CHAPTER IV

MATERIAL CULTURE

HOUSING

The house of Killekyathas in the villages form a linear assemblage with streets running between parallel rows of houses. Most of the houses abut on the streets without any frontage. Almost all of them have no backyards, as a result, there is practically no open space on any side of the house. All the houses have a rectangular ground plan. As most of the houses adjoin each other and are generally only 8 feet to 10 feet high. Very few houses of well-to-do Killekyathas have windows fixed to them. As a result, the problem of ventilation is very serious. The flat roofed houses have openings called 'Belkindis' fixed in the roofs. These 'Belkindis' permit the smoke to escape and light to enter. During the monsoons, these Belkindis have necessarily to be closed to prevent rainwater from coming inside.

The house types do not vary much from those of Amarnathpur, Surdi and Agatoor in general. The houses are very poor in quality of construction. Compared to those of Amarnathpur, and Surdi and Agatoor where the
income of the people is very much higher than that of the people of other two villages. With the only exception of this difference, all other construction types are same in all the villages.

Except Amarnathpur, Surdi and Agatoor other two villages, no Killekyatha have got their own land. Most of the cultivators are tenants, and their economic condition is extremely bad. In Kushalpur and Bommagaripal as the economic condition of the Killekyatha people is very depressing the quality of the houses are poor too. In many houses there is no separate bathroom. As a result both men and women have to take bath in the open without any privacy. In a few houses in the bathrooms are located in a part of the kitchen itself. Some houses have no separate cattle sheds and a common living room provides shelter to both the people and the cattle. The streets are narrow and run zig-zag. Waste water from many houses is allowed to collect in these streets which are not provided with drains. Very few Killekyatha houses have provided soak pits to collect such water, as a the result this water forms into cess pools in the streets, thus providing the mosquitoes a good place for breeding. This considerably adds to the unhealthy conditions in the Killekyatha settlements.
In all the villages, the villagers have not taken care to construct houses after planning a proper layout. They have tried to construct houses on any vacant place available. It is only when any open space is not available in such a locality, that the people reluctantly seek vacant plots elsewhere. Such tendencies have encouraged the haphazard growth of the villages. Now the disposal of the open public plots are controlled by the village Panchayats which will have to take particular care to see that the villages grow in a planned manner. The Panchayats will have to take particular care to see that some open space is left vacant on all sides of the buildings to be newly constructed so as to provide for good ventilation and healthy living conditions.

Roofs

In the villages, generally, houses with both, flat and slope roofs are found. In Amarnathpur, Surdi and Agatoor, houses with flat roofs dominate in number.

Among the houses with flat roofs, there are two types; namely (i) Pucca roofs made of stone and mortar and (ii) mud plastered roofs. In the case of Pucca stone roofs, the medium used for fixing stones is either
PHOTO 5: HOUSE TYPE-ROOPS
mortar or cement. Most of the houses of well-to-do Killekyathas have stone roofs. The stone slabs are supported on wooden ceilings. For mud roofs, the earth available in nearby lands is used. They always prefer a type of black soil called 'Halu mannu' which gets very sticky when mixed with water and hardens up very much on drying. Before spreading and plastering mud, they fix a ceiling of wooden rafters, the wood used being generally of neem trees. On these rafters, small twigs and leaves of the neem tree are spread and this is occasionally covered with a bamboo mat. Then the wet mud is uniformly plastered on it to a thickness of 4 to 5 inches. This layer of mud is then covered by a particular type of earth called 'Garasu' or 'Karalu' which is available in plenty in the nearby lands. This mudroofed houses are said to keep cool in summer and warm in winter.

The other type of houses have sloping roofs. These are houses with a single slope. But one can find houses with double slopes also. All the house roofs with zinc sheets and asbestos sheet have single slope, the slope being always towards the threshold. The posterior walls of such houses stand rather high and the front walls are very low so that the roof can take a slope. These houses usually have no ceilings and the sheets are
uniformly laid on the roof with heavy stones placed at short distances to prevent the sheets from flying off. These houses are generally occupied by persons in the lower income groups. After fixings every two sheets, some wet mud is plastered so as to hold the sheets firmly. These houses do not provide a comfortable living as in summer the rooms get very hot.

Thatched huts and tiled houses have two slopes. The tiled houses are all recent constructions. Few Killekyathas reside in thatched huts. The thatching material consists of jowar stalks or some weeds and twigs found locally.

<table>
<thead>
<tr>
<th>Name of the Village</th>
<th>Mud Roof</th>
<th>Thatched Roof</th>
<th>Zinc Sheet</th>
<th>Asbestos Roof</th>
<th>RCC Roof</th>
<th>Tile Roof</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amarnathpur</td>
<td>30</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>42</td>
</tr>
<tr>
<td>Surdi</td>
<td>15</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>-</td>
<td>3</td>
<td>25</td>
</tr>
<tr>
<td>Agatoor</td>
<td>29</td>
<td>3</td>
<td>3</td>
<td>-</td>
<td>2</td>
<td>3</td>
<td>39</td>
</tr>
<tr>
<td>Bommagaripal</td>
<td>14</td>
<td>5</td>
<td>1</td>
<td>2</td>
<td>-</td>
<td>2</td>
<td>24</td>
</tr>
<tr>
<td>Kushalpur</td>
<td>05</td>
<td>3</td>
<td>5</td>
<td>1</td>
<td>2</td>
<td>4</td>
<td>20</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>93</strong></td>
<td><strong>17</strong></td>
<td><strong>13</strong></td>
<td><strong>10</strong></td>
<td><strong>3</strong></td>
<td><strong>14</strong></td>
<td><strong>150</strong></td>
</tr>
</tbody>
</table>

