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LAKSHADWEEP

A Study on traditional
Rural based Craft
ODAM MAKING

Drafted by:

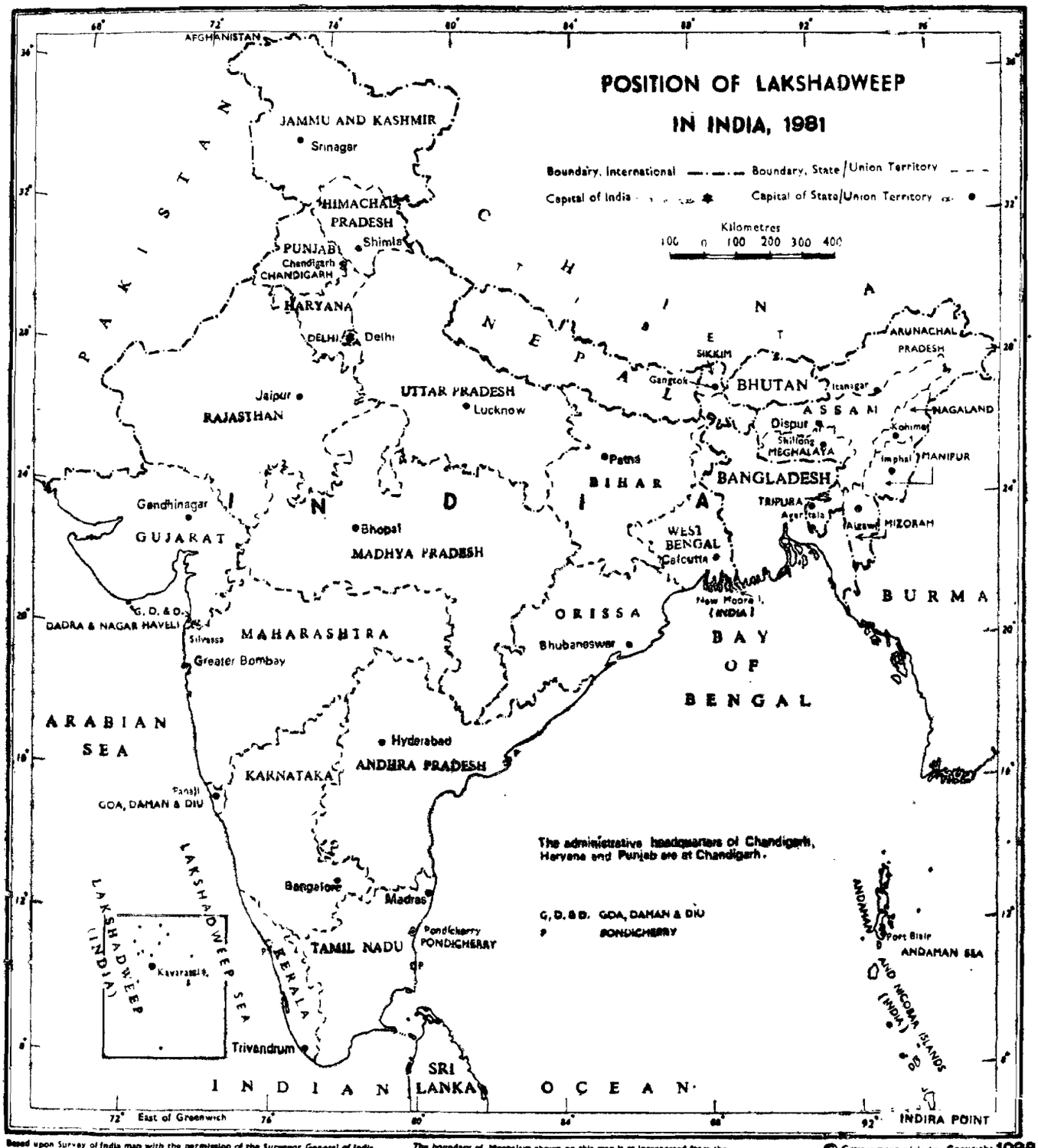
A.V. Ouseph,
Investigator

Edited by:

P.V. James,
Assistant Director

Guided by:

Wajahat Habibullah, IAS
Director of Census Operations
Lakshadweep.



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The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

The boundary of Meghalaya shown on this map is as interpreted from the North-Eastern Areas (Reorganisation) Act, 1971, but has yet to be verified.

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FOREWORD

The Indian handicrafts are known the world over for their rich variety, grace, elegance and skilled craftmanship. Nevertheless, a number of handicrafts because of their stiff competition with factory made products, non-availability of raw materials, exhorbitant increase in the manufacturing cost, lack of proper marketing facilities for finished products or due to a variety of other reasons have either become extinct or have reached the moribund stage. After independence, however, a number of schemes were introduced by different government agencies for their growth and development but still this sudden impetus have helped only a few crafts to flourish and thereby become spinners of foreign exchange for the country.

Despite the unique position being enjoyed by the handicrafts especially in the realms of national economy, the general awareness among the people in the country about our crafts and craftsmen had been deplorably poor. Nothing was practically known about the commodities produced, techniques employed for the manufacture of different objects, raw materials used, their availability, methods adopted for the sale of finished products etc. An attempt was therefore made in connection with the 1961 Census to study about 150 crafts from different parts of the country with a view to provide basic information on those crafts which were selected for the study.

At the 1971 Census, the study on handicrafts was not taken up but this was again revived in connection with the 1981 Census. There has been, however, some difference between the studies taken up in connection with the Censuses of 1961 and 1981. While the 1961 studies have covered both rural and urban crafts, the 1981 studies have focussed their attention only on traditional rural based crafts. That apart, the 1981 studies besides touching upon those aspects which were covered under the 1961 series, have laid emphasis on matters that are vital for the revival of rural crafts and thereby for the rejuvenation of the economy of the region particularly the villages. This is in consonance with the policy of the government to give due importance to the rural sector with focus on employment intensive strategy of development in which next to agriculture, the small scale industries and handicrafts play a significant role.

The formats required for undertaking the study were formulated by Dr. K. P. Ittaman under the able guidance of Dr. N. G. Nag, the then Deputy Registrar General, Social Studies Division. Dr. Ittaman who succeeded Dr. Nag as Deputy Registrar General, Social Studies Division co-ordinated the study undertaken in different States/Union Territories by the Directorates of Census Operations. The reports received from the Directorates were examined by Shri M. K. Jain, Senior Research Officer with the help of Smt. Suman Prashar, Assistant Director of Census Operations. I am grateful to all of them for organising this study.

The present report is the outcome of a study undertaken on Odam Making by the Directorate of Census Operations, Lakshadweep. I have immense pleasure in acknowledging the services rendered by Shri Wajahat Habibullah, I.A.S., Director, Shri P. V. James, Assistant Director and his colleagues in the Census Directorate for bringing out this publication.

NEW DELHI,
the 1st June, 1988.

V. S. VERMA
Registrar General, India

PREFACE

The odam or country craft has a long and distinguished history in the islands. For centuries it was the only means of communication for the islands with the outside world. Little wonder then that the people of the islands became boat-builders of legendary skill. In recent times when the British adventure writer Tim Severin set out to recreate the voyages of the fabled Sindbad the Sailor, he used boat-builders from Agatti to build his vessel in Oman.

The origins of odam building in the islands are obscure, as indeed is the date of the first human settlements here. The two are inextricably linked. Over the years a wide range of country craft was developed with different sizes and functions. All these were loosely termed 'Odams'. There were different types of these on the same island and there were variations in design and use between islands. This was the most important of island handicrafts.

This study is the first of its kind for the Union Territory. It is an important work bringing out as it does the crucial role of this industry to the survival of the people of the islands, its changing role in the context of current developments, its decline and possibilities for rejuvenation. It is based on empirical study of the islands and on an intensive survey of all households engaged in this handicraft in the three islands of Agatti, Chetlat and Kalpeni with special reference to their social, economic and demographic context. Apart from being informative to all those who have an interest in the islands, I hope it will help future generations of islanders to understand and appreciate their heritage better.

The canvassing of schedules and preparation of primary notes was done by Shri T.P. Abdullakoya, Statistical Assistant assisted by Shri A. Kidave, Computor. The data was tabulated by S/Shri A. Kidave, Computor and M. Muthukoya, Assistant Compiler. Based on the field notes the report was prepared by Shri A.V. Ouseph, Investigator, supplementing information through field investigation. The inset tables were prepared by Mrs. K. Sarasamma Pillai and Mrs. Mary Joseph, Computors. S/Shri C. Gnanasilan, Senior Stenographer and K.P. Mony, LDC were responsible for the typing. The Photographs were mainly taken by Shri K. Rajendra Babu, UDC. of this Directorate. Lakshadweep administration also has supplied some photographs. Maps, charts and diagrams were prepared by S/Shri Trinadh and G. Mariyanna, Draughtsmen of the Andhra Pradesh Directorate. The cover page has been designed by Shri N. Venu Nair, Draftsman of Kerala Census Directorate. The entire operation was supervised by Shri P.V. James, Assistant Director of Census Operations who also edited and finalised the draft. I acknowledge their inputs with gratitude.

The schedules for the field survey and the tabulation plan for the processing of data were designed by the Social Studies Division of the Office of the Registrar General, India. My thanks to Dr. N.G. Nag, former Dy. Registrar General (Social Studies), Dr. K.P. Ittaman, Dy. Registrar General (Social Studies) and Shri M.K. Jain, Senior Research Officer and others of the Social Studies Division who scrutinised the household tables and draft report and whose valuable guidance and suggestions have enriched this study. I also acknowledge the good work of Shri B.P. Jain, Deputy Director (Printing) and his colleagues in the printing of this volume.

My thanks are also due to Shri V.S. Verma, Registrar General of India and Shri K. Mahendranath, Joint Registrar General for their consistent encouragement.

KAVARATTI,
13th Jan. 1989.

WAJAHAT HABIBULLAH,
Administrator & Ex-officio Director,
Census Operations,
Lakshadweep.

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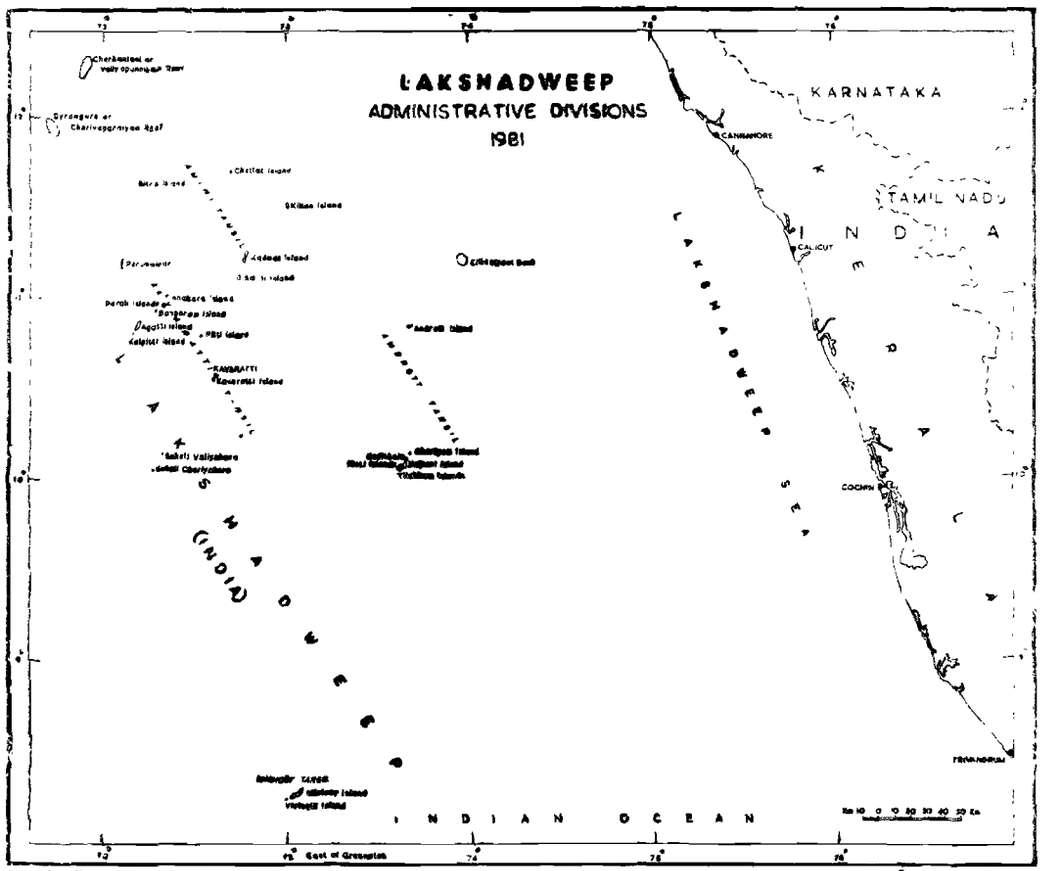
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The administrative divisions shown on this map are as on 1st October 1981 as furnished by the Government of India.

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CHAPTER I

HISTORY OF ORIGIN AND DEVELOPMENT OF THE CRAFT

Introduction

1.1. Irrespective of its size or number of oars the island country craft or indigenous sailing boats called *Odams* have always played a significant role in the life of the people of Lakshadweep. The territory is essentially a group of tiny islands scattered in the Arabian Sea where the entire economic structure is based primarily on the development of water transport facilities. The islands have to depend upon mainland for all essential commodities except for coir, copra and fish. Surface communications and related infrastructure facilities are of great importance in Lakshadweep without which the very existance of the people would be at stake since the sea around is their highway and source of all their income. In short, the surface transportation is the life line of Lakshadweep people. The local produce like copra, coir and dried fish are shipped to mainland regularly and their day to day requirements of food and other essentials are brought from the mainland. Construction materials are also imported from mainland. Inter-island transportation is only through the use of country craft, speed boats and ships. Even then, till 1970 the islands were cut off from each other and mainland during the period of south-west monsoon from May to September every year.

1.2. The Lakshadweep waters comprising a large area are rich in different varieties of fish which is the main source of income to the islanders, next to copra. Besides lagoon and deep sea fishing around the islands, the islanders go to Valiyapanniyam, Cheriyapanniyam and Perumalpar, the northern open reefs of the group for staying and fishing for days together from November to March. *Mas*[1] and dried fish are exported to mainland markets of Mangalore and Tuticorin. The availability of country craft and mechanised boats together with the weather conditions as well determines the catch of fish in the sea.

1.3. During the early period, before the introduction of mechanised boats and ships in this territory, island sailing boats were the only means of transport in Lakshadweep due to the environmental conditions of the Union Territory. The traditional means of transport from the islands to mainland is the sailing vessel. Two types of vessels are now found on the islands; the square-rigged Minicoy *odies* and the lateen sailed *odams* known as *dweepodams* or *valiya odams*. In the absence of Post and Telegraph facilities in the islands in order to convey emergency messages such as death, illness etc. from one island to the other small topsail schooners using both oars and sail were used.

Origin of the craft

2.1. It is rather difficult to say exactly when and where did the craft originate. It is true that the island sailing craft are the part and parcel of the inhabitants of Lakshadweep due to the environmental conditions of this group of islands in the Arabian Sea. They have to depend for every thing on these craft and their social and economic conditions are also based on them. Hence, this craft might have been in vogue from the time of colonisation of the islands. Now, another question may come up as to when these islands got inhabited.

2.2. Early history of Lakshadweep is lost in obscurity. Neither the inscriptions, nor the works of classical geographers throw much light on its early history. Local traditions go back to Cheraman Perumal, the legendary king of Kerala and ascribe the first settlement to the shipwreck on one of the atolls during an expedition which set out from Kodungallur to Mecca. The survivors of the ship wrecked did not, however, accept the islands as their home immediately. They went back to their king, the Kolathiri in Malabar and reported to him of their discovery of a virgin land fit for the cultivation of coconuts. Having been impressed by the prospects of better agriculture and trade, the king proclaimed that anybody going to these islands could occupy any extend of land they could cultivate. It is said that the people first colonised the islands of Amini, Andrott, Kalpeni and Kavaratti which came to be known as *tarawad* islands or islands first inhabited by principal families. The other islands were subsequently colonised by the lower classes from the *tarawad* islands and were known as *Melacheri islands*[2].

2.3. From Arab Accounts it is gathered that people from the west coast went to the islands in sailing boats to collect couries and tortoise shells which were items of commerce. They also probably planted coconuts which they sold to the Arab sailors. The islanders are of the opinion that these people were in use of the country craft for their movement from one end of the island to the other as well as to the neighbouring islands. A study of the social institutions also rules out the possibility of a migration prior to 11th century. A deeply rooted social institution in the territory is the *Marumakkathayam* system of inheritance which is mainly a Kerala custom. The people of Kerala adopted the *Marumakkathayam* system in the 11th century A.D. Consequent on the abnormal circumstances or conditions created by the Chola-Chera war of the 11th century A.D. that lead to the decline of the patrilineal system and the adoption

1. Boiled, smoked and dried tuna fish
2. District Gazetteer of India, Lakshadweep 1977, page 35.

of the matrilineal system in course of time. According to Dr. Muthukoya, the historical reminiscences which can be observed in the social, cultural and communal life of inhabitants of Lakshadweep indicate that the early settlers of these islands are the adventurous polynesians of Coccasian Tribe migrated from Malaysia and Indonesia[3].

2.4. It is reported that the early settlers might have constructed *odams* of different sizes with the materials available in the islands, such as the smallest one for lagoon fishing, slightly bigger types for deep sea fishing, next larger types for transportation of men and materials to the neighbouring islands and *Valiya odams* (*dweep-odams*) for voyages to far off places like mainland. The size of the craft, therefore, increased according to the purpose and distance to cover during the course of journey. Thus, the island country craft are closely associated with the day today life of the islanders and the craft might have been originated in the territory along with the original settlement of population during the early period. The present generation fails to give any information about the evolution of the design of the craft. The Master craftsmen believe that the island sailing vessels were of the present compact design and it is the best suited to the navigation in the Arabian waters.

Rise and Fall in the growth of the craft

3.1. In order to study, the rise and fall of the craft in the islands we have to divide the history of the craft under study into three phases viz.,

(i) Prior to the formation of these islands into a Union Territory (i.e. before, 1956),

(ii) Period after the introduction of mechanised boats and motor vessels (1956-1970) and

(iii) Modern period (after 1970).

First Phase (Before 1956)

3.2. Prior to the formation of these islands into a Union Territory in 1956 *odams* (country craft) were the only mode of surface communication between the islands and the mainland. These *odams* operated only during fair season between September and May. Normally, a *valiya odam* used to make two to four voyages in a year to the mainland with their products like copra and coir and return to the islands with the requirements of rice, sugar, provisions, etc. This largely depends on the weather and conditions of the sea. In the absence of any organised storage and distribution system for rationed commodities, provisions, etc. during the earlier period, the people had to store their requirements for six months in advance. As they had to depend upon the mercy of the wind and the sea, journey in these vessels was very risky. There were several instances of *odams* getting lost in the high seas. In spite of all these, the people had to depend on them. For inter-island surface communication also the people had to use country craft because, there were no ships or other mode of communication facilities between islands or islands and mainland in the past. In the absence of these country craft, the islands would be cut off from each other and mainland as well not only during monsoon but also during fair season.

3.3. This period before 1956 marked the golden era in the growth of the craft. Because of the dependability and utility, the island sailing vessels had the importance of its own. The people of the islands who could afford to make an *odam* tried to build one of their own although they had to take persistent efforts to collect raw materials, to find suitable craftsmen, to divert finance, etc. Once an *odam* was made and put into the sea, its owner could earn money without much recurring expenditure. Further, an *odam* owner was respected in the island, because the inhabitants were depending on him for selling their products and getting the provisions from the mainland. *Odams* were the proud possessions of the islanders. This influenced the affluent entrepreneurs to get into the field and make more and more *odams*. Big *odams* (*Valiya odams*) made voyages between islands and mainland and small *odams* (*Thonies* or *odies*) were used for transport and communication between islands and also for fishing. However, *Konthalam* (medium sized *odams* with 12-16 oars) which was used as a means of transport between islands, was rarely constructed during this period.

Second Phase (1956-1970)

3.4. The country craft had to depend on wind and weather for its journey. It was put into service only during fair season. Hence, *odams* were not an all-weather means of transport. Its journey was time consuming and arduous. Therefore, the need for introducing a steamer service to the islands was felt as soon as the Malabar islands were sequestered by the British. In 1877 Mr. Logan suggested that a small vessel should be specially built for island service. Successive inspecting officers had reiterated this opinion. But, the Government did not take any favourable decision on this. In 1952, the proposal for the introduction of a regular steamer service was revived by the special inspecting officer Shri S.Y. Krishnaswamy. But, it was only after the constitution of the islands into a Union Territory, concrete steps in this direction were taken. The Second five year plan (1957-62) of the country was also extended to the islands as its first five year plan, on its constitution as separate Union Territory, in the year 1956. In fact, the islands were left out untouched in the first five year Plan of India. The primary aim of the Administration at this juncture was to foster the transportation net work since it felt imperative to insist on quick and efficient transport of different commodities from mainland. But, a comprehensive plan scheme for this Union Territory was approved only in 1957-58 covering a period of only 3½ years. The Government gave special attention to steamer

3. Dr. Muthukoya, Lakshadweep Noottandukaliloode (Malayalam History), 1986 P.P. 20.

service, boat service, blasting of rocks for construction of Jetties and providing loans for fitting engines to *odams* along with other items. The improvement of country craft envisaged the enhancement of the tonnage and capacity of *odams* besides fitting powerful diesel engines. The outlay approved and the actual expenditure in the above mentioned sectors are detailed below :—

TABLE I.1

Total outlay and Expenditure on Transport Facilities—Five Year Plan (1957-62)[4]

Items	Total outlay		Actual expenditure	
	Absolute figure	Percentage	Absolute figure	Percentage
1	2	3	4	5
Steamer service .	7,50,000	10.16	5,48,400	13.61
Boat service .	7,25,000	9 82	1,66,700	4.13
Blasting of rocks	4,00,000	5.42	..	..
Construction of Jetties . .	50,000	0 68	..	..
Loans for fitting engines to odam	50,000	0.68	..	..
—	..	..	..	..
—	..	..	..	..
Total for the Plan	73,85,000		40,28,900	

3.5 Till 1958-59, sailing vessels continued to be the only mode of surface communication between the islands and the mainland. For the first time, a ship (M.V. Asoka) was chartered on a regular basis by the Administration in 1958. From 1959-60 to 1961-62, M.V. Seafox was chartered. From 1962-63 onwards two vessels (M.V. Dhanalakshmi and M.V. Rajalakshmi) were engaged in steamer service carrying passengers and cargo. All these ships were small vessels with very limited capacity for passengers. They could not operate during monsoon months. To meet emergencies during monsoon, assistance of the Indian Navy used to be sought.[5] Under the Second Five Year Plan, provision was made for the construction of a ship and orders were placed with a firm in Calcutta and accordingly M.V. Laccadives was delivered to the Administration in 1966.[6] It was a motor vessel with a dead weight of 200 tonnes and cabin accommodation for nine passengers and deck accommodation for 30 passengers. The cargo capacity was 45 tonnes. The total cost of construction of the ship was Rs. 28.29 lakhs. For inter-island communication a motor launch with passenger capacity of 19 was acquired by the Administration in 1958.[7] This motor launch known as M.L. Laccadives operated between different islands excepting Minicoy, during fair season. It had six sleeping berths and seating accommodation for 19 passengers. Another twin screw steel motor launch (M.L.Bitra) was also procured by the Administration in 1969 for inter-island service. Mechanised boats were also occasionally used in fair weather for transporting men and meterials between the islands.

3.6. Although Motor vessels started plying between the islands and mainland during 1958-59 most of the passengers and bulk of the island cargo were carried by traditional sailing vessels (*odams*). The Government also continued to utilise the services of *Dweepodams* for the trasportation of coir from the islands to mainland and ration commodities from mainland. The demand for *valiya odams* still remained as before throughout the first half of this period. Since the number of mechanised boats were limited the country craft were still in use for fishing. Consequent on the shifting of the headquarters of Lakshadweep Administration in 1964 from Calicut to Kavaratti more developmental activities had taken place. Materials for construction of buildings were imported to the islands by the Lakshadweep Administration, in addition to the food materials that used to be transported. There were 127 *valiya odams* plying between the islands and mainland during 1967-68.

3.7. This period i.e. 1957-1970 was noted for the introduction of mechanised boats in the islands. The induction of boats did not affect the monopoly of the country craft at the initial stage. The first mechanised fishing boat 'Kavarathy' brought from M/s. Brunton & Company, Cochin arrived in the islands in the end of April, 1959. During February, 1960, three mechanised fishing boats (25 foot) were got constructed by the Administration from the mainland. 3 boats were again added in November 1960. Another three including one 30 foot boat were received in 1961. Thus, there were 10 mechanised fishing boats under the Administration as on 8-3-61. The first boat constructed in Kavaratti island for tuna fishing was launched by the Administrator in November, 1962. In order to meet the demand for boats from the local people a Boat Building Yard was started in Kavaratti in 1964. Construction of 2 numbers of 30 footer and 2 numbers of 33 footer pablo boats was completed and they were launched during the year 1966-67. For the purpose of construction and maintenance of boats a sum of Rs. 6.52. 814/- was incurred by the Administration during 1966-67. There were 51 mechanised boats in the islands during the year 1968. The pace of development of the islands was strongly associated with the increase in movement of people as well as their engagement in the attractive and lucrative deep sea fishing. But, the country craft was in prevalent use along with the new mechanised boats. In order to provide servicing and repair facilities for mechanised fishing boats workshops were established in Kavaratti, Minicoy, Kadmat, Agatti and Andrott. Workshops attended

4. Annual Administration Report, Union Territory of Laccadives.
5. District Gazetteer of India, Lakshadweep, 1977, pages 181-183.
6. Made her voyage till 19-1-83.
7. It was in use till 1976. Proposal for the disposal of the launch was cleared by the Ministry in 1978-79.

to the repairs of both departmental and private boats. A power *Odam* named 'Sahakari' was procured by the Co-operative Supply and Marketing Federation for the transportation of Cargo of the societies from mainland to islands during the fair season.[8] This vessel carried about 1300 tonnes of cargo in 1969-70.

3.8. Although the demand for the big *odams* was steady during this period, the number constructed during the end of the period had reduced considerably. This is because of the fact that the importance of the *odams* as a cargo carrier was bound to decline especially in view of the alternative offered by steamer service and mechanised boats. It is indeed a fact that the islanders preferred a fast journey by means of steamer and boats but most of the islanders took it a pleasure to continue to take cargo by country craft since it proved to be cheaper one as well as it enabled them to maintain their old contacts on the mainland. There was a flight of enterprise from this sector. New *valiya odams* were now rarely constructed. The use of small *odams* for the purpose of fishing as well as inter-island transportation had gone down due to the introduction of mechanised pable boats. The boats were supplied to the local people for fishing purpose. But, they found more profitable in using them for inter-island transportation.

Third Phase (after 1970)

3.9. The *dweepodams* as well as small ships available in service till 1970 made their voyages during fair season only. The major break through came in 1970 with the launching of the all-weather ship M.V. Amindivi. The dreadful isolation of the islands during monsoon was broken. For the first time in the history of these islands an uninterrupted sea communication was established during the year. This vessel has facilities of 242 passengers in fair season and 202 in monsoon period and capacity to carry 800 tonnes of cargo. On the other hand *dweepodams* could carry only limited quantity of cargo (20-60 tonnes) and a few passengers. Besides the ships, *dweepodams (valiya-odams)* had to make the maximum number of trips (2-3 during fair season) to bring and store essential commodities like rice, sugar, etc. in addition to the construction materials to meet their buffer stock prior to the monsoon period. The main feature noticed in this stage is that the number of *valiya odams* remained the same, whereas the requirement of the people increased considerably. The peculiar tendency of this period is that the people preferred to move in steamer services having speed as well as other facilities. The needs as well as frequency of movement of the people increased commensurate with the enhanced facilities of transportation. One may be dismayed that the good old *odams* which were part and parcel of island life in the past got discarded and no attempt was made to improve or modernise so as to enhance the facilities to cope up with the increased amenities available in the steamer service. M.V. Amindivi and M.V. Laccadives carried 13,426 passengers and 5,846 tonnes of cargo during the year 1970-71. In the fourth Five Year Plan (1966-67 to 70-71) transport and communication received the 6th place with an allotment of Rs.10,00,000/- out of Rs. 2,00,00,000/-. During 1970-71 an amount of Rs. 7,25,626/- (20.15%) out of total expenditure Rs. 36,00,350/-, was incurred for this item against an outlay of Rs. 3,67,000/- (8.15%) out of total outlay of Rs. 45,02,000/-. This was very high on the expenditure side compared to the outlay. In the case of other items the expenditure showed less than the outlay earmarked. With the increase of developmental activities of the Government and increase in movement of population it was experienced that the above two ships were inadequate to cope with the requirement. The ship M.V. Laccadives made 34 voyages carrying 987 passengers and 1,757 M.T. cargo till she ran aground on 19th January, 1983 on the reef of Bitra island resulting considerable damage.[9] Another ship M.V. Bharatseema was purchased and put in operation in July, 1982.[10]

3.10. During the year 1970-71, 14 mechanised fishing boats were brought from the mainland for the use in the islands and 8 boats were constructed in the Government boat building yard at Kavaratti. Similarly, in 1971-72, 15 boats were brought from mainland and 4 boats were made at Kavaratti. Out of these, 2 boats are 38 foot fishing boats. Among these boats, 11 boats were issued to the fisherman on hire-purchase basis including one boat to the fisherman co-operative society, Agatti. One boat was used for the departmental purpose. The facilities in the five workshops (two major workshops, one each at Kavaratti and Minicoy and three minor workshops, one each at Agatti, Andrott and Kadmat were augmented by providing additional tools and strengthening the staff position in the workshops. Additional wood working machinery had been received to strengthen the capacity of construction of boats at the boat building yard. 57 persons were employed in the year 1971-72. The number of boats increased in the islands since then during every year i.e. 4 boats in 1972-73, 16 in 1973-74, 5 in 1974-75, 12 in 1975-76 and 18 in 1976-77. Thus, during 1980 there were 191 mechanised boats. Of these 178 boats were issued to the islanders. The boat building yard at Chetlat was started during 1974-75 and all the ten inhabited islands were provided with workshops for the repair and maintenance of boats in that year. To increase the facilities in the various workshops an amount of Rs. 1.0 lakh was provided for the scheme during 1976-77. The expenditure side was very high (Rs. 24.31 lakhs) compared to the plan outlay (Rs. 19.54 lakhs).

3.11. Inter-island communication was improved a lot as a consequence of these steps. In addition to the ships and one launch already available for the nter-island communication, one twin screw motor

8. Replaced by M.S.V. Lakshadweep.
9. The Ministry agreed to the proposal of the Administration to write off this vessel during 1982-83.
10. This is all-weather ship put in service in place of M.V. Laccadives.

launch 'Bitra' constructed at the Mazagaon Dock Ltd., Bombay, was also introduced during 1969-70. Further for the convenience of passengers from the islands other than Minicoy, pablo boats (usually 38 foot boats) were also put in service during fair season. Small *Odams* such as *Ettuvalikkunnathu* and *Konthalam* are the common means of transport even now connecting the nearest land's end of the Islands Amini and Kadmat. Of late, a ferry vessel named 'Dweep Setu' with a capacity of 150 passengers and 25 tonnes of cargo was received by the Administration on 25th March, 1985 for inter-island transportation. Two barges were also procured, one for Minicoy and the other for Kavaratti during 1986 for transporting diesel oil to the islands. These barges are some times used for transportation of men and materials to the ship. The barge at Kavaratti is pressed into inter-island surface communication during emergency period.

3.12. At the beginning of this phase due to the reasons already enumerated the number of *valiya odams* constructed was considerably reduced. After 1975 no *valiya odam* is found constructed in any of the islands. Even then, transportation of cargo in these sailing vessels continued to be carried out after repairing the available *valiya odams* in the islands. Meanwhile, the islanders understood the necessity of mechanisation of *valiya odams* which could save the vessels during unfavourable wind, and make it speedy. Further, the pablo boat was necessary to tow the *valiya odams* through the boat channels. So they were on the look out of mechanised vessels. With this novel idea Ekarpalli Haji Shri A. Cheriyakoya Thangal of Kavaratti island fitted an engine to his *Dweepodam* named 'Chittoori' in 1955. This is the first of its kind in Lakshadweep. During 1963 Shri Chottasaheb of Amini island brought one mechanised vessel from mainland. It was wrecked in 1965 cyclone during the maiden voyage from the island to mainland. On its way to mainland the vessel was anchored at Androtт. On completion of loading of cargo from there, while lifting the anchor, the handle slipped of its lock and totally hit on the face of the *Mali* or *Malmi* (Captain) of the vessel Shri Kariyamchetta Sikkandhar of Agatti island, who died immediately. To make things worse the vessel was also destroyed on its way to the mainland. The next venture was that of Haji Cheriyakoya Thangal who brought one *manjoo*[11] (non-mechanised) from mainland to Kavaratti during 1963. It was wrecked after two years. Aranakkada Haji Shri A. Koyathangal of Kavaratti brought first mechanised *manjoo* to Kavaratti in 1978. At present, 14 *manjoos* are in service, in addition to 3 Minicoy sailing vessels and 5 engine fitted *dweep odams*. In 1980, the Public works department contracted *manjoos* from the mainland for transportation of construction materials to the islands. These *manjoos* caught the imagination of the people.

3.13. Another break-through which has given impetus and incentive to the people in the islands is to construct more fishing crafts of smaller size. Integrated Rural Development Programme began its implementation in the islands during January, 1983. The assistance provided to the Scheduled Tribe families under this scheme includes the supply of outboard engines to the fisherman limited to one member from each family. In some islands, it is also seen that the islanders are more enthusiastic to repair old and unserviceable small and medium sized craft. This will, no doubt, help the people for fishing as well as inter-island transportation to some extent.

Craft centres in the territory

4.1. Lakshadweep is a group of 10 inhabited, 12 uninhabited islands, with 5 attached islets and a number of sunken banks, open reefs and sand banks. The inhabited islands viz, Minicoy, Kalpeni, Androtт, Agatti, Kavaratti, Amini, Kadmat, Kiltan and Chetlat are the centres of this craft in this Union Territory. But Minicoy island maintains uniqueness in this matter. In the case of Minicoy there is deviation from the design adopted, mode of construction, raw materials used, etc. when compared to the other group of islands. Generally, all types of *odams* are made in all the centres excepting some craft which are peculiar to certain centres. *Valiya odams* were once made in all islands except Minicoy. In Minicoy three types of sailing vessels namely *bareves*, *odies* and *bandodies* based on the capacity of cargo that could be carried were built. *Mas odi* is highly specialised fishing boats which are peculiar to Minicoy. *Konthalam*, which was once the monopoly of Androtт, is mostly made in Amindivi group of islands. The islands Chetlat and Minicoy have been well known in the Union Territory for their crafts since ages.

Caste/Community associated with the craft

5.1. The natives of the Union Territory are all Muslims. They are treated as Scheduled Tribes. A peculiarity of the social set up of the islands during the earlier period was division of the society into various classes, viz, *Koyas*, *Malmis* and *Melacheries* in Laccadive group of islands; *Manikfans*, *Thakrus* and *Raveries* in Minicoy and *Tarwad*, *Tanakampranavar*, *Kudiatis* and *Melacheries* in Amini. Though the people were divided into various castes, there was very little difference in the social manners and customs followed by them, except perhaps in Minicoy. The inhabitants of the territory have been closely knit by bonds of communal discipline. When the rains are over and the season is open the entire population irrespective of class difference participate in launching the country boats. In the same way the boats are harboured at the close of the season. The community participation in construction of houses and other buildings, *elinayattu* (rat hunting) etc. are other interesting community endeavours.

Number of households engaged in the craft

6.1. It is observed that 82 households with a total population of 497 persons are engaged in the craft either as main occupation or subsidiary occupation in this Union Territory. About 100 workers, all being males, in the territory are working in the craft. All of them belong to Islam and there is no class distinction of the persons now involved in the craft. Earlier

11. Big sailing vessel built out of timber on the mainland and brought to the island for carrying cargo.

craftsmen used to take their children to the work place. They assisted their father/uncle in petty works. Gradually, they could acquire the skill for doing work independently. But, this practice was completely stopped at about three decades back. The reason is obvious. The children were compulsorily taken to school discontinuing the old practice. Now-a-days the children below the age of 14 are not usually engaged in the craft.

Different objects produced at the centres and their uses

7.1. There are different types of *odams* which are made at various centres in the territory. Island cargo sailing vessels, *odams* were made in all the islands except Minicoy. In Minicoy, cargo vessels with slight deviation from the *odams* of other islands were made for carrying cargo to the mainland. Top schooners-fishing *thonies* are commonly made in all the islands except Minicoy where *Masodies* are built for fishing purpose. Fishing *thonies* are of different types, viz., (i) *Ettuvalikkunnathu* (8-10 oars) (ii) *Aruvalikkunnathu* (6-8 oars) and (iii) *Cheriyathu* (*odi*) (2-4 oars). *Konthalam* (12-16 oars) is another type of *odam* which are mainly made and used at Andrott and Amindivi group of islands. *Jihathonies* (Race boats) of Minicoy are peculiar to Minicoy island. These craft are not made in any other island in the territory.

Valiya odam

7.2. Island cargo sailing vessels, more commonly known as *valiya odams* in the islands, which are fair-weather sailors, are used for carrying cargo to the mainland and back to the islands. These *odams* have about 12 metres length, 3 metres breadth and 2 metres height and range between 20-60 in tonnage. The remarkable thing about this vessel is that coir rope is used for fastening most of the planks in tact instead of copper nails which are used now-a-days for the more exposed parts on bottom and sides. Two long lateen sails are used along with one or more foresails or jibs. There is a cabin aft, where crew and passengers could rest. These *odams* were once made in all the islands of Laccadive and Amindivi groups, except Bitra. Now, its construction has completely been stopped in the territory. The old *odams* which can be repaired are being used even now. Others are lying idle in *Pandiyala* (shed of keeping the *odams*). There are 67 *valiya odams* in the territory. Only 27 are now serviceable vessels. Of these 5 *odams* are engine fitted vessels.

7 3. The building of a *valiya odam* is a lengthy process. On an average it took about two years to complete the construction work of an *odam* of this kind. Usually these *odams* were built out of timber, indigenous to the islands and also brought from the mainland. As time passed on, the timber available in the islands also got exhausted. Now an *odam* maker has to depend on the raw materials (timber only) from the mainland. Other raw materials such as husk and coir are available at the islands. They get some raw materials from their relatives without cost. The owners of the *odam* do not keep any account. The materials procured from islands are rarely paid; if at all paid very nominally. Coir is made in his own household by the members or by others merely for food, or by other households for payment in kind. Coconut husk is available in plenty even free of cost. Due to the peculiar conditions prevailing in the islands the cost involved for the construction of a *valiya odam* is not maintained by the owner. Further, the *odams* are made not with the intention of sale or making profit. This means that the islanders are building *odams* for their own use. But instances of selling the *odams* are not rare in the islands. It is sold usually after a certain period of use by the owner. While disposing the *odams*, owner will fix an approximate price taking account of the period of use, its tonnage, condition of the vessel, cost of raw timber, etc. The value of second-hand *valiya odams* are found varying from island to island i.e. Rs. 40.000 to 50,000. However, the cost of production of a typical *valiya odam* on prevailing price has been found as Rs. 1,16,000.

