ECONOMIC ORGANIZATION OF HAKKIPIKKI
CHAPTER III

Economic Organisation of Hakkipikkis

The day today activities of Hakkipikkis play a very important role in understanding the life and living conditions of Hakkipikkis. The traditional occupation of Hakkipikkis is hunting. They used to wander from one forest area to other in search of rare birds and animals to trap them.

But owing to the loss of forest area, they were compelled to have more and more subsidiary occupations rather than living on hunting only. But nowadays hunting is one of their many occupations. The Hakkipikkis are almost settled now. This is because of the fact that the government has noticed them, recognized them and provided them houses to stay in a well developed camp. As a result, now they are not only undertaking different occupations but also mixing with the other local people for a number of reasons.

Occupation:

Hakkipikkis are diverse in their occupation. The situation and the place of living determine their occupation. The wider scope of
occupation and their skill in diverse occupations is so complicated that it is difficult to categories is their occupation into primary occupation and subsidiary occupation (Ishwaran K. :1969). This is so because their nature of living, or life style as wanderers and nomadic and semi nomadic. As wanderers their main occupation was hunting and at the same time they also carried out business in dolls and such other things. Since these people are not intelligent to carryout any other occupation other than hunting it became very difficult to maintain themselves in the begining. But now the Hakkipikkis are not only settled in a definite place but also enjoying various facilities they got from the Government of Karnataka such as free housing, electricity and even some lands having bore wells in various schemes of the government in order to put an end to their nomadicness and to have agriculture as one of the important sources of livelihood. But the women folk even now inspite of having everything they go for begging in adjacent villages.

**Hakkipikki and Trade:**

Women while begging carry with them articles like Needles, Kasturi, Gorgina, Karimani, (black beeds) Halamani, Eguana oil, Rudrakshi etc. and whenever they get customers they sell those
articles to them. Since Hakkipikkis by the virtue of their wandering
nature they used to travel throughout the country and as and when
they got special materials/ objects which are of immense medicinal
values, they not only collected them but also started selling them
for remunerative prices, to those who buy from Hakkipikkis. The
important materials are Tiger Claw, Claw of Eagle, Teeth of Tiger,
Five faced Rudrakshi, one faced Rudrakshi. Whenever the people
don’t get such things locally they try to contact the Hakkipikkis and
procures from them. Villagers have developed a tendency that the
rare materials are available among Hakkipikkis. The Hakkipikkis
are the people who can easily trace the medicinal plants and prepare
the medicine which can cure several diseases.

The Hakkipikkis have with them the different dimensional
Rudrakshi which is not only costlier but also has both religious
and medicinal value. The price of this Rudrakshi also varies
considerably. The dimensions of Rudrakshi varies from a single face
to twenty one faces. Here single faced Rudrakshi gets them very
good price. Whereas the mulitfaced rudrakshi, are available for
cheaper rates. The Hakkipikkis processes a number of articles and
sells them to villagers, shopkeepers in urban centers at different
prices. The following are the important articles and their procuring and selling price.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Articles</th>
<th>Purchasing price</th>
<th>Selling price</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Horn of fox</td>
<td>07</td>
<td>15</td>
</tr>
<tr>
<td>2</td>
<td>Trimurthy</td>
<td>30</td>
<td>60</td>
</tr>
<tr>
<td>3</td>
<td>One faced</td>
<td>50</td>
<td>120</td>
</tr>
<tr>
<td>4</td>
<td>one faced(Small)</td>
<td>20</td>
<td>45</td>
</tr>
<tr>
<td>5</td>
<td>Kasturi</td>
<td>20</td>
<td>90</td>
</tr>
<tr>
<td>6</td>
<td>Lingu</td>
<td>05</td>
<td>10</td>
</tr>
<tr>
<td>7</td>
<td>Rudrakshi</td>
<td>30</td>
<td>60</td>
</tr>
<tr>
<td>8</td>
<td>Saligrama</td>
<td>50</td>
<td>110</td>
</tr>
</tbody>
</table>

**Important Items of Trade:**

The Hakkipikkis of Shimoga district are engaged in a number of business and among them the following are important ones.
1) Nagamani:

This is a rare type of flower available in Nepal; this is called so because it contains several hundred heads and resembles the raised head of King Cobra. This will fetch them a very good price.

