20.

a) The *harijan* man that Harikantra and I had to deal with without knowing his language at Joida posing with his wife and son.

b) Mr. Walwalkar - a *gowda saraswath brahmin from* Jagalbet.

21.

a) *Gram vakkils* who camp within forests and collect cane for basket making. This group was a surprise to us as we thought we were exploring a rather less interfered riverine forest below the Unchalli waterfalls. We learnt that this group (including a woman) came from the Doddamaneghat side for the cane.

b) Clear-felling and making a road at Mastihalla (Sharavathy valley) as part of the proposed tail race hydro-electric project. Sturdy buffaloes assist in moving the giant trees felled (10.4.87).



a



b





22.

Clear-felling of forests in the heavy rainfall areas like Anegundi (enroute to Yan) and Badalghat has resulted in a secondary stand dominated by deciduous forest species such as *Xylia* and *Lagerstromia* as shown in the facing plates.

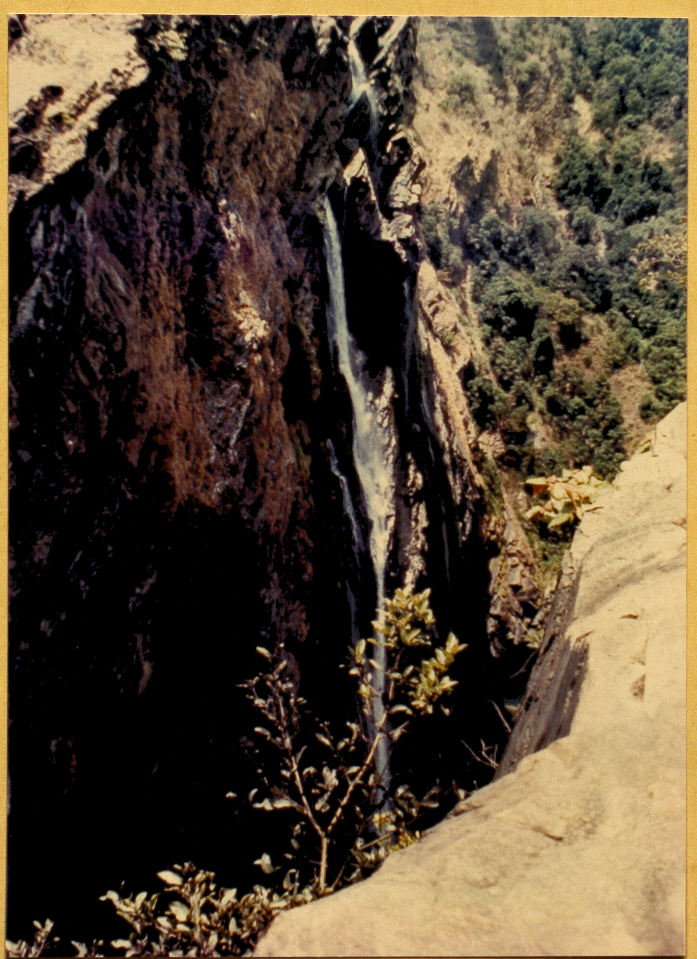
23.

a) A remote reservoir at Borihonde (Yellapur). This reservoir is probably not in use. It did not seem ideal for waterbirds either. The search for this reservoir however led to my discovering the first black stork for the district (January 1987).

b) Jog falls reduced to a mere trickle in summer thanks to the Linganmakki reservoir. The picture shows a part of the falls in the summer of 1987.



a



b

(24)



a



b

24.
a) Thorns and thickets, the result of continued human interference at Ambdalli. Such habitats were exceptionally difficult to trek through. However, in summer there was an abundance of small delicious fruits such as species of *Zyziphus* (*mulhannu*) and *Carissa* (*kowlihannu*) that made it delightful being in one of these otherwise damned forests.

b) The beginning of the long trek to Medinighat from Moodanahalli. The walk was difficult as the trail was rugged and open overhead.

25.
a) A *Canthium* flower in the degraded forests of Moodanahalli.

b) The foot path leading to the village in Medinighat. Note the scrubby growth in this otherwise wet tract.



a



b

(26)



a



b

26.
a) Mr. Giriya Deva Gowda and his family. This family of *karivakkils* hosted us during our stay at Medinighat. Simple people who believed that cigarettes and alcohol are taboos. They cultivate the much-prized *basumathi* rice.

b) More *karivakkils* at Medinighat. Note the clean courtyard in the foreground.

