CHAPTER-I

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The contribution of Karnataka to the national freedom struggle is great. The freedom is not the gift of the strains of a few leaders like Mahatma Gandhiji, Jawaharalal Nehru, Tilak, Subhas Chandra Bose, Saradar Vallabhbhai Patel and others. The regional leaders have, practically implemented the constructive programmes of such who were after helm of affairs. Otherwise leadership had no meaning. The contribution of the regional freedom fighters cannot be denied. Karnataka has given many stalwarts who fought for the cause of nation. Many have shown their strength and bravery. In fact many of them have pledged their life for the cause of nation. At the beginning of the 20th Century, the swadeshi movement led by Tilak in 1905 to resist Bengal partition aroused the people of every nook and corner of the country against the foreign rulers.

Many leaders in Karnataka have played their vital role in mobilizing people and inspiring them through nationalism to fight for the freedom of India. It is the moral obligation and fundamental duty of the Indians, to bring out the freedom fighters to limelight. A legitimate pride in the past wholesome confidence in the present and bounteous hope for the future sustains strength. So to make everyone aspire for such strength, we must discover the life history of freedom fighters. The study of freedom fighters like Hosamani Siddappa, maintains national tradition, history and nationalism. Political stalwarts, like Rangaraao Diwakar, D.P.Karmkar, Gudleppa Hallikeri, S Nijalingappa and many others could be remembered with great honour and respect.
The role-played by Hosamiani Siddappa in the freedom struggle and in the Unification of Karnataka was great. As many of his co-activists say, only freedom to the nation was not his ultimate goal, but he had also the dream of unifying dispersed places and people of Karnataka. As Valasangad Panchakshari says, “Hosamani Siddappa was of the opinion that –'We must fight for our nation's freedom irrespective of caste or language or even religion, but we should not compromise with those who are against organizing state on linguistic base'. Further Valasangad Panchakshari says that a devoted national spirit was in the cultural background of the family.”

FAMILY BACKGROUND:

The ancestral history of Hosamani Sidappa's family, as maintained by the 'Helavas (A community credited to be knowing by heart or by written document of the families of their concerned villages). His fore fathers were from Kembhavi, a village in Bijapur district. Siddappa's ancestors were of medium height and were handsome with moderate colour. This lingayath family depended on agriculture. Bijapur is known with its dry land. Unfortunately their native place was hit by drought that made the family to quit the place. Siddappa's great grandfather Hemappa migrated from Bijapur to the then Dharawad district. They had to search for a better place for their settlement. They came to Hirelingadahalli, a village in Haveri taluk of Dharawad District. The village had not irrigation facilities. The family

1.Interviewed, Valasangad Panchakshari, Haveri, on 11-01-1995.
was not able to manage with little income in dry land area. "The family came to Kurubagond, a village of Haveri taluk. There also the main occupation was agriculture. The family later moved to Karajagi, a village situated on the bank of river Varada and at last they settled there itself with agriculture as their occupation."  

As they moved from Kurubagonda to Karajagi they were known as Kurubagondas (Kurubagondadavaru). The family was of very hard working nature. "They built a new house at Karjagi. Then they were known as "Hosamaneyavru"[people of the new house]. The newly built tiled house gave them the surname, "Hosamani". "

PATRONAGE:

Hosamani Siddappa's forefather Hemappa was of medium height, he was handsome, brave and courageous. He was active and adventurous. Hemappa had two sons, Basappa and Siddappa. They contributed and improved their father's occupation, agriculture. They enhanced the economic condition of the family. Hemappa's elder son Basappa had one son, Siddappa, Hosamani Siddappa's grandfather. In the memory of his grandfather he was named as Siddappa. Basappa's son Siddappa had four sons-Kariyappa, Siddalingappa, Siddappanavaru, Gadigeppa B. Gupar, Hosa Hadagali, in Karwar Dist.

