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SOCIO-ECONOMIC SURVEY REPORT ON CHETLAT ISLAND

Union Territory of Laccadive, Minicoy and Amindivi

OFFICE OF THE REGISTRAR GENERAL, INDIA
MINISTRY OF HOME AFFAIRS
NEW DELHI

MONOGRAPH

No. 3

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FOREWORD

In my general Foreword to the Village Survey series of the 1961 Census Publications, I have briefly explained how the idea of the survey unfolded itself and developed between 1959 and 1961. Towards the end of 1961 several distinguished scholars were invited to write special monographs for the Village Survey series. At the same time, the Social Studies Section of the Registrar General's Office, headed by Dr. B.K. Roy Burman, undertook experiments in various types of social study. Dr. Roy Burman stimulated his colleagues and assistants to go into great depth over specific problems of social change. His object was, apart from striking new lines in methodology and designs of schedules, new methods of tabulation and cross-tabulation, new lines of correlating apparently unrelated fields of social phenomenon to train his colleagues and assistants rigorously in the science of social investigation. He took a wide range of problems and even a wider geographical distribution of them throughout India.

This Socio-Economic Survey of Chetlat Island, in the Union Territory of Laccadive, Minicoy and Amindivi Islands, in the Arabian Sea, is a testimony to Dr. B.K. Roy Burman's abilities in directing research and to the staunchness and probity with which the investigation was conducted, analysed and reported upon by Shri Ramunni Nair. Shri K.P. Ittaman, who has assisted Dr. Roy Burman, in taking post-editing follow up actions, has also done a good job. This study has added to our knowledge of the people of the Union Territory of Laccadive, Minicoy and Amindivi Islands and I wish to record my acknowledgements to my colleagues.

NEW DELHI,
March, 1967

ASOK MITRA
Registrar General, India

PREFACE

As adjunct of 1961 Census, Socio-Economic Survey of about 600 villages has been undertaken in different parts of India by the Census Organisation. In most of the states, this survey has been conducted by the Superintendents of Census Operations, with the technical advice, provided by the Handicrafts and Social Studies Unit of the Office of the Registrar General, India. In view of the fact that special conditions prevail in the Union Territory of Laccadive, Minicoy and Amindivi Islands, Registrar General, India, decided that the survey of the islands in this area would be undertaken under my direct supervision.

Early in 1962, I paid a visit to three islands, namely, Amini, Kavaratti and Minicoy. Mr. Justice E. Govinda Menon of Kerala High Court and Sri M. Ramunny, Administrator, Laccadive, Minicoy and Amindivi also visited these islands at the same time. With the facilities graciously made available to me by Sri M. Ramunny, it was possible for me to contact a large number of islanders belonging to different walks of life within the short time of my visit. It was also possible for me to attend a number of public meetings, visit a number of institutions and enjoy the warm hospitability, in a number of houses in these islands. I had also the advantage of being accompanied by Sri Ramunni Nair, in that trip. He had been working as Social Education Organiser of the Union Territory since 1959 and as Census Investigator since 1962. His thorough knowledge of the life of the islanders and wide contact proved very useful during my short visit. The presence of Sri Amar Singh, Photographer, Office of the Registrar General, India, was also useful for establishing quick rapport with the people.

In the light of the experience gained during this trip, I formulated the problems of social research in the islands and prepared a series of schedules for collection of the data. These were slightly modified subsequently for the convenience of recording of data.

The following schedules were canvassed at Chetlat.

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Sri Ramunni Nair conducted the field survey at Chetlat from 14th May, 1963 to 10th October, 1963. After the report was drafted he collected additional particulars from the inhabitants of Chetlat living in Kozhikode for verification of certain facts, during April-

May, 1964. These periods are exclusive of the time spent by him at Kozhikode, for collection of statistical and other data from the Office of the Administrator, Laccadive, Minicoy and Amindivi Islands.

The data were tabulated in the Office of the Registrar General, India, according to the tabulation design drawn up by me. Sri Ramunni Nair prepared the first draft of the report.

In checking the data collected by Sri Ramunni Nair, I received considerable assistance from Sri K.P. Ittaman, Senior Technical Assistant, in the Office of the Registrar General, India, who has already surveyed another island of the same area, namely, Amini. He has also helped me in the post-drafting editorial actions, which are not inconsiderable.

Sri P.K. Harid, Census Investigator, Kerala, who is currently engaged in conducting Socio-Economic Survey in Laccadive, Minicoy and Amindivi group of islands, went through the draft and gave useful suggestions.

