CHAPTER II
THE COMMUNITY UNDER STUDY

It was fifteen kilometers ahead to go to the village and the place from where it stood fifteen kilometers was addressed as Bidi Cross but not Aidi Cross, which was named after the village Bidi. It was also know as Bidi Kattari, from the cross and to the Bidi there are 15 buses, but there are Maxi cabs which go to Bidi and other villages from the cross. The Researcher inquired/Enquired as to which maxi cab would go for Bidi, for man sitting in a cab who was to go for bailur, a neighboring village. He pointing towards another taxi cab which was standing lay bye twenty meters a head said that would go for Bidi. Finding the maxi cab the researcher could make space to place materials such as Bucket, Jug, Vessels, containers, tin, tumbler spoons, plates, water bottle, water jug, rinsing powder, rinsing brush, stove, kerosene container, mirror, comb, hair oil, shampoo, soaps, soap case washing brush, towels, lion cloth, under garments, upper garments, trousers, shirts, T-shirts, hangers, rope, nails, press, napkins, handkerchiefs, shaving brush, shaving paste, blades, shaving blade frame, tooth brush, tooth paste, first aid box, tablets, lock keys, alarm(timepiece) torch, bulbs, match box, candles, transistor, camera, batteries, film roles, tape recorder, recording reels, sleepers, chappals, socks, notepads, ruled papers, unrolled papers, pens, pencils, sharpeners, reffills, notebooks, schedules, questionnaires, blankets, bed sheet, bed mosquito coils and carpet. All these materials were clubbed into a suitcase, bags, and separately wrapped bed. As the space at cab was very less to keep luggage's I kept suitcase at backseat and the bag at front seat, bed on the roof after no sooner than five minutes a couple arrived to the maxi cab and assured there seats by palcing luggage's on it. The Maxi owned driver was waiting for a minimum of 10(ten) passengers to garantize his profit but it was fourteen in total before he could live. Just after traveling two kilometers one of the school teacher was to get down at the school cross, and requested the driver to stop the vehicle but as the driver could not hear his request clearly he replied the maxi will not go to school, it is going to next
village. To this the teacher got down and enquired as what's the fair to be paid the driver could respond with a voice of five rupees, he was given five rupees coin before he could drive to next stop. A passenger sitting beside me said tell him to pay fifty rupees so that he will be dropped to his school door step. Our driver responds, he would have paid fifty rupees but that could trouble other passenger who are to go for different villages.

On the way to the village I could see an aged sitting besides the road under the tree to supervise the grazing of the buffaloes. He had worn a turban on his head, a gunny sack at his foot. Just passing few miles another aged women was grazing a cattle and a calf beside the road. She had worn a red saree, chappels at her foot and stick in her right hand further a head to the village a shepherd boy was grazing shepherd in an open land. Very nearer to the main road, there were in and around forty(40) shepherds black in colour. He had worn maroon shirt a green half pant and skin chappels of high thickness at his foot. There was a milk van standing below (Pupil) tree beside the road a kilometer distance a head. At the back of the van there were plastic milk cans of fifty liters size where in milk was collected and stored and taken away from that milk collection point. There were ten to thirteen cans and four to five members working over, still ahead there was a shephered of age 35 years who was grazing sheep's which numbered fifty and had worn a black half pant, a Nehru shirt and a woolen blanket at his right shoulder. All along the road side there were mango trees at both side of the road, there were green coloured crops to far distance from the road at both the sides of road which included sugarcane, Jowar ,maize, paddy. While going to the village Bidi, there were three hero Honda company motorcycles and a single Suzuki motor passed away opposite to out travel to the village. There was a green colour truck stand beside the road at village. Another aged with the a gunny sack at his shoulder, with his arm folded shirt was running with his bear foot towards a distance buffaloes to control which were straying into others crop grown field to graze especially when its paddy, as the norm of the land does not permit.
A young peasant aged 33 years old was moving along with his bullocks ox towards the village, who was back to village after mornings hard work of ploughing the land where in the plough was kept at the middle of the horizontal beam (wooden rod) naga placed on both the necks of bullocks and was carried away. He was walking on his half pant and bear foot with banyan (above garment) on his shoulder he had Jabak at his right shoulder placing handle or stick at side of the stomach and bar attached to it at his back.

When the maxi cab happened to stop at a village one of the man who was sitting at window side of the maxi cab enquired a women who was already waiting for maxicab or matadors or vehicles to go to another village, as if she was going to a distance village a head, to this she answered, she was going to meet a relative and than he asked hows her father in law, husband, children, she answered all are well. When the new passengers were to get in the cab the maxi owned driver used to request sitting passengers to move closer to make space another to sit. To this he was usually answered by passenger there is no space to keep my foot comfortably than where the question of the making space in seat. I cannot make it. As one of my suitcase was placed over there, there was no excess space left to keep foot comfortably. This repeated in the next village stop too, which made the owner dissatisfied leading to query as whose suitcase was it. Than the researcher in a pleasing tone replied him its mine for this, the driver answered that it would also be charged as luggage charge, finally the cab approached to the village first stop six passengers got down including me. Everybody paid him similarly I was also to pay him rupees eight as travel fair, but unfortunately I was run short of change and was to pay rupees ten and paid anticipating two rupees back but the driver did not turn it and in turn I did not ask him thinking he might have charged rupees two as luggage charges. When I was on my foot with a suitcase and two bags and made a move in the village, two adults of age 20 and 25 years who were lead by me gossiped that he might be Gumasta clerk, the other added he may be school master, than the other people sitting at the bicycle shops were observing researcher from a long distance as I was approaching towards them. The people those who were sitting
at their corridors and veranda where anxious to know that where he would I go. Now coming to entrance of the village the first object to be seen at the village is Darga, which is green in colour and has platform on which we find one or the other Muslim person sitting at day time with long white or black beard. At the back of it is a large open space field where in paddy, sugarcane, and soyabean, is grown. Besides the Darga is a bicycle shop run by Nazarat who (removes) patches punchar of tubes and repairs cycle in case of repairs. Opposite to it there are runs along broad rugged mud street known as Masdi road which is actually masjid. Just at the starting of this street and to left of this road is a hotel, the owner of this hotel is 75-years-old aged belonging to Maratha caste. His two sons who have done B.Sc. and other PUC II year are 40 and 35 years old respectively. They sit in this hotel only to live their father to have food and lunch. To the right side and opposite to the hotel is a old ruined country black tiled house which has two big walls. Here we find a young women of 40 years old most of the time wearing red saree and chatting with males aged around 45 to 65 years old beneath the neem (margosa) tree just in front of her house; she sells country liquor in plastic pouches. This house has nothing but wooden stands to sit on one hall and a wall shaped drum on it and a gunny sack on which she sits for selling a rack. Behind this house garden land where small grass is grown with herbs on it. On the left side of the road is another hotel, which runs well, and has pan shop attached to it. Most of the Muslim youths gather here during evening and discuss about the coolie work for tomorrow. This hotel has two rooms and the building is of Jamat and hired by Fayaz Shamsher in order to carry on hotel business, but when seen at its condition it has not been in profit. The rear door of this hotel takes you to government built reinforced cement, Concrete building of three in numbers having two class room each which are painted white and each building are seperated by at least five feet distance, in a design of incomplete square known for lower primary under government boys school. Beside it is a school building on which it has been written as Government Higher Primary Urdu Boys School, which was established in the year 1879. This school building has Black Country tiles and stone floor and well
painted at the front door. It has a Varanda of 30x10 feet; at the center is situated a National Flag fixing rod situated. The total strength of the boys at school is 48 and 75 girls in total, which are controlled and taught by two ladies staff by name Shainaz Begum Ghovakar, Mishra Abdul Ganni sheik, D.P for Urdu and single gents for kannada, by name D.P.Hiremath. The non-teaching staff named as Ameenabhavi Abdullmazi Chopadar acts as Ayya at the school.

