

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

Sizeable section of workers in Uttara Kannada are employed in miscellaneous occupations. These unorganised, mostly self-employed workers are present in good numbers in urban areas. Some traditional vocations such as blacksmithy, goldsmithy carpentry and others enjoyed patronage from the royalty and nobility and flourished since ancient times. The payment of remuneration in kind for their services was the general practice and this practice is on the wane. For obvious reasons the influx of these skilled artisans from other parts to this district had occurred in the past. Some of the localities named after these occupational groups in early times, namely Shimpigalli, Sonegarakeri, Gudigararabeedi, etc., are still in vogue. Some of these vocations have been relegated to an insignificant position due to rapid strides in science and technology. In the wake of stiff competition posed by the modern industries, some of them have a precarious existence. They are rendering valuable service to the people by way of manufacturing many items of daily use as per individual need or taste, or serving them through other services. Some occupations like carpentry, construction work, etc., in the past few years have attracted more people as they are found lucrative. In recent years the State Government has surveyed the number employed in the various miscellaneous occupations and the government has also evolved many schemes to better their economic condition. The Small Scale Industries Service Unit has suggested the strengthening of some of the miscellaneous occupations which can be profitably taken up. The Technical Consultancy Services Organisation of Karnataka has conducted a techno-economic survey of the district in 1979 and has identified quite a large number of occupations that can be conveniently and profitably taken up. Many

nationalised banks are also financing them. Annual fairs and weekly shandies provide them marketing facility. The normal business activity of some vocations is affected in the rainy season.

Public Administration Services: There has been substantial expansion of the administrative machinery both in the State and Central sectors in recent times, with expansion of the activities of the State. In 1981 Census, 44.52 per cent of the workers in the category of other workers consisted of Government and Private sector employees. The number of persons who were working under the Central and State Governments and Private bodies are given here under from 1980-81 to 1983-84.

<i>Sector</i>	1980-81	1981-82	1982-83	1983-84
Central Government	1,614	1,726	1,806	2,274
State Government	12,777	12,696	13,888	14,538
Quasi-Govt	9,525	9,879	9,684	9,427
Local Bodies	931	905	944	842
Private Sector	13,761	13,776	13,292	12,883

Writers and Artistes: The groups of persons who are involved in literary, cultural and other creative aspects of life, have been included under this category. The writers, authors and journalists have taken up literary work by and large as a hobby. They publish small newspapers or periodicals, as well as contribute articles. Some of them write short stories, novels, poems and other forms of creative writing. The profession of writers is not whole-time except in the case of some editors of newspapers and correspondents of State or national-level papers. Yakshagana artistes are the most colourful among the performing artistes. This art has mass appeal, cutting across caste and creed barriers. Yakshagana programmes are usually held during the dry spell. The remuneration received by these artistes may range from Rs 4,000 to Rs 20,000, for a period of about 6½ months. It is a full time profession for about 50 artistes and besides there are about 400 amateur artistes in the district. The singers in classical and devotional songs find place at the time of widely celebrated Ganesha festival, marriages and other functions. Mostly it is a part-time occupation. Some run private coaching classes in music.

Medical Profession : A number of private medical practitioners have established their clinics of late in the country-side. The private nursing homes functioning in Karwar, Sirsi, and other big towns are a recent phenomenon. Inherited in the lineage, the native *pandits* in several places administer herbal medicines for particular disease on a fee or free of cost. In 1961, there were 248 physicians, surgeons and dentists (including practitioners of Ayurvedic and other systems). The number of nurses, pharmacists, and other medical and health technicians stood at 461. According to 1971 census, there were 691 physicians and surgeons (allopathic, dental and veterinary surgeons), apart from 710 nursing and other medical and health technicians (See also Chapter XVI).

Engineering Profession : Many technically qualified persons have been absorbed in large, medium and small scale industries, as well as in fisheries. The scope for the technically qualified persons like engineers, draughtsmen and other technical workers is limited due to less number of industries. Several graduate engineers and diploma holders in Electrical Engineering have become electrical contractors. According to 1961 census, there were 4,431 engineers, surveyors, architects, tool makers, sheet-metal, electrical and similar other workers in the district. Their number was 4,462 in 1971.

Teaching Community : The sharp rise in the number of teachers is attributed to the opening of more educational institutions, in recent decades. On occasions, the teaching community will also be entrusted with important duties like collection of vital census information, election work, preparation of voters' list and finally enrolment of boys and girls for compulsory education. There were 3,326 teachers in the district, according to 1961 census and among them 790 females. As in 1971 census, there were 5,036 teachers, including 1,293 females in the district. There are some private tutors, running coaching classes.

Legal Profession : The members of this profession in the district were called *muktyars* during the early days of British rule and subsequently *vakils*. In due course those who passed in the High Court Pleaders examination were qualified to practice. Acquisition of a degree in law is essential at present. The establishment of courts at the taluk headquarters, has assured more opportunities to stamp vendors, document writers and similar others in this line. As in many other spheres, women also have entered the profession of lawyers.

They have set up their offices individually or in groups. The monthly income of a lawyer depends upon his popularity among the clientele and his ability to handle the suits. As in 1961 census, there were 120 jurists, of them one was female. The 1971 census, has recorded 130 jurists (including petition writers), of whom 10 were in rural areas.

Gudigars : The Gudigars are the hereditary skilled artisans, well known for their artistic and exquisite workmanship in sandal wood, ivory, ebony, rosewood, etc. They prepare beautiful earthen idols of Ganesha and other deities and pith articles, and undertake painting. The main raw-material, sandal wood is supplied to them by the government at concessional rates and each carver is provided with nine kgs and turners 18 kgs of sandalwood per month. Ivory has to be procured from the dealers in Bangalore, Mysore, Bombay and other centres. Pith is obtained from Mundgod and Yellapur taluks. Many carvers have lathes and one H P electric motors to turn them. Investment may be upto Rs 40,000 including raw materials and the craftsmen can earn about Rs 1,000 per month. Some of them have set up shops, in which articles prepared by them and purchased from others are sold. Capital investment in such cases may go upto Rs 2,00,000. They sell their finished items through the production centres of Karnataka State Handicrafts Development Corporation, licensed dealers and also locally. On the eve of Ganesha festival, these carvers will make Ganesha idols in different sizes and its price ranges from Rs 5 to Rs 400 per piece. Their artistic works are also sent to Delhi for presentation to the visiting foreign dignitaries. Fourteen non-hereditary workers trained in carving, in the Artisan Training Centre at Kumta are now self-employed.

