaji, Dattappa Kustagi joined the national mainstream. Bhimappa Tirlapur of Binkadkatti, a landlord devoted his entire life for Congress work. The impact of the movement was quite evident during 1921 Municipal Council Election.

The impact of Gandhi and the influence of local leaders was so effective that Congress almost secured majority in the election. "The Congress won 9 seats (5 from Betageri 4 from Gadag) 7 seats secured by independents, 8 members nominated by the Government. The nominated members and independents stalled the chances of congress coming into power. Congress worked as an effective opposition party. It is important to note that none from Muslim community were prepared to contest the election. Anantrao Jalihal's caliber and organizational skill was such that he convinced the Muslim elites Aminsab Hanagi, Mohammedsab Dandin, the promoters of Khilafat movement to contest election. They eventually won the election. The Congress Council Members service was so effective that the President had to go on long leave. In his absence, V.R. Kulkarni took charge of the Council. The incident focused the role and capacity of the local leadership during the movement"  

"The number of persons actively participated in the movement was more than 60 excluding students. It is observed that people from all community positively involved in the operation of the movement. Of them Brahmins - 24, Devang -11, Lingayats -9, Muslims- 6, Pattegar (SSK)- 4, Bhavasar Kshatriya- 4, Desi Gujjhar, Jain and Arya Vaisha -8. Among them 4
Doctors, 3 Advocates, 4 Teachers, 11 Businessman, 30 Weavers and the rest belonged to Agriculture.\textsuperscript{114}

The role of Anantrao Jalihal, Venkatrao Huilgol, and Vasudav Umachagi was significant. The three persons coming from wealthy background were familiar figures in Gadag and adjoining areas. Within a short span a bunch of dedicated workers emerged to serve under them. The trinities decentralized their services and assigned specific task to each group to accomplish the constructive and combative programmes. The organisational setup and network to carry on operation was quite marvelous as each group had been entrusted to carry on the work. The National School work to Anant Sawakar, Shrinivas Malagi and Narayanrao Dambal, Khadi promotion to Vaidya, Jujagar, Mudalagiri Kulkarni, Sheshacharya Hombali and others, Picketing and boycott to Nandigoudar, Fakrusab, Kolli, Tirlapur, Malagi and others. Campaigning and propaganda work to Kundargi, Kalli Tippanna, Totappa Narayanpur and others. Prabhat Feri and procession and organisation work to Shrinivas Savakar, Ragavendra Bagalkot, Bakale, Khatwate, and Surajmal Sharma. Thus the entire group was supervised by V.R. Kulkarni, Anantrao Jalihal, and Huilgol. Dr. Vasudev Umachagi and his team looked after Harijan Seva.

The volume of activities undertaken during the movement emphasise the strength and vigour of localites. The movement received mass support as all sections of community took an active part, thus strengthened the base for the movement. The Non co-operation movement suspended but not the
constructive programmes. The local leadership along with dedicated workers worked hard to propagate the concept of Swarajya, promoted Khaddar operation and continued the socio-economic regeneration programmes. It is interesting to observe that all the Khilafat movement members joined the Congress party, and thus enlarged the base of a movement.

**Important Developments: 1923 to 1930.**

The local Congress volunteers took part in Nagpur Flag Satyagraha and made a remarkable achievement by their brave act. “Nagapur authority issued order prohibiting carrying of National flag, volunteers discharged the order arrested and imprisoned. Following this AICC met at Nagpur in July 1923 made it an All India issue called an all provincial Congress committee to send a certain number of volunteers to discharge order and make Nagpur Flag Satyagraha issue successful”.

The Provincial Committee selected a band of dedicated volunteers to keep up the spirit of Congress and pace of the movement “Narayanrao Vaidya, Narayan Shirol and Hanamant Imarati selected from Gadag-Betageri for Nagpur Flag Satyagraha. A meeting was arranged to felicitate them prior to their departure at Panchara Honda. Dr. Hardikar forewarned the tough consequence they are likely to face and advised them to be prepared to face boldly”. The three volunteers boldly faced the tough consequence and received imprisonment. Thus they became the first batch to get imprisonment for national service.
Hindustani Sevadal:

Hindustani Sevadal emerged as a wing of INC to streamline the pace of national awakening activities and prepare dedicated volunteers to accomplish the service assigned by the Party. The Dal was the brain child of Dr. N.S. Haridkar. He decided to train a band of dedicated volunteers to fight for the freedom. The Seva Dal was established after long discussion with Nehru on 14th Nov 1923. Hubli became its Head Quarter. The first Seva Dal Conference held at Kakinada, Andhra on 27-10-1923. The Dal Camps organised in important centres throughout India. In Gadag it was opened during early 1924. Surjmal Sharma was appointed as Commander of the unit. He was assisted by K.D. Pujar, Shrinivas Malagi and Narayanrao Vaidya.

"The selected youths provided mental fitness and hard physical training at Veeranarayan, Trikuteswar temple and the old Banashankari temple (Betageri). A short duration training camp was organised to selected volunteers of nearly 100 to serve during Belgaum AICC session in Kitchen work, to serve food, Sanitation in the campus was watch word. Gangadhar Deshpande, Hanamantrao Koujralagi. Dr. Hardikar visited the camps and witnessed the activities, encouraged volunteers."

AICC Session Belgaum (1924):

The AICC Session was unique for several aspects. It was the only Session Presided by M.K.Gandhi. Secondly leaders and representatives of diverse culture and community, wholeheartedly participated and deliberated the need for national unity to set aside their differences. Thirdly, the impact of
the session was immense for the growth of freedom movement activities in Karnataka. Lastly, service of Hindustani Seva Dal Volunteers of Gadag locality during the Session was remarkable.

Gandhi’s Presidential address directed towards issues such as boycott of foreign goods, Khadi and Hindu-Muslim unity. He expressed Civil disobedience is impossible unless boycott of foreign goods. He firmly told the need for promotion of Khadi and impetus to Hand weaving and Hand spinning. He told “Hindu-Muslim unity is breath of our life.

The role of Gadag Taluka during the session was highly laudable. “The brightest note was the patriotic song “Udayavagali Namma Cheluva Kannada Nadu” composed by Huilgol Narayanrao of Gadag recited during the session, which subsequently became Rashtriya Geete” [National Song]. According to Jayaram Malagi nearly 1000 People from taluka including 100 Sevadal volunteers attended the Session. “Shankar Kurtakoti’ in his memoir quoted that nearly 50 persons from Kurtakoti went to Belgaum to attend the session.” The Seva-dal workers did excellent service looking after watch ward, sanitation and exhibition. “Narayanrao Vaidya, Surajmall and Inamadar were the recipients of awards for their yeoman service”120. Hanumant Nandigoudar, Venkosa Bakale, Raghavendra Bagalkot, Gudi, Pujar Vitthalsa Khatwate, Trimalle, Sawakar, Kolli were the other prominent volunteers. The leaders such as Anantrao Jalihal, Venkatrao Huilgol, Vasudev Umachagi, Narayanrao Dambal, Narasing wadone Jujagar, Kundaragi, Dandin, Malagi, Narayanpur from Gadag, Bhimapa Tirlapur, (Binkandkatti)
Bhojappa Naik and Harapanhalli (Mulagund) and their followers attended the session. The impact of the movement on Karnataka was such that a new generation of leaders emerged to carry on the freedom movement activity.

1928 Karnataka Pranteeya Rajakiya Parishat:

"The local leaders Anantrao Jalihal, Ramaraoo Hukkerikar, Ranganath Diwakar, Dr. Hardikar, Mudavedkar, Gadigeyya Honnapurmath and Madhavrao Kabbur organised the function at Gadag. Dr. Taranath and Hardekar Majappa participated in the meeting, K.F. Nariman Presided over the function". The same year the Simon Commission Boycott was successfully organised in the city, large number of students participated in the strike. In 1930 All India Swadeshi goods exhibition was organised in the city.

Visit of National Leaders:

The Karnataka provincial Committee office was located in Gadag. The prominent National leaders visited Gadag from 1922 to 1930. Lala Lajapat Rai, Mohammed Showkat Ali, Vittalbhai Patel, Dr. Ansari, C.V. Rajgopal Acharya, Kasturi Raj Ayyangar visited Gadag on different occasions of the movement and delivered speeches. Shankaralal Bankar had come to propagate for the promotion of Khadi. A function was organised in Municipality. Several school boys attended the function. "The city had the opportunity to hear the speech of Biyama Biwi, old age woman, and mother of Mohammed and Showkat Ali. A public function was organised at Panchar Honda and also a separate function organised at Veernarayana temple for women. Her speech had bearing impact on women folk of the city".
Mr. Bapista came for Bombay Graduate Council election campaign. Mr. G.V. Deshmukh, a candidate of the election, came to the city. He was a companion of Dr. Vasudevrao Umachagi during his study at Bombay.

The visit of Stalwarts created an intellectual involvement in the locality. The leaders' speech gave impetus and enthusiasm among the localities. The decade was a mark of new progress. The heroic act of local volunteers during Nagapur flag Satyagraha indicates their brave act. The service rendered by Seva-Dal volunteers, receiving an award for best service during the session, illustrates their service-orientation. The composition of a patriot song by Huilgol Narayanrao was a source of inspiration for unification of Karnataka, which awakened new thought and articulated spirit to fight for national interest. The leaders and volunteers' untiring effort for the promotion of Khadi and propagation of Swarajya awakened the new thought among people of adjoining area. The visit of National leaders in between this period had bearing impact on the mind and above all, no untoward incident and communal disturbance occurred in the locality.

**Civil Dis-Obedience in Gadag District: (1930-34)**

The 1929 Lahore Congress Session directed the Congress units to observe Independence Day celebration on 26th January 1930. “The operation of the movement was formally launched by hoisting new National Flag at Gadag on 26-1-1930. The Hindustani Seva Dal and Congress leaders, volunteers, women celebrated the occasion with spirit and pride. Prabhath feri and procession was held at Gadag – Betageri. Drums, Beguiles were used...
for the occasion. Thousands of volunteers as a disciplined soldier marched towards Nagar Sabha for the national honour”123. The volunteers recited patriotic song, “Zenda Uncha Rahe Hamara” and “Charakha Chalake Lenge Hum Swaraj”.

26th January Independence Day Celebration:

The event was an important milestone in city’s history. The local administration adopted tough measures, imposed severe restriction, so that the celebration cannot be held. Inspite of odds, the patriot sons of the city hoisted flag in every important corner of the city. Students successfully hoisted the flag at Rachoteshwara temple, Saraf bazar, Tanga koot, Station Road, Nagar sabha Bhavan at Gadag, the Congress activists hoisted the flag at Banashenkari Temple, Tenginakai bazar in Betageri. “Narayan Konnur early in the morning holding National Flag delivered speech at Tonga Koot, inspired the gathered public on the historic occasion. He was arrested and convicted on 29th January 1932”124.

Salt - Satyagraha:

The leaders and volunteers played an important role during the historic Salt Satyagraha not only in their locality but also in North Karnataka. Anantrao Jalihal, Anant Sawakar, Malagi Srinivas, Kulkarni Rangarao and others systematically organised a network in consultation with Hardikar for the successful operation of the movement. Kalli Tippann Shastry toured various places to bring awareness and inspired people through Hari - Kirthana that imbibed nationalistic spirit. Narayanrao Vaidya organised a
group of volunteers to carry on the operation. He selected nearly 100 volunteers from Gadag region and gave hard training to them. V. G. Kumbi, D.M. Nadiger, Yallappa Fatthepur, Vittalsa Khatwate, Adivappa Mulimani, K.D. Pujar, T.S. Huilgol, Annacharya Gudi and others nearly forty volunteers from Gadag locality took part in historic Ankola and Karwar Satyagraha.