Between these two buildings is a tailor’s shop where in he stitches gents clothes only. At the right corner of the school building, just side of the road and before Masjid is a hand pump bore well, from where Masjid Galli people and schoolboys get water for domestic and drinking purpose. Just 30 yards back from bore well is a government general water tap where people get water on alternate days. Opposite to school building is a pan and general shop where in soft drink cases with empty bottles are preserved. Numbers of young boys are found throughout the day in and day out under the age group of 12 to 20 years old. Behind this shop is a Muslim house with mud walls and black tiled and at its rear door there is coconut tree with not even a single coconut in it. Next to this house is a ice cream factory were 15 to 20 agents take ice cream on drums tied at carriage of cycles to sell in and around the village. Opposite to this is Masjid, which is green, coloured where in Namaz is done for five times a day.

On right side of the Masjid there runs a lane which takes back of Masjid Galli as masjid is located in this Galli it is known as Masjid Galli, this lane also streatches at the front side of Masjid which happens to be at left hand side which takes little at upper level in site (plat) for this reason the Muslim people call, it as ooppar (Upper) Galli but it has been documented as Shamshar Galli also the residents tell the name as Shamshar galli to new once to the Galli or Village, but they themselves call as oopar Galli. At the end of this galli Robert an adult who has leprosy and also physically handicapped he sells ‘Ganja’ and authorities from exercise department has warned him not to sell it any more. Here also lives an old man who claims him self as the oldest among the Muslims, who is aged 75 year old. Just turning left we enter into heart of Shamsher Galli where we find
a shallow well, from which people of this galli fetch water for drinking but as this well is too deep and narrow, and most of the residence do not fetch water from this well as more than half of the families surnames are Shamsher this Galli is named as Shamsher Galli which means Sword. At the left side of Masjid their runs a path way which leads to right after few yards and takes us to Tashawali Galli. At Tashawali Galli we find number of houses whos surname is Tashawali which means dancer and singers at marriage in Muslim community. There houses run into a straight line and before the houses we find a road leading to Bogar Galli. Opposite to the site of to Tashawali house is a building facing towards than as is a village veterinary hospital where cattles are seen early in the morning. Beside the hospital there runs a way which takes one from Tashawali Galli to Masjid road. To the left of the way there are number of houses which have been given on hire for persons from other places; there is a small two room house hired by a carpenter Dayanand Suttar who is 33 years old and has come from Haliyal Taluk, who has three children’s, one goes to VI, III, and a child, he earns rupees eighty per day as he works in the Dafedar Galli in a wooden work shop, he pays rupees three hundred as rent for a month. Next to his house there lives a doctor by name Vijay Illigar who has completed B.H.M.S. Bachealor of Homeopathic Medical and Surgery and has ten years full time experience in treating the patients in and around the village. Who hales from Gokak town of Belgaum district. Except on Saturday evening the doctor visits different villages to treat patients. Next to his house is a primary school teacher’s house and than a floor mill, which runs, thoughout the day, he charges rupees one per kilo gram of Jowar to grind to powder. He also crushes paddy to get rice and charges rupees fifteen per quintal. Opposite to this floor mill is the olden temple which remains closed almost all the time. Opposite to it a few yards away there we find a aladamara who’s branches have been cut long ago. Opposite to this tree is a Keshav Kulkarni’s house, who gets pension of rupees 5,000 from central government as freedom fighters pension and was also a forest officer and because of it he gets rupees two thousand Five hundred as pension. He has two daughters who go to Nandagad College, he is 75-year-old. To the left side of his
house door is a Masjid road where in we find a Kirana shop of Muslim who sells all sorts of domestic goods, besides his house is Raphiq Mulla’s house, who’s mother cooks for him as he works as coolie, he is separated form his wife a month back to his house is a (Kirana) Grossery shop which happens to be back of Kulkarni’s house where we find an a white haired women selling lossengers, sugar, rice and tamarind sticks for boys. She seems to appear 65-years-old but she is just 55 years old. Attached to her house is Anganwadi building built by government for the purpose which has boys and girls with a worker and helper and gets mid day meals also, which runs from ten to 1 O’clock noon. In front of this building there is a large space left empty only to find a shallow well from where people pull water for drinking, cooking, bathing, and washing clothes. Just 50 feets deeper one finds shallow water which are too sweet to drink, few yards up from this well. Just beside veterinary hospital is village accountants office and left to it is village panchayat building which has only one hall on the left and right of this building are two small buildings on is old village accountant office, where anganwadi is carried on for Christian and pattigalli students and on right also is a anganwadi which is carried on for Tashawali galli and students, half of these room is stored by old chairs and tables. Standing in front of accountants office one can see few yards ahead along white coloured RCC and also in middle a Flag hoisting rod infront of accountants office building. The building has been constructed by panchayat to give on hier for village people for businesses. There are few rooms which have shatters of there own. At the front of this building is Dafedar building in front of which runs Masjid road according to people but it has been documented in panchayat as bus stand road. Opposite to this building is Dafedar building where in we find ground floor and first floor, these are totally four rooms below and four rooms above. Above rooms are given on hier at one room stays a boy of 27 years old who works as supplier at Venkatesh Bhavan, a hotel at bus stand. He has photofied a girl student going to S.S.L.C and has married her at her age of 17 years six months back, who is seen sitting at gallery at evening hours. He gets rupees 1500 of per month. In another room beside it is a Muslim women who take, cloth stiching and sewing classes.
