

MOVEMENTS OF FREEDOM FIGHTERS IN ANKOLA TALUK

JYOTI G NAYAK

Assistant Professor of History Department
Govt. First Grade College, Poojageri Ankola

Abstract:

Introduction: In the beginning of the 20th century, the idea of nationalism emerged in the taluk. The subjects who were able to comprehend the consequences of colonialism and affected by the revenue, forest and other policies wholeheartedly welcomed the ideas of Balagangadhar Tilak, Gopal Krishna Gokhale and subsequently the M. K. Gandhi. Different classes of the society such as the educated leaders, ryots and tenants participated in the anti-government movements led by the Indian National Congress. Some of the local leaders tried their level best to highlight the grievances of the people through petitions and representations to the government. But the government was unsympathetic and hardly considered them.

Objective of study: Movements shows that initially the protests were due to the economic sufferings of the people, and in the beginning of the twentieth century the movements were backed by the nationalist ideology. **Data study:** A detailed study of the local organisations and their contribution to mobilise the masses to participate in the national movement provides the better understanding of the colonial contradictions in the region of Ankola Taluk.

Key word: Movements, Freedom Fighters, British, Ankola taluk

Introduction:

The Ankola taluk being a part of Bombay Presidency came under the influence of nationalist leaders from Maharashtra. Some educated leaders of the taluk were keenly interested in the political activities of the Bombay Presidency, and attended the meetings held at Poona and Bombay. The newspapers like *Kesari and Dyan Prakash* which were popular among the masses of Maharashtra became popular among the educated classes of the taluk too. The news items published in these newspapers became the matter of common talk among this class of the taluk. The educated class of the taluk readily responded to swadeshi and boycott movements under the leadership of B. G. Tilak. The main gist of his message was saving India from the British bureaucracy and reviving its ancient glory. He believed that it was only possible with the boycott of foreign goods and dissemination of swadeshi goods. He had the opinion that this feeling would emerge only by national education and not by English education. As a result of Tilak's campaign, many inhabitants of

the taluk gave up sugar and tea. The women refused to use foreign bangles. Many foreign goods were boycotted by the masses.

Further, the educated class played a prominent role in encouraging the masses to participate in the national movement during the Gandhian phase. The swadeshi movement was only the first round in the national popular struggle against colonialism. After the death of Tilak, the Gandhian philosophy an ideology influenced taluk as in other parts of India. The masses began to enter Indian politics from the time of Gandhi. He made nationalism a practical and intelligible creed for the masses. The people of the taluk had great respect for Gandhi and his thoughts. Some of the ryots like **Bole Bommayya Nayak** of Ankola taluk used to read Kannada newspapers published outside the taluk, and they spread the thoughts of Gandhi and his programmes. **Timmappa Nayak**, a teacher and poet was a staunch follower of Gandhian principles. He was one of the leaders to spread Gandhian ideas in the taluk. With his poems and talks, he encouraged the readers to follow Gandhian philosophy. He wrote many poems and encouraged the inhabitants to participate in the movement.

One of the dedicated satyagrahis' **Timmappa Nayak** of Ankola taluk stayed at Sabarmati ashram of Gandhi and imbibed true satyagraha principles. By 1920, Gandhi emerged as the chief leader of the Congress at the national level. The special session of the Congress at Calcutta in September 1920 gave its formal approval to the policy of non-cooperation formulated by Gandhi. By that time Karnataka was already ripe for making a significant mark in the struggle for freedom. The resolution to launch the non-cooperation movement was passed in the annual Congress session of December 1920 held at Nagpur. It was the first satyagraha launched by Gandhi at the national level. The people of the taluk formed their own organisation to start the Gandhian movement.

The ryots of each village from Ankola taluk formed their own organisation. They organised meetings at village level and welcomed eminent Congress leaders from all over Karnataka. The leaders came to the taluk and inspired the locals with their speeches. Leaders such as **Basgod Rama Nayak, Bhavikeri Ram Nayak, Vandige Hammanna Nayak** and others dedicated themselves to Gandhian philosophy. The nadors started their own organisations at Hichkad, Ankola, Basgod, Surve, Hillur, Shetgeri, Bhavikeri, Belekeri and other surrounding villages of Ankola taluk. Some of the nador peasants were also curious to follow Gandhian ideology. Thus these local organisations had created a good platform to organise the national movement in the taluk.