**Ankola Salt Satyagraha:**

The Salt Satyagraha was historic land mark in the history of Indian Freedom Movement. The local volunteers took part on the historical occasion. "The movement was organised carefully and systematically. Five platoons were selected from each centre and each to depart on 6th and 30th April 1930. The five volunteers were sent in advance prior to the departure, to check out mobility of governmental authority as precautionary measure so that they should not face any hurdle. Dr. N. S. Hardikar and Burli Bindu Madhavrao were incharge of North Karnataka. The first batch walked the distance, under the leadership of Hardikar on 6th April and reached Ankola on 13th April."125 Yallappa Fatthepur and Venkosa Bakale of Gadag worked in this group. The Satyagraha was successfully held from April 13th to 15th and broke Salt law. The second batch left Hubli and Belgaum on 13th April reached Ankola on 22nd. D. M. Nadiger, Patil, Mulimani and Khatwate of Gadag were in this group.
V. G. Kumbi’s Statement:

“Dr. Hardikar sent me to Karwar as Captain of the Satyagrahi Volunteers during the mid of March. Our camp was situated in spacious corridor of a temple (Mutt). The Satyagraha began within a few days. We brought water from the Sea coast, boiled and prepared the Salt. One lady purchased the Salt by paying higher price. The achievement made young lads proud, soon the message spread to every corner. Patriotic fervour rose among the public. One from our camp arrested everyday” 126.

Salt Preparation at Benni Halla:

“The farmers of Kiresur and Yamanur of Dharwad district prepared Salt on the bank of Benni - Halla during mid-day on April 13th by not paying tax. The two group of volunteers had come from Gadag to help them” 127. The Benni Halla operation highlights the service of local elites during the salt Satyagraha.

“The response of the Salt Satyagraha was tremendous. According to K.P.C.C. report [1931] 26 persons were arrested from Gadag. Large number of women participated but not arrested due to government’s soft policy towards them.” 128 The progress of the movement was effective.

Picketing and Boycott Operation:

The second stage of the movement was” Picketing, Boycott, Haratal and Jungle Satyagraha” held successfully in Gadag and adjoining Villages.
The volunteers of Gadag-Betageri took part in picketing and cutting of 'Toddy Trees and Palms during the month of May and June, under the leadership of Savakar, Narayanrao Vaidya, Kotrappa Jujagar. According to the report, nearly 1000 volunteers entered Asundi, Binkadkatti, Belli Koppa, Hulakoti and other adjoining villages axed Toddy palms and trees. Inspite of conviction to them, the freedom lovers of Gadag continued the operation at Lakkundi and neighbouring villages, nearly 7000 trees cut down during the operation. Vasudev Kulkarni, Ganesh Tammanavar, Laxman Harapanhalli, Sheshappa Vaidya, Indira Bai Harapanhalli from Mulagund entered adjoining villages Chinchali, Kallur, Neelagund, Hosur, Harti, Kanavi, Soratur and other villages, propagated prohibition of liquor and removal of toddy trees. S.N. Ramaswamy, a leader of Seva Dal encouraged people to cut toddy trees and engaged 30 workers from the village with sword and axe to cut the toddy trees. This work continued for next two months. On every Monday nearly 40 volunteers took part in the programme. Gadag volunteers took part in 'Sirsi Jungle Satyagraha' held during this period. Shrinivas Pujar, a localite entered Sirsi Jungle axed Sandalwood trees and sold at Sirsi Market. In the process he was arrested and convicted. The above operation highlights the role of localites during the Civil dis-obedience movement.

Women during the Movement:

The boycott of foreign goods was quite effective. Women took more active role and participated with vigour and eventually prisoned by the
authority. Tarabai Vajapyee, Gangavva Arer, Tulasabai Arasiddi, Basavva Angadi, Sankavva Kavishetti and Sankavva Kabul, thus a band of dedicated workers yeoman service during the movement shall be long remembered in the history of Gadag-Betageri. It is interesting to note that these women belonged to different caste and served unitedly in full co-operation with sheer dedication. This emphasizes the secular tradition and image of the city during the movement. Sankavva Gowroji Sankavva Kavisetti; Sankavva Kabul from Betageri belonged to Devang community Shanta Bai Malekar a Christian lady had done yeoman service during the movement.

**Important Incidents: 1932 Peace Committee Meeting:**

The prominent leaders arrested and the Congress volunteers were sent behind the bar during mid 1932. The Government arranged a tight security to prevent any function to be held in connection with movement. “The local authorities organised Amans meeting (Peace) at Mahalakshmi theatre. The motive of the meeting was to show that the movement was dead. The local officers decorated the venue and streets and brought peasants from neighbouring villages to make a function successful. A strict vigilance was arranged and only invitees allowed to enter the function. Venkoji Ranoji Sulakhe suddenly appeared and shouted slogans against the British government. He disrupted the meeting and received imprisonment”131.

The local police visited adjoining villages and compelled farmers to attend function. “Adiveppa Mulimani told people of Binkadkatti that tomorrow’s Gadag meeting belonged to slaves of British, so do not attend the
meeting. He sent the message to every corner of the village. The local chief Gowda reported the issue to Gadag Police. As a result, Adiveppa was arrested and sent to lock-up, Police tortured him and asked him to seek mercy but he did not; hence, he was sentenced 18 months conviction. Inspite of tough treatment and hard conviction, Adiveppa actively worked during Quit-India Movement. Narasingrao Wadone leader of Congress party observed Satyagraha. “He called people to unite and observe Peshawar day with true spirit and pledge to throw out British from India. In the process he was arrested and sentenced eighteen months rigorous imprisonment”.

There were many such incidents occurred during the movement. The young school boys Ramachandra Kabadi and, Naganath Khode took part in prabhat feri but was not convicted for being a minor. The same lads took active part in Quit- India Movement. Yallosa Khatawate popularly called as Gandhi Yallosa and his wife got up early in the morning, swept the street and decorated with rangoli, cleaned Harijanwada and participated in prabhatferi. Siddalingappa and Shivappa Kubsad successfully organised boycott of foreign goods. Narasinha Malagi, Narayan Konnur, Gopal Purohit, K.B. Huilgol, Bhimu Shirhatti and Congress volunteers like Sheshacharya Hombali, Veerbadra Neelagar, amid tight security and curfew hoisted National Flag on 26-1-1932.

“According to the Karnataka Satyagraha Varadi, Karnataka Provincial Congress Committee Dharwad (1930 - 31) report 26 persons convicted during the Salt Satyagraha from the Gadag Betageri and adjoining villages. The

According to Jayaram Malagi large number of persons took part in the Salt Satyagraha and nearly 150 persons were convicted during the movement. The KPCC report stated that more than 1000 person participated in picketing and Jungle Satyagraha. "The Karnataka Provincial Congress Committee in its report quotes: Gadag Bhagini Mandal has done yeoman service during the movement. Kamalabai Veenekar, Tukkabai Gujjar, Jandevva Kunnibhavi, Basavva Gouder, Shantabai Betageri, Sundarbai Narappanavar, Gangubai Arer and others successfully organised the propagation of Swadeshi and held picketing in front of shops and checked the sale of foreign goods”.

The boycott of foreign goods was quite effective. Hanamant Nandigoudar, Narayanrao Vaidya, Shivappa Kubsad, Kotrappa Jujagar, Venkosa Bakale, Totappa Narayanapur, Srinivas Malagi, and others managed
the boycott operation efficiently. They set the group of volunteers to picket infront of shops in every important corner of the city.

The K.P.C.C. Dharwad (1930-31) in its report quotes “In Belgaum and Gadag and other places foreign clothes were separated and a label was fixed on the bag as foreign. The business association imposed penalty who ever sold foreign goods. The hall mark of the movement was yeoman service rendered by women of all communities. It is important to observe that each woman came from poor family barring Tarabai Vajapayee. Even in adjoining Mulagund village Indirabai Harapanhalli took lead in picketing programs and cutting toddy trees” 136.

National Leaders’ Visit to City:

“Jawaharlal Nehru visited Gadag during 1931. A public function was organised at Municipal School. Large number of localities and people from neigbouring villages gathered to listen his speech”137. Dr. N. S. Hardikar arranged the function. Karnad Sadashivarao, Ranganath Diwakar and other prominent Karnataka leaders attended the public function. On behalf of Gadag -Betageri Municipal Council, V. R. Kulkarni the Vice President of the city council presented Sanman Patra’ [ Citation] to Nehru. “Gandhi visited Gadag on 3-3-1934”138. A public function was organised at Lakkundi Toll Naka. The purpose of the visit was to watch the progress of Harijan work and socio-economic regeneration programmes.

“According to Jayaramacharya Malagi National Leaders visited the city from 1932 to 1942 and delivered speeches. The prominent among them were

The Freedom Movement in Ron Taluka:

The endeavour of Gadag elites enabled to extend the base of the Congress and the visit of national elites infused patriotic fervour in Ron taluka. The impact of Anantrao Jalihal, a mentor of Andanappa Doddameti who later became leader of national movement in North Karnataka was quite significant. Kalli Tippanna Shastry, Yechharappa Kundaragi, Kotrappa Jujagar and Narayanrao Vaidya, the Congress activists and Khadi protagonists did commendable service to intensify the pace of political activities in the locality since 1930. The efforts of Shivappa Kubasad, a Lingayat elite from Gadag who joined Congress in 1928 indeed assisted Andanappa Doddameti to move freely to concentrate his service purely for Congress. The visit of Nehru and Gandhi to Jakkali at the invitation of Andanappa Doddameti was a turning point which helped to streamline the political activities and undertake at a greater scale. The visit of Dr Babu Rajendra prasad, Acharya Krupalini and Smt Kamalabai Chattopodhaya attracted the attention of rural masses. The inspiration of such stalwarts and
domestic compulsions induced the localites to join the national mainstream and plunge in national movement.

The Ron taluka, a predominantly agrarian region was also a victim of British economic policy. The agricultural related professions and activities suffered unbelievably in due course of period. The lack of educational facility and basic necessities, negligence towards development aspects, the problem of unemployment due to decay of village and cottage industries created poverty and unrest in the area. The plague and successive drought witnessed in the region had it’s due share. Other than these, the locality experienced linguistic and administrative difficulty in few villages.

"The few villages of present taluka were part of Ramadurg and Hyderabad Princely State". It is observed that the villages situated in north - western direction, adjoining to Benni Halla Nala were under the control of Ramadurg Princely State. The official language Marathi was imposed on predominantly Kannada speaking villages. The surrounding 12 villages of Gajendragad which are now part of Ron taluka were under Hyderabad Nizam Princely State. The official language Urdu was imposed on predominantly Kannada speaking villages. The remaining areas were under the direct rule of British. Thus the majority of Kannada speaking people of few villages situated in the border area and surrounded by Kannada territory were destined to live under the influence and mercy of Maratha and Muslim administration. These villages were utterly neglected by the respective administration which were located far away from the destination. All these
factors compelled the enlightened citizens to undertake awakening activities and plunge into national movement.