Painters : Painting is an old occupation and old *kavi* (ochre) colour mural paintings of Gods and ornamental designs can be seen in temples and houses of the rich in the district. There are several painters who have taken up commercial painting. Writing of hoardings, sign boards, cloth banners, etc., is undertaken on piece rate basis. The workers take about 20 to 30 per cent of cost agreed as advance from the customers. Required writing boards, are supplied at times by the customers themselves. Other materials like paints and brushes are their equipments. They may earn upto Rs 400 per month or more depending on the orders. To augment the income, they resort to petty job works such as painting work of shops and houses, light fitting, and the like. The moist climate between June to September is their odd season. In this occupation

were found 45 painters and paper hangers, as in 1961 census and in 1971, there were 100 painters, sculptors, photographers and related creative artists in the district.

Sales working : Under the category of sales workers are included wholesale and retail traders in addition to the salesmen, writers, appointed for sales and other assistants. Employing fair sex as sales girls is a recent feature. Some of the merchants, besides their normal business, buy forest produce when the Forest Department conducts auctions and despatch them to the places where it is in good demand. In 1961, there were 10,856 wholesale and retail merchants, 4,378 salesmen and shop assistants and related workers, as well as 3,585 hawkers, pedlars and street vendors in the district. There were 7,368 wholesale and retail dealers and 1,858 salesmen, shop assistants and related workers, including street vendors, canvassers and news vendors, in 1971.

Astrologers : The art and science of astrology has a long tradition in the district. In the bygone days, many celebrated astrologers had lived here and their prophecies won appreciation from many quarters. Among their clients were the Britishers too. The four centuries old, Baggon Panchanga of the district or Hindu almanac of Vidya Madhava Pandit, is very useful for astrologers and is held in high esteem in the district and outside. This annual publication has wide circulation as far as Bombay and is presently co-authored by Rama Venkataramana Pandit and Narayana Rama Pandit of Kumta taluk. This old profession of astrology (or sooth-saying) is being carried on hereditarily in most of the cases, and mostly by the Brahmanas and of late they are joined by others. Peasants seek their advise on the rain *nakshatra*. Most of them attend to other jobs like conducting marriages, religious ceremonies, working as priests in temples and other duties for which they receive remuneration in kind and cash. The profession has failed to draw younger people to its fold, due to the uncertainty of assured income. The Tibetan settlers in Mundgod taluk firmly believe in their traditional astrology. Against adverse prediction, it is said that they do not admit the sick people to the hospitals.

Priests : Priesthood is being pursued as hereditary occupation being main or part-time career in different parts of the district. The priests employed in highly revered temples are full-time workers and in some cases work on rotation. In consistency with the

rituals, they perform worship in the temples for which act, the remuneration received by them is *dakshine* (small cash offering), and often one-half of a coconut offered. Conducting marriages, naming ceremonies and presiding and guiding over other religious functions are their activities which augment their income. Instances of providing rent free accommodation in the precincts of the temple or elsewhere are there. Daily rations are provided in few temples as a customary practice for food offering, which are given to the priests later. A few of them are capable of performing *yajnya* or *homa*. It is noticed in the district, that people of different faiths such as Veerashaivas, Havyakas and Gaud Saraswats have their own priests and they are invited even by other castes. A significant aspect of this occupation at Gokarn, is that as many as 300 people are following priesthood as the chief calling. The work performed by them include providing lodging and boarding facilities to the pilgrims, acting as guides and arranging for the worship of the presiding deity of the place. Devotees from far and near frequent the place to celebrate marriages, thread investiture, tonsure and other religious ceremonies under the guidance of these priests. For this service, they get reward in kind and cash. A few acknowledged scholars here are specialised in conducting *yajnya*, *homa*, consecration ceremony and *asthabhandha*. They are invited to far off places to participate on such occasions. The local priests visit once in a year, a particular area or their respective followers' houses to deliver the *prasad* of the guardian deity. In return they are paid in cash or kind. Such practice has derived the local appellation *sarthe-samyā*. Generally such collections of an individual range from Rs 300 to Rs 2,000 during one trip. Whenever these visit Gokarn, they stay with these particular priests, who are called *kshetra purohits*. The trusts that are managing important temples like Marikamba (Sirsi), Kathyayini-Baneshwara (Aversa), Lakshminarayana-Mahamaya (Ankola), Shantikaparameshwari (Kumta), and others are paying their priests a fixed salary every month. In the Marikamba temple, two priests are paid in the scale of Rs 350-15-425-20-485-25-570 and Rs 250-10-350. Other benefits derived by these priests are bonus, loan, free quarters, a portion of fees collected from the devotees towards special services, etc. Religious functionaries in some mosques are *maulanas*, *pesh imams* and *bangis* or *kazis*. The *bangis* are also entrusted with the upkeeping work in the mosques. The *maulanas* are paid remuneration upto Rs 400 per month. At the time of *Ramzan* festival, each of them are rewarded, totalling from Rs 250 to Rs 1,000 by the community. The

Roman Catholic Church has on its roll 56 Parish priests in the district and each of them will get a remuneration of Rs 350 every month, in addition to some offerings from their followers for the religious service. The 1971 census recorded 1,662 ordained and non-ordained religious workers, which consisted astrologers, palmists and related workers, as against 883 ordained and 316 non-ordained religious workers, according to 1961 census.