7.4. At present *manjoos* built and brought from mainland are plying between islands and mainland and it is seen that they are slowly replacing *odams*. Now there are altogether 17 *manjoos* owned by the islanders which are distributed at the rate of 4 in Agatti, 3 each in Minicoy and Kavaratti, 2 each in Kalpeni and Andrott, one each in Amini, Kadmat and Kiltan[12]. The island Chetlat is an exception to this because it has no *manjoo* of its own. They exclusively depend on to the *valiya odams*, though no new ones are built there. In Kalpeni, the *valiya odams* are also plying along with two *manjoos* to serve the needs of the people. In Agatti island, two engine fitted *odams* are used to carry cargo to the mainland along with *Manjoos*. Old *odams* numbering 40 are lying idle in the whole of this Union Territory without any service to the people.

Minicoy cargo vessel

7.5. Three types of sailing vessels were in vogue in Minicoy till the end of the last century. The largest of them was *bareues* with a capacity of 400 tons of cargo. Next type was *odies* which carried 200 tons of cargo. The smallest were *bandodies* which had a capacity of less than 70 tons. All the existing vessels of Minicoy belong to the last group. They are very sea worthy sailing ships of the type of the early 15th century brigantine. They were decked made of wood and were nailed and fitted with steering wheels, compasses in binnacles and other accessories required for long voyages. The foremast generally has two or three square rigged sails, while the aft is either square rigged or has lateen sails. These vessels are not built now-a-days in the island.

Fishing thonies

7.6. The fishing thonies of the islands are extremely light vessels ranging in length from 3.5 to 6 metres. The planks are bound by coir ropes and consist of varieties of island wood planks (*palaka*). Like island

12. Including three Minicoy sailing vessels.

cargo vessels, they are not very good for sailing against the wind. They could easily be rowed by even a single fisherman for long distance around the lagoon. There are three kinds of country craft used by the islanders for inshore and lagoon fishing. They are (i) *Ettuvalikkunnathu* (8-10 oars), (ii) *Aruvalikkunnathu* (6-8 oars) and (iii) *Cheriyathu* (2-4 oars); *Tharappam*, a primitive fishing craft made of indigenous *patti* wood is generally used for lagoon fishing.

Ettuvalikkunnathu (8-10 oars) and Aruvalikkunnathu (6-8 oars)

7.7. The country craft *Ettuvalikkunnathu* has a length of 6 metres, a breadth of 1.50 metres and a height of one metre, while the length of *Aruvalikkunnathu* is 4.50 metres with breadth of 1.25 metres and height of 0.80 metres. These were used for fishing in the lagoon as well as for inshore fishing, transportation and communication between the islands, in the past. Now, its use is limited. They are used for embarkation and disembarkation of passengers and their luggage from the ship during monsoon. These are used for catching devil fish in Kalpeni. One year is sufficient for its construction, provided raw materials are available. There are 473 *odams* of this kind in the Union Territory of which 45 *odams* are in Agatti, 77 in Kalpeni and 8 in Chetlat.

Konthalam (12-16 oars)

7.8. *Konthalam* is smaller than *valiya odam* in length, breadth and height and also in tonnage. Its length is about 7.50 metres, breadth 1.80 metres and height 1.25 metres. Konthalam can carry about 10 tonnes. This type of *odam* is not seen in Agatti or Kalpeni but only in Chetlat. Its main purpose is to unload cargo from ship and other vessels to the shore. It may take one or maximum two years to complete the construction of one *Konthalam* provided raw materials are readily available. At present, 4 konthalam are under construction in Chetlat. Considering the previous year, the production has slightly increased. This is mainly due to the supply of outboard engines. As in the case of *valiya odam*, the *konthalam* is also a means to an end. The owner sells it, if he desires and only second-hand products are available for sale to the customers. The cost of a second-hand *konthalam* comes about to Rs. 25,000/-. However, the cost of production on prevailing price of raw materials and workmanship is found to be Rs. 47,000/-. Out of the 12 *konthalam* available in Chetlat 10 are in use and 2 are lying idle. It is told that two *konthalam* were built at Kavaratti by Koliyala and Kandamgalam tharawads in 1921 and were sold to Andrott. Later, Amini islanders purchased these *konthalam*. Again, these were sold to the people of Kiltan. There is also a difference of opinion about this. Accordingly, it is told that *konthalam* made at Kavaratti were not sold out to other islands. Only the skill was passed on to Andrott, followed by Amini and later to Kiltan. However, islanders are of the opinion that the first *konthalam* was made in the island Kavaratti.

Cheriyathu (2-4 oars)

7.9. *Cheriyathu* is the smallest of the *odams* made in Lakshadweep. The length of the *Cheriyathu* comes to 3.50 metres, with a breadth of 0.90 metres and a height 0.60 metres. This model is common throughout Lakshadweep. It is handy for inshore fishing during fair season and lagoon fishing in monsoon period. In Chetlat island it is widely used for catching tuna fish by fitting outboard engines. Out of the 47 *cheriyathu* 28 are outboard fitted and are used for catching tuna fish. In Agatti the total number of *cheriyathu* comes to 63, but its function is entirely different from that of Chetlat and Kalpeni. In Kalpeni and Chetlat it is used for catching fish, while in Agatti, this is used for transporting tuna fish from fishing boat to the shore, for taking fuel and water to the fishing boat and also for embarking and disembarking fishermen. The value of a second-hand *Cheriyathu* comes to Rs. 4,000/-. However, the cost of production on prevailing price is found as Rs. 6,800/-. Though not so much deviation from *cheriyathu* there is another type of craft known as *Balukketty* or *Barkas* which is used as lifeboat in *valiya odam*. For this, there are no *fachini* and *Aniyamkole*.

Mas odi

7.10. *Mas odies* are specialised fishing craft peculiar to Minicoy island with about 9 metres in length. The *odams* are beautifully streamlined and keeled for windward sailing with two tall lateen sails, of which the forward one is taller than the mizzen. These boats have a fishing platform at the stern where the tuna roads are operated. A midship water circulates freely through hung holes and live bait placed here can survive for long periods. Excess water is always bailed out.

Race boats of Minicoy

7.11. Rowing boats with very narrow in beam and extremely long even above 10 metres are very graceful and beautifully designed for racing at Minicoy. Minicoyans take great pride in building and maintaining these boats which are taken out only for racing. The costliest marine paints are used in ornamenting them. At other times, they are carefully stored in special boat sheds.

Number of odams made in a year

8.1. Usually, the *odams* are made during the monsoon period. The work of *odams* is not generally continuous and it is more or less a seasonal work. During the fair season the craftsmen are engaged in some other activities such as carpentry, copra making, fishing etc. It was mentioned that some of the *Pandiyala* were busy even at night under electric tube light. People who were busy in day time was found utilising their nights in the *odam* worksheds. The type of *odams* made in different centres vary from island to island. Now-a-days, the *valiya odams* as stated earlier, are not made in any of the islands in the territory. Since there is no fixed production every year and no compulsory

registration by the Government, it is very difficult to state the number of *odams* constructed during one year. However, it can be roughly concluded that about 3-4 *odams* irrespective of its size are made in the territory. The data for the variation of construction of *odams* during the year is not available.

Disposal of odams

9.1. The markets/hats are not in existance in the territory as such. Generally, the islanders are not business minded by nature. Formerly, they caught fish for consumption and not for sale. They made coir for their requirement of rice in turn. This inherent attitude is reflected in *odam* making also. The *odams* are not made for sale. The owners of the *odams* or entrepreneurs invest money for the construction of the *odams* and engage the craftsmen for the work. The craftsmen render their service in the workshed of the *odam* owner. In the past, except providing food, no system of paying remuneration to the craftsmen was prevailing in the islands. Later, on completion of the construction of the *odam*, the craftsmen were paid a lumpsum amount. There is no fixed amount for this. Recently, the system of paying daily wage in kind or cash has come into existence. Even then, the remuneration paid is not generally proportional to the service rendered by the craftsman and therefore, the craft is not found at all attractive to the craftsman. The *odams* are constructed by the islanders in order to earn money out of the service after its construction.

9.2. New island *odams*, big or small are not constructed or available for sale in the Union Territory. Only used *odams* and that also rarely available for purchase. Usually small *odams* find market within the islands. This is also not so common as marketing of other commodities. The *valiya odams* are sold not only within the islands, but also in other islands as well. This is mainly because *valiya odams* cost more than any other type of *odams* and therefore, the market of it is found extended to the whole of this Union Territory. For example, it is found that one *valiya odam* named *odakkappal* originally belonged to Amini. The name of this *odam* was *Baleliya Baliyath*. In 1949, this *odam* was purchased by Aranakkada *tharawad* of Kavaratti. This was repaired at Amini and changed its name as *Mohiyiddin Boat*. In 1971 this *odam* was sold to Andrott. They dismantled it and reconstructed it again. Later, in 1984, the Amini islanders purchased this *odam*. Now the owners have a plan to mechanise the vessel. This is the biggest vessel in the islands, at present. The capacity of the *odam* when it was with Aranakkada *tharawad* was 266 quintal. Though *Thangala valiya odam* [13] stood first in length (15.71 metres with a capacity of 600 mooda)[14]. Mohiyiddin boat ranked first in capacity 700 *moodas*. Usually, when an islander wants to have a small *odam*, he makes his own arrangement for its fresh construction by procuring raw materials and engaging suitable craftsman. These type of *odams* are sold in the islands, but rarely. Since no *valiya odams* are made afresh at present, the old *odams* available are repaired and used again. The transaction of *valiya odams* also takes place very rarely. No *odams* are sold outside the territory. Actually, the market conditions, supply and demand do not apply in the disposal of *odams* due to the peculiar situations of the craft prevailing in this territory.

Agencies engaged in the development of the craft

10.1. Normally, no agencies are directly involved in the development of this craft in the islands. The craftsmen are not organised. Co-operative societies of craftsmen associated with this craft are not in existence in the territory. Training-cum-production centres are also not available in respect of this craft in the islands. No training facilities other than the primitive method of teaching in the *pandiyala* (workshed) are available to the craftsmen in the territory. The craft is not receiving much attention because of the decrease of its utility compared to the past due to the introduction of mechanised boats, *manjoos*, motor launches and steamer service. Since the country craft are cheaper than the mechanised boats/vessels, its merits can not be overlooked. The rejuvenation of the craft under study is therefore, of great importance in the special conditions of the islands of Lakshadweep.

10.2. Of late, the District Rural Development Agency with its headquarters at Kavaratti, the Service Co-operative Societies in the various islands and the Syndicate Bank branches functioning in the islands have come forward to assist the people of Lakshadweep in this regard. There are limitation to the functioning of these agencies in the territory. The District Rural Development Agency supplies outboard engines and fishing craft for the benefit of families below poverty line which covers only 3,000 families at 50 per cent subsidy of the cost of the asset or Rs. 5,000/- whichever is maximum. Majority of the families are left out from the definition of District Rural Development Agency. Similarly, the amount advanced by the Service Co-operative Societies for the purchase and repair of *valiya odam* are on the basis of surety. Therefore, these facilities are found availed only by a limited number of persons. The bank is financing for the purchase of only *manjoos* and no instances of granting loans to the islanders for the purchase or repair of *dweepodams* of any type have been reported in the islands so far.

13. This *odam* owned by Aranakkada Haji Shri Cheriyakoya Thangal of Kavaratti was wrecked in 1930. This *odam* was constructed under able supervision of Sayed Mohammed Moula (Mangalapurath Kazhijo) when he was the Karanavan of Aranakkada *tharawad*.

14. In early times, the capacity of the *odam* was calculated in mooda. One mooda is equal to 38 kgs.

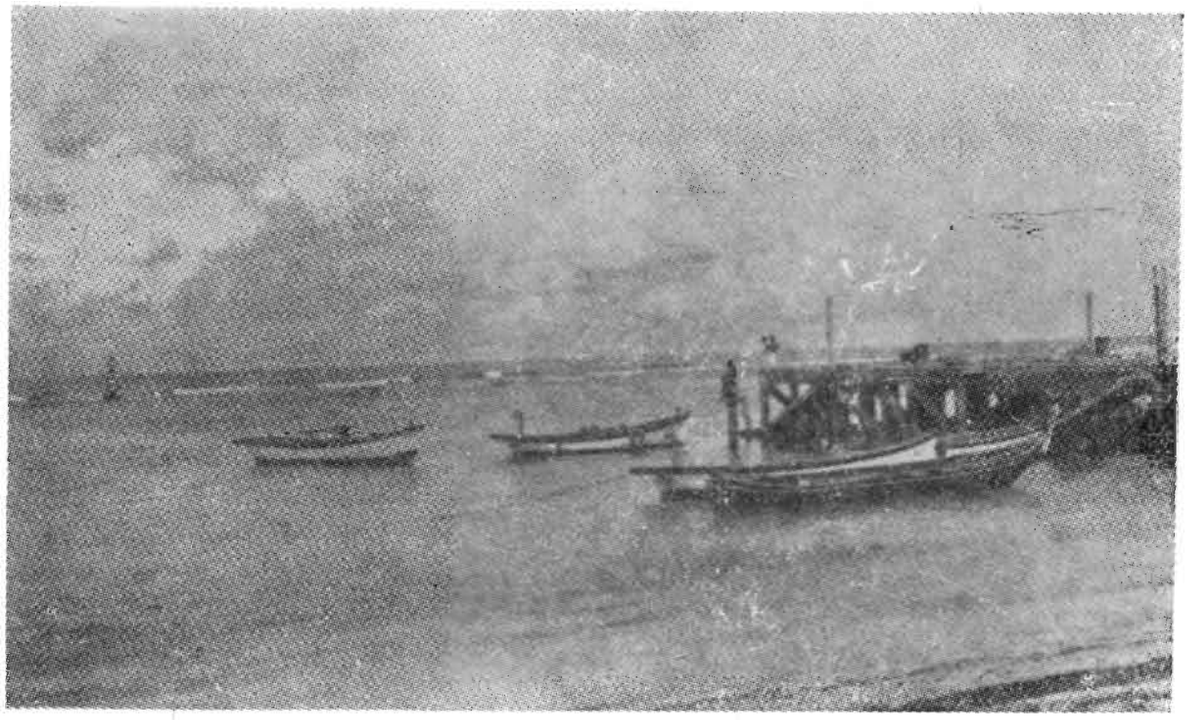


Plate 1—Boats in lagoon near jetty

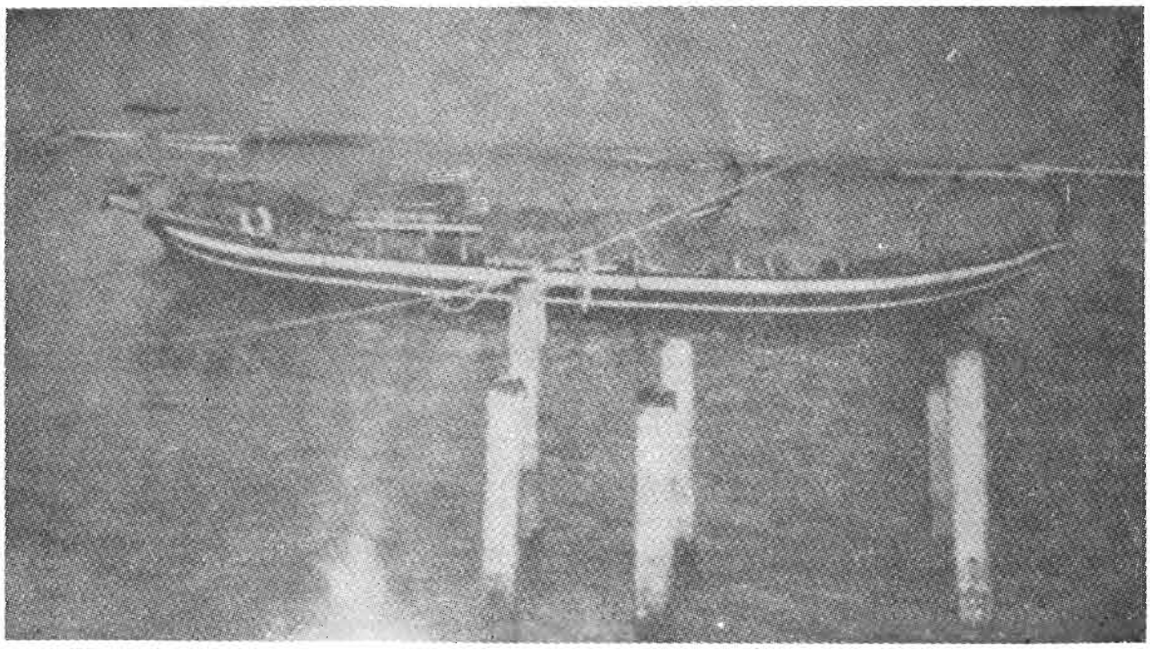


Plate 2—An odam inside the lagoon

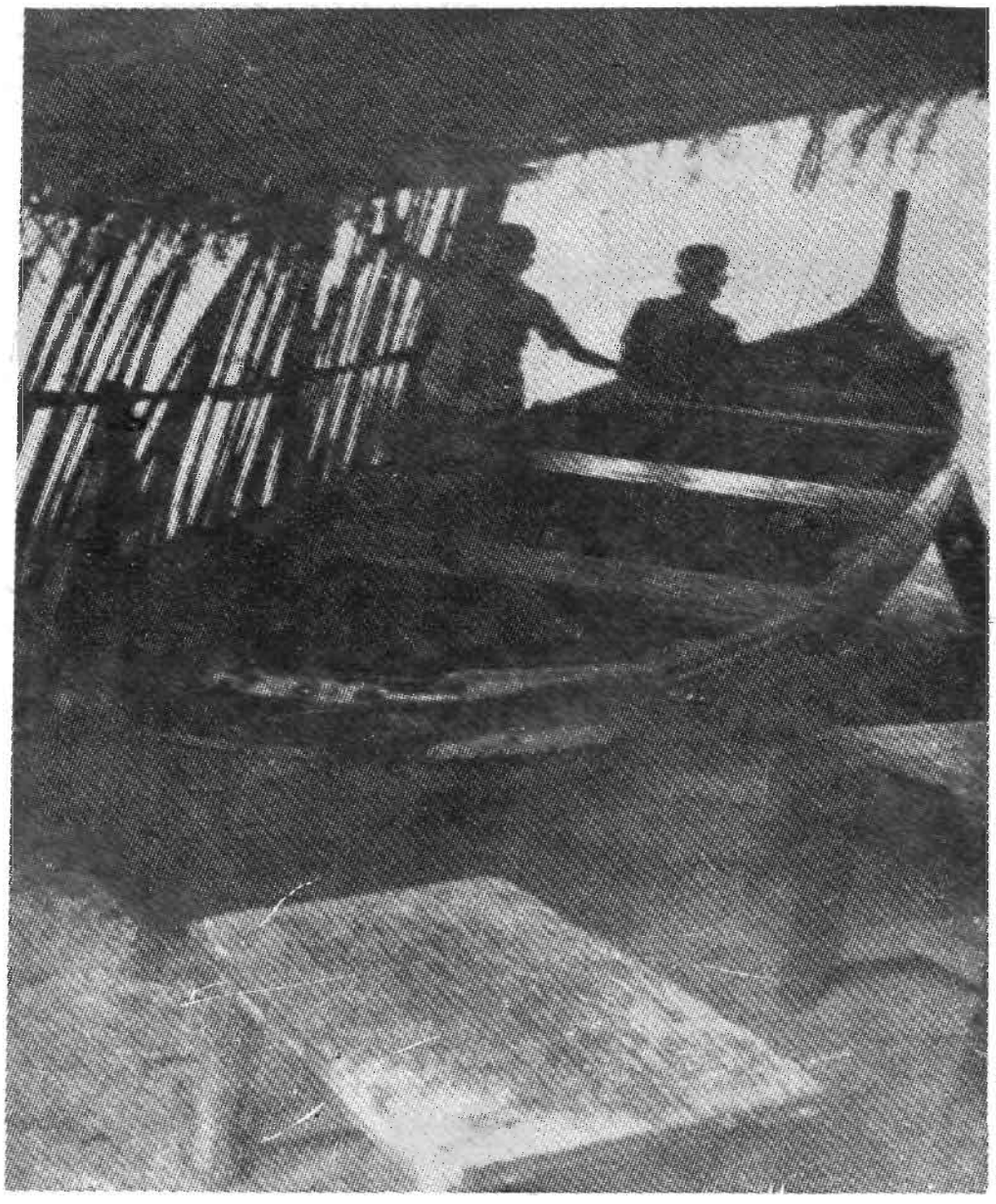


Plate 3—A Cheriyathu in the shed

CHAPTER II

CRAFTSMEN IN THEIR RURAL SETTING

Introduction

1.1. The coral islands of Lakshadweep lie irregularly scattered in the Arabian Sea about 200 to 400 kms. off the Malabar coast. There are, in all, twenty seven islands and a number of sunken banks, open reefs and sand banks. Of these, ten islands are inhabited. The islands were constituted into the Union Territory of Laccadive, Minicoy and Amindivi islands in November, 1956, now known as Lakshadweep since 1st November, 1973. The entire Union Territory is treated as one District. Because of the geographical isolation and administrative convenience, the islands have been classified into four groups and each group forms a Tahsil. Thus, there are four tahsils viz. Minicoy, (Minicoy island), Androtl (Kalpeni and Androtl islands), Kavaratti (Agatti and Kavaratti islands) and Amini (Amini, Kadmat, Kiltan, Chetlat and Bitra islands) in the Union Territory.

2.1. Three of the major islands viz. Minicoy, Kavaratti and Amini were classified as "Census Towns" (Non-Municipal) for the first time in 1981 Census. These islands even now appear to be rural in most of its characteristics as the other islands in the territory. A study of rural part of Lakshadweep will be complete if only these three islands are also combined together with the other group of islands in analysing the data. The table presented below gives the distance between the islands and islands and mainland ports :

TABLE II.1

Distance between islands and islands to mainland ports
(in Kilometres)

													Cochin
												Mangalore	503
											Calicut	246	254
										Andrott		228	257	293
									Amini		107	320	287	407
								Kadmat		11	119	320	287	407
							Bitra		72	80	183	383	333	483
						Chetlat		56	54	65	141	330	269	432
					Kiltan		37	89	48	59	102	296	252	394
				Agatti		111	104	80	72	61	157	383	363	459
			Kavaratti		57	115	126	124	76	65	119	346	352	404
		Suheli		54	81	169	176	167	126	115	165	389	404	446
	Kalpeni		141	124	178	176	206	228	159	150	87	263	361	287
Minicoy		211	219	252	296	346	378	376	330	311	293	444	537	398

Location of islands surveyed

3.1. For the purpose of the intensive survey of this traditional rural-based craft-*odam* making-three of the islands, viz (i) Agatti, (ii) Chetlat and (iii) Kalpeni representing the three major tahsils were selected in the Union Territory and the schedules were canvassed [15]. The schedules A-craft schedule and B-Village schedule were filled in relation to the craft and village respectively. All the households practising craft at present in the islands of Agatti, Chetlat and Kalpeni were selected on local enquiry. According to the plan of Survey, a minimum number of 20 households each presently engaged in the craft has to be selected for the study through random sampling method from each craft centre. If the number is less than 20, then all the households should be selected for the study. The households selected for the study should have a practising craftsman as its head. As far as Lakshadweep is concerned three islands having maximum number of households presently practising the craft representing the three Tahsils were selected for the Intensive Enquiry. Because of the limited number of households engaged in the craft now, survey was conducted in all such households practising the craft. Thus the Schedule C for the study of households engaged in the craft was canvassed in a total number of 31 households (7 households from Agatti, 17 households from Chetlat and 7 households from Kalpeni). Again, another 15 households (five each at Agatti, Chetlat and Kalpeni) were selected on local enquiry and the Schedule D for the study of households of craftsmen not practising the craft were filled in these households.

15. The field study was first conducted between 7-2-1987 and 11-3-1987.

(i) Agatti island

3.2. Agatti is the only inhabited island in the rural part of Kavaratti tahsil. There are 9 uninhabited islands in this tahsil. Of these 6 islands exist as satellite to this island. This island is the western most island in the territory and has an area of 2.7 sq. kms. with 7,576 metres length and 568 metres breadth. The population of the island is 4,111 with 2,136 males and 1,975 females as per the 1981 Census. Human habitation is confined to the northern part of the island. The western side of the island is enclosed by beautiful lagoon, where various types of corals and multi-coloured fishes are found in abundance. The climate of the island is hot as compared to other islands of the group. As in other islands, fishing and coconut plantation are the main source of livelihood of the people. It is one of the islands where Wahabi cult of Islamic religion is followed.

(ii) Chetlat island

3.3. Chetlat island lies north of tahsil headquarter island, Amini. Along the eastern side of the island there is a wide belt of coral debris caused by storm, which broadens at the north and covers the whole southern end of the island. It has a population of 1,484 persons and an area of 1.04 sq. kms. with 2,680 metres length and 584 metres width at the broadest point. Fishing and coir twisting are the main occupation of the islanders. The island has a unique handicraft industry in the form of cap making from the tender coconut leaves.

(iii) Kalpeni island

3.4. This island is situated about 76 kilometres south of Andrott, the headquarters of the islands in the group. It has an area of 2.3 sq. kms. and a population of 3,543 persons, with 1,838 males and 1,705 females. The length of the island is 5,002 metres with a breadth of 1,360 metres at the broadest point. This island alongwith the satellite islands of Kodithala, Cheriyam, Tilakkam and Pitti lies in an extensive shallow lagoon. A peculiar feature of the island is the presence of huge storm bank of coral debris along the eastern and south-eastern shore. This island is often hit by cyclone.

Amenities and services available in the islands

4.1. The surveyed islands are provided with post office facilities. Wireless stations are also available in these islands. Telephone Exchanges are existing in the islands of Agatti, Kalpeni and Chetlat. Out of the two meteriological observatories in the Union Territory, nearest one to the craft centres is at Amini. These islands have been electrified using diesel generating sets. There is no surface water available in the islands. The limited rain water that percolates and collects under ground is to be carefully tapped. A scheme has been drawn up to provide safe piped water supply in some other islands. The work is in progress.

4.2. Two ships M.V. Amindivi and M. V. Bharat. seema are plying between the islands and main land The former vessel has facilities for 242 passengers in fair season and 202 in monsoon period and a capacity to carry 800 tonnes of cargo. The latter vessel can carry 380 passengers and 160 tonnes of cargo. A ferry vessel named 'Dweepsetu' is doing service between the islands during fair season. There are two barges, one each in Minicoy and Kavaratti which help in the transportation of men and materials between the ship and periphery of the island and also in the inter-island communication. The main roads have been concreted in these islands. These islands are running cinema through Video.

4.3. The island administration takes special care in providing educational facilities to its inhabitants. There are eighteen junior basic schools, four Senior Basic Schools, nine High Schools and two Junior Colleges in the territory. Of these, one junior college each is functioning in the islands Kavaratti and Andrott. There are no degree/professional colleges in the islands. But a few seats are reserved in the Degree, Technical and professional colleges in the mainland to accommodate the island students desirous of pursuing their studies. There is one high school each at Agatti, Chetlat and Kalpeni as in other islands, except Bitra. There are two Pre-primary schools each at Agatti, Chetlat and Kalpeni islands. In Agatti there are 3 Junior Basic Schools and in Kalpeni 1 Junior Basic School and 1 Senior Basic School. But, there is no Senior Basic or Junior Basic School in Chetlat. Education is provided free at all levels. Free mid-day meals are given in Nursery and Primary classes. Free boarding and lodging facilities are provided to island students residing in hostels. In the case of students studying on mainland, the hostel expenses are met by the Government. Once in a year students studying in places other than their native islands are given free conveyance facilities to visit their native islands. Students desirous of going for higher education are sent to mainland and the entire expenses are met by the Administration.

4.4. The facilities of referral hospital located at Kavaratti with 50 beds are also extended to the islands of Agatti, Chetlat and Kalpeni. There is one Primary Health Centre each in these islands. The Co-operative Supply and Marketing Societies are functioning in the islands of Agatti, Chetlat and Kalpeni. In the islands the wholesale as well as retail trade is carried out by the co-operative sector. In addition to the ration commodities. major part of the provisions, stationery articles, luxury items such as refrigerators, Television sets etc. and building materials such as cement, sand, bricks, tiles etc. are supplied through the co-operative societies. These societies are affiliated to the Lakshadweep co-operative Marketing Federation. The volume of trade through private shops is very much limited. The Service Co-operative Societies at Agatti and Kalpeni and the Supply and Marketing Society in Chetlat meet the needs of credit of the people. There is one Industrial Co-operative Society at the island Kalpeni and one Fisherman Co-operative society each at Agatti and Kalpeni.

4.5. Four special type of Community Development Blocks were started functioning in 1971 with their headquarters at Kavaratti, Andrott, Amini and Minicoy. The Amini block was later bifurcated into two blocks and the one with headquarters at Kiltan covered Chetlat also. Integrated Rural Development Programme (IRDP) is intensively implemented in the territory and the islands Agatti, Chetlat and Kalpeni are benefited by the scheme. National Rural Employment Programme (NREP) has also been started in these islands since November 1982. Among the three islands, Agatti is provided with the branch of nationalised Syndicate Bank. The bank is giving advances for various priority purposes and to self employed people at 4% interest under the scheme of "Differential Rates of Interest" extended by the Government of India. The Fisheries department gives guidance to the inhabitants for the development of fisheries in the islands. The Department has set up one Boat Building Yard at Chetlat. Out of the total number of 150 boats constructed in the territory 58 are from Chetlat yard. Workshop facilities for the repair, maintenance and overhauling of marine diesel engines are now available in these islands.

4.6. The monsoon months extend from June to September. During the monsoon period, the islands Agatti and Chetlat get 70% of the annual rainfall but it is only 50% in Kalpeni. In the post monsoon months i.e. October to December Kalpeni gets 24% of the annual rainfall while Agatti and Chetlat receive only 18%. On an average the number of rainy days in an year is between 85 to 95. The temperature is more or less uniform in the islands of Agatti, Chetlat and Kalpeni. It varies from 24 to 32 degree centigrade.

4.7. Timber, the main raw material for the building up of an *odam* is scarce in the island flora. The most common crop that is grown in the islands is coconut *Thenga* (*Cocos nucifera*), Drum stick (*moringa okifera*), bread fruit *Chakka* (*Artocarpus incisa*), *Badam* (*Terminalia cotappa*) are seen growing widely. In some of the shrub jungles plants like *Kanni* (*Scaevola Koenigii*), *Premna* (*integufolia*), *Punna* (*Calophyllum inophyllum*), Screwpine Kaitha (*Pandanus odoratissimus*) and Morinda (*citrifolia*) are seen growing. *Chavok* (*casuarina equisetifolia*), *elanthapazham* (*Zizyphus jujuba*) and *Cheerani* (*Thespesia populnea*) are distributed unevenly through out the islands. *Tamara* (*Tourrnefortia agentea*) and *cheruthalam* (*Pemphisacidula*) are seen mostly growing on the lagoon side of the island. *Peral* (*Ficus Bengalensis*) are rarely seen in some of the islands and can be dated back to many years of existence. However, the territory is again conspicuous by the absence of forest of any kind.

Demographic particulars of the islands

5.1. Lakshadweep is the smallest Union Territory in the Indian Union. According to the 1981 Census, a population of 40,249 is spread over an area of 32 sq. kms. with a density of 1,258 persons per sq. km[16]. The concentration of the islands in respect of rural population in this Union Territory is in the size class 2,000-4,999. The islands Kalpeni and Agatti are included in this group, whereas the island Chetlat is in the group 1,000-1,999. The island Kalpeni has a density of 1,540 persons per sq. km., which is the second among the rural islands. The island Chetlat has a density of population of 1,484 persons per sq. km. Much variation is not seen in the case of the islands Kalpeni (1,540) and Agatti (1,523). In the islands, the concentration of population and houses are found in a particular area. The rest of the area of these islands is covered with thickly planted coconut trees. Thus, one is lead to conclude that the density of the islands largely depends on the size of the island. The sex-ratio is defined as the number of females per 1,000 males. The sex-ratio of the Union Territory is 975 in 1981. The lowest sex-ratio of the territory during the last 80 years is seen in 1981. The sex-ratio during 1981 among the local inhabitants who are treated as Scheduled Tribes is 1,002. The island Chetlat has a sex-ratio of 1,022 females per 1,000 males. The ratio is 928 in Kalpeni and 925 in Agatti.

Average size of house and households

5.2. The average number of persons per residential house in the Union Territory is 6.37. This number is 7.04 for Kalpeni and Agatti islands, but for Chetlat it is very low (4.20). The average household size in respect of this Union Territory is 6.06. The islands Agatti (6.55) and Kalpeni (6.30) have a high household size, whereas Chetlat (4.16) has a very low number among the islands not only in the group but also taking the entire islands together.

Scheduled Caste and Scheduled Tribe

5.3. According to the 1981 Census no caste has been Scheduled in relation to this Union Territory. According to the Scheduled Caste and Scheduled Tribe list (Modification) Order, 1956, the inhabitants of Lakshadweep who and both of whose parents were born in those islands are treated as Scheduled Tribes. There is only one tribe in this Union Territory which has no specific name. The population other than Scheduled Tribes constitutes only about 6 per cent in the territory. It is about 3 per cent each in Kalpeni and Agatti and 4 per cent in Chetlat.

Language

5.4. Malayalam is the mother tongue of the people in the surveyed islands. Those who have language other than Malayalam as their mother tongue are negligible in number. They constitute only the migrants who have been employed in the Union Territory. The script that is vogue in islands is the modern Malayalam script. The oldest script that was current in the islands was the *Vattezhuthu*. The Arabic script has also become popular among the people in the islands especially for the

16. Geographical area supplied by the Surveyor General of India is 32 sq. kms. According to the Lakshadweep Administration the area is only 28.5 sq. kms. which represents land use area.

study of *Koran*. This slowly paved the way for replacing the *Vattezhuthu* by Arabic script and this was later known as Arabic Malayalam. Some people, especially the women folk write Malayalam in Arabic script.

Religion

5.5. The total population of the Union Territory according to the 1981 Census is distributed as Muslims (38,173), Hindus (1,799), Christian (266) and religion not stated (11). Muslims constitute 94.84 per cent of the total population. In surveyed islands, the population of Agatti island is distributed as Muslims 3,992 persons (97.10 per cent), Hindus 101 persons (2.46 per cent) and Christians 18 persons (0.44 per cent). The religion-wise population of Chetlat is Muslims 1,447 persons (97.51 per cent), Hindus 32 persons (2.15 per cent) and Christians 5 persons (0.34 per cent) and that of Kalpeni is Muslims 3,459 persons (97.63 per cent), Hindus 82 persons (2.31 per cent) and Christians 2 persons) 0.06 per cent). However, the survey was confined to the Muslim households who engaged in the craft. All local inhabitants are the followers of Islam. The majority of the people belong to the *shafi* school of the *Sunni* sect and acknowledge, besides the Holy *Koran*, the authority of the *Sunnet* as customary law. The other sects among the Muslims are *Wahabis* and *Ahammadiyyas* who constitute only a microscopic minority.

Marital status

5.6. According to the 1981 Census, 16,115 persons were married, of whom 7,804 were males and 8,311 were females. Persons who were not married accounted for 21,693 of the total population, males being 55.82 per cent and females 44.18 per cent of their respective strength. The widowed were 4.22 per cent and divorced or separated persons were found to be 1.84 per cent only. Early marriage is not in existence now in the Union Territory which is contrary to the common belief in this regard. Most of the marriages take place around 20 years of age. Divorce is high in the islands whereas widows/widowed are mainly found in the upper age group only. Divorce is granted without much difficulty in the event of unhappy alliance. But, at the same time quick re-marriage of the divorced women is found in the islands. Social evils like prostitution are almost absent in the islands.

Literacy

5.7. Out of the total literates of 22,165 persons (55.07 per cent to total population) in this Union Territory, 65.24 per cent are male literates and 44.65 per cent are female literates. In Kalpeni island, 55.88 per cent of the total population are literates, the literacy rate of males and females being 67.19 per cent and 43.70 per cent respectively. In the case of Agatti island the percentage of literates to total population is 54.76. Similarly 64.19 per cent of males and 44.56 per cent of females are literates in this island. The island Chetlat records the lowest literacy rates of 49.93 per cent for persons. The literacy of males is 54.90 per cent and that of females 45.07 per cent. The overall improvement in the case of literacy indicates that there has been increasing attention to the spread of education from the side of the Government.

Traditional occupation

6.1. The economic conditions of the territory indicates that majority of the people in the islands other than Minicoy are engaged in the growing of coconut and making of Copra. Next to this is the fishing. In Minicoy fishing and preparation of *mas* are the main occupation and then, comes the sea faring profession. These occupations were in existence in the early period and still continue without any change despite many developments have marked the field of education, employment etc. Though these activities were essential for the existence of the people in the past much emphasis was given in the field of coconut growing and copra making. This was because of the fact that except fish all other items were procured out of the income from the sale of copra. Minicoy was an exception to this. In this island the main source of income was from navigation. Majority of the male working class population are employed as sea-men outside the island in the ocean going vessels in India as well as abroad. Now in some islands, especially Agatti and Chetlat an encouraging trend has been observed that the people mostly engage in the field of fishing (tuna-fishing with mechanised boat) which forms an additional source of income. Thus a quintal of *mas* fetches them about Rs. 3,000. Coir twisting, cadjan leaves plaiting, jaggery and vinegar making, cowry collection etc. also added to the economy of the islands. The superior golden coir of Lakshadweep, cowries, etc. were not only sold in the markets of Kerala and Karnataka but in foreign countries also. Manufacture of coconut leaf baskets, mats etc. is a speciality of Chetlat island. Generally, females are engaged in the craft. They make hats, hand-fans, bottle-mats etc. during their leisure time. Although these are the traditional occupations of the islands, the production of these items has also been gradually declined due to various reasons. In almost all the islands these occupations have been discontinued. A reasonable number of persons engaged in these activities have now been absorbed in Government jobs. Out of the 31 Households engaged in the craft where survey was conducted in three of the islands, in 12 households (3 from Chetlat, 4 from Agatti and 5 from Kalpeni) the traditional occupation of the head of the household is the coconut growing and copra making. 11 households (one each from Agatti and Kalpeni and 9 from Chetlat) are associated with the craft *odam* making. 7 households (one in Kalpeni, 2 in Agatti and 4 in Chetlat) are engaged in fishing as their traditional occupation. One household from Chetlat is doing coir twisting which is also a traditional occupation of the islanders. The table II.2 shows the distribution of households classified by traditional occupation with their percentage in bracket.