2. Genealogy maintained by the Helavas, Gadigeppa B. Gupar, Hosa Hadagali, in Karwar Dist.
Paramappa and Sannappa. "Kariyappa had only son, Siddappa who later became the great leader in Karnataka. He enhanced the prestige of his family and the village not only in Karnataka but also in the whole nation. Among the Kariyappa’s younger brothers, Siddalingappa had no offspring. But his brother Paramappa had one son Dyamappa. The last and the youngest brother Sannappa had two sons, Sannasiddappa and Paramappa."^4

Both Sannasiddappa and Paramappa were tremendous nation lovers. Sannasiddappa’s wife, Paramamma, was not educated but she had the spirit of nationalism. Many times she faced the British police officers, when they had come to their house to search for her husband, Sannasiddappa. He was an active worker during the quit India movement. In the year 1943, when the movement was in full swing, the police came to search their house suspecting that Sannasiddappa was having pistol of an officer. At that time he was on the way to his house from the field. "Until his coming home his wife and Hosamanni Siddappa’s aunt Paramamma faced their enquiry boldly. She did not deny her husband’s involvement in the movement. This shows her love towards the nation and her patriotic sense even in the woeful condition."^5

Another delightful incident that mirrors Paramamma’s patriotism is that an Indian military officer was their neighbour at Karajagi. His son used to visit their house often times. The Hosamani family was

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nation. But they never tolerated the enemies of their motherland.

"Being born an Indian the known for its culture and hospitality. The whole family was of nationalists. They were ready to sacrifice even their lives for the neighbour was loyally serving the British Government. Whenever his son came to their house, Paramamma used to advise him to sit at the door. She was of the opinion that there was no place for the wolfs in the house of the patriots. Always he had to receive the hospitality at the door, as he was the son of an enemy."6 Hosamani Sannasiddappa and Paramamma had three sons – Siddalingappa, Shanmukappa and Virupakshappa. Their first son, Siddalingappa, was later adopted by the Gondarotti family of Devihosur. He was also a freedom fighter. He took active part in the quit India movement, started in the year 1942. Sannasiddappa was involved in subversive activities against the Britishers.

In view of supporting the movement, he planned to steal the postbags that were to be reached to Haveri. He had the knowledge of preparing hand bombs. He was the leader for the destructive activities at Karajagi. Siddappa Hosamai was their ringmaster. Siddalingappa, Panchakshari Valasaagada also with other activists exploded the hand bombs prepared by themselves on the rail tracks nearby Karajagi to disturb and delay the moving of the train, so that the train would reach Haveri after the sunset. They had the plan of stealing the postbags from the train and they succeeded in it also. They had no intention of delaying, which could have caused the loss

of lives. "He exploded the bombs prepared by himself to delay the train in reaching Haveri, in the year 1943, which could be found in the police records. When the train came late, he escaped with the stolen postbags from the train. The very next day, he snatched away a police officer's revolver, while resisting him. He was arrested and punished for three years imprisonment. He suffered the untolerable days in Hindalaga jail for 3 years."\(^7\)

While he was going to the jail his marriage was arranged. "His brave mother Paramamma got permission from the police officer to send him on parole for his marriage. The same day after his marriage he returned to the jail to suffer for the sake of his motherland."\(^8\)

Hosamani Siddappa's cousin Paramappa Sannappa Hosamani was also a staunch worker of the congress since 1924. He was a great nation lover and true follower of the Gandhian principles. As Paramanna Hosamani himself writes in his unpublished Autobiography that "Mahatma Gandhiji had visited Dharwad while he was touring throughout India, soon after his returning from South Africa. I attended and was impressed by his speech arranged in the ground of the Collector's Compound in Dharawad. After the public speech there was a meeting at the Gayakwad Bungalow. A few mischievous people threw stones at meeting hall. Immediately Mahatmaji responded that we shouldn't bother about these stones, as we are prepared to sacrifice our very life for the sake of motherland."