Movement of Freedom Fighters in Ankola Taluk:

Civil Disobedience Movement (1930-31): Salt Satyagraha (1930):

The beginning of the year 1930 witnessed the civil disobedience movement against the salt-tax at the all-India level. Ghandi marched on bare foot with a band of volunteers from his Sabarmati Ashram in Ahmedabad to Dandi coast south of Tapi river in Surat district. Gathering an increasing number of followers on the way he violated the salt law. The Karnataka leaders decided to launch the civil disobedience movement with the salt satyagraha on 13th April 1930, the day on which the infamous Jallianwala Bhagh massacre had taken place, and Ankola was fixed as the venue wherein volunteers from all parts of the State were to participate.

The whole Ankola taluk was beautified with flowers and garlands. At Ankola, **Dattabai Narvekar and Shyam Rao Shenvi** gave ample accommodations for satyagrahis. The procession went to Poojageri village, which was located at 3 kms, away from Ankola town. More than 3,000 people participated in the procession. The huge and highly disciplined procession marched to the sea-shore. A local leader, Basgod **Rama Nayak** took the leadership of the procession of nador community. By that time Hardekar Manjappa with other prominent leaders like **Karnad Sadashivarao, Umabai Kundapur and V.B. Puranik** the editor of Lokamath reached Ankola taluk. The volunteers collected sea water in earthen pots and came back to Ankola city. They prepared the salt in the open space in front of the taluk office. They auctioned the illegally prepared salt. **Revu Honnappa Nayak** of Ankola taluk was the first person to purchase the packet of auctioned salt for Rupees 20. The local leaders like **Jogi Beeranna Nayak, Honnappa Nayak, Hammanna Nayak of Vandige, Bommayya Nayak of Basgod, Beeranna Nayak** of Kanagil were arrested. The women came forward to prepare salt. Sitabai, sister of **Shyam Rao Shenvi and Anandibai Hanmattikar** encouraged local women and men to use the salt prepared by not paying tax to the government. The volunteers from surrounding villages like Hichkad, Belambar, Keni and other villages started to prepare salt. The manufacture of salt and selling it from bazaars had become day-to-day activities of the villagers. As more arrest took place, more people came forward. The students also came forward to prepare salt and sell the same by taking from house to house. When Gandhi decided to raid the salt pans at Dharasan, Karnataka satyagrahis selected the depot at Sanikatta for this raid. By hearing the rumours, the Sarkarkun of Sanikatta salt pan arranged the police force from Gokarna. The police force was sent in two batches in different directions. The nador community people of **Torke, Devarbhavi, Hiregutti Malali** and other surrounding villages participated in it. **Venkatarammana Nayak** was famous among them. The volunteers and their followers rushed from Torke village, at 7 a.m. on 12th May 1930, and they ran out with loads of salt on their heads. The volunteers entered from all directions into the salt pan. When the armed police chased them, some of the volunteers fled with load of salt, some threw them in water, and some ran with empty hands. About 1000 to 1500 volunteers participated in it.

Forest Satyagraha Movement (Jungle Satyagraha) (1930):

In Ankola, on 25th August 1930 not less than 10,000 men and women organised the procession to break forest laws. Further, 50 satyagrahis were arrested and the arms used by the satyagrahis to cut trees were forcibly taken by the police. The participants reacted by stating that they would cut trees with their hands, but the police force stopped them from moving forward, then they spontaneously sang patriotic songs. The news spread like wild fire and the surrounding villagers gathered at the place of satyagraha. The satyagrahis again went to the reserved forests and cut a large number of trees, brought them to Gandhi Maidan (ground) at Ankola and auctioned them.