TABLE II.2

Distribution of Households engaged in the craft into Traditional and Non-Traditional occupation

Name of craft centre	Total No. of households	Households engaged in the craft	
		Traditional	Non-traditional
1	2	3	4
Total	31 (100.00)	11 (35.48)	20 (64.52)
Agatti	7 (22.58)	1 (3.23)	6 (19.35)
Chetlat	17 (54.84)	9 (29.03)	8 (25.81)
Kalpeni	7 (22.58)	1 (3.23)	6 (19.35)

Among the 31 Households, 11 (35.48 per cent) heads of households are engaged in the craft as traditional occupation and 20 (64.52 per cent) households as non-traditional occupation. Among the three craft centres, the maximum number of 9 (29.03 per cent) households of the island Chetlat are engaged in the craft as their traditional occupation.

Non-traditional occupation

7.1. In some islands, different types of toys are made out of coconut wood, shells and lime stones. A few cases of boat modelling, making of coral flowers and wood carving are also found in the islands. These crafts are practised in almost all the islands in small scale as their non-traditional occupation. These are made as fancy items during their leisure time and not for sale or they do not find their livelihood from these crafts.

Particulars of craftsmen engaged in the craft

8.1. The total number of households presently engaged in the craft is confined to 31 taking the three craft centres together. Of all these households selected for the study, 17 are from the island Chetlat and 7 each from Agatti and Kalpeni. Among the 15 households where 'craftsmen not practising the craft' 5 households each are from above craft centres. The houses of the Craftsmen are not located in any particular area as a separate Caste/Tribe or Community group. The Craftsmen include all classes of people such as Koya, Melacheri etc. irrespective of their social and economic status.

TABLE II.3

Distribution of Craftsmen households/workers in the Craft centres

Name of Craft Centre	No. of households engaged in the craft	No. of Craftsmen workers in different classes			
		Total	Koya	Melacheri	Others
1	2	3	4	5	6
Total	31	31	9	5	17
Agatti	7	7	3	4	..
Chetlat	17	17	..	..	17
Kalpeni	7	7	6	1	.

Note: There is no class distinction in Chetlat.

Economic condition of the craftsmen

8.2. The economic condition of the craftsmen varies from one another depending upon the income received by him from his land and other sources. It is seen that the economic position of a craftsman belonging to Melacheri is better than a craftsman from Koya family due to the fact that more earning members are available in the former family. The employment in this craft is not taken as a main income source. Therefore, it is difficult to assess the economic condition of the craftsmen only on the basis of the income received by them from this craft. Generally, they come under the average group.

Social status of craftsmen

8.3. The craftsmen are very few in number in the islands. Therefore, they enjoy due privilege and respect in the society. In all social functions the craftsmen are invited in par with others. Actually, the craftsmen are not at all looked down or are attached with any social disability. In general, the work available on the craft under reference has been reduced to such an extent that the craftsman can not maintain if he depends on this craft alone and therefore, they are going out for other carpentry work or fishing or even for Government jobs.

Demographic profile of Craftsmen

9.1. It is observed that 82 households with a total population of 497 persons are engaged in the craft either as main occupation or subsidiary occupation in this Union Territory. About 100 workers, all being males, in the Union Territory are working in the craft. All of them irrespective of class distinction of the persons such as Koya, Melacheri etc. now involve in the craft, and they all belong to the religion Islam, and speak mother tongue Malayalam.

TABLE II.4

Percentage Distribution of Households and total population by sex in the selected craft centres

Name of craft centre	No. of households	Percentage distribution of population		
		Total	Male	Female
1	2	3	4	5
Total number	31	223	120	103
percentage.	(100.00)	(100.00)	(100.00)	(100.00)
Agatti	7	53	26	27
percentage	(22.58)	(23.77)	(21.67)	(26.21)
Chetlat	17	123	64	59
percentage	(54.84)	(55.16)	(53.33)	(57.28)
Kalpeni	7	47	30	17
percentage	(22.58)	(21.07)	(25.00)	(16.51)

9.2. Among the 9 craft centres in the Union Territory of Lakshadweep three centres viz. Agatti, Chetlat and Kalpeni representing the Tahsils Kavaratti, Amini and

Androtl and having maximum involvement of households in the craft at present were selected for the study and all the households engaged in the craft under study or the practising households were surveyed in these islands. Of these. 7 households with a population of 53 are in Agatti, 17 households with a population of 123 in Chetlat and 7 households with a population of 47 in Kalpeni. Out of the total 223 persons in the 31 surveyed households 120 are males and 103 females.

TABLE II.5

Distribution of population by sex and marital status

Sex and marital status	Name of craft centres							
	Agatti		Chetlat		Kalpeni		Total	
	No.	Percentage	No.	Percentage	No.	Percentage	No.	Percentage
1	2	3	4	5	6	7	8	9
Total	53	100.00	123	100.00	47	100.00	223	100.00
Male	26	100.00	64	100.00	30	100.00	120	100.00
Female	27	100.00	59	100.00	17	100.00	103	100.00
Never married								
T	28	52.83	68	55.29	26	55.32	122	54.71
M	18	69.23	40	62.50	19	63.34	77	64.17
F	10	37.04	28	47.46	7	41.18	45	43.69
Married								
T	25	47.17	54	43.90	20	42.55	99	44.39
M	8	30.77	24	37.50	10	33.33	42	35.00
F	17	62.96	30	50 85	10	58.82	57	55.34
Widowed								
T	..	..	1	0.81	1	2.13	2	0.90
M	..	..	..	..	1	3.33	1	0.83
F	..	..	1	1.69	..	..	1	0.97

Note:—There is no person under divorced, separated or unspecified marital status.

9.3. Regarding marital status, surveyed population shows some deviation from general trend followed by Lakshadweep population i.e. when about 54 per cent are never married, 40 per cent married, 4 per cent widowed and 2 per cent are divorced or separated in the Lakshadweep population, the surveyed population shows more of never married and married, less of widowed and none of divorced at all. Another disparity noted is that when about 38 per cent of the males and 42 per cent of females in Lakshadweep population are married, only 35 per cent of males and 55 per cent of females in the surveyed households have been reported married. Thus, the percentage of married females in the craft centres is considerably higher than the general population. The above table indicates that 99 persons i.e. 44.39 per cent (42 males and 57 females) are married and 122 persons i.e. 54.71 per cent (77 males and 45 females) are 'never married'. Only a negligible number i. e. two persons (one in each sex) or 0.90 per cent represents 'widowed'. There is no person under the category 'divorced' or 'separated' or 'unspecified status'.

TABLE II.6

Percentage distribution of Literates classified by Educational Status

Population	Total			Illiterate			Literate without educational level		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Surveyed households . . .	100.00	100.00	100.00	30.94	26.67	35.92	..	..	..
Lakshadweep (Rural) . .	100.00	100.00	100.00	48.02	37.76	58.43	22.08	26.21	17.90

Primary or Junior basic			Middle			Matriculation			Higher Secondary and above			Population
P	M	F	P	M	F	P	M	F	P	M	F	
11	12	13	14	15	16	17	18	19	20	21	22	1
26.91	29.17	24.27	35.87	36.66	34.95	6.28	7.50	4.86	..	..	..	Surveyed households
18.20	20.55	15.81	8.01	9.94	6.06	2.43	3.41	1.43	1.26	2.13	0.37	Lakshadweep (Rural)

9.4. It is interesting to note that the Surveyed population has about 17 per cent more literates than the Lakshadweep rural population. Out of the total surveyed population, 26.91 per cent have studied upto Primary or Junior basic, 35.87 per cent upto middle school and 6.28 per cent upto matriculation. Among the Lakshadweep rural population only 18.20 per cent have reached upto the level of primary or junior basic, 8.01 per cent upto middle school and 2.43 per cent upto matriculation. A peculiar feature noticed is that among the Lakshadweep rural population 1.26 per cent of the persons have attained an educational level of higher secondary and above.

9.5. The average size of the surveyed households is 7 persons per household. There is no single member household. There are one household each with two members, three members and four members and three households with 5 members. The remaining households have 6 or more persons. In the case of nature of relation of members to head of the household, the distribution of the total 31 households is shown below:

TABLE II.7

Distribution of households classified by nature of relation of members to head of household and number of members

(Survey data)

Nature of relation of members to head of the household	No. of households	No. of members
1	2	3
Total	31	223
1. Self, spouse	1	2
2. Self, spouse, unmarried sons and daughters	3	16
3. Self, married and unmarried sons and daughters	1	8
4. Self, spouse, married and unmarried sons and daughters . .	4	31
5. Self, spouse and married sons . .	2	6
6. Self, spouse and unmarried daughters	1	5
7. Self, spouse, married daughter, unmarried son and daughter's unmarried sons and daughters . . .	15	121
8. Self, spouse, wife's father and mother, wife's brothers and sisters .	1	10
9. Self, married and unmarried brothers and sister's sons and daughters, sister's daughter's sons and daughters .	3	24

The schedules were canvassed selecting the craftsmen, who have preferred to enlist his family consisting of wife, children and other relatives living in her house. According to the custom prevailing in the Islands, male members are residing in his mother's house and hence matrilocal. Therefore the practice of matrilocal residence is not reflected in the relationships obtained in the households canvassed.

TABLE II.8

Percentage distribution of workers and non-workers in the selected islands

Workers/non-workers	Name of craft centres			
	Agatti	Chetlat	Kalpeni	Total
1	2	3	4	5
Total . .	53	123	47	223
Male . .	26	64	30	120
Female . .	27	59	17	103
1. Workers				
Total . .	9	28	16	53
Male . .	9	28	15	52
Female . .	..	..	1	1
2. Percentage of workers to total population				
T . .	16.98	22.76	34.04	23.77
M . .	34.62	43.75	50.00	43.33
F . .	..	..	5.88	0.97
3. Non workers				
T . .	44	95	31	170
M . .	17	36	15	68
F . .	27	59	16	102
4. Percentage of non-workers to total population				
T . .	83.02	77.24	65.96	76.23
M . ..	65.38	56.25	50.00	56.67
F . .	100.00	100.00	94.12	99.03

9.6 There are in all 53 workers among the total population of 223 persons of surveyed households. The workers, thus, constitute 23.77 per cent to the total population, 43.33 per cent to the male population and 0.97 per cent to the female population. In the general population of Lakshadweep 24.39% are workers who form 39.24 per cent of the male and 9.16 per cent of the female population respectively. This deviation from the general trend may be due to the purposive sampling made in small number of 31 households. Table II.9 gives the distribution of population of workers and non-workers with their percentage by sex and broad age-groups.

TABLE II.9

Distribution of population of workers and non-workers (with percentage by sex and broad age groups)

Broad age-group	Total population			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
All ages	223	120	103	53	52	1	170	68	102
				(23.77)	(43.33)	(0.97)	(76.23)	(56.67)	(99.03)
0—14	86	52	34	..	..	..	86	52	34
							(100.00)	(100.00)	(100.00)
15—34	68	34	34	20	19	1	48	15	33
				(29.41)	(55.88)	(2.94)	(70.59)	(44.12)	(97.06)
35—59	61	28	33	28	28	..	33	..	33
				(45.90)	(100.00)		(54.10)		(100.00)
60+	8	6	2	5	5	..	3	1	2
				(62.50)	(83.33)		(37.50)	(16.67)	(100.00)

9.7 The table reveals that the majority of the total workers (i.e. 52.83 per cent) are in the age group 35-59 years. 37.74 per cent of the workers fall in the age group 15-34 years and 9.43 per cent belong to the age group 60+ years. When distribution of workers according to the age-group is examined further, it is seen that all of the males in the 35-59 age group are workers and all the females in this age-group are non-workers. Only one female is a worker among the total population of surveyed households and she is from the age group 15-34 of Kalpeni island.

TABLE II.10

Distribution of workers according to literacy and educational level

Name of centre	Total workers			Illiterate			Literate		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Total	53	52	1	6 (11.32)	6 (11.54)	..	47 (88.68)	46 (88.46)	1 (100.00)
Agatti	9	9	..	2 (22.22)	2 (22.22)	..	7 (77.78)	7 (77.78)	..
Chetlat	28	28	..	2 (7.14)	2 (7.14)	..	26 (92.86)	26 (92.86)	..
Kalpeni	16	15	1	2 (12.50)	2 (13.33)	..	14 (87.50)	13 (86.67)	1 (100.00)

Educational level									Name of centre
Primary/Jr. Basic			Middle			Matriculation/Higher secondary			
P	M	F	P	M	F	P	M	F	
11	12	13	14	15	16	17	18	19	1
10 (18.87)	10 (19.23)	..	29 (54.72)	29 (55.77)	..	8 (15.09)	7 (13.46)	1 (100.00)	Total
3 (33.33)	3 (33.33)	..	4 (44.45)	4 (44.45)	..	..	..	..	Agatti
4 (14.29)	4 (14.29)	..	19 (67.86)	19 (67.86)	..	3 (10.71)	3 (10.71)	..	Chetlat
3 (18.75)	3 (20.00)	..	6 (37.50)	6 (40.00)	..	5 (31.25)	4 (26.67)	1 (100.00)	Kalpeni

9.8 Among the workers, 88.68 per cent are literates. This constitutes only 21.03 per cent to the total surveyed population. All the literate workers have attended school. 18.87 per cent of the workers have studied upto Primary or Junior Basic, 54.72 per cent upto Middle and 15.09 per cent upto Matriculation or Higher Secondary. Out of the 31 households, 12 households are associated with the craft of *odam* making as their main occupation and the remaining households are engaged in the craft as their subsidiary occupation with their main work in carpentry, such as making of furniture and structural wooden goods. When persons in the same household have different occupation with reference to their main work it is termed as occupational diversity. The following table gives the percentage distribution of occupational diversity of the households engaged in the craft.

TABLE II.11

Distribution of Households classified by number of workers and occupational diversity (i.e. different members having different occupations)

Sl. No.	Description of occupational diversity	Total No. of house-holds	No. of workers
1	2	3	4
	Total	31 (100.00)	53 (100.00)
1.	No occupational diversity	18 (58.06)	20 (37.74)
2.	Odam making—Group C Government employee—Teacher	1 (3.23)	3 (5.66)
3.	Odam making—Group C Government employee	1 (3.23)	2 (3.77)
4.	Odam making—Group D Government employee	2 (6.45)	6 (11.32)
5.	Carpenter—Labourer in Government department—Fishing.	1 (3.23)	5 (9.44)
6.	Odam making—Labourer in National Rural Employment Programme/ Rural Landless Employment Guarantee Programme.	1 (3.23)	3 (5.66)
7.	Carpenter—Group C Government employee.	1 (3.22)	2 (3.77)
8.	Carpenter—Group D Government employee.	2 (6.45)	4 (7.55)
9.	Carpenter—Labourer in Government department.	3 (9.68)	6 (11.32)
10.	Carpenter and labourer in National Rural Employment Programme/ Rural Landless Employment Guarantee Programme.	1 (3.22)	2 (3.77)

9.9. Occupational diversity is not observed in 18 (58.06 per cent) households canvassed in the survey. Among the total households the main occupation of 12 (38.71 per cent) are *odam* making and that of 19 (61.29 per cent) carpentry. 5 households (16.13 per cent) having *odam* making as main occupation and 8 households (25.81 per cent) with carpentry as main occupation have occupational diversity. Out of the total 53 workers the main occupation of 20 (37.74 per cent) is carpentry and that of 12 (22.64 per cent) *odam* making. 9 workers (16.98 per cent) are labourers in various Government departments such as Public Works, Agriculture. Harbour, etc., 4 (7.55 per cent) labourers in National Rural Employment Programme and Rural Landless Employment Guarantee Programme, 6 (11.32 per cent) group 'C' Government Employees and 2 (3.77 per cent) group 'D' Government Employees. Of those households which are having the craft as main work with reference to the head of households, 6 households are engaged in carpentry work of making of furniture and structural wooden goods and 3 households are doing fishing as their subsidiary occupation, whereas 3 households have no subsidiary occupation at all. The following table shows the distribution of main workers cross classified by subsidiary occupation.

TABLE II.12

Distribution of main workers cross classified by subsidiary occupation

Main occupation	Subsidiary occupation						Total
	Fishing	Carpenter	Craftsman (*Odam* making)	Social worker	Contract worker	Blacksmith	
1	2	3	4	5	6	7	8
Total	11 (26.83)	6 (14.63)	20 (48.78)	1 (2.44)	2 (4.88)	1 (2.44)	41 (100.00)
Craftsman (Odam making)	3 (7.32)	6 (14.63)	..	..	..	..	9 (21.95)
Carpenter	1 (2.44)	..	18 (43.90)	..	.	1 (2 44)	20 (48.78)
Group 'C' Government employee	..	..	1 (2 44)	1 (2 44)	..	.	2 (4.88)
Group 'D' Government employees	2 (4.88)	..	..	..	..	..	2 (4.88)
Labourers in Government departments	4 (9.75)	..	1 (2.44)	..	..	..	5 (12.19)
Labourers in NREP/RLEGP	1 (2.44)	..	..	..	2 (4.88)	..	3 (7.32)

9.10. Among the total main workers, 41 workers (8 in Agatti, 23 in Chetlat and 10 in Kalpeni) are having subsidiary work as *odam* making (20), furniture, structural wooden goods etc., making (6), fishing (11), contract work (2), blacksmithy (1) and social work (1). Only one household is associated with the craft as their traditional occupation. Similarly, out of the total main workers, the traditional occupation of 19 workers were *odam* making, 25 workers coconut growing and copra making, 7 workers fishing and 2 coir twisting. The table II-13 gives the distribution of workers by present occupation and traditional occupation.

9.11. Out of the 31 households the traditional occupation of 12 were coconut growing and copra making, 11 *odam* making, 7 fishing and one coir-twisting. At present the same number of 11 households are continuing to be associated with the craft as their traditional occupation. Among these, one household is engaged in the *odam* making as the main occupation and others as subsidiary occupation.

TABLE II.13

Distribution of workers by present occupation and traditional occupation

Present occupation	No of workers	Traditional occupation			
		Coconut growing and copra making	Fishing	Odam making	Coir twisting
1	2	3	4	5	6
Total	53	25	7	19	2
	(100.00)	(47.17)	(13.21)	(35.85)	(3.77)
Craftsman (odam making)	12	8	1	1	2
	(22.64)	(66.67)	(8.33)	(8.33)	(16.67)
Carpenter	20	6	5	9	..
	(37.74)	(30.00)	(25.00)	(45.00)	
Group 'C' Government employees	6	4	1	1	..
	(11.32)	(66.67)	(16.67)	(16.66)	
Group 'D' Government employees	2	1	..	1	..
	(3.77)	(50.00)		(50.00)	
Labourers in Government departments	9	3	..	6	..
	(16.98)	(33.33)		(66.67)	
Labourers in National Rural Employment Programme/ Rural Landless Employment Guarantee Programme	4	3	..	1	..
	(7.55)	(75.00)		(25.00)	

Since a purposive sampling was made to canvass the households it is seen that 22.64 per cent of the workers have been returned as engaged in *odam* making as their main occupation and 37.74 per cent as carpenters both of which are basically similar in nature. Coconut growing and Copra making forms the traditional occupation of the 47 per cent of the workers followed by *odam* making, fishing and coir twisting. More than 67 per cent of the *odam* making craftsmen have their traditional occupation as coconut growing and copra making. Table II.14 shows distribution of workers having other seasonal occupation.

TABLE II. 14

Workers having other occupation, if seasonal

Present Occupation	Other occupation, if seasonal			
	Coconut growing and copra making	Fishing	Odam sailing	House Construction
1	2	3	4	5
All occupation	11	2	1	1
	(73.33)	(13.33)	(6.67)	(6.67)
Craftsman (Odam making)	10	..	1	1
	(66.67)		(6.67)	(6.67)
Carpenter	1	2	..	..
	(6.66)	(13.33)		

The majority of seasonal *odam* makers are engaged in seasonal coconut growing and copra making. One craftsman each is engaged in *odam* sailing between the mainland ports and islands and house construction.

9.12 There are in all 170 non-workers with 68 male and 102 female non-workers. The non-workers are distributed as infants (3), full time students (77), household duty (55), dependent (30) and persons seeking employment (5). Thus, the largest group of (46.55 per cent) non-workers are full time students.

Demographic particulars of households not practising the craft.

10.1 *Odam* or country craft making was once a flourishing industry in the islands. Subsequently, this craft was met with crisis due to the plight of the craftsmen to various other occupations. The increase in the number of mechanised boats and introduction of steamer service reduced the dependency on these country crafts. The overall developments of the islands due to the implementation of various schemes also opened job opportunities to these craftsmen to earn their livelihoods. These are the reasons for leaving the craft of *odam* making put forward by the non-practising craftsmen. In order to get an insight into the socio-economic condition of the households who are not practising the craft, 15 households were selected to canvass the schedules on this. Among them 5 households each were selected from each of the three craft centres viz. Agatti, Chetlat and Kalpeni representing the tahsils Kavaratti, Amini, and Andrott. There are in all 103 persons with 57 males and 46 females who belong to the religion Islam and are treated as Scheduled Tribes. They all speak Malayalam as their mother tongue. They are distributed as 33 in Agatti (19 males and 14

females), 32 in Chetlat (18 males and 14 females) and 38 in Kalpeni (20 males and 18 females). Of these, 62 persons (33 males and 29 females) are 'married' and 3 males are 'widowed'. 38 persons (21 males and 17 females) are 'never married'. There is no 'divorced' or 'separated' or people with 'unspecified' marital status. Among the total population, 74 persons (71.84 per cent) are literates. Of these, 21 persons have studied upto primary/junior basic 39 persons upto middle, 13 persons upto matriculation and one Graduate. All the households are original settlers of the islands and not migrants.

10.2. There are 26 workers in the 15 households (10 each from Agatti and Kalpeni and 6 from Chetlat). Of the total 10 workers in Agatti three are doing fishing, 2 each carpentry and coconut growing including copra making and one each is engaged as clerk, primary school teacher and mali (Public Works Department) where as the traditional occupation of all the workers were coconut growing and copra making, except one carpenter whose traditional occupation is coir twisting. Among the 6 workers in Chetlat, 2 are engaged in coconut growing and copra making, one each as carpenter, Madrassa teacher, Mali and labourer in Agricultural department. The traditional occupation of all of them was coconut growing and copra making except that of the Mali whose traditional occupation was coir twisting. The workers in Kalpeni are now employed one each as Clerk, watchman, Saw mill owner, Autorikshaw Driver and Fisherman, two carpenters and 3 labourers, where as their traditional occupation was coconut growing and copra making. Out of the total 77 non-workers, 20 persons are full time students, 27 are engaged in household duties, 23 persons are dependents, one infant, one mental patient and 5 persons are seeking employment.

10.3 Usually, in most of the households more than one traditional occupations such as coconut growing and copra making, *odam* making, coir twisting etc. were reported. However, for the purpose of the Survey only one traditional occupation to each household/worker was recorded according to the major activity/income. Hence, the traditional occupation *odam* making is not seen reflected among the households where the craft is not practised at present.

History of growth and development of craft

11.1 As stated in Chapter 1 it is difficult to report the year of first habitation of the islands. Some historians say that the colonisation of the islands other than Minicoy, was taken place towards the end of the 14th century or the beginning of 15th century. The island Minicoy might have been colonised before 14th century. It is also said that habitation might have been first started in the islands of Amini, Andrott, Kalpeni and Kavaratti. The people from these islands might have migrated subsequently to other islands. The 1971 Census report indicates that though in 1911 an additional island is seen to have been newly inhabited but in the next two successive decades that island was again recorded in the Census reports as uninhabited without assigning any explanation for this deviation. This paradoxical change talks the story of a futile attempt made by the authorities to settle a few families from Chetlat in an uninhabited island Bitra.[17] We can therefore, conclude that the major islands might have been inhabited first due to the availability of sufficient land for cultivation and also pure drinking water. Then the people might have moved to the nearby minor islands first and then slowly to the distant islands depending on the increase of population. Thus, it can be inferred that in future as the pressure of population on land increases the people will make attempts to settle in the remaining uninhabited islands.

11.2 After the settlement of the population in the respective islands in the past the movement of households on permanent basis from island to island or to mainland is very remote due to the peculiar nature of the islanders. The households where the survey was conducted, are the descendants of original settlers and therefore, there is no migrated family since then among them. No particular caste/community was exclusively associated with this craft[18]. What have stated in the case of the Union Territory as a whole is applicable to each of the islands also. The islands of Lakshadweep are lying in the Arabian sea far away from each other and mainland. The unique transport was *odam* in the past. It is because of their sheer necessity, the islanders came to be associated with this craft. During the past the people of Lakshadweep depended on the country crafts for everything. Without this craft the islanders will be cut of from other islands as well as mainland. For inter-island communication, transportation of men and materials from mainland ports and vice-versa the islanders made use of the sailing craft. But with the advent of mechanised boats, launches and motor vessels, the importance of the island country craft has slightly been reduced. However, the facts remain still much unchanged in the case of Lakshadweep group of islands where even now, the usual steamer services available are found to be insufficient for the transportation of cargo from the mainland during fair season.

Monopoly of the craft

12.1 As a peculiarity of the islands no class distinction could be drawn in the case of people engaged in construction of this craft. According to the information received from the present generation, craftsmen from all the sects were associated with this craft. It could also be seen that the craftsmen from all the three sects were working under the same roof. Prominent craftsmen were also available from the Koya family. Shri Purathekad Pookoya was the last Koya master craftsman in Kavaratti. He was one among

17. Census of India 1971, Part II General Population Table, LM & A Islands page 1.

18. With reference to the island conditions the same community engages in all types of work.

the chief land owning Koya families of Kavaratti island and was having 23 *kudiyan* families (tenants). A custom still remaining in Kalpeni island is that any member of the household of the owner for whom craftsmen work has to go and bring the tool box of the craftsman and invite him daily for the work irrespective of the fact whether the owner belongs to Koya family or the craftsman is from Melacheri family. In spite of all these, the records show that certain class distinction was prevailing in the islands regarding the ownership of the *odams* during the earlier periods. A group of people in the society had a monopoly over the craft. "In 1963 there were 14 odams of which one was owned by a migrant Muslim household from Mangalore, one each by Malmi and Melacheri households, and the remaining by Koya households. The capacity of the *odams* varied from 20 to 60 tons. There were also 35 medium-sized boats and 32 fishing boats of which 24 medium-sized boats and 57 fishing boats were owned by the Koyas, and the rest by the Malmis and the Melacheris[19]". "Koya were the owners of land and *odams* and the Melacheries were landless tenants. The tenants were divided among several tree and boat owning koya households. The Melacheris were prohibited by custom to own boats and were always at the mercy of the boat owners" [20]. "In matters of ownership of sailing vessels as well the Koya land-lords of Amini had complete monopoly on all the islands of Amindivi group. The fact that the residents of Kadmat, Chetlat and Kiltan were the descendants of Melacheri migrants from Amini was again responsible for this lucrative privilege of Koya, because the local customs prevalent on Amini did not allow the Melacheries, who were the serfs of the Koya to own *odams*, we may say that the restriction on the Melacheries in respect of the owning of *odams* continued to remain valid even after they migrated to other islands. The inhabitants of Chetlat and Kiltan freed themselves from the Koya *Jenmi* of Amini at a relatively early period than the people of Kadmat. This must have happened because of the fact that the limited number of *odam* owners of Amini could not have met successfully the increasing demand of the growing population of Chetlat and Kiltan in supplying sufficient number of *odams* for transporting their goods to the mainland. Further, Chetlat and Kiltan were situated far away from Amini, there must have been enormous practical difficulties in providing the *odams* to them as and when needed. Therefore, inhabitants of these islands must have started constructing their own *odams* to meet their own needs and the *odam* owners of Amini must have approved their action hesitatingly". "The *odam* owners of Amini, however had absolute control over the people of Kadmat and so they never ventured to have *odams* of their own till very late of the 19th century. But, before the dawn of the 20th century the people of Kadmat island also managed to get rid of the dominance of the people of Amini over them" [21]. Mr. Shujaat Ali who visited the Amindivi islands as inspection officer wrote in 1886: "About half of the population of Amini is composed of the lower class Melacheries who do not or are not allowed to possess large boats, being considered as serfs, while the entire population of Kadmat is of that class and are now, after a prolonged struggle with the boat-owning residents of Amini who claimed the Kadmatians as boat serfs, beginning to build their own boats. Chetlat and Kiltan which were doubtless far less prosperous than Amini, have then wealth more broadly diffused than in the latter where the richer families command means and influence, while the lower or serf classes are abjectly poor. The comparatively small number of boat owners in Amini affords further proof of the local wealth remaining in the hand of a few".[22] "The dominant status of the koyas was maintained through their position as land-lords and boat-owners as Kutty has pointed out, "In an island economy, where almost everything except fish, coconut and a negligible quantity of vegetables has to be brought from the mainland, the importance of sailing craft cannot be over estimated". "Today Melacheries have own land, fishing boats and ships. On Amini the largest ship in the island is run by a Melacheri".[23]

Services available to the craftsmen

13.1 No services in the form of co-operative societies, training unit, production centre etc. are available to the craftsmen in any of the islands. This might have been due to the limited number of craftsmen and their unorganised nature. The craftsmen are not to spend any thing in the process of *odam* making. Instead, they have to render their service for which they claimed some remuneration. All the expenditure are met by the owner. The Government is extending their help to the persons engaged in the field of fishing, coir making, snacks (island) making, pickle (from tuna fish) making etc. because they are all organised in the form of a co-operative society. There are also two boat building yards in Lakshadweep. The first, one was started in Kavaratti, the headquarters of Lakshadweep in 1964. The other one was started in Chetlat island later, considering their skill and craftsmanship in *odam* making and carpentry work. In view of the scope of coir and coir based products, Coir Demonstration-cum-Training Centres were established during 1974-75. There are two coir Co-Operative Societies, one each at Amini and Kalpeni with locally trained women as members. Four mechanical decorticating units are working at Andrott, Kadmat, Amini and Kavaratti. There are in all 5 fibre factories in the islands. 2 Handicraft Training Centres established at Kavaratti and Kalpeni in 1973 and 1979 respectively are continuing to impart training to local candidates in making coral flowers, sea shell-toys, decorating items from coconut shell and other bye-products, wood carving, etc. After training they are provided with tools and equipments at 50 per cent subsidy to establish their own production units.

19. Dr. Ittaman, Amini Islanders (Social Structure and change). New Delhi 1976. P.P. 70-71.

20. Ibid P.P. 188-89.

21. Ibid PP. 200-201.

22. Ibid PP. 210.

23. Andrew D.W.Forbes-Studies in Indian Ocean-Islam caste and matriliny in the Laccadive islands P. 26-28.

13.2 Although co-operative societies or other training institutions have not been established in the field of craft under study, indirectly the existing societies help to improve the craft. The service co-operative societies in 7 islands and Supply and Marketing Societies in the remaining islands, through which the functions of the former society are carried out, have come forward to help the people of Lakshadweep in respect of credit for the repair and purchase of *Dweepodam* as well as *manjoo*. Among the credit societies in the islands, Kavaratti Service Co-operative Society has supplied the maximum amount of loan for this purpose. The highest amount (2 lakh rupees) given by the society on loan is for the purchase of *manjoo*. Some of the persons who availed this facility upto 1980-81 from the Kavaratti Society for the repair and purchase of *dweepodam* as well as *manjoo* are S/Shri (i) T. K. Ahmmed (Rs. 2 lakhs) (ii) Hathim Haji (Rs. 20,000/-) (iii) Hassankoya (Rs. 20,000/-) (iv) Smt. Molokeppura Poo (Rs. 20,000/-) (v) Thirunikadu Attal (Rs. 6,000/-) (vi) Shri Kajan Koya Avappada (Rs. 24,000/-) and (vii) Ayenippura Ahammed (Rs. 5,000/-). The Bank loans at the rate of 75 per cent of the cost were provided for the purchase of two Minicoy sailing vessels viz. (i) M.S. Maliku-Unmeadh (MNG 374) made in 1983 (cost Rs. 5.5 lakhs) and (ii) M.S.V. Nisa (KZK 232) made in 1985 (cost Rs. 13 lakhs) by the Minicoy islanders.

CHAPTER III
PROCESS OF LEARNING

Introduction

1.1 The building of an island craft *odam* is a long process. A minimum period of 4-6 months is required for the construction of a small *odam*. According to the size of the *odam* the period of construction also increases. A period of 2-3 years is required for the completion and launching of a *valiya odam* into the sea. The main reason attributed to this lengthy period is the occasional or casual engagement of the craftsmen in the work. More correctly, it may be said that the building of an *odam* is a leisure time activity than a full time job. Normally, the craftsmen might be engaged in any other activities such as carpentry work, copra making, fishing or the like. When they do not find it convenient to attend to any other works they engage in the craft under study in fair season. Only during the monsoon period the craftsmen sit continuously. But there are limitation to it. Generally, it is also seen that only a very few persons are now engaged in the production of *odams*. Sometimes, for the making of a small *odam* only one craftsman is found engaged in the work. Only during certain stages of work such as fixing the *pandi* on the *nattathu*, fastening the *palaka*, tightening the *thuthar* etc. additional hands are engaged, who will usually be unskilled workers in the field, either from the household itself or from outside. For the *odams* of bigger types, usually the number of workers does not increase proportionately. The procurement of raw materials is also time consuming. If it is for a *valiya odam* or *konthalam* the period of collecting the raw materials is beyond imagination. However, the construction of an *odam* is delayed for a long time due to the facts mentioned above.

Source of training

2.1. Usually, it is seen that the craft is a traditional one handed down from generation to generation. It is found that out of 31 households under study, only in 10 cases the source of training is traditional and in the remaining cases it is non-traditional. Even if the craft is not a traditional occupation with reference to the head of households, it is seen that in 8 cases the craftsmen have received training from their father and one craftsman from his brother. The craft under study has no fixed course of trainng. The Goverument also has not come forward to offer any course of training in the field in the islands, or to establish any institution for this craft. Therefore induction to boat building is more a voluntary incident than a compelling factor. The person studying should have aptitude to the craft. Because of the peculiarities of the craft, in the islands, there is no particular training place, period or remuneration of work. For the construction of an *odam* a *pandiyala* (*workshed*) is made either adjacent to the house or near to the sea shore. On completion of the construction work of an *odam*, the *pandiyala* (workshed) becomes merely a *chetta* or shed for keeping the *odam*, if it is on the seashore or utilise as store for coconut, husk etc., if it is adjacent to the house or the same is dismantled after construction work. A new *pandiyala* is put up near the sea shore, when the *odam* is removed to shore. Then the *pandiyala* again becomes the workshed or re-use for the real purpose. Only during the next season the odam requires some repair, otherwise the *pandiyala* will be only a shed or *chetta* for keeping this *odam*. The construction of another *odam* immediately after first one is not at all attempted in the case of *valiya odam* and very rarely regarding small *odams*. It is also not uncommon that some *odams*, especially in the case of *valiya odams* are laid down for years together during certain stage of construction at an incomplete stage due to various reasons. Before 1965 the construction of an *Odam* was more a honorary work in the sense that the craftsmen did not accept any remuneration for the work except tea and lunch during day time. Later, the craftsmen were paid a lumpsum amount, besides the food for the days worked, at the time of completion of the work or launching the *odam* into the sea. This amount varies according to the size of the *odam*. This practice continued upto about 1975. Thereafter, the present stage of daily wage in kind or cash for the period for which the craftsman worked in addition to the food and lumpsum amount came into existence as in the case of other work. The lumpsum amount is given as a gift to the craftsman.

2.2. All the craftsmen associated with the building of the *odam* are found to be the head of the households. There is only one craftsman each from every household. Thus, out of the thirty one craftsmen engaged in the craft, 14 persons (4 from Agatti, 8 from Chetlat and two from Kalpeni), have received training from their father, one person each from grand father and uncle, three from brother and 12 persons (5 persons each from Chetlat and Kalpeni and two from Agatti) from others, who have no relation with them. The table III. 1 shows the distribution of persons engaged in the craft classified by relationship with head and the person imparted training.

TABLE III.1

Distribution of persons engaged in the craft classified by Relationship with head and the person imparted training.

Relationship with the head	No. of persons engaged in the craft	Training imparted by				
		Father	Father's Father	Uncle	Brother	No relation
1	2	3	4	5	6	7
Self (Head of the household)	31	14	1	1	3	12

From the above table it is observed that 61 percent of the craftsmen in the sample households professing *odam* making have been trained by relatives and the remaining by persons unrelated. Among the relatives father of the self has trained in most cases. All the households surveyed have *odam* making as occupation of heads. Among the persons who received training from their father, 11 persons have been engaged in the craft for the last 20+ years and three persons between 10-19 years. Similarly, 12 persons who received training from 'others' without having relation with them, 8 persons have been working in the craft for more than 20 years, 3 persons between 10-19 years and one person is a novice having only less than 5 years experience in the craft. Of the remaining 5 craftsmen, 2 have worked for more than 20 years and 3 between 10-19 years.

Period of training

3.1. In the past the craftsmen used to take the male children or their sister's sons to the work place. The islanders follow matrilocal form of the residence. Generally, after marriage the males stay in the place of their mother but visit the wive's house in the night time. According to the social system prevailing in the islands, usually, training of the craft is received from uncle/father/brother/close relatives. The male children taken to the work place are entrusted with petty work at the beginning. Gradually, they attend to all types of work and in course of time they acquire the required skill. Thus, the training is obtained in all types of work by actually working in the craft. Usually, a period of 2-3 years will be necessary for a trainee to get the required skill. The construction of a *valiya odam* or 2-3 small *odams* is found to be sufficient period for a person to pick up all types of work but the guidance and supervision of a master craftsman is inevitable for the construction of an *odam* independently. Out of the total 31 craftsmen under study, 25 persons received the training for more than two years. Of these 13 persons were trained by their father, one person each by grand father and uncle, 2 by brother and 8 persons by others who are not related to them. Only 6 craftsmen received training for a period of 6 months to one year. Of these 4 craftsmen were trained by 'others' and one craftsman each by his father and brother.

Remuneration for Training

4.1. Normally, the system of paying remuneration to the master craftsman for the training is not in vogue in the islands. This is mainly because the craft is mostly a traditional occupation. Secondly, due to the isolated and unique location of the islands and also religious closeness, the islanders of the whole territory have closely knitted entity governed by strict social sanction. The system of common contribution in cash or kind for meeting the expenses of marriage and death ceremony is still followed among indigenous people of the islands. There are still community feasts, community fishing and annual and periodical congregations among these people. However, these practices are more pronounced among the Minicoyans. Thirdly, the training is usually imparted by the close relatives. Further, the training is obtained by actually working in the craft. The trainee assists the master craftsman in hiswork. However, in spite of all these, of late, it has come to practice that once a trainee becomes qualified to work independently in the craft, he gives some presentation in cash or in kind to his master craftsman as a mark of his respect and gratitude to the teacher. This does not arise in the case of close blood relations. The restrictions are not found in existence for imparting training to the people outside the kin group. Due to the special conditions prevailing in the islands there are also no terms and conditions for training. All the craftsmen consider the training received by them as quite adequate. The facilities for better training do not exist in the Union Territory of Lakshadweep as far as this craft is concerned. The primitive method of teaching the craft in the workshed still remains in the islands.