Number of girls come here and get trained to stitch frocks, blouse, skirts, middy, Punjabi dresses and sarees pico and falls. The girls who come to get trained, generally fall in age group of 16 to 19 years and wear Punjabi skirts and blouse who come from different areas of the village. Each day five batches run where in each batch varies from 7 to 10 students. Below this room is a grossery shop of Dafedar, here except on Saturday (market busy day) his son sits at shop who goes to IX Standard Kannada school, next to this shop is his residence. At his house is a lady worker who will be most busy all the time and most visible women in the lane. Next to this building attached to it is a number of six shops grossery in the building equivalent to the same size of the building. All these shops belong to Muslim community and are owned by Shamsher, Dafedars' family. On Saturday these shops run too busy and profitable. One thing common to all these shops is, despite of kerosene sold by fair price shop they too sell, it but at high price comparatively. Kerosene is sold to a regular customer and not for any others. If in case if asked by others they are replied that it has been exhausted. Back of these two buildings lies a galli known as Dafedar galli and there runs a lane to the right side of these building which takes back of the building to Shamsher galli inside. From this lane one can see a two storied house which is of Mulla in which parents, son and daughter in law with a child lives at the house. If one just visits and sees generally feel that they all live together for the grandson sleeps and plays with grandmother, eats food with her, even daughter in law who stays upstairs with her husband comes and takes match box, sometimes chillies but they cook separate and eat at separate times. One day old man had gone out of station and could come late night, this old woman had no money to cook for the day, the son did not ask her about food he went up ate food and slept, daughter-in-law too did not bother. When old woman's husband (old man) came, she burst into tears about the situation. Another Dafadar Building is found in same line just after the road to Dafadar galli. In this building there are also four rooms each having two rooms at the ground floor as well as first floor. The first house in the building is taken by doctor who treats patients in and outside the village. This doctor remains too busy on Saturday as on this
day people come to weekly fair and also get medically treated. Above this hospital is a high school teacher’s room who is a bachelor hailing from Ballary and teaches mathematics. During field work I could spend few hours with him by discussions about village and aged there from his view point. Next to hospital is a post office which functions from 8 AM to 4PM and next to this was a DCC bank, which is very recently to shifted to new building at the same street. In front of this building there extends a road from left to right. To the left goes out passing through masjid galli and to the right takes to bazaar galli, Katakar galli, Puruvantar galli. Exactly opposite to the post office there runs a straight road, which is of 150 meters in total. On the left side of this road is two stored brick built cement-plastered house wherein researcher could stay here during his fieldwork. The site on which house is built has been purchased form 28,000 by Mulla from Goudda in 1991 whose size is 20x30ft the same sized site is beside this house where in now it is told as 1 lakh rupees to the same Mulla. Opposite to this house is a garden (Hittalu) land of house of Maratha in which we find a big family with a 29 year old girl who is bachelor, she is the only one in the village of her age remaining as bachelor despite of being normal. She holds masters in Arts from Karnataka University Dharwad. Her brother aswell as her uncle says that she rejects houses as she is waiting for a government job holder to be her husband. Next to this house there are four houses, on the left is the house of Ravade family. The ravade family belong to Panchamsali by caste and have long house consisting four rooms at a stretch The Ravade old woman’s son is clerk at panchayat she says he is polite and because of his younger brother who is bachelor stay’s opposite to her house along with his family, back at his house is the hittalu of the patil galli or Bazar Galli houses. Next to these houses is the RCC building on right side. This un coloured building belongs to Javali family, who happened to be one of the richest family in the village. Britishers have given them (Javali) authority at that time to punish people from the village for three months and has twenty five percent share of Prasad (sacred food) from village diety. To the left side of the road and opposite to this house runs a lane which takes to Tashawali Galli, at the left side of the road and opposite to this
house runs a lane which takes to Tashawali galli, at the left side of this road is a
RCC building consisting of three house sin which Muslim’s live. In front of this
house there stands two Tempo’s and three Jeeps (maxi cabs) during night as
there husbands do the business of goods and passenger transport. Next comes a
house of an old woman who lives with her widow daughter who is aged 68
years, to the left side of the Bogar street, the widow looks after the old woman,
her buffallo who used to milching four liters of milk has died leading to change
in the financial position of woman. Besides her house lives her son along with
his family separately and looks only when demands for great emergency to go to
hospital for old woman. Opposite to the house is lane, (path way) which
connects to Patil galli or Bazar galli. The bazaar street and Bogar street runs
parallels with number of houses in between. Next to this house is a laundry
(ironing) shop who irons the dress of people for rupees 2.50 per pair of dress
consisting of pant and shirt, that is one rupees fifty paise and one rupees
respectively. In order to wash and press a pair of dress of above said they
charges rupees ten in total.

Opposite to his house there is a long RCC building in which we find a
hospital and a medical shop in which there are three doctors, the old doctor, his
son as doctor and his daughter in law as doctor. This old doctor is also a member
of high School Committee and has a car, a crux bike in his garage back of his
hospital cum house building. At the garden place are three coconut tree with full
of coconuts in it. On the left side of RCC building which under construction of
Maratha caste man. Beside his house is ‘Dunk’ Chilli crusher, he is an
handicapped, his daughters and wife live upstairs with an wooden floor. Next is
fertilizer shop which sells DAP Sampurna, UREA to surrounding villages like
Hindalgi, Kasamallige, Goshanatti, Gundanhatti, Bailur, and Bakawad. This
fertilizers shop has been opened in 1981 and has learnt by experience that selling
of fertilizers is more in April to July than in September to December. Opposite
to this is flour mill of Sawant whose house is in Sawant Galli and in front of this
mill is a government tap from which people take water for drinking and for
domestic use once three days. To the left is a house of an old woman who has