Weaving: Weaving was the traditional occupation of the Jads formerly and they belonged to a denomination of weavers. It is stated that they have come from erstwhile Mysore State and Dharwad district to the up-ghat places. Coarse cloth meant for poorer sections was woven by them. Weaving is one of the callings which has lost its traditional character in the course of time, with the entry of others in this field. The district has several power-looms and handlooms, manufacturing fabrics. Out of them, 12 handlooms and 6 powerlooms are at Nandangadda. These have absorbed a number of workers for weaving and related jobs. Both male and female workers are paid uniform wages on price rate basis. For weaving one metre bed sheet, they get Re 0-50 and for coarse cloth Re 0-30 per metre. They earn about Rs 5 to Rs 15 per day. The workers are entitled to paid holidays and on important festivals like Deepavali gift in kind or cash. There are also spinners and weavers, engaged by the Khadi and Village Industries sectors.

Cotton and Silk Thread Making: The Padasalis who call themselves Pattegars also are the additional cotton and silk thread makers in the district. As a customary practice, cotton and silk threads are worn by many sections of the people and it has religious significance too. Varieties of threads like the sacred thread (*janivara*), *Shivadara*, waist and neck threads in colours, etc., are prepared by them in their homes, even by women and children. In big towns, such as Kumta, Sirsi and Bhatkal, they have established shops mainly to deal in plastic toys, locks, combs, cheap talc powder, beads, imitation jewellery and other items, apart from hand made threads. The cost of investment in such shops may be upto Rs 5,000. The shopkeepers earn about Rs 10 to Rs 20 per day or more depending on the day-to-day opportunities. The fairs are attended by the Padasalis with their wares. Making of silk and cotton thread is a secondary calling to these workers (about 40 families) and it is often sent to far off places like Madras and Bombay.

Tailoring: Namadeva Kshatriyas or Simpjis, who had settled

in the up-ghat parts of the district were the traditional tailors and retail cloth merchants. They mostly migrated from other parts of Bombay Karnataka region. In recent decades, even other people have taken to this occupation. The Western impact and the influence of films have changed the outlook of people, *vis-a-vis* to their mode of dress. Fashion and time consciousness are very essential for the successful career of the tailors. To attract the customers, many of them have decorated and equipped their shops with modern furniture. Sometimes they advertise through local newspapers and cinema theatres. There are considerable number of women tailors in the district who sew outfits for women and children. In Gokarn, there is a tailoring shop run by women. A reputed tailor, usually engages skilled workers and helpers on daily wages or on piece rate basis. In the case of a poor tailor, he manages the shop himself or with the assistance of the family members. To get additional income, many poor workers have resorted to agriculture, umbrella repairs and other such callings. The working equipment possessed by a big establishment, is two or more sewing machines, showcases, cutting table, iron boxes, etc. The capital invested in these units ranges from Rs 1,500 to Rs 20,000 and individual monthly earning may range from Rs 250 to Rs 1,000. Throughout the year, there is continuous work in this occupation. In it were engaged 1,966 tailors, cutters, furriers and related workers, as in 1961. There were 1,897 tailors, dress makers, sewers, upholsterers and related workers, in 1971.

Blacksmithy : Blacksmithy is an old occupation of the Lohar or Kammars and these skilled artisans belong to Panchala community. These workers are found in all parts of the district. Previously, they were occupied in making weapons, knives, muskets and other materials needed for farming and its mending. In the lean period, they used to make furniture and house building materials, for which they were getting remuneration in the form of grain allowance annually, and this practice is on the wane now. The blacksmith employs one or two labourers in the busy season, to cope-up with the demand of sickles, axes, agricultural implements and other items. A few of these workers attend to carpentry, making new carts and their repairs. Agriculture has been taken as a subsidiary occupation by many. The working tools required by them are bellows, furnace, hammers, pincher and the like, costing upto Rs 4,000, depending on the size of the unit. Important raw-materials needed for the work are iron, charcoal, paddy husk, wood, etc., and iron is generally supplied by the customer. A big unit may earn upto Rs 800 or more per month and

a small units Rs 200 to Rs 400 per month. As in 1961 census, there were 590 blacksmiths, hammersmiths and forgemen in this vocation. There were 664 blacksmiths, tool makers and machine tool operators in 1971.

Goldsmithy : Goldsmithy is an ancient craft and also a hereditary vocation of the Sonars, Aksalis, as well as the Golak Sonars. The Sonars, supposed to have hailed from Goa, Aksalis from Shikaripur and the Golak Sonars were found in some pockets around Sirsi. Goldsmithy is maintaining its traditional character in the district. Goldsmiths are working in gold and silver and its repairs. A few of them will attend to silver work only. Their working tools contain anvil, scissors, brushes, pincers, hammer, etc. A thriving goldsmith employs one or two skilled workers in addition to trainees or family members. Generally the needed gold or silver will be provided by the customer. The other materials required for work are *navasagara*, *tejap*, acids, charcoal, lac and the like. In recent years, the jewellery made in Karwar has acquired fame in Bombay, Madras and Calcutta. A well established goldsmith earns about Rs 1,000 and above per month, whereas a small unit about Rs 200 to Rs 600. The low income goldsmiths have taken to subsidiary vocations like agriculture, tailoring, etc., in order to supplement their income. There were, 2,380 jewellers, goldsmiths and silversmiths, as per 1961 census. In 1971, there were 2,160 jewellery and precious metal workers and metal engravers and among whom were 10 women. In Karwar taluk alone, there are more than 1,000 goldsmiths and their break-up is as follows : Kadwad 175, Sunkeri 200, Baad 200, Majali 125, Sadashivgad 100, Ulga 200 and Karwar 200.

Cane Work : During the 19th century, Chinese convicts released from Karwar Jail, were makers of choice cane furniture such as easy chairs, common chairs, foot-stools, luncheon baskets, ladies work baskets, flower vases and the like, out of the raw-material obtained from Bombay. At present, some cane units and a number of bamboo workers, both men and women are engaged in making cane articles which have a ready market in far off places such as Bangalore, Goa and Sangli in Maharashtra. A skilled worker in cane, may earn about Rs 15 to Rs 25 per day. Needed cane is grown in the district and it is being supplied to these workers by the Forest Department.