Different Items of Learning

5.1. In the case of craft under study, *odam* making, the construction of an *odam* is completed only after passing through various stages of processing. The craftsmen have the main role in the building of an *odam*. The entire wood work including that of design, etc. is done by the craftsman. The raw materials like *thodi* (husk) and *thuthar* (special coir yarn) are made in the islands by the persons skilled in coir twisting which is the traditional occupation in the territory. There is no scarcity for skilled persons for the preparation of these raw materials. Usually, the craftsmen do not involve in the case of fastening or stitching the wooden planks (*palaka*)of the *odam*. Out of the two persons required for stitching the *odams*, the persons inside should be skilled in the line. There are expert persons to do this work in the islands. The other work such as painting on the outerside of the *odam* using coaltar/black paint, smearing the liver oil inside the *odam*, etc., are done by unskilled persons. Usually, these petty works are carried out by the members of the household making the craft or relatives and friends on mutual basis. Among the different items of work the craftsmen have the main role for the construction of an *odam*. the preparation of raw materials such as *thodi*. *thuthar*, etc., and mixing of *Kathiranam*, *Kari*, etc., do not deserve much importance as the *coolie* or unskilled persons can do these work. Craftsmen efficient in constructing one type of *odam* will automatically be expert in other type of *odams*. However, the building of an *odam* is considered as a single natured work, and no division of labour is involved in it.

Biographical sketches of craftsmen

6.1. Shri Ashiyoda Kojankoya, a master craftsman of Chetlat island, aged 60 years is the son of Smt. Ashiyoda Sara and Thekkilappuram Yuseff. It may be noted that he has inherited the family name of his mother as part of matriliny. He has studied upto V standard. He is married and has one daughter and one son. Shri Kojankoya received training in this craft from late Thithiyapura Abdurahiman who was a famous



Plate 4—A Small Odam with Oars



Plate 5—An Old Master Craftsman

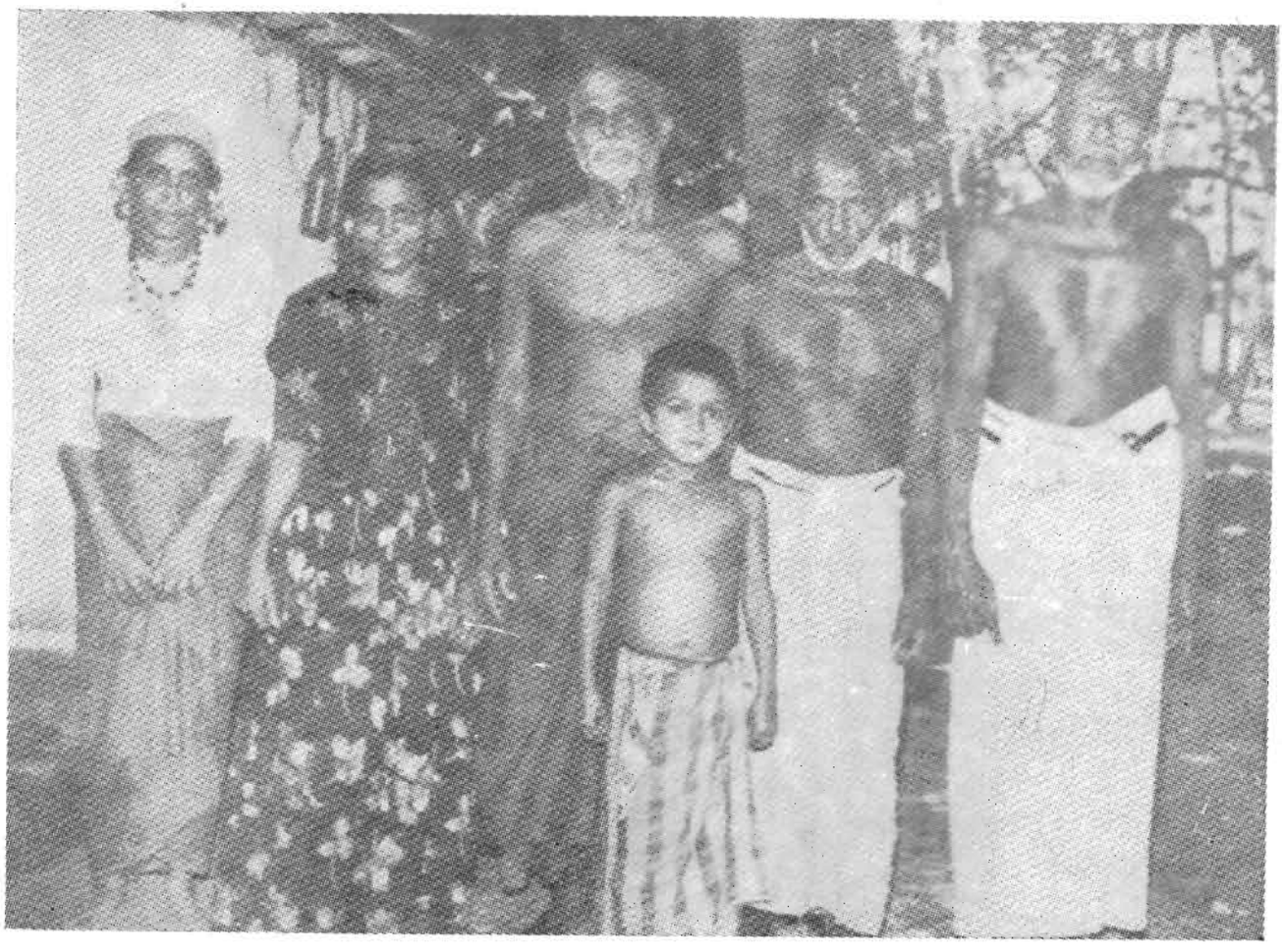


Plate 6—A Family of Master Craftsman

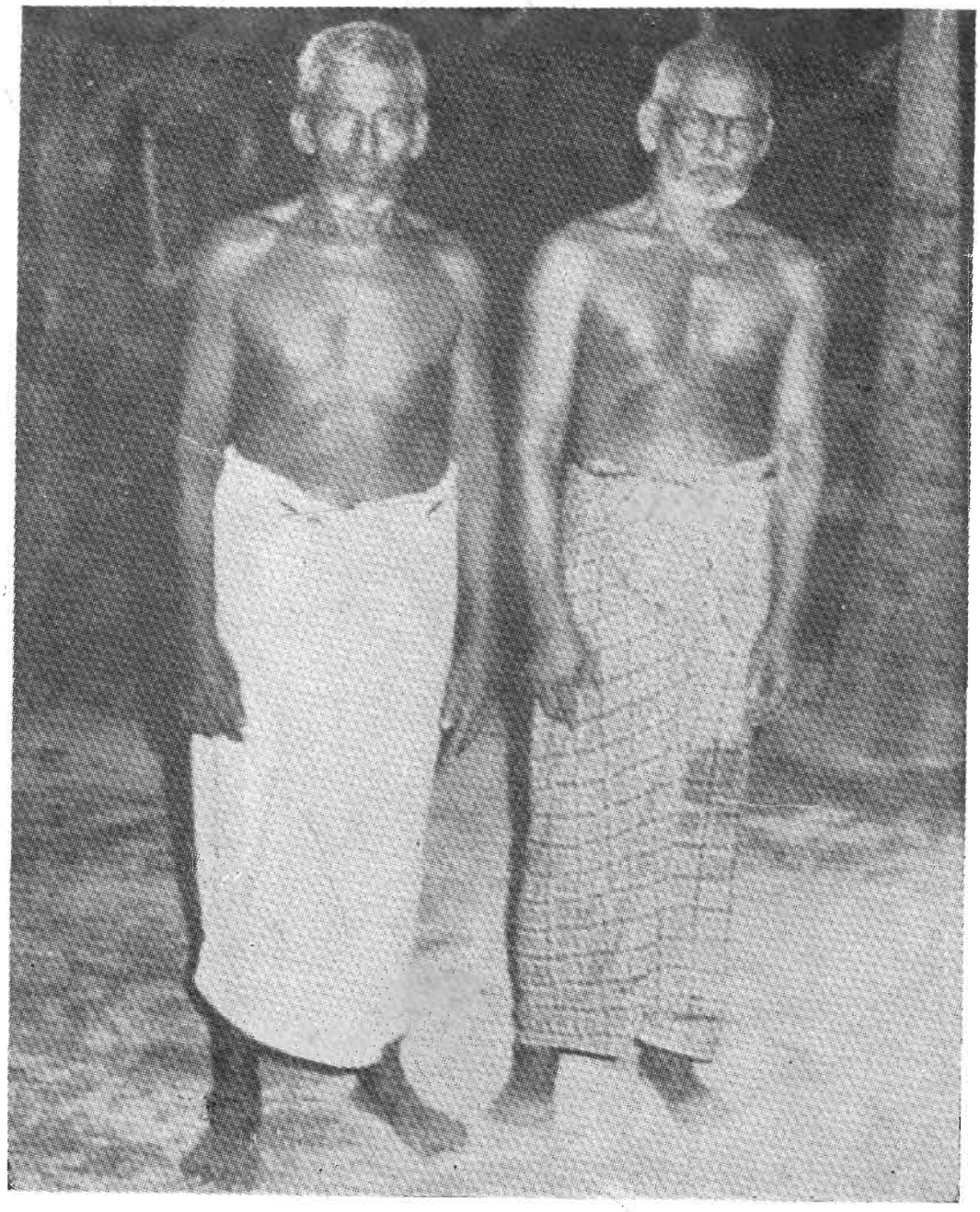


Plate 7—Craftsmen

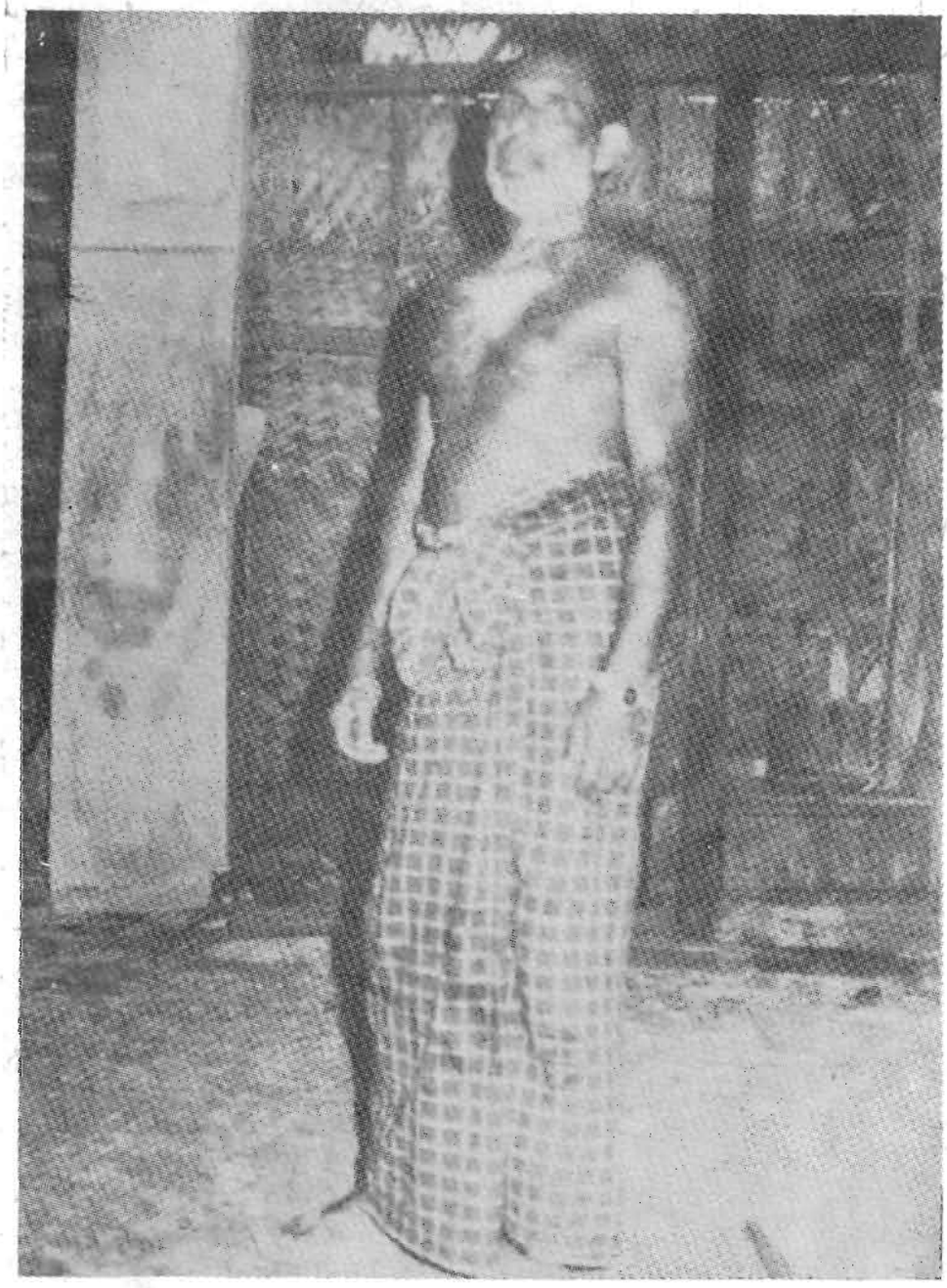


Plate 8—A Master Craftsman, now a contractor in the Boat Building Yard

craftsman in *odam* making during that period. When Shri Kojankoya was in his 19 a *valiya odam* was constructed in his house. Shri Abdurahiman, the master craftsman showed him every technique of making an *odam*. On completion of the construction work of the *odam*, he was able to do the work independently. It is only because of his special aptitude and keen interest he became efficient in making of *odam*. Since he was trained in his own house he had no problem of going outside for training. The training was imparted by the master craftsman. The number of master craftsmen has reduced considerably now and proportionately the number of trained craftsmen also.

6.2. Kojankoya has been engaged in the craft since 1946. The traditional occupation of the household is coconut growing and copra making. He has one *valiya odam* in his house. Now, he works in other's workshed. He is mainly engaged in the craft during monsoon period. During fair season he is involved in the *odam* sailing to mainland ports and also he is a part-time employee of the Boat Building Yard of Lakshadweep Administration, at Chetlat on daily wage basis. During his leisure time in the fair season he will also go for the supervision in the construction of *odams*.

6.3. Shri Biriyanthithiyoda Abdulkader, a master craftsman of Chetlat island, aged 46 years is the son of late Biriyanthithiyoda Hajra and Barathinapura Pakkikoya. He has studied upto IV standard. He is married and has 3 sons and one daughter. His friend is a craftsman in *odam* making. He encouraged Mr. Abdulkader to study the work of *odam* making. He worked with his friend and gradually acquired skill in the craft. The craft is not a traditional occupation in respect of his household. Copra making and coir twisting are the traditional occupation.

6.4. He was engaged in the craft since 1961. During his childhood there was sufficient master craftsmen in Chetlat. Their number has decreased now. There was no training facilities in the past as at present. The master craftsmen are the only source for the study of this craft. He is a good carpenter.

6.5. Shri Aboosala, aged 41 is a craftsman from Agatti island. He is the son of late Kadeeshomma and Kasmi. He is married and has 2 sons and 2 daughters. He has studied upto 5th standard. His father was a master carfsman in *odam* making. He used to accompany his father to his workplace. Gradually, he acquired the required skill in the craft. He is a good carpenter and do the work of *odam* making as a subsidiary occupation since 1963. Although he was imparted training by his father, *odam* making is not a traditional occupation to him. Copra making is his traditional occupation.

6.6. Shri Kasmikoya, a craftsman of Agatti island aged 45 years is the son of late Alimohammed Pallikkakara and Fathimabi Chachada Papada. He has studied upto 5th standard. He is married and has 4 daughters. His father was craftsman. There were two *valiya odams* in his house. These were made at Chetlat and brought to Agatti. He has the experience of working in it with the experts of Chetlat. He is engaged in this craft since 1957.

6.7. Shri Abdullakoya a new craftsman is the son of late Attal, Acharapura and Sara Vadakkile Melapura of Chetlat island. He has studied upto 6th standard. He is married and has a son and a daughter. The traditional occupation of the household is copra making. Shri Abdullakoya is a new entrant in the craft. He wanted to make an *odam* without board engine two years back. He approached one master craftsman named Shri Kojankoya. The master craftsman advised him to work with him. He has not received the full training. Shri Kuttykoya Manpuram in his 80's is an old craftsman in the *odam* making. He belongs to the island Chetlat. He is not at all educated. He has 3 sons and 2 daughters. His uncles were all craftsmen in *odam* making and he received training from them.

CHAPTER IV

MANUFACTURING PROCESSES

Introduction

1.1. The craftsmen in the islands have no particular place of work on permanent basis of their own either in their dwelling places or outside. As stated earlier the craftsmen usually do not construct *odams* of their own and sell it to the customer. Instead, they render their services in the workshed of the entrepreneur or owner of the *odam*. Therefore, generally the craftsmen do not possess workshed of their own. But, it is not uncommon that a craftsman makes small fishing *thonies* in his dwelling for the use of his own house.

Place of work

2.1. Usually, these worksheds are either very close to the dwelling house or in the front premises attached to the house or on one side of the house of owner of the craft. This owner will be a person who can spare money for the construction of the craft and he need not necessarily be a craftsman. The craftsmen possessing *odams* are rarely seen in the islands. Out of 31 households studied, only two households make *odams* of their own. The table IV. 2 gives the distribution of households engaged in the craft as related to place of work. The two worksheds mentioned therein are owned by these two craftsmen and are on the side of their residential houses. In the case of others, the place of work of 23 persons is at a distance less than 1 k.m. Of these, 7 persons reach the place of work on bicycle. The place of work of 6 persons is at a distance of 1-2 kms. Among them, 5 persons go to the work place by walk and one person on bicycle. If the schedules canvassed related to the owner of the *odam* then it could be seen that all the *pandiyala* are either attached to the dwelling house on the side or on the front premises or adjacent to the house.

TABLE IV. 1

Distribution of households engaged in the craft by duration of work

Duration of work	Total number of households engaged in the craft
1	2
Total	31
Less than 5	1
5 9	..
10—19	9
20+ years	21

Note:— There is only one craftsman each in every Households. The duration of engagement of each household is the same as the experience of craftsmen in the work.

2.2. The table reveals that the majority of the workers are in the field since last 20 years or more. Only one person is found inducted to this craft during the last 10 years out of the total 31 craftsmen available in the sample households. Since the area of the islands is very small and it is encircled by sea the work place cannot be so far. But cases are there that the *odams* (*valiya odams*) and (*Konthalam*) are built in other islands (i.e. in Amini and Chetlat) and brought to their native islands.

2.3. The floor area and shape of the *pandiyala* vary according to the size and type of the *odams*. In order to construct a *valiya odam* of an average size a *pandiyala* of 15-20 metres in length and 5-6 metres in breadth is necessary. For constructing *pandiyala* for *valiya odams*, cut stones of length of 2 metres are used as pillars. The roof of the *pandiyala* is thatched with cudjan leaves. The *pandiyala* is made in such a way that no rain water is leaked inside even during monsoon. The sides are also covered firmly to be safe from strong wind and *chilly* rain. These are replaceable to get sufficient light and air during working days. In some islands a separate structure called as *moodappura* is made near the workshed in order to store the materials including tools. Sleeping and resting in the *pandiyala* are not rare in the islands. The mode of construction of *pandiyala* for small *odams* is the same as that for *valiya odam* excepting the wooden pillars are used instead of cut stones. The sides are either opened or half covered to get sufficient light and air. Out of the total 31 work places, 25 *pandiyala* have an area of more than 25 sq. m., four *pandiyala* occupied an area ranging from 11-16 sq. m., and one *pandiyala* each in the area ranging from 6-10 sq. m. and 17-24 sq. m. The craftsmen interviewed are of the opinion that the occupied area of place of work is adequate and it did not raise any particular problem.

Construction of pandiyala (workshed)

3.1. The first step for the building of any type of *odam* is to construct *pandiyala* (workshed) either in the plot very near to the house of the owner or close to the sea shore. Generally, *pandiyala* for small odams such as *cheriyathu*, *aruvalikkunnathu* etc. may be part of the dwelling house or it is made at one side of the dwelling house or instead, workshed is made in the premises, very close to the house. In the case of *valiya odams* (big *odams*), *pandiyala* is constructed very near to the sea shore. The reason is obvious for selecting the shore area for workshed, because it is convenient to launch the *odams* into the sea on its completion. It is also seen that generally the shore area selected on the *Melavaye* facing lagoon side of the island. While constructing *pandiyala* for *valiya odams* religious ceremonies are performed. An auspicious day is fixed first. The best *Muhurtham* observing the time, tide etc. is decided in consultation with the religious persons. Then, the cons-

truction of *pandiyala* is started in the presence of religious persons, relatives and the people invited for the function. All the people assembled there to help and co-operate in the construction of *pandiyala*. In the construction of *pandiyala* for other type of *odams* this is not rigidly observed.

3.2. Out of the 31 households (engaged in the craft) studied, only two craftsmen (one each in the two households) have *pandiyala* of their own and work for themselves. This is seen only in Chetlat island. In all other cases the craftsmen work in other's *pandiyala* i.e. in the workshed of the owners of the *odams* who are not the actual workers. It will also be seen that out of two craftsmen owning workshed, one craftsman is in the age-group 15-34 having duration of work in the craft<5 years and the other craftsman is in the age-group 35-59 with duration of work in the craft between 10-19 years. Out of the 29 craftsmen working for others, 24 persons are in the age-group 35-59 years and 5 persons are in the age-group 60+ years. Of these, 8 persons have 10-19 years duration of work in the craft and others have duration of 20+ years. The table IV.2 gives the distribution of households and persons engaged in the craft as related to place of work.

TABLE IV.2

Distribution of Households and persons engaged in the craft as related to place of work

Place of work of head of household	No. of households where place of work of	Place of work of persons other than the household is	
	head of household (as noted in col. 1)	same as that of head of household	other than the head of household
1	2	3	4
Total	31(31)	31	..
1. Part of dwelling house	..	..	..
2. Workshop			
(a) Owned by the household	2(2)	2	..
(b) Owned by others	29(29)	29	..
(i) Cheriapura Kasmi	3(3)	3	..
(ii) Abdulkhader Keelasurambi	2(2)	2	..
(iii) Mullapura Mullakoya	3(3)	3	..
(iv) Abdullakoya Vadikila Melapura	2(2)	2	..
(v) Sayed Buhari Cheriyabiyoda	1(1)	1	..
(vi) Pakkyoda Abdulkhader	1(1)	1	..
(vii) Kunninamel Mullakoya	1(1)	1	..
(viii) Pakkipura Shaik	1(1)	1	..
(ix) Cheriyakoya Malmikakada	1(1)	1	..
(x) Sayed Halimapura	1(1)	1	..
(xi) Shaikkoya Kandanglam	1(1)	1	..
(xii) Ponnellam Abdul Rahman Koya	1(1)	1	..
(xiii) Uppukood Kunhikoya	2(2)	2	..
(xiv) Kutiachada Ummer	4(4)	4	..
(xv) Mullapura Attakoya	3(3)	3	..
(xvi) Akkara Shaikoya	2(2)	2	..
3. Training-cum-production Centre			
(a) Owned by the household	..	..	..
(b) Owned by others (specify)	..	..	..
4. Any other (specify)	..	..	..

Note: Figures in brackets denote number of craftsmen.

Generally, the craftsmen are not bothered about the yard because the craftsmen work for others. In the households covered, only two craftsmen work for themselves. Each of the 8 craftsmen are found to work in other's sheds. There are four places of work where 2 craftsmen each are working, three places of work where 3 craftsmen each are working and another one where 4 craftsmen are working.

Purity and pollution associated with the craft

4.1. An *odam* may reach the mainland more swiftly than even an ordinary steamer if the wind is favourable. But, it does not happen always. Instances are quite common where islanders have to encounter a lot of difficulties including loss of life due to the severe weather conditions, rough sea and forces of nature. The islanders have firm faith in God and they leave the destiny in the hands of Almighty and pray to 'Allah' to save them from damage and destruction. Sometimes, in order to save the *odam* and their own lives from storm, the weight of *odam* has to be brought down by throwing out most of the goods into the sea. *Valiya odams* are not safe even reaching near to the mainland or island. Perhaps the tidal waves on the coastal side is more dangerous than in the mid sea. In some islands like Kiltan and Amini, even the main entrances are shallow, and fully laden boats cannot enter at low tide. There are many coral outgrowths with rough and sharp edges in the lagoons which obstruct free navigation. Usually, except Amini island, in all the islands loading is done inside the lagoon. In Amini, since the lagoon is almost absent unlike other islands, the entrance is more dangerous. Therefore, only half of the loading of cargo in the *odams* going to mainland is done inside the lagoon. Then, the *odam* is taken to the outer sea and loading is completed using the medium sized boats. The *odam* has to be taken through the narrow boat passage on the reef. The return journey is more risky for the sailing vessels than the onward journey since

the tiny islands may easily be missed. All the northern islands therefore take Kiltan or Chetlat as the landmark. On getting any one of the islands to sight, it is easy to locate the other. The isolated islands of Andrott and Kalpeni are in a disadvantageous position in this regard.

4.2. Instances of stranding of *odams* have also been very common. Faced with adverse wind or storm, many vessels on their way back to the islands with cargo at the close of the season, are forced to return to mainland, or take to the nearest place of safety, sometimes loosing all or part of their cargo washed overboard. As a safety measure, certain navigational rules were made applicable to the *odams* in 1962 and they were required to carry lights and life saving appliances. Carrying passengers in sailing vessels was also banned in 1964. Wreckage of *odams* on reaching the coastal side of islands as well as on mainland are also not uncommon. Usually, this happens when the *odams* are caught in the storm. Then, it is not possible to anchor it in the outer sea as the storm threatens to destroy the *odam* at any moment. Unfortunately the *odam* dashes against some rock and sustains damage. If it dashes suddenly without getting sufficient time to rush the small boats for service, the *odam* gets collapsed and all goods will be lost in the sea. Since the *odams* operate in the deep sea wreckage and missing have been reported. Generally, *valiya odams* are subjected to accidents and wreckage. The cases of persons thrown out of the *odams* due to sudden change of weather have also been reported.

4.3. Because of the danger hidden in the sea, the islanders adhere more religious purity and sacredness to the island craft. This is very particularly observed in all the stages of building of an island craft in order to be safe from all accidents, damages and other difficulties. While constructing an *odam*, the owner makes consultation with the religious persons and expert craftsmen. An auspicious date is decided for the construction of *pandiyala* (workshed). The actual time to commence the work is fixed by seeing the *muhurtham* i.e. the time, tide etc. This is also observed while fixing the *pandi* (keel) of the *odam*. While the owner of the *valiya odam* makes preparations to set sail, an auspicious date in the month of October is decided for sailing to the mainland in consultation with an expert *malmi*. Just a few days prior to the actual date of journey another auspicious day is fixed for launching the *valiya odam* into the sea. When loading is completed all the persons who are to sail to the mainland by the *valiya odam* go to the mosque and offer their prayers. They also take leave of their dear and near ones. Friends, relatives and neighbours assemble at the sea shore to bid farewell to the men who leave for the mainland. Before commencing the return journey to the islands also, the islanders offer their prayers at the mosque on the mainland. Singing of religious songs (*nerchapattu*) in the *odam* while sailing, to reach the destination early without any unforeseen incidents, is also common among some islanders.

Type of odams and the purpose for which they are used

5.1. *Odams* of big types known as *valiya odams* were once made in all the islands excepting Minicoy where cargo sailing vessels with slight deviation from *valiya odams* were made. The *valiya odams* as well as island cargo vessels of Minicoy are used for carrying island products such as copra, coconut shells, matted cudgan leaves, coir, dried fish, etc., to the mainland. On the return journey, ration commodities such as rice, sugar, wheat, etc., and food items and stationaries and building materials are brought to the island. Consequent on the increase in the number of mechanised vessels, the importance of island sailing vessels has been reduced slightly. However, these vessels are continuing to ply between islands and mainland. At times, these vessels are also used for loading and unloading of cargo from the ship to jetty. There are 67 *valiya odams* in the islands. Of these, 40 numbers are lying idle. Out of the serviceable 27 *valiya odams* in the islands, 5 *odams* are fitted with engine. It is told that no *valiya odams* were constructed afresh after 1975. Three *valiya odams* are reported to have been re-constructed in the islands: one each at Amini and Agatti and Andrott after 1975. In 1976, an *odam* at Amini named 'chatri' with capacity of 50 tonnes was reconstructed with new keel dismantling the old one. The owner of the *odam* is Mr. Ponnikkath Muthukoya. Now he has mechanised it by fitting an engine to this *odam*. Similarly the 'odakappal' was made at Andrott in 1981. This is the biggest *odam* in Lakshadweep with a cargo capacity of 54 tonnes owned by Shri Kadukkiyam Muthukoya and Kunhi (Brothers). They are now planning to mechanise this *odam* before the next season opens. It is told that another *odam* owned by Shri Pattiniyoda Alikoya of Agatti island was made in 1979 dismantling the old one, but on the same keel after repairing it. This was mechanised in 1982.

5.2. The construction of *valiya odam* is a very lengthy process. An *odam* of the style can be made within a year provided the raw materials (timber, finest quality of fibre, smashed coconut husk without removing the pith, etc.) are readily available, sufficient number of craftsmen are employed and the work is countinuous. But, in the normal course the building of an *odam* takes about 2 to 3 years to complete. First task in constructing a *valiya odam* is to gather its basic raw materials. Raw materials were once lavishly available in the islands. But, later it was necessary to bring wood for *pandi* (keel) from mainland. Now the indigenous woods for making an *odam* have almost been exhausted and the one who plans for the building of an *odam* has to bring the entire timber from mainland. Usually, the timber required for an *odam* cannot be brought in one single voyage of *odam* to mainland as large variety of requirements of different persons in the island have to be met by the same voyage of *odam*. Therefore, it takes at least one season to purchase and collect the timber on the island. There were also instances of incompletion of construction work of the *odams* due to the non-availability of raw materials. Generally, the work of an *odam* is mainly attended to during the monsoon period. During the fair weather the islanders are engaged in fishing and preparing dried fish and *mas*, copra making, going to other islands as well as mainland for purchasing commodities and other domestic purpose, as they find it the best time to perform the outdoor work. Ultimately, they can concentrate more

in making of the *odam* in the monsoon season. A seasonal variation in the work can clearly be noticed. This does not indicate any variation in the production as such. Normally, individuals or families possessing more than one *valiya odams* or *konthalams* are not seen in the islands, but it is rarely seen in respect of other type of small *odams*. On completion of the construction of one *odam* either the process is discontinued if there exists a long gap between the building up of another *odam* by the same owner. Meanwhile, the new entrepreneurs may also come up in the field. The reason is obvious that the *odams* are not produced for sale but for the use of the owner itself. Later, it may be sold out, after its use for a certain period. This is also the same in respect of other type of *odams*. Due to the peculiar condition, the number of objects or craft produced during a month or year cannot categorically be stated as in the case of other objects.

5.3. In Minicoy, generally large sailing vessels or pathemars were brought from the west coast or from Thuthukudy in Tamil Nadu and altered at the island to suit their pattern. But, it is unknown to other parts of the islands. It is told that the Laccadive and Amindivi group of islands have not remodelled any vessel brought from the mainland during the past. Out of the three island sailing vessels in Minicoy, one vessel named 'Bandodi' built in around 1915 is even now in service. No vessels of this type were built in the island since 1963. Another vessel M.S.V. 'Malikuunmeedh' with a cargo capacity of 62.60 tonnes was constructed at Mangalore in Karnataka on the mainland and brought to the island in 1983. The other one M.S.V. 'Nisa' with a cargo capacity of 159.30 tonnes was constructed at Thuthukudy on the mainland in 1985. All these sailing vessels are used for transportation of cargo from islands to mainland and back to the islands during the season. These vessels as well as island *odams* (*dweep-odams*) were also used for transportation of passengers from the islands to mainland and vice versa. As a safety measure certain navigational rules were made applicable to these vessels in 1962. They were asked to carry lights and life saving appliances. Taking passengers in these sailing vessels were also banned in 1964.

5.4. *Konthalam* is another type of *odam*, which can be seen in the islands, next to *valiya odam* in length, breadth and height and also in tonnage. *Konthalam* is also called as *fadavu* in Kavaratti and this name is rarely used in other islands. Its main purpose is to unload cargo from ship and other big vessels. Earlier, this was used for inter-island transportation and communication and transportation of passengers to the ship in all seasons. Later, consequent on the introduction of pablo boats, the use of these type of *odams* was confined to the transportation of passengers and cargo to the ship in some islands during monsoon. An *odam* of this type may require one or maximum two years time to complete the construction work, provided the raw materials are readily available. *Konthalam* is rarely constructed in the islands. At present only 2 *Konthalam* are being made in Amini and 4 at Chetlat. This type of *odams* is now built only in Amindivi group of islands. A limited number of bigger types of *Konthalam* having rowers 16—20 called as boats were constructed in the past at the islands of Kavaratti, Amini and Andrott. No boats of this type were available in any of the other islands. This was decorated using white paints, etc. and used for embarking and disembarking inspecting officers coming from mainland. Fishing *thonies* of the Laccadive and Amindivi group of islands are of three types viz. (i) *Ettuvalikkunnathu*, (ii) *Aruvalikkunnathu* and (iii) *Cheriyathu*. *Ettuvalikkunnathu* and *Aruvalikkunnathu* are used for inland transportation of cargo. During monsoon, these *odams* are used for transportation of men and materials to the ship. Earlier, these were used for many purposes such as catching of devil fish (*Kottar*) for inter-island transportation and communication etc. Although their utility came down after the introduction of mechanised boats, recently this was again revived consequent on the supply of outboard engines. Now, these *odams* are used for fishing as well as inland transportation of cargo and transportation of passengers between Amini and Kadmat islands. A period of one year is sufficient for the construction of these type of *odams*, provided the required raw materials are in hand. *Cheriyathu*, which is the smallest of the *odams*, is mainly used for inshore fishing during fair season and lagoon fishing in the monsoon. In Chetlat it is now widely used for catching tuna fish. The purpose of these small *odams* varies from island to island. Although, in most of the islands it is used for fishing, in Agatti island this is used for transporting tuna fish from boats to the shore, for taking fuel and water and for embarking and disembarking fishermen.

5.5. There is another type of small craft known as *Balukketty* or *Barkas* having slight deviation from *Cheriyathu*. This is used as life boat in *valiya odam*. *Tharappam*, a primitive fishing raft made of indigenous *patty* wood are generally used for lagoon fishing. *Mas odies* and *Jiha thonies* (race boats) were once made in Minicoy. *Mas odies* were used for fishing purpose in Minicoy. These were once constructed in the islands. The last *mas odi* was made in the island during early 1960. There is no serviceable *mas odi* in the island now. But there are a few *mas odies* at Minicoy in unserviceable condition. Later it has been a practice in Minicoy that the islanders purchase the mechanised boats from the fishing department. They remove the engine from the hull. Either they sell out the engine or use for their own purpose. Then they remodel the hull providing more facilities for fishing purpose. These are mechanised with powerful engines and used for catching tuna fish, instead of *mas odies*. Race boats of Minicoy is peculiar to that island. This is nothing but rowing boats with a length of more than 10 metres. It has a narrow beam and is used for racing at Minicoy. The races were generally conducted in the lagoon on special occasions like the visit of V.I.Ps or on days of merriment. Although the boat races were once very popular in Minicoy, its importance has lost due to the passage of time and this is not conducted now-a-days. At present, there are two *Jiha thonies* in the Pallissery Village of the island. No *Jiha thoni* has been made after 1951. Small fishing *thonies* are even now being constructed and used in the island, Minicoy.

Raw materials

1. *Timber*

6.1. The main raw material required for the building of an *odam* of any type is the timber, the availability of which mainly determines the period of completion of the craft. *Cheerani* (*Thespesia populneur*), *Paruthi* (*Thespesia*), *Ayini* (*Artocarpus Hirsuta*), *Uruppu* (*Hopea Decandra*) and *Maruthu* (*Terminalia Tomentosa*) are mainly used for the *odam*. In some islands Bread fruit tree *Chakka* (Artocarpus incisa) and *Punna* (Calophyllum inophyllum) are also used. Of these hard woods such as *Uruppu*, *Maruthu* and *Punna* are used for *pandi* (keel). *Cheerani*, *Chakka* and *Punna* were grown abundantly in the islands. It is told that during the earlier period the island craft was made using the indigenous wood available in the islands. Even the islanders used to grow the woods required for the raw materials of *odams* in the uninhabited islands. By the passage of time this condition has been changed. Now the trees for raw materials of the *odams* are rarely seen in the islands. Major portions of the timber required for the construction of the *odam* are brought from the mainland. The size of the *odams* varies according to the capacity or tonnage or oars. Therefore, the quantity of raw materials consumed also varies depending upon the size of the *odams*. An average quantity of 10 cubic metre of timber is required for a *valiya odam*. For a *Konthalam* of an average size, 3.5m³ of timber is necessary. Similarly, *Ettuvalikkunnathu* and *Aruvalikkunnathu* require a quantity of 2m³ and 1.5m³ of timber respectively. A quantity of timber 0.8 to 1m³ is necessary for a *Cheriyathu*. The indigenous wood of islands are sufficient for the construction of small fishing crafts. As stated earlier for other *odams* the raw material is imported from mainland. The survey conducted in connection with this study also reveals that the raw material, timber required for constructing *odams* was brought from mainland. *Manjoos* as well as *odams* were made use of transporting the materials from mainland. In the islands this raw material is taken to the workshed by tractor or headload.

2. *Thodi* (*Husk*)

6.2. Green coconut husk after peeling the skin, *Kannu* and *Mukku* (end portion of the husk) is smashed and dried on the sun. For this purpose, only ripe coconuts of large size which are available in the island in abundance are collected.

3. *Thuthar* (*special coir yarn*)

6.3. The special variety of coir yarn is used for the purpose. The ordinary type of coir yarn will not hold good. There are expert persons in the island to prepare coir yarn of this type. Out of two varieties of coir yarn used, one variety ($\frac{1}{4}$) is used for covering the husk along side and the other variety ($\frac{1}{8}$) for binding the planks. *Thuthar* is made out of fine fibre. For this, husks of green. good and lengthy variety of coconuts are collected. The procedure adopted for getting this fibre is slightly different from the ordinary method of coir making. The only raw material required for the coir industry is the coconut husk. Dehusking is done by striking the coconut against a sharp iron rod fixed on the ground. On applying a little pressure, the husk separates from the shell. The husks are soaked for six to nine months in basin shaped pits built with coral rocks between high and low water marks in the lagoon beach or the sea beach. In most of the islands the lagoon waters are very calm and ideal to allow such soaking. But in Amini, Andrott and Kadmat, the ripples in the lagoon are very strong and so many of the soaking pits in these islands are fresh water tanks. The yarn made from husks soaked in fresh water tanks is considered to be inferior in quality because the water is stagnant and by the decay of vegetable material the husk gets a dark colour. The retted husk is taken out from the pits and washed to remove the dirt. To get the fibre, the skin of the husk is peeled away and it is beaten hard with a wooden mallet on a flat wood instead of stone. For the yarn the pith which would have become brittle by retting, is shattered by beating and separated from the fibre. Most of the pith can be removed by taking the beaten husks and shaking it with the hands. The fibre is then washed out and dried and finally twisted by the women by hand into yarn. The twisting is done between the palms of the hands in a very crude method. The quality depends upon the fineness of the twist and the colour.