taken *dattak* adopted (physically handicapped) another woman too lives there. Next to her house is a Jain House in which watch repair shop is seen and to the right road are six houses belonging to Jain family surnamed as Hulbutti he does LIC insurances, and has electronic Computerized throat voice who when speaks can be mistaken so by new one. Now we find end of the Bogar road, only to find a lane of houses facing towards the road and in one of the house there are two physically handicapped boys who sit and talk always. There after this road turns left and also turn right all along the house to the left side. This left to right road side houses are known as Nachanakar Galli houses; as Nachanakar surname people settled first in the Galli it is known as Nachanakar galli. To the right connects to other part of Bazar galli and Christian galli and also to Kumbar galli,(it is a fork). Next to it we find a hand pump bore and opposite to it there lives three women and a clerk from revenue office, (name) he looks after them and now than the lane runs left and right to the Javali galli. It also takes to Masjid galli if turn left and finds a mutton shop where bikes of Muslim community halt to buy mutton. By going straight fifty meters ahead we find the road meeting the tar road and at the angle we find Limbuji’s house where in we find a three to four adult (18 to 22 years) girls always busy at their work. This tar road takes to left from where Darga stands 125 metres away and to the right takes to the bus stand which is 200 meters away. By crossing Seventy five meters there after Limboj’s house and field we find five houses Bangalore tiled and an RCC building. One of the Bangalore tiled house consist of yellow coloured booth with STD facility at the varanda. The RCC building is of 'Santan Lobo' a Christian who is fifty five years old who had returned from Dubai just three years back. In his garden land there are 8 coconut trees grown to approximately 8 feet height. At the Christian Galli lives his mother in her old house by making her own livelihood by selling dry fishes (*Bangada*) when asked why don’t you stay with your son she responds my daughter in law is not so co-operative and how can she be my daughter. My son also has no present earning and here in my house I have spent years with my husband and like to stay here. Opposite to his house is a Holeyar galli, which is called Holgere; but not even a
single family of Holeyaru caste is found. There lives five families of Madar caste who have their own land for existence and a single family of Lambani caste both of which come under scheduled caste category as per Government categorisation. Back of Holegeri there we find a cluster of old mango trees aged around 75 to 80 years old which are 60 number in total grown haphazard and irregularly. People from neighbouring villages. On every Saturday morning people assemble here along with their cattle’s from different villages like, Hiramunolli, Forestwad, Nandagad, Kakkeri, Kittur, Avaradi, Mugliyala to sell and buy cattle. The aged people generally come to cattle market assisted by young and strong people to bring and control the cattle’s physically. D. Murahari Naik in the book, Peasant Agitation in Shimoga district focuses on agrarian society in which he says, the situation is changed and today younger, educated, elected and development oriented leaders lead the village life and activities. As the aged have experience in purchasing and buying they stand forefront in discussing and fixing the price of the cattle. In case of absence of aged marketing agents, ‘Vayaparastra’ consultancy is taken where in Vayaparastra is a person who buys cattle’s from farmers in market. Usually the cattle such as yattu, Horri, Akkala are brought to sell because of financial problems in the house in other case it is because of need for grown up ones so the younger cattle’s are sold and the big one’s (grown up) are brought to house. So far as price is concerned various factors such as age, shape of legs, colour, smartness, sulli, shape of horns determine the cost of a cattle ranging from 7,000 to 25,000 for a single cattle. The age is determined by the number of teeth it has that is if the yattu has four teeth than it is supposed to 3 years old and if 6 teeth it is understood it is 5 year old. If the age is in its adulthood than the rate goes high. If the legs are not straight and if it is bending outside in, it is considered it has less strength to pull or plough. The smartness includes colour and shape of the body, usually the pure white, colour is the best than compared to white and brown. The sulli as found in the center of the head of a man is similarly found on the head of ayattu, if it is good that is wrinkled round inside, than it gets more price in market. The Pakara Khoda that is English numerical six
shaped horn is preferred as the best, because it looks well, and attractive. In mean
time of selling of the cattles the following are carried on *KhodaPolish, Kolaga,
Nalbadiydu, Hanikatti, Hongada*, where in *Kodapolish* is done to yattu and Horri
where in polish of horn is done to make it look smarter, *Kolaga* means removing
the nails of yattu and horri, *Nalbadiydu* is done any time in order to lesson the
wear and tear of all the four legs, *Hanikatti,* and roap tied on the fore head to
make it decorated. *Hongada* is a coloured roap tied to the neck in order to
identify the yattu (bullock) also a bell is tied to it to make people move when its
on the way and also to identify it during night and dense grazing grounds and
sherbs. Just side of the cattle market there passes a far road leading to bus stand
and opposite to it we find a government Kannada Primary School established in
the year 1942 and was reconstructed in 1973 and has boy and girls hailing from
Hindalgi, Golihalli, Ghostolli, Ghostolli tank, Chanakabail, Nayanagar, Hosatti,
Junjulwad. This school supplies textbook, School dresses, noon food, Scholarship
for Sc/St and merit students, school bags and no fee for ladies of all
categories on behalf of government. At the bus stand three roads meet one from
Kakkeri and one from Nandagad and Khanapur and Goa. One from Junjawad
and another Kittur road. To the Kittur road we find the heart of bus stand, to the
left of the road we find a motor cycle garriage in which three boys will be
working and next to it is a Grocery shop of a Lingayat which runs well. Next to
these building is a complex in the first shop there is a mutton shop and next to
the shop is a tailor’s shop and last one a garriage. Above these shops there are
three rooms in one room lives a primary teacher who hails from Gadag, next to
him is photo Studio by name Pradeep Photo Studio whose owner Comes from
Hindalgi. Opposite to it is a garriage and is closed for months together for
reasons unknown, and next to it are two shops under Construction. Next is a
complex which has five shutters each for a shop. On this complex at the first it
has been written as Kittur road but people address this road as bus stand road. In
this Complex at the first there a plastic PUC pipe and to the next shop is a
plywood shop, next to it is a Vessels Shop, beside it is a cloth merchant who
sells pants, shirts, blouse and sarees. Next to it is a hospital on which it is written
as Danvanthri Clinic. Opposite to this buildings are Bangalore tiled rooms turned Shops in which there is a tailor and a barber shop. The tailor charges rupees ninety for a pant and rupees forty for a shirt. The barbers are one who have Come from Raichur, belonging to Waddar caste, long back. For dressing the hairs by cutting they charge rupees fifteen and rupees Eighteen for both hari cutting and shaving. The youths go there as are fond of modern styles and runups. Next to this building is a cement shop and a country arrack shop which gets busy at evening hours. Opposite to it is another complex where in we find medical shop run by Javali family. Next to it is electrical radio repair shop and than a electrical shop in which all electrical goods are sold. The owner has black beared and comes from joint family a resident of patil galli. Opposite to this building is a wine shop, where we get kingfisher redlable and green lable, codax rum, xxx, whose owner is of another village nearby. Next to this is a vessel shop of a Jain family this shop runs well on Saturday which is a market day of the village. Opposite to it is a Malaprabha Grameena bank in an RCC building. All the teachers primary and secondary school and other get salary around first date of every month in this bank. Opposite to the bank is the cloth shop where readymade children’s dresses and clothes to stich are sold Nest few yards away is a bakery where baked bread, pedas, sweets and Khara are available. Here he keeps (Vijay Karnataka) daily news paper and teachers assemble on Sunday's and holidays to read it, on every evening. Simultaneous this is also a meeting place and a place to keep message for one another among the friends. Opposite to this is a Venketash Bhavan, where in it is a Udupi hotel, that serves meals to all governmental employees and charges rupees sixteen per meal. He also prepares and sells other disches like mysore pak, ice creams, dosa. There are totally Six suppliers and cleaners and three Cookers inside. The owner comes from Kundapur. Rarely does the aged people visit this hotel, as is too far from their residences and bit costly. Just exactly infront of this hotel is peepal tree we find a fruit seller on four cycle wheeled wagon on which we find apples, bananas, Lemons etc; placed openly back of this wagon in the bus stand in which we find women accompanied by men waiting inside for bus and men