\(^7\) Ibid., 15-07-2000  
\(^8\) Ibid., 15-07-2000
These words impressed the minds of many including myself. Since then I never looked back. I gave up all my private interests and started my service by participating in the picketing of the liquor shops............" Mannangi Ramanand of Janakoppa was a veteran freedom fighter and a staunch worker of the congress. He never oscillated in this regard. He stuck up to the Gandhian principles and also he advocated the Gandhian Principles along with his practice. “Though he was an uneducated villager he was very much eager to know the day-to-day happenings in the country. Then he used to get news from the then newspaper “Young India” read by others who knew English.”

Paramanna Hosamani writes in his Autobiography, “My freedom movement life actually started in 1920. My cousins, Siddappa and Siddalingappa were more active in the movement. In the year 1928, I went to the Vardha Ashram along with my family and spent two years there. In the year 1930, at the outskirts of Haveri, I started an Ahrama where in I started weaving on charka. Even I trained many to weave in charaka. In addition to this I trained up many youths who came from different villages. I sent them to Ankola to take part in the Salt Satyagraha. In the year 1930 when I was involved in the Civil Disobedience Movement I was arrested and punished for one-year imprisonment. Again in 1932 in a public function at Haveri, when I advised them to give up their jobs, I was arrested and punished for 2

½ years imprisonment."\(^{11}\)

He was arrested and punished for the third and the fourth time in 1940 and 1942 respectively, when he was found involved in advocating the activists for the individual Satyagraha. “In 1940 he had to suffer 1-year imprisonment for the individual Satyagraha and in 1942 he had to suffer 2 ½ years imprisonment in Hindalaga Jail.”\(^{12}\)

Weaving on charaka was the routine of the Hosamani family, which was started by Paramanna. Members started wearing clothes, woven by them on charaka. There were five charakas in their house. Totally Paramanna suffered 6-½ years imprisonment. Since the beginning of the Congress in Karnataka Paramanna served as an honest worker. He never desired for any position or power, though he deserved it. His dedicated service to the nation was recognized and honoured by the Government of India with a ‘TamaraPatra’ (A copper plate) in 1972. Paramanna writes proudly about Siddappa Hosamani, in his autobiography.

Kariyappa Siddappa Hosamani was uneducated but he was brilliant and humanistic. Like his name he was black but he was good looking. He was the head in the village. The activities were decided with his consultation. He was generous and secular in nature. He had

good friends and admirers not only among lingayaths but also in other communities. The same culture was developed in Siddappa, which later made him a well-wisher of the untouchables and the downtrodden. He became the social reformer. Dr. Patil Puttappa, a veteran journalist, writes—"Kariyappa had never thought of community or caste bars for human relations. He had friends among weavers, Harijans and even among Brahmins. He believed that nothing was above humanity. The Chitpavan Brahmins, Jogalekar family at Karajagi was the closest family friends to the Hosamani family. Dundopanth Jogalekar and Kariyppa Hosamani were like one soul in two bodies. Every decision of their families was taken in common. They both were caring and sharing their weal and woe. Dundopanth Jogalekar was a friend, philosopher and guide to Karyappa Hosamani. This intimacy of these two personalities later helped Siddappa in many ways.”

Kariyappa inculcated his pious, generous, secular and brave character in his son, Siddappa. Kariyappa led an honest and respectful life at Karajagi. “Kariyappa was at the forefront while Karajagi was active in the Swadeshi Movement in 1905. Meanwhile, Siddappa took part in processions in Poona led by the Furguson college students, while he was studying B.A.”

The unforgettable freedom fighter Hosamani Siddappa’s mother Siddalingamma had no normal education, but she had learnt much in

the school of life. She had gained sufficient religious background from her parents and husband. Her best wishes and blessings came true with her son Siddappa, when he dedicated himself to the motherland. She was loving her only son Siddappa very much. Siddalingamma was a woman of principles, which were imbibed by her only son Siddappa. She also was the native of Karajagi.

She had the religious background from her parents. She was the devotee of Kanavalli Parameshwara. Siddlingamma became the wife of Kariyappa Hosamani. When she did not get a child even after many years of her marriage, she prayed Parameshwara of Kanavalli, their family deity, and got her gem like son Siddappa. She had inculcated good behaviour and morality in her son also.