The Movement of First Phase of No-Tax Campaign (1930-31):

The Karnataka Satyagraha Mandala decided to launch no-tax campaign in Uttara Kannada district in and the responsibility of its organisation was given to **R.R. Diwakar** who was the provincial head during that time. **Karmarkar** delivered inspiring speeches and reminded them of their active participation in the salt satyagraha, picketing of liquor, boycott of foreign goods, forest satyagraha, and hullubanni satyagraha as part of the civil disobedience movement. **Krishnabai Panjekar**, inspired the women folk of Ankola taluk. A meeting was held at Kalasa Temple in Soorve village of Ankola. The leaders gathered and discussed about the organisation of the no-tax campaign and its possible consequences. The ryots and Congress workers like **Basgod Rama Naik, Bole Bommayya Naik, Devanna Naik, Kanagil Hammanna Naik, Shetageri Jogi Nayak** and others attended the meeting. Diwakar explained the oath taken by the peasants of Bardoli not to pay tax to the government, till Gandhi ordered them to pay tax. The repressive measures taken by the government to change the minds of the peasants and sacrifices of peasants by leaving all their ancestral property were explained in the meeting. After that Karmarkar addressed the gathering and informed that the last step in the civil disobedience movement. He cautioned them about the repressive measures that the government might take and enthused them to be brave and accept them and make sacrifices. He asked them to follow the non-violent method. He informed them that they would have to forfeit their lands to the government. They were reminded of the lathi charge of the police and imprisonment. Basgod **Rama Naik** made the famous statement: “*aliyuvadu kaya uliyuvadu kirti*” which meant “This body may perish but the fame will remain.” He appealed to the participants and said that it is our dharma to perform no-tax campaign. **Bommayya Pokku Naik** of Soorve of Ankola taluk was emotionally inspired and declared that in the name of Mahatma Gandhi he would swear that he would surely turn into a no-taxer even if all others abstain from doing so. Thereafter, Bole **Devanna Naik** stood up and promised that even if left alone in his village, he will participate in the no-tax campaign, let his hands be taken away. Similar promises were made by most of the members present. Meetings were also held at Hichkad, Vasare, Hoskeri, Shetageri and other villages of Ankola taluk and were organised by the local leaders. The local leaders like **Basgod Rama Naik, Vandige Hammanna Naik, Bhavikeri Ram Naik, Vasare Subray Naik, Hichkad Beeranna Naik,**

Ramachandra Naik, Jogi Beeranna Naik and others toured the villages spreading the message of no-tax campaign. *Sagadgeri Venkataramana Naik, Govindaray Naik, Vasare Beeranna Naik, Satu Naik, Kanagil Bommayya Naik, Hammanna Naik, Bhavikeri Giriyantha, Narayan Naik, Adlur Timmanna Naik, Agsur Ganapa Naik* and others also carried out the propaganda of no tax campaign in their respective villages. The satyagraha camps were arranged in various villages of Ankola taluk like Adlur, Adigona, Agsur, Averse, Basgod, Belikeri, Bhavikeri, Bole, Gundabala, Hichkad, Hosgadde, Hillur, Juga, Kanagil, Kudargi, Mogata, Sagadgeri, Shetageri, Sirgungi, Soorve, Vandige, Vasre and Uluvare. The villagers wholeheartedly participated in the no-tax campaign. However, the landlords in towns opposed the no-tax campaign. The landlords misguided the peasants not participate in the movement. They also exhorted the ryots and peasants not to listen to Dharwad men, and if they did so they would lose their house and property. Further, they discouraged the peasants by saying that the Dharwad leaders would push them in to trouble and stay away later. But the villagers turned a deaf ear to such words and advice. In response to the attitude of the landlords, the nador and many halakki vokkal tenants refused to give the landlords their share of produce, if their landlords did not join or support the no-tax campaign. Subsequently, the landlords promised *D.P. Karmarkar* that they would extend their support to the peasants who withheld their rent, by withholding 1/6th of the land revenue payable to the government. Only a few among the halakki vokkal had owned the lands, the tenant cultivators had a fear of threat by their landlords. Therefore, some of the halakki vokkal kept themselves away from the no-tax campaign. But *Ramadas Gouda and Honnayya Gouda* of Uluvare actively joined hands with nadors and supported the no-tax campaign. Another major programme of the no-tax campaign was resignation to the post of patel. *Vasre Subray Naik* was the first patel to resign his office. He remained active throughout the freedom struggle and suffered imprisonment. The task of making the patels resign from their office had been given to *Vasre Subray Naik and Bhavikeri Rama Naik*. On their advice, many patels resigned from their position in Ankola taluk. Patel *Hammanna Nayak*, Shetgeri was one among those who resigned from patelship due to the campaign of *Vasre Subray Naik*. In the last week of December 1930, *D.P. Karmarkar* entered Ankola taluk again by a secret route. Before this he had sent a message to the Karwar district police officer that he had come to Ankola to lead the peasants in no-tax campaign and sympathise with the country's cause. He moved along with *Basgod Rama Naik* to surrounding villages, and villagers exchanged their views with the volunteers and cleared their doubts about the no-tax campaign. After this, *Karmarkar* went back to Dharwad through the forest route. *D.P. Karmarkar* once again came back to the district on 17th January 1931, and this time he was accompanied by *Bevur Bhimmarao*, the most eminent Congress worker of Dharwad district, and Krishnabai Panjekar. They held several meetings, and the speech of Krishnabai Panjekar impressed the villagers, and women like *Hichkad Lakshmi, Soorve Yankamma, Bomma Jungod, Hanuma* and several other women turned as brave warriors. The speeches of *Bevur Bhimmarao* proved to be very effective on the villagers. Besides, the volunteers came to Ankola from Mysore, Bangalore, Dharwad and other places escaping from