The general conditions of the houses refer to many other related factors like cleanliness, ventilation.
construction type and general appearance. In Amarnathpur 8 houses, in Surdi 6 houses, in Agatoor 9 houses, in Bommagaripal 5 houses and in Kushalpur 2 houses are found to be satisfactory. In this case satisfactory condition is only a relative term rather than an absolute term in the sense that even a single house is not satisfactory as per standard conditions.

About 95% of the houses in the villages have no windows. Hence the problem of ventilation is very serious. The causes are entirely different from those of Bommagaripal and Kushalpur. Since Killekyathas in these villages find it difficult to make both ends meet, the prospects of good housing are very remote as their income cannot be raised substantially. As they are tenants, a greater part of the income goes to the owners. They should be financially assisted by the Government in providing standard housing facilities and steps be taken to replace the absentee landlord by Killekyathas.

For the construction of new houses the Killekyathas get timber, Mangalore tiles and other materials from the nearest town. In Bommagaripal and Kushalpur country tiles are also available for purchase. Masons, carpenters and general labourers are locally available.
It is also customary to entrust various items of work on a contract basis. Generally the wood required is obtained from the neem and mango trees growing in the villages. Thatching materials are also available in plenty.

The construction of a house always starts with the digging of the foundation which generally runs to 2 to 3 feet deep. The foundation is filled with rubble and earth. Then the walls are built up with stones or mud. The plastering material is invariably 'clayey mud'. The walls are generally 1 to 2 cubit thick and rise to a height of about 8 to 9 feet. In case of mud walls, generally unburnt but sundried bricks of clayey earth are used. They are either triangular or rectangular in shape and are called 'Hente'. The walls are raised by one cubit each time and left for drying. Daily labourers engaged for this work, and sometimes it is done on contract basis. Some of the Killekyathas use thatching materials for the wall which usually consists of jowar stalk, cocoapalm leaves or Tur twigs etc., that are available locally for purchase.

They are very careful in selecting the earth to be used for the roof. The clayey earth is first cleaned of all extraneous matter and is well kneaded. It is then
properly seasoned. Usually it is kept moist for about 8 to 9 days, before using it. Before spreading it on the roof, a ceiling of wood or bamboo is supported on the walls and the pillars. On it are spread small twigs and leaves of neem trees and over it clayey earth is uniformly spread. This operation is known as 'Melmudde Ghalana'. This cushion of earth is well beaten to prevent leakage and is generally upto 12 inches thick. Before dropping the last layer of mud, it is customary to keep a Jowar bread (bakar), ghee and some coins in a basket containing earth and drop the whole thing on the roof. About 4 to 5 days later, a layer of fine dust is uniformly sprinkled over the roof. In cases of houses with country tiles, the tiles are arranged on bamboo strips. For using Mangalore tiles, wooden rafters are first fixed across the roof and then the tiles are arranged. For thatched huts, paddy straw, cocoapalm leaves, jowar stalk etc., which are available at reasonable price and at times they are obtained free from the garden owners.

There are very few houses in the villages having carved doors or lintels. In the case of bigger houses the various rooms may be padasale(Veranda), Nandumane(Central hall), Husi(Passage), Kone(Small room), Deverkone(God's room), Adigemane(Kitchen).
Bachchala Mane (Bath room) etc. But it is only in a few cases that all these facilities have been provided. As seen already, most of the houses in the villages are either single roomed or have no regular room. Many of the houses are illventilated. In the case of flat mud roofed houses, small openings are left in the roof. These are called 'Belkindis' which are generally the only means for admitting light into the houses.

The construction of a new house is associated with some ceremonies. They usually consult the astrologer for auspicious periods for starting the work, for determining the size of the house and also for the direction which the house has to face. Killekyathas generally avoid starting the work in the months of Ashadha and Pushya, as these periods are considered inauspicious. On the selected day, before starting the work they organize a worship called as 'Guddali Puja'. Here, they worship the spade and break a coconut and burn incense before starting digging. Then second ceremony is arranged while fixing the threshold. The frame of the front door is fixed and the carpenter is paid his wages and also some gifts consisting of some cash, five seers of wheat, jaggery, copra, fruits etc. The last and most important ceremony is at the time of
entering the new house. This ceremony is called 'Graha Pravesh'. On this day the house is cleaned and special prayers are offered and all relatives and friends are feasted. It is customary to enquire an astrologer for an auspicious day for 'Graha Pravesh'. Before cooking starts in the new house, it is also customary to boil milk in a small container so that it spills over, and also sprinkle cow's urine as a purificant.