Abbigeri, a village of Ron taluka played an important role in national movement. "Sangangouda Patil, native of this village was the first Lingayat elite who joined Congress at Dharwad in May 1920." He did a remarkable service during the early years of movement. The Abbigeri Drama Company stage played dramas pertaining to nationalistic issues. The artists portrayed the vigour and sacrifice of historical personalities such as Rani Kittur Chennamma and the deceit and fraud nature of British in various sequences. The popularity of the troupe was so immense that the British administration banned to perform historical relevance plays. Andanappa Doddameti himself admitted that soon after watching the Rani Kittur Chennamma drama, he realized the grave injustice meted to her. The deceit and betrayal nature of British angered him and since then he developed hatredness against British and decided to join national service. Incidentally, he married a lady named Ratna who performed the role of Rani Kittur Chennamma. Other than such few signs, one may hardly find nationalistic roots in taluka until the return of Rango Narasinha Kulakarni, a native of Bhasalapur which is 3 miles away from Ron.

Rango of Brahmin community pursued education at Fergusson college Pune perhaps with an ambition to seek better employment opportunity like his neighborhood compatriots. He left B.Sc final year studies and plunged in Non-Co operation movement. The prevailing political environment at that
time in Pune may have bit his conscience and inclined him to take part in national movement. He returned to native and engaged in awakening programmes in the locality. Surendra Dani, a veteran freedom fighter quoted his remarkable service as such: “He opened a private English school at Ron to impart education. He came on foot holding a national flag high in his hand thus singing Zhenda Uncha Rahe Hamara. He wore Khadi dress and cap. He propagated Gandhian principles and significant relevance of freedom and Khaddar. He even went around surrounding villages to sell Khadi goods. The nationalistic activities at the locality were hardly visible”\textsuperscript{142}. Rango’s activity was observed by public in a curious way as they were illiterate and unaware of the political activities organized elsewhere. However things changed gradually as public started to show enthusiasm.

Prahaldrao Madhavarao Kulakarni a Brahmin landlord from Hirehal village left school in 1924 and joined the national movement. His family members followed his foot steps and gave remarkable contribution for the freedom struggle. Andanappa Doddameti joined Congress at Gadag on 5\textsuperscript{th} May 1930. “When Doddameti joined the Congress the whole of Ron taluka turned Congress”\textsuperscript{143}. He dedicated his service for national cause since 1930. According to Surendra Dani, nearly 22 villages namely Ron, Gajendargad, Naregal, Jakkali, Sudi, Abbigeri, Hirehal, Hole- Alur, Malawad, Belavanki, Menasigi became centre of attraction. The salt law was defied in these villages; activists were penalized and imprisoned during the process.
“Krishnaji Shankhar Hombal, primary school Head-Master of Yavagal village, Devaraddi Venkaraddi Holli and his friends prepared Salt on the bank of Benni- Halla. Prahlad Gururao Kulakarni, H.B.Halibal and their companions observed picketing infront of liquor shop at Hirehal”144. The activists from Gajendragad, Jakkali and Naregal took active part in movement organized at Gadag. The number of activities organized in Ron Taluka emphasise the nature of movement. The defy of Salt- law and picketing infront of liquor shops and observation of no- tax campaign to same extent, as part of programmes were successfully organized from 1930 to 1934. The most important activities that enabled to enhance the base of the movement was successive operation of constructive programmes since the beginning of the movement. “The Desha Seva Sanghas were established in the villages and motivated public to join national mainstream. The activists visited the colonie’s of untouchables and spread the message of Gandhi and importance of education and prohibition of alcohol and sanitation. The Kirthana’s of Kalli Tippan Shastry which contained nationalistic issues and awakening calls attracted younger generation”145. The visit of national elites enhanced nationalistic spirit in the locality. The early morning prabhatferi observed as a regular feature by activists reciting patriotic song inspired common man. In a way well organized network was operated at important village centres. As a result, it is observed that several persons from weaving community, cottage industries and skilled and rural artisans observed individual Satyagraha from Ron taluka.
The visit of Gandhi to Jakkali in 1934 further strengthened the base for political activities. Andannappa Doddameti emerged a tallest leader in the region and subsequently got elected to Bombay Legislative Council. His hectic political activities and whirlwind tour in Princely State areas of Ramadurg, Miraj, Sangli and Bhudagaov inspired to observe political activities in their respective locations which were part of present Gadag district. “Gurayya Hiremath of Mensagi village situated in Ron taluka observed no-tax campaign. As a result he was imprisoned for 18 months. Bhimappa Basappa Jawar was imprisoned for one year and penalised 40 rupees fine for taking part in freedom movement. Nagagouda Patil from Asuti village was imprisoned for two years for taking part in same movement against Ramadurg Princely State”146. Incidentally all these villages situated in Ron taluka were part of Ramdurg Princely State. The inhuman and unfair levy of tax was imposed by Princely government was opposed by them. It was organized as per the direction of K.P.C.C. The above observations highlights the series of programme organized and constructive service undertaken from 1930 to 1940 in Ron Taluka. The guiding spirit to successfully operate the movement was Andanappa Doddameti who emerged as front line leader of the movement. “Rango Narasinha Kulakarni, Kulakarni brothers of Hirehal, Andanappa Kundaragi from Gajendragad, and Shivappa Nellur from Ron, thus a band of dedicated leaders streamlined the freedom movement in the locality”147.

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The call of Gandhi to observe ‘Individual Satyagraha’ was responded by elites of Ron taluka in a befitting manner. The landlords of several villages accepted it as their moral duty to be part of such great occasion in their life. The members of weaving community and cottage industries wholeheartedly came forward to observe the Satyagraha along with farmers. It is estimated that nearly 90 persons belonged to diverse section of society from different villages were given opportunity by Congress Central Committee to hold Satyagraha in between 1940 – 1941.

The local elites, Andanappa Doddameti, Rango Kulakarni, Shivappa Nellur, Rangarao Kulakarni, Andanappa Kundaragi and several others leading from the front once again directed the satyagraha to a successful extent. The constructive programmes extended to neighbouring villages and national awakening programmes performed through Hari – Kirthana and Gigi – Gigi Pada [Patriotic Songs] bestowed patriotic fervour and enabled to create a strong base in several villages. It is observed that remote areas of taluka namely Itagi, Bevinkatti, Jigalur, Malawad, Asuti, Bhupalpur, Menasigi, Yere – Beleri/ Budihal and Hole – Alur made distinct mark during the movement. According to the records, nearly 20 people under the guidance of Doddameti observed Satyagraha and received imprisonment from Jakkali. Among them 4 were from Muslim community whose profession revolved around weaving sector. The representation from Scheduled caste, backward and business community was found during Satyagraha. “Basavanagouda Patil, a landlord also offered his service”148. In the adjoining Abbigeri village,
it is observed that Kambali Mahadevappa of Kuruba community who took part in 1939 Ramadurg satyagraha offered his service along with his son Vishwanath. The 3 persons from Reddi and remaining from Lingayat community performed satyagraha and received imprisonment.

Andanappa Kundaragi, a leading businessman and President of Ron taluka Congress Committee directed the Satyagraha at Gajendragad Municipal Town. Out of nearly 17 quite a few from weaving sector namely Ramachandrasa Kathare, Ningappa Kosagi, Shivbasappa Kolli observed satyagraha. Shivappa Patted, a labour also offered his contribution. In nearby Sudi village, Gurappa Waddar and Sakrappa Lamani, members of tribal community, Andanappa and his brother Bharamappa Baligar, the bangle sellers, Kanki Anandanappa, a weaver and Mallikarjun Jadhava, a Maratha who was driver observed satyagraha. It is said that nearly 15 persons took part from Sudi.

Prahlad Kulakarni and his relatives from Hirehal village observed Satyagraha. Rango Kulakarni initiated the Satyagraha along with Shivappa Nellur at Ron. Rachappa Ivalli and Rudrappa Ivalli, a Congress member, Iholi Rachappa and Basappa Navalagund, agriculturists performed Individual Satyagraha. In the above mentioned centres it was successfully observed as the spirit of freedom was flamed in the previous movement.

The ‘Individual Satyagraha’ was observed at Provincial villages with utter dedication. In Malawad village, Ningappa Sangappa Neelagund an agriculturist and a hero of 1939 Ramadurg State movement along with his
relatives Kalakappa and Sangappa took part in the Satyagraha. The agrarian background localites overwhelmingly supported the nationalistic activities. Basappa Umatar a Lingayat and Nemichandra Muttin, a Jain played pivotal role. “Basappa, a Congress leader spread patriotic message by singing Gigi-Gigi Pada and organized such Melas [Fairs] in and around the vicinity”\textsuperscript{149}. Nemichandra’s entire family members wholeheartedly participated and supported the movement. Gadigeppa Totad, a Congress activist and 1939 Ramadurg Satyagrahi, landlords like Buddangouda Veeranagouda and MulkiPatil Veerapakshagouda thus nearly 11 elites from this small village spared their service during freedom struggle. Mallappa Badiger, a Goldsmith and Mallappa Sudi, a small Tea shop owner from Itagi which was then under Nizam Province observed ‘Individual Satyagraha’. It was even performed by Kallanagouda Patil from Jigalur and Mallappa Ramadurg of Bevinkatti, remote centres of the tauka. In Naregal 3 Lingayats who came from Priestly class namely Kashinath Gachhinamath, Gurupadmath and Saganalamath Shankrayya observed satyagraha.

Who’s Who In Freedom Struggle published by Government of Karnataka in 1975 mention the above persons participation and imprisonment during Individual Satyagraha. The volume of activities undertaken by persons from diverse section of society and profession since 1924 till 1941 reveals the nature of movement in the taluka. It emphasises the role of national and local elites that enabled to build a strong force to resist the alien administration and serve for the liberation of motherland.
The Freedom Movement in Mundaragi Taluka:

"Mundaragi became a Petha [sub - taluk] under British rule and later a taluka. It is situated in south east of Gadag and eastern direction of Shirahatti taluka. The Kapotagiri, a bio diversity hill demarcates that the taluka was utilized as shelter during freedom movement. Some of the villages down under the hill were part of Princely State prior to independence"150.

Mundaragi, a historic place called as 'Masawadi' was the first region to witness the first armed rebellion against British administration during 1818 - 1819. The 1858 rebellion against the aliens fought by local feudatories Hammigi Kenchnagouda, Tippapur Desai, Dambal Venkatadri and Mundargi Bhimaraya along with their dedicated soldiers was yet another example that bestows the heroic valour and sacrifice of this region. The Company along with feudatories hanged brave persons of Koralahall, Hirewaddatti, Mundawad and Bagewadi who belonged to different castes and tribes. "In addition to that the 'Vatanadari' power traditionally enjoyed and exercised by 'Desai, Kulakarni, Deshapande, Patil, Nadagouda and Shyanbogha was curtailed and their own cavalry was taken over by the alien administration"151. The company brought drastic changes and introduced new revenue policy and appointed their own personnel to collect revenue and run village administration. The Company officials compelled farmers to pay taxes even during drought and famine conditions. "Mudaragi Bhimaraya, was serving at Harapanahalli as a Mamledar. He requested the higher authorities regarding the inability of farmers to pay taxes in such prevailing
condition. His request was turned down, hence he returned with a humiliation from his superiors to his native Bennihalli, a village near by Mundaragi with a latent motive to rebel against the alien government.152

Bhimaraya, in association with local feudatories, Hammigi Kenchnagouda, Tippapur Desai, Dambal Venkatadri and Naragund Babasab chalked out a plan to launch an attack in their respective segments. The motive was to recapture the glory and emancipate the region from the clutches of British yoke. British suspicious of such an attack in the background of 1857 mutiny, as a precautionary measure adopted a strategy to counter attack. They received early setback but finally succeeded in suppressing the rebellion. The attempt of traditional elites failed but their vigour and sacrifice remained in the hearts and minds of people. The patriotic fervour of these heroes indeed became symbol of sacrifice which was portrayed in form of Ballads and Folk Songs by Lavanigar [Folk Artist] and Kirthankar. Such Ballads utilized as an instrument to create awareness and nationalistic fervour in entire North Karnataka highlighting the grave injustice meted to locality and exploitative nature of alien rule on domestic soil.