2) Eagle leather or skin:

Eagle is one of the several types of their hunting bird (Eagles leather fetches them Rs. 40 to 60), and this leather is used to produce several articles such as cap or hat, children's dress etc., sold mainly in urban centers like Bombay, Kolkata, Chennai.

3) Saligrama:

Saligrama yields Hakkipikkis the income to such an extent that which is beyond their expectation. Shiv saligrama is black in colour and Vishnu saligrama is white. If these two are kept in two coins of copper they start wrapping. This is shown by the Hakkipikkis to the purchasers so as to determine the originality of the product.

4) Bavali:

Bavali is available in Goa state. This is collected first and dried up completely and it has to go through various stages of processing and finally it will be finished off in the form of garland prepared with copper wire. This also gets them sufficient money.
5) Garland of crystal:

Hakkipikkis are also the specialists in preparing garlands out of crystals and sells them at a higher rate.

6) Sewing pin:

Strong iron wire is brought from the cities to prepare the sewing pin. Blade, hammer, plate etc., are used in the preparation of sewing pin. These are used to stitch the coir or gunny bags and to insert a 'nose thread to animals for taming'. The Hakkipikkis of Shimoga take these articles to places like Arashikere, Tipatur and Davangere, coconut mandis and areka nut mandis directly to sell off the sewing pins. One piece gets them Rs. four and a person prepares forty to sixty pieces a day and some times 100 pieces also.

7) Preparation of Rudrakshi:

The gajarapattu nut available in Nepal is converted into rudrakshi. The figures of trishula, cobra, head of lingu, om etc. are carved by the Hakkipikkis. This nut resembles the bittlenut or areka nut which is little harder than dry coconut but after drying up, it becomes equally as hard as areka nut. This is favorite for devotees of Shiva. This yields significant amount of income to them.
8) Fountain Head of Quail:

Quail is one of the important trapping birds of the Hakkipikkis. This bird cannot fly. On its neck it has the bunch of feathers. The compactness and the colours of feathers are fascinating and hence it is high priced in the cities and such a piece is sold out at Rs. 150 to 200. The radium contents in the feathers gives more reflection in the water and subsequently attracts the fishes. Hence the valuable fishes are caught with the help of these bunches of feathers. This may be the reason for higher price.

Like this the Hakkipikkis bring materials like beads and necklaces and such other things from Delhi, Mathura, Nepal, Goa etc. The Hakkipikkis prepare them in the form of Garlands, necklaces and such other items and sells them in religious places like, Dharmasthala, Kollour, Gokarna, Tirumalai, Tirupathi, Mantralaya etc. Where a large number of devotees assemble for religious purpose and hence they get good business and makes profit out of it. Apart from all these the Hakkipikkis also have rare stones which are used for Rings, ear rings etc. Many a times the customers themselves go to the houses of Hakkipikkis in order to collect these things.
Hakkipikkis and indigenous medicine:

Hakkipikkis are the practitioners of indigenous medicine since ancient times. In the past these Hakkipikkis used to wonder from place to place from forest to forest and region to region they were affected by certain diseases and health disorders. In order to overcome this as trial and error method they started using some Herbal medicine for such illness, and when the diseases were cured they developed faith in the Ayurvedic medicine which has a direct impact on the health of people. These Hakkipikkis started advising others to go for Ayurvedic and Herbal medicine for so many illness, which had no side effect or even side effect is there, it is negligible. As a result Hakkipikkis developed several medicines to cure several illnesses which include cold, cough, fever, backache, problems arising out of delivery and so on. The following are the important diseases which are treated and cured by Hakkipikkis.