police vigilance. Camps were set up in different places to carry out the no-tax campaign. They also camped in the forests, and nearby villagers supplied those with food and other necessities. The children and women also helped to circulate pamphlets and messages from these shibiras. The distribution of pamphlets and conducting propaganda in the villages became the routine work of the children and women. The government resorted to repressive measures to curb the no-tax campaign. The most common measure was that of confiscation of property. It became necessary for the ryots and tenants to protect their movable properties, they kept their gold, cattle and other valuable articles in the houses of their relatives. The people of all other castes extended their cooperation to the campaign. Searches were conducted in all the villages by the authorities. The nadors who had participated in the campaign in a big way remained firm till the end. No one came forward to assist the authorities in transporting the forfeited articles. The news of Gandhi-Irwin Pact signed on 5th March 1931 reached Ankola on 8th March 1931 and the no-tax campaign was ended. Afterwards, the ryots paid revenue to the government.

The Movement of Second Phase of No-Tax Campaign (1932-34):

Under the leadership of Keshvayan, the relief committee was appointed. *Vasudevaraya Dhakappa, Timmappa Nayak, Kadave Ramakrishna Hegde, Montesar Timmappa Hegde, Doddamane Nagesh Hegde* and others were appointed as its members. All those who gathered there agreed to withhold the payment of revenue. In the beginning of 1932, Karmarkar arrived at Ankola by evading the police, and encouraged the people to get ready for the impending struggle. He visited all the villages of Ankola taluk accompanied by various local leaders and convinced the people. The government had armed itself with several repressive measures. Everyone knew that this struggle was going to be a decisive one. The issues affecting the people were discussed in the villages and taluk assemblies, and the no-tax campaign was launched. The camps were held in the forests. The frequent movement of the volunteers carrying food, tapals, etc., to these camps could not go unnoticed by the police. Once the police search began, the camps were shifted to other interior parts. Each village in the district had an underground worker who communicated with one another by means of a secret code. The women and children carried tapal and distributed pamphlets etc., in clandestine manner. The movements of the police were carefully watched by the villagers and reported to the workers. On 5th February 1932, the first installment of revenue had to be paid, but the khatedars of Ankola decided not to pay it. In order to repress the peasants, the government ordered that all the khatedars should pay both the installments before 18th February 1932. When the revenue officers came to collect revenue, the khatedars told that they decided not to pay the first installment. In response to this, the government issued an order imposing the chavtai fine as a punitive tax. In the first week 288 of March 1932, the government began to seize the properties in Ankola taluks. Warrants were issued on many Congress workers. The houses of the landholders came to be raided and searched. The first victims were the people of Basgod village of Ankola taluk. As soon as the struggle commenced in this