having a far view of bus approach to the bus stand. Next to it and at the fork; (circle) is another hotel, which is not so clean compared to Venkatesh Bhavan, says the official of the Village, only the agriculturists and outside passengers on bus stand visit this hotel. To the left of the door of this hotel is another fruit selling shop whose owner is a muslim and stays at Nayanagar he is found sitting with bananas hanged on to his left side and apples tied and hanged to his right side. He charges rupees ten for a dozen of bananas and rupees five or four depending on quality for a single apple. Opposite to his shop are found 6 Jeeps (Maxi cabs) Standing on Kittur roadside all belonging to muslim community. From the Village, they charge rupees eight to travel twenty kilometers and makes to and fro right from morning 6 AM to evening 9 PM. From the fruit seller shop if we turn to left we go to Kakkeri and to the right goes to Nandagad road, to the left is udupi hotel that is Vegetarian and non vegetarian bar and restaurant where in people from other villages visit most at night and beside it is a hotel where in it has mud built house with Country black tiles. On the Nandgad road and to its left is STD of a panshop keeper he belongs to mulla family. In front of his shop stands a four wheeled wagon, where in egg amlets are prepared and served from morning, to evening and the sugarcane truck drivers wait here and eat amlets and than proceed to Khanapur Sugarcane factory and elsewhere. Opposite to it is another hotel of udupi people, which also runs well keeping people busy inside. Besides this hotel is a chicken shop, he sells chicken for rupees 55 for a Kg. Just little back to it is a newly built in an open space named as Niyaz a non-vegetarian hotel. Where one gets chicken chillie 60 for rupees ten. Youths of all caste visit this hotel 7 ‘O’ clock on words. Opposite to ‘Geet Darshan’ hotel there is another hotel on left side of the road where sixty plus aged people eat Bhaji and Chunmurri (Puffed rice) on Saturday. Next to it is a Puncher removing shop, (lorries and motor cycles). By the side of it is a bicycle shop, he gives bicycle on hire to the people of his identity and also repairs cycles. Next to this shop is an arrack shop where plastic pouches country Liquor is sold. All the dhoti wearing who fall under age group of 40 to 60 years old go and taste arrack, it costs rupees 7 for a single pouch of 300 ml. Next to it is
another four-wheeled wagon on which Kanda and Mirchi Bhaji is soled, than beside it is a shop where mutton is sold. He sells goat mutton who charges rupees hundred for a Kilogram, this is the end of the buildings and shop to left side of the Nandagad road. Opposite to it is a playground like space where youths play volleyball at evening from 5 PM to 6.30 PM or 7 PM. They also keep tournament once or twice in a year. Hundred meters a head is a cross road where in the nandagad road cuts by junjawad road and runs into a Christian galli to the left of this nandagad road is a high school by name Nehru Memorial high school, where there are 270 boys and 267 girls totally studying in the school. This school has been established in the year 1965. This school building was initially meant for government hospital. This school runs Marathi, Urdu and Kannada medium and from VII to X standard. To the right of this road are five RCC buildings of which one is a house and other is Grocery shop and next to it is also a grocery shop facing towards bus stand. During school hours these shops will be busy in giving bubble gums, chocolates, betel nut, and passengers. From this school along the nandagad road if we go 85 meters a head we find a cross road leading to right hand side which takes one to Itagi and pariwad. Just from the cross road to 150 meters a head we find a cluster of houses which is know by different names by different people as Janatha plot, but traditional old women call it as Gavatan, the muslims calls call it as nayanagar, still others call it Janatha colony and adolescence of the Village call it as prem nagar. This nagar is Systematically planned and has been cut by a road at the middle making the Upper nagar and lower nagar or the old plots and new plots. Each part has been again divided by streets and houses on both sides. So in total there are seven streets. At the old plots and infirst line itself we find a masjid where ‘Azad’ prayer is done daily four times. In this street lives muslims, Waddars from Raichur. In all there are sixteen houses totally all the male people go for one or the other coolie work, only a Single person at this has land. The next lane is in majority of Maratha and a only family of madar caste. Here lives Nana who is person of 58 years old he sell Chimannn’s sitting at weekly fair, he is a ‘malakari’. All the houses in the lane are Bangalore tiled and each house has
only one room. In the mean time people by their own ability have improved their houses by Setting tiled floors and painting. Some have a built hut either side of house or back of the house. In this land Nana has constructed five feed away from his door a square platform of 4 feet’s height to place a Tulasi plant on it where in it is symbol of Malakari. At the next cross lives an old women from Bankapur and her sons does Khajur business and at this lane there are coconut trees given by Panchayat. There is also a government water top to get water for drinking and bandiwaddar too live in this lane. In the next lane live the jain caste women who has come from the and settled, her son sells bangles as they belong to Bogar caste. There is a over headwater tank. In the next part of nayanagar is a primary school and a Anganwadi and beside it is a primary health center where in people complaint about the doctor there, who charges money for treatment. Back of this hospital are plots where people says that almost all the houses are of member people and they sell it to people especially of other villages. Now the situation is so that a Ghurkha woman has no house and has no money even to construct a house. I such a situation there loves in a small depleted Rotten hut an 70 years aged old women who has been attacked by paralysis by which hore hands and legs she says have gone, she even has a wound to leg because of septic. During rainy season her hut remains cold and wet through out season. Back of this lane are houses where we find Basava turned Basira who rins vessels and make her live who is excommunicated by her caste People she is separated by her Muslim husband. Beside he house is a Private Clinic run by a local doctor. At this lane is a Kirana shop of a muslim woman. At the Completion of these lane there runs a road from Hindalgi to Bidi that goes cutting Paris wad or Itagi tar road on to bidi and enters Christian galli which is 225 meters from the nayanagar. On the way to Christian galli there is a minirice mill on right hand side where paddy is crushed to rice and charges Rupees twenty per quintal. Here after two hundred meters there we find the church compound, which is white in colour to the right side. Opposite to it is another Mini rice mill next to it is a house of Maratha (postman) (explain if not expained previously). In front of his house runs a street that takes Kumbar galli and to the
right at the cross there is big neem tree and a hand pump and to the right of the street is again the Church Compound in continuation and opposite to it is a house, which is RCC in next it is an old women’s house by name Natalion who is intelligent, and been put into serve mental problem, after her husbands expiry. Opposite to her house is a fair price shop by name Agricultural produced marketing Society Ltd, this is a governmental Organization and a Cooperative Society which Supplies Rice, Wheat, Sugar, and Kerosene to different card holders of the villages once in 15 days based on economic Status of the family. An today a 40 cards has been started two years back with light yellow card. Rice 28 Kg, Wheat 7 Kg, Kerosene 3 \( \frac{1}{2} \) liters at 3, 2, 32=50 respectively. Yellow card 385 cards totally is given for below rice, 7 kg of Wheat and 3 \( \frac{1}{2} \) liter of Kerosene 3 \( \frac{1}{2} \) liters for 9, 6.75 and 32 rupees respectively.