Household and Consumer Goods

Vessels of copper, brass and bronze are used by the Killekyathas for various purposes. Earthenware are used by most for cooking. Those who are poor use earthen vessels for all purposes including the storing of water and grains and will have just one or two small vessels of brass for washing hands and taking drinking water to the fields. Bronze plates are used for taking meals in the middle class families. On the occasions of marriages and similar functions, whenever bigger vessels of brass or copper are required, they generally borrow from common pool of vessels which are under the control of the Caste Councils. The upper middle class Killekyathas possess larger number of metalware. They too possess some earthenware which is used for storing milk, curds, edible oils, etc. They cook their food
### Table 4.2

**Possession of Furniture and Consumer Goods**

<table>
<thead>
<tr>
<th>Name of the Village</th>
<th>Cot</th>
<th>Table</th>
<th>Chair</th>
<th>Mirror</th>
<th>Stool</th>
<th>Iron</th>
<th>Clock</th>
<th>Torch</th>
<th>Stove</th>
<th>Bicycle</th>
<th>Radio</th>
<th>TV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amarnathpur</td>
<td>30</td>
<td>5</td>
<td>25</td>
<td>40</td>
<td>10</td>
<td>5</td>
<td>29</td>
<td>31</td>
<td>9</td>
<td>12</td>
<td>15</td>
<td>2</td>
</tr>
<tr>
<td>Surdi</td>
<td>15</td>
<td>4</td>
<td>30</td>
<td>24</td>
<td>5</td>
<td>1</td>
<td>21</td>
<td>10</td>
<td>4</td>
<td>15</td>
<td>17</td>
<td>1</td>
</tr>
<tr>
<td>Agatoor</td>
<td>39</td>
<td>15</td>
<td>35</td>
<td>37</td>
<td>15</td>
<td>9</td>
<td>31</td>
<td>30</td>
<td>14</td>
<td>21</td>
<td>30</td>
<td>9</td>
</tr>
<tr>
<td>Bommagaripal</td>
<td>14</td>
<td>2</td>
<td>5</td>
<td>21</td>
<td>4</td>
<td>-</td>
<td>19</td>
<td>5</td>
<td>2</td>
<td>2</td>
<td>12</td>
<td>-</td>
</tr>
<tr>
<td>Kushalpur</td>
<td>08</td>
<td>-</td>
<td>9</td>
<td>20</td>
<td>2</td>
<td>-</td>
<td>19</td>
<td>9</td>
<td>1</td>
<td>1</td>
<td>15</td>
<td>-</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>99</td>
<td>6</td>
<td>104</td>
<td>142</td>
<td>26</td>
<td>15</td>
<td>109</td>
<td>84</td>
<td>30</td>
<td>51</td>
<td>89</td>
<td>12</td>
</tr>
</tbody>
</table>


usually in brass vessels and store water in copper pots. Many of these Killekyatha household possess some stainless steelware. The custom of making gifts in the form of a few metallic vessels to a girl, by her parents, when she sets out to her husband's place for the first time is widely prevalent.

Possession of household modern article does throw some light on the social and economic conditions of the Killekyathas in the villages. It is with this object in view that information regarding possession of furniture and modern articles has been given in the table - 4.2.

Table - 4.2 shows that Killkyathas have very meagre furnitures and modern articles. This material culture exhibits their day-to-day life.

Ornaments

'An Indian is known to love ornaments' is proverbial and Killekyathas are no exception to that. The poor who cannot afford to have ornaments of a rich metal, have ornaments made of brass or silver. In the rural areas, possession of land, houses, cattle and ornaments is valued most and therefore it is the ambition of every household to acquire more of these material things. Though it is generally the females who love ornaments more, it is noticed that even
the menflok have quite a craving for ornaments. The men have ornaments for the ears, the neck, wrist and waist many males among well-to-do and middle class Killekyathas are seen wearing a variety of ornaments.

For the ears, men wear 'Kundals' on the lower earlobes. Kundals weigh about one tola gold or silver. For the neck a 'Kantha', a necklace weighing about two tolas is worn. This is being replaced by another type of gold chain called 'locket chain'. For the fingers they have rings of various types. They wear 'Todas made of silver or panchloha on the wrist. For the waist they have a 'Kad-dora' or 'Udadara' (girdle) made of silver, this waist ornament is a must for all. The poorer sections who cannot afford to have a silver 'Kad-dora' tie a sun hemp string round the waist. Some of the Killekyathas wear silver rings on the toes. They believe that a person wearing these toe rings does not suffer from hernia.

The ornaments of the females are many in number and much varied in type. Some of them are meant for everyday wear and a few are meant for occasional use only. Many of the heavier types of ornaments are slowly disappearing and are being replaced by ornaments of lights and cheaper metals. For the ears they have a variety of ornaments. In course of this study at least five types of ear ornaments could be seen.
They are known as 'Jandava', 'Bhuyara', 'Jhube', 'Kudkya', 'Kundal' in their language and their equivalents in Kannada are 'Wall', 'Bugudi', 'Katri', 'Barali', 'Muruva' and 'Bendoli' respectively. All these are made of gold and pearls.

Only a few households possess the ornaments, the poorer classes have some of the ornaments made of silver or brass. Some of these ornaments like the 'Bugudi', 'Katri Bavali', 'Kasin Sara', 'Chainu', etc., are meant for only festive occasions. A good number of Killekyatha women wear 'Kalunguru'. The use of 'Gejjepatti' is also on the decline. Widows are not permitted to wear the ear, nose, and leg ornaments. Women usually have a pair of earstuds, a nose-ring, a silver waist band, glass bangles, and if in a married state, the toe rings and the sacred țali in a glass bead necklace. On festive occasions, young girls usually wear the ornaments belonging to their elders. Boys generally have the earstuds and the silver waist band. Men generally do not wear any ornaments excepting a few, who wear a gold necklace and gold rings on the fingers. Many of them, however, wear earstuds and a silver waist band.