Hakkipikkis take money for the services they render to the people who need their medicine and advice. This is more an economic activity rather than a service oriented activity. But for their people and relatives they don't charge anything. Especially the senior Hakkipikki who are specialised themselves in this activity are treated
with all respect by other Hakkipikkis because they think that they are doctors and save their lives whenever they get any health problem. Many unknown medicines (Herbals) are also provided by these people. These people render medical service for the diseases of every organ of human body.

Curing Head Poison:

This is one of the common disorders which has effected the human population very much. In order to cure this head poison Hakkipikkis use the juice of red prawn of the pond mixed in the lemon juice and rubbed on the head and forehead of the sufferer and butter milk is given later on to drink and water from seven new mud vessels are being poured on head continuously. By doing so, it will be controlled.

Delivery:

This is called as alosanni and mukasanni. The head is coated with the dung or turmeric and the hot pig oil is poured on the head. If she say ‘appo satte’ or ‘Oh I died father’ then the disease has been cured according to their belief. The wound on the head caused by hot oil later on heals up.
Dog bite:

Water is drunk from the house of the owner of the dog which has been bitted and lime is applied to the place of bite.

Head Ache:

Both arms are tied and onion has to be smelted for five minutes. Clove and garlic water obtained after sufficient boiling also can be applied.

Cold or Flue:

Children’s neck is tied by the garland of garlic to cure the flue of children. If it becomes dry, it is believed that the disease has been cured.

Stomach Ache:

A rest after tying the arms and legs can solve this problem.

Thorn pierce:

Oil of adventitious seeds is applied to cure the pain.

Dicsentry:

The germinating plant of banana is converted into paste and a mixture of milk is given to cure the decsentry.
Skin Disease:

The milk of adventitious seeds should be applied to the affected part for 2-3 times a day for a week.

Tooth Ache:

The paste of clow has to be kept at the affected teeth for half an hour without a single spit or the milk of papaya has to be applied to the affected teeth.

Secretion of white semen:

The germ of white Dasawala or the flowers of Dasawala, Kasturi, water milk are mixed up and kept till next morning and she has given empty stomach. By this body is kept cool and also cures the deseases like cough, joint pain, sluggishness, acidity etc.

Problems related to Delivery:

The water mixture of coriander and giner is given or the coffee without milk for three are four times so that delivery takes place early and without any difficulty.

Baldness:

Pattamande nut and a mixture of coconut oil is applied for the regeneration of hair. This oil is known as 'Khati chan'. It also has a mixture of bears fat. This khatichan oil is prepared with the mixture of bear fat.
Wayee:

The mixture of peacock oil, iguana oil, crocodile oil and the lemon juice is applied.

Paralysis:

The blood of wild pigeon has to be applied to the affected part and the flesh is eaten by the person.

Leakage of ear:

4-5 drops of mixture of breast milk and salt has to poured in the ear for 2 to 3 times a day for a week.

Piles:

There are three types of piles 1) itching pile; 2) germ pile; and 3) blood pile. To cure this, upper layer of the animal resembling pangolin is to be powdered and applied to cure the pile. It can also be mixed with water even to drink also with this the burning marks are made on the pile while breathing faster inner part of the annus will go inside. This results into cure of the disease till the last breath.

Pits:

The mixture of neem juice prepared by rubbing in the hand and mixed with gorajina given for 20 days, which prevents the disease till the end of life. People who are suffering are restricted from eating brinjal, oil, wet coconut etc. for a year is compulsory.
Stomach Ache:

Nepali seeds are powdered and mixed in the water and should given to drink 3 to 4 times a day and sufficient quantity of water should also be given.

Asthama:

Flesh of tiger eaten by a person cures the asthma. The jadapamo herb is given to prevent asthma as well as coughing.

Exima:

For this the oil of Gajakarna has to be applied on the part of the affected skin.

Pimples:

The application of the mixture of oil of punagina bekku (a wild cat) and coconut oil on the affected part solves this problem.