fashion, the political leaders in the Ankola town like *Shyam Rao Shenvi*, *M. G. Nadkarni* and others were arrested and imprisoned. Warrants were issued for the arrest of many of the Congress workers and intensified efforts were made to trace the whereabouts of *D. P. Karmarkar*. In respect to this, the government issued an order imposing the chavtai fine as a punitive tax. On Hichkad and Bole villages of Ankola taluk, the chavtai hukum was imposed. The government began raids and searched the homes of non-tax payers. The news of search and seizure came to be highlighted in the bulletins, and sacrifices of those who lost their belongings were praised. The local leaders like *Jogi Berranna Nayak*, *Basgod Ram Nayak*, *Bhavikeri Ram Nayak* came forward to spread the ideas of no-tax campaign in Vasre, Agasur, Adluru, Shiragungi and other interior villages. At Vasre, house of *Beeranna Devanna Nayak* came to be raided by the Assistant Collector with a force of 40 to 50 armed police personnel. At that time only an old lady was staying in the house, which was emptied of all valuables. When questioned by the Assistant Collector, she denied having any knowledge of the whereabouts of the other family members. When similar incidents occurred in other places, articles like clothes sarees, poultry, coconut, arecanut plantain and almost anything found in the premises came to be carried off. Even rice, jaggery, etc., meant for daily consumption were not left. For the dues of one's elder brother, his younger brother's house; for the dues of one's son-in-law, his father in laws house came to be searched and valuables seized. No procedure or rules were followed, nor any inventory prepared during the process of such search and seizure. After making an entry in the register for the notice served to the ryots, the Circle Sub-Inspector used to initiate forfeiture proceedings. Such forfeiture of property took place in Surve, Shetegeri and Basgod and other villages of Ankola taluk. As the government followed oppression, the Congress workers started moving about in the villages disguised as fishermen or halakki vakkal men wearing dirty clothes and carrying their distinctive tools of work or products. Such leaders used to manage their escape by swimming to the opposite bank of the Gangavali river whenever chased by a police. However, *Karmarkar* fell into the hands of the police on 17th March 1932, when they had actually come chasing *Basgod Ram Naik*. With a view to divert the attention of the police engaged in search and seizure activities, *Karmarkar* had arranged programmes like prabhat pheris, picketing of liquor shops, salt and forest satyagraha, in various parts of the Ankola taluk. The police were especially vigilant at Kanagil village of Ankola taluk which was located in a central position. This created many problems for the movement of the Congress workers in the taluk. The leaders of the Congress workers at Kanagil were *Hammanna Naik*, a man known for his humour. He and a few other young workers contrived to force the police to pack up and leave the place. The tradition of taking out a procession of a local deity on the Holi festival day came in hand for them. The police moved to Hichkad of Ankola taluk with the permission of the authorities. Subsequently, the police could trace the pranks performed by a few youngsters. The nine landholders of Uluvare halakki vakkal families refused to pay land revenue and stood firm till the end. *Bahaddur Khan*, a retired police officer, purchased the forfeited lands of these halakki vakkal families. They were deprived from their houses, and they were forced to live in the