Siddalingamma had to shoulder responsibility of looking after the three younger brothers of her husband. She also filled the place of their parents and nourished them well. Though she was not educated, she had the knowledge of political and social activities of her times. She encouraged her husband, Kariyappa and her son, Siddappa while they were involved in the freedom movement activities. In addition to this, she even encouraged Paramanna Hosamani in spreading Gandhian ideals. She took initiation in the sanitation campaign at Karajagi started by her son, Siddappa. She was an ideal woman at Karajagi. She brought up her son as a leader. She was a strong woman and a great nation lover. She never objected her son Siddappa committing himself to the cause of nation. In fact she expected him to be a great leader of the nation. She prepared her son as a great contribution to Karnataka. Just as
Jeejabhai became immortal along with her son Shivaji in the history, so also Siddalingamma became immortal along with her son Siddappa in the history of modern Karnataka.

**BIRTH OF THE FREEDOM FIGHTER:**

Siddappa Kariyappa Hosamani was born on 13th December, 1879 at Karajagi of Haveri taluk, Dharawad District. Dharawad is situated in the North-Western part of Karnataka. It was formed by the East India Company in 1818. Karajagi was in the Haveri Taluk of Dharawad District. The village is about 5 Kms away from Haveri. The blessings of the Varadha river and the railways enhanced the importance of the village, Karajagi in the 19th century in the North Karnataka. This small village of 15000 population today made the history of the freedom movement of India and the unification of Karnataka. Many freedom fighters participated in the above said movement under the leadership of Hosamani Sidappa. Hosamani family was the well-known and honest family at Karajagi. The village readily responded to the swadeshi movement called by Tilak in the year 1905. As it is recorded in the police files, the people of Karajagi poured kerosene on roads and also they set fire to the foreign clothes.

As Halappa.G.S. writes, “the Karajagi people decided for prohibition in an hour. They poured all kerosene oil in the gutters and began to use sweet oil for their lights. They had consumed liquor wroth Rs.50, 000 within a period of 25 years and had used kerosene
worth Rs. 25,000. Later the village became a model of Gandian principles. The Hosamani family itself had started the Gandhi ashram with the weaving charakas. When Siddappa was born, the nation was led by Tilak, who declared, “Swaraj is my birth right”. Balagangadhar Tilak was arousing the people through his seditions.

Siddappa’s birth was celebrated in the whole village as he was born after the awaiting of many years. Even today the people of Karajagi say that he was born with the blessings of Kanavalli Parameshwara. He enhanced the prestige of their family and even of the village, Karajagi in the whole country. His birth gave great pleasure to his parents, as well as to the whole village. As Patil Puttappa writes, “birth of a child in an agriculturist family was though not celebrated as it could be in the richest family, still they were happy like the rich family. The poor and the middle class people believe in God more than the rich. The aristocrats feel that God is made by themselves, where as the poor think that they are made by God. Thus Siddalingamma and Kariyappa felt that their prayers to the God, Kanavalli Parameshwara, gave this blessing in the form of their child.” The Vachana of Lord Basavanna of the 12th century came true in the case of this family i.e.

“Ninolidare Koradu Konaruvudaiah
Ninolidare Baradu Hayanavappudu

Ninolidare Vishavu Amruthavahudaiah
Ninolidare Sakala Padi Padarthagalu Idiralippvu
Kudala Sangama Deva”

[With your grace does a stump of wood,
    Sprout out into a lovely shoot!
With your grace does a barren cow,
    Turn out into a milking one!
With your grace does poison deadly
    Gets transformed into nectar life giving!
With your grace do all our needs
    Manifest before our eyes!
O Lord Kudala Sangamadeva!]

Though Siddappa’s parents were illiterate, they led a noble life. They were followers of Lord Basavanna, who preached Vishwabandhuthwa. Among the Veerashaiva Sharanas, that adore the heavenly abode, Mahatma Basaveshwara, a great social reformer, shines the brightest, when we see India, in the background of the world history, with great personalities like Mahatma Buddha and Gandhi. Like wise, when we see Karnataka in the background of Indian history as a whole, we can see persons like Mahatma Basaveshwara, who is known for his unprecedented reforms both in religious and in social fields.