Dress

There is no appreciable distinction in the mode of dress among the Killekyathas of different villages. The customary
dress of all the menfolk consists of 'dhoti', one 'Kurta' or shirt and a 'patka' (headgear). The dhoti is usually about 8 yards in length and 50" in width. It is worn in the 'kachche' style, i.e., the end passing between the thighs being tucked at the back. Some of the Killekyathas wear either payjama in the North Karnataka and in South Karnataka, 'lungi'. Payjamas are the loose trousers made of mill made long cloth which is generally white in colour. Lungi is a piece of cloth about 2 yards in length which is wound round the waist. The 'lungi' generally consists of handloom or mill-made cloth. Many Killekyatha cultivators when working in the fields wear only a 'langoti'. Here, one end of the cloth is passed between the thighs and the other end is wrapped round the 'langoti' in such a fashion as to cover as much portion of the legs as possible. The upper garment consists of a cotton shirt or a banian. The banian is a short upper garment with half sleeves or no sleeves at all. On ceremonial occasion, some of them wear a coat. The headgear consists of a small turban or a cap. If the older Killekyathas prefer the turban, the younger generations prefer either wearing a cap or leave their head bare. Trousers and manilla shirts are making their appearance in the villages especially among the younger generations.

The dress of the women, consists of a saree and a blouse. The saree is worn either in 'Kachche' style or
without a 'Kachche' and cover the other end of the saree over
the head. The sarees are generally made of handwoven cloth. Kachche type of sarees are about a yard in length and others are of 6 yards. The blouse locally known a 'Kubsa' or 'choli' is a stiched garment. Many women stitch their own blouses at home and a few get it done by the local tailors. Each blouse requires about a yard of cloth. The Kuppasa leaves the areas below the elbow and the neck bare and the two loose ends at the front are either buttoned up or tied into a knot. Young girls wear a frock or a blouse and a shirt. Women pay adequate attention to their hair and oil it once in 2 or 3 days, if not daily. The hair is gathered into a braid and is allowed to hang straight down the back. Young girls occasionally have two braids. Formerly tattooing was practiced by both men and women. But now-a-days it is common only among the fairsex.

Food and Drink

Jowar is the staple food in North Karnataka whereas Ragi is the staple food in South Karnataka. Most of the Killekyathas from Amarnathpur, Agatoor, and Surdi, use Jowar as the staple food where as from Kushalpur and Bommagaripal use Ragi and with this they also take Rice in their food. A diet of Jowar or Ragi enable to work harder than they could on a diet of Rice. Jowar is taken in the form of
'bakar' (bread) in the mornings. In the afternoons and nights the flour of Jowar or Ragi is boiled and is formed into lumps and they are taken along with a side dish. Bits of these lumps soaked in the side dish are swallowed. Small children are often served with cooked Rice. The well-to-do Killekyathas use partly Rice and partly Ragi or Jowar for their daily food. Even though Wheat is grown by a number of families in the villages, it does not form part of their staple diet. They eat Wheat food occasionally. Most of the Killekyathas are non-vegetarians. The non-vegetarian food which they use is flesh of Sheep or Goats and Chicken. Fish which is collected by them, is used for more than 4 days in a month. Children take meals thrice a day. The recent trend among some of middle class families is to take breakfast mornings along with a beverage. Coffee is popular among Killekyathas of South Karnataka villages and tea among Killekyathas of North Karnataka. They take these drinks once or twice daily according to their resources. Visit to the hotels has become a habit with many and those who cannot get coffee or tea prepared in their houses drink in the hotel. A cool drink called 'sherbat' is prepared from lime or other fruits and used during summer. Ghee is a luxury to many. The cooking medium is mainly groundnut oil. On ceremonial days, in addition to the daily routine food, one or two additional items of dishes including payasa (a sweet liquid
dish) are prepared. The constituents of some sweet dishes of Northern Karnataka are as follows:

(1) **Huggi**—Wheat ata and jaggery, gram dal and jaggery or ragi ata and jaggery are cooked into a loose sticky paste.

(2) **Kaygadabu**—split wheat, split rice, sweet gourd and jaggery are the ingredients, small lumps kept in plaintain leaves separately and cooked in steam.

(3) **Karigadabu**—Arhar dal is cooked and water decanted, then mixed with jaggery and ground well called as 'hoorna'. Thus hoorna is kept in small quantities in flaps of well kneaded 'wheat ata' and cooked again. Holige also has the same constituents but the shape differs.

(4) **Kitchadi panaka**—Cleaned whole Jowar grains are cooked in water in a vessel. When it is half boiling, split Jowar (nungchu) is poured in and the mixture is cooked into sticky paste. Jaggery is dissolved in boiling water, cardamom powder may be added to increase the smell and taste.