open field. *Ramdas Gouda and Honnadas Gouda* the halakki vakkal leaders were away at satyagraha camp. At the time of harvest, *Bahaddur Khan* brought Konkan-Maratha labourers from Karwar, and tried to harvest the crop. The nadors of Hiregutti and Sagadgeri opposed it, canned down all the grains, and prevented *Bahaddur Khan* from getting anything. *Ramdas Gouda* and many others were arrested and *Bahadur Khan's* atrocious conduct went unchecked. The police officials in many ways to surrender their husbands harassed the women of these families. It became difficult for halakki women to collect firewood from forest. They used to sell firewood, which they brought from the forests and get other household items from the nearby markets. *Basgod Rama Naik, Sagadgeri Govindaraya Naik, Ventakaramana Naik Mogata* and others rushed to provide support and confidence to these halakki vakkal families. In order to divert the attention of police from these families, a jungle satyagraha was conducted in Sagadgeri village, in which hundreds of people participated. In the forfeited land at Uluvare, the sugarcane yield worth Rupees 1000 was ready to be harvested. *Basgod Ram Naik* determined to cut down and carry off this crop. He encouraged the people of Sagadgeri, Kamage, Jooga, Hichkad, Mogta, Uluvare and other surrounding villagers for this purpose. Five hundred people marched on the field from all the four sides led by *Hichkad Ramachandra Naik* and others. Having prior knowledge of this, *Bahadur Khan* had brought and stationed a large police force to guard the crop. The people began cutting down the sugarcane, unmindful of the presence of a large police force. In the lathi charge that followed, the backbone of *Ventakaraman Naik* was broken; a halakki vakkal boy also fell unconscious with bleeding head injury and also several others were injured. All the injured men were treated, but being faithful to the non-violent creed of Gandhi, the people did not retaliate violently. However, a few infuriated men set fire to the sugarcane field, many participants were arrested. The enraged *Bahadur Khan* came with the police reinforcement at Uluvare. Every village, hill, tree and well came to be raided and searched. All persons, whether guilty or otherwise, came to be detained and beaten up so that they would reveal the names of those who had gone to cut the sugarcane. The government on the inhabitants of the area to recuperate the losses suffered by *Bahadur Khan* imposed a punitive tax. But all these coercive measurers helped only to strengthen the organisation and unity of the ryots. The people of Mogata and Shirgungi also were subjected to severe repression. When *Vasare Beeranna Nayak*, on whom there was a warrant, had gone to the marriage of a relative at Mogata, the police unsuccessfully raided the place to secure the person for whom they were searching. The police claimed falsely that the people of Mogata attacked the police and released *Beeranna Nayak* when he had been caught. The following day, hundreds of police, armed with lathis and guns raided and arrested many people, not even sparing those in the marriage procession. Subsequently, those who had evaded arrest also came to be captured. Hundreds of people were detained in the police station and taking one by one to torture chamber during midnight, they were beaten till they fell unconscious. Many persons suffered severe mental and physical agony. The women played a conspicuous role in the no-tax campaign. While their men remained elusive in the camps, the women stayed behind in the house with children and faced police abuses.

They picketed the toddy shops and houses of patels who were appointed in the place of those resigned, and demanded their resignation. Many of these women were beaten up by the patels like *Rama Honnappa Nayak of Vandige and Beeranna Nayak of Shiragungi*. The women underwent many sufferings at the hands of police while engaged in carrying articles required by those in camps, or doing satyagraha in front of the houses forfeited and sealed by the government. The anti-British movement adopted innovates ways of protest. When the governor visited Karwar, Fifteen persons led by **Kanagil Bommayya Beeranna Nayak** planned to stage to a black flag demonstration. However, the police arrested them on the way. Immediately on learning this, *Bomma of Kanagil* and other women crossed the ghats through the jungle road to Karwar, waved back flag at the Governor, and shouted slogans demanding him to go back. The women endeavouring to break open the seal and enter the forfeited houses were pushed, kicked, beaten up by the police and jailed. Their places were immediately taken over by other women engaged in the satyagraha. Prominent among these were *Jungod Satamma, Kanagil Chandri, Bomma, Basgod Venkamma, Hoskeri Bomma and Soorve Bomma*. At Vasre, *Manudevi* entered the house of *Bommayya Naik* after breaking the seal, but was pulled out by the police, however, she freed herself and tried to re-enter the 294 house. The police slapped and kicked her till she fell unconscious. Not satisfied with this, the police threw chilly powder in her eyes, and left her to die. But the women present there took her to Ankola hospital, where she regained her consciousness on the following day. After, three or four days, she again entered the struggle with same enthusiasm and faced imprisonment. In this manner women distinguished themselves in the struggle. Most of the lands forfeited by the peasants had failed to secure satisfactory bidders at auctions, and the government kept them as authorised fallow land. However, the people did continue to cultivate them. During the harvest season, the government attempted to reap the crops on those lands by hiring imported labourers, but failed to do the same. People reaped some of the produce, and the people to prevent its harvesting by the government burned some of them. On 28th February 1932, police arrested Madhahvachar who participated in the notax campaign. His relatives wanted to release him by negotiation with the authorities. But he exhorted them not to do so as he willingly wanted to fight until death to fight against the oppression and injustice of the government. The government was form in suppressing the satyagraha and special policemen were posted in Ankola till the end of 1934. When the cultivable lands of *Bole Bommayya Naik* were confiscated and he was in jail, his wife and small children grew up vegetables and sold in the market to make their living. They had to lead the life of landless labourers for quite some time. In the Ankola taluk, there were repeated attachments of movable property worth about Rupees 55,000. The land forfeited or sold amounted to over 500 acres, valued at about Rupees. 4,22,885. The total number of houses forfeited was worth about Rupees 54,454.