4. *Kathiranam* (*Black Dammar*)

6.4. This is a pulp made out of *pandam*, lime powder and *belakkenna* (liver oil). The proportion is 3 kg of *pandam*, 1 kg lime powder and sufficient quantity of oil. *Pandam* is brought from mainland. This is used for closing the holes made while stitching together the edges of the adjacent planks or *palaka* both inside and outside.

5. *Kari*

6.5. This is a mixture of the powder of burnt coconut husk with *belakkenna* (liver oil). A small quantity of *pandam* is also added to it. This is applied on the outer portion of the *odam* from *delu*/*delvu* upto *pandi* (keel).

6. *Tar*/*black paint*

6.6. This is applied above the *delvu* outside the *odam* on completion of construction work. Since black paint is costly tar is generally used. This is purchased from mainland.

7. *Belakkenna* (*liver oil*)

6.7. *Belakkenna* is the liver oil extracted from the liver of shark, tortoise etc. in the islands. Shark and cod liver oil are also purchased from mainland in order to make up the shortage. This is smeared inside the *odam* on completion of the work. The *odam* is taken out of the *pandiyala* and kept exposed to sun, *Belakkenna* is poured inside the *odam* on joints. This is again and again applied till the stitches absorb the oil

fully. This oil strengthens the coir stitches and also protects the decay of *palaka* from water and insects.

6.8. Because of the peculiar conditions prevailing in the islands as stated earlier the work on construction of *odam* is not continuous; but at the same time it is seasonal as well as occasional. This means that whereever the craftsmen get spare time they engage in *odam* making. However, major part of the work are undertaken during the monsoon period. The owners of the *odam* do not keep any account of the consumption of raw materials. It is also difficult to calculate the number of man-days denoted for construction of the *odam*. Therefore, the average quantity of raw materials consumed during one month and its seasonal variation are not available due to the special conditions prevailing in these islands regarding the construction of *odams*.

6.9. The procurement of raw material (timber) from mainland and building of a *valiya odam* is not only time consuming but also very expensive especially during the earlier period. Only entrepreneurs belonging to the land owning class i.e. koyas or malmis could only engage in this activity. As stated earlier, now-a-days no *valiya odams* are made. According to the present trend islanders are interested only on fishing craft and country boats for inter-island transportation. These are small *odams*. The construction of these small *odams* is not so expensive as *valiya odams*. Further, motivated by the supply of outboard engines as an assistance from the Integrated Rural Development Programme on 50% subsidy new entrepreneurs for the construction of new country craft and repair of unserviceable old craft have sprung up in the islands. The new entrepreneurs belong to all classes of families without any distinction.

6.10 The trees like *cheerani, punna, paruthi* etc. required for the construction of *odam* were in abundance in the islands. Only very small quantity of hard wood for *pandi* of *valiya odam* was used to be brought from the mainland. For small fishing craft there was no problem of bringing timber from mainland. Now the situation has been completely changed. Almost, the entire quantity of wood has to be purchased and brought to the island. For the procurement of raw materials either the owner himself or a representative with aptitude to the wood work or with every minute details of wood has to proceed to mainland for the purchase of timber. This person is also entrusted with the purchase of tar/black paint, *pandam*, oil, etc., as per the requirement. Transportation is another problem in this regard. It is difficult to transport timber through ship. They have to depend entirely on *odams* or *manjoos* for this. Usually, the whole quantity of timber required for a *valiya odam* will not be accepted by sailer of *odam* or *manjoo* in one voyage, as they have to meet various requirements of different persons on priority basis in the islands. Therefore, generally timber and other construction materials are transported to the islands part by part. Some times it has been seen that one full fair season is required to transport the raw material like timber from mainland to worksite.

Tools and equipments used at different stages of construction

7.1. Since *odams* are made of wood, the implements used by the workers for shaping, cutting planning, etc., are similar to that of the ordinary carpenters.

1. **Uli (Chisel)**

7.2. *Uli* are of different types depending upon the width at the lower sharp edge. They are of size of 4″, 3″, 1½″, 1¼″, ½″ and ¼″. This is required in all stages for all the works. The first four types are used for major and medium type of work, while the last two are used mainly for making grooves and such kind of small work.

2. **Kaibaal (Handsaw)**

7.3. Generally two types of handsaws are used in the *odam* making workshop. One is 1 foot length and the other is 3 feet length. Major sawing work are done outside the workshop with big, Handsaws and therefore, only small sawing works, are required in the workshop for which these two types are enough.

3. **Kottodi, Munkaar (Wooden Hammer)**

7.4. This is made of hard wood and is used for hammering.

4. **Metti (Metal Hammer)**

7.5. This is also used for hammering but it is made up of metal (iron).

5. **Thirappanam**

7.6. This is wooden rod with 3 cms. in diameter fitted to a sharp metal bit which drills the wood. A movable top is fixed to this rod. Both ends of a coir rope are fixed to both ends of another wooden rod. The central portion of the rope move freely on the rope fitted with metal bit.

6. **Thamar/Ogar/Burma (Hand drill)**

7.7. This is metalic hand operated drill which is used also for making holes, while the *thirappanam* used for making narrow holes, the *thamar, ogar* or *burma* is needed for making slightly bigger holes. Now-a-days, electric drills are used for drilling.

7. **Malu**

7.8. *Malu* is made up of iron and is used to ease the work of *uli*. The rough shape of the wood is made using this *malu*. The handle is made from strong wood (*cheruthalam*).

8. **Shinder**

7.9. This instrument consisting of a small wooden frame with small *uli* inside. The sharp side of *uli* is slightly projected outside which touches on the wood. This is used to shape, level and smoothen the surface

of the wood. Now-a-days, machines are used for this purpose. But in *odam* making *shinder* is very essential to smooth the adjoining edges of the *palaka* before fitting with each other.

9. Bashi

7.10. This is an instrument made up of metal and is used for removing the ups and downs and for levelling the outer surface of the body of *odam*.

7.11. The new electrical instrument used for this purpose is alloxide disc.

10. Thirukku

7.12. This is a hard wooden rod with a piece of strong and thick coir rope, used to tighten the *palaka* and other joints while fitting. 'C' clamp is now-a-days used for this work.

11. Nool, Nool karithokku

7.13. This is a small and narrow piece of wood cylindrical in shape. Cotton thread is wound on the end and black dye is applied to it so as to make straight lines on *palaka* while chiselling and levelling the wood.

12. Makkattam

7.14. This is a small hard wooden rod, the lower end is tapering and narrows down than the top so as to enter into the holes made for stitching the *palaka*. This is mainly used to fill the holes with coconut husk, after stitching with coir yarn *thuthar*.

13. Berikol

7.15. This is a hard wooden rod used to tighten the coir rope (*thuthar*) while stitching the *palaka*.

14. Adafool

7.16. This is made up of hard wood and is some what in the shape of wedge. This is another tool used to tighten the stitches. Generally, this tool is kept with the craftsman sitting inside the *odam*. The bottom of the tool is kept on the coir paved husk and slowly beaten with *Kottodi* on the top while putting the stitching rope by the craftsmen sitting outside the *odam*.

15. Kappinuthatti

7.17. This is also made up of hard wood and the shape is the same as that of *adafool* with more acute angled edge, so as to enter into the grooves made on the outer body of the *odam*. When the craftsman sitting inside the *odam* pulls out the stitched *thuthar*, the craftsman sitting outside the *odam* keeps the bottom of *Kappinuthatti* on the stitched *thuthar* inside the groove and slowly beats with *Kottodi* on the top.

Techniques employed in the building of an odam

8.1. The work of building of the *odam* starts at the best *muhurtham* i.e. the fine day and the time at high tide. Arabic month is taken for this purpose. The odd days are not supposed to be good for commencing the work. The time after Friday *juma* (mass prayer) is considered to be the best *muhurtham* for putting the *pandi* (keel), the bottom portion of the *odam*. Religious persons, relatives, friends, etc. are invited on this occassion. Followed by *Dua* (special prayer to Allah), the master craftsman with the assistance of co-craftsmen fits the *pandi* of the *odam* on the *nattathu* (wooden stands or wooden planks kept in rows on the floor). In the case of *Valiya odam* the islanders strictly observe the *muhurtham* and carry out the functions in a befitting manner. For the construction of small *odams* this is not observed so rigidly. The economic potentiality of the owner coupled with raw materials and workmanship are the decisive factors of building of an *odam*. The expertise of a craftsman tells upon the quality of the craft. The master craftsman supervises and directs other craftsmen in the making of an *odam*. Further, assistance of other persons such as members of the household, friends and relatives are utilised for processing the raw materials such as thuthar, husk, etc., and painting, etc.

Stages of building of an odam

First Stage

8.2. The first stage of making an *odam* is to fix the *pandi* (keel) on the wooden stand made for the purpose and also the side parts of the *odam*. The bottom part of the *odam* is called *pandi* and side parts are called *Thalakoottu*. The *Thalakoottu* of the fore portion is called *Aniyam* and of the aft portion is called Amaram. After fixing the *pandi*, *thalakoottu* are made separately and attached to it. The *pandi* is the most important part of the *odam* (foundation) which carries the whole weight of the body. Therefore, hard woods such as *Uruppu*, *Ayeni* and *Karimaruthu* are used for it. In the case of small fishing boats, wood available in the islands, such as *Cheerani* or *Punna* is used for the *pandi*. Generally, the length of the *aniyam* will be 1/3 of the *pandi* and the length of *amaram* will be half of the length of *aniyam*. The *aniyam* and *Amaram* stand upwards sloping to the *pandi* at an angle of 135° and 110° respectively. The *pandi* of an *odam* of length 12 metres will be of the size $12 \times 0.3 \times 0.2$ metres. The length of *aniyam* will be 4 metres and that of *amaram* 2 metres. The breadth and thickness of wood used for these portions are the same as that of *pandi*. But the size will be slightly reduced especially at the top by chiselling the wood.

Second stage

8.3. The second stage is *Palaka Pidikkal* (body making). At this stage *thannipalaka* or first two rows of planks are fixed on both sides of *pandi* from the bottom. Before starting the work the length of the *pandi* is divided into three equal parts. Then the *palaka* on the central portion of first line is fixed first. All the *palaka* on the central portion on both sides except the last two *palaka* are called *nadupakala*. The important thing to note is that the palaka selected for fixing on the central portion must be a single piece with 1/3 length of the keel and should not have any joint. In the case of *Valiya odam* the breadth of the *palaka* on the *aniyam*

portion will be of 25 cm. and on the *amaram* portion 20 cms. and thickness in both cases 6 cms. After this the first *palaka* on the *aniyam* and *amaram* are fitted. These two sides decide the shape of the *odam* which vary according to the size and type of the *odam*. Normally, 3 or 4 pieces of *palaka* are used on each sides. Always the breadth of the *palaka* on the *aniyam* will be slightly more than the *amaram*. The breadth of the *palaka* at the joint will be same as that of *nadu-palaka*. In all the cases the first line of the *palaka* is fixed from aft to the fore on the right side of the *pandi* and then, on the left side. The angle of the first line with the pandi will have a bearing on the design of the *odam*.

8.4. The procedure followed in fixing the *palaka* on the *pandi* is that two or three small holes depending on the length of the *palaka* are made on the *pandi* also on the bottom of the first *palaka* proportionately using thamar or *burma*. Then half portion of the wooden nail are pierced into the holes on the *pandi* and the *palaka* is placed on the wooden nails and firmly between with the *kottodi* or *munkaar* on the top of the *palaka* till the bottom of the palaka tightens with the *pandi*. Thus the palaka is fixed there without any movement using *thirukku*. Now 'C' clamp is used for this purpose. On either sides of the joint, i.e. on the pandi and the bottom of the *palaka*, holes are made using *thirappanam* at an equal distance of about 5 cms. These holes are known as *thow* (sin). Now-a-days *thirappanam* has been replaced by hand drill as well as electric drill. Grooves called as *Kappu* are made at about 1 cm. in depth on the *pandi* as well as on the *palaka* joining the holes from top to bottom outside the *odam*. This is to hide the thuthar inside the wood without projecting outside. Always the persons outside the *odam* passes the *thuthar* through the upper holes and the persons sitting inside passes the *thuthar* through the lower holes. This process is repeated till the stitching reaches the other end of the *palaka*. Then the stitching is done on the reverse through the same holes and the same manner. The process of stitching or fastening the *palaka* is called as *pani*. *Thuthar* (coir yarn) is paired in ten times on the *thodi*, so as to cover it completely. Then the *palaka* is dovetailed with the *pandi* using *thuthar* (coir rope in fours) through these holes vertically over the coir stretched on the *thodi* and bound very tightly. The stitches are tightened using *berikol*, *adafool*, *Kappinuthatti*, *Makkattam* and *munkaar*.

8.5. The stitching is done by two persons: one man sitting inside the *odam* and the other man outside. The *Thuthar* with a knot at one end is first pushed through the upper hole using a rib of the cadjan leaves at the other end. The person sitting inside the *odam* pulls out the *thuthar*. Then he passes the *thuthar* through the hole below. While the person outside pulls out the *thuthar*, in order to tighten it using *berikol*, the other person inside the *odam* keeps the *adafool* on the *thuthar* and beats on it with *munkaar* firmly. When the *thuthar* is tight, *makkattam* is pierced into the hole. Then the person outside passes the *thuthar* through the first hole. While the person sitting inside pulls out the *thuthar* in order to tighten it using *berikol*, the other person outside keeps the *Kappinuthatti* on the *thuthar* inside the *kappu* (grooves) and beats on with *munkaar* firmly. *Makkattam* is then pierced through the hole. The person sitting inside passes the *thuthar* through the next diagonal hole. The person outside pulls out the *thuthar* and tightens it and passes through the upper hole. The end of the rib is twisted with the *thuthar* and it is used as needle. Both the tools *Kappinuthatti* and *adafool* are more or less the same in shape and measurement excepting that the edge of *Kappinuthatti* is more constricted than the *adafool*. When the next *palaka* on the *amaram* as well as the *aniyam* is fixed, stitches are made not only at the bottom of the *palaka* and *pandi*, but also on the sides of the *palaka*. On completion of first line on the right side, the work on the left side is started as stated above in a symmetrical manner. The same procedure is followed in the case of second line also. The length, breadth and thickness of the *palaka* will be the same as that of the first palaka. Hence stitches are made between *palaka* to palaka. Normally, the same timber used for *pandi* is made available for the *palaka* in the first stage of construction of large type of crafts whereas any type of wood available is made use for the small fishing crafts in the islands.

Third stage

8.6. At this stage *palaka* (plank) is fixed on *thanni-palaka*. The procedure followed for fixing the third line is the same as that of the second line. Here, the thickness of the *palaka* is almost double than the earlier *palaka* i.e. 11 cms. The thickness of fourth *palaka* is only 6 cms. When this *palaka* is fixed on the third *palaka* a step is formed inside the *odam* on either sides above the third *palaka*. *Venteak*, *Ayini* or *Punna* timber is generally used for this.

Fourth stage

8.7. At this stage *Chadipalaka* is fixed inside the body of the *odam* for protection of the body. The *palaka* are kept breadth-wise inside the *odam* on the projection formed on the top of third *palaka* after making necessary seating. The projection is the difference of thickness between the 3rd and 4th *palaka*. This forms the lower deck. It helps to keep the goods away from *Kammath* i.e. the sea water coming through the small holes on the body of the *odam*. Usually *cheerani* timber is used for this *Palaka* with normal thickness of 6 cms. The *palaka* with the same thickness of 4th line are used upto 8th line. The procedure adopted is the same as those of previous *palaka*.

Fifth stage

8.8. At this stage the *Thulupalaka* is fixed. The 9th *palaka* with a thickness of 11 or 12 cms. is fixed on the top edge of 8th line as done in the case of third line. When the next *palaka* i.e. the 10 line with slightly lesser width than the previous *palaka* is fixed on this. A step is formed above the nineth *palaka* inside the *odam* on either sides. as it is available between 3rd and 4th line. The 9th line is called *thulupalaka* and on this *Kariya* is fitted *Cheerani* or *Ayini* timber is used for this.

Sixth stage

8.9. This is the stage of fixing of top *palaka* across the body. This portion is called *Kariya*. The *Kariya* are fitted on *thulupalaka* (i.e. the nineth line). In total 19 *Kariya* are normally required for a *Valiya Odam*. In some cases it is seen that all the *Kariya* may not be fixed at this stage. Only limited number of *Kariya* are fitted so that the *palaka* so far fixed get a support and do not tilt from the original position. The remaining *Kariya* are fixed later, on completion of *palaka pidikkal*. The breadth and thickness of *Kariya* are generally 15 cms. × 10 cms. excepting one *Kariya* fitted on the front side of *chudutham*. For this, plank of breadth of 45 cms. and thickness of 10 cms. are required at the minimum, on which the main mast of the *odam* rests. This is also known as *Jari*. A semi circular curve is made at the centre of this *Kariya* where the body of the main mast rests on its usual standing position. Timber of coconut tree or venteak is generally used for this.

Seventh stage

8.10. The last *palaka* called as *dhallis palaka* is fixed then. Its thickness is about 3 cms. Thin planks of breadth 12 cms. and thickness 5 cms. are kept on either sides of the last line and it is metal nailed (copper or iron) very tightly. This is called *Konkipalaka*. On this flat woods are fitted using metal nails (copper or iron). This is known as *manthranam* which prevents sea water coming inside the *odam*.

Eighth stage

8.11. At this stage *pacheem*, a projecting part at the rear portion of the *odam* and *aniyamkole/chundu*, a projecting part at the front portion of the *odam* are made from separate pieces of woods and fitted on the top of *thalakoottu* and bound to it with strong coir ropes. For an *odam* either *aniyamkole* or *chundu* is fitted. It is told that there is a legend behind this. In the past like male members, female members of the family who happened to be the eldest become the owner of the *odam* by hereditary. In order to identify the female owner of the *odam* the craftsman made a slight variation in the *kole* and named it as *chundu*. The *chundu* is made in the shape of the lips of a bird. Later it has come to practice that if the *odam* is owned by a male member of the family *aniyamkole* is fitted to the *thalakoottu* and on the other hand if the *odam* is owned by a female member then the *chundu* is fitted to the *thalakoottu* instead of *kole*. Female member owning the *odam* is very rarely seen in the islands and the case of *chundu* instead of *kole* is not generally observed at present. This concept fails when an *odam* is jointly owned by male as well as female member.

Nineth stage

8.12. At this stage *Chathiri* (deck of the poop) or an enclosure made on one side of the *odam* where sitting accommodation is provided, *Shudutham pura* (kitchen), open deck on the *aniyam* etc. are made. *Mali* (captain) is seated on the top of *chathiri* of the *odam* who steers the *chukkan* (steering). For this part *cheerani* or *ayini* or *venteak* is used. There is only one cabin for the *odam*. This is made on the rear portion of the *odam* and is known as *chathiri*. The deck of the *chathiri* is made on the *thulupalaka*. Therefore the length and height of the *chathiri* will usually be about 3.50 metres and 1.50 metres. The walls are made of wood. Mango tree or bread fruit tree are used for the deck. The cabin (*chathiri*) is roofed using thin sheets or tarpaulin supported by wooden beams like a canopy.

8.13. The *Shudutham pura* is made at the centre portion of the *odam*. Its deck is also made on the *thulupalaka*. The height of the *pura* is about 1.75 metres (i.e. about 3/4 metre above the *manthranam*). The length of the *shudutham pura* is about 3.50 metres. Its roof is separately made out of coconut wood thatched with matted cadjan leaves and kept only at the time of fixing the mast.

8.14. A box like structure is made out of wood and tied to the backside of the *chathiri*. This is called as *dholi* or *joli* and is used as latrine for the crew as well as passengers.

Tenth stage

8.15. On completion of all the above work the *kal* (ribs) are fitted. There are two kinds of ribs; one is known as *adikkal* and the other as *pallakkal*. As shown in the figure, the shape of the *adikkal* is almost 'V' shape. The central portion of the *adikkal* rests on the *pandi* and on the body. This is fastened to the body very tightly using strong coir rope. About 20 *adikkal* are fitted like this. The main of these, is the one fitted at the centre of the *odam* and it requires wood of the size of about 20 cms. × 12 cms. At the same time wood of the size about 12 cms. × 12 cms. are sufficient for the *kal* on the other sides. After fixing the *adikkal* the *pallakkal* are fitted. The *pallakkal* normally number about 50 for a *valiya odam* i.e. 25 each on either sides.

8.16. A line is made with wooden reepers on the 9th *palaka* of the outer body of the *odam* at distance of about $\frac{3}{4}$ metre below the *manthranam*. This is called as *dhel* which indicates the capacity of the *odam*. This mark should always be kept above the sea level.

Eleventh stage

8.17. At this stage the body of the *odam* is levelled using *Bashi*. At present this has been replaced by alloxide disc, a new instrument used for performing this work. The holes made on the body of the *odam* at different stages of construction are closed using *kathiranam*.

Twelfth stage

8.18. On completion of the above work the *odam* is taken out of the workshed. In order to make the vessel water tight *bilakkenna* is smeared inside the *odam*. About 200 litres of *bilakkenna* are estimated to be required for applying inside an *odam*. The outerside of



Plate 9—Pandiyala (Odam shed) on the shore



Plate 10—Pandiyala for Odam

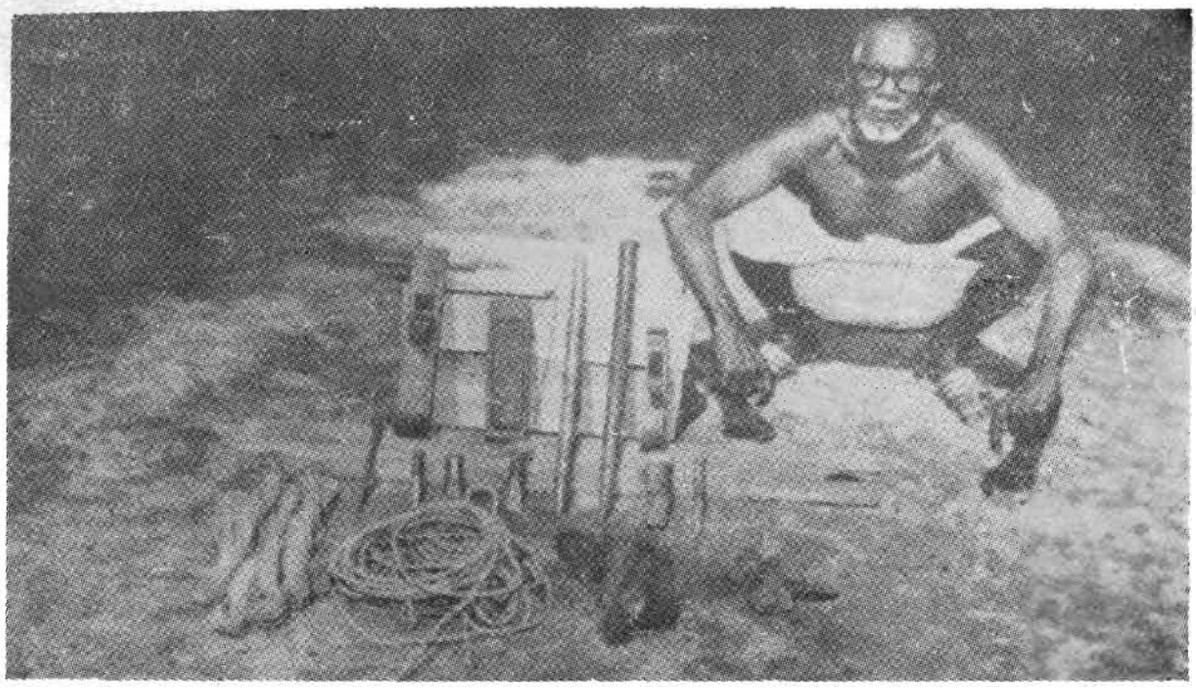


Plate 11—Raw Materials and tools (Thodi, Thuthar, etc.)

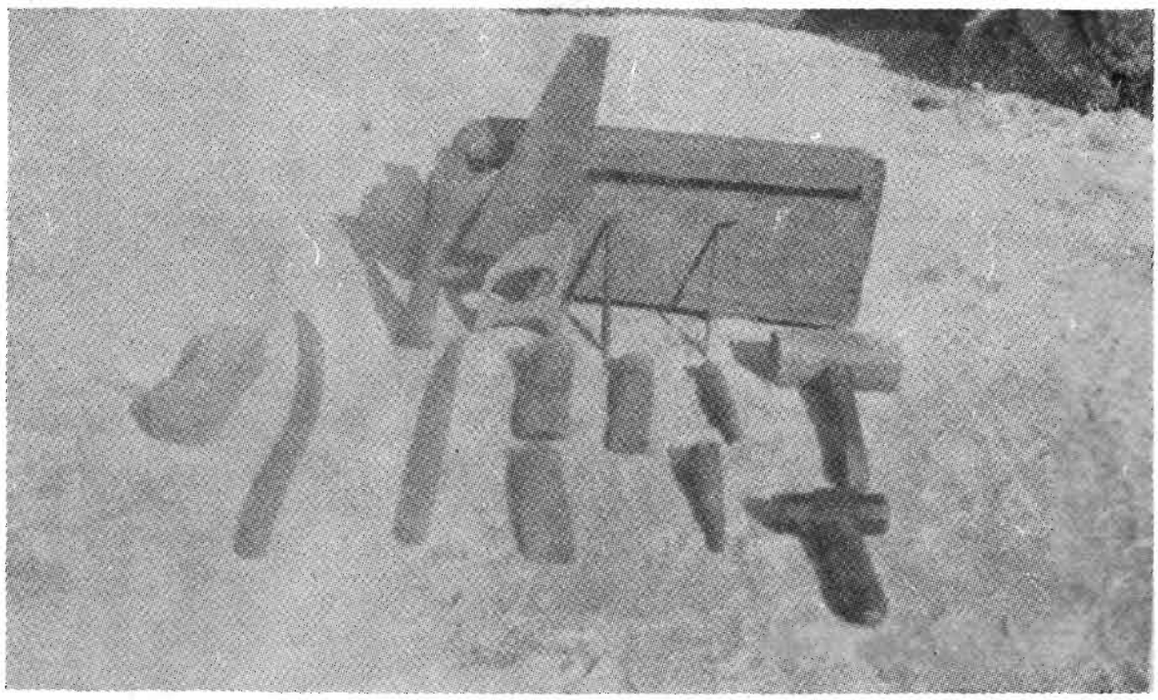


Plate 12—Common tools (Uli, Kaibaal, Munkar, Metti, Berikol, Kappinuthatti, Makkattam etc.)

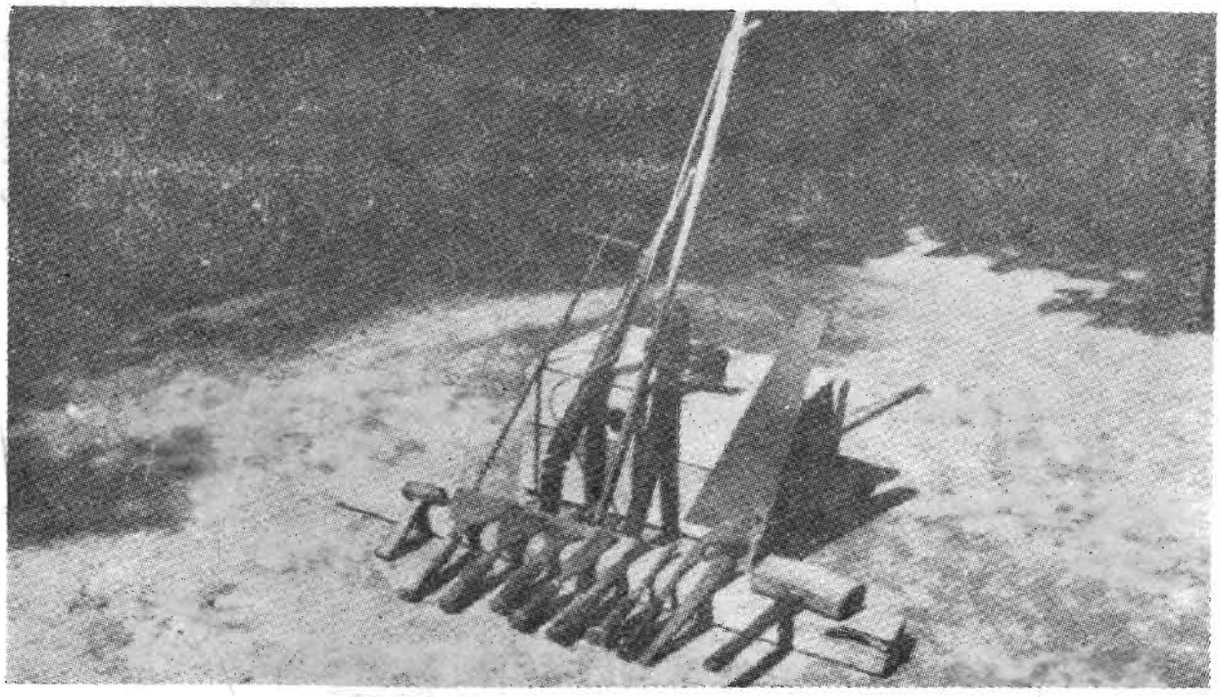


Plate 13—A Set of tools (Burma, Thirappanam, Uli, Malu etc.)