In Southern Karnataka, 'Karigadabu' called as Vobbettu (a pancake with a sweet core covered with a fine layer of Wheat dough) is most popular. Generally Jowar or Ragi is supplemented by Rice and in some households Wheat and Rice
are taken. Jowar bread is usually consumed with some richly spiced curries, pickles and chutneys. Vegetables grow in villages between July and December and it is during this period that the Killekysthas eat them. At other times, it is only the economically better-off Killeyathas who consume vegetables. Commonly consumed vegetables are Lady's Fingers, Raddish, Onions, Brinjals, Carrots, Cucumber and other leafy vegetables. Among them Brinjals and Onions are the most popular and find a place in the menu almost every day. The curries are usually hot and richly spiced and they say that this is quite necessary to make the Jowar bread palatable. They also prepare and store Pickles made out of Lemons and unripped Mangoes.

Milk and Milk products are consumed in very limited quantities. Usually—Milk is used only for preparing tea. Some households take curds or buttermilk regularly and some consume Milk products only on festival days. Fruits are consumed during seasons only. The Fruits commonly grown in the villages are Jambhool (Neeralhannu), Berries (Borehannu), Guavas, custard Apples, Banana and Mangoes. 'Jambhool' are available in plenty in June-July. Guavas are ripe between August and October. Custard Apples and Berries are available between November and December. Ripen mangoes can be had in May and June. Bananas are available all round the year. Generally, only well-to-do people consume Bananas.
sweet Lemons and Oranges. When the Groundnut crop is about to be harvested, the villagers burn the nuts with the shell on and eat the burnt nuts with relish. A few days before the harvest of Jowar and Wheat, they burn the ears of these crops when they are on the point of full ripening, and eat them with Jaggery, or some spices. Bengal-gram is also eaten raw, before it is dried.

The use of cowdung cake for fuel purposes is quite common. These are usually stored in heaps called 'Kullabana'. Firewood is generally collected from the fields. Dried twigs of cotton plants and other bushy plants are often used as fuel. The use of coal is practically unknown in the villages of Southern Karnataka.

Smoking:

The Killekyathas are obstinate smokers. The natural method of smoking is to take some dried tobacco and smoke it with the help of earthen pipes called as 'chilume'. Now-a-days cigarette have made their appearance. Tobacco is mostly used by chewing dried tobacco with lime.

DOMESTICATED ANIMALS:

Livestock is maintained by most of the Killekyathas, more or less, as on adjunct to agriculture. Bullocks provide
the motive power to the traditional plough. Cattle provide valuable manure. Cows and she-buffaloes yield Milk. So the very existence of a farmer depends largely on the cattle he possesses. Therefore, they are always nursed with great care and devotion. They consider the cattle as members of their family and actually worship them on some festival occasions. The Bullocks are mainly of local variety, sturdy in constitution, majestic in appearance and capable of sustained work. The Killkyathas purchase the Bullocks mostly at the cattle fair. It is a common practice among many Killekyathas to keep the Bullocks for a year or two and after rearing them quite well and after they are used for agricultural works, are sold for a profit.

There are some Killekyatha farmers who would even sell away in the same year in any of the cattle fairs they visit if the Bullocks fetch a good price. They look after the Bull calves with great attention and affection and they would not even mind leaving the entire Milk of the mother Cows to the young ones. Even though most of the Killekyathas have the milch Cows and Buffaloes in the villages, the sale of Milk is negligible. In the villages like Amaranathpur, Agatoor and Surdi, Rabbits are owned and reared among some of the Killekyathas.

In general, attention has been paid in the recent years
to the development of Poultry, Sheep and Goats. The table 4.3 gives particulars of important livestock of Killekyathas.

Table 4.3

Livestock of the Killekyatha households

<table>
<thead>
<tr>
<th>Village name</th>
<th>Amarnathpur</th>
<th>Surdi</th>
<th>Agatoor</th>
<th>Bommagaripal</th>
<th>Kushalpar</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cows Milch</td>
<td>10</td>
<td>4</td>
<td>8</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Non-milch</td>
<td>4</td>
<td>2</td>
<td>3</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Adult females</td>
<td>8</td>
<td>3</td>
<td>6</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>not calved</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Working Bullocks</td>
<td>24</td>
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<td>12</td>
<td>4</td>
<td>2</td>
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<tr>
<td>Other adult male cattle</td>
<td>12</td>
<td>5</td>
<td>6</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>She Buffaloes</td>
<td>Milch</td>
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<td>9</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>Non-milch</td>
<td>4</td>
<td>6</td>
<td>5</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Sheep</td>
<td>30</td>
<td>-</td>
<td>12</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Goats</td>
<td>12</td>
<td>3</td>
<td>9</td>
<td>-</td>
<td>2</td>
</tr>
</tbody>
</table>

The other most important animal to the Killekyathas is the Dog. Usually every Killekyatha keeps at least one Dog. The chief aim of keeping this animal is for hunting and guarding at night hours.

AGRICULTURAL TOOLS AND IMPLEMENTS:

The agricultural tools and implements play an important role in agricultural productions. Without these tools and
PHOTO 7: A GIRL WITH HER MILCH COW
implements, no cultivation is possible, in spite of having a healthy pair of bullock. The tools and implements of all these are locally made by blacksmiths and carpenters. Table - 4.4 gives the first of tools that are necessary for any kind of agricultural operation, but all tools are not possessed by each family. Mutual exchange fulfils the need of a particular tool.