Grass mat making : A type of grass known as *mundagi* grass, grown on the river banks in Kumta and Honavar taluks and palm

grass grown on the hills around Gokarn and Ankola are being exploited by the Halakki Vokkals, Scheduled castes and other economically weaker sections for preparing a rough variety of mats. The mat is used for covering the grain and in the houses and for a variety of other purposes including packing. A person from morning to evening can weave one mat of 5'×2½' size. Usually, women do the work in homes in addition to their routine duties. On an average, one worker can weave two or three mats per week, which is sold either locally or in the urban areas or in shandies, at the rate of Rs 8 to Rs 10 per mat. The monthly income of these workers may range from Rs 80 to Rs 120. They stock raw-materials and attend to this work even during rainy season. Many families are pursuing it in several villages around Kumta especially at Hervatta, Kalkeri, etc. The craft has considerable potentialities.

Lime making : Lime making is an old calling and the workmen associated with it are the Uppars, Sunagars and few others who joined lately. The Uppars are found in Kumta, Honavar and other coastal places. Burnt lime is used for consumption, white washing and in industries. Honavar and Kumta are the main centres for lime production where sea shell is available in plenty. Shell is taken out from the shallow areas of the rivers by the shell gatherers during the dry season. In the up-ghat regions, lime makers get raw-lime from Dharwad, Shimoga and coastal areas. The cost of the sea shell is about Rs 100 per tonne and charcoal for lime burning at Rs 20 per bag. Usually, in the coast, lime ovens are located on the open fields and emptied once in a week, depending on the demand. The poor lime workers in the coast are collecting sea shell from houses and streets and use wood and cloth waste to burn it. For this purpose, they have erected crude ovens. (It is a bowl shaped open oven, erected on a raised ground with mud and stones, having a diameter of more than 3 feet). An amount upto Rs 3,000 has been invested in big units and more in the case of some flourishing units. Burnt lime is directly purchased by the customers or it is taken to the urban areas or shandies or villages for marketing. The monthly income of the poor workers ranges from Rs 100 to Rs 125 per month and in respect of others upto Rs 800. This occupation has more female workers than men, who attend to building construction, masonry and other works to add to their income. The rainy season restricts the activities of lime burners.

Bangle Sellers : A small number of people in the district are

bangle sellers. Formerly, there were Bogars who hailed from Goa. These workers were travelling from place to place to sell glass bangles made by them and others made in Goa. Many Muslims are also engaged in this occupation in the coastal belt. Recently, others too have entered this profession by establishing shops with more investment. In these shops, beads, fancy items, cosmetics and plastic goods are also sold. Some also sell gift articles. The early practice of bangle pedlars carrying bangles slung over their shoulders and moving from place to place is still prevailing. They visit weekly shandies and fairs, to sell bangles. The capital invested in the shops, ranges upto Rs 20,000, and in the case of pedlars upto Rs 1,000. The monthly income of these shop keepers may range from Rs 350 to Rs 800 and about Rs 200 to 300 or more for the pedlars. Their business is slack in the rainy season and April-May is the peak season.

Basket and Mat-making: Earlier, basket and mat-making had been part-time or full time occupation of Korars and Buruds or Medars of whom Medars were the hereditary workers and they are stated to have come from Dharwad area. The low income of other castes has forced them to follow this ploy, in order to improve their financial condition. Suitable raw-material is available to these workers in plenty and are supplied by the Forest Department, through seven depots in the district. These workers make baskets, mats, fans, boxes, *echhige* and others, of which *echhige* is being extensively used in areca handling. These products are locally sold and also taken to the adjacent urban areas, shandies and fairs. The basket workers may earn about Rs 200 to Rs 300 per month. Women play an important role in this occupation, in addition to mending household duties. As in 1961 census, there were 1,596 basketry weavers and related workers engaged in it, including 965 female workers.

Carpentry: Carpentry was the chief calling for groups of craftsmen known as Badigers, Sutars and Acharis, in the past. Badigers and Sutars appeared to have come from Parasgad in Belgaum and Ratnagiri areas respectively. The Acharis were engaged in blacksmithy as well as in carpentry. Now a cross section of people follow this profession. The rich forest and the availability of suitable timber is an impetus to this occupation. Housing schemes of the State and boat building and servicing units along the coast are the main reasons for the flourishing state of this profession. In the countryside, the carpenter visits the villages to work either on daily wages or on contract basis.

He generally makes doors, windows, furniture, carts, agricultural implements and the like. In urban areas, he attends to the interior decoration, furnishing work, apart from making building materials and others. A few urban based furnishers, accept orders from the customers or manufacture different items, to sell them locally or outside. Skilled workers are employed by a thriving carpenter, to execute the orders. Boat-making and repairing units in the coastal places like Kasarkod, Mavinkurve, Bandar, Tengingundi, etc., have absorbed a considerable number of carpenters. Good workers among them may get upto Rs 25 per day, apart from free meal at noon. During the rainy season, the boat repairing work will be in full swing. Those who are engaged in furniture making may earn upto Rs 40 per day, for fine workmanship and others may earn upto Rs 20. There is a good demand for this occupation during the dry spell. There were 2,380 carpenters, joiners, pattern makers and related workers in the district as per 1961 census and in 1971, there were 3,480 carpenters, cabinet makers and related workers.

Cobblers : Leather working is an ancient occupation followed by the Chamgars, spread fairly over in the district. The coastal Chamgars are believed to have come from Goa. Formerly, they were engaged in foot-wear making, whereas their counter-parts in up-ghat region were following agriculture and also field labour, besides leather work. In recent decades, even other people have taken up this calling. After the introduction of machine manufactured (plastic, rubber and leather) foot-wear in the markets, the traditional workers have been badly affected. In urban places, the poor cobblers usually sit on the pavements and at busy centres to mend the foot-wear and also make new ones on orders. The municipalities, taluk-boards and other agencies have supplied way-side cabins to many poor cobblers free of cost and the LIDKAR on subsidy basis of late. Several foot-wear pedlars take their goods on push carts. There is a great demand for rubber and plastic foot-wear during the rainy season. The tools such as hammers, punches, iron spikes, wooden blocks, brushes, leather sewing machines, etc., are used in their work. The capital invested in large units varies from Rs 10,000 to Rs 15,000 and in small units Rs 1,000 to Rs 2,000. Their monthly income ranges from Rs 500 to Rs 1,000 and Rs 200 to Rs 400 respectively. Though this calling provides work throughout the year, rainy season is odd. There were 468 shoe makers and shoe repairers in the district as in 1961. In 1971 there were 455 shoe makers and leather goods makers in this vocation.