The Movement of Violent Outbreaks (1942):

The local youths spontaneously came forward to lead the movement. Each youth of the Ankola taluk tried to contribute something for the movement and they themselves organised the programmes and exhibited the same. They used guerrilla-type attacks, which came to be known as the Karnataka pattern. In below ghat taluks, the nador youths played a special role in implementing the programmes. The Nador leaders like *Beeranna Nayak Hichkad, Beeranna Bommayya Nayak Soorve, Kanagil Hammanna Nayak and Sagadgeri Venkataramana Nayak* took the leadership in destroying the government properties like telephone and telegraph lines. Dayanand Prabhu inspired by the movement suddenly joined the struggle and became one of the prominent local leaders of the movement. He organised many activities with *Sagadgeri Venkataramana Nayak and Beeranna Nayak Hichkad*. They had their underground activity centres. The women and children played a notable role in passing the messages between the leaders. On 6th September the inhabitants of the villages around the Ankola taluk came in a procession to the town and gathered near the fort at Ankola town. The police force tried to prevent them from coming in a procession. A few days later similar attempt was made by some 5,000 villagers to march to Ankola, but they were eventually dispersed by lathi charge. At Gokarna about 3,000 people went about shouting slogans. The destruction of the Hattikeri timber depot on 14th November 1942 was another notable event. The damage according to the government record was about Rupees 13,000. Many nador youths participated in this event. On 11th January 1943 some 20 persons attacked the forest naka at Gundabala and called upon the forest guard to open the door. On his refusing to do so, they forced their way, overpowered the guard, and set the naka on fire. Half of the building was damaged causing loss estimated at Rupees 400. On 17th January an abortive attempt was made to set fire to the Gram-Chavdi (Village Panchayat) at Isoore village but only slight damage was caused to the doors. The nador youths from surrounding villages like Vandige, Hichkad, Shetgeri, Sagadageri, Kanagil, Vasre, Kudargi, Shirur, Hadav, Basgod and Soorve numbering more than 300 volunteers went to the bank of the river Gangavali. The government record says about 100 youths assaulted four policemen stationed at Uluvare on the morning and forcibly removed the guns and cartridges. *Beeranna Nayak* of Hichkad snatched the gun from a constable. Other youths overpowered the four constables. They set it afire with the help of woods and kerosene. This burning was followed by warrant on 18 volunteers from Hichkad village and order was passed to shoot *Beeranna Nayak of Hichkad, Dayanand Prabhu and Sagadageri Venkataramana Nayak* at sight. The 304 policemen made repeated search on Hichkad village and tortured the people to give clue about the persons who participated in Uluvare ferry boat incident. The government imposed collective fines on the taluks and villages, which participated in Quit the India movement. Collective fines were imposed on Hichkad and Sagadgeri villages of Ankola taluk. Major portion of the fine was imposed on Ankola taluk, and an amount of Rupees 30,000 was recovered.

Reference

1. Government Resolution No. 550 February 1910, MSA.
2. W. H. Havelock, Revenue Commissioner SD. to Secretary for Bombay Government, Op. Cit.
3. A resolution passed by Secretary for Bombay Government, 10th April 1871, RD, Vol. No 47 of 1871, MSA.
4. Timmappa Nayak, Baduku Baaraha, in Kannada.
5. Interview with Parvati Hammanna Nayak, on 11/7/ 2011.
6. S. B. Nayak, Parumane.
7. Shantaram Nayak, Hichkad.
8. Timmappa Nayak, Baduku Baraha, Op. Cit.
9. Report of the Forest Grievances Committee, Part II, 1927, MSA.
10. Interview with Hammanna Mani Nayak and Parvati Hammanna Nayak, dated 2-10-2009.
11. Annual Revenue Administration Report of the Bombay Presidency, 1932-33, MSA.
12. Interview with Patel Hammanna Nayak, dated on 21-10-2011
13. Interview of freedom fighter Bole Bommayya Nayak's son Ganapati Nayak and daughter, Parvati Nayak of Ankola taluk on 2-3-2011.