**TABLE - 4.4**

### Agricultural Tools

<table>
<thead>
<tr>
<th>Name-of the Tool</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hal</td>
<td>Plough</td>
</tr>
<tr>
<td>Nag</td>
<td>Yoke</td>
</tr>
<tr>
<td>Yice</td>
<td>Beam</td>
</tr>
<tr>
<td>Pala</td>
<td>Iron made position of plough</td>
</tr>
<tr>
<td>Sarapali</td>
<td>Iron-Chain</td>
</tr>
<tr>
<td>Balaram_Hal or Madaki</td>
<td>Furrow-made plough</td>
</tr>
<tr>
<td>Phali or Chaoki</td>
<td>Land levelling tool</td>
</tr>
<tr>
<td>Salaki</td>
<td>Iron-made digging instrument</td>
</tr>
<tr>
<td>Kudari</td>
<td>Small spade</td>
</tr>
<tr>
<td>Pikasi</td>
<td>Pickaxe</td>
</tr>
<tr>
<td>Khurpi</td>
<td>Spade-like iron tool</td>
</tr>
<tr>
<td>Soop</td>
<td>Bamboo or iron-made tool for winnowing purpose</td>
</tr>
<tr>
<td>Hari</td>
<td>Iron-made digging rod</td>
</tr>
<tr>
<td>Share</td>
<td>Iron-made portion of Balram Plough</td>
</tr>
</tbody>
</table>

**Plough:**

The Killekyathas who live in Amarnathpur, Surdi and Agatoor use generally the same type of plough, but the plough
PHOTO 8: AGRICULTURAL IMPLEMENTS
which is commonly used by the Killekyathas of Kushalpur and Bommagripal is somewhat different. It means, North Karnataka and South Karnataka differ in the material culture of the plough. Generally in all the villages, it is seen that there are two kinds of ploughs, one is wooden plough and other is iron plough. Wooden plough which is also called as 'Balram hal' (madaki), consists of mainly, three parts, (1) the plough proper (hal), (2) the plough beam (yice), and (3) the yoke (nag).

The first part is made of a single piece of wood which is slightly curved forming an angle usually 130° at its middle part, where the body shoe meet each other. The handle which is four to six inches long and roughly circular in cross-section is a separate piece of wood. The length of the body is about twenty to twenty-five inches where the body and shoe meet, a rectangular hole is cut to receive the plough beam. The shoe is thick, about 18" long and at the thickest part is about 8" in breadth. The shoe gradually tapers towards front point. The under or back surface of the shoe is flat but the upper surface tapers towards the middle where a prominent ridge is formed. The cross section of the part is roughly triangular. In the middle of the front-side top of the shoe a groove is made to set the ploughshare. This ploughshare is made of a long, narrow, flat piece of iron which is inserted into the groove and fixed by iron staple.
It is about 16" to 20" in length and 1" in breadth and 0.5" in thickness.

The ploughbeam is made of a long, flat solid wood. The beam has got a notch on its underside where it is to be tied with the yoke. The length of the beam is about five to six feet and roughly rectangular in cross-section. The yoke is made of a solid wood with two long wooden pegs (each is about 18" long) inserted through two holes bored near the two ends of the yoke. These pegs are used to keep Bullocks in proper position when the latter are yoked. The upper surface of the yoke is carved into steps which facilitates tying the yoke with the beam by means of a twisted leather thong. A person from behind drives the Bullocks and regulates the pressure of the plough-share on the soil by holding the handle and the earth is furrowed. The iron plough is also coming to be used in a very limited extent.

Haragu Kunte

This tool is used for breaking the sods and leveling the fields. It consists of four parts: the handle, the wooden beam (called 'dindu'), 'Kuda' (flat iron piece) and 'Yice'. The beam is of 'Jali'. It may be used for three to four years without replacing the iron. The size of 'kuda' is about 28". The plough yoke may be used in conjunction with this.
Moorugadde Kunte

This is very much similar to the 'haragu kunte', only its size being different. The length of the iron blade is three to four feet no separate yoke is necessary for this. Immediately after sowing of any crop, the use of this tool is essential to cover up the seeds with earth. In the absence of 'haragu kunte' this may be used for breaking the sods and levelling.

Kurige:

This is the most interesting device used by Killekyaths. The 'Kurige' consists of a cup in the handle, having three holes. At each of the holes, hollow bamboos are inserted at a divergent angle. The other end of the hollow bamboo is connected with a hollow drill fixed to the 'Kurgimane' made of 'Jali' wood. Three such drills, fixed in the 'Kurgimane' to connect the three bamboo pieces. A 'Kurige', if carefully used, will last for 14 to 15 years. For sowing seeds women are engaged, while the man holds the handle of the 'Kurige' with downward pressure. The length of the yoke used for the 'Kurige' will be about six feet. The parts of the Kurige could be separated and assembled.

Sadde:

It is another tool used in place of 'Kurige' to serve a similar purpose. It consists of a three feet long bamboo
pipe about three inch diameter. One side is sharpened while a cup is inserted at the other end for feeding the seeds. This bamboo pipe is tied securely either to a plough or a 'Kunte'.