This Society also supplies 200 H.P = gases per month where in 172 Rupees is charged per cylinder of full gas, of big in size. Opposite to it lives an old women always sleeping on the platform who has nobody to care her all her son’s along with their family have gone to earn livelihood. Opposite to here house. Is the compound gate where lives the church father’s house who has constructed RCC building. All the people in this Galli speak Konkani,Maratha , and also kannada among themselves and other. Generally observed these are Maratha caste people turned to Christian generation back due to high impact of Goa people in this area and also on account of trade and business contact to Goa which is 120Kms away from this village. Few yards a head daughter looks after the old women by her day long evening. Just few meters ahead lives Bagerathi Hanmant Bageratar a Areyar caste, she claims herself a non-vegetarian caste is looked after by her daughter who is said to be ‘Muta Kata Kondawalu’. T the back of their house is garden land where coconut trees are grown than lives Mirajkar, an 65 years old aged man has many goats reared and tied at his front door during day fame. His grand daughter assist him on the morning to clean the shed. During night hours the goat are tied in the hall an and at one corner sleeps the old man during night hours. Next to his house comes Malakars house, he claims that is a “Santa” and does not drink liquor, tell lies or eat chicken. The
next to Christian Galli is the Nachanakar Galli where there are few house sand at the corner (fork) we enter into Bazar Galli or Patti oni as called by Marathi, Hindi, Konkani and Kannada speaking people respectively is a long street market in which Bazar takes place on Saturday and there are houses on both sides of this street. Here at the corner (fork) we find Mandal Panchayat Platform, tailors shop and banana ripening house, and STD and Kirana shop. At bazaar street itself there runs on left side a street which has houses more in number to the left side and as right side major portion is covered by garden land of bazaar galli houses where we find long coconut tree of ten in number, gobar gas plants. This is known as Kumbar Galli as Kumbar caste people live here practicing their occupation even today. At the very first is the old women Parvathi’s house who looks after hens & cocks. She cooks rice, make curry for those son and daughter in law who came late evening from agricultural fields. She waits for children to come to prepare evening tea. Next to this house is ‘Halsi’ and left to her house is flourmill and opposite to it is a Karaguppi’s Kumbar factory where tiles are made. He says tiles are sold these days, it is a age of plastic and steel vessels and no body purchases mud made vessels, containers and pots now. The ‘Chellas’ are purchased but to a very less extent these day. Few yards ahead turning right enters into part of a Savant Galli is also a street like where one end is closed and the other end meets Bazar Galli line. In this Galli at the last lives an aged who prepare lime. Beside it is Savant’s House. The Bazaar Galli starts from entrance way to Kumbar Galli all are well settled houses except one house which has mud floor. To the left we find a RCC building of Maratha and opposite to it is Halsi’s house having a joint family and then next to it is koolie’s house, he is an old man always moving on to other village. Opposite to this house is an old woman who rarely comes out to bring water from hand pump placed outside her house. She stays alone at her house and has a adopted, Dattak boy for her care. Next to her house is chilli crushing mill which runs a day and night. Next to it lives a widow who looks after her children and old woman and opposite to her house is a old man who is much disturb by this chili mill. This old man has a dama and his wife looks after him, even the buffalo is taken to grazing grounds and is cared by
her. On absence of his wife the old man is cared by niece (the brothers daughter). Next to it is a government tap and opposite to it is Grocery shop. Opposite to it is a tailoring shop. Next to it is a house of a Swami and in front of it is 'Shetegavvana'vara. Opposite to this house runs a street leading to Javali, families house and ultimately reaches Balagar Galli street. At this lane we find Dhanvantari clinic, next is saree shop, which opens only on market day. Next to it is another hospital with no patients found so far waiting for a turn.

The village weekly market of Bids will be assembled on Saturday of the week. Usually the market is held at pati oni as the name suggest a market colony; But due to increased number of buyers and sellers at this market, The area of market as stretched through pati oni to sum lane of Balagar Galli and half of Christian Galli and little bit in to Kumbar Galli. Every roads that take people to village weekly general market. One finds, bicycles, and motor cycles, they keep this cycles at their known houses on at every end and starting points of roads to market. When seen from Balagar galli cross that is masjid road we find two watch sellers, who sells varieties of wrist watches ranging the amount from 100/- to Rs.250/-. Opposite to a disk house they happen to sell these standing besides road. Before them hare happens to be a ice cream sells who pushes his wagon which has tri cycles wheels. Next to watch sells sit the rice sellers of different varieties after that there are bhaji and churmari shops which opens only on market day. Opposite to it is hospital which will be too busy on this day next to it there are vollet seller (all grains and pea nuts). Besides them stand the plastic seller that plastic, seller who keeps plastic chappals, shoes and sandals. Besides them sits lemon seller opposite to DCC bank which usually closes at known on market day. Next to them there sits soybeans sellers. Now the market runs in to heart of pati oni which is a straight lane of 100 meters at a stretch. From here sits the Jowar seller, (varieties less), Rice sellers, (varieties) and vegetable sellers.

Vegetable seller are more in number the vegetable sold are Brinjal, fare greek Beans, than sits the onion sellers, to he sells white and red onion costing 8
Rupees and 10 Rupees Kg respectively. Number of houses have their hussi and
is use dby selling people these days at markets. Next to it sits potato seller and
sweet potato selling old woman. Opposite to her is a hand pump beside the road
where fungree and some leaf vegetable are washed. Than sits the spices seller
who are two in number they sell all kinds of spices needed to make curry, to
crush chilli pods to powder. Next to them sits the Kerebau & Kotambari sellers.
Opposite to it sits Mulangi sellers. Besides them sit here isa caught arranged to
sell dress, under wears, Gowns and under wear for all age groups and sex
groups. Now comes the Kolli’s house, before his house sits the mud made
vessels, container, and Bisi chatakiand Gadagis. Besides her sits the steel bhanti
(vessels) sellers. Here comes Kumbar lance at the cross of his lane will be
selling mud vessels, of different sizes along with plastic buckets, pots and jugs.
She says these days people like not mud made vessels and containers but like
plastic buckets and containers as they are durable and less cost and lighter to
handle them.Now the Market devotes in Christian Galli and Balagar Galli cross.

At the cross to Balagar Galli, will be siting Bananas sellers and beside
them will be sitting Brinjal and millet Sellers, Here we find a Mutton shop. Than
proceeding towards Christian galli we find two lanes one entriing into heart of
Christian Galling where in we find a van Standing beside to road, which sells.
Backed cakes, Bunns, Puffs and Butters which they call in kannada so; Cream
breads etc, at the cross of these two lanes, happens to sit Lobo for selling Jrngka,
Bangade, just front of the Borewell under the Nim tree. The other lane which run
to Nayanagar, which is beside Church, finds itself full with chillie pod sellers,
verities of pods are sold here, by 6 to 7 seller at a stretch under the tents put for
the purpose. On the lane lies the (postman’s) house who provide his platform
and first partial up sell mutton as mutton seller belongs to his caste. “The sellers
in market generally start to assemble at around 10-30 and go on in fill fledged
assembled at 1 O’ Clock up to 6 O’ Clock.

Note: The 100 mts stretch lane of pati oni cuts exactly at middle at one
end where in the lane tougles balagar lane which is also middle of Balagar Galli.