Siddappa’s parents had knowledge and spiritual power. His cousin Paramanna was also a staunch Congress worker. Siddappa was born in such a nation lovers’ family. Kariyappa and
Siddalingamma, as they had got their son after awaiting many years, they celebrated his birth with overwhelming happiness. The parents named the child "Siddappa". He was born and brought up in the rural environment. Through Siddappa was only son to his parents, he was born and brought up in the joint family, wherein the lessons of patriotism sprouted.

Siddappa used to spend most of his time at Jogalekar's house at Karajagi. Jogalekar family was a Brahmin family. Siddappa's father Karyiyappa had brotherly relations with Dundopanth Jogalekar, a chitpavan Brahmin. Dundopanth Jogalekar looked after Siddappa as one of the members of their family. This close contact with the educated Jogalekar family enabled Siddappa to learn English and Marathi. Thus he could speak fluently Kannada, English, Marathi, and Hindi. As Hosamani Virupakshappa opines, "he was a multilingual expert. He could speak Marathi as if he was born in a Maratha family. His fluency in Hindi and English was wonderful. His knowledge of Konkani made him learn the problems of Karwar district peasants, during the freedom movement". 17

His parents were very pious, generous, hardworking, disciplined and charitable. Siddappa was fortunate enough to take his birth in such a family. Karajagi, the village in which he was born, even today is significant with its cultural background and the festivals. Brahmotsav at Karajagi is a popular festival, which attracts people from different parts of the country. The utsav and God Brahmadev of

Karajagi have their own fantastic legendary story. The people of Karajagi themselves speak with pious feelings about the festival. Hosamani Virupakshappa says that the festival was started 2000 years back. Siddappa's mother, Siddalingamma was born in the family of Kamannavar of Karajagi. It was the biggest agriculture family with many cattles and a grazier to look after them. One of the cows used to pour her milk everyday in a bush in the forest. The innocent grazier never knew this. Everyday he had to face the scolding at home. When all other cows were not like that, the graizer had no answer regarding the empty udder of the cow. But still he was innocent. Then curiously his owner went along with the grazier to see what was happening to the cow. He was amazed to see the routine of that cow. Immediately he rushed to that bush and saw a stone which came out of the earth and which had absorbed the whole milk. Every day, the cow used to pour her milk over the thing, which was later regarded by the people of Karajagi as Brahmadev. At that time the the holy spot was a forest. They built a beautiful temple with the help of the villagers. Even today milk and ghee are offered to the God Brahmadev. It is not a statue, of having physical features of a human being, and also it is not the product of the art of a sculptor. Even today the same image of lord Brahma is being worshiped in the temple at Karajagi. As Siddalingamma was in that Kammannavar family she could imbibe such religious and pious qualities. The same qualities were found innate in Siddappa. He was showered with the blessings of God Brahmadev and Saraswathi. As Dr. Patil Puttappa writes, "Dundopanth Jogalekar was astonished to see the genious qualities of Siddappa and once he had said that both Brahma and Saraswathi were with him. He was the most proficient, and he could
make the history. Such great qualities were imbibed by Siddappa at his earliest age itself. He was not the son of just the Hosamani family but he was the proud son of the whole Karajagi. Since his childhood itself he had inclination towards folk literature, dances and also dramas. He could remember the dialogues of the whole drama played at night. Even at earlier age he could remember and reproduce all the dialogues the next day without a single mistake. The same habit and the love towards folk literature he maintained until his last breath. His parents inculcated in him the habit of reading the great epics of the nation, like the Ramayana and the MahaBahratha and also the Bhagavad-Gita. The reading of such sacred books was the strict principle of his life.