Yede Kunte:

It is an implement for intercultivation, where two or three of them are yoked at a time to a pair of oxen. Its construction is simple and cheap. The important part of this implement is a flat iron piece called 'Kuda' which is held by the 'dadi' fixed into an wooden frame called 'dindu'. The yoke used in conjunction with the 'Yedekunte' is called 'dandara noga' and is made of bamboo.

Bund formers:

For soil conservation, sometimes it is necessary to make temporary low-level 'bunds', 18 to 22 cms. high. Such 'bunds' last for one agricultural season. They either get washed away or are obliterated by subsequent ploughing and cultivation. For forming such bunds, an implement called bund-former is used. The implement consists of two concave blades, 90 to 150 cms. long and 10 to 15 cms. wide, joined across in a conversing manner. This implement is to be worked in a well-ploughed and arrowed field and used just for collecting the soil. It's job is to collect the soil at
the wider front and deposit it in the form of a ridge or a low bund behind. A wooden bund-former that would cost less has been prepared by a village carpenter. Most of the Killekyathas use such type of bund-formers.

Sugarcane Crushers:

Some of the sugarcane growers cannot dispose of their entire harvest as cane. Part of it has to be converted into 'gul' (jaggery). Gul is also a popular food article in the villages. Formerly, the juice was extracted from the cane with crude two-roller wooden crushers. With the growing of improved varieties of cane, a three-roller cast-iron crusher operated either by Bullock power or by machine power has been put into the market. It has greater crushing efficiency and, therefore, peasants are either purchasing such crushers or—taking them on rent during the season.

Chaff-Cutters:

This implement has became popular, particularly in Amarnathpur, Surdi and Agatoor villages where green jowar or corn is required to be cut for feeding to the cattle. The iron blade, crescentic in shape, with the outer side convex and inner edge a sharp concave is fixed to a wooden piece 2 mts. long, some 0.5 mtr. broad and some 10 cms. thick. It can be also used for cutting dry jowar stalks.
Chaoki (Land Levellers):

This is used to level the land and to press the soil. The chaoki is a piece of wood, approximately 2 mtrs. long, some 0.4 to 0.5 mtr. broad and about 10 cms. thick at the top side, and gradually sloping down to a broad edge. Usually it is made of some strong and heavy wood. At the centre of the top side a handle is fixed in a hole cut for the purpose. It is a straight piece of wood. The size of the chaoki varies according to needs. At each end there is a comb, having two or three teeth, on which an iron ring is slipped down when the chaoki is to be used. The chaoki is dragged by a pair of Bullocks or Buffaloes. To join the chaoki to the yoke, a leveller-beam is used, corresponding to the ploughbeam (yice). It is a piece of wood about 2 mtrs. long or a little more. It is split in two at the chaoki end with a hole at each end. Into each hole an iron hook is fixed. When in use the man in charge puts the chaoki down into the earth that is to be removed, as one would put in a space. When the Bullocks drag the chaoki along with the earth, the person holds the handle firmly to avoid the chaoki from turning over. When he has reached the spot where the earth is to be deposited, he lets go the handle, and then the chaoki automatically turns over. The earth is left lying there as the Bullocks drag the chaoki back to the place where
they started.

Mortar and Pestle:

The Mortar is made from a hard stone. One side of it is scooped out to form a deep cup-like pit having a round or square bottom. The pestle is also made of a heavy stone which is in a cylindrical shape. The ingredients like wet kernels of coconut, spices etc., are pounded with pestle. Mortar and pestle are kept usually, in the centre of the settlement, near the headman’s home. Every Killekyathas makes uses of it daily.

HUNTING AND ITS IMPLEMENTS:

Killekyathas are known for their hunting expertise. As soon as they come to know that a party is out for hunting, they give up their work and join the party. It was one of the earliest methods of Killekyathas for search of food. Today, except the reserved forests, the real forests have mostly vanished, thereby the games which they get by hunting is extremely less.

They celebrate the annual hunting excursion of a magico-religious kind. After the performance of the ceremony to the God, the whole party enters the forest with their hunting implements like bows and arrows, battle axes, lances, guns.
dogs and drums and blowpipes which they beat and blow furiously all through the hunt. In the forest, they stand side by side in a long line surrounding an area. Some remain ready with their weapons behind the big trees. The men nearest the game shoot their arrows at the prey. When the animals being frightened run hither and thither, men shoot arrows, sling stones at them. If the game elude the arrows and other weapons shot or hurled at them, the baffled hunters shout out and let their dogs run after them. The men who stand in line, then entangle the game, and the hunters who followed the game come up and kill them. They kill any animal which they see before them during the time of hunting. After the hunt, they return to their settlement in a procession. Then the slain animals are dressed and the flesh is divided among themselves. Such type of hunting is only seen in the villages of Bommagaripal, Kushalpur and Amarnathpur villages. The Killekyathas of Surdi and Agatoor villages also go to hunt individually.

Lance:

This consists of two parts, the head and the shaft. The head is made of iron and is pyramidal in shape. The lance broader at the base and gradually tapers towards the sharp pointed end. At the basal region of the head a hole is made to receive the shaft. The shaft is made of a long.
cylindrical, narrow bamboo piece.

**Bow:**

The bow consists of a stave and a string. The stave is made with the help of a long curved bamboo split. The belly, which is the surface facing the archer when drawing the bow, is concave whereas the back which is remote from the archer is convex. The middle portion of the stave is somewhat broad which serves as the grip, but then it gradually becomes narrower towards the ends. There are two stops cut from the solid ends of the stave to prevent the string from slipping.