Plate 14—Aniyam of Valiya Odam

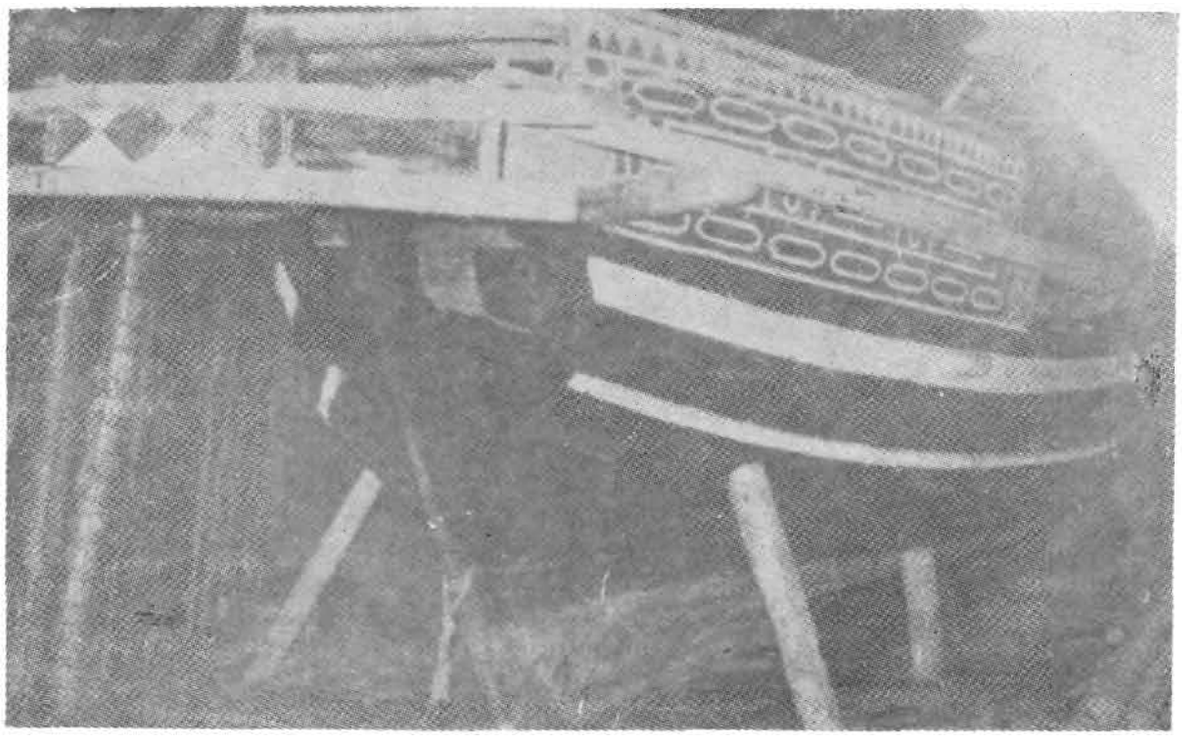


Plate 15—Amaram of Valiya Odam

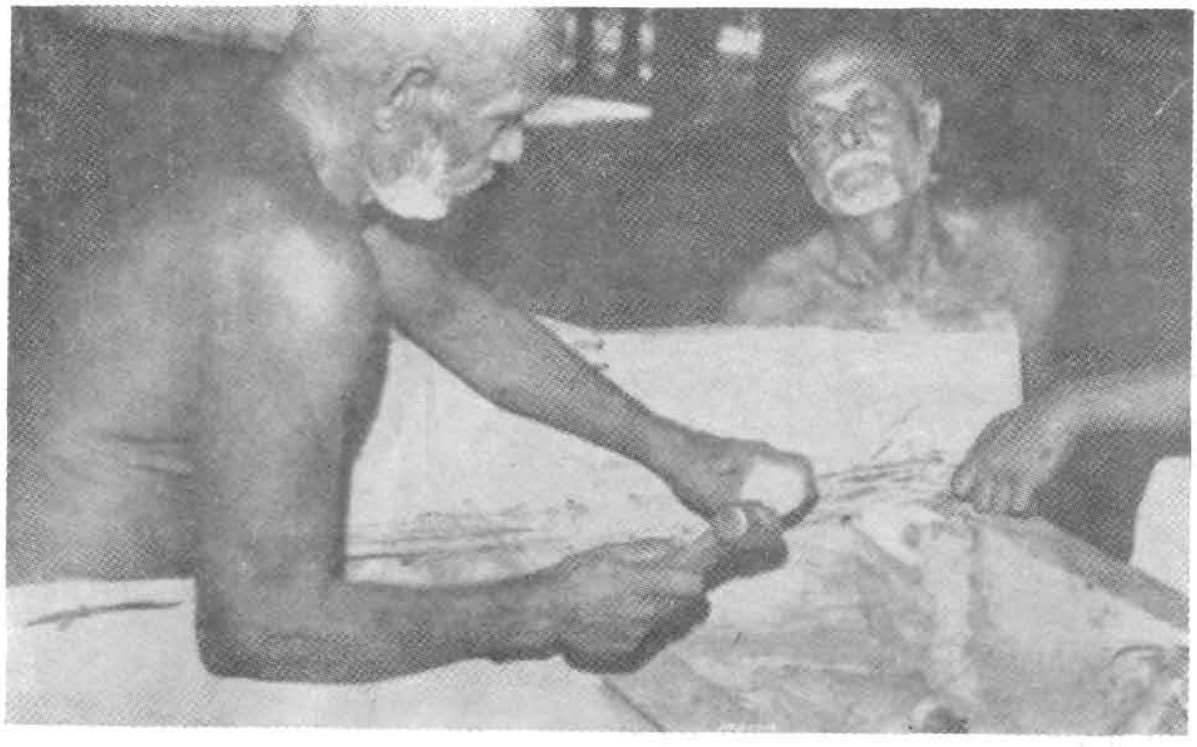


Plate 16– Master Craftsman at work



Plate 17—Shaping the planks



Plate 18—Fixing of palaka

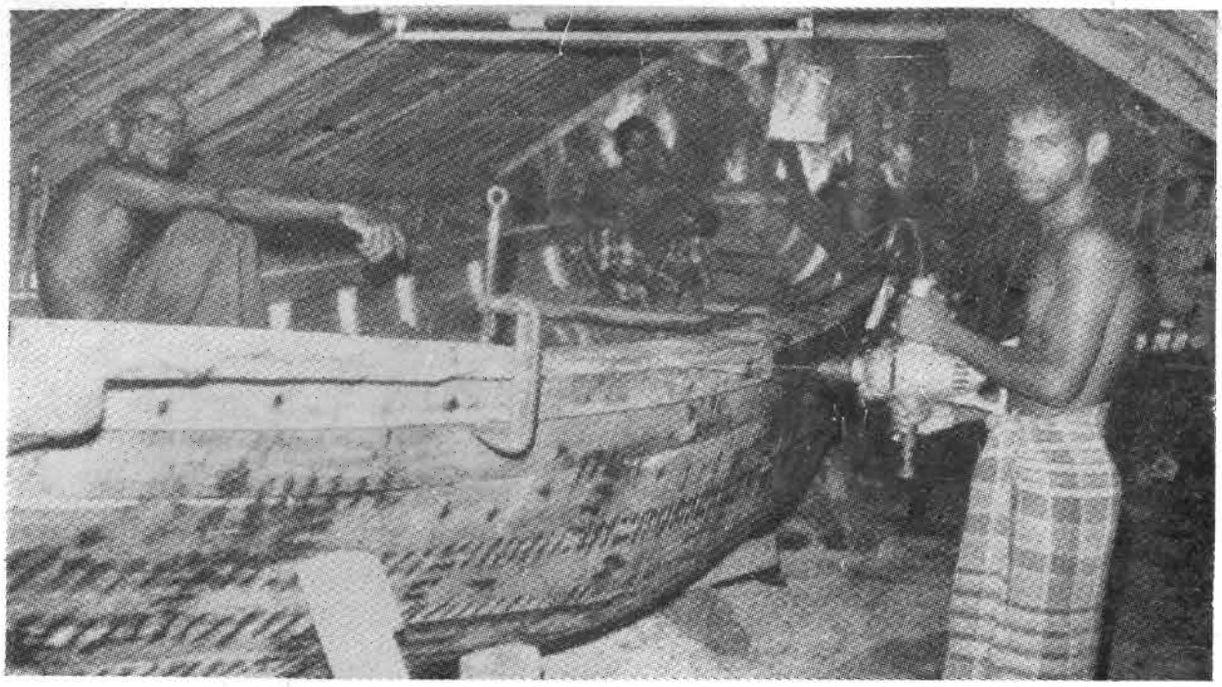


Plate 19—Drilling with electrical drill

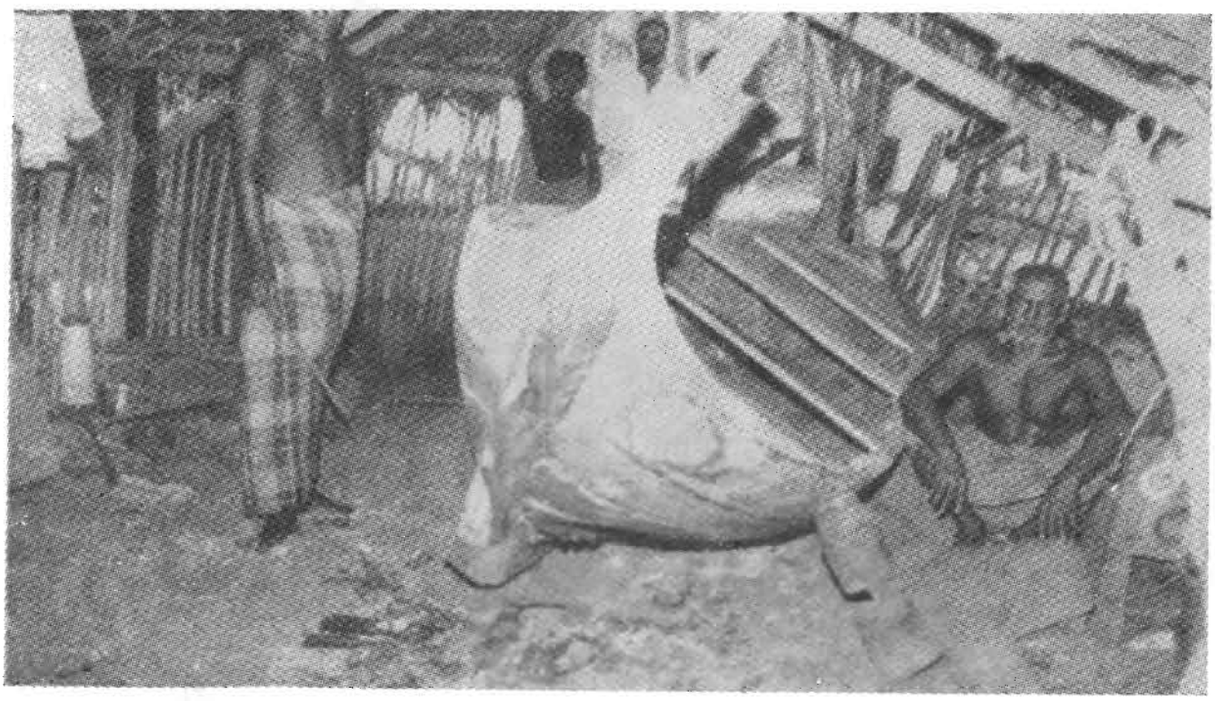


Plate 20—Cheriyathu under construction



Plate 21—Cheriyathu under repair

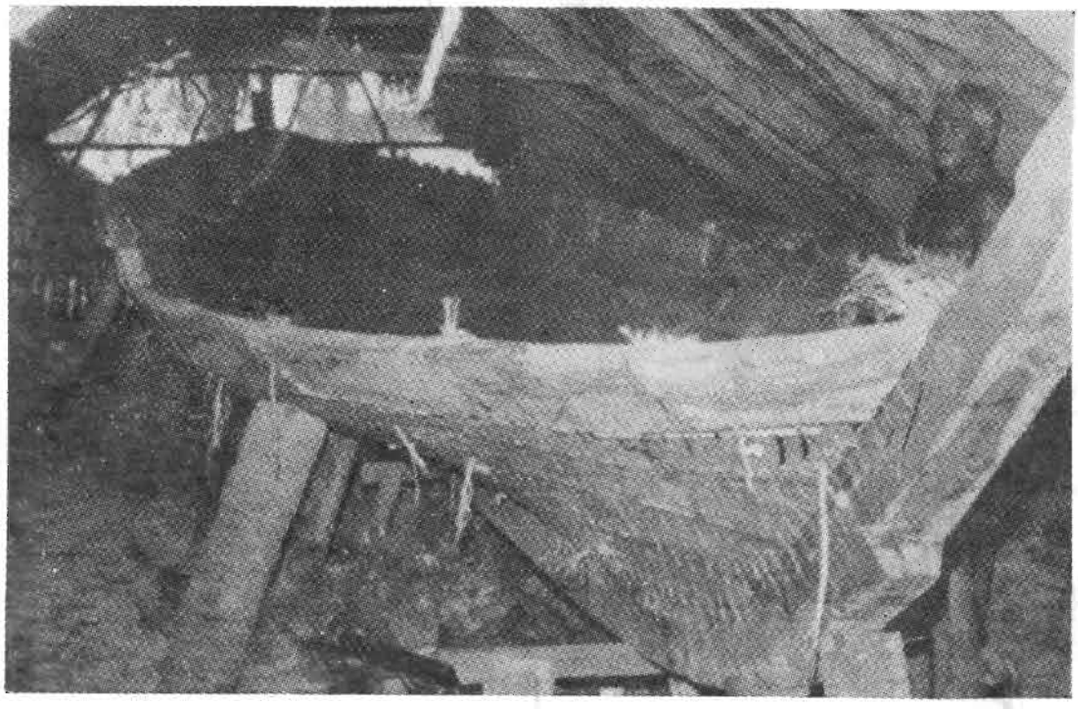


Plate 22—Konthalam under construction

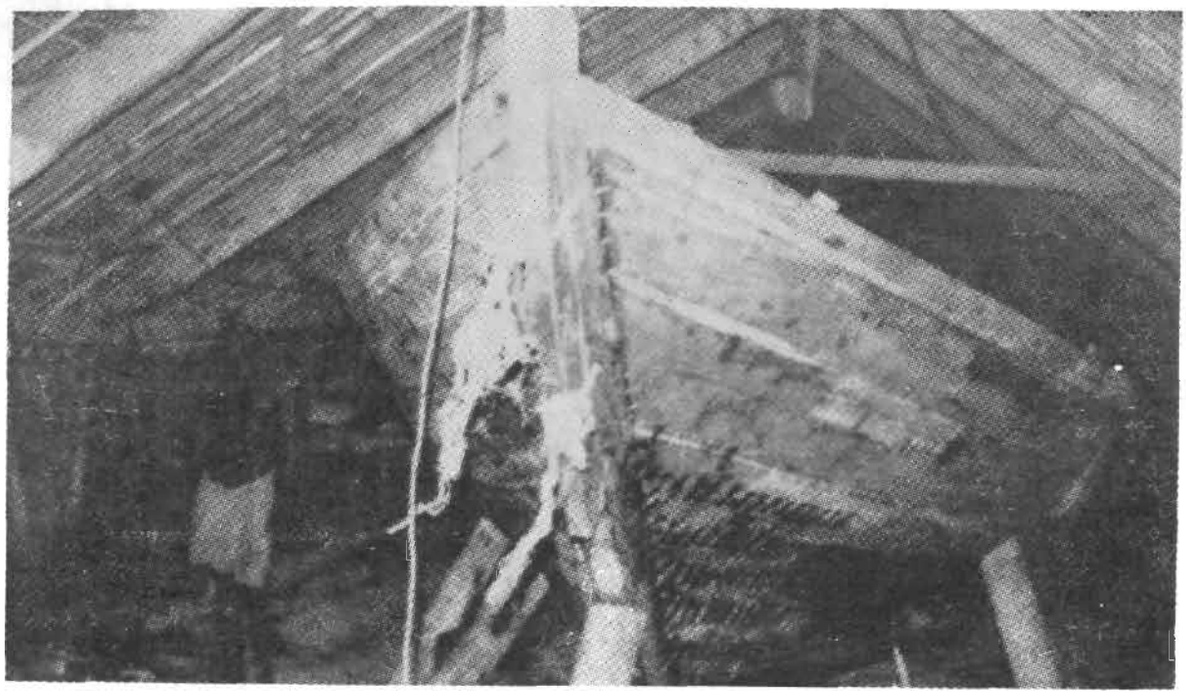


Plate 23—A new Konthalam — Only finishing touch remains

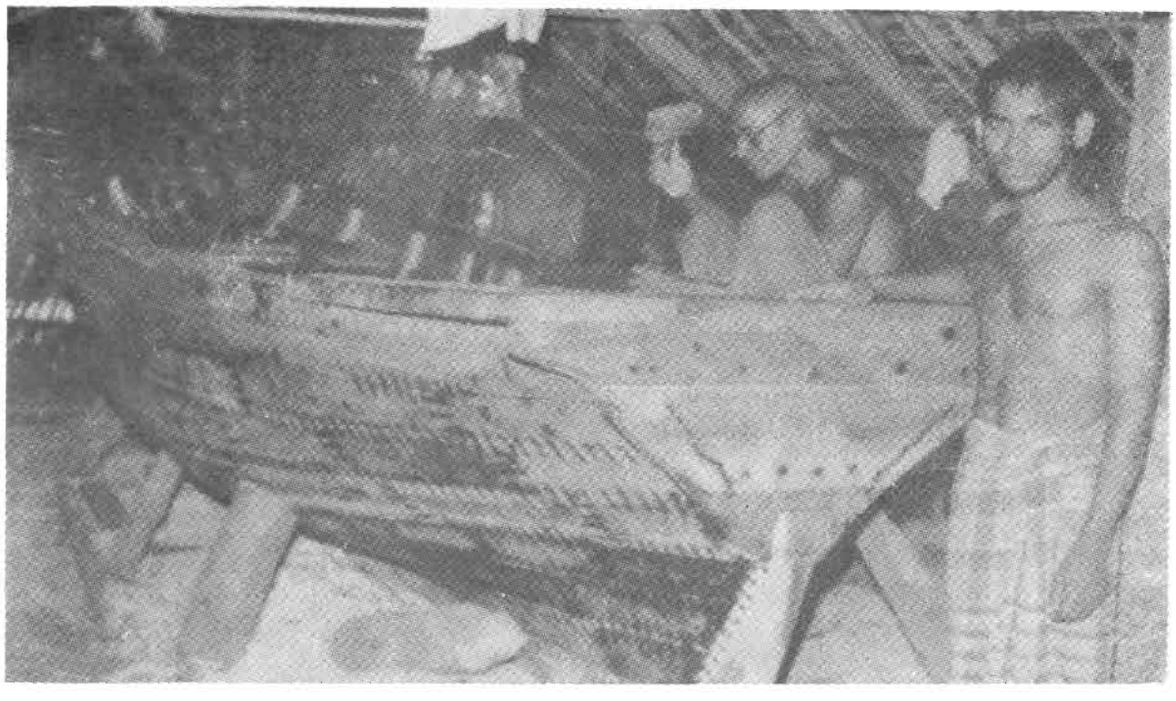


Plate 24—Konthalam — Making ready to fix outboard engine

the *odam* is tarred or painted with black paint above the *dhel*. The bottom portion of the *odam*, from the *pandi* upto *dhel* is blackened using a mixture of burnt coconut husk powder and fish liver oil. It is kept outside for a few days exposing to the sun.

Thirteenth stage

8.19. At this stage steering is made separately and fitted to the *odam* after launching into the lagoon. It is made out of wood and is known as *chukkan*. The bottom of the *chukkan* is broader than the top. The breadth of the bottom of the *chukkan* is equal to $\frac{1}{3}$ of the height of the *odam* from the *pandi* to *thulupalaka*. The breadth of the *chukkan* slowly reduces as it goes from the bottom to the top. The top of the *chukkan* is narrow so as to fix it on the *kaikol* (hand of steering) which is replaceable. The *kaikol* is slightly bent at the end so as to hold it conveniently and steer the *odam*. When the bent of the handle is upwards, it is convenient to operate sitting on the poop and similarly, when the bent is downwards sitting inside the poop. Generally, two types of handles are made for these purposes, one for the use above *chathiri* and the other for inside. When one handle is in use the other one is detached from the *chukkan*. As a precautionary measure, 10 *thandu* (oars) are made and kept in the *odam* for using at the time when the sea is very rough or *chukkan* fails to operate.

8.20. On completion of construction work in the workshed, the *odam* is taken out to do the remaining work outside. In the case of small *odams* all the work which are to be carried out inside as well as outside the workshed can be done keeping the *odam* inside the workshed. But, on the other hand, *valiya odam* as well as *konthalam* is taken out of the workshed and kept very close to the seashore for attending to the remaining work. On completion of the work, auspicious date is decided in consultation with the religious persons, relatives and friends in order to launch the *odam* into the sea which is an important function in the island. The *odam* is decorated with tender coconuts and other edibles such as *neyyappam*, *unniyappam*, etc. This function used to be celebrated with pomp and show during the past. Subsequently its importance got significantly reduced. During 1950 it is told that the function was treated partly as official. The date of launching the *odam*, whether the *odam* was newly built or not, it was launched into the sea on the opening of fair season, was intimated to the Tahsildar who in return asked the *Karani* to make necessary arrangements for launching the *odam*. The *Karani* gave instructions to the *Kavalgars* of the *cheri* to which the *odam* belonged, in order to make an announcement in the particular *cheri*. This announcement is called as *Koottam Vilikkal*. At the fixed time all the men from the *cheri* got assembled near the *odam*. The Tahsildar and the *Karani* reached on the spot to supervise the operations. Long tugs were tied to the stem and stern of the *odam* and stretched towards the sea. Able bodied men from the *cheri* drew these tugs together with intermittent pause timed by singing of folk-songs. Supports were given on the sides to prevent the *odam* from tilting to the sides. The full size pieces of the stem of coconut tree were put on the path which acted as rollers. Usually about 200 persons joined their hands to draw the *odam* into the sea. The *odam* is launched inside the lagoon till the appointed date of sailing to the mainland and loaded with their produces like coir, copra etc.

Fourteenth stage

8.21. At this stage *kombu* (mast) is made and erected in its positions using *louram* (tugs). Bottom of the mast first is kept in the central position of the main *adikkal* (*puvvacham*) and the other end is slowly raised with the help of *louram* till it is in the correct position. The mast is then tied with *fullakkambu*, *mallam* and *jari* using strong coir ropes and *thirikku*. Another mast known as *amarakkombu* is also erected in front of the *chathiri*. The length of the main mast is equal to the length of the *pandi* of the *odam*. For this purpose teakwood is generally used. Most of the loading is done on the day of journey. Copra and other goods to be transported to the mainland are brought to the beach by headloads. The *odam* owner gets considerable help from his relatives, friends and neighbours in loading work. The goods are loaded in the *odam* using medium sized boats. In Amini island, since the boat passage on their entrance is narrow compared to other islands, only half of the loading is done anchoring inside the lagoon and remaining after taking it to the sea a little away from the boat entrance. But in other islands full loading could be done inside the lagoon itself.

Fifteenth stage

8.22. At the stage when the loading work is completed and *odam* is ready to sail, *paya*/*faa* or sail is tied to the mast. At least three sails are used in an *odam*. They are all lateen sails. The main sail is known as *valiyafa*. The foresail is known as *chillappa* and aft sail as *amarappa*. The upper side of the *valiyafa* is tied to a strong wooden pole which is known as *peruman*. The length of the *peruman* is equal to the length of the *odam* from *fachini* to *aniyamkole* and its 1/3 length is equal to the length of the lower portion of the *valiyafa*. The main sail (*valiyafa*) is raised to the top of the mast using *mukilancha* and *kalancha* and then the *peruman* is tied to the main mast using *sherth*. The lower end of the sail is known as *Dhammam*. In order to avoid vibration, the top of the *peruman* is tied to the *manthranam* using a rope known as *merk*. The *amarappa* is smaller than the *valiyafa*. The smallest among these three sails is the *chillappa*. For *paya* drill cloth is used, but in exceptional cases such as during windy weather or heavy rains gunny bags stitched to *paya* are used for *amarappa* and very rarely for *chillappa*.

8.23. A fencing is sometimes made above the *manthranam* to load bulky and light articles such as matted cudgan leaves, coconut shells, etc. This fencing is known as *maalpura*. A small *odam* known as *barkas* or *balukketty*, which is actually a life boat to the *valiya odam*, is tied to the back using rope.

8.24. The procedure for building of any type of *odam*, irrespective of its design and size is the same as that of a *valiya odam* except that it varies in the quantity

of raw materials generally used. Small *odams* are intended for short journeys and therefore, *chathiri, shudutham pura* and *joli* are not made for these *odams*. Small *odams* have only one *paya* instead of three for *valiya odam*. *Dhel* is marked with white paint or lime instead of wooden reepers in the *valiya odam*. As a special case, *konki* (fencing with cadjan leaves) is made around the *odams* of *Ettuvalikkunnathu* and *Aruvalikkunnathu* in order to prevent sea water coming inside. Generally, the length of a *konthalam* is 7.50 metres, breadth 1.80 metres and height 1.25 metres. The length of the keel *pandi* is equal to the length of the *konthalam* i.e. 7.50 metres. The length of the *aniyam* of the *pandi* is 2.50 metres and *amaram* 1.25 metres. The size of the wood selected for keel is 20 cms. × 15 cms. The lines of *palaka* fixed to a *konthalam* are 7 in number at the maximum. The breadth of the *palaka* is 25 cms. and thickness 5 cms. The *panchini* of the *konthalam* is proportionally smaller than *valiya odam*. The *aniyam* of all the *konthalams* are of the shape *chundu*. Usually, the number of ribs is 10, but it varies according to the size. It has got 2 *params* (deck) one in the *aniyam* and the other in the *amarrm* and 5 *kariya* between these two decks. The *chukkan* and *kaikole* of *konthalam* are smaller than *valiya odam*.

Details of design

9.1. The owner of the *odam* or entrepreneur has no definite idea about the design. While he wants to construct an *odam*, he simply tells to the master craftsman about the length or capacity of the *odam* which he proposes to built. The master craftsman neither prepares any drawings nor sketch nor any mould of the *odam*. He does not write down the measurements of any parts, but has a clear design in his mind and issues a list of quantity of timber to be procured. Usually, the owner himself collects timber of approximate quantity and keeps ready for the construction. Keeping the length or volume/capacity mentioned by the owner, the master craftsman fixes the first *palaka* to the *pandi* which determines the capacity , rolling etc. of the *odam*. No myths or legends associated with the deisgn of craft are known to any craftsman in the islands.

9.2. The present generation fails to give any information about when and where this craft was originated, evolution of the design of the craft to the present form, etc. Everybody connected with this craft is of the opinion that the island sailing vessels had this traditional design as and when they came to know and their elders also told the same to them. But, as a deviation to this, one craftsman from Kalpeni has told as he heard from some elders that the *odam* was not in its present design at the beginning. According to him the *aniyam* and *amaram* (fore and aft portion of the *odam*) were symmetrical and was not safe enough to take a journey through the rough sea. An *odam* once made its voyage from island to mainland and back could not be used again for further voyage. Either this had to be repaired or another *odam* had to be built for the purpose. Modification and alterations have since been made in the design of the *odam* and gradually has attained its present design which is capable of facing any bad weather. We have ample reasons to believe this. Because in the long run there is every possibility of bringing some innovations or to make suitable modification gained out of experience in the sea in the field. In olden days, the *odams* might have been in the crude form and later new designs might have been introduced to suit to the new environments. Further, the Arabs started their trade with the Kerala coast long before and the Arabian sea had been explored centuries ago by Indian navigators. It is difficult to believe that no interaction has taken place in this regard in the islands, which lie in the trade route between Kerala coast and Arabia. But R.H. Ellis has recorded that there are no similarities between the *odams* made in Lakshadweep with those of mainland (India) as well as the present ships made in Arab countries. According to him island sailing vessels are strong enough to withstand any rough sea which cannot be overcome by big *pathemars* of mainland and also the Arab sailing vessels.[24] The design which is vogue in the islands is traditional and has no specific name. It is seen that the design of *odam* of a particular island is the same and it varies slightly from island to island. This is made prominent by the colours painted or shape of the *aniyamkombu* or *amaram* or the like. Generally, an islander having some aptitude to the country craft can quickly identify the craft to which island it belongs. Though not so common a slight change is made in the design of *amaram* of small as well as medium sized crafts so as to make it convenient to fit the outboard engines. This change was made since 1983 when the outboard engines were first introduced into the island. This is an indication of the acceptance of modern scientific advancement by the island folk and it makes the boat speedier and faster and at the same time limited expense on the number of the rowers. In addition to this, their dependency to tide and waves during sail in the sea is reduced to a large extent while using the outboard engines.

24. R.H. Ellis, A short account of the Laccadive Islands and Minicoy, Madras 1924, Page 71.

CHAPTER V

MARKETING

Introduction

1.1. Market is the most important aspect in the growth and development of any craft or industry. If there is no market or no facility or avenue for marketing, craft cannot flourish. As far as the Union Territory of Lakshadweep is concerned, the hat/market is unfamiliar term to the islanders by conspicuous absence of it in the territory. Why so? The islands are surrounded by the sea and the produces of all the islands are more or less similar in nature. Mainlanders did not take the consumer items to the islands in exchange of the copra, mass etc. and hence the island people had to utilize the markets in the mainland ports. The island products such as copra, coir, dried fish, etc. are not sold direct in the islands. They are brought to the mainland and sold. The distribution, trade and marketing were in the hands of a few private merchants during the past. The socio-economic set up of the islands was fuedal in character. The rich landowner was also the transport agent owning sailing vessels called *odams* which was the only mode of communication between the islands and the mainland. He was also the village shop keeper, selling articles for consumption to the masses. Food articles, cloth and other daily requirements of life had to be brought from the mainland. The traders exploited the poor who had to rely on them for all their basic needs. They sold copra and other goods taken from the islands through the *dallals* (brokers) on the mainland.

1.2. In the past, coconut, copra, plaited coconut leaves, vinegar, jaggery and other goods which were to be transported and sold on the mainland were collected from different households and kept at the house of the *odam* owner. Rough weighing of copra or other goods belonging to different individuals was done. The landlords who had large quantities of goods, kept them in their respective houses. Only at the time of journey of the *odam* to the mainland these are collected and loaded in the vessel. The landlords with sizeable quantities of goods went themselves or sent representatives to the mainland for selling their goods. Others entrusted their goods to *odam* owner. In the case of copra, the tenants were expected to hand over their copra to the respective landlords. The landlords in turn, disposed it of on their behalf. When the *odam* reached the mainland, the *odam* owner and one or two landlords went to the town and met the *dallals* (brokers) through whom all the transactions were carried out. The *dallals* arranged transportation of the goods to the godowns and its sale and also the purchase of their requirements to be taken back to the island. In all these transactions the *dallals* had scope for exploitation, in addition to the normal commission from both sides. This was tolerated by the islanders. The real owners of the goods even did not know the market price. People had to be contended with whatever was given to them in cash or in the form of goods.

Marketing of odams in the islands

2.1. The marketing of *odam* gives, on the other hand, an entirely different picture. The economic principles—supply and demand have no role in the marketing of an *odam*. More correctly it may be said that, although there is selling and buying of *odams*, any system of a market, middlemen, broker, etc., the supply of *odams* for sale as well as the demand for *odams* do not exist in the island. This is a peculiar phenomenon which governs the market of *odams* in the islands. There are several factors to this special condition of marketing the country craft in the islands. On the supply side, initially, the production of an *odam* depends on the attitude of the producers or it is purely subjective. Usually the owner of the *odam* or the entrepreneur makes the *odam* for his own use i.e. *odam* is not constructed for sale in the market. This indicates that the guiding interest of the entrepreneur is not the profit he may get by selling of the *odam* after the construction. With the investment on an *odam* he earns for the future by its service either in fishing or transportation of cargo to the mainland and vice versa. It is observed that about 175 households of the surveyed islands (Agatti, Chetlat and Kalpeni) are directly involved either in the sailing of *odam* to the mainland or transportation of cargo or fishing. Secondly, the craftsmen do not invest anything in cash or kind in the production of *odams*. The craftsmen do not construct *odams* for personal use. He renders his service to the entrepreneur for the building of the *odam*. Thirdly, the *odam* owner invests money such as cost of raw materials, its transportation charges to the place of work, expenditure in constructing the workshed etc. and makes arrangement for the procurement of raw materials from the mainland. The investment depends on the financial status of the owner. Only rich persons i.e. the land owning group who are the traders also can make the large *odams*. The land owning group ready to invest are limited in number in the islands. Fourthly a prolonged gestation period is taken to construct an *odam* in the island. Usually, the craftsmen employed are not in proportion to the work. There is no fixed remuneration to the craftsman. Not only that, they are not well paid proportional to the service rendered by them. During fair season the craftsmen are engaged in other works which give them more earnings. But monsoon is a dull period and the people confine to islands mostly inside the house itself due to torrential down pours. This idle period is utilised for *odam* making. Because of this, the construction of an *odam* tends to be an occasional work rather than providing a continuous economic or lucrative job to the craftsmen. Again, the households owning more than one *valiya odam* are very rare in the islands. The cases of small *odams* are not much different from the *valiya odams*. If once a *valiya odam* is made by a person/household, then the construction of another one does not arise in the near future or even in the life time of the *odam* or person.

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The life time of a *valiya odam* is estimated as 40-years. For every 1,607 population or 265 households there is one serviceable *valiya odam*. Taking all types of *odams* it is found that one person out of 40 or one household out of 7 possesses one *odam*. Now, the production of large type of *odams* such as *konthalams* and *valiya odams* have completely been stopped due to the introduction of mechanised boats and ships. Only the old *odams* and mechanised vessels (*manjoos*) brought from mainland are now plying in the islands. Further, the number of *odams* constructed for fishing purpose have also been reduced proportionately.

2.2. On the demand side of *odams* only very few persons can aspire for big types of *odams* as they are costly. In case of small fishing *odams*, only persons/households with specific purpose such as fishing or transportation of men and materials to the ship during monsoon will come forward to procure such *odams*. As such no *odams* are made and kept for sale as and when required by the buyer. By and large the *odams* are made for one's own use. The aid now given by the Government agencies such as District Rural Development Agency is meant for the families below the poverty line and that also comes only upto Rs. 5,000/- or 50 per cent of the cost of the craft whichever is maximum. This subsidy is given for small fishing crafts. The Service Co-operative Societies and banks are advancing only small amount as loans for the repair as well as the purchase of *odams*. A few persons have taken loan from the society on producing surety on property for the construction or purchase of *odams*. As in the mainland there is no registration system of *odams* or sailing craft in the islands. The authorities lending money find it difficult to assess the amount of loan on the craft now available. Lending loan for the construction of new craft is limited. Because of these, raising fund by loan from the banks and other institutions is not encouraging in the islands.

Proportion of finished products

3.1. As stated above, there is no periodicity of production of *odams* in the territory. Therefore, the number of *odams* constructed varies from year to year. During some years the construction was found confined only on particular type of *odams* and in some other years not even a single *odam* was made in certain islands. The building of *valiya odams* has come to a standstill for the last 12 years. The production of other type of *odams* is almost absent in many of the islands namely Kavaratti, Andrott and Minicoy. But, in the islands where the country craft are made, the reliable data regarding period of construction, year of completion of the work etc., are not available. However, taking all types of *odams* in all islands, the average number of craft produced during one year may approximately, be taken as 3 or 4 per year.

Purpose for which objects are made

4.1. The country craft were the only mode of transport in the islands during the past. The large island craft called as *Odams* or *valiya odams* available in Laccadive and Amindivi group of islands and Minicoy sailing vessels ply between the islands and mainland for the transportation of cargo from both sides. At times, these *odams* are also used for unloading of cargo from the ship to shore. Till the introduction of regular steamer service in the islands these vessels were the only mode of conveyance for the transportation of passengers from the islands to mainland and vice versa. Medium size boats viz., *Konthalam*, *Ettuvalikkunnathu* and *Aruvalikkunnathu* were once used for inter-island communication and transportation of men and materials between the islands as well as from big vessels. These craft were also once used as mother vessels for fishing at distant places away from the native islands. As stated earlier during the early period, the craft *Konthalam* was the proud possession of the islands and this was used for transportation of inspecting officers and other officials to the ship. Due to the introduction of mechanised boats, its purpose has been confined to transportation of passengers to the ship during monsoon. Except the first craft others are used for occasional fishing outside the lagoon. *Mas odies* were once used for fishing (tuna) in Minicoy. But, there is not even a single *Mas odi* in serviceable condition at present. However, they have been replaced by mechanised boats made by the Minicoyans on modifying and altering the pablo boats purchased from the Lakshadweep Administration. Of course, they are mechanised. *Jihathonies* were used for towing the big vessels out of the lagoon and back in the absence of mechanised boats and also used for boat race in the island Minicoy. No *odies* of this kind are now in service in Minicoy. Small fishing *thonies/odies/cheriyathu* are used for fishing inside the lagoon as well as around the islands near the reef. The following table shows the uses to which the *odams* are built by the surveyed households:

TABLE 5.1

Purpose for which the Odam is made

Number of households building *odams*	No. reporting purpose for which the particular item is used		
	Transportation of cargo	Fishing	Fishing & Transportation of cargo
1	2	3	4
31	10	11	10

The medium or small *odams* are used for either fishing or for both fishing and transportation of cargo from ship or otherwise. Larger *Odams* are usually used for bringing cargo from mainland and vice versa.

Sale of Odams

5.1. Because of the peculiar condition prevailing in the islands as stated in the beginning of this chapter, no *odams* of any variety are made for selling and no markets/hats exist as such in the islands for the transaction of the crafts. Similarly, melas are not organised for this purpose. This does not mean that the selling and buying do not take place in the islands. But, the peculiarity is that first hand *odams* or fresh *odams* immediately after construction are not available for sale.

Only second hand *Odams* i.e., the *Odams* after use for a certain period will be available for sale and only if the demand for the same is very high from the part of a particular buyer. Selling of small *odams* does not, usually, take place in the islands, instead, the person who wants to have one, will arrange for making a fresh one collecting raw materials and engaging craftsmen. In the case of *valiya odams* also transactions take place rarely in the islands. The 'Odakkappal' originally belonged to Amini and its name was 'Balaliya Baliyath'. In 1949, this *odam* was purchased by Aranakkada Tharawad, repaired at Amini and changed its name as *'Mohiyiddin Boat'*. In 1971 this was sold to Andrott and from there, in 1984 this was again sold to Amini. The reason may perhaps be attributed to the absence of markets/hats, melas in the Union Territory. The persons requiring the *Odam* approach the owner and enquires whether he likes to dispose of the *odam* he possess. If the answer is affirmative, the seller intimates the selling price of the *odam*. The buyer accepts the price if he finds it reasonable. Otherwise, the price is fixed by bargaining. The depreciation cost is worked out based on the number of years in service, timber used, capacity, etc., and then they arrive at the actual price. The selling price of *'valiya odams'* ranges from Rs. 40,000 to Rs. 50,000/-. Generally, it is seen that the fixing of price of the *odam* is purely subjective. At times, it is seen that the price so fixed is very high or very low compared to the quality of the *odams*. The price of a *valiya odam* named *'odakkappal'* purchased by the brothers S/Shri Kadukkiyam Nallakoya and Kunhi of Amini island from Shri Puthiyapura Shaikkoya in 1984 is Rs. 75,000/-.

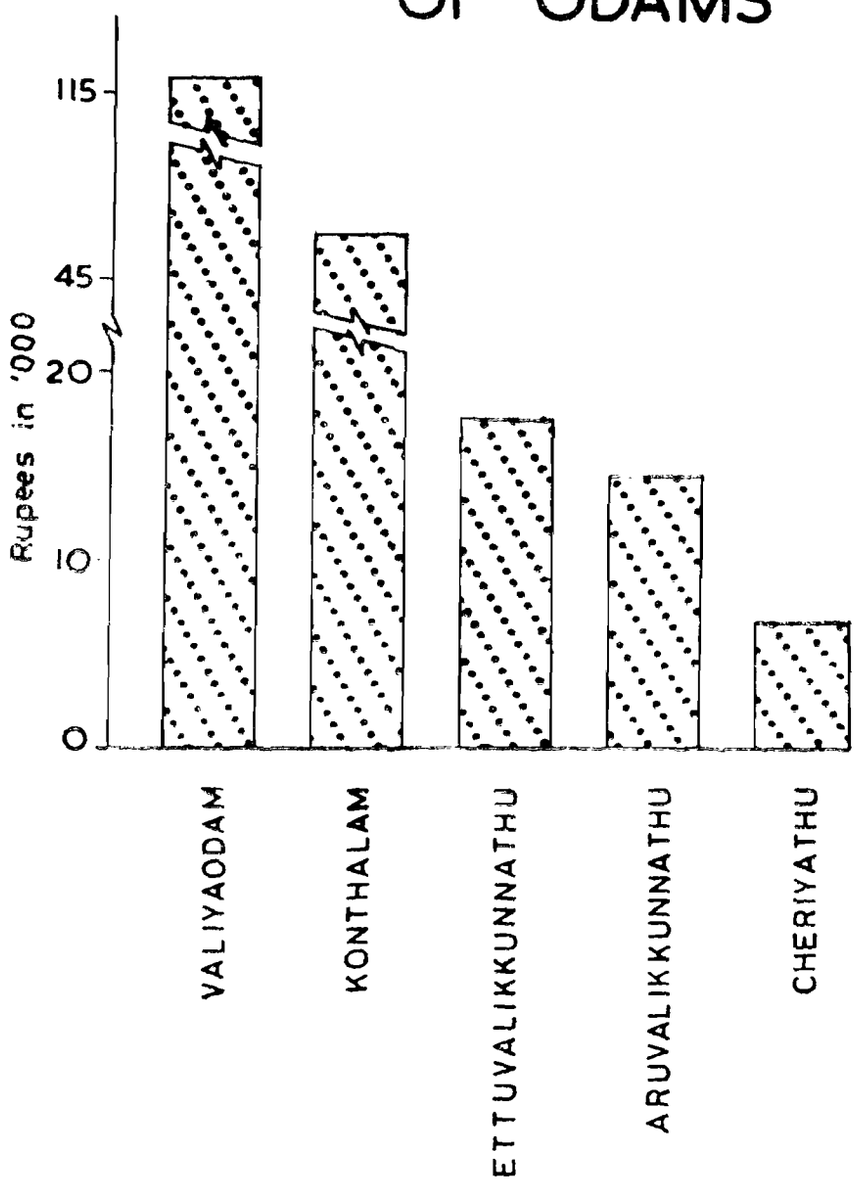
5.2. The *odams* are sold direct to the consumer. In the case of selling of country craft no middleman exists in the islands. The Co-operative Societies or other agencies have not come forward to construct or to market the island crafts. Usually, the transaction of *odams* takes place within the islands. But, in respect of *valiya odams* inter-island demand is found to be more than that in the islands. The reason is obvious that the investment on purchasing *valiya odam* is more than any type of *odams* and also the construction of such *odams* demand more money and time. One *valiya odam* from Chetlat was sold to Kadmat in 1979 and another to Kiltan in 1982. The owner does not keep any account of the expenditure involved in the construction of an *odam*. The main reason is that the owner constructs the *odam* for his own (or household) use and it takes a considerable time to complete the work and to get income out of the service of *odam* in turn. No case of sale of newly made *odams* are reported so far in the islands. It confirms precisely the fact that the *odams* are not made for sale. In the case of *valiya odams*, the owners are willing to part with the possession only when they are unable to continue its management or when the suitable persons are absent to maintain it in the family or *Tharawad*.

5.3. Generally, the price of second hand *odams* is found much lower than the cost of production say around 50 percent. Usually the owner gets back his full investment on *odam* by its service. He has, therefore, no reason to think of margin of profit on selling price. So the selling price is fixed by negotiation. In islands two types of exchanges of *odams* are usually seen—one by payment of full cost in lumpsum and the other in instalments. In the latter case owner receives only 50 to 70 per cent of the selling price and the remaining on getting profit from the sail of *odam* within one or two years, failing which the buyer has to return the *odam* to its original owner who pays back his money after deducting a reasonable amount depending upon the period and usage of the *odam* by the buyer. A sale deed is executed stating the above terms and conditions and registered. Further extension of period of payment has been reported in some cases. However, breach of contract has not so far been reported in any of the islands.

Selling price of odams

6.1. The introduction of steamer service and other mechanised boats and vessels viz., *manjoos* in the field of transport has not only affected the service of the *odam* but also the selling price. A trend has also been developed in the islands that the services of *valiya odam* do not bring much profit as before. This is the main reason for the fall in the selling price of *valiya odams*. At the same time, the price of other types of *odams* has increased considerably. This is mainly attributed to the fact of supplying of outboard engines of varying H.P's to the families below poverty line in the islands on subsidised rate. Because of the additional fitting of the outboard engines, not only the families save the time and labour but earns more than before. The selling price of a *konthalam* varies from Rs. 20,000/- to 25,000/-, *Ettuvalikkunnathu* and *Aruvalikkunnathu* from Rs. 10,000/- to 15,000/- and that of *Cheriyathu* between Rs. 3,000 to 4,000/-. So far, no *odams* have been exported or constructed with the intension of exporting. The local demand reflects the construction of fresh *odams* in the islands. At present, there is no much demand for large size of *odams*. The demand for small fishing craft is on the increase and this has resulted in more construction of these type of craft

COST OF CONSTRUCTION OF ODAMS



or in repairing the old craft to bring into service. Demand for *odams* from mainland is absent, whereas only internal demand exists in the territory. At times it is also seen that the people from other islands get the *odams* constructed especially of *valiyathu* and bring to their native place. The reason attributed is mainly because of the workmanship of the particular island.

TABLE V. 2

Cost of Construction of Odams

Sl. No.	Type of Odam	Cost of Materials							
		Timber	Husk	Coir yarn	Kathiranam	Liver oil	Tar	Crafts-* men's charges	Total
1	2	3	4	5	6	7	8	9	10
1.	Cheriyathu . . .	4,700.00	03.00	64.00	56.00	48.00	04.00	2,000.00	6,875.00
2.	Aruvalikkunnathu .	9.400.00	04.00	96.00	93.00	72.00	06.00	5,000.00	14,671.00
3.	Ettuvalikkunnathu .	11,750.00	05.00	128.00	130.00	96.00	08.00	5,500.00	17,617.00
4.	Konthalam . . .	32,900.00	07.00	160.00	186.00	144.00	12.00	14,000.00	47,409.00
5.	Valiya Odam . .	94,000.00	18.00	280.00	930.00	600.00	40.00	20,000.00	1,15,868.00

*Craftsmen's charge includes wages paid to the craftsmen in cash, food and dresses.

6.2. The cost of the raw materials and construction of various type of *odams* at the present rate has been given in the table V.2. As stated earlier, selling price of *odams* constructed afresh are not fixed. On the other hand *odams*, irrespective of the size are available for sale after a certain period of use by the owners.

CHAPTER VI

CRAFT AND EMPLOYMENT

Introduction

1.1. As pointed out earlier, it is difficult to give evidence for the origin of the craft under study in the islands. However, it is quite likely that the original settlers of the islands were closely associated with this craft from the beginning of their life in the territory i.e. from the date of habitation or colonization of the islands. This implies that the origin of this craft dates back to the early settlement and can be inferred that the craft was brought to the islands from other places in India or abroad along with the original migrant population. There is a difference of opinion about the original settlers as well as the period of colonization of the islands. However, in the past the people were closely associated with the craft only out of sheer necessity due to the peculiar geographical environments of the islands. As a deviation from the various other crafts, the craft of *odam* making was originated in a different way. The entire population in the islands depended on this craft directly or indirectly. This dependency was more or acute in the past and slowly started declining to some extent due to the introduction of mechanised boats/launches, barges and steamer service. Even now, the craft play an important role in the life of the island people.