Siddappa's inclination towards the folk culture and literature contributed to the folk literature also. He used to compose and sing spontaneously the songs at the time of Muslim festivals and the Brahmostav at Karajagi. There was no bar to his pen to write about any thing. Even today the Muslims at Karajagi proudly recall those days of singing songs composed by Siddappa. His composition of Brahmostav song is worthy of mention here. He has given the complete picture of the whole festival celebrated for 3 days.

**EDUCATION:**

Siddappa got his primary education at his native place Karajagi.

He was not a bookworm, still he was extraordinarily brilliant. He had the wonderful power for grasping and quick computation. After the school hours he never sat to read on the advice of his parents. Siddalingamma was murmuring about his roaming with his friends. Kariyappa was afraid of his result earlier. Siddappa as a genius could get through as first to the class. He never wasted time even in his child hood. Even at the time of leisure he had to recall the dialogues of dramas and songs. The creative power also began to bloom at the early age itself. Though he was genius in curriculum he did not forget the folk culture as it happened with the educated mass today. “He never showed indifference to any job, be it a domestic tasks, such as grazing cattles, doing menial household, errands or watching the ‘Bayalatas’, listening to or singing folk songs, reading the Ramayana, the Mahabharathat, reading and enacting Marathi dramas of famous Marathi dramatists like Gadukari. The love of nature developed in him love towards villages. Moreover, his birth in an agriculturist family, that too in a village, gave him deep knowledge of the same and the problems of agriculture.”

The brilliant student Siddappa was the centre of attraction in the whole village. His extraordinary qualities of head and heart impressed the people. “He was at the forefront in the school and was a beloved and honest student of his teachers. Many a times his teachers were also amazed at his brilliance. Whatever was taught in the school was printed in his brain. Hence his parents, teachers, Dundopanth

Jogalekar and also people of Karajagi were very proud of him.\textsuperscript{20}

\textbf{ENGLISH EDUCATION:}

Siddappa’s intellectual standard was recognized by his teachers and even by Dundopanth Jogalekar. Thanks to Dundopanth Jogalekar who could convince the parents to send him to school to learn English. After the completion of his primary education, his parents were worried of sending him away. Dunbdopanth Jogalekar was a well-wisher of the family. He spoke about Siddappa, while convincing his parents, -“He is genius. He is not like other children. He becomes a great man in the future. If you sacrifice your affection towards him now sure, he will be a great and wonderful contribution to the nation. Only thing is you have to agree to send him away to study English, so that he could understand the British World.”\textsuperscript{21}

Since his parents wished his bright future, they decided to send him to Laxmeshwar, to study in the UmaVidyalaya. “The newly stated Uma Vidyalaya could not meet his demand of English learning. English was essential to the Indians if they wished to develop their personalities. After consultation with Dundopanth Jogalekar, his parents decided to send him to Dharawad for high school education.”\textsuperscript{22}

\textsuperscript{20} Interviewed, Wadnikoppa Bharamappa, Karajagi, 13-05-1999.
\textsuperscript{21} Neshvi, S.R., ‘ the biography of Late Hosamani Siddappa,’(Unpublished), Hamsabhavi, 10-03-1996.
He joined the Government High School in Dharawad. His scholarly career thus continued in the educational centre. He met another great personality, Siddappa Kambli and both became good friends, and both maintained their friendship till their last breath. Siddappa was performing his best in the high school. He was at the forefront in curricular as well in extra curricular activities. He stood first there also. His scholarly performance was a great credit to his native. The people of Karajagi celebrated his success as a great festival. The whole village wished him further success. Specially, Dundopanth Jogalekar was dreaming his future. Dundopanth Jogalekar had to compel his parents again to send him for higher education. As he was the only son to his parents, Siddalingamma loved him very much. They felt annoyed to part from him. But when they thought of his future they agreed to send him to Poona.