**Arrow:**

Usually the head and the shaft are the two parts of the arrow. The head is made of a small solid piece of iron which is broader at the lower end and gradually becomes narrower towards the front. The base of the head ends in a tang which is inserted into the shaft and tied tightly by means of cocoon strips. The shaft is made of a long, cylindrical, narrow bamboo piece. At the butt end of the shaft two feathers are tied with cocoon strips. These feathers keep the balance of the arrow at the time of flight. A notch is made by cutting a little portion from one side of the
Among Killekyathas, the sling is a common appliance for throwing stone pellets. Bark fibres are made into a braided rope, and of this rope the sling is made. A pouch is made by means of two knots at a meagre distance from one another, and from the knot two ends of the rope stick out. One end is slightly longer than the other. The longer end has a small loop at its foremost part for the insertion of the finger of the operator. A stone pellet is placed in the pouch. Inserting the finger into the loop and at the same time holding the other end of the rope it is whirled round, and when it is in motion, the end which has no loop is let loose in the direction at which the peilet is aimed. The pellet after being released from the sling goes at a great speed violently towards the object.

Battle Axe:

The battle axe consists of an iron blade and a wooden handle. The handle is made of a long, solid, cylindrical piece of wood. It has a pointed end where the blade is to be fixed. The blade is a flat piece of iron. The cutting edge is concave in the middle and is sharp. The blade, away from the...
The cutting edge becomes thicker and narrower and forms a narrow neck ending in a socket to receive the handle. The handle is inserted through the socket of the blade in such a way that the cutting edge of the blade remains parallel to it. It is generally used by everyone.

Fishing Tools:

The gill net involves a principle of fishing operation. This net, served of the enclosure types of nets, consists of a wall of webbing held vertical by the weight of leads at the bottom and supported by flats at the top. The capture of fish in these nets is based on their swimming blindly into the net and projecting their heads through the spaces in the webbing. The mesh is of a size which prevents the body of the fish from passing through. There are various sizes of mesh used in gill nets,—according to the variety and size of the fish which are sought. The stake gill nets are fixed in position by means of stakes; anchor gill nets are held in place by means of anchors and drift gill nets are floated from the fishermen's boat by permitting them to move with the tide or current.

To capture some larger fish, and in fishing in waters of rivers, streams and ponds where the bottom is too rough, the hook is used. Killekyathas have a knowledge of poison which
is got from the roots and bark of certain trees by poisoning the waters of ponds to capture the Fish.

MUSICAL INSTRUMENTS:

In all the villages it is seen that the Killekyathas possess very little in way of musical instruments. The 'dholak' (drum) is their chief musical instrument. It consists of a hollow cylinder of wood with both end covered with a Cow or Buffalo hide. This is not their own preparation, but they buy it from the market. There is also an other kind of drum which is quite different from the 'dholak' in form and preparation. The body of this drum is semicircular and is made of iron. The open end is covered with Cow hide. They beat this drum with sticks in both the hands. Usually this drum is kept in Durga temple and used it at the time of worship. They also use 'flute' made of bamboo. The length of it being about one foot and the diameter of one inch.

Some of the other musical instruments like 'tabala', 'tambura', 'mridangam', 'duff', and 'harmonium' are also used. In villages like Amaranathpur and Agatoor, such instruments are used on the occasion of Bhajan, Kirtan etc. The most important attribute of the Siddaroodha sect is the organisation of Bhajan Mandalis. The 'Bhajan Mandalis' is an assembly of the Bhagats. The term 'Bhagat' appears to have been derived from the word 'Bhakti' and has been defined as
ardent and hopeful devotion to a particular deity in greatful recognition of the aid received or promised'. The Hindus who believe in salvation through 'Bhakti Marga' or the path of devotion, are known as Bhagats. The Bhajan or kirtan is organised by Bhagats in fulfilment of any promises, or for the celebration of a happy occasion. Here, all the Bhagat Killekyathas of the villages, including other communities, are invited by the organiser. Sometimes the Guru is also extended a welcome. The assembly lasts late in the night. The Bhagats sing in praise of various Gods. They also play on the musical instruments such as 'tambura', an instrument shared and made in the fashion of the Indian 'veena' and a 'dholak'. There is free permission to partake in tea and smoking and these are offered in the Mandali. The organisation of Bhajan Mandali has a great value in integrating the membership and modes of behaviour of the Bhagats.

In the neighbouring villages of Amarnathpur, there are two leather picture performers. They use the instruments like 'tabala', 'duff' and harmonium in their play at night. Formerly in the villages of Kushalpur and Bommagaripal, Killekyathas used these musical instruments in their play. But in recent days they have started to enact dramas, after receiving training from a professional teacher.
More than five to six family members gather and by roaming in different villages they earn their livelihood. The drama entitled 'Kurukshetra' was performed by them when the researcher was there at the time of field-work. The frequency of these performances depends upon the nature of harvest. It has been said that this drama troupe also camped in Northern Karnataka villages like Kakanur near Badami of Bijapur district and Turnur near Ramdurg of Belgaum district, and that in these villages they receive better patronage by village elders.