The two valiant attempts within a span of 4 decade and Percival of strong base to local Jahagirdars perhaps compelled British to declare Mundaragi as parole centre. Hence the British hardly initiated any development and provided facility that would benefit the local society. The extension of Mundaragi - Hesarur road and the repair of Dambal Pond
during drought period, opening of few schools in selected places and provision of postal facility at Mundaragi. Other than these, nothing concrete work was done by the alien administration. The localites had to go to Gadag and Dharwad to continue their higher studies. The condition of farmers became serious due to successive droughts and famines. The village and cotton industries were at receiving end due to British economic policies. The local funds provided for employment and development work was insufficient. Thus British neglected this region and as a consequence of the poverty, unemployment and illiteracy prevailed. It was in this backdrop the localites realized the need of awakening which they witnessed in the neighbouring locality and decided to join the national mainstream.

The Direct Movement Since 1930 to 1941:

The seeds of patriotism were inherent in the minds of people since the 1858 rebellion but the environment to explore was not ripe and conducive due to the prevailing conditions of the locality. The political activities organized in neighbouring Gadag Taluka during Non Co-operation movement influenced and provided a platform to undertake nationalistic activities. Anantarao Jalihal, Dr Venkatarao Huilgol and later Andanappa Doddameti visited Mundargi to spread the message of Congress and significance of freedom. Anantarao Jalihal was familiar to Mundargi locality. It was under his inspiration and guidance that several notable personalities and educated youths joined Congress. Dr Venkatarao Huilgol toured Mundargi at regular intervals and enrolled Congress membership and directed them to plunge in
national movement. Andanappa Doddameti visited several places of Mundargi taluk including quite a few villages that were under Princely State and made a successful attempt to create political awareness among the masses.

The Munadaragi Annadaneshwar Math provided shelter and needed assistance to the national movement. "The Pontiff, a Khadi protagonist toured even Belgaum and Dharwad to impart nationalistic awareness to the devotees". Ishwarriah and Bhimappa Badiger, primary school teachers by profession devoted their time to create nationalistic feeling among the masses. It was in this backdrop the nationalistic spirit with due impact of political environment in neighbouring areas, the freedom movement activities resumed in Mundargi since 1930. The political activities in the Petha mainly confined to Dambal and Mundargi centre and later spread to neighbouring villages, namely Hamigi, Hesarur, Hirewaddatti Bagewadi, Koralahalli and Murudi. The local elites took positive part in the movement.

The maiden endeavour of the elites was observed during Salt and Jungle Satyagraha observed at Ankola and Sirsi. "Annacharya Gudi from Korlhalli went to Ankola along with Gadag volunteers on foot to observe Salt Satyagraha". Yellappa Fatthepur from Dambal participated in the Salt Satyagraha representing Gadag group. Thus the first batch of activist performed their service outside their home ground reveals their courage and patriotism. It is believed that since then morale of volunteers increased and a Rastriya Seva Dal, an official wing of Congress was established at Mundargi.
Shankarappa Guddad, Yellappa Fathepur, Dr B.G.Hulgi, N.G.Hulgi, Ismailsab Kamplimani, Jampanna Kavalur, M.C, Salimath, Husainsab Kallur, Kalappa Banakar thus band of leaders established Rastriya Seva Dal. They wore Khadi dress and engaged in Charkha spinning, organized Prabhatferi and sung Vande Mataram a patriotic song to create patriotic fervour in the locality.

“Around 1937-38 Congress office was established in Mundargi Petha with Shankarappa Guddad as President Thimmanacharya Gudi as Secretary Gavisiddappa Ballary, Subbanacharya Joshi, Kalappa Harlapur, Ramacharya Korlahalli, Ismailsab Kamplimani were executive committee members”155. Later Hanumanthagouda became President and Dr B.G.Hulagi served as Vice president. It was due to their untiring effort of these elites that the freedom movement activities were widespread to the distant localities of the Petha. The visit of Gadag elites and their detention at Mundargi at the time of national movement enabled to have interaction and discussion regarding the national movement so as to make it successful.

Movement in Shirhatti Taluka:

A Backdrop:

The Shirhatti taluka was divided between three Maratha Princely States and only few villages were under British direct rule. The 56 villages were under Sangli, 12 villages under Miraj and seven villages under junior Miraj with Head Quarter located in Maharashtra State. The few villages adjoining to Miraj Princely State near Laxmeshwar were under Gadag taluka
which was under the direct rule of British. Shirahatti and Laxmeshwar were
taluka centres, where as the villages under Gudageri taluka was part of
Budagaon Princely State which was called as Junior Miraj. The entire area was
under the rule of Savanur Nawab from 1686 to 1756, since the downfall of
Bijapur Adilshahi dynasty. "Khangouda Desai was their feudatory ruler"\textsuperscript{156}. 
In 1756 the Nawab handed away these parts to Peshawa ruler Balaji Bajirao.
However in 1764 the Southern part of Dharwad district was handed over to
Govind Haripatwardhan, a ruler of Maratha Princely State. In 1801 the
feudatory areas were divided among the three brothers, subsequently the
Shirhatti and it's adjoining villages went to Sangli Patwardhan, Laxmeshwar
to Miraj Patwardhan and Gudageri to Budagaon Patavardhan among which
seven villages belonged to the present Shirahatti taluka. The British with the
assistance of Patvardhan's ended Peshwa rule in 1818 in this region. The
Patvardhan as part of gesture from British retained their feudatory villages
except Hubli and agreed to be loyal to British administration. Since then the
Maratha feudatory rulers under the final control and supervision of British
ruled these localities with Marathi as the administrative language.

The freedom movement activities in Shirahatti taluka were dim and
hardly visible till 1938-39. Yet the national awakening activities organized on
surrounding areas and Maharastra was read through newspaper. The
educated elites of vicinity by opening educational institutions and libraries
tried to spread education in these segments. The 1857-58 rebellion organized
in the adjoining areas of Mundargi and Naragund taluka erected some kind
of enthusiasm and awareness among the laymen. The Pattawardhan’s indeed desired to be free from the clutches of British but dared to take risk, due to lack of support system. It was in this backdrop an attempt was made at Shirahatti in 1864 to create awareness by opening a school at Shirahatti to provide basic education.

Shirahatti got Municipality status in 1878. The Council Members were nominated by Sangli State. Since 1939, elections were held and Maritimmappa Fakirappa Dambli became its first elected President. The British government deputed Mr. Burke as a guardian to the Prince of Sangli who was minor. Mr Burke being Irish was sympathetic towards Indians, hence initiated development works in Shirahatti region from 1905-10 and created awareness among the public. In this period in every village a school, drinking water facilities were provided and the existing village roads were improved to great extent. The saplings of trees along with roads were facilitated to create an environmental awareness among the public.

Ashwanthrao Mahishi of Brahmin community during higher study at Pune came in contact with Tilak, Gokhale and Ranade. The influence and impact of these patriots during his student days as their disciple shaped his career. Since then patriotic feeling inculcated in his mind. He adopted disciplined life and became fearless in his approach. He wore Khadi dress and led a simple life. As a testimony a new library building was built in 1920 at Shirhatti and it was named as Lokamanya Tilak Dharmartha Vachanalaya. It
was he along with friends paid rich tribute to Tilak for his outstanding service to the national movement.

Ashwathrao Mahishi, Adiveppa Mangasuli leader donated hundreds of books to the Tilak library. "Fakirappa Borashetty and Sarangapani Acharya attended AICC meeting from 1917-1935"\textsuperscript{157}. The deliberations of the meeting and the messages of Gandhi and Congress was convened by them to the localities. As a result, people became aware of freedom struggle that was organized at national and regional level. They could not engage in their vicinity as their approach was moderate.

Political Activities at Laxmeshwar Taluka (Princely State):

Laxmeshwar, a historic town called as Puligere in ancient times was the capital and centre of education according to the inscriptions of Badami Chalukya Vinayaditya, of 686 A.D. It was the birth place of Adikavi Pampa and several other Kannada poets. A genuinely Kannada speaking area was included in Miraj principality as taluka center. "An officer named Laxmanrao constructed Laxmeshwar temple located at Hirebana in 1179A.D, since then it became Laxmeshwar. Even from the pre independence days, this place is known for handloom, earthenware, parched rice"\textsuperscript{158}. The Shaiva and Vaishnava temples and Jain basadis, Juma Masjid built in 1617 by Ankush Khan during Ibrahim Adilshahi rule and the Sufi Dood Peera Dargha bestow the secular nature of Laxmeshwar. The genuinely Kannada speaking territory became part of Miraj Princely State which is situated far away from these
locations. On the contrary, Marathi official language was imposed on Kannada speaking people.

The political activities in Laxmeshwar region were not visible till 1937. The All India Congress followed sympathetic policy towards native Princely States was the obvious reason for not observing direct action and protest against the native princes. Hence the local leaders till then gave priority to promote educational facilities with a desire to create awareness in their respective locality. They opened co-operative societies and in agricultural and non agricultural sector to provide assistance to farmers and businessmen. It is interesting to observe that the development of Laxmeshwar was comparatively poor to the one that was undertaken at the Shirhatti Princely State. Although Laxmeshwar was well placed compared to Shirahatti but the overall picture was grim. It was Basavaneppa Tatti, a non-political elite who came from wealthy background had done remarkable service by establishing educational institution and co-operative bank. "The Rajamata Umadevi Trust and Umadevi High school is established in 1925. The Miraj State Bank branch is opened in 1938 and Laxminarayan cotton and groundnut market is established at Laxmeshwar"^{159}. The Adikavi Pampa Vachanalaya, in 1941 Adikavi Pampa Millennium birthday celebration was celebrated under his leadership in 1945. The art exhibition was organized under his stewardship.

The Karnataka Provincial Committee in order to establish responsible government in Princely States organized meetings from 1937-1939 in selected segments. It was held as per the directions of All India Congress Committee.
The leading elites of North Karnataka namely Gangadhar Deshpande, Ranganath Diwakar, Hanumantharao Koujalgi, Ananthrao Dabade, Krishnabai Panjekar, Govindrao Kanabur, Andanappa Doddameti, Indirabai Harapanahalli and Kalli Thimmanashastry from Gadag visited important segments of Princely State areas to educate masses and create public opinion against the respective administration. This provided enthusiastic activists of Shigli to invite Kalli Tippanna Shastry to their village. The Rastriya Kirthana recited by Kalli Tippanna Shastry which continued nationalistic issues awakened the masses to resist against land revenue tax levied by Princely administration. The Laxmeshwar area was seriously affected by successive three years drought but the local officials sent the adverse report to Miraj. The levy of land tax during drought period was unjustified as a result, hostile environment arose in the locality.