Here in this lane the came busket sellers along with Chunamari seller are seen sat for selling. Opposite to it is a medical shop which is of a Hindalgi boy of 20 years old. Next to it lives a old women who is a doctor in herself and know all about diseases and treatment as one of her son is a doctor. Sitting in her house one can see a entrance door of 12 feet tall with 7 feet breadth is supposed to be an old entrance door for Gouda’s house where in goudas once had darbar. Now the goud says that our goudaki has gone now we have nothing to eat we go to field to work. He is VII standard educated at his Varanda is a barber’s shop beside the entrance door which runs well the profession of hair dressing is known as Shaverekha. This profession is generally carried by navalega caste people. The present shop is run by Madevala, he claims that this shop is run by my grandfather than my father and now my self. I charged rupees 12 for hair cutting and shaving that is 5 rupees for shrining and 7 for hair cutting. On an average 8 to 10 customers visit in the time when I open from 8 Am to 6 Pm. Some gouds do not pay but pay in the form of grains or pay direct cash once in a year. Opposite to barbers shop is RCC building belonging to a panchamsal family and beside it is a teashop run by a hindalgi boy as his mama (brother-in-law) stays here. Just moving few feet’s ahead we find a road leading to left and right, which is known as Basavan Galli. Which flutters for and 0 meters starting from post office to babset hotel. At this galli we find basavanna temple and people belonging to Maratha, Lingayat and Muslim caste reside here. One the left side of this temple is a Dec bank having and RCC building of its own. Opposite to it we find a factory worker who has remained in house as unemployed since Khanapur Sugarcane factory is ordered to be closed as it has run into loss. Beside his house there takes place pooja and prayer by yound girls and women in age group of 55 to 45 years and 16 to 20 years old girls doing pooja in a great gound and two to three hours at a streach. Opposite to it lives muslim women where one of the girl has been adopted attack to belgaum but she remains at/her own place going to Urdu school. Next to her house is a hotel which opens only on Saturday at the cross and to the left is another barbers shop, which runs half of the day only an doppoosite to it is a red coloured doomed
grocery shop which remains always closed. Pagad an old man of this lane says this was is an old grocery in the village and people from 6 villages used to purchase and was wholesale seller, but today due to quarrel among brothers it has gone loss, which had five workers to control the busy customers. Next to it is a Grocery shop of Maratha, which is running well and is established 8 years back. Than comes a government community the tap where the people get water every morning to drink on alternate days. Opposite to it is a Mahantesh Hotel which runs whole day on Saturday and earns rupees 3,00 of on market day, where in his wife assists him on that busy day as bazaar extent over his shops too. Beside it is a milk dairy where in is a milk collection point of the village and then sold out to city, at morning hours. Next to it is a Basavan gudi where pooja will be done at Shigi Hunnime. Opposite to it is a tailor where Muslims gets steeched clothes into shirts, pants and Punjabi dresses. Next to it is vessels shop whose owner is from Nandagad of Maratha caste. Opposite to it is a Gold smith shop which runs, which remains open whole day. From a street runs taking to Chavalagi Galli and to the right takes to Kulkarni Galli. At Kulkarni Galli we find all houses very old one house has been completely ruined and is said that they have sold all the land and have settled in city. Next to it lives an old man who has lost her husband and opposite to it is Kulkarni Sanjeev’s house who remains throughout day sitting and chatting on different Gallis and bus stand. Beside his house is a 28 year old unmarried girls house who is found reading Vijaya Karnatak dailies in kannada most of the day time. Next to it we find a grocery shop where in people from Ganger Galli, Birji Galli, and Puruvantar Galli come to this shop and purchase the domestic goods. From here to the left lies Ganger Galli, Birji Galli and Kamathi Galli, Katakar Galli. All along the way up to thirty meters we find first a flour mill than Hanuman temple and opposite to it is a Kannada primary school where in it has 62 boys and 59 girls studying in first and second standard. Next to it is Hanuman temple in which 61 boys & 81 girls learn Marathic primary school is carried on having and than a Lakshmi temple previously known as Dyamavvana Gudi. ‘Jattara’, fair is celebrated is every 25 years once. Opposite to it there runs a street Ganger Galli
which is named after the profession and also the first residents of this Galli being Ganger. Beside this Galli there is also a street known as Birji Galli. At the Ganger Galli we find a Brahmin house, which is closed as the family, has gone vain (Nalini). Just few yards a head we find an old men and her daughter who is also aged and as joint pains cause of which she cannot walk properly and opposite to her house lives another old woman with two bullocks and buffaloes with no children to her than to the left we find a bore well which is not working. Here comes the house of old woman who runs looking at me from front door to rear door, as she does not like to give any information about her family because she thinks that government may take her wealth. Beside her house lives an old man belonging to Jain family. Few yards ahead we find a mud road which takes to Hindalgi cross; at the end of this Galli we find a Basavan Temple which is in old building and next to it is Honda, pound where women wash their clothes and back of this temple and along the mud road to the right side of we find four houses belonging to Kuruba caste and is known as Hondada Galli. If we turn to right from Ganger Galli we find Bokashwari temple. Bokashwari is the goddess of the village, and Yamannavva Mali a female 60 years old belonging to mali Areyar caste community is the office of head. Once in every 12 years a fair is conducted in the name of goddess Bokashwari where in the people sacrifice goats and sheep’s. Each house sacrifice sheep and the head and Chappi front leg is given to god and rest part of the body are taken to make curry. The ‘Dava’ that is community sheep of 3 or and in to 5 head men’s. The scarified sheep’s and those Chappis and head left god are mixed together and boiled down to curry in front of Bokashwari temple in order to serve people of the village to different caste, color and creed. Usually food is served in evening house to mid night. Only after celebration of Bokashwari is Laxmi Jattar carried on for both are sisters and Bokashwari being elder sister. Bokashwari is the village diety since ancient days not like Laxmi who has appeared very recently. But Bokashwari Jatar is observed for a single day where as Laxmi Jatar is observed for 9 days. To the right side of the road and opposite to it across the road is another temple named as Kotalingeshwari, Narayan Chaloba and Kolkar explains this god as a
Lingayat god which means a *Koti* a crore and Lingeshwar means a *Linga* that means a crore lingas. People of the Village belonging to Lingayat caste make *Sata* once in year on which *Jagaran* is done throughout the night by preparing *Huggie, Anna, Saru, Kaipallya*, and is served in the morning. All the devotees come in the morning to take *Prasad*, sacred food, the prasad is served to begin by pujari by name Channayya Appayya Pujar belonging to ainar caste. The sacred food is available only in *Naseebvath* fortunate one and not to all, adds Narayan. Inside the *Garaba Gudi*, Inside the *Garaba Gudi* Lingeshwar is placed made of stone (black stone), the whole *Garab Gudi* is built by stone which is smaller a slogan is written in Marathi as *Hara,Hara, Mahadev* which means god’s name that is every thing is yours Mahadev and the word Mahadev means highest by Maha and Dev means God. Basavanna is placed outside the *Garab Gudi* facing towards the Lingeshwar, which is also craved in stone (black stone) Narayan the key respondent says it is placed outside *Kayavva* means depending the Lingeshwara inside, the Kolkar other respondent says their cannot be Lingeshwara without Basavanna. The idle is washed and prasad is shown and humanities. Sticks are fired and pricked and kept everyday. The walls of the temple are 3 feet breadth and have been constructed by mud and are even today too strong. The wooden works have been very nicely carved and are seen very attractive. Devotees carry on *Paradakshana* that is having 5 rounds of Gudi. Beside Bokashwari temple there takes up a road to find Laxmi temple at the end of the street this known as Birji Galli. Generally the village person sometimes refers Birji Galli including Ganger Galli. At Birji Galli we find Narayan Swami’s house a panchamsali swami, *Ajja* to the people of village but is 42 years old only. There after Ghodakar’s house a rich, polite leader in the Galli. At the end there lives an old man and an old woman who are not cared by children, This completes Birji Galli only to find a big *Hatti tree* the tree which nods it branches at evening and morning. If we turn left and walk some twenty feets we find a lane running towards left and further divided in to left and right were both lanes are densely housed, these lanes together are named as Puruvantar Galli. The word Puruvantar means an act at *Gugulla* a part of event of marriage; In this