Households associated with the craft

2.1. The owner of the *odam* or the entrepreneur invests money for the construction of an *odam*. The members of the household, his friends and relatives are directly involved in the various types of work in the construction of an *odam*. Besides, this group of persons, the actual workers include the craftsmen of the craft. The craftsmen are involved in the construction and the maintenance or upkeep of the *odams*. A number of workers other than craftsmen are also associated with the craft such as persons for the purchase and transportation of raw materials (timber, tar, oil, etc.) preparation of raw materials of *thodi*, *thuthar*, etc., persons for stitching the *palaka*, painting etc. Most of these work will be done by the members of the household, friends and relatives. For small *odams* persons are required for rowing the craft according to the size of the craft. In the case of *valiya odams* about 15 persons are required to carry out the different functions connected with the sailing operations. If the *odam* owner knows the techniques of sailing, he himself becomes the captain. Others employ expert *malmis* (captains) to the *odams*. Usually, the workers are the dependants or connected persons of the family. Therefore, the family members assist the earning member directly or indirectly in his work. This means that the entire family of the worker is associated with the craft in some way or other. This was more prevalent during the past in the islands. Another speciality of the islands is that on getting information all the persons in the nearby locality used to assemble in the workshed and co-operate with it not expecting any remuneration. Instead they were given some thing to eat. The tenants of the *odam* owner were employed as the crew and they were not expected to get any remuneration. All the persons on board got free food but they were expected to extend their help with the various operations connected with the sailing of an *odam*. The main reason attributed to this was the unemployment and poverty. The craftsmen involved in the construction of *odams* were also not free from this fact. It can be more conveniently said that a group of households was engaged in a specific nature of work. These households created a team of expert workers in the line. All classes of households (land owning group as well as working class) were then engaged in the craft. The *odam* had to bring everything from rice, their staple-food, grains, tobacco etc. from far away mainlands which were required for the very survival of the islanders. Otherwise they had only the coconuts and the fish they could catch from the lagoons or the sea around the islands. Therefore, a natural co-operative bond with common aim or purpose helped in the operation of the *odams*, without which the prosperity or even the very existence of the islanders would have been at stake. The craft was the main source of livelihood next to coconut or copra in the island. The land was limited and confined to a group of families. Therefore, only a few households could depend on this for their livelihood in the islands. The coconut is the staple product of the islands and main stay of the economy. The situation is entirely different in the case of Minicoy island. There the people are mainly engaged in the *sea faring* profession. Next to this, fishing was their main occupation. The entire land where coconut trees were grown, was under the control of Government. Usually, the islanders in all the islands except Minicoy used to do fishing only for the purpose of food and not for sale as such. Therefore most of the households in the islands were some way or other connected with the craft. This excellent stage of the flourishing craft continued upto 1956. On passage of time the conditions slowly changed. The islands which formed part of the erstwhile Malabar and South Canara districts were really neglected due to its far away location from the mainland. But the overall developments consequent on the constitution of the islands into a Union Territory in 1956 the implementation of the intensive development programme by the Government of India stage by stage, created labour opportunities to the islanders so that only a few craftsman remained in the field. Other members of the household, friends and relatives slowly left from the scene and they got absorbed in some or other occupations. The number of persons trained in the craft got reduced considerably and lack of replenishment by fresh entrants gave a deserted look to this field as time passed on. The local enquiry has made it clear that

there were 10—15 master craftsmen in each of the islands. But, this has come down to 5 to 8 at present.

TABLE VII.

Distribution of households associated with the craft Traditionally/ not Traditionally with the period of Association

Number of households engaged in the craft	No. of households reported their association with the craft		No. of households reported their association with the craft traditionally since		
	Traditionally	Not traditionally	One generation	Two generations	Three generations
1	2	3	4	5	6
		Total			
31	11	20	..	4	7
		Agatti			
7	1	6	..	..	1
		Chetlat			
17	9	8	..	3	6
		Kalpeni			
7	1	6	..	1	..

Only 35.48 per cent of the households reported that they were associated with the craft traditionally. 22.58 per cent since three generations and 12.90 per cent since two generations were associated with the craft.

Period of starting the craft in the island

3.1. The craftsmen associated with the craft from their childhood and they had also seen their close relatives (father/uncle/brother) involving in the work of the craft in some way or the other. All the households under study have reported that the craft was started in the island very early i.e. before even a number of generations. Although the craft was originated early i.e. before 1900, a variation is seen in the period of engagement of the households in the craft. All the households associated with the craft during the different periods from the past to the present i.e. from 1940 onwards households were engaged in this craft for more than 10 years. But, the case of craftsmen is different from this trend. Before 1940, all the craftsmen reported working in the craft was engaged for more than 10 years period. Between the period 1940—1950 only 5 craftsmen (1 from Chetlat and 4 from Kalpeni), of these, four in the age group 35—59 years and one in 60+ years, were associated with the craft for a duration of 5—9 years and the remaining craftmen, of these two in the age group 15—34 years, 20 in 35—59 years and 4 in 60+ years, for 10+ years. Again, during 1951—60, 75 per cent (18 out of 24) of the persons in the age-group 35—59 years worked in the craft for more than 10 years and the remaining craftsmen for 5—9 years. In 1961—70, 16 craftsmen, 15 in the age-group 35—59 years and one in age group 15—34 were doing the work of the craft for 10 + years and others between 5—9 years. The period 1971—80 showed that 11 craftsmen, 10 in the age-group 35—59 and one in the age-group 15—34 were engaged in the craft for more than 10 years and remaining, 14 in the age-group 35—59, 5 in the age-group 60+ and one in the age-group 15—34 were engaged in the craft for 5—9 years. At present, 15 craftsmen, 11 belonging to the age-group 35—59 years and 2 each falling in the age group 15—34 years and 60+ years, are working in the craft for more than 10 years and the remaining craftsmen, 13 in the age-group 35—59 and 3 in the age-group 60+ for a period of 5—9 years.

Deterioration of the craft

4.1. As far as the Union Territory of Lakshadweep is concerned, there is a substantial decrease in the number of persons engaged in the craft during the last four decades. At present in all the islands the craft is in a deteriorating stage. The extent of decline of the craft varies from island to island. This is more in the case of Kavaratti. Then comes the islands Andrott, Agatti, Kalpeni, Kiltan, Kadmat, Minicoy, Amini and Chetlat in the order of deterioration. This is mainly due to the mobility of workers from the craft under study wholly or partly due to various reasons, except in Minicoy. Although the craft is not in a flourishing stage in Minicoy, much deterioration is not seen there compared to other islands, except Chetlat and Amini. Previously, the carpenters of Chetlat, were reported to be experts in making *odams*. They even now keep up this tradition of that island. As stated earlier *valiya odams* are not constructed in any of the islands now. The medium sized as well as small fishing craft are even now constructed in Chetlat, Amini, Kadmat, Kalpeni, Minicoy and Agatti islands. At present, 8 medium sized *odams* and 4 small fishing crafts are under construction at Chetlat. Similarly, 5 medium sized and 5 small fishing *odams* are now being built at Amini.

Reasons for decrease in the number of craftsmen or deterioration of the craft in islands

5.1. Immediately after independence the Lakshadweep group of islands were left in darkness without any progress in any field. The plan schemes and developmental activities were started in the islands only after the constitution of the islands into a Union Territory. The first five year plan of India was implemented prior to the formation of this Union Territory. An integrated short plan was started in the islands by the middle of second five year plan. Till 1958-59, country craft were the only mode of surface communication in the islands. Although steamer service was available during 1957—1960, the facility was extended only for three months in 1957-58 and 1959-60. There was no inter-island boat service in the islands till 1957. During the 2nd plan period new schemes were proposed in order to charter power vessel for plying between the islands and mainland during fair season. The motor vessels shortened the period of journey compared to the primitive country craft. Similarly, another scheme envisaged the purchase of two motor launches—one small and the other larger one—for inter-island communication. A scheme aiming to encourage the island fishermen to take to fishing by

modern method and introduction of mechanised fishing for increasing the catch was also implemented simultaneously in the islands. Accordingly mechanised pablo boats were purchased and put into service. Subsequently, 2 boat building yards and workshops for the service of mechanised boats were also started in the territory. Further, provision was made in the plan for the blasting of the lagoon rocks for making the boat channels safe for navigational purposes and construction of jetties at landing places. With the introduction of these schemes, more and more mechanised boats and ships with more capacity for carrying passengers and cargo were started service in the islands. Because of these the use and dependability on country craft slowly came down. The enthusiasm of the islanders to construct new *odams* for the purpose of transportation as well as fishing was gradually lost. The employment opportunities connected with the craft was correspondingly reduced on passage of time.

5.2. The overall developments in the islands due to the implementation of various schemes by the Government made opportunities available for the people to enter into the Government jobs. Simultaneously, there was a feeling of insecurity among the workers connected with the craft. Therefore, there was a mass shifting of workers from the craft for better employment to other sectors. Only a few craftsmen have remained in this traditional occupation even due to unfavourable trend in the craft. In majority of cases the craftsmen are found engaged in the craft occasionally during their leisure time. This change was accelerated by taking to more than one occupation (one as main and another one or two as subsidiary occupation) during fair season. Practically, most of the craftsmen shifted from the craft to take up the occupation of carpentry, Government jobs, coconut growing and copra making, fishing, business, etc. either as a main pursuit or subsidiary work. These workers were mostly engaged in the craft of *odam* making either seasonally during monsoon or occasionally during fair season or both.

5.3. During the early period human resources were in abundance in the islands. Correspondingly due to the nonavailability of sufficient quantity of food articles and even poverty in the islands, uneducated unemployment was a peculiar phenomenon in the territory during past. The implementation of various Government schemes engaged or got absorbed these labour forces into Departments of agriculture, P.W.D., fisheries, harbour works, electricity etc. Again, by the launching of Integrated Rural Development Programme, National Rural Employment Programme and Rural Landless Employment Guarantee Programme in Lakshadweep a good number of uneducated males were provided employment. The condition of the *odam* owners was worsened due to the abnormal demand for labour. The labour shortage discouraged the *odam* owners to construct new *odams* or the new entrepreneurs to enter into the field of construction of *odams* as before.

5.4. In majority of households one or two persons are seen employed in any of the schemes or departments of the Lakshadweep Administration. Others are found engaged in any other private occupations such as coconut growing and copra making, fishing, etc. Generally, therefore, most of the people find their livelihood by some way or the other without much difficulty. Corresponding to the increase on the income side, the expenditure of the islanders in the territory does not go up due to the non-availability of commodities as well as the taste preference of the people. There are no hotels and restaurants, cinema halls etc. for entertainments and merrymaking and shops to purchase jewellery, clothes etc. in the islands. The islanders are orthodox and do not drink alcoholic liquors and the entire Union Territory is dry area. Since the area of each island is small, there are no bus services in the islands. Of late Autorikshaws have started service in some of the islands. Thus, islanders are fresh and not exposed to the realities and extravagance of the mainland life and they live far from the maddling crowd of the urban India. Since there are no avenues to spend money, cash is accumulated in their hands. Because of this surplus cash generally the local people are disinterested in *odam* sailing or fishing with country craft. Instead they prefer transportation by ship and mechanised vessels and fishing by mechanised fishing boats.

5.5. In any society when there is a spurt in economic development and introduction of modern facilities it is natural to find an aversion and disinterest among the local people, especially among the educated youth, towards their traditional occupation. The aptitude of the younger generation to the craft is also not encouraging. The craft is practised traditionally by a very few households and educated persons are not interested to be in the trade. They instead prefer, white collar jobs. On enquiry, it is found that most of the craftsmen now working in the islands on the traditional craft are not particular to take their sons/sister's sons etc. (in the special set up of the islands) to the trade. But, at the same time they are of the opinion that their sons are left to choose any occupation other than the trade in which he is now engaged. This indicates not only the negative aptitude shown by the educated youth but also the un-healthy attitude exhibited by the society itself to this traditional craft.

5.6. As stated earlier the building of *valiya odam* is in the moribund stage. For the last 12 years not even a single *valiya odam* was constructed afresh in Lakshadweep. The cost of raw materials especially timber has increased considerably. The stock of indigenous wood grown in the islands have been exhausted in the islands. The *odam* builders have to depend on mainland for raw materials. They have to wait for a long time to get the required quantity of timber from mainland at the required size and specifications.

5.7. The introduction of mechanised boats and steamer service in the islands during 1960 has adversely affected the growth of the craft. The procurement of *manjoos* (mechanised vessels) from mainland during

1980s also has speeded up the deterioration of the craft. The development of the islands in various sectors made the Government to procure more and more house building materials from the mainland. Simultaneously, the cost of living as well as purchasing power of the islanders also got increased. The propensity to consume might have correspondingly been increased in course of time. Thus, the needs of the public broke the limit of primitive life. The construction of *valiya odam* was stopped due to the introduction of steamer service in the territory. However, the available *dweepodams* were repaired and used for transportation of cargo of private parties. The islanders were also on the look out of mechanising the *dweepodams* in order to make the vessels speedier and to avoid difficulties due to the unfavourable wind and also to cross the island boat channels without the help of mechanised pablo boats. The islanders have fitted engines to 5 *dweepodams*. Of these, *dweepodams* each are in the islands of Agatti and Kiltan and one in Amini. Some islanders are of the opinion that mechanisation will not hold good in the case of *dweepodams* as the islands *odams* are flimsy. The Lakshadweep Administration had made provision in the revised second plan for granting loan to the islanders for fitting with engines to country *odams*. Regarding the granting of loans to mechanise island craft it was found that the island sailing vessel was too flimsy th stand the strain of mechanisation. The scheme was, therefore dropped[25]. Further the *dweepodams* are of varying capacities between 20-60 tonnes. At the same time, *manjoos* can carry more weight than *odams*. The *manjoos* now available in the islands have the capacity varying from 50 to 250 tonnes. In 1980 the administration contracted private *manjoos* from mainland (Mangalore, Thuthukudy and Calicut) in order to transport cargo such as cement, river sand, timber, bricks, etc. for the construction of building, road, jetty etc. The quick and easy transportation of bulky materials through this mechanised vessels encouraged the local people to own *manjoos* of their own. At present, 14 *manjoos* owned by the islanders are plying between the islands and mainland. The *manjoos* are constructed on the mainland and brought to the islands. Besides, this *manjoos*, mechanised vessels of Minicoy including the *bandodi* are also plying between Minicoy and mainland. The *manjoos* are distributed as one each in the islands of Amini, Kadmat, Kiltan, 2 each at Andrott and Kalpeni, 3 at Kavaratti and 4 at Agatti. Among the 4 *manjoos* at Agatti, one is exclusively utilised for the purpose of Andrott islanders. Out of 67 *dweepodams*, only 27 are in service. The remaining *dweepodams* are kept idle in the *pandiyala* or on the seashore without even launching into the lagoon. Most of these *odams* can be repaired and used. This shows the reluctance on the part of *odam* owners in order even to launch the *odams* for sail. On enquiry it is found that as many as 40 *dweepodams* are lying idle in the various islands unused. Some of them can be made available for service. Andrott is the largest island in area and population and it is the nearest island to the mainland. Even then, it is seen that only two *valiya odams* and 2 *manjoos* are in service in that island. 9 *valiya odams* which is the maximum number among the islands are lying idle in this island. In Kalpeni 5 *valiya odams* and 2 *manjoos* are in service and 3 are lying idle. In Agatti 2 *odams* and 4 *manjoos* are in service and 4 *odams* idle. Similarly, 4 *odams* are in service in Chetlat and 6 *odams* are idle there. A speciality found in Chetlat island is that no *manjoo* is owned by the people of that island. This shows that they are even making use of old traditional vessels. As far as Kavaratti island is concerned, there are only 4 *dweepodams* which are lying idle. 3 *manjoos* are plying between that island and mainland. The island of Bitra, being the smallest in area (0.1 sq. kms.) and population (181 persons as per 1981 census) in the territory, utilise the service of the vessels of the island Chetlat. There is only very little difference between a *manjoo* and Minicoy sailing vessel. The following table gives the number of *valiya odams* and *manjoos* owned by the islanders.

TABLE VI. 2

Number of valiya odams (serviceable, fitted with engine and lying idle) and Manjoos serviceable.

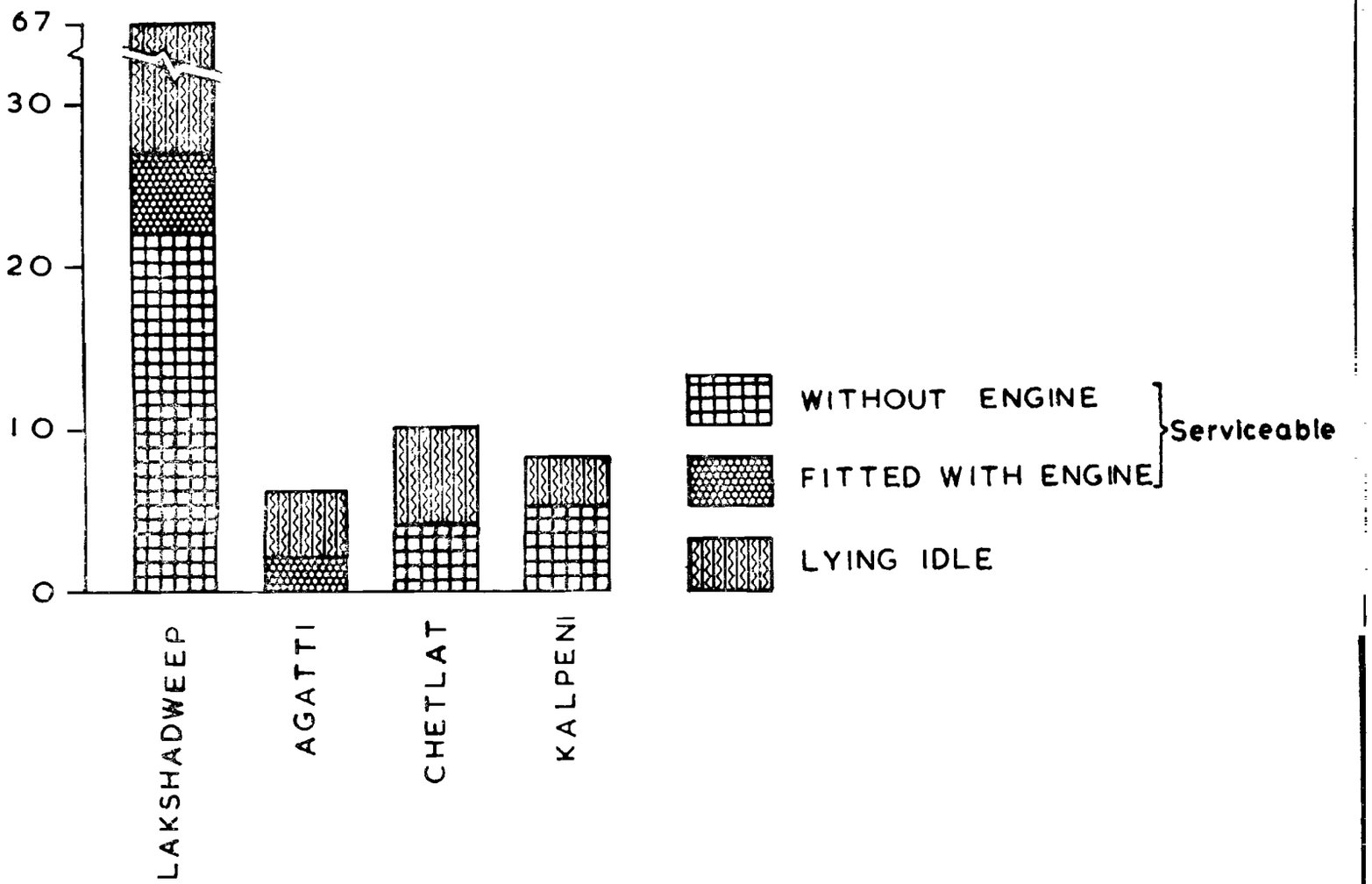
Islands	Valiya odams serviceable				Manjoos (mechanised)
	Without engine	Fitted with engine	Lying idle	Total	Serviceable
1	2	3	4	5	6
Minicoy	..	..	..	..	3*
Kalpeni	5	..	3	8	2
Andrott	2	..	9	11	2
Agatti	..	2	4	6	4**
Kavaratti	..	..	4	4	3
Amini	7	1	4	12	1
Kadmat	2	..	3	5	1
Kiltan	2	2	7	11	1
Chetlat	4	..	6	10	..
Bitra	..	..	..	..	..
Total	22	5	40	67	17

*Minicoy sailing vessel.

**One manjoo owned by the islander of Agatti island, is exclusively utilised for the purpose of Andrott island.

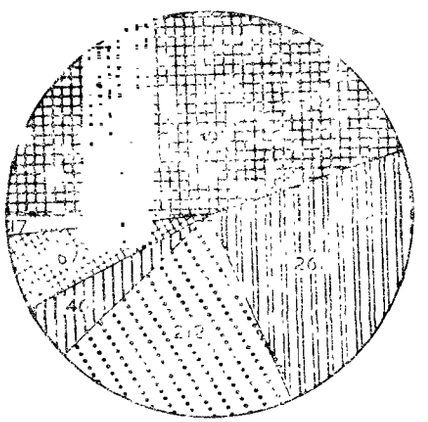
25. Second five year plan, Laccadive, Minicoy & Amindivi islands Administration, review of progress (1956-61) p-9.

VALIYAODAM IN THE CRAFT CENTRES

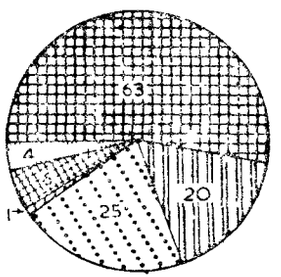


COUNTRY CRAFT IN THE CRAFT CENTRES

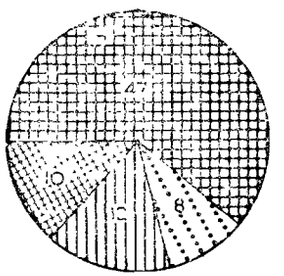
LAKSHADWEEP



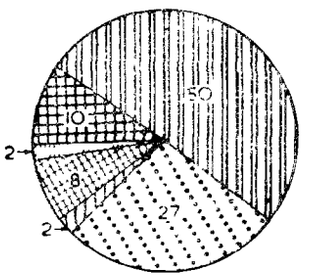
AGATTI



CHETLAT



KALPENI



CHERIYATHU

ARUVALIKKUNNATHU

ETTUVALIKKUNNATHU

KONTHALAM

VALIYAODAM

MANJOO

5.8. The medium sized as well as small fishing *odams* are even now constructed in the islands though few in number. There are 46 *Konthalam*, 212 *Ettuvalikkunnathu*, 261 *Aruvalikkunnathu* and 491 *Cheriyathu* in the whole of this Union Territory. Of these 52 per cent of *Konthalam* are found at the islands, Amini and Chetlat, 37 per cent *Ettuvalikkunnathu* are at Androtl, 37 per cent *Aruvalikkunnathu* are at Kavaratti, and 29 per cent of *Cheriyathu* are in Kadmat. In minor islands viz. Kadmat, Kiltan, Chetlat and Bitra these types of *odams* are widely used for fishing as well as transportation of passengers and cargo to the ship. This is mainly because of the limited number of mechanised boats available in these islands and large area of lagoon that exists as satellite to the island. Although the carpenters in Chetlat island are experts for making the craft and boats, they are interested in constructing of only *Konthalam* than any other type of *odams*. There are only 8 medium sized *odams* in Chetlat. During the last year no *odam* of *Ettuvalikkunnathu* and *Aruvalikkunnathu* were constructed in Chetlat. There are 25 numbers of *Ettuvalikkunnathu* and 20 numbers of *Aruvalikkunnathu* at Agatti. During the current year more *odams* of this type are found under construction in that island.

TABLE VI. 3

Small and medium sized fishing craft in the islands

Sl. No.	Name of the island	Cheri-yathu	Aruva-likku-nnathu	Ettu-valikku-nnathu	Kont ha-lams	Total	With Outboard engines*
1	2	3	4	5	6	7	8
1.	Amini	..	72	26	12	110	29
2.	Agatti	63	20	25	1	109	26
3.	Kalpeni	10	50	27	2	89	29
4.	Kiltan	66	..	5	7	78	13
5.	Chetlat	47	..	8	12	67	28
6.	Androtl	3	16	78	9	106	29
7.	Kavaratti	110	70	21	..	201	15
8.	Kadmat	141	7	7	..	155	28
9.	Minicoy	35	26	12	1	74	21
10.	Bitra	16	..	3	2	21	10
		491	261	212	46	1010	228

Source : Fisheries Department. *Includes in other columns.

Rejuvenation of the craft

6.1. It is high time to think about the improvement or rejuvenation of the craft in the territory. All the households surveyed at Agatti and Chetlat are of the opinion that the craft can be rejuvenated. According to them no attempt has so far been made to rejuvenate the craft in the territory. As stated earlier the introduction of mechanised boats has given a decreasing trend in general to the previous situation of constructing at the medium and small type of *odams*. The cost of a pablo boat of the size 25 feet comes to Rs. 1,30,000. Hence, a common man cannot easily aspire for the same. A used *Konthalam* costs only Rs. 25,000. Similarly, a medium sized *odam* is worth Rs. 12,000/- to 15,000/- and *Cheriyathu* Rs. 4,000 according to the present value. Although the second hand *odams* are priced as above the actual construction cost will not be much more when these are made afresh in the islands. The main reason is that for a small fishing craft, most of the raw materials are available in the islands free of cost or at a nominal price. These small craft are found to be more safe even during monsoon period than the mechanised pablo boats. It is interesting to note that during monsoon season all the mechanised pablo boats are hauled to the shore in all the islands except Kavaratti and the country craft are used for fishing as well as transportation of men and materials to the ship. In Kavaratti during monsoon only a few boats are hauled to the shore and pablo boats are used for all purposes as freely as in the fair season. The importance of small fishing craft will anyhow, continue further, especially in the minor islands. Some sort of encouragement or aid is inevitable to the islanders for improving the craft. A *manjoo* (mechanised vessel) costs Rs. 5,00,000 to 15,00,000 and only a few persons can afford for the purchase of the same. At the same time for a second hand *dweepodam* (non-mechanised) at the present rate the cost varies from Rs. 40,000 to 50,000 in the territory. It is true that the first preference is given for the price of vessel. The other factors such as capacity or tonnage, speed, durability, etc. are to be again assessed in this context. The present *odams* can carry cargo varying from 20 to 60 tonnes, whereas *manjoos* have a capacity varying between 50 to 250 tonnes. Except 5 *odams*, all others are non-mechanised and these *odams* depend purely on the force of nature of wind and tide. In the islands the assistance of a mechanised boat is necessary for a *dweepodam* to pass through the boat channel freely.

6.2. A group of islanders is of the opinion that the main obstacle blocking the improvement of island craft is the non-mechanisation of *odams* irrespective of its size. Besides the mechanised pablo boats, about 1/4 of total small and medium sized country craft were mechanised during the years 1983-86. This was done only because of the supply of outboard engines made by the District Rural Development Agency on subsidised cost to the families below the poverty line. Similarly, 5 *valiya odams* were fitted with engines meeting the expenditure by the owners themselves. The fixing of outboard engines to the small type of *odams* upto *Konthalam* is found convenient, useful and economical to the islanders. Outboard engines, of varying Horse Power i.e. 2 Horse Power, 4 Horse Power, 7 Horse Power and 8 Horse Power with cost of Rs. 6,500 to 16,000 are supplied to the families below poverty line which covers only 3,000 families out of 6,581 households in the Union Territory. Besides this, District Rural Development Agency is also extending assistance for the purchase of small fishing craft. An amount of Rs. 5,000 or 50% of the cost of the asset whichever is maximum is given to these families as subsidy. The balance amount has to be remitted to the District Rural Development Agency by instalments.

TABLE VI. 4

Number of outboard engines (OBE) and country craft(Cr) supplied through District Rural Development Authority

Lakshadweep		Kavaratti		Agatti		Amini		Kadmat		Kiltan	
Outboard engines	Country craft	OBE	Cr	OBE	Cr	OBE	Cr	OBE	Cr	OBE	Cr
1	2	3	4	5	6	7	8	9	10	11	12
228	8	15	1	26	3	29	..	28	3	13	..

Chetlat		Bitra		Androtl		Kalpeni		Minicoy		Lakshadweep	
OBE	Cr	OBE	Cr	OBE	Cr	OBE	Cr	OBE	Cr	Country craft	Outboard engines
13	14	15	16	17	18	19	20	21	22	2	1
28	1	10	..	29	..	29	..	21	..	8	228

The Government has, therefore, to come forward to extend this facility to all families who like to fix outboard engine to their craft or procure a fishing craft of their own by advancing the entire cost of the asset on loan with maximum subsidy admissible.

6.3. The Service Co-operative Societies give loan to the people for the repair and purchase of *dweepodam* and *manjoo*. A good number of persons have availed this facility in the different islands. On enquiry it is understood that the loan advanced on the production of surety of vessel is so small for the purpose. Further, the loan is enhanced only on producing the collateral security of land. Therefore only the land owning persons can avail this facility. There are also practical difficulties for the society for supplying loan as needed to the people in this regard. The Syndicate Bank which only has branches in the territory, has come forward to advance loans to the people for the purchase of *manjoos*. The bank is reluctant to extend their help to the poor people for the purpose of the repair as well as the purchase of *dweepodams*.

Attitude and opinion of Craftsmen

7.1. According to the surveyed households, employment in the craft of *odam* making was a source of livelihood in the past. But, this trend has slowly changed. Now, 26 households out of 31 practising the craft report that it is not a source of gainful occupation. They are dissatisfied with the craft as a source of income. Of these, 19 households inform that they are not getting sufficient remuneration and 7 households that they are not getting regular work in the craft. However, 5 households are satisfied with the employment in the craft. Out of the 15 surveyed households not practising craft 14 are not having member(s) with necessary skill to practise the craft of *odam* making. In one household the craftsman has shifted to carpentry work such as making furniture and other structural wooden things and he does not like to come back to the craft. All the households, irrespective of the status of practising or not practising the craft, do not want to have their sons engaged in this traditional craft and at the same time the younger generations are not interested in the craft also. Among the main reasons put forward by the households practising the craft 5 are of the opinion that the craft is in a moribund stage, 10 report that they are not getting reasonable remuneration, another 10 households are of the view that they leave the decision to their sons and 6 households are interested only in Government employment suitable to their qualification. According to the households not practising the craft 8 are of the view that the craft is not lucrative

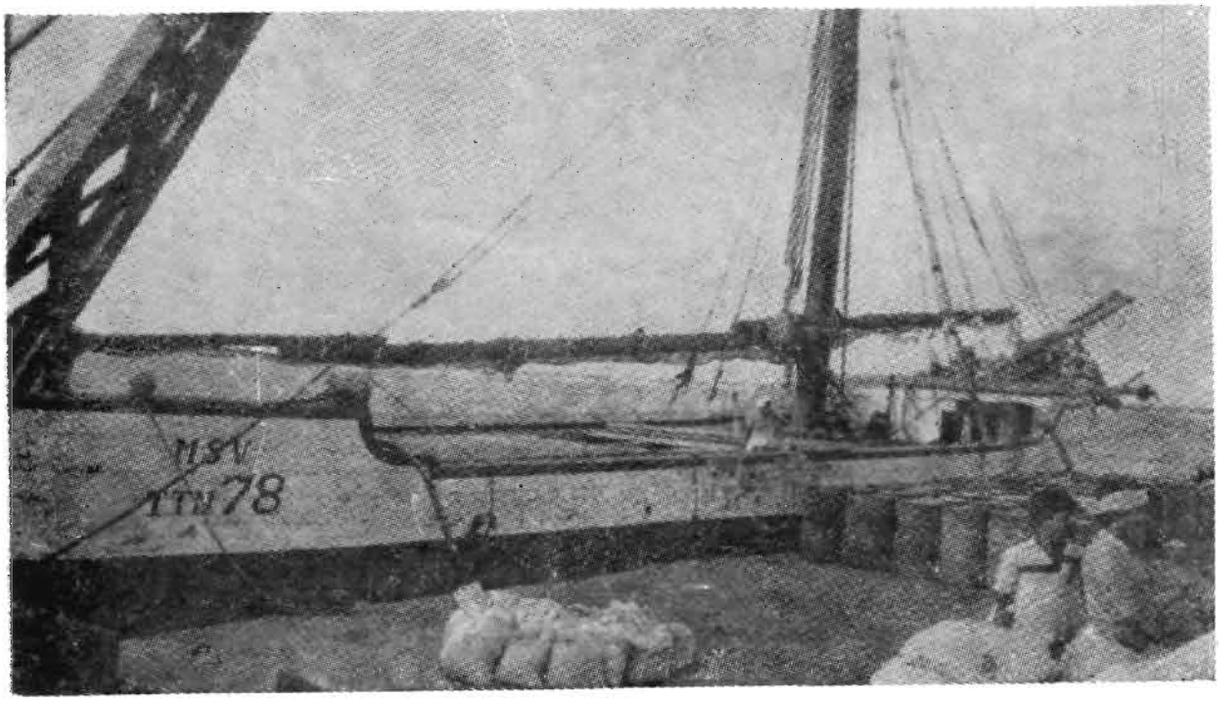


Plate 25—Manjoo —- Unloading cargo

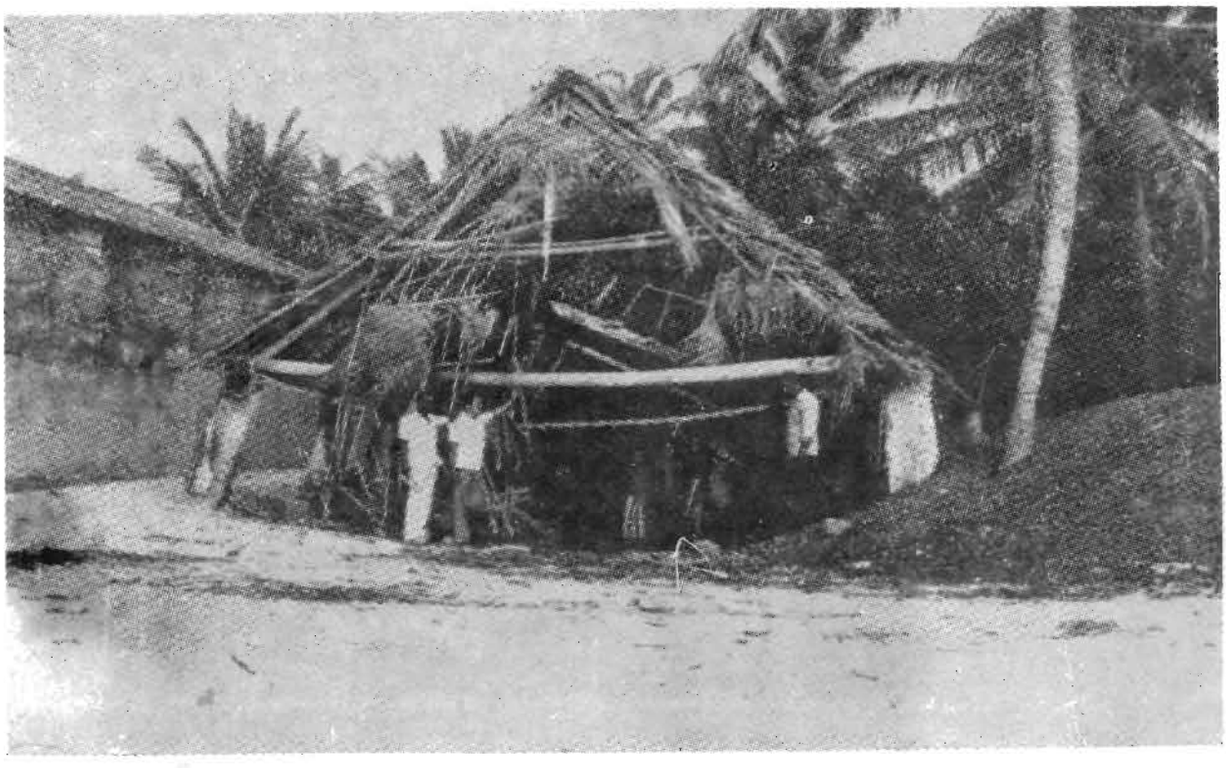


Plate 26—A dilapidated shed with an idle Valiya Odam



Plate 27—An idle Odam

job, one informs that the demand for the craft has come down, two report that the craft is decaying industry, one has no person to spare and 3 are not interested since educated. Out of the 31 households practising the craft, 8 are intending to leave the occupation of craft, but at the same time 23 have decided to continue the same occupation. Among the 8 households intending to leave the craft, 5 are for employment in carpentry, fishing, loading and unloading of cargo and 3 are discontinuing (2 due to old age and one on getting Government job to his daughter). All the surveyed households not practising the craft, report that the main reason for the adversity in the craft is due to the introduction of mechanised vessels, boats, barges, etc. In order to improve the craft industry, among the survyed households not practising the craft, 9 recommended for providing outboard engines for small and medium sized *odams*, 6 suggest for mechanising *valiya odams*, and again 10 households put forward the idea of financial assistance to the construction of all types of *odams*.

7.2. In order to avoid mobility of craftsmen from the craft and also to attract more workers to this craft there should be security of work to the craftsmen and a confidence has to be instilled in them. For this, there should be regular and continuous work in the craft, so that the craftsmen can depend on it for their livelihood. To achieve this goal we are left with three alternatives, viz. (i) Attract the entrepreneurs to construct more *odams* or create a demand for the *odams* among the local people by financing and also by providing subsidy to them by the Government, (ii) Organise Co-operative Societies of craftsmen for the construction and supply of *odams* and (iii) Government should provide facilities to the craftsmen for training and also pursue them for a change to befitting design, mode of construction etc. applying new techniques and modern tools.

CHAPTER VII

CONCLUSION

Views of the Craftsmen

1.1. According to the craftsmen, *odam* making was a source of livelihood in the past. The *odam* owners held very important position in the island life. This position has been completely changed now. At present, the craftsmen cannot depend on craft and they have lost confidence in it. While the craftsmen at Kalpeni informed that the craft is a source of gainful employment and the craft can be made profitable, if sufficient work is available in the field, the craftsmen at Agatti and Chetlat are of the opinion that it is not a source of gainful employment. According to them, dependency on this craft will not bring any economic progress to their households. In the case of employment, they never insist their children to engage in the craft. The educated youth have no aptitude towards the craft of *odam* making. When nearly 50 per cent of the people were in absolute poverty craftsmen family could manage a happy life though not luxurious. Job opportunities were in abundance and they received their remuneration either in kind or in cash. The wants of the craftsmen were also limited and therefore, could lead a contented life. The economic as well as infrastructural developments in the islands have contributed a lot to the slump in the *odam* industry.

1.2. The number of *odams* now in service has considerably come down unlike in the past. *Odam* making has now become some what occasional job. The number of craftsmen has also been reduced considerably. The craftsmen in position have no regular work. Therefore, they have selected some other occupation that fetches them more earning than sticking on to the craft. The occupational mobility from the craft of *odam* making is visible in the territory, but the concentration varies from island to island. The main reason attributed to this is the non-availability of regular employment in the craft. We have already dealt with the reasons for this in detail.

Development of the craft

2.1. The craftsmen never go in search of job. The owner selects the craftsmen for his work. Preference is given to relatives and friends. It is common to invite expert craftsmen from one island to the other by the owner for constructing *odams* for which attractive remuneration is paid. The craftsmen from Chetlat are considered to be experts and are invited by other islanders for constructing *odams*. Island *odams* are not exported or made in other states and Union Territories. In 1980 the Agatti islanders constructed a *dweepodam* of *valiyathu* at Saor in Muscat on the request of Arabian Sultan Kaboos. They took coir and husk required for it from Lakshadweep. 130 tonnes of timber was necessary for its construction. The length of the *odam* was 15.60 metres. The craftsmen together with labourers numbering 30 persons were recruited from Agatti island who worked for four months to complete the construction of the *odam* which was built exactly in the traditional pattern. Although the *odams* are made in the traditional method, the craft has its own merits.