Blood Pressure:

Rudrakshi should be powdered and mixed with water and drink the mixture 3 to 4 times a day for 3-4 days so that it can control Blood pressure.
Infertility among women:

The offering of coffee containing the pacheli herb results in the fertility and the timely occurrence of manstrous cycle comes to operation.

The mahadevpindanut is given to the infertile people to make them fertile. There is a belief that the number of nuts eaten resulted into number of birth of children. There are two male and female seeds. The male is called as ‘shamboo’ and the female is ‘Gaurparwat’. On the third day of the menstruation this seed is eated with banana by uttering the name of god. Hakkipikkis have a story for this, that is Sita was weeping or crying for want of children. By eating shamboo seeds she gave birth to Lava and Kusha.

This seed is eaten with banana including the upper coat of the banana. The upper coat should not be thrown away because the fertility will move on to the animal which eats this banana.

Abortion:

For this also they make use of green medicine. The mixture of boiled bamboo leaves, milk, pepper, plate jagory, ginger, seasmum is made by flouring all these. This mixture is given continuously for three days which eases the abortion even if it is of three or four months.
Intoxication of Head:

Wax and malamatangi, boiled in ghee and make it to turn solid state and given with jagory. If this mixture is given to a person he will loose his control. Other way of doing so is the soil of the woman’s step or her dust in the arm fit, two green plants, half headed nut and areca nut is kept at the place of her urinals, it takes her into ones control. Hakkipikkis opines that by doing so one can hypnotise people.

Mangani Baji:

The liquid of the leaves of this plant is used to test the poison content in the stomach. This will be tested in a simple manner that the person should drink this liquid in empty stomach. If it turns into solidity then one will presume that stomach has poison content. If it does not become solid them it goes out like water and indicates that it is free from poison.

Chandraprabha Tablet:

A number of articles such as Saiyinduva, Dhanha, Soaranh, Dhevdar, Sajjikar, Yavakar, Eykand, Tmalpatra, khachaur, Atish etc., are mixed to prepare a tablet. They say that they seek inputs from
Amarashing of Mumbai. This is good to control heat, for excess menstruation also activates man/woman sexually.

Ratan Purus:

This is the name of the tree Ratan purus. This is floured after drying. If it is dipped in water it releases a heavy liquid similar to saliva or the liquid of ladies finger. This improves the solidity of the men’s semen.

Madan Mastu:

They say that this is available on the back of fish. This is removed by wrapping or greasing the flour of Bengal gram. The total outer layer is entailed by this flour this itself is the madan mastu. This is formed into tablets which are used against the heat and kamjor or sexual weakness (to strengthen penis). The tablets should be taken with cold water at least for seven days.

Master Oil:

This oil is obtained from the sandra reptile the Kallam (swait of stone) is added to the Sandra oil. Both the Sandra and kallam are collected from Nepal. Sandra is reared in many houses. This is
known as air eguana because it lives only on air which resembles lizard, the tail resembles to the crocodile, fingers like frog, front legs like man, stomach like eguana and the tongue is like man. Its distinct feature is that it runs very fast on the earth and it lives 9 to 10 feet below in the soil. The fat of Sandra is boiled with the mixture of mustered oil. After this process it is stored in small bottles and given especially to strengthen the penis, it is also useful for all disease particularly concubines, prostitutes who purchase this medicine to a greater extent.

Wandering life and occupation:

The identification of health disorders and curing method of these disorders made the Hakkipikkis to live comfortably. Since hunting is of no use nowadays owing to the loss of forest area. Now it is proved beyond doubt that the Hakkipikkis are in a position to cure very important diseases like sugar, blood pressure and other health disorders. This was possible because of their wandering life. They practiced a variety of occupations which suits them best. As wanderer they traveled throughout the country and some times even to abroad without paying. As result of this they developed several
occupations to keep them happy. It is also possible to wander to far off places in order to trap rarest of the rare birds which are later used to prepare valuable medicine for important diseases which in turn fetches lot of money to them.