27.
a) The scrubby hilltop of Medinighat with the lone school building. This was a single-tutor school and the village children had their time as the tutor came from a village downhill and at his convenience.

b) The battered foothills of Achme as viewed from the slopes of Motigudda (Ankola).

b



a



b



a



28.
a) The barren, rocky top of Motigudda (over 700 m above sea level) that we reached after a difficult trek. S.V. Bhat and K.V.Bhat pose beside the pile of rocks that mark the peak.

b) A lone *Dipterocarpus indicus* tree - the tell-tale sign of Motigudda's original, tall evergreen forest.

29.
a) The two Bhats posing against the background of dense evergreen forests on the slopes of Motigudda.

b) Stunted and warped *Heterophragma* trees on the barren hilltops of Motigudda reminded me of the *Rhododendron* on the higher, grassy slopes of the Nilgiri hills.



a



b



a



b

30.

a) The yellow string that marks my transects, running through the cashewnut plantation at Mallapura (Kumta). Besides these exotic trees and some toxic species such as *Sapium*, there was no evidence of natural regeneration in these heavily denuded, gravel covered slopes.

b) Chile, the gateway to Kumta from Sirsi. A scene of ultimate deterioration of forests in a heavy rainfall zone.

31.

a) Moist deciduous forests, from where the teak originally hails, along the road to Haliyal from Yellapur (a) and at Kolikeri (b). Trees are mature. However, the undergrowth is formidable. Low clumps of thorny bamboo and *Randia* practically shredded our clothes and skin as we worked here.

c) Harikantra patiently works his way through the nasty undergrowth (then dry and worse) marking the transect with the yellow string at Kolikeri (Yellapur).



a



b



c



a



b

32.
a) Dry deciduous forest in Mundgod and Haliyal were rather thin with grass dominating in the undergrowth. Working was easy in these forests.

b) Dense bamboo facies were common along the the larger reservoirs in the east. This patch stands beside the Bachanike reservoir at Mundgod. The reservoir at Bachanike was made famous by the demoiselle cranes since their exceptional appearance in 1986.

33.
a) A rajput fisherman with his fishing gear and catch at Sanvalli reservoir, Mundgod.

b) A friendly *gowli* I met at Mundgod. He resides beside the Nyasergi reservoir and has been commissioned to protect the birds that gather there from poachers. Note his characteristic moustache.

b



a



(34)



a



b

34.
a) Nagar Mani with his belongings! This family of Tamilians had encroached a bit of land beside the Chiggalli dam at Mundgod and been cultivating it ever since its immigration as construction workers.

b) Kuverappa, a marati, we met at Nagar Mani's residence. This man did not like being photographed. He however took pleasure in bullying the other residents of Chiggalli as he held the authority to regulate the flow of irrigation water from the reservoir.

35.
a) The beutiful lotus-covered lake at Salgaum (Mundgod). A variety of waterfowl reside and over-winter in this lake each year. I found a pair of comb ducks (Nakta) here in January 1987.

b) Many of the larger lakes are being encroached by rice cultivators. These harvested fields are on the far end of the lake at Sambrani-Gundoli.