Players of Musical Instruments: In the field of instrumental music were engaged people of six castes in the preceding century. They were Bhandaris, Vajantris, Ghadsis or Marathi Vajantris, Sappaligas or Devadigas, Koravas or Kunchi and Mangs. Their main profession was well paid. Besides they were occupied in other side occupations such as farming, field labour and others. Some of them, as a customary practice were playing music in the temples, daily in the morning and evening. Some of them are even now enjoying lands bestowed on their ancestors for such service and others are paid in kind. This occupation is drawing to its fold non-hereditary workers, and it is a part-time occupation presently. A music party consists of several melody makers having agriculture, tailoring, field-labour, etc., as their chief vocations. They usually attend to religious programmes in private houses, street processions and public functions. The recompense for their service is based on the importance of the programme. There still exist the past practice of performing music in the temples by the traditional workers, daily and on special occasions. An initial capital of Rs 5,000 is needed to start a new party to acquire instruments. April to June is the peak season for this calling. As in 1961 census, there were 320 musicians and related workers engaged in it, including eight females. In 1971, there were 260 composer, musicians and singers and of them were 20 females.

Ferry-men: Ferry-service is one of the oldest services, undertaken by the Hindus, Muslims and Christians. Ferry service is available at many places like Samshi, Kudragi, Uppali, Magod, Uppinapattan, Karwar, Divgi, Kakurve, Halga, Gersoppa and numerous other places along the river course. The people to cross the river and to transport goods are using ferry boats. Its fare is about 25 to 60 paise per head depending upon the distance factor. Some people will be paying boat-men in kind (paddy, coconuts, arecanuts) once in a year, in lieu of ferrying their family people and transporting goods. An amount of Rs 2,000 to Rs 3,000 is required to buy a new boat. These workers may earn upto Rs 15 per day or more, depending on the day-to-day opportunities. When the rivers are in spate, they work under highly risky conditions to serve the public. The district with 70 ferries ranks third in the State's ferry transport.

Florists: The florists in the district include both hereditary and non-hereditary workers. They are seen engaged full time in urban areas like Karwar, Sirsi, Gokarn, etc. In rural places it is being carried on as a side-occupation. Mostly women are engaged

in it and they make strings of flowers. Some varieties of flowers are purchased through whole-salers, who get them from Goa, Bangalore and Mangalore. The string flowers are taken to the bus stand and other busy places and temples for sales. Garlands are also made by them on orders. The red flowers *abbole* or *Bhatkal moggu* and *nanjattle* are locally grown. During the festivals and marriage season, the demand for flowers mounts. The capital involved in it is very small and ranges from Rs 100 to 500. The independent workers can earn up to Rs 25 per day, whereas those who have it as a secondary occupation may earn about Rs 4 to Rs 8 daily.

Brass and Coppersmiths: Making and mending of brass-cum-copperware is an old occupation. Brass and coppersmiths were familiar as the *kasars* or *kanchugars*. They were getting important raw material sheets from Bombay. Konkani-speaking workers, who were one of the two divisions of workers had settled in coastal areas and the other Kannada-speaking above the Sahyadris. For quite some time, others are also pursuing it chiefly to eke out a livelihood. The rising cost of these metals has discouraged its wide use. Comparatively cheaper materials like, aluminium and plastic ware and more attractive stainless steel have been its new substitutes. In the country-side and in few urban places, there still prevails the practice of collecting vessels from houses for repairing. The Brass and Coppersmiths also visit the villages along with their working tools. They make new vessels in their establishments. An amount upto Rs 2,000 had to be invested in these units and many workers have tools inherited from their ancestors. They may earn about Rs 30 per day or more in few cases and less during the rainy days. They also coat copper vessels with tin (called *kalayi*). To supplement the income, they will take up side jobs like fish selling, cycle hiring and repairing, prepairing milk cans, photo-farming and effecting repairs to torches, radiators, gas stoves, etc. The peak season for these workers will be generally in April and May.

Washermen: The washermen are known as Dhobis, Madivalas, Parits and Agasas and it is the hereditary work of these people who are Kannada or Konkani speaking, Konkans having come from Goa. These were getting yearly and monthly cash payments, headload of unthrashed grain and cloth gift and food on special occasions for the services. This profession has lost its traditional character with the entry of large number of others. Laundries and dry cleaning shops are the offspring of modern life. The increasing use of silk, woollen

and synthetic fabrics has accounted for its growth. The early practice of collecting soiled clothes from the customers' houses still prevails. They boil clothes in washing soda, wash them in ponds or where water is available, iron it and deliver to the doors of customers. For such act, they charge Re 0-40 to Re 0-50 per cloth. Dry cleaning shops are located mostly in urban areas, whereas laundries in all places of the district. In dry cleaning shop, the owner employs skilled workers on daily or monthly wages or on piece work rate. The launderer manages the shop with the help of householders or workers. A dry cleaning shop contains modern furniture, dry cleaning machine, hydro-extractor iron boxes, display cases, etc. The equipments in a laundry, will be iron boxes, cup board, show case, ironing table and related items. The cost of equipment in a dry cleaning shop is about Rs 40,000 and in the case of a laundry upto Rs 10,000. A big unit earns more than Rs 1,000 per month and other units upto Rs 750. The business of the washermen is slack during the rainy season, as he confronts with the problem of drying washed clothes. There were 417 washermen, dry cleaners, pressers and related workers, as in 1961 census. In 1971, there were 370 laundrers, dry cleaners and pressers.