2.2. In the present set up, it is not possible to generate any employment opportunities in this craft. This is mainly because in almost all the islands, the craftsmen have no regular job. Secondly, the remuneration given to the craftsmen in addition to the regular tea and meals supplied is not attractive. Giving remuneration to the craftsmen in kind like rice, coconut etc. was common in the past. Further, it is seen that in Kadmat *Cheriyathu* is largely used than any other islands. Instead medium sized boat like *Aruvalikkunnathu* etc. are preferred to in Amini island. In Chetlat island another type of *odam* i.e. *Konthalam* is built more. Thus, a taste preference peculiar to each type of *odams* is observed in the islands. A recent trend in the construction of *odams* seen in the islands is that the islanders modify the *amaram* in order to suit to fit out board engines. They remove the tappering rear portion of the *odam* and make a platform for convenience. However, the big type of *odams*, *dweepodams* or *valiya odams* are not at all built in any part of the territory. It is indeed disgusting to note that three giant *valiya odams* are lying adjacent, discarded near the Chetlat Jetty even without any protective cover, exposed to sun and rain. One may feel whether this is going to be the cemetery of *Valiya odams*. On the other hand smaller varieties are given shelter and protection. Even a minor damage is got repaired immediately. This is because the *manjoos* which are large mechanised vessels have literally replaced *Valiya odams* in the field of cargo transportation in the Lakshadweep. We have to take up mechanisation of *Valiya odams* in the islands as a matter of challenge for the survival of island *odams*. According to Mr. Koya the joints of the planks of *odams* are fastened with ropes and he raised doubt whether it can withstand the vibration and strains fully, caused due to fitting of engines and moving against waves and tides as in the case of *manjoos*. Government may appoint a team of experts to look into how the *odams* can be fitted with engines safely. Since already 5 mechanised *odams* are in service in the islands for the last few years, only slight modification may be required to fit in with engine. Thus, if all the *odams* lying idle are repaired and mechanised, the *odam* industry will flourish than the glorious past it had. In Lakshadweep, no co-operative societies of craftsmen, training-cum-production centre, or other agencies are in existence for fostering the development of this craft. In addition, there are some other training centres and societies such as fisherman co-operative society, coir production-cum-training centre etc. to help the workers engaged in the concerned field. But, this training facility is lacking in the case of *odam* making. The service Co-operative societies and Syndicate bank have come forward to finance this craft.

But, it is benefited by a limited number of persons due to some practical difficulties as mentioned earlier. Similarly the District Rural Development Agency is also extending help to a limited number of families below poverty line.

Suggestions

3.1. The craftsmen in all the islands should organise and form a handicraft co-operative society, as in the case of fishing, coir twisting, etc. There should also be a full fledged workshop under this society. As huge amount is required for making *odams*, the craftsmen should be financed to take up *odam* making. Therefore, government should come forward and help them by extending financial aid lavishly. The society may either make the *odams* and supply to the owner by procuring whole raw materials, meeting the entire lot from society's fund and obtain the cost of *odam* from the buyer or they may make *odam* for the owner provided all the raw materials are supplied by the owner and collect the cost of production and other expenditure from him in convenient instalments. As an encouragement to this dying industry, Government should extend atleast 50 per cent subsidy for the raw materials to interested parties for the first year of implementation and subsidy may be brought down year after year when real interest is created by the entrepreneurs in this industry.

3.2. The Government or other agencies should also come forward in order to supply outboard engines or crafts on subsidised rate to all those who wish to procure small *odam* for fishing. This will certainly encourage more people to own *odam* and finally, result in the creation of more employment opportunities to the craftsmen. The Government has to take initiative to establish training centres to the craftsmen, so as to increase the number of craftsmen as well as expertise in this field. This Union Territory is getting special attention in the hands of the Central Government and for its developmental activities everything from sand, bricks, metal, cement, timber, completed machinery etc. have to be transported from Mangalore or Cochin ports and if the *odams* were suitably mechanised, they would have played an enviable position in the field of cargo transportation bringing more employment opportunities and economic benefits to the people of the Lakshadweep islands.

GLOSSARY

A

1. Adafool . . . . . A hard wedge-shaped tool used for pressing & tightening the stitches.
2. Adikkal . . . . . The lower ribs of the odam
3. Amaram . . . . . The aft portion of the odam
4. Amarakkombu . . . . . Mast erected infront of the poop.
5. Amarappa . . . . . Aft sail.
6. Aniyamkole/Chillakumbu . . . . . Large and navion projection seen in the foremost portion of the craft. This is also given a different shape to the craft.
7. Aniyam . . . . . The fore portion of the odam.
8. Aruvalikkunnathu . . . . . The medium size country craft used for fishing.
9. Athiris . . . . . Villages (Minicoy)

B

10. Balukketty/Barkas . . . . . Life Boat.
11. Bandodies . . . . . The smallest sailing vessel seen in Minicoy island
12. Bareves . . . . . The largest type of sailing vessels with a capacity of 400 tonnes of cargo once within Minicoy.
13. Bashi . . . . . A metal instrument used for levelling the outerbody of the odam (Country craft).
14. Berikol . . . . . A hard wooden rod used to tighten the coir yarn while stitching.
15. Belakkenna . . . . . Crude shark or tortoise liver oil.

C

16. Chadippalaka . . . . . The wooden planks kept breadth wise and cross ways inside the odam on the third line of the body forming lower deck to keep away goods from sea water.
17. Chathiri . . . . . Deck of the poop.
18. Chillappa . . . . . Foresail.
19. Cheriyathu (odi) . . . . . The smallest type of island country craft used for fishing.
20. Chetta . . . . . Shed.
21. Chuduthampura . . . . . Kitchen.
22. Chukkan . . . . . Steering.
23. Chundu . . . . . A very rare design (like the shape of lips of bird) seen on the projected part at the foremost portion of odam.

D

24. Dallals . . . . . Brokers or middle men.
25. Dhallispalaka . . . . . The tenth or last row of plank.
26. Dhelvu/Dhel . . . . . A white marking on the outer body of the country craft to show the tonnage limit
27. Dholi/joli . . . . . Latrine
28. Dua . . . . . Prayer
29. Dweepodams . . . . . Island country crafts

E

30. Ettuvalikkunnathu . . . . . The largest type of island country craft used for fishing.

F

31. Fachini — A small projection (head).
32. Fadavu — Another local name used in Kavaratti island for the country craft Konthalam
33. Fullakkumbu — A hard wooden piece kept parallel to the main mast to obtain strength to the former.

J

34. Jari — The main kariya just in front of the kitchen on which the main mast of the odam rests.
35. Jemmam — The ownership of the land vested with the private individuals.
36. Jemmi — Landlord
37. Jihathoni — Rare boat (about 10 meters length) seen only in Minicoy island.

K

38. Kaikol — Handle of the steering
39. Kaibal — Handsow
40. Kal — Ribs of the odam.
41. Kalancha — Another strong coir rope used to raise the main sail to the mast.
42. Kumbu — Mast.
43. Kammath — Sea water coming inside the odam through the holes or poured inside due to big waves or heavy wind and collected in the bottom of the odam.
44. Kannu — "Eye" of the coconut through which the seedlings sprouts.
45. Kappinuthatti — This is another wedge shaped hard wooden tool used to tighten the stitches in the grooves from the outer bod .
46. Kappu — Grooves made on the outer body of odam to hide the coir rope used for stitching without projecting outside.
47. Kariya — Strong and lengthy wooden plank kept in cross ways on 9th plank of the body—usually used by the rowers for sitting while rowing.
48. Kathiranam — A mixture made from pandam, crude liver oil and lime used for pasting planks and for filling holes.
49. Konki — A protection (from sea water coming inside) made with matter cudgan leaves around medium size country crafts.
50. Konkipalaka — Thin planks kept on either sides of the last line (Dhallis palaka).
51. Konthalam — Medium sized island country craft once used as a means of transport between the islands. Now, it is used for loading and unloading of cargo to ship and other big vessels.
52. Koottamvilikkal — Public announcement
53. Kottar — Devil fish
54. Koran — The sacred book of Muslims
55. Kottodi/Munkar — Wooden hammer
56. Koyas — Land owning group in Laccadives group of islands.
57. Kudiatis — The tenant class of Amini during early period.
58. Kudiyan — Tenants

L

59. Louram — Long thick and strong tug used for raising the mast and holding it upright in a fixed position.

M

60. Maalpura — A fencing made with ribs of coconut leaves on the manthiranam to load bulky and light articles.
61. Mali — Captain who steers the odam

62. Mallam . . . . . Wooden beam kept cross ways on manthiranam. Usually coconut stem of the best quality is used.

63. Maimis . . . . . The odam plying group in Laccadives group of islands.

64. Malu . . . . . hatchet

65. Makkattam . . . . . A hard wooden tool used for filling the holes with coconut husk after stitching.

66. Manikfans . . . . . Land owning group in Minicoy island

67. Manjoo . . . . . Power vessel made up of wood and metal sheets in mainland

68. Manthiranam . . . . . Flat woods kept on konkippalaka and metal nailed

69. Marumakkathayam . . . . . Matriarchal system of inheritance

70. Mas . . . . . Tuna fish cleaned, boiled in salt water, smoked and sun dried.

71. Masodi . . . . . Small island country craft made in Minicoy and used there for fishing

72. Melacheries . . . . . The working class people

73. Melavaye . . . . . Western side of island facing the lagoon

74. Merk . . . . . A thin but strong rope stretching from the upper end of peruman to the manthiranam

75. Metti . . . . . Metal hammer

76. Minicoy odies . . . . . Country crafts seen in Minicoy island—its construction is entirely different from the country crafts seen in other islands.

77. Moodapura . . . . . A small structure pucca or kutcha made near to the work place of valiyaodams usually used for keeping tools and other such materials.

78. Muhurtham . . . . . Auspicious occasion time for performance of any good out noble deed

79. Mukilancha . . . . . Strong and thick coir rope used to raise the main sail to the top of main mast

80. Mukku . . . . . The hard lower portion of husk

N

81. Nadappu . . . . . Form of tenancy seen in some islands

82. Naduppalaka . . . . . Straight and single piece of plank used in very central portion of the body on two sides.

83. Nattathu . . . . . Support to keep the keel in straight and in parallel position.

84. Nerchappattu . . . . . Religious songs praising God.

85. Neyyappam . . . . . A sweet edible made from the paste of rice and island jaggery

86. Nool/Noolkarithokku . . . . . An instrument used to make straight lines on planks while chiseling and levelling the wood.

O

87. Odam . . . . . All types of island country crafts from *valiya odam* to *cheriyathu*

88. Odies . . . . . The second largest vessel in Minicoy having cargo capacity of 200 tonnes.

P

89. Pacheem . . . . . Seen in the rear portion of the craft to give a particular shape to the craft.

90. Pandiyala . . . . . Shed constructed in the shore for keeping the country craft.

91. Jenmi . . . . . Land Lord

92. Palaka . . . . . Wooden plank

93. Palakapidikkal . . . . . The act of placing wooden planks in rows for building the body.

94. Pullakkal . . . . . The upper ribs of the odam

95. Pandam . . . . . A dark-red transparent resin (lac)

96. Pandaram . . . . . Land owned by the Government

97. Pandi . . . . . Keel

98. Params . . . . . Open decks seen in the fore portion and aft portion of the country crafts.

99. Pani . . . . . The process of stitching or/and fastening the planks with each other

100. Paya/Faa . . . . . Sail

101. Perumnan . . . . . Strong and lengthy wooden rod to which the upper portion of the sail is tied.

102. Poovachar . . . . . A hole made in the central portion of the main rib to keep the bottom of the main mast without any movement

R

103. Raveries . . . . . Odam plying and working class group in Minicoy island

S

104. Shafi . . . . . School of the sunni sect.

105. Sherth . . . . . A thick coir rope piece used to tie the peruman with main mast.

106. Shinder : . . . . . Polishing chisel

107. Sunnet . . . . . The act of prophet

108. Sunni . . . . . One sect among Muslims

T

109. Tarawad . . . . . The original house or houses of the principal families

110. Thakrufans . . . . . Odam owning group in Minicoy island

111. Thakrus . . . . . Odam plying and working class group in Minicoy island

112. Thalakoottu . . . . . The upward projected portions of the keel in the art and in the fore portions

113. Thamar/Ogar/Burma . . . . . A tpye of hand drill

114. Thanakkamprannavar . . . . . One among the four class groups of society prevailed in Amini during the early period. They were those possessing property of their own but with no tenants under them

115. Thandu . . . . . Oar

116. Thannipalaka . . . . . The first two rows of planks

117. Tharappam . . . . . A primitive type of fishing raft made of indigenous patti wood for lagoon fishing only.

118. Thirappanam . . . . . A primitive type of equipment for drilling wood.

119. Thirukku . . . . . A tool of hard wooden rod and thick rope used to tighten the wooden planks while joining with each other.

120. Thuthar . . . . . Special coir yarn for tightening the joints.

121. Thonies . . . . . Small and medium size island country crafts used for inshore and lagoon fishing

122. Thow . . . . . The holes made on the planks to stitch with one another

U

123. Uli . . . . . Chisel

124 Unniyappam . . . . A sweet edible made from the paste of rice and island jaggery but smaller in size than neyyappam

V

125. Valiyafa . . . . . Main Sail (biggest sail)

126. Valiya odams . . . . . The biggest type of country crafts seen in the islands original house or houses of the principal families.

127. Vattezhuthu . . . . . The oldest form of script in the island used for writing.

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APPENDIX

(Tables from household data)

TABLE 1

Distribution of Population classified by Age, Sex and Marital status

Age group	Total population			Never Married			Married			Widowed		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Total												
All ages	223	120	103	122	77	45	99	42	57	2	1	1
0—4	25	18	7	25	18	7	..	..	..	..	.	..
5—9	24	12	12	24	12	12	..	..	..	..	..	..
10—14	37	22	15	37	22	15	..	..	..	..	..	..
15—19	27	15	12	24	15	9	3	.	3	..	..	..
20—24	25	12	13	10	8	2	15	4	11	..	..	..
25—29	11	4	7	2	2	..	9	2	7	..	..	..
30—34	5	3	2	..	..	..	5	3	2	..	..	..
35—44	31	6	25	..	..	..	31	6	25	..	..	..
45—54	23	17	6	..	..	..	22	17	5	1	..	1
55—69	13	9	4	..	..	..	12	8	4	1	1	..
70+	2	2	..	..	..	..	2	2	..	..	..	..
(i) Agatti												
All ages	53	26	27	28	18	10	25	8	17	..	..	..
0—4	7	6	1	7	6	1	..	..	..	..	..	..
5—9	6	2	4	6	2	4	..	..	..	..	..	..
10—14	9	6	3	9	6	3	..	..	..	..	..	..
15—19	6	4	2	6	4	2	..	..	..	..	..	..
20—24	6	..	6	..	..	..	6	..	6	..	..	..
25—29	1	..	1	..	..	..	1	..	1	..	..	..
30—34	1	..	1	..	..	..	1	..	1	..	..	..
35—44	9	3	6	..	..	..	9	3	6	..	..	..
45—54	4	2	2	..	..	..	4	2	2	..	..	..
55—69	3	2	1	..	..	..	3	2	1	..	..	..
70+	1	1	..	..	..	..	1	1	..	..	..	..
(ii) Chetlat												
All ages	123	64	59	68	40	28	54	24	30	1	..	1
0—4	15	9	6	15	9	6	..	..	..	..	..	..
5—9	16	8	8	16	8	8	..	..	..	..	..	..
10—14	20	12	8	20	12	8	..	..	..	..	..	..
15—19	14	5	9	11	5	6	3	..	3	..	..	..
20—24	10	7	3	5	5	..	5	2	3	..	..	..
25—29	7	1	6	1	1	..	6	..	6	..	..	..
30—34	3	3		..	..	..	3	3	..	..	..	..
35—44	16	3	13	..	..	..	16	3	13	..	..	..
45—54	16	12	4	..	..	..	15	12	3	1	..	1
55—69	6	4	2	..	..	..	6	4	2	..	..	..
70+	..	..	..	..	..	..	..	..	..	..	..	..

TABLE 1—*concld.*

1	2	3	4	5	6	7	8	9	10	11	12	13
(iii) Kalpeni												
All ages . . .	47	30	17	26	19	7	20	10	10	1	1	..
0—4 . . .	3	3	..	3	3	..	..	..	..	..	..	..
5—9 . . .	2	2	..	2	2	..	..	..	..	..	..	..
10—14 . . .	8	4	4	8	4	4	..	..	..	..	..	..
15—19 . . .	7	6	1	7	6	1	..	..	..	..	..	..
20—24 . . .	9	5	4	5	3	2	4	2	2	..	..	..
25—29 . . .	3	3	..	1	1	..	2	2	..	..	..	..
30—34 . . .	1	..	1	..	..	..	1	..	1	..	..	..
35—44 . . .	6	..	6	..	..	..	6	..	6	..	..	..
45—54 . . .	3	3	..	..	..	..	3	3	..	..	..	..
55—69 . . .	4	3	1	..	..	..	3	2	1	1	1	..
70+	1	1	..	..	..	..	1	1	..	..	..	..

Note : Nobody returned with 'Divorced or Separated' marital status.

TABLE 2

Distribution of population classified by age, sex and educational level

Age group	Total Population			Illiterates		Literates without educational level		Educational Level					
								Primary or Junior basic		Middle		Matriculation/ Higher Secondary	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Total													
All ages	223	120	103	32	37	..	..	35	25	44	36	9	5
0—4	25	18	7	18	7	..	..	..	..	..	..	..	..
5—9	24	12	12	7	5	..	..	5	7	..	..	..	..
10—14	37	22	15	1	..	..	..	13	6	8	9	..	..
15—19	27	15	12	..	..	..	..	2	2	12	9	1	1
20—24	25	12	13	..	2	..	..	2	..	5	7	5	4
25—34	16	7	9	..	1	..	..	2	4	3	4	2	..
35+	69	34	35	6	22	..	..	11	6	16	7	1	..
(i) Agatti													
All ages	53	26	27	8	13	..	..	11	5	7	8	..	1
0—4	7	6	1	6	1	..	..	..	..	..	..	..	..
5—9	6	2	4	1	1	..	..	1	3	..	..	..	..
10—14	9	6	3	..	..	..	..	4	1	2	2	..	..
15—19	6	4	2	..	..	..	..	1	..	3	2	..	..
20—24	6	..	6	..	2	..	..	..	..	..	3	..	1
25—34	2	..	2	..	1	..	..	..	1	..	..	..	..
35+	17	8	9	1	8	..	..	5	..	2	1	..	..
(ii) Chetlat													
All ages	123	64	59	17	19	..	..	18	16	26	24	3	..
0—4	15	9	6	9	6	..	..	..	..	..	..	..	..
5—9	16	8	8	5	4	..	..	3	4	..	..	..	..
10—14	20	12	8	..	..	..	..	8	3	4	5	..	..
15—19	14	5	9	..	..	..	..	1	2	4	7	..	..
20—24	10	7	3	..	..	..	..	2	..	3	3	2	..
25—34	10	4	6	..	..	..	..	1	2	3	4	..	..
35+	38	19	19	3	9	..	..	3	5	12	5	1	..
(iii) Kalpeni													
All ages	47	30	17	7	5	..	..	6	4	11	4	6	4
0—4	3	3	..	3	..	..	..	..		..	..	..	
5—9	2	2	..	1	..	..	..	1	..	..	..	..	..
10—14	8	4	4	1	..	..	..	1	2	2	2	..	..
15—19	7	6	1	..	..	..	..	..	..	5	..	:	
20—24	9	5	4	..	..	..	..	..	..	2	1	3	3
25—34	4	3	1	..	..	..	..	1	1	..	..	2	..
35+	14	7	7	2	5	..	..	3	1	2	1	..	..

Note : There are no Non-Technical Diploma or Certificate equal to degree, or degree holders among the surveyed population

TABLE 3

Distribution of households classified by age and sex of head of household and Number of Members

Age of the Head of the Household	Number of households by sex of head of the Household Male/Female	Number of households having members							
		Single	2	3	4	5	6–7	8–9	10–12
1	2	3	4	5	6	7	8	9	10
				Total					
Total	**Male**	31	..	1	3	1	4	8	8
	Female	..	..	..	..	..	..	..	..
Below 20	Male	..	..	..	..	..	..	..	..
	Female	..	..	..	..	..	..	..	..
20—29	Male	..	..	..	..	..	.	..	..
	Female	..	..	..	..	..	..	..	..
30—39	Male	3	..	..	..	..	..	2	..
	Female	..	..	..	..	..	..	..	..
40—49	Male	12	..	..	3	1	1	3	3
	Female	..	..	..	..	..	..	..	..
50—59	Male	11	..	1	..	..	2	1	4
	Female	..	..	..	..	..	..	..	..
60 and above	Male	5	..	..	..	..	1	2	1
	Female	..	..	..	..	..	..	..	..
	Male	..	..	..	..	..	..	..	..
	Female	..	..	..	..	..	..	..	..

TABLE 4

Distribution of workers and Non-workers classified by Sex, Caste/Tribe/Community and Broad Age-group

Name of the Caste, Tribe/Community/ Group/Class	Total Population			Number of workers and non-workers by age-group											
				All ages						0—14 years					
				Workers			Non-workers			Workers			Non-workers		
	Persons	Males	Females	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Total															
Total . . .	223	120	103	53	52	1	170	68	102	..	..	..	86	52	34
Muslim . . .	223	120	103	53	52	1	170	68	102	..	..	..	86	52	34
Scheduled Tribes .	223	120	103	53	52	1	170	68	102	..	..	..	86	52	34
Koya . . .	62	32	30	17	16	1	45	16	29	..	..	..	14	9	5
Melacheri . .	38	24	14	8	8	..	30	16	14	..	..	..	21	14	7
Others . . .	123	64	59	28	28	..	95	36	59	..	..	..	51	29	22
(i) Agatti															
Total . . .	53	26	27	9	9	..	44	17	27	..	..	..	22	14	8
Muslim . . .	53	26	27	9	9	..	44	17	27	..	..	..	22	14	8
Scheduled Tribes .	53	26	27	9	9	..	44	17	27	..	..	..	22	14	8
Koya . . .	23	8	15	3	3	..	20	5	15	..	..	..	6	4	2
Melacheri . .	30	18	12	6	6	..	24	12	12	..	..	..	16	10	6
(ii) Chetlat															
Total . . .	123	64	59	28	28	..	95	36	59	..	..	..	51	29	22
Muslim . . .	123	64	59	28	28	..	95	36	59	..	..	..	51	29	22
Scheduled Tribes .	123	64	59	28	28	..	95	36	59	..	..	..	51	29	22
Others . . .	123	64	59	28	28	..	95	36	59	..	..	..	51	29	22
(iii) Kalpeni															
Total . . .	47	30	17	16	15	1	31	15	16	..	..	..	13	9	4
Muslim . . .	47	30	17	16	15	1	31	15	16	..	..	..	13	9	4
Scheduled Tribes .	47	30	17	16	15	1	31	15	16	..	..	..	13	9	4
Koya . . .	39	24	15	14	13	1	25	11	14	..	..	..	8	5	3
Melacheri . .	8	6	2	2	2	..	6	4	2	..	..	..	5	4	1

Note : No class distinction in Chetlat Island.

TABLE 4—*concld.*

Distribution of Workers and Non-workers classified by Sex, Caste/Tribe/Community and Broad Age-group—concld.

Number of Workers and non-workers by age-group																		Name of the Caste, Tribe/Community/ Group/Class
15—34 years						35—59 years						60 + years						
Workers			Non-workers			Workers			Non-workers			Workers			Non-workers			
P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	1
Total																		
20	19	1	48	15	33	28	28	..	33	..	33	5	5	..	3	1	2	Total
20	19	1	48	15	33	28	28	..	33	..	33	5	5	..	3	1	2	Muslim
20	19	1	48	15	33	28	28	..	33	..	33	5	5	..	3	1	2	Scheduled Tribes
8	7	1	18	7	11	6	6	..	12	..	12	3	3	..	1	..	1	Koya
2	2	..	6	2	4	6	6	..	3	..	3	..	..	..	..	..	..	Melacheri
10	10	..	21	6	18	16	16	..	18	..	18	2	2	..	2	1	1	Others
(i) Agatti																		
1	1	..	13	3	10	6	6	..	8	..	8	2	2	..	1	..	1	Total
1	1	..	13	3	10	6	6	..	8	..	8	2	2	..	1	..	1	Muslim
1	1	..	13	3	10	6	6	..	8	..	8	2	2	..	1	..	1	Scheduled Tribes
..	..	..	8	1	7	1	1	..	5	..	5	2	2	..	1	..	1	Koya
1	1	..	5	2	3	5	5	..	3	..	3	..	..	..	..	..	.	Melacheri
(ii) Chetlat																		
10	10	..	24	6	18	16	16	..	18	..	18	2	2	..	2	1	1	Total
10	10	..	24	6	18	16	16	..	18	..	18	2	2		2	1	1	Muslim
10	10	..	24	6	18	16	16	..	18	..	18	2	2	..	2	1	1	Scheduled Tribes
10	10	..	24	6	18	16	16	..	18	..	18	2	2	..	2	1	1	Others
(iii) Kalpeni																		
9	8	1	11	6	5	6	6	..	7	..	7	1	1	..	..	..	..	Total
9	8	1	11	6	5	6	6	..	7	..	7	1	1	..	..	..	..	Muslim
9	8	1	11	6	5	6	6	..	7	..	7	1	1	..	..	..	..	Scheduled Tribes
8	7	1	10	6	4	5	5	..	7	..	7	1	1	..	..	..	..	Koya
1	1	..	1	..	1	1	1	..	..	..	..	..	..	..	..	..	..	Melacheri

TABLE 5

Distribution of Non-workers by sex, age and type of activity

Age group	Total Number of non-workers			Number of Non-workers by type of activity and sex									
				Infant		Full time student		Household duty		Seeking Employment		Others (Dependent)	
	Persons	Males	Females	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Total													
All ages	170	68	102	2	1	45	32	1	54	1	4	19	11
0—14	86	52	34	2	1	32	24	..	..	..	..	18	9
15—19	25	13	12	..	..	12	8	1	2	..	2	..	..
20—24	14	2	12	..	..	1	..	..	10	1	2	..	..
25—29	7	..	7	..	..	..	..	..	7	..	..	..	..
30—39	15	..	15		..	..	..	..	15	..	..	..	..
40—49	16	..	16	..	..	..	..	..	16	..	..	..	..
50—59	4	..	4	..	..	..	..	..	4	..	..	..	..
60+	3	1	2	..	..	..	..	..	..	..	..	1	2
Agatti													
All ages	44	17	27	..	..	11	9	..	16	..	..	6	2
0—14	22	14	8	..	..	8	7	..	..	..	..	6	1
15—19	5	3	2	..	..	3	2	..	..	..	..	..	..
20—24	6	..	6	..	..	..	..	..	6	..	..	..	..
25—29	1	..	1	..	..	..	..	..	1	..	..	..	..
30—39	5	..	5	..	..	..	..	..	5	..	..	..	..
40—49	3	..	3	..	..	..	..	..	3	..	..	..	..
50—59	1	..	1	..	..	..	..	..	1	..	..	..	..
60+	1	..	1	..	..	..	..	..	..	..	..	..	1
Chetlat													
All ages	95	36	59	2	1	23	18	1	29	..	2	10	9
0—14	51	29	22	2	1	18	13	..	..	..	..	9	8
15—19	14	5	9	..	..	4	5	1	2	..	2	..	..
20—24	4	1	3	..	..	1		..	3	..	..	..	..
25—29	6	..	6	..	..	..	..	..	6	..	..	..	..
30—39	7	..	7	..	..	..	..	..	7	..	..	..	..
40—49	9	..	9	..	..	..	..	..	9	..	..	..	..
50—59	2	..	2	..	..	..	..	..	2	..	..	..	..
60+	2	1	1	..	..	..	..	..	..	..	..	1	1
Kalpeni													
All ages	31	15	16	..	..	11	5	..	9	1	2	3	..
0—14	13	9	4	..	..	6	4	..	..	..	..	3	..
15—19	6	5	1	..	..	5	1	..	..	..	..	..	..
20—24	4	1	3	..	..	..	..	..	1	1	2	..	..
25—29	..	..	..	..	..	..	..	..	..	..	..	..	..
30—39	3	..	3	..	..	..	..	..	3	..	..	..	..
40—49	4	..	4	..	..	..	..	..	4	..	..	..	..
50—59	1	..	1	..	..	..	..	..	1	..	..	..	..
60+	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE 6

Distribution of Persons classified by relationship with the Head, the Person imparted training and the period engaged in the craft

Period engaged in the craft	Number of persons engaged in the craft	Number of persons engaged in the craft who are related to head as Self (Head of the Household) who received training from				
		Father	Father's father	Uncle	Brother	Others (No relation)
1	2	3	4	5	6	7
		Total				
Total . . .	31	14	1	1	3	12
L 5 years . . .	1	..	..	..	..	1
5—9 years . .	..	..	..	..	..	..
10—19 years . .	9	3	..	..	3	3
20+ years . .	21	11	1	1	..	8
		Agatti				
Total . . .	7	4	1	..	..	2
L 5 years . . .	..	..	..	..	..	..
5—9 years . .	..	..	..	..	..	..
10—19 years . .	2	1	..	..	..	1
20+ years . .	5	3	1	..	..	1
		Chetlat				
Total . . .	17	8	..	1	3	5
L 5 years . . .	1	..	..	..	..	1
5—9 years . .	..	..	..	..	..	..
10—19 years . .	7	2	..	..	3	2
20+ years . .	9	6	..	1	..	2
		Kalpeni				
Total . . .	7	2	..	..	..	5
L 5 years . . .	..	..	..	..	..	..
5—9 years . .	..	..	..	..	..	..
10—19 yeras . .	..	..	..	..	..	..
20 + years . .	7	2	..	..	..	5

TABLE 7

Assessment of Training received by the persons as related to the period engaged in the craft, availability of better training @ facility and intention to receive better training

Period engaged in the craft	Number of persons engaged in the craft	Number who consider the training received is		Number reporting availability of better training facilities	Number in favour of	
		Adequate	Inadequate Reason	Description of better training available	Receiving better training	Not receiving Training*
1	2	3	4	5	6	7
Total						
Total	31	31	..	..	..	31
L 5 years	1	1	..	..	..	1
5—9 years	..	..	..	..	..	..
10—19 years	9	9	..	..	..	9
20+ years	21	21	..	..	..	21
Agatti						
Total	7	7	..	..	..	7
L 5 years	..	..	..	..	..	..
5—9 years	..	..	..	..	..	..
10—19 years	2	2	..	..	..	2
20+ years	5	5	..	..	..	5
Chetlat						
Total	17	17	..	..	..	17
L 5 years	1	1	..	..	..	1
5—9 years	..	..	..	..	..	..
10—19 years	7	7	..	..	..	7
20+ years	9	9	..	..	..	9
Kalpeni						
Total	7	7	..	..	..	7
L 5 years	..	..	..	..	..	..
5—9 years	..	..	..	..	..	..
10—19 years	..	..	..	..	..	..
20+ years	7	7	..	..	..	7

*No facilities for better training in any of the islands.

@No Government or private institutions impart training for the craft.

TABLE 8

Particulars of Handicraft items manufactured by the Households
Distribution of Households Manufacturing Handicraft items for purpose as related to Educational level of the Head of the Household

Educational level of the Head of the Household	Name of craft item manufactured	Number of household manufacturing handicraft items	Number reporting purpose for which the particular item is used		
			Purpose-1 Transportation of cargo	Purpose-2 Fishing	Purpose-3 Fishing & Transportation of cargo
1	2	3	4	5	6
Total	Odam	31	10	11	10
1. Illiterate	,,	5	1	3	1
2. Literates without educational level . .	..	..	..	..	..
3. Primary or Junior Basic . . .	,,	10	3	3	4
4. Middle	,,	16	6	5	5
5. Matriculation or Higher Secondary .	,,	..	..	..	..
6. Non-Technical Diploma or certificate not equal to degree	..	..	..	..	..
7. Technical Diploma or Certificate not equal to degree	..	..	..	..	..
8. Graduate and above	..	..	..	..	..

TABLE 9

Raw Materials used for the manufacture of different items of craft classified by Area from where procured by mode of Transport and problem faced

Name of raw material used for making the handicraft item	Number of households using the raw materials	Number of households which have procured raw materials from						Number of households reported having problems for procuring raw materials	Remarks
		Area 1 and brought to the site by means of from mainland			Area 2 and brought to the site by means of from Island				
		Manchu	Odam	Ship	Tiller	Headload	Boat	Transportation from mainland	
1	2	3	4	5	6	7	8	9	10
Timber . . .	31	25	25	..	28	31	..	..	Kathiranam and black paints are brought from mainland.
Coconut Husk .	31	..	..	..	..	31	..	..	Coconut Husks and coir yarns are produced in the island itself. Major portion of timber are brought from mainland and remaining is from the island itself.
Coir Yarn . . .	31	..	..	..	..	31	..	..	Major portion of fish liver oil is procured from island.
Kathiranam . .	31	..	31	..	..	..	..	..	
Fish liver oil . .	31	..	26	..	..	5	..	..	
Black paint . .	31	..	31	..	..	..	..	..	

TABLE 10

Households Reported having Associated Traditionally with the craft with period of Association classified by Religion, Caste/Tribe/Community of the Head of Household

Religion, Caste/Tribe/Community of the Head of the household		Number of households engaged in the craft	Number of households Reported their Association with the craft		Number of households reported their association with the craft traditionally since		
Religion	Caste/Tribe/ Community		Traditionally	Not traditionally	One Generation	Two Generations	Three Generations
1	2	3	4	5	6	7	8
			Total				
Islam . . .	S.T.	31	11	20	..	4	7
			Agatti				
Islam . . .	S.T.	7	1	6	..	..	1
			Chetlat				
Islam . . .	S.T.	17	9	3	..	3	6
			Kalpeni				
Islam . . .	S.T.	7	1	6	..	1	..

TABLE 11

Study of Households of Craftsmen not practising the craft
Distribution of population classified by age, sex and marital status

Age group	Total population			Never married			Married			Widowed	
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males
1	2	3	4	5	6	7	8	9	10	11	12
Total											
Total	103	57	46	38	21	17	62	33	29	3	3
0—4	8	4	4	8	4	4	..	..	..	..	..
5—9	7	4	3	7	4	3	..	..	..	..	..
10—14	13	6	7	13	6	7	..	..	..	..	..
15—19	11	3	8	6	3	3	5	..	5	..	..
20—24	9	4	5	3	3	..	6	1	5	..	..
25—29	6	6	..	1	1	..	5	5	..	..	..
30—34	7	4	3	..	..	..	7	4	3	..	..
35—44	17	10	7	..	..	..	17	10	7	..	..
45—54	9	4	5	..	..	..	9	4	5	..	..
55—69	12	8	4	..	..	..	11	7	4	1	1
70+	4	4	..	..	..	..	2	2	..	2	2
Agatti											
Total	33	19	14	8	4	4	24	14	10	1	1
0—4	3	1	2	3	1	2	..	..	..	..	..
5—9	1	1	..	1	1	..	..	..	..	..	..
10—14	2	1	1	2	1	1	..	..	..	..	..
15—19	3	1	2	2	1	1	1	..	1	..	..
20—24	4	1	3	..	..	..	4	1	3	..	..
25—29	2	2	..	..	..	..	2	2	..	..	..
30—34	3	2	1	..	..	..	3	2	1	..	..
35—44	8	6	2	..	..	..	8	6	2	..	..
45—54	2	..	2	..	..	..	2	..	2	..	..
55—69	3	2	1	..	..	..	3	2	1	..	..
70+	2	2	..	..	..	..	1	1	..	1	1
Chetlat											
Total	32	18	14	11	6	5	19	10	9	2	2
0—4	3	2	1	3	2	1	..	..	..	..	..
5—9	3	..	3	3	..	3	..	..	..	..	..
10—14	4	3	1	4	3	1	..	..	..	..	..
15—19	3	..	3	..	..	..	3	..	3	..	..
20—24	..	..	..	..	..	..	..	..	..	..	..
25—29	2	2	..	1	1	..	1	1	..	..	..
30—34	2	1	1	..	..	..	2	1	1	..	..
35—44	5	3	2	..	..	..	5	3	2	..	..
45—54	2	1	1	..	..	..	2	1	1	..	..
55—69	6	4	2	..	..	..	5	3	2	1	1
70+	2	2	..	..	..	..	1	1	..	1	1
Kalpeni											
Toal	38	20	18	19	11	8	19	9	10	..	..
0—4	2	1	1	2	1	1	..	..	..	..	..
5—9	3	3	..	3	3	..	..	..	..	..	..
10—14	7	2	5	7	2	5	..	..	..	..	..
15—19	5	2	3	4	2	2	1	..	1	..	..
20—24	5	3	2	3	3	..	2	..	2	..	..
25—29	2	2	..	..	..	..	2	2	..	..	..
30—34	2	1	1	..	..	..	2	1	1	..	..
35—44	4	1	3	..	..	..	4	1	3	..	..
45—54	5	3	2	..	..	..	5	3	2	..	..
55—69	3	2	1	..	..	..	3	2	1	..	..
70+	..	..	..	..	..	..	..	..	..	..	..

Nobody returned marital status as divorced or separated.

TABLE 12

Distribution of Workers Classified by Traditional and Present Occupation, Sex and Broad Age-Group and the Reason for Leaving the Traditional Occupation

Traditional occupation of the head of the household	Sex of the head of the household	Total number of workers	Number of workers by age group	
			35—59 years where present occupation is	
			If different the reason for leaving the traditional occupation	
			Reason-1	Reason-2
1		2	3	4	5
		Total			
Total	M	5	4	1
1. Copra making	M	3	3	..
2. Coir twisting	M	2	1	1
		Agatti			
1. Copra Making	M	2	2	..
2. Coir twisting	M	1	1	..
		Chetlat			
1. Copra making	M	..	..	..
2. Coir twisting	M	1	..	1
		Kalpeni			
1. Copra making	M	1	1	..
2. Coir twisting	M	..	..	..

Note : There are no workers in the 60+ years age group. :
Reason 1— For better income.
Reason 2— Not interested.

TABLE 13

Households reported reasons for giving up the Craft classified by Sex, Religion and Caste/Tribe/Community of the Head of the Household

Religion, Caste/Tribe/Community of the head of the household			Sex of head of the household M/F	Number of households	Number of households having given up the Craft since											
	Religion	Caste/ Tribe/ Community			Less than 5 years due to			5—9 years due to			10—19 years due to			20+ years due to		
					Reason 1	Reason 1	Others 1	Reason 1	Reason 2	Reason 3	Reason 1	Reason 2	Others 2	Reason 1	Reason 2	Reason 3
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
					Total											
Islam	. . .	S.T.	M	15	..	1	1	1	1	3	5	1	1	1	..	..
					Agatti											
Islam	. . .	S.T.	M	5	..	..	..	..	1	1	3	..	..	..	..	..
					Chetlat											
Islam	. . .	S.T.	M	5	..	..	..	1	..	..	2	..	1	1	..	..
					Kalpeni											
Islam	. . .	S.T.	M	5	..	1	1	..	..	2	..	1	..	..	..	..

Reason 1 — Due to old age.
Reason 2 — Illness.
Reason 3 — Got better job.
Others (1) On starting of a new saw mill.
(2) Due to the transfer from native island.

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