**COLLEGE EDUCATION IN POONA:**

Siddappa joined the most distinguished Ferguson College in Poona for his B.A. studies. While he was in Poona he never found the problem of interacting with the people of Poona, as he was fluent in Marathi also. The people of Poona were thinking progressively. They were aware of the nationalism. As he had good knowledge of their language, he could interact with the people easily and also he could understand the social and political injustice done to them. Siddappa had many opportunities of hearing Tilaka's seditions, specially at the time of the swadeshi movement. Balagangadhar Tilak was accepted as the leader at the time. The whole Bombay province was under his
influence. Specially Poona had great attachment towards Tilak and Gokale. Hosamani Siddappa was much impressed by Tilak's personality. After hearing his speeches he decided to dedicate himself for the cause of nation. Since then till India got freedom he never looked back or avoided the call the nation. He dedicated his skill, his talent and all his energy to the national cause.

Though he was impressed by Tilak and his speeches, he never accepted his attitude towards the non-Brahmins. "While studying in Poona he collected a lot of knowledge about political injustice made by Britishers and social injustice made by ourselves to our people. Justice Ranade and Jyothiba Pule's ideas regarding the social reforms impressed him. He completed his B.A. honours in the year 1906. His success was again celebrated in his village Karajagi with great Joy. The people took him on their shoulders and went for procession in the village. Every one wished him and the elders blessed him with garlands. The day was celebrated in the village as a festival again." 23

By this time he had already prepared his mind to serve the nation. Hence soon after his returning to his native Karajagi, he thought of starting a drama company. He had the motto of awakening the people against the social and political injustice. For this he thought that a theatre was the best media. First he started the company at Guttal, a nearby village, but soon he had to wind up the company due to lack of funds. His parents expected him to be a great man with high qualification and not to become a drama master.

Meanwhile Dudopanth Jogalekar forced him to apply for job, for which he was selected immediately. He joined as revenue inspector at Indi in the Bijapur district. He never liked to be a subordinate to the British officers.

A MIRACULOUS INCIDENT:

While working as revenue inspector he had to visit the villages in Indi Taluk. He made better use of meeting the rural people for the sake of his love towards folk culture rather than for collecting revenues. Instead of revenue he collected lots of folk songs hidden among people. Wherever he went he mingled with the people in enjoying singing the folk songs. People also used to arrange such programmes wherever he went. One bad night, due to heavy rains, the house where he was staying, fell down on him suddenly and he became abruptly dumb. The efforts made by doctors to make him to speak bore no fruit. This havoc was intolerable to his parents. His mother Siddalingamma went to God Kanavalli Prarameshwara.

Kanavalli is a village consisting of nearly 13000 population, wherein the temple of God Parameshwara is situated. Siddalingamma prayed the Kanavalli Parameshwara for nearly one month. She was staying with her son in that temple which is on the outskirts of the village. With firm devotion she worshiped the God day and night. She had completely detached the contacts with her family and the village. She even did not beg. She had to cook there itself. She never changed her mind. "One fine morning Siddalingamma was worshiping the God as usual and Siddappa was sitting outside the temple.
Meanwhile, a woman with slics (fuel) on her head was going in front of the temple. When Siddappa saw her, immediately he shouted 'Oh! Mother yesterday night you were thinking about the fuel. So you come here. You can get it. For a while Siddalngaamma could not believe that her son Siddappa could speak. He worshiped with devotion the Kanavalli Parameshwara and his mother's belief in the supreme power gave them sweet fruits. She could not control her happiness. She prayed again and worshiped again and again Lord Parameshwar. Witty man Siddappa used to say, 'I was talkative. That is why God had locked my tongue for some time'".  

After this incident he was advised to resign the job. He too wanted the same. He never liked to be the slave of the Britishers. He left the job and immediately he joined for L.L.B. in Bombay College. He completed his degree in the government Law College, Bombay. His academic achievement was again celebrated with great joy in the village. Soon after the completion of his L.L.B. he was permitted to join the Bar Council. Within a short span of time he was recognized as a legal luminary in the whole of North Karnataka. He was a lawyer of the poor and the oppressed. The only son of Kariayppa and Siddalngaamma and a proud son of the village Karajagi became a great lawyer of that time, and his legal service was also dedicated to the arrested activists during the freedom movement.