In the absence of a settled life they had to go to far off places either for hunting or for business or for collection of Ayurvedic medicine and so on. Having no sources to stay on permanently in a definite place affected their economic life very much. Another striking feature is that their forefathers and others never stayed in a particular place, because of the curse they got from Sita, in order to continue this heritage they move from place to place. But now the things have changed. This change is owing to the facilities they got from Government of Karnataka. A number of other contributory factors responsible for nomadicness among them are:

1. hunting
2. Trade
3. Purchase of rare materials
4. Unstable life
5. Problems in earning livelihood
6. Perpetuation etc.,
The Hakkipikkis don not have concept of future. This is because of their unsafe living conditions. Whatever they get from business is spent on their drinks and dance. They don't think of tomorrow because tomorrow itself is not known to these people. This is because of the fact that when they go for hunting in the forests they may be affected by wild animals and even they may be killed. So they developed the habit of leading life as it comes to them. This state of life style make Hakkipikkis to move around and when they go out they never stay in a place for more then 6-7 days. They think that if they stay in a place for more than 10-15 days they don't get anything and becomes panic. To avoid this they constantly move from place to place. The Hakkipikkis knowledge in indigenous medicine keeps them to move regularly from region to region. Whenever and wherever they leave their place for going out they carry with them the following articles.

Hakkipikkis carry with them the following things during the time of travel:

1. 3 sticks and 1 tent cloth to prepare the tent (Plastic or rugzin)

2. Mat and beds
3. Few utensils for food preparation

4. Trading materials

5. Equipment of hunting

The remaining necessary things are purchased at different times and at different places according to the need arises. They do not store anything except money. The Hakkipikkis of Karnataka migrate to different places during the month of August to April, every year. During this time they have good returns from trade. They return to their home land with lot of money and wealth. The period from April to August is the slack season for Hakkipikkis, during that time they do not work, however some of them go for hunting to kill time.

Majority of Hakkipikkis are semi-nomadic. In Karnataka since last thirty years Hakkipikkis are leading settled life but because of the strength of hunting and trade they are still semi-nomadic. Though they have agricultural holdings, they don’t cultivate because, trade and business is profitable compared agriculture. They give their land to others on share crop basis or on terms of rent. Most of them opine that agriculture is a tough task for them and it
is not profitable with year long employment.

The government of Karnataka has given them lands and to develop them economically dug free borewells to their lands, yet they are not interested in maintaining them. (See Table No 4)

**Table No 4 Facilities taken by Hakkipikkis from government**

<table>
<thead>
<tr>
<th>Clan</th>
<th>Government facilities</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Nil</td>
<td>Land</td>
</tr>
<tr>
<td>Gujarathio</td>
<td>17</td>
<td>08</td>
</tr>
<tr>
<td></td>
<td>(7.1)</td>
<td>(3.3)</td>
</tr>
<tr>
<td>Kaliwalo</td>
<td>4</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>(1.7)</td>
<td>(7.1)</td>
</tr>
<tr>
<td>Mewaro</td>
<td>19</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>(7.9)</td>
<td>(6.3)</td>
</tr>
<tr>
<td>Total</td>
<td>40</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>(16.7)</td>
<td>(16.7)</td>
</tr>
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</table>
Because from the beginning they are nomads and want more freedom without any bondage.

The Hakkipikkis of Mysore and Mandya districts are more dependent upon the agriculture compared to the Hakkipikkis of Shimoga and Bangalore hence, the trade and hunting is less important among the Hakkipikkis of Mandya and Mysore.

The wandering nature of life of Hakkipikkis made their life complex. One should not forget that the wandering life and the economic conditions of these people have an effective relation. According to their explanation about the wandering life it is the gift of Sita mata. The angered Sita cursed the Hakkipikkis when they accidentally saw her and laughed at her while she was bathing nude. Her curse was "milato shikhar nato bhikar" which means that if, you get you will be hunter if you do not get you will be beggar. Today also this implies that how greatly they are dependent upon hunting and how needy is the hunting for this people to sustain their life. Though, hunting and begging being the part of Hakkipikkis for the maintenance of life is a symbol of apathetic living conditions of these people. They change their residence immediately by the reduced number of hunts, another reason for this is the food patterns
of Hakkipikkis which is dependent upon the hunting and trapping and in turn their hunting activity is dependent upon their wandering life. Hunting is the trade and food for Hakkipikkis which makes them to travel from place to place. They believed that one may die if the upper roof of the house falls on the aslepted person. Hence they live in huts and tent whose rope is lighter and this housing condition or pattern is the influence of their nomadic life way.