a



b



a



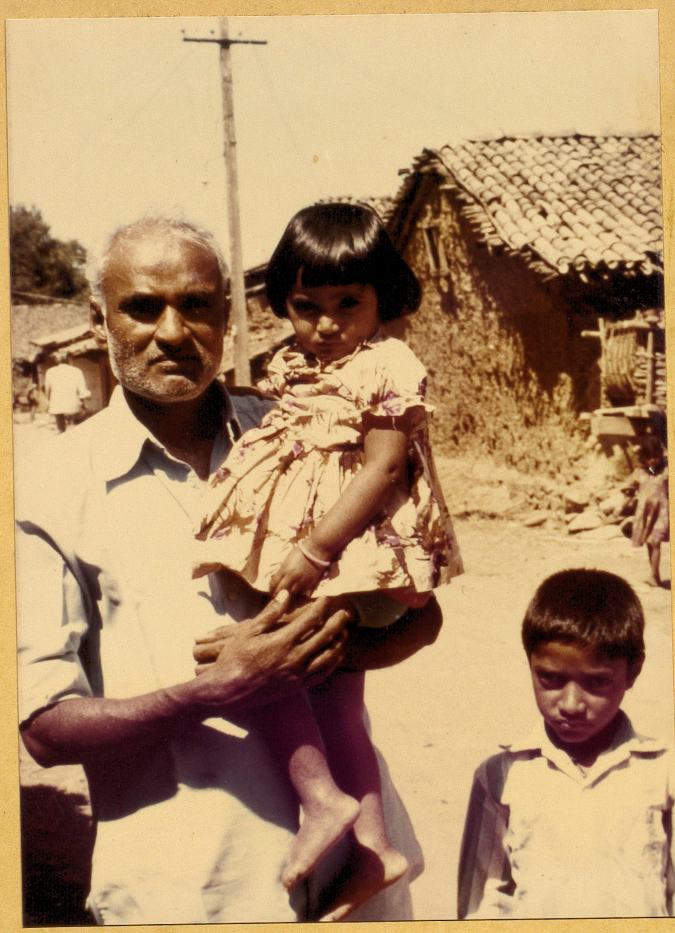
b

36.
a) The large lake at Haliyal, locally known as Doddukere after its size, practically dry in early February 1987. Rice cultivation, brick making and sheep grazing have reduced this lake to this condition. The small puddle (the green patch in the far background) was however alive with wagtails, especially the rarer yellowheaded species. The most exciting event that I can relate with this lake is the sighting of the exceptional greyheaded lapwing!

b) A transitional dry deciduous forest reduced to appear like a typical scrub due to possible clear-felling and subsequent overgrazing. The 'shrubs' were mostly stunted trees normally associated with the deciduous forests such as *Butea frondosa*. This 'scrub' at Maharajpet, east of Mundgod, was where I first came across the common sandgrouse.

37.
a) A *bungol* with his son and daughter at Havgi (Haliyal). This man was a barber by profession.

b) Mahadev Pandurang Kolikar and family. This tailor was very friendly and helped us interview a lot of people at Havgi.



a



b

(38)



a



b

38.

a) A *kumbar* family at Havgi. These are potters by profession.

b) Babu Shaab and family. Muslims at Alavalli, Mundgod

39.

a) A friendly *siddi* (christian) I met at Sambrani. His wife however, refused to join him for the photograph.

b) A *siddi* (christian) with his muslim friend at Sambrani. The latter refused to accept that it was him when Harikantra and I later visited him with a copy of this photograph.



a



b



a



b

40.
a) *Butti kuravas* at Havgi. These are basket weavers.

b) A marati family at Havgi.

41.
a) Harikantra with a bunch of his *marati*-speaking fans at Havgi. Note the overall likeness in the costumes of the residents in Havgi regardless of their caste and profession.

b) A family of *kurubas* at Katur (Mundgod). These 'shepherds' are today agriculturists.



a



b



a



b

42.
a) Naik (with a towel on his left shoulder) and a few *idigas* posing in front of the school building at Madurahalli.

b) Kariappa Gowda with wife and grandchild at Madurahalli. This man was considered by the others in the village as a chief.

43.
a) A friendly *kabberu* family at Madurahalli. These people claimed to have migrated across the ghats from the coast.

b) Harikantra with the gypsy women that we met between Yellapur and Sirsi. They were happy to be photographed and also smart enough to ask for money after the shot. Note the chicken on the heads of the women. The all women group suggests that the men had hitch-hiked on some passing vehicle leaving this less fortunate sex to walk it up! I have also seen elsewhere in the district men and children riding on bullock carts while the women follow closely on foot, practically running, as folks go on a pilgrimage to the famous temple at Ulvi.



a



b

44



a



b

44.
a) Chandranarayana (*Yesgar*) with his wife and pets. This fortune-telling gypsy that Harikantra and I met at Katur believed that his wife was demon-possessed.

b) A gypsy from Kalepalli camping at Katur. His son posed with a fighting cock while he sat mending a net for trapping birds.

45.
a) Sudha (centre), the bright, talented and friendly daughter of Mr. K.S. Shiroor, my landlord with Malati (to her right) and Asha (to her left). This girl unfortunately had to live with the fear of being branded and ostracized as an 'untouchable' in the caste-chauvinistic society of Sirsi.

b) At Targod (my favourite fishing haunt) with Masti and Dilip Bam (Poona). Note the red flush of cinnamon leaves in the background. (Photo: Harish Goankar).



a



b

(46)



46.

Birding below the bridge across the river at Sonda. I caught my first zebra danio here. (Photo: Stig Toft Madsen).

47.

The report in the Deccan Herald (the English daily of Karnataka) on the demoiselle cranes at Mundgod in 1986.

(47)



Black necked, grey coloured birds suspected to be Siberian ducks, came in thousands to Indur and Kusur Villages in Mundgod Taluk of Uttara Kannada District, recently. The birds were also found on the banks of Nyasargi and Bachanaki reservoirs. Very sensitive to the presence of human beings, these birds always moved in groups. The Forest Department has posted watchman to guard these exotic birds from being killed for meat.

Deccan Herald Feb 8 1986.