Galli lives Muslims, Lingayat, Brahmin, and Narvekar caste people at the cross roads we find a retired Maratha caste, Maratha speaking teacher’s house. Than beside his house is Hanamanth’s house, in front of his house is a mini Hanamanth temple and back of it runs a lane to right and beside it to the left, to the left there lives an old man who cannot work and is feded by his wife and before it lives Alleyya who has come and settled with his daughter. Next to this house lives Narvekar who goes from place to place for hair dressing. Beside of this house is retired teacher with a shop for his secondary income, but denies agreeing saying that it is time pass for my wife. Next comes a house in which we find a old man lying on bed again a teacher who is retired. Opposite to his house there stands a bullock cart only seen at the evening hours and disappears by 8 a.m. Opposite to it is Anganwadi in temple. Than to the last lives a Brahmin family known as bidikar and finds a rugged road to Hindalgi. To the right side of the Puruvantar Galli lies a number of houses to the left side only, at this Galli is a bore well, and house of B.A. Graduate from Karnataka University. Than a Muslim house and than old man’s house with a photograph. Opposite to this house is we find lord of Maratha caste rich persons house and then an old man with joint family opposite to his house there is found a sleeping 60 year old driver and then a road taking to Hindalgi. The Hindalgi road is mud rugged road taking to village Hindalgi and was only road in the past take Karwar and Belguam. If one goes to right he/she goes to stream, after crossing 300 meters of distance, at 200 meters the road is cut by Kittur Khanapur road. One the bank of the stream the Maratha and Lingayt caste people burry the diseased, then the road takes to Kakkeri cross, on the way to Hindalgi we find number of houses in between Puruvantar Galli and Kamathi Galli as the both the Gallis along with Ganger and Birji Galli meet there other parts to this road. We find one house of Navalgi, the other house next to it is Patar’s house, that is area caste people than Narayan Chougala’s House Kanchappa Shivaputra. All these houses are country tiled and only one is painted green colour, rest all houses are ‘Hulmanj coloured’, light red. Back of this house is Honda, place of water body where only clothes are washed but not cattle’s, before it is a Kari where cattle’s are
washed but these days there is no water found in it, it has completely dried up. Than few distance a head we by taking turn to our left hand side we find a street and houses on both sides and is known as Kamathí Galli before entering this Galli if we look to the right we find four houses at stretch where we can hear tape recorder singing Marathi songs in a loud tone and one or other standing, sitting, playing outside these houses to the left of Hindalgi road these are the houses of Madar caste people. All the four houses are of Ianavva Marayappa Madar sons who are divided. Marayappa has been expired and Nagappa one of the eldest son is often found at Panchayat and with village accountant, he will always be in a trimmed dress, with dhoti, Nehru shirt and a white topi on his head. He is a six feet in height, sharp mustache and always shaved face, looks far better than any a Rayat of village. He eats beetle nut with a beetle leaves and speaks in a easy about the affairs of the people as he spends most of the time with talatti (Accountant). His primary work is Rayat work and has Secondary work that is service to the village. He does Timaki hodadu also called as dangara haodadu by people which in both means the same that he gives messages by banging a bell going from lane to lane as per panchayat decisions. If there is a general meeting of the village people or if the date of Teera village fair, has been fixed it is to be announced by him going from lane to lane with a bell and hammer in his hand. He hits well the disk shaped dish by hammer to wake up even the one sleeping at houses only to hear to his words. If there is call from daiwva Community leaders he even takes halaggie in absencse of his younger brother Arjun, when some one else in lingayat and jain caste expire. Leader and Aged people of higher caste send small Children playing on the street to call him to complete his role. When a man on 4th January 2004 had expired I could seen ‘Arjun’ nagappa’s youngest brother making a fire and preparing the skinned drum known as halaggie by heating it at its border he could test the rythams by bangs with fingures. There after making it to his style and rythem he would bang it whenever he could see people coming to diseased from far. This act cacusioned the people inside the diseased house that somebody is coming and also the people coming to see diseased from different villages could identify the spot of
the dead persons house situated. While taking the disease to cremation ground he was leader, he had warned Lion cloth and got folded up to his nees and a white brush shirt with full sleeves. By looking at Kamati galli it can assessed especially on Monday that it is purely an agricultural galli because it is seen that a number of carts, two tractors along with tailors on the side of the street and in front of their houses. Similarly infront of their houses we could see chillie pods swayed under the sun, rice, Chanangee Kallu, Hasaru, Jowar are other grains found in a similar fashion women on the platform of their houses are found engaged in cleaning the grains, the left over sticks, fodder and mini stones. The general painting of these houses inside and outside are of three types, the very old houses are painted white, this is found so even inside the house. The little bit well to do families have painted the houses by blue or green colours both inside and outside but in both the houses there we find mud floor and black country tiled fence. The third types are the unpainted RCC building with left over final finishing outside the house. After traveling few yards we find a patients sleeping on the bed. Counting his days. Opposite to it is a hawaldars house, next to it is a bore well and side of it is a Kirana shop. At the back of all these houses we find coconut trees, tamarind trees, and small mango along with biogas plants. Next is the house of Yankani, who members due to psychological stress of debt and loan, he a jeetalu a tenant servant. Beside it is a house of Kamati galli leader, Nagappa appunni-gouda patil aged 60 year. People to solve problems and do important official work concent him, and his son who is a panchayat member. Infront of his house are Ashok trees, equaliptus trees, and lives in a RCC building and has a splendor to go have a round to his field. Few yards a head if we turn to left we go Chavalgi onni and than again to Left is a street known as Katakar Galli. Before entering Katakar galli we find handpump borewell infront of a steelrod-grilled building which often is seen locked, this is an old 'Gymansism'. It is said that now a day's people do not practice and there are only two boys who are interested but they too are irregular at their exercises, says palagar. Just at the cross is pagad's house who is a member of high school Committee and has no issues and his wife is from Sanagali. Opposite to his
house lives a nick named aged by name *Vakila* whose actual name is palagar, than opposite to his house is mentally depressed person who sits always outside and is a widower, than few yards to the left lives Manjunath the nephew of pagad, he likes to join army ground force and striving hard to clear mathematic backs of his S.S.L.C exam. Opposite to his house is an old man who has lost memory and cannot speak. Than comes another house with oldwomen and an abnormal daughter. Than the lane joins another part of Kamathi Galli, where we can see Narayan Chaloba an old Maratha claims himself as aryeyar and is found sitting and smoking 30 number bidi. At evening after days 7 hours heavy work at field waiting for his wife to call him for meal. At the Chavalgi Galli we find some houses, which are in all black tiled. Here lives an old man who has been troubled a lot by his brothers son. On behalf of land, than comes a house of Narayan Choulagi a 60 year old man with his son Mahabaleshwar aged 28 years as Panchyat President. Narayan has fergussion tractor, a tailor and all ploughing implements at the back of his house. His mother when sees me runs away, she is of the opinion that I am a government servant and I am in the village to tax those who have wealth and fields. Beside her house is a revenue Office (circle office). At the end of this galli lives an old man without children, he has adopted a son, but adopted son is not looking well and after his marriage he is staying separately and not looking me, I have called *daivva*.