CONCLUSION
CHAPTER -V

CONCLUSION

Hakkipikki is one of the very old tribes of India, scattered in different states and termed differently. The Hakkipikkis of Karnataka are the immigrated ones into Karnataka some four hundred years ago from the present state of Gujarat. Hakkipikkis are called as FasiFardi in Bidar, Hakkipikkis in Bellary, Aranya Shikari in Chitrdurga, Adávi Chenchalu in Bijapur, Chikkalgar in Bagalkot and Vagri, Hakkipikki and melushikari in Shimoga district. In all these districts these people are famous for their traditional occupation of Hunting and trapping birds and they are also known for their regular movement of changing their place of settlement from one place to another. As I have said earlier no much published data is available on this community to know about its origination, their customs and traditions. The amount of literature available on this community is also not sufficient in tracing the above mentioned subjects. Very few literatures especially by Rajappa Dalawai’s book on Hakkipikkis published by Karnataka Sahitya Academy, is also
not throwing sufficient light on this community. Hence, I hope the present study made by me on anthropological line is able to know this community from a very broader perspective. Though the Hakkipikkis are scattered in different districts in Karnataka state, the Hakkipikkis of Shimoga district is very fast changing one. Though they are highly nomadic in the recent past are now settled-down in a definite place and doing agriculture. Majority of the Hakkipikkis of shimoga district have taken agriculture as their prime occupation rather than hunting and trapping of animals. This is because of the fact that the reduction in the forest areas and the policy of the Government to protect the rare birds as well as animals. Apart from this the Hakkipikkis are also noticed as scheduled tribes and are given several facilities which helped them to stay in a definite place and to practice such occupation which provide a regular source of livelihood. As a result the government provided them landed facility, good drinking water facility, their health and hygienic aspects are also taken care of by the Government extending loans in self employment schemes to strengthen their economic conditions and also provided them schools which helped them to make their children educated ones.
Hakkipikkis are living very close to nature at once because of their occupation of hunting and trapping. But now they are having very good housing conditions. Not even a single hut is there in their camp at present (Settlement map)

Their social organization and kinship structure is very conducive to widen their kinship horizon. Hakkipikkis of shimoga have four important clans such as Gujaratio, Kaliwalo, Mewaro and Panwar. These four clans are ritually arranged in an hierarchical order and the differences of relations can be seen in the times celebration. Another thing which is remarkable among them was that of 'Bride Price'. Even today in spite of the influence of other castes on them they have not changed their allegiance towards Dowary. Adulatory is strictly prohibited but it is not strictly practiced in some other tribes. With regard to their religion life is concerned now they are changing a lot. In the past these people were lavishly spending on unproductive items and used to incur heavy loans but now the things are very- very normal and they do it as per their economic well beingness.
The Hakkipikkis are very good in indigenous medicines and they provide medicine for various diseases. Even today many people go to them to take medicine from these people. This is one of their very strong areas of earning money. Since they were the inhabitants of forest area is past and that too with their close association with rare birds and animals they use both plants and birds for medicine purposes. As a result even today the Ayurevedic specialists of this community are in great demand by the people.

Though they have accepted very many occupations now they don’t give up their hunting and trapping occupation completely. Even today as and when they get time for going to hunting they never returns in bare hands. The senior people of this community prepare dolls from the animal skin and sells them as show pieces to people for a remunerative prices. Now rarely women folk goes out for begging. At present Hakkipikkis are very well settled and engaged themselves in agriculture the women folk assist their men folk in agriculture activities by working as agricultural labourers. But when they don’t have any work in their agricultural field they go out for selling indigenously prepared medicine and other articles.
Women’s involvement in begging is almost extinct now. The women folk of Hakkipikki themselves feel insulted begging now because they are improved considerably now.

Socially, Economically, Politically and academically also the Hakkipikkis of Shimoga district have improved considerably. By the virtue of their scheduled Tribe status they get all sorts of facilities meant for these people. As a result they don’t have any inhibition to mingle with other local population. Economically also they have got several help from the government under various schemes. Especially in self employment schemes, they have got considerable amount of help to carryout their business. IRDP and NREP schemes of the Karnataka government helped them very much.

The Hakkipikkis of Shimoga district are politically also are in a better position. Since their camp is also one of the many villages which has formed a village panchayat, Mandal Panchayat and as a result they have got one member as village Panchayat member and as a result they get their political representation as well as a chance to say something in the decision making body. This is also helped them to get more and more benefits from government time to time.
with regard to educational facility is concerned they are better off. Their children are the beneficiary. The present children of Hakkipikkis are totally unaware of their parents' traditional occupations and opine that they are happy in their schooling. Like this the entire life and living conditions of Hakkipikkis provides, an insight into the understanding of their total way of life for which we call culture. As I have said in my earlier chapters that there are a number of factors which restricted their free movements from place to place. For example restriction on their entry into the forest to hunt animals and trap birds, engagement in agriculture activities, children education and so on. Among many tribes of Karnataka state Hakkipikkis are fast changing and imbibed all the qualities of Agrarian economy. Another thing is that since they were nomadic and by the virtue of that they have learnt many languages and it is not at all difficult. For the Hakkipikkis to get well acquainted with the local population. This is how the Hakkipikkis of Karnataka in general and Hakkipikkis of shimoga district in particular have exposed themselves to the winds of social change. Now the life and living condition of Hakkipikkis are not at all different from other castes and groups. It any body visits their camp now never feel that they are backward in any sense.