Pottery : Pottery is an ancient occupation and the workers who are engaged in this vocation are called Kumbars, who include both Kannada and Konkani-speaking, the latter hailing from Goa. The potters' business is on the wane now, due to the extensive use of cheap and durable aluminium and plastic wares. But earthen-ware is still in use. Clay pots are used in some religious ceremonies. These articles are generally made at the dwelling places of potters in which their householders assist. The raw materials mainly required by them are clay and firewood. The working tools consist of old type wheel, stone, mallet, pestle and others. Of late, some of the potters have adopted an improved version of wheels. The oven is used for baking different types of articles like, flower pots, clay pots and country tiles for roofing. The finished products are sold to the local customers and transported to weekly shandies, urban areas and annual fairs, for marketing, in which women are taking active part. At the time of Ganesha festival, some prepare images of Ganesha for sale. This fetches them additional income, ranging from Rs 500 to Rs 1,500 per year. The cost of investment in this ploy, is about Rs 500 to Rs 3,000 and the monthly income varies from Rs 200 to Rs 650. It provides employment throughout the year, but in the rainy season business is dull. Many potters have taken to agriculture,

brick-making and others, to supplement the income. It is reported in 1961 census, that there were 639 potters and related workers, clay formers, in the district, of which 265 were females. There were 684 potters, glass formers and related workers, as in 1971. Of this total, 214 were females.

Hair dressers: Of the barbers, Konkani and Telugu speaking Kelasis, Kannada speaking Lingayat Navaligas and Marathi Nhavis are seen in the district. The Konkani Kelasis appear to have come from Goa and Telugu Kelasis from eastern Deccan. For the services rendered, they were getting money and unthrashed grain as recompense, apart from special presents on important occasions. They were also performing minor surgeries and visiting houses of customers. The hair cutting saloons are of recent origin. In villages, the practice of the barber going round the houses is still in vogue. Many poor barbers have taken up agriculture to derive additional income. A well established shop in a big town will have good chairs, mirrors, cup-board, radio set and the like. A small shop contains mirrors and chairs. The amount spent by a big unit on equipment is more than Rs 10,000 and in the case of a small unit Rs 250 to Rs 1,500. A big unit may earn more than Rs 800 per month, whereas, a small unit Rs 200 to Rs 400. The village barbers are not full-time workers.

Fruit dealers: Fruit sellers' activity is confined more or less to the urban areas. Bananas and seasonal fruits such as mangoes, pineapple and others are sold in shops and in push-carts, besides oranges, grapes, apples, etc., obtained from outside. Sometimes, Hubli based whole-salers deliver the fruits. Some hawkers hire push-carts on a rent on Rs one to two per day. They purchase fruits from established vendors. In such cases, push-carts are lent free. The capital involved ranges from Rs 100 to Rs 1,500. A worker may earn upto Rs 30 per day or more depending on the demand.

Panbeeda shops: The panbeeda shops are of recent origin and have sprung up in big towns, urban areas and big villages in the district, largely to cater to the needs of *panbeeda*, and tobacco chewers and smokers. Apart from it, assorted items like sweets, bananas and aerated water are sold in these shops. Newspapers, periodicals and lottery tickets are also sold in a few shops. They have been established either in *pucca* shops or simple wooden kiosks. The *panbeeda* shop is a single man unit and sometimes he takes the assistance of the family people. Betel leaves and arecanut are purchased locally. The rate of

special *beedas* is about Re 0-30 to 0-50 and ordinary *beedas*, about Re 0-15 to 0-20. The capital invested in them may range from Rs 300 to Rs 1,000 and they may earn about Rs 200 to Rs 350 per month. This occupation provides employment to these people round the years.

Bicycle shops : Running bicycle shop is a modern job. Bicycles are hired to known customers and repairing is also undertaken. Several of them deal in spares too. The hire charge per hour and per day varies from Re 0-40 to Re 0-60 and Rs 4-00 to Rs 6-00 respectively. If the customer fails to return it in the night, he has to pay extra charges, which range from Rs 1-50 to 2-50 per night. Some workers have taken to side occupations such as repairing stoves, motor vehicles, petromax lamp and letting out for hire loud speakers and petromax lamps. The capital invested in this occupation is upto Rs 15,000 and it exceeds in the case of those who deal in spare parts. Monthly income of these units may range from Rs 250 to 600, depending on its size and volume of business, it being slack in the rainy season.

Tinsmithy : Tinsmithy predominantly comprises of Muslim workers who have set up their units mostly in urban areas. At work, the tinsmith uses hammers, scissors, anvil, pincers, and the like, in orders to make milk cans, tin boxes, kerosene lamps, etc., in anticipation of sales or on orders of the customers. As he derives meagre income from this vocation, he resorts to side activities such as repairing locks, umbrellas, battery torches, gas stoves, petromax, radiators, and others, to supplement the income. This vocation is not seasonal. The capital involved in it varies from Rs 500 to Rs 2,000, and monthly income is about Rs 250 to Rs 400.

Vegetable vendors : The vegetable vendors, dealing in various vegetables in the district are urban in character. They function in shed-like structures put up either in municipal or village panchayat lands and daily land rent of Re 0.50 to Re 1.00 is levied. The wholesale merchants secure supplies from Belgaum, Hubli-Dharwad and Bangalore and they in turn meet the needs of the retailers. The capital invested by these dealers ranges from Rs 200 to Rs 1,500. A seller may earn upto Rs 25 per day. Being the main calling, vegetable selling has provided employment to these independent workers who also include women, in all seasons of the year.

Milk vending : Milk requirement of the district is met by the

agricultural class in the district, barring Mundgod, Yellapur and Haliyal taluks, where Gaulis are also supplying milk in substantial quantity. The contribution of non-cultivator cow and buffalo rearers towards it is negligible. These milkmen are supplying milk to the regular customers, hotels and dairies, on weekly, bi-weekly or monthly payment basis. The rate of milk per litre ranges from Rs 3 to 3-50. Some people procure milk from the villages below the normal rate and carry it to the urban customers. Such middlemen earn about Rs 5 to 6 per day and own a bicycle and tin cans.