"The Villagers invited Indirabai Harapanhalli, elite of neighbouring Mulagund village and Govindrao Kanabur to Shigli. In their presence Praja Sangha [Citizens Forum] was established to fight for their grievances. Veerappa Jangannavar, Basavakumar Mulgundmath, Adayya Hiremath and Fakirappa Katarki were the office bearers"160.

The Laxmeshwar Taluka Praja Sangha organized Conference at Shigli under the Presidentship of Andanappa Doddameti. The Laxmeshwar Mamaledar issued prohibition order to organize the function. Hence, it was held at nearby Kanakapur which was under British domain. The entire Laxmeshwar public attended the grand function. Andanappa Doddameti
received a grand welcome, Govindrao Kanabur and Indirabai Harapanahalli delivered thought provoking speeches and infused nationalistic spirit and courage among the masses. The next function was attended by Hallikeri Gudleppa and Mudavidu Krishnarao. The visit of front line leaders of North Karnataka witnessed overwhelming response from the public. The No-tax campaign movement was started in taluka. As a result the Diwan of Miraj government came to Shigli to sort out the issue. Ironically none from the public attended the meeting convened by Diwan at village chavadi. Nobody even walked in front of the premises. Such was the response from localites. The Village Chief, Yashwanthrao Patil explained Diwan regarding the public boycott to the meeting convened by him. He said in Marathi as such “Rao Sahib, I am your loyal servant, at same time citizen of Shigli. It is our responsibility and bounded duty to provide you hospitality as you are our honourable guest but the entire village had decided to boycott your presence. Hence I cannot even provide you a drop of water. I cannot overrule the pledge of my village and call others to provide you hospitality. It is not safe for your life to stay here for longer time. Honourable Diwanji may take suitable action against me for speaking bitter truth. Kindly take all these files and relieve from my duty. As a result government opened its eyes”. It was during this period Shankararao Dev from Miraj, Pundakaji Katgade from Belgaum and Ramrao Hukkerikar from Dharwad visited Shigli to witness the conditions of farmers. A public meeting was organized at Tilak Maidan.150 buffalo cart procession was organized to take the national elites to
the meeting place. It was organized under the leadership of Amarappa Danappa Hulgar, a local leader. The meeting was successfully organized which received overwhelming response from the public. Shigli was called as second Bardoli and Amarappa Hulgur nick named as 'Lion of Shigli'. The impact of the movement compelled Miraj government to exempt the taxes.

The impact of movement was visible during 1940-41. Individual Satyagraha. The Shigli freedom lovers were not permitted to observe the Satyagraha as they belonged to native states. Yet two persons from Shigli were deputed to observe the same at Kalasa, a nearby village which was under British dominion,

Political Activities in Villages of Budagaon Princely State:

The few villages of present Shirhatti taluka were under the rule of Budagaon Princely State alias Junior Miraj as part of Gudageri taluka. Hebbal, Yellapura, Balehossur, Govinal, Gulaganjikoppa and Koganur situated in south west direction of Shirhatti taluka. These villages are located on the bank of river Tungabhadra and nearby nala and under footsteps of Kapotagiri hill. They hardly received any sort of developments and assistance from the Princely administration. Even the taluka centre had no direct link thus had to pass British Presidency and Sangli State areas to reach these destination. "Budagaon, was a small Princely State with an area of 196 sq miles and a population of 40686 who were predominantly Kannadigas. It was poor in resources and administration with an annual income of Rs. 2,86,000". Interestingly, it had no base as resources in its own destination, thus relied on
the Kannada speaking territories located in these regions. This was faced by localities during their rule. It is observed that compared to the other Princely areas located in Gadag district, the condition of these villages was total dark.

The primary education facility in these villages was imparted in temples. Ningappa Kuragund studied upto third standard in his native place, Koganur. He learnt basic education at Kariyallamma temple premises, later went to Hebbal, a nearby village to study fourth standard and then Gadag for Mulki study. He expressed reverence to Shree Virupaksha Gouda Patil, his primary school teacher and holy god Kariyamma, a deity of his family”. The situation was same in other villages except Hebbal which is located on the bank of river Tungabhadra. The localites with lack of basic facilities and proper assistance and care from their respective administration led a miserable life. Prof. C.V.Kerimani quoted that “Ningappa Kuragund soon after completion of Mulki examination in 1937, served as teacher at Choudal, a village in Shirhatti taluka for a year”163. This clearly shows the nature of administration towards the natives and the zeal of educated localites to provide educational facility in their areas. The elites from Gadag and Haveri visited villages of Budagaon Princely State since 1937, to expand the base of freedom movement to grass root areas. The inspiring speeches on the occasion awakened the localites who led dark life and who were badly in need of direction and guidance. The speech of Indirabai Harapanahalli at Hebbal in 1937 inspired Ningappa Kuragund. He decided to plunge in national movement. He found Mailar Mahadev, a martyr as his mentor.
“Veerabhadrappa Angadi in an interview told the researcher that Indirabai Harapanahalli and Andanappa Doddameti quite often visited these villages. It was their influence and impact that infused patriotic fervour in this locality. They were fortunate to get a leader like Mailar Mahadev with whose leadership, underground activities were successfully carried on in this locality”\textsuperscript{164}.

It is said that nearly 20-30 localites from these areas pledged to take part in national movement. Since then they wore khadi dresses, propagated Khadi principles and spread the message of Gandhi. Venkannacharya Wayi Wadavi Isthalingayya Hiremath, Halappa Udachannavr-Hebbal, Kuragund brothers, Tirukappa Madiwalar, Vasudevareddy, Veerayya Hiremath, Shivayya Hiremath, thus a band of 16 dedicated elites wholeheartedly joined the national main stream. Infact several of them wanted to observe Individual Satyagraha but not permitted hence indulged in constructive activities.

Quit-India Movement in Gadag Taluka:

“The Karnataka Provincial Executive Committee meeting held at Dharwad on 4\textsuperscript{th} August, before the commencement of Quit-India Movement. ............... The Committee resolved to work as per the direction of A.I.C.C. Session resolution, to be held at Bombay within few days”\textsuperscript{165}.

Gandhi, Nehru, Azad and prominent Congress Working Committee members were arrested on 9\textsuperscript{th} August 1942. The arrest of national leaders changed the complexion. The governmental machinery was so swift that in one blow it arrested Provincial and District Congress leaders and Congress
declared as an illegal organisation. The news of arrest spread like wild fire. The response from the public was spontaneous. The movement was not well equipped unlike the previous, yet there was sudden out burst. The Procession and Harthal was organized, schools closed and students plunged into the movement. The new born Azad Hind Seva Dal burst into action. Congress volunteers and public participated and supported the movement. The adjoining villages played vital role. The movement was more intensive and quite effective.

**Progress during August 1942:**

Shrinivas Malagi quotes: "Anantrao Jalihal and Venkatrao Huilgol were arrested during midnight on 9-8-1942 and taken to unknown place.......... The movement took aggressive turn from August 10, 1942. Protest meetings held hartal and procession observed at a larger scale. Programme organised systematically to defy law. Each day five Congress volunteers holding Congress flag marched towards Municipal school ground, shouting slogan 'British-Quit-India' and eventually arrested by police. This continued till 9-9-1942". On August 12th, a public morcha and Haratal observed in Gadag - Betageri. M. Haridasrao and Albur delivered speech. “M. Haridas served as Journalist in local ‘Karnataka Bandhu’ news paper. His powerful writing positively helped the freedom movement activities in the city. His thought provoking speech inspired the large number of the people gathered at Municipal School ground. He received one year rigorous imprisonment". On the same day students locked the school and organised procession,
Pralhad Yavgal, P.S. Hombali successfully led the student morcha. Police lathicharged to disperse the procession and took Yavgal into custody. “Students observed Dharana infront of police station to support and protest against Yavgal's arrest. They waited silently for his release for a longer period. The inspector told Yavgal that I will get you a lunch from my home, He replied not from your purse, but at government expense but for all the boys. In the evening the inspector released him”\textsuperscript{168}.

The impact of the movement was quite effective in Betageri. Pampanna Honnalli (Devang), Gurunath Solanki (Pattegar) observed Satyagraha on 13-8-1942 at Tengin Kai Bazar in Betageri. In the process they were arrested and imprisoned on 17-8-1942. “Pampanna, a disciple of Kalli Tippappa Shastri toured extensively during the freedom movement and sung nationalistic ‘Hari Kirthanas’. His kirthana brought patriotic fervour among masses. On 13\textsuperscript{th} August, he not only delivered speech but also led the procession holding national flag and shouting British Quit-India slogan. In the process arrested and even after release, he took part in underground activities in 1943”\textsuperscript{169}. Gurunath Solanki also participated in underground activities soon after release.

The passive resistance, procession and hartal observed on August 15, 16, 17 1942 at Gadag. Mahadevbhai Desai’s death news received late, hence a morcha was organized on the next day. Madhav Gudi in his memoir quotes, “A bald head procession was organized under my leadership on 16 – 08- 1942. The situation was tense, yet large number of people gathered to witness. The
morcha continued till we reach Municipal high school, Gadag. Police came to my house during mid night but somehow, I escaped ............ but arrested along with friends and received one year imprisonment. We appealed our case to Dharwad, where we acquitted, but by this time, we completed five months imprisonment. We were kept in Pune Camp Jail.”

“Laxmanasa N. Kabadi popularly known as Jai Hind, an activist of Azad Hind Seva Dal was the next day’s Satyagrahi. Police searched for his arrest but he evaded and slept in remote corner of the venue. He came to the venue in the evening and delivered speech even though there was strict vigilance and stunned the Police.”

The similar nature of operation continued in adjoining villages. Anant Bhojappanavar and Harapanhalli in Mulagund, Tirlapur family and Mulimani in Binkadkatti, Patil in Kurtkoti, Gulappa Madivalar, Dastagir Kalebhavi and his friends from Hombal took part in the movement. They covered the surrounding villages, communicated with local people and convinced them not to co-operate with British government. They inspired the masses to fight for national interest. It was after third week that the violent activities started, students and Congress activists dislocated Railway lines and disrupted Telephone wires.

The above activities indicate the intensity and effectiveness of the movement during the month of August. Students, Congress volunteers and Seva Dal workers served with true dedication, inspite of the tough restrictions, ban on organization, and imposition of curfew.
September - 1942:

The movement did not slacken but took aggressive turn as the day progressed. It was more drastic and violent in nature. Instruction received from Bombay to operate underground activities and disrupt governmental machinery.