Hakkipikki women and children are employed by the city tradesmen as wage earning. These people are well known for trust and obedience and also for the skill of indigenous trade hence they are employed by the tradesmen in the cities.

The recent reason for the wandering life of Hakkipikkis is their roughness. They earn more money from the 'malish' they do in the beaches and in big hotels in the cities like Bombay, Panaji etc. they apply the oil of wild pig and peacock for the malish. Another reason for unstable life of Hakkipikkis is the condition of family which does not allows them to stay at a particular place. During the time of travel they carry with them only the infant except the other minor children, sometimes they leave their infants also in the native place accompanied by the old and disabled persons. They return to their
native residence in order to give money and other things for the maintenance of their old age people and children. They come back to their native not only for giving money but also in order to see their children and to stay few days with them particularly in the slack season. This period is usually the summer period in which they should perform religious and other traditional rituals.

The wandering life resulted into the improved mental and lingual ability among the Hakkipikkis. In addition, this also enables them to adopt multicultural aspects and multi-regional aspects to their culture.

Hakkipikkis wherever stay either at the permanent or temporary residence, they follow number of occupations including begging and trade in rare articles which fetches them immense earning. The Hakkipikkis have an effective communication skill as they are multilingual people which, subsequently attracts the people. If anybody talks to Hakkipikkiss 10-15 minutes they make him to purchase their articles without fail. They have the quality of persuising the people to buy their goods.
In the rural areas Hakkipikki women go house to house for the trading of minor articles or they may trade on the roadside. In many situations people themselves go to their tent, for buying rare articles. In the cities where crowd is big they attract people by exhibiting few of their trading materials on the foot-path. The precious and rare articles are not exhibited like the common articles instead they secretly make trading negotiations with the buyers. This act confirms the consumer that the article is rare, precious and original one.

Majority of these Hakkipikkis are independent and no one is dependent upon the others for the trade, they carry. They will not go under loss because their articles are imperishable in nature and hence the question of loss does not arise.

**Nature of the Hunting:**

Hakkipikkis are very good in trapping birds and animals. Their art of hunting is so accurate that once they see the bird it is very easy for them to locate it and shoot it. Hakkipikkis don not reveal the hunting strategy to anybody and at the same time when go for hunting they don’t talk to people. They maintain top silence during the time of hunting though they are talkative natured people with high tune. Their hands are containing the net or the rope of the
Hakkipikki Using a cow for trapping birds

Hakkipikki is waiting for trapping birds by fixing the net
Nomadic Hakkipikki Tent

Begging Hakkipikkis Women with her Kid
animal. Their feet are nude while hunting, hence they even protect their eyes, body and other parts of the body from the stones, thorns etc. in the forest. Their hunts may be classified into three distinct parts. They are:

1) Trapping of birds

2) Hunting of animals

3) Hunting of marine animals.

1) Trapping of Birds:

The name of the Hakkipikki community is named after their occupation which is mainly trapping of birds. In trapping of birds no one is superior to Hakkipikkis because these Hakkipikkis are more intelligent than birds. Generally only men are engaged in trapping. If the hunting is done for trade then the equipment and number of Hakkipikkis are also more. These people are having accurate target. Once the target is set for the bird, it is believed that it will be targeted. Youngsters and men if went for trapping with 'Chat bill' within an hour they come back with a bag full of plenty of different varieties of birds. The bird trapped for selling is caught alive. Mostly, they trap only in the shrub forest. They know that
how to trap the bird in the big forests also. They also study that when the birds migrate to the different places and their comeback. They do not seek assistance of others for trapping. Trapping needs tolerance and tactfulness because even a minor disturbance may lead in missing of the bird. While trapping essentially they make use of domestic animals and some sorts of sounds. They may be used collectively or independently.