Beds and Pillow makers : In the old calling of beds and pillow making, the Pinjar community people are very active in various parts of the district, apart from local workers, having set up their establishments in urban places. Sewing machines form a part of their working equipment. In anticipation of demand, they prepare beds and pillows and stock them in their shops. On orders from customers, these urban workers will be visiting villages, along with the raw-materials and working tools. At times, customers supply them the needed cloth and cotton, and paying them labour charges. Cotton is obtained from outside. The rates of beds and pillows vary according to the quality of cloth and cotton used. The capital invested in this vocation is upto Rs 5,000 and the workers may earn up to Rs 1,000 per month. It is a seasonal occupation and the Pinjars go back to their native places during the rainy season.

Ice-candy and cool-drinks' sellers : The arrival of hot months from January, brings back life into the cool-drinks and ice-candy sellers' occupation. Many shop-keepers, in addition to hoteliers will take it up as a part of their occupation, who sell aerated water, ice cream, fruit, lemon and sugarcane juice. A few well to do dealers store them in refrigerators, and the rest add ice to the juice. The equipments possessed by them are crusher, mixers, drinking cups, refrigerator and other requisite and the capital invested in it may range from Rs 5,000 to Rs 15,000. They may earn upto Rs 30 per day or more sometimes. The ice candy and ice-cream hawkers will carry ice candy boxes on shoulders or on bicycles, small push carts and roam in the streets, bus-stands and near schools. Their investment in this occupation is upto Rs 1,000 and they may earn about Rs 10 to Rs 15 per day, the period between January to May being favourable.

Fish sellers : A sizeable section of fishermen community are dealing in fish. Fish selling is predominantly handled by the women

along the coastline and they belong to Daldi, Ambig and other castes (see also Chapter IV on Fisheries). They generally go to the shores to purchase a basket full or two, when fishing boats return loaded with fish and sell it in the markets, streets or in the nearby villages. In up-ghat areas, fish dealers get fish through buses and lorries. Some hawkers carry them to the interior places on bicycles. The investment made by the vendors ranges from Rs 100 to Rs 500 and they may earn about Rs 10 to Rs 30 per day. Good season for this occupation is from September to January.

Shell gatherers: Many independent workers are engaged in collecting shells from the rivers, at places like Sunkeri, Kinnar, Kanasgeri, Tadri, Navilgon, etc. Country boats, shovers and baskets are used by them to gather shells from the river beds and delivered to the contractors for using in industries. It is also used domestically for lime making. The shell gatherer will get eighty paise to one rupee and 25 paise per basket and he may earn Rs 10 to 15 per day. This is a seasonal occupation, which commences from December till the onset of monsoons. In the lean period, they work as labourers.

Autorickshaw pliers: Autorickshaws are plying for hire in urban places. They are owned by private people and self-employed drivers. The drivers engaged by the private people have to pay fixed amount to the owners every day. Besides, they have to bear expenses on minor repairs. An owner-cum-driver may earn about Rs 15 to Rs 45 per day, of after bearing recurring expenses on petrol, oil and minor repairs. There are more autorickshaws at Karwar, Sirsi and Bhatkal in the southern tip.

Salt workers: Salt making is an old occupation of the district. Before the closure of salt works in Kumta taluk, Mitgavdis and Agers were employed predominantly as salt makers. They were also working as field labourers and as palm-leaf-umbrella makers, which was in wide use formerly. In the existing salt pans in Kumta taluk, mostly Agers are employed. It is a seasonal occupation starting from October or November till June. During the production period, the workers report for duty in the early hours itself and stop work before noon. They are paid Rs 9 per day as daily wages and are entitled to the benefits like P F, bonus, earned leave wages, national holidays apart from rotation holidays. In the off-season, they resort to field labour, laterite stone cutting, etc. For lifting and loading the salt, many casual labourers are also employed for about two months.

Transport Workers: Transport includes persons working in land transport, water transport and its supporting workers for loading and unloading, booking-agents and similar other workers. Their number is steadily increasing during the last few years, on account of developments in industry, trade and changing pattern of inter-district and inter-state commerce. The transport workers in the government public undertakings such as K S R T C, Dairy Development Corporation, etc. are better placed in service conditions and emoluments than their counterparts in private services. According to 1971 Census, there were 9,866 workers and related workers engaged in land and water transport, and services incidental to transport like packing, crating, travel agency, etc.

Areca Workers: A good number of skilled and unskilled labourers work on piece rate or on daily wages in the areca gardens. But, it is not a full time occupation for them. Workers on piece-rate are engaged by the betel-nut merchants in their units for grading betel-nuts. Arecanut bunch reapers are familiarly known as Konegoudas. They will be employed to harvest the crop between December to February. They climb the trees and use rope, sickle and about 15 feet length bamboo pole fixed with hook (locally called as *jallu*, *jhoti* and *dhoti*) in their job and move from tree to tree. The wages paid to these workers vary from Rs 16 to 30 per day and they earn about Rs 30 to 40 per day on piece rate for spraying work. The worker who receives arecanut bunches from the trees get Rs 15 per day. In this case, they are provided with food daily twice and light refreshment. There is a great demand for arecanut bunch reapers in many places of the up-ghat region. In the coastal taluks, arecanut bunch reapers get 25 to 30 paise for each bunch and may earn about Rs 16 to Rs 25 per day and upto Rs 30 per day for spraying depending on the density of the trees. For such act, they get one meal and light refreshment everyday. Mostly, females are taking part in arecanut grading in addition to attending to their domestic duties. Every 50 kgs of graded betel-nuts fetch them Re 0-75 to Re 1-00 and they may earn about Rs 5 to Rs 15 per day. For overtime of 3-4 hours after 6 p m, they may earn Rs 3 as wages and provided with light refreshment. Male workers usually handle weighing, loading and unloading work. They are paid Rs 6 to Rs 10 per day or more in some cases. There are about 500 female and 300 male workers in this vocation in the district.