The Action Committee located in Bombay gave instruction to observe the arrest of Gandhi day successfully in the locality. On 9th September 1942, a big procession was held in the city. Hanumantappa Mallankeri, a cycle repairer, holding Congress flag shouted slogan infront of police station during procession. Police lathi charged to disperse the crowd. Hanumantappa resisted and argued with the police and eventually arrested and got imprisonment for 18 months on 11-9-1942. “Dhodusa Kalburgi entered Muncipal high school ground on the same day in the evening, as per the guidance of Keshavrao Kulkarni. He shouted British government down, Mahatma Gandhiji Ki Jai. People responded to his nationalistic call. Police arrested him and he got 6 months imprisonment”172. The local administration imposed stiff measures, arrested prominent leaders and activists to subdue the movement. “Shrinivas Malagi and Jayaram Malagi were arrested on 09 - 09- 1942. During the same period 8 leaders from different communities were arrested viz; Rangarao Kulkarni - Advocate, Narayanrao Vaidya - Leader and Prominent Khadi activist, Narayanrao Yavagal - a noted Saraf Merchant, Ramarao Mahendrakar - a founder of Azad Hind Seva Dal and a Cloth merchant, Venkatesh Ramchandra Kustagi - Wealthy businessman, A. V.
Kulkarni and Naragundkar- Teachers”173. Yet the movement did not slump but undertook with more vigour and patriotic zeal. On 14-9-1942, the person nominated to hold Satyagraha fell ill due to fever. Rajanasa Dalbanjan, a tailor came forward to observe Satyagraha. He delivered a lecture and in the process got 6 months imprisonment. "Ningappa Mallappa Hulkoti of Binkadkatti village organised a procession. He was sentenced one year Jail and 300 rupees fine on 17-9-1942”174. The administration had a close watch and tight security to check any form of movement against the government. The underground leaders in turn, instructed the activists to work during night and counter act. Thus on 18-9-1942, Vittalsa Basava and Ramosa Shidling during night hours wrote Congress message on the walls of Chavadi (office), Police during patrolling arrested them. They received 6 month imprisonment. Yet the activities continued at a greater speed, putting more pressure on the government. It was decided to celebrate Gandhi day on Municipal High School. The Congress Flag was hoisted at Municipal High School on October 2, 1942. Shivashankrappa Jujagar from Betageri read Gandhi message. He was arrested and sentenced 6 months rigorous imprisonment on 2-10-1942. The Satyagraha continued and the following activists were imprisoned for defy of law i.e. Sangappa Hanumappa, Murlidhar Warkar, Dayapule Hanumantappa on 3-10-1942, Shantveeraya Rudrayya, and Sogi Basappa Gurappa on 7-10-1942.”

The range of activities undertaken during the period indicates the effectiveness of the movement. The volume of activities increased as the day
progressed. “As per the direction of Keshavarao Kulakarni, Venkosa Bakale organised a troop of volunteers to speed up the underground activities. Anant rao Sawakar in Betageri organised a group of volunteers to pass the secret messages”\textsuperscript{175}.

**Underground Activities:**

The priority was given to underground activities during Quit-India-Movement. “Ranganath Diwakar was the centrifugal force. He along with Karamarkar, Hukkerikar, Shrinivas Malya, and Ambali Channabasappa formed action committee for future course of action to be taken in Karnataka. Shankar Kurtakoti, Burli Bindu Madhavarao, Narasing Dabade took in charge of the underground operation in Karnataka. Hanamantrao Mohare served as mediator between the Central committee and the underground activists. He collected funds and passed instruction and direction given from Bombay to them. In Gadag Shivappa Kubsad group operated”\textsuperscript{176}.

Keshavarao Kulakarni, a pioneer around him the entire underground operation evolved in the Gadag. He was assisted by Venkosa Bakale, Vittalsa Babasa. Anant Sawkar took charge of underground operation in Betgeri. Gangappa Bommanhalli. Dr. D.V. Chafekar, Badiganavar and others supported in this regard. On a similar line groups formed at village level. i.e. Anant Bhojappanavar and Dattappa Harapanhalli from Mulagund, Koravanavar, Kalebai group from Hombal, Patil from Kurthkoti, Tirlapur from Binkadakatti.
The underground net work was well organized and operated jointly in several places. They were the Morabad group, Dabade group, Mulgund group and Mailar group. "As per the direction of Keshavrao Kanaginhal, Harlapur and Hulakoti stations were burnt, even telephone lines between Gadag and Hole-Alur were disrupted during day time. The Morabad group stayed at Keshavarao's residence yet no one noticed. His organisation skill was so good that he was not arrested even once, inspite of warrants and close watch. He was the main pillar for underground activities. He toured in disguise, encouraged the lads and passed the information to Ranganath Diwakar". His brother Krishna, Venkosa Bakale, Vitthosa Khatwate, Venkanna Joshi, S.D.Pujar and others assisted to carry on the activities. A bunch of students, Seva Dal activists served as messengers, even visited villages, distributed pamphlets, bulletin every day. viz. Ramachandra Kabadi, Shankar and Ramosa Shidling, K.R. Puranik, Vitthal Basava, Naganath Khode. Veerabhadra Gayakawad, Shivappa Mirajankar. Tulajppa Miskin, Pampanna Vanahalli, Gurunath Solanki, Laxman Kolli, Sankappa Kabul and Veerabhadrappa Neelagar carried on underground activities from Betageri. Gowroji, Muralidhar Warkar Marasappa Madagundi, Thakurdas Punekar, and Hanamantappa Sulikeri. Veerabhadra Pattanshetti Sankappa Kabul, Devapriya Malekar a young boy took active part in the process.

Veerabhadrappa Neelagar moved swiftly in and around Betageri and spread the message of Quit- India movement. Police watched his movements to trap him. Yet, he went to Belgaum district successfully operated the under-
ground activities at Bagewadi and other places. Madhav Shirahatti quotes as such “Anantroo Sawakar and Kalli Tippanna Shastri told me to assist and guide the underground activities prior to their arrest. I attended the meeting arranged by Hukkerikar Ramaraya. The secret meetings held during midnight at Badami, Menabasti, Unakal, Dharwad, and Aminbhavi. It was attended by nearly 20 to 30 activists from other districts. I guided and directed the work but not directly involved in the operation. According to my instructions the activists of Belgaum burnt 3-4 stations of nearby Gadag and damaged 2-3 Bungalows. I gave them needed information and provided food and passage”.

"Totappa Badigannavar, Shivappa Mirajakar and Tulajappa Miskin offered significant service for the national movement. They worked with lot of conviction, not even once arrested, yet frequently visited the arrested freedom fighters house and helped those family's to manage their routine life."

S.T. Koravanavar from near by Hombal quotes the assistance and co-operation received from the villagers. “Dastagir Kalebhai, Gualappa Madivalar, Lingappa Hallikeri and myself, dismantled telephone lines during August 1942. The Hombal, Balaganur lines disrupted two days later. The Village Chief informed our activities to Police who arrested the three except me. They did not disclose my name. Hence I continued my operation along with Lingappa Kammar, Parappa Hallikeri, Siddappa Kenchappa Hebsur - Hindi teacher, Anant Bhatt -Nargund, Rama Bhatt Kashikar, Sangappa Addangadi, Fakirappa Bidari, and Yellappa Honnur. We burnt Hombal
Chavadi, Belahod Chavadi on 1-1-1943. We burnt Lingadal Chavadi. Police were patrolling during night, but we escaped and wandered in Forest area. We burnt Tuppada Kurahatti Chavadi on 04-04-1943 and snatched the rifle from Police who was guarding Hulkoti Railway Station on 15-10 1943. Luckily, I survived when Police was about to shoot me. My friend suddenly hit the police, he fell down. We succeeded in the operation but arrested later. The case ran for 14 months in Dharwad Civil Judge Court\(^\text{180}\).

1942 Bomb Case:

"Preparing Bomb, snatching rifle from Police was common phenomena during 1942. Such incidents took place in Gadag. Keshavarao Kulakarni with the assistance of underground activists planted the bombs prepared by Gupte\(^\text{181}\). The brain behind the operation hailed from Maharashtra. He served at Narayan Das Chunilal Mill. He was assisted by S.G. Phadnis. He received the materials from Municipal School laboratory with the help of students. Dr. D.V. Chafekar's help in this regard was highly remarkable. Gupte along with bomb preparation, actively helped sabotage activities held during this period, namely dislocating railway lines, cutting telephone lines etc. He worked in the Mill during day time and engaged in underground activity during night. Police on receiving a tip took him to custody and tortured him in the Police Station. He was released for not getting any direct and concrete evidence.
Role of Students:

Students played their role in one way or other, appraised the condition and situation and kept the momentum moving despite tougher consequence. They not only carried secret messages, distributed bulletins, even toured adjoining villages at odd hours. They convinced the villagers to support the movement and disrupt governmental machinery. They organised morchas and processions by leaving the school during the second week of the movement. When the government imposed restrictions and curfew, they took drastic step, disrupted communication system showing no signs of nervous and fear.

Students from adjoining village took keen interest. There were some good individual performance, some good collective effort to paralyse the government. The prominent among them were - Prahlad Yavagal, Bindu Yavagal, Govindappa Hubbli, Totayya Odisumath, C.S. Kadappanavar, C.T. Kadappanavar, C.M. Hunashimarad, R.G. Hunashimarad, Madhav Tambralli, Ramacharya Korlahalli, K.R. Puranik, Madhav Gudi, P.S. Hombali, R.S. Hombali, N.G.Hulagi, B.B.Tadasad from Gadag, Shivashankar Jujagar, Murali Warakar, Thakur Punekar, Gurunath Solanke from Betageri; Krishna Kulkarni and Gurunath Kulakarni from Asundi, S.V. Muttal from Harlapur, Shrikrishna Ghalagi from Lakkundi; K.H. Patil from Hulkoti.

Role of Azad Hind Seva-Dal:

"The new born baby was the centre of attraction during the movement". Ramarao Mahendrakar and Shankrappa Kampli deeply
influenced by Subhas Chandra Bose established the organisation during peak period of the movement. Students from Gadag, the Congress activists from Betageri joined Dal. They worked relentlessly with vigour and patriotic zeal. The prominent activists were - Prahlad Yavagal, Murari Warakar, Thakurdas Punekar, Bindu Yavagal, all students Shivanasa Khatawate, Mohan Mahendrakar, Narasingsa Kabadi. Veerabhdra Pattanshetty, elders like Mariyappa Baradur, Narasappa Madagundi, Devapirya Malekar - a young boy and many more. Veerappa Kowtal's service in strengthening the Azad Hind Seva Dal activity was remarkable.

Veerappa Kowtal, a teacher by profession was serving in Local School Board. He taught Gymnasium, Drill and Lazim to Dal activist. He brought discipline and dedication among the group. He infused the spirit and courage among the lads to fight against the British for the noble cause. He indirectly supported the freedom movement activities in the city and lost the job in the process. He was re-instated due to the change of guard in the Local administration. He helped a great deal in the promotion of journalistic activities during the peak period of the movement. He was responsible to organise every important secret functions held during the period. The local freedom fighters admitted his positive involvement and invaluable service during the freedom movement activities in Gadag locality.

The Fag End of the Movement: The underground activities continued with patriotic zeal and vigour, held non-stop put pressure on the local administration and disturbed the governmental machinery.
"Keshavarao Kulakarni, Shivappa Mirajkarand Tulajappa Miskin who evaded the arrest, guided the secret operation to carry on successfully. The Azad Hind Seva Dal activities served with true dedication"183.