The first technique adopted is using of a bull or cow which has been sufficiently trained for this purpose only. This moves according to the useres direction and it is completely under the control of the owner. The hunter is necked and wearing only a ‘Underwear’ (Kacha) hat made up of sticks or pieces of bamboo so as to hide the head of the hunter which is invisible to the birds, and birds unable to identify him. Before wearing the hat to go for hunting he remembers the name of ‘Dadaji’ their supreme God and if a bad signal is appeared he will change the direction. While moving with animals if any bird appears he will use his implements all of a sudden because the attention of the bird is concentrated on the animal rather than on the net or implement or there are the chances of running the bird towards the trapping net. Some times the birds are directly caught by the hands and tamed.
The second technique used is the making of sound. Khandaru or the leg net is kept at a particular place and he is standing at the stem of the tree with making sounds. He is covered with animal hide or the coat of leaves at this time. They make sounds like peacock or partridge which attracts the birds then they come towards this place thinking that their companions are calling them which makes them to fall in the trapping net. Among the birds trapping of quail or wild hen is difficult task because one has to reach up to the sound of the bird and sometimes it is also difficult to locate the place from where the sound is coming. Therefore, one has to be very active and fast within few minutes he has to place his net and disappear from there.

The main base of the Hakkipikkis trapping is the partridge. These yield them fine income. These are lived in groups hence trapped with good number.

2. Hunting of Animals:

The Hakkipikkis hunt the animals which are helpful for their food pattern and get sufficient income from the hide (skin). Their important animals are foxes and wild pigs which are now generally available to them. The rabbits are caught in the night with the help
of torch and hand net. The animals do not move by looking at the torch then the hand net is thrown on the animals like rabbit, deer etc.

3). Hunting of Marine Animals:

From marine birds to fish, crocodile, tortoise, crab and varieties of marine animals are hunted by these Hakkipikkis.

**Implements used in Hunting:**

Pieces of iron or small rods of iron and tungsten wire forms this type of net. They are arranged in such a manner that if the legs moved once inside the net they do not allow it to release from this catchments. The net having so many complex catchments parts is used to hunt the animals and the net having only two parts of catchments is used to hunt the mongoose. These are placed on the ground as well as on the branches of the tree where the birds travel. In this manner they catch fox, eagle, peacock, water crane, rabbit including the flying bird and the deer. This is prepared by themselves with very less amount of expenditure.

4. **Khandaru a type of Net:**

This is also prepared by Hakkipikkis themselves. This is foldable and carried on the shoulders easily. The contents of this Khandaru are:
1) Sheli- thread made up of hair

2) Khutu- pieces of bamboo having joints

3) Khadi- parallel sticks of bamboo

4) Dand- nylon thread, to catch the neck of hunt

5) Tati- the door.

The important materials for preparation of khandaru are sticks of bamboo and tanguran nylon thread, one bamboo stick is of 2 feet height. One Khunt has 10 squares, in this 5 squares are there totally adding to 2500 squares. The khunt is counted for every two folds. The nylon thread has automatic catching, totally resembles like a box which is tied by the thread. The nylon thread is mixed with the human hair so as to hyde it from the vision of birds. This goes deep into the neck of the bird when it has been caught. Towards khandaru they make birds to run, while running, birds always pose their necks in a forward direction which makes the neck enter into the catching square. This is prepared with the polished sticks by knife with their own skill and with their own hands by joining them properly arranged into different squares. Specially to catch the quail, the net is of the size of 12 feet high and one and half feet wide and 35 to 40
feet long and containing 20 pegs. For catching small bird the net is of the size of one or two feet height, 4 inches wide, 14 feet long and containing 9 pegs. These are the common equipments possessed by any Hakkipikki men which are very much needed for their hunting and nomadic life.