Coir Workers: About 75 per cent of the workers in coir industry

are women, Honavar taluk having the maximum number. A wide range of coir articles like *dande*, *kattada balli*, *jataka*, *dabu*, ropes of various sizes and lengths are made in the homes of workers, mostly by following traditional method. In recent days, small machines costing about Rs 300 to Rs 400 are also introduced. Monthly income of self-employed coir workers may range from Rs 100 to Rs 300 or more in some cases. A few rope merchants in up-ghat buy ready made ropes or raw-coir from the coastal areas and in the latter case make required ropes in their residences mostly with the aid of family people or labourers on daily wages of Rs 5 to Rs 8 per day. They invest capital ranging from Rs 1,500 to Rs 2,000 in their shops, where provisions and basketry items are also sold. There are about 5,000 coir workers in the district and full-time workers among them are about 3,000.

Logging workers: Logging operation is an annual feature in various forest ranges. The log workers are entrusted with the jobs like felling of marked trees, converting them into logs and firewood billets, stacking or dragging them to the depots. Wages are paid on piece rate basis and for timber cutting Rs 13 to Rs 15 per cubic metre, firewood billets Rs 5 to Rs 7 per cmt, dragging and stacking Rs 10 to Rs 12 per cmt depending on the terrain. The daily earning of a timber worker is about Rs 20 and that of a firewood worker Rs 15. Dragging and stacking workers may get about Rs 25 to Rs 30 per day. The Mestris also get commission of Re 1 per cubic metre of timber and 50 paise per cms of firewood that would be felled by their group of workers. The log workers are provided with light refreshment everyday, besides medical expenses, compensation consequent on their injury, to and fro bus fares, etc. Logging operation is a seasonal vocation, and is conducted from November to March. As reported in 1971 census, there were 5,166 forestry workers, log fellers and connected workers in the district.

Laterite brick workers: Laterite bricks are widely in use as chief material for building. Brick quartering is purely a manual work. It is undertaken by many people in the district, either as a full time or part time ploy. The working tools used by them are spade, shovel, chisel, etc. Generally, a worker will be able to cut about 15 to 20 bricks per day and may earn about Rs 10 to 20 per day. Dry spell is the most suitable period for this vocation. These workers occupy themselves in field labour during the rainy season.

Construction workers: In the construction sphere, there is a

considerable demand for skilled and unskilled workers like masons, laterite brick dressers and other helpers. The helpers include women also. A mason gets about Rs 25 to Rs 30 wages per day and women about Rs 8 per day. A laterite brick dresser charges about Rs 25 for dressing 100 bricks. In the country-side, the wage rate is less. Sometimes, these workers, work on piece rate basis or under contractors. The masons who have taken up piece rate jobs, will have to bear the labour charges of helpers also. As in 1961 census, there were 4,829 brick-layers, plasterers and construction workers in the district of whom 933 were females. In 1971 census, there were 5,708 brick-layers and other construction workers. Of this total, 849 were females.

Stone quarriers : In stone quarrying and related work, mostly Voddars and few Tamilians and others are engaged. Voddars are the hereditary workers and they have permanently settled in the district for the last few years. Some of their stock from Dharwad district, frequent this district for stone work and they return to their places after finishing the work. The quarry-men generally work in the quarries, which fall within a radius of about 20 miles from their dwelling places. Equipment used in the work are hammer (12-14 pounders), blower, jumper and chisels (6-8 inches). The wages paid in general to these quarrymen for different jobs is as follows : boulders per 100 cubic feet-Rs 35, size stones per 100-Rs 66, road metals per 100 cubic feet-Rs 45, small metals 40 to 60 mm per 100 cubic feet Rs 55 and *jalli* per 100 cubic feet Rs-140. However, these rates vary depending on the availability of labour and demand for stone items. A stone cutter may earn Rs 10 to Rs 15 per day and hard working among them, many a time earn upto Rs 30 per day. A couple earn upto Rs 25 to Rs 35 per day. The female workers, who operate stone crushing machines get about Rs 9 per day. In lean period, they switch over to subsidiary jobs like stone dressing, masonry or steening work of wells. The demand for their work will be at a low key during the rainy season. A section of Voddars based in big towns are accustomed for making only grinding stones. Depending on the size, they quote Rs 5 to 15 per inch. The grinding stone workers may get a profit of Rs 25 to Rs 30 per day.

Domestic services : A number of domestic workers, who include men and women, have been employed by the affluent and middle class families in the district. They work either on full-time or part-time basis. Some of the maid servants work in more than one household,

apart from their regular household duties. In some cases, they are provided with food, clothing and shelter also. Their monthly wages may range from Rs 10 to Rs 50. According to 1961 census there were 2,076 house-keepers, cooks, maids and other related workers of whom 1,162 were females. As in 1971 census, there were 1,605 maids and related house keeping service workers, including 1,179 females.

Migratory labourers : The trend of large scale seasonal migration is an annual phenomena in Honavar and Bhatkal taluks in the district. About 2,000 to 3,000 labourers from Honavar taluk and about 4,000 to 5,000 labourers from Bhatkal taluk, are migrating to other places temporarily. This working force will comprise of Namadhari, fishermen and other backward classes. Monthly wages amounting to Rs 250 or more, advance facility, free boarding and lodging and other amenities provided by the contractor (who is locally known as *guttigedar* or *mestri*) have prompted these workers, to work under him. They usually go to up-ghat areas, to carry out gardening, earth and masonry work and to Goa and Ratnagiri in Maharashtra for fishing and other jobs. When the rainy season begins in the district, they return to homes to continue their normal activity.

Number of rural youths trained under TRYSEM* Scheme in the district is as follows :

Occupation	1981-82	1982-83	Occupation	1981-82	1982-83
Tailoring	712	622	Mechanic training	1	6
Coir industries	7	16	Cycle repairs	2	33
Papad making	—	—	Spinning	—	25
Bamboo basket and cane products making	20	26	Electric Motor	—	4
Bee-keeping	17	25	Suit case making	—	19
Sericulture	17	32	Job typing	8	20
Printing and composing	2	8	Poultry training	6	13
Radio repairs	1	8	Carpentry	2	12
Auto-mechanic training	3	7	Horn industries	5	—
Prawns culture	—	—	Bakery	1	—
Leather processing	2	16			

*Training of Rural Youth for Self-Employment.