**Quit India movement in Ron Taluka:**

The Quit India movement received tremendous response in Ron Taluka. The local elites responded to the call given by Provincial Congress Committee and organized the preparations to hold Satyagraha. The administration arrested the important leaders like Andanappa Doddameti, Andanappa Kundargi, Rango Narasimha Kulkarni, Prahladrao Kulkarni and detained several village leaders as precautionary measure to check the momentum of the movement. Yet the movement, though undirected and leaderless continued at greater scale from 1942 October onwards, even covered remote village centres. It is reported that more than 100 elites took part in the movement. It is mentioned that from Gajendragad -20, Jakkli -12, Ron-10, Sudi -07, Hirehal-07, Naregal and Abbigeri - 05, elites took active part in the movement. It is observed that elites of Yavagal -10, Malawad - 12 along with Asuti, Menasgi and Bhupapur - 03 played major role in the success of the movement. Several among them, performed key role in the subversive activities, which demoralized the governmental machinery. The small areas located in the corner side, joined the national mainstream with one or two directly participating and the public indirectly supporting the operation signify the essence of movement in Ron taluk i.e. Itagi, Jalihal, Bevinkatti, Jigalur Hirehalegundi, Kurahatti, Hullur Chikkamannur & Bucchal.
The person from all walks of life belonged to different professions participated in prabhat feri, procession and observed haratal. The 'Do or Die' slogan echoed mass awakening in their respective locations. Britishers' Quit-India call was enchanted during the occasion. The sathyagraha unlike the previous one was not wholly confined to their respective areas but also observed outside the locations especially during underground activities. It is observed that elites of adjoining Princely areas intensified the pace of movement as a last resort for the realization of their long standing dream.

The struggle resumed since 9th August 1942 took varied forms in different segments of taluka. In certain villages the family members whole heartedly took part and showed rare bravery. The five members of Gadag family and Bevur Nawabsaheb from Jakkali belonged to Muslim community whose profession was weaving and agriculture was one example. The integrity and patriotism of Neelgund family of Malawad village was yet another standing example. Ningappa’s house was searched and looted during the occasion. His wife and children faced hardship as no one came to rescue and support them. “Sangappa Neelgund, as an under ground activist burnt Hole - Alur railway station. He could not attend his age old mother's funeral”184. Muttin Nemichandra, a bangle businessman of same village and his entire family members took part in the movement. The agrarian background Reddi community elites of Yavagal village showed exemplary bravery during the movement.
The response for the movement was overwhelming in Gajendragad. Ningappa Kosagi, Shivabasappa Kolli, Kalakappa Sanchal, Verapakshappa Bhandari, Shimappa Rayappa from Devang and Ramachare Kathare, Venkosa Bhandage, Kalakosa Khode, Narayansa Dalabanjan, and Vitthalasa Rayabagi from Pattegar Community were prominent among them. Hanamappa Haddenavar, a Congress activist and Talwar Basavaraj, a member of backward caste offered service in the movement. Nagappa and his brother Shivappa Marad from business Community, Joshi Venkanna and Joshi Laxman along with Smt Banutayi Laxmanbhatt Alawadi from Brahmin Community participated in the freedom struggle. The persons belonged to various profession and community and their positive involvement emphasise the nature of movement in the taluka.

The representation of agriculture and business community was evident from Ron. The arrest of elites like Rango Kulakami could not check the pace of movement. "Shivappa Nellur operated the underground activities till his arrest in 1944 guided the movement in the locality. Venkangouda a veteran freedom fighter in an interview refer his name as a guiding spirit to organize underground activities." Basappa Veerappa Ron, Mundakappa Kanthi, Rachappa Ivalli from business community and Shranappa Hakari, Ivalli Rachappa and Ullagaddi Rachappa from agriculture sector and Nagappa Kammar a Carpenter thus several elites participated in the movement. Annappa Alagavadi, H,G, Haribal, Rangrao Kulakarni of Hirehal continued the movement from their village after the arrest of
Pralahadrao Kulakarni. Kanakappa Dasar belonged to Scheduled caste received six months imprisonment from 07-02-1944 reveals the representative character of the movement.

The Agrarian background participation was found from Hole-Alur. Mahadevappa Ganiger and Kallappa Ganiger of Lingayat community received six months imprisonment for breaking law. The agriculture labours belonged to Muslim community, Adamsab and his brother Khasimsab Mannapur imprisoned for six months for participation in the struggle. Nagappa Benekatti and Godachappa Yavagal the two engaged in private service displayed their service for liberation. Gurayya Mathpati and Basavayya Narayanpur belonged to Lingayat Priestly class wholeheartedly took part and received imprisonment. This shows the character of localities which took the movement to a greater height.

Basettappa Jakkali, a student from Naregal joined Quit India movement at Gadag and observed haratal. “Shankrappa Jolad, Ningappa Yeligar an agriculturists, Sangayya Hiremath, Shankrayya Sangalmath, a hero of 1939 Ramadurg movement and his brother Chandrashekarayya were imprisoned for taking part in the movement”186. The series of activities undertaken during the movement in true sprit and utter dedication portray the glimpses of freedom struggle. The people from diverse community and different profession detained, imprisoned and even though some of their family members faced hardship from the administration never turned back their heads but displayed vigour for the liberation of mother land.
The movement organized in smaller villages amply prove the zeal of localites towards freedom struggle. The elites of Menasagi, Bhupalpur, Asuti, Bevinkatti, Jigalur, Itagi, Belavanki, Hullur Alagundagi, Hire Mannur, Hadagali, Buchhal and Tallihal played key role. Even though only few from the respective villages took part in the struggle, yet the support they received from their neighbours and companions cannot be over looked obviously.

Movement in Mundaragi Taluka:

The Mundaragi elites exemplary service during jungle Satyagraha increased the morale and confidence and their endeavour awakened the masses of the locality. The series of activities undertaken since the emergence of Congress in Petha enabled to spread the base of movement. According to Surendra Dani 42 elites took part in the movement. The representation of Brahmin, Lingayat and Muslim community belonged to varied profession was evident. The notable observation was the positive involvement of Lambanis, a tribal community who resided around Kapotagiri hill located in between Mundargi and Shirahatti taluka. The local freedom fighters quote their remarkable service for the success of movement in this part of locality. Surendra Dani mention the name of six Lambanis. It is believed that the entire community wholeheartedly supported the movement. Veerappa Angadi in an interview refer their bravery and vital service during underground activities operated in the locality. He was one of the member in the group’. The lack of education and illiteracy and unawareness among them was primary reason for non-inclusion of their name in the freedom fighters list published by the
Karnataka government. The movement was organised at Mundargi, Dambal and adjoining areas like Hamigi, Hirewaddatti and Bagewadi, Virapapur and Muradi Lambani tandas located in Kapotgiri Hill were under Princely State prior to Independence.

It was maiden entry for C.M. Churchihalmath who joined the freedom struggle during. His stay at Naregal and the influence of Andanappa Doddameti and impact of political activities organised in the neighbourhood inclined him to plunge in the movement. “He was arrested while taking a student procession shouting slogans ‘British Quit – India’ and ‘Do or Die’ and imprisoned during the movement”187. Since then his political career sprung and he became a front runner of Hyderabad Liberation Movement that was organised after Independence. He was one time MLA from Mundaragi for Mysore State Assembly.

The Prominent leaders of the movement were Shankrappa Guddad, Dr B.G.Hulagi, Kallur Hussainsab, Ismailsab Kamplimani, Hanamantgouda Patil, Yellappa Fattepur and Ramacharya Korlahalli. The procession, prabhatferi and satyagraha organized as per the feature of the movement The British Government adopted strict measures and arrested persons who were engaged in procession and satyagraha. Kallur Hussiansab and Allisab Kamplimani an elite from Dambal village who took part in Civil-disobedience movement, once again joined the freedom struggle. He received 18 month rigorous imprisonment and served the punishment at Belgaum and Visapur prison. Dayapule Hanamantappa, Hemaji, a tailor by profession from
same village received six months punishment in the movement Jambanna
Iswarappa from Mundargi defied law and was imprisoned for six months.
Iiligar Hanamantappa a member of Idiga Community from the same place
received imprisonment for one year. Thus Persons from various walks of life
and profession showed enthusiasm and exhibited their patriotism during the
Quit -India movement. Dr B.G.Hulagi a localite and a doctor by profession
whose role was instrumental in building the base of Congress in Mundargi
was also sentenced during the movement.

The underground activities were operated in this vicinity during the
movement. The localites indeed played a supportive role in subversive
activities held around Tungabhadra river belt and Kapotagiri hill situated
near Mundargi. “Adiveyya Kinnal and Kappattappa Byali with the assistance
of locaites disrupted telegraphic lines of Baradur, Mevundi and Dambal
villages” 188. The Mailar Mahadevappa and his associates from Koganur
village namely Veerayya Hiremath, Goneppa Kamata and Ninappa
Kuragund and others identified nearby Kapotgiri cave a thick forest as their
shelter and hiding place. The troop believed to be disrupted government
machinery and burnt village chavadi and daftars at Hammigi, Dambal and
Mundargi. According to Ningu Sulagi, “The Lambani’s of Muradi and
Virupapur Tanda provided food, passage and necessary assistance to
underground activities, Durgappa Lamani, Kasanappa Lamani, Hannappa
Lamani, Hanamantappa Lamani and Hunamma Lamani and other patriotic

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members of the community played an important role for the successful operation of the disruptive activities"189.

Movement in Shirahatti Taluka:

The underground activities in Shirahatti taluka revolved under the leadership of Mailar Mahadevappa. It was operated within and outside the boundaries of Shirahatti taluka unlike the previous which was largely operated within respective areas. The Princely State areas for the first time witnessed unprecedented violent activities and observed the disruption of governmental machineries in several places. The activities of Koganur, Wadavi, Hebbal, Shigali and Nagaramadu elites during the underground operation which were part of Miraj Princely State was simply remarkable achievement. According to Prof: C.V. Kerimani’s article Ningappa Kuragund under the leadership of Mailar Mahadevappa had successfully operated nearly 70 underground activities. “The disruptive activities were also undertaken at Haveri segments. The following were important among them. Snatched Postal Tapal from Shigli on 23-10-1942, Burnt Yelaguccha village Chavadi of Haveri Taluka on 29-10-42, Burnt Wadavi Chavadi and daftar on 15-11-42, Burnt & Iooted, Toddy Shop. burnt Havanur chavadi and daftar on 15-11-42, Burnt Savanur Railway Station 22-11-42, Burnt Suranagi Chavadi and daftar 24-11-42, Tore Sendhi Kapali [Toddy Bags] at Suranagi 20-11-42, Burnt Kanavalli Chavadi on 27-12-42, Burnt Negalur Chavadi on 13-1-43, Burnt Hattimattur Chavadi and daftar.
The Savanur, Shirahatti, Haveri and Mundargi taluka Village Chavadis and their daftars were burnt till 1-4-1943. Balehosur, Konchigeri, Itagi, Sasalawad, Bijjur, Honnatti, Mailar, Icchangi, Karjagi, Belavigi and Honnatti thus stream of villages the underground activities were operated successfully. The telephone lines were cut near Dambal at Mundargi taluka to disrupt the communication.” “190. The series of activities undertaken emphasise the role of these elites during the movement.

Mailar Mahadeva went to Shigli and called youths to join the national movement. Accordingly a band of dedicated youths joined his group as a disciplined soldiers with enthusiasm. It is believed that Basavakumar was one among them who with vigour joined the underground activists groups. The leadership quality and time sense of Mahadev was impeccable. One fine day after hearing the news that a local officer was collecting land revenue due at Itagi, a village in Shirhatti taluka. “He prevented the farmers by not paying taxes. He met the officer and succeeded in getting tax paid receipt from him and distributed them among the concerned members. He skipped the place not even giving any opportunity or clue to the authorities”191. In this way his group successfully operated the events and planned to execute the next in a bigger way, which ironically became the last of his life. “On April 1st 1943, an attempt to loot the revenue amount deposited in a safe case and placed in Veerabhadra temple of Hosaritti (Haveri taluk) by Mailar Mahadevappa and his batchmates resulted in shooting down of Mahadevappa and two of his associates, Tilakappa Madiwar died of police bullets on the spot. Veerayya
Hiremath succumbed to injury at hospital. The two martyrs of Koganur village, sacrificed their life for the liberation of motherland. The group's strength was bigger than the police with well-equipped armed forces, yet Mahadev stoutly restrained his colleagues from shooting at the police and struck to non-violence, thus heroically laying down his life. Yet the tragedy and atrocities of the police continued at a greater note. The old age parents of Mailar Mahadevappa were taken into custody, the death of Mailar Mahadev and his two associates was a big blow to the group. Since then, the underground activities were slumped down. It was once again continued from 5th September 1943 till May 1944 as per the direction of the Action Committee. However, the spirit and enthusiasm of previous operations were missing, yet the elites of Princely States dominated the movement with vigour and succeeded in strengthening the base of the movement even in remote centers.

Veerabhadrappa Angadi, a lone survivor among them in an interview, said that Mailar Mahadeva's inspiration and leadership was a major strength for the group. It was Indirabai Harapanahalli, Hallikeri Gudleppa, and Andanappa Doddmeti who visited the surrounding villages and inspired the localities and awakened their latent spirit. Ningappa Naragund and Gonappa Kamata, the senior leader of his village, guided and encouraged him to plunge into the national movement.
Movement in Naragund Taluka:

Naragund, a Princely State loyal to British till 1858 rebellion became a Petha (sub taluk) under British direct rule. It was ruled by Bhaskar Rao alias Babasaheb Bhave. The rebellion was actually launched in association with Mundargi Bhimaraya, Hammigi Desai. It unfortunately failed and the Naragund fort was captured on 01-06-1858 by Malcom.

Babasaheb was a brave and intelligent person came to the throne in 1842. He made sincere effort to improve the economic conditions of the Province. It was seriously damaged under the administration of Dada Limaye, a Diwan of the Province. It was during this period that the Inami commission report set repercussions on the prospects of the province “C.J. Manson who was member of the Commission and the Collector at Dharwad did not have any sort of confidence and faith towards Babasaheb. He wanted to usurp the parts of the Province. Babasaheb’s request to adopt his successor was intentionally rejected by British, but the same was granted to Ramadurg Province which angered Babasaheb”193. The company administration as a precautionary measure ordered Babasaheb to hand over arms and ammunition to Dharwad Collector in order to prevent 1857 rebellion environment in the region. The treatment of British towards the natives and their malafide intentions raised the eyebrows of Provincial Chiefs. In view of this, Babasaheb, Mundargi Bhimaraya, Hamagi Desai, Venkatappa Nayak and Princes of Jamakhandi, Miraj and Toragall made preliminary arrangements to rebel against the British. The collaborative attempt failed due
to the betrayal of own people. Babasaheb was hanged at Belgaum, his mother and wife committed suicide in Malaprabha River.

The impact of rebellion was cruel some. The British soldiers looted the fort, properties, jewellery and even entered streets and market. The famous Venkataraman temple idol and ornaments were not spared. Malcom burnt invaluable books of Babasaheb. 50 persons were found guilty and hanged and several were imprisoned in an enquiry organized at temple’s premises. The entire Naragund looked like a desert. Ironically, Krishnoji Panth and Bania Bapu, who betrayed their Chief, were also hanged by the British. The wounded Babasaheb was arrested and hanged in public place at Belgaum on 12th June 1858. He was taken in an open cart with troops beating drums with tied hand cuffs. The looting spree and hanging arrangements were barbaric and uncivilized, yet it was organized to create terror and panic among the masses so that they should not revolt or rebel against the British. The purpose of British served for longer period. As a matter of fact, we hardly witness any kind of political awakening in Nargund until 1941 movement. However the seeds of patriotism among the localities were latent and inherent. The ballads written and sung in the vigour and valour of Babasaheb enthralled enthusiasm and patriotic fervour in entire Northern Karnataka. The inhuman treatment and looting spree of British was composed by the localities in form of ballads as such.
"Kamal Sahib Manasa Madyano!
Wara Sulige, Sainkaranu bittibittano Hadi hadige!
Hattu hattarante gumpagyaro!
Keri kerigalannu shodishyaru |
Katti Khatar i j ap ta Madyaro |
Kodli, Kudagol Bidadadar o |
____________________________________________________________________
Sarafgatti bidade suladaro
____________________________________________________________________
Manena Haalu Benni bidadar o
Kalu Kadi tumbi sagis yaro
____________________________________________________________________
Urigagure toledu hodrallo
Raksharo, Manjuralla” 

The theme of the ballad portrays the inhuman barbaric activity of the Colonel Malcom after the capture of Naragund fort. The soldier entered streets, searched the houses and seized swords and weapons not spared axe and sickle which are agricultural implements used by a farmer. They entered market looted ornaments, bangles, sarees, sugar, jaggery and took away grains and groceries including bread and butter. They vanished entire village. They were not human beings, but beasts.
"In another ballad the Nargund folks cursing Dharwad people is narrated quoting that it was soldiers of Dharwad who looted Nargund and mixed poison in milk and water of Nargund"\textsuperscript{195}.

Such ballads were written at the time, not created any kind of awareness in Nargund indeed benefited the adjoining locality in the national movement.

The political activities were not visible in Nargund taluk until 1941. Nargund a small taluka which was Petha under British direct administration hardly received any facilities which would benefit public due to obvious reason. The British purposely neglected the area so that the public dared to react and resist. They realised the barbaric treatment their predecessors received by the aliens. Other than this one may hardly find any attempt being made by the enlightened elites of Dharwad or Gadag to initiate political awakening in that locality. On the contrary, the heroic valour of Babasaheb was immensely popular in entire Karnataka which was portrayed in form of folk songs and ballads to attract and awaken the masses during national movement. It may be said that the elites of Dharwad and Gadag perhaps restricted their activities to their respective areas and gradually concentrated their attention to spread it in neighbouring areas like Navalgund, Ron, where the response from the public was encouraging and good.

It may be assumed the intellectuals of Nargund perceived that they may not get required support and co-operation hence showed reluctance. The percival of threat and betrayal from their own men like the previous one
experienced during the armed rebellion induced them not to take any risk. The public hanging of patriots, looting and arson of private properties, temples and market, the terror like environment created by British may have haunted the minds of people that not to resist and challenge the British. Such speculation do arise, because it was only in Naragund taluka that the spirit of freedom was hardly visible compared to the rest where the movement rose strength to strength and reached zenith during Quit India movement. Inspite of that we observe some kind of political activities observed by the localities through a piece- meal information.

“Surendra Dani, a veteran freedom fighter quote that 'no outward incident or event was held in this Petha. K.T. Kallalagonder was the only person who observed Satyagrha in 1931. Yet several persons were sympathetic towards Congress. One was Khandbhatti Joshi always wore khadi dress” .

The political activities were organized to limited extent in Naragund taluka. It was observed at Naragund and surrounding villages like Chikka Naragund, Kanikoppa and Konnur. According to the data found in Who’s Who in Freedom Struggle in Karnataka published by government of Karnataka in 1975, the following persons took part in the movement and imprisoned for violating the laws.

Siddareddy Hanamareddy from Chikka Naragund observed individual Satyagraha. He was imprisoned on 9-4-1941 for four months. Siddareddy Yellareddy of Kanikoppa villages observed individual
Satyagraha on 17-9-1941 and was imprisoned for 4 months. The two belonged to Reddy community came from agriculture family; these two according to the reports may be said as the persons who first took part for liberation of their motherland.

Marigouder Kenchangunder Somankatti from Naragund an agriculturist took part in quit India movement, incidentally on 15th August 1942, he was eventually arrested and imprisoned for 6 months. On 17th August 1942 Karikatti Dundappa of Lingayat community whose profession was business observed Satyagraha. The trio received 6 months imprisonment. Narayan Mahiskar was the other person who took part in the national movement.

The some kind of underground activities are observed in this localities as it is adjoined to the Ramadurg Princely State. It is observed that the sabotage and subversive operations were organized in the surrounding areas indeed had influence on Konnur village which is situated enroute to Ramadurg, Bagalkot and Hole Alur, Shivangund Gadigeppagonda Saligondar of Reddy community a teacher by profession was involved in subversive activities operated in this vicinity. He was arrested and engaged in dismantling government machinery and imprisoned for 18 months. Surendra Dani mentioned the name of Adiveppa Rudrappa Hasibi, a wealthy person of Nargund as freedom fighter in his book. The researcher could not set proper evidence regarding his participation in the movement. Overall it can be said that the strength wise representation from Naragund taluk was meager

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compared to the adjoining Ron taluk, yet out of the few we find one elite participated in the underground activities reveals the spirit, courage and zeal of a person towards national service.

**Independence Day Celebration:**

The maiden Independence Day Celebration held in the Gadag - Betgeri Twin city with colourful gaiety. People, children celebrated the historic occasion with enthusiasm. The entire area including streets, houses decorated with colourful glee on that day. Sadashiv Badigannavar a Social Activist quotes “On 14.08.1947 during mid-night at 12 hours 1 minute, Tulajappa Miskin, President Gadag Taluka Congress Committee hoisted the National Flag at Municipal School. Veteran Freedom Fighters of the Twin City Ananatrao Jalihal, Fakeerappa Bharadwad, Ganappa Totad, Veerabhadrappa Neelagar, Veerappa Kautal and Advocate Kolli addressed the gathered public on the historic occasion”197.

“On 15.08.1947 at 8 AM. Tulajappa Miskin hoisted the National Flag. Venkanna Kustagi, Jayaramachar Malagi, Jawali Mahantappa, Totappa Narayanpur delivered the speeches on the auspicious occasion. Nearly 5000 public gathered to witness the observance at Municipal School Gadag. The Victory Procession commenced at 8.30 a.m from Municipal School to 6.00 p.m. in the evening covered the major routes of Twin City. The Students. School Children wholeheartedly took part in the victory celebration”198.

The local elites specially the literary celebrities played crucial role in educating the masses and created awareness in the locality. The professional
elites perverted it as a mass-base movement in a gradual phase. They made preliminary arrangements through national awakening exercises and invited national leaders to focus and attract the attention of localites for the national cause. As a result, we find the major and minor community representations and their own associations existence to consolidate the base of the movement, since the existence of Congress. The movement was extended to Ron and Mundargi taluka since 1930 and the remote villages during the last phase of the movement. This reveals the spirit, strength and quality of the local leadership. The Indian Freedom Movement was effective and successful largely due to the quantitative support it received at such grass root level with the backup of qualitative leadership which was streamlined through voluntary service initially and later consolidated under INC since 1920 in the locality thus succeeded in achieving the dream vision of freedom and independence from the clutches of foreign yoke.
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