The credit for the data furnished in this report belongs to Sri Ramunni Nair. The responsibility for the interpretation of the data and the final draft is mine.

The photos included in the monograph were taken by Sri Ramunni Nair. The sketches and other illustrations were drawn by Sri S. Krishna Pillai, Junior Draftsman-*cum*-Artist, in the Office of the Registrar General, India.

I should take this opportunity to express my gratitude to the Laccadive, Minicoy and Amindivi Administration for their generous help in this project. When Sri Ramunni Nair undertook the survey of Chetlat Island, his services had been transferred from the establishment of the Laccadive, Minicoy and Amindivi Administration to the establishment of the Superintendent of Census Operations, Kerala. But Laccadive, Minicoy and Amindivi Adminisration very graciously allotted accommodation to Sri Ramunni Nair in their office building and for all practical purposes treated him as a member of their own establishment.

My special thanks are due, to Sri M.K. Devassy, Superintendent of Census Operations, Kerala. He was kind enough to place Sri Ramunni Nair, completely at my disposal and whenever any administrative help was required from his office, he extended the same ungrudgingly.

I am grateful to my colleague Sri M.G. Kini, who saw to it that the various instructions issued by me from time to time, in connection with the survey were implemented. It is because of innumerable assistance of general nature that I receive from him, that it is possible for me to keep track of a few dozen research projects, which have been undertaken by the Handicrafts and Social Studies Unit, Office of the Registrar General, India. He has proved himself to be an invaluable aid for research administration.

Sri S.N. Kapur, Stenotypist, attached to me, who took dictation of the final draft deserves special mention. He is a careful Stenotypist; in addition when a dictation is given on the basis of figures furnished in a table, he takes pains to check the figures in the original table and find out incongruities, if any.

The final draft for press was partly typed by Sri S.N. Kapur and partly by Sri B.N. Kapur.

I am grateful to Sri C.G. Jadhav and Sri Sudesh Chander, for co-ordinating the tabulation work. The complicated subsidiary tables were prepared by both of them, as well as by Sri S.C. Saxena. The tabulation of various schedules was done by different teams of Computors and Assistant Compilers belonging to the Handicrafts and Social Studies Unit and Central Tabulation Unit of the Office of the Registrar General, India. I have mentioned them separately. I am grateful to all of them. I am particularly grateful to Sri K.D. Ballal, Central Tabulation Officer, for kindly arranging the preparation of most of the tables in his Unit and to Sri S.C. Srivastava, Assistant Central Tabulation Officer, for getting the work done.

To Sri K.D. Ballal, I am further grateful for the trouble he has taken for getting the report printed. Sri Bani Singh, another colleague, who has ably assisted Sri Ballal, to push through the printing programme also deserves special mention.

I am specially grateful to Sri A. Mitra, Registrar General, India, for giving me the opportunity to undertake this study of an interesting people. It is because of his far-sighted leadership that for the first time a comprehensive study of the people living on these tiny Islands in Arabian sea could be made.

The encouragement that I have received from Sri A. Chandra Sekhar, Officer on Special Duty, Office of the Registrar General, India, is a thing which every research worker would cherish. I avail of this opportunity to express my gratitude to him.

B.K. Roy Burman

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CHAPTER I

INTRODUCTION

Introducing the Island

Many centuries ago a saint was crossing the Arabian sea in a sailing boat. He was going to India from Arab. He was much impressed by the sublime beauty of the sea and decided to return by the same route. He threw some stones in the sea at different points so that he might not miss the way during the return journey. In course of time, due to the magical power of the saint these stones grew into small islands in the Arabian sea. This is how in their mythical frame of reference, the people of Chetlat account for the origin of the Island of Chetlat as well as other islands in the Laccadive, Minicoy and Amindivi groups of islands. But the Geologists have a different story to tell. According to them these islands are "A continuation of the Aravalli system of rocks of Rajasthan and Gujarat through the banks of the Gulf of Cambay and through the Agaria banks further South. Little is known about their sub-surface geology. Their tops are built up of coral reefs from late tertiary times. Accumulation of corals is being continued even now."[1]

Laccadive, Minicoy and Amindivi groups of islands constitute a separate Union Territory of India since 1956. There are 19 islands in this Union Territory out of which 10 are inhabited. These islands are divided into three groups, namely, Laccadive, Amindivi and Minicoy. Each group has a separate history of its own. Prior to 1956 the islands constituting the Amindivi group were under the District of South Kanara (now in Mysore) and the islands constituting the Laccadive and Minicoy groups were under the District of Malabar (now in Kerala). At that time both these districts were under Madras.

Location

Chetlat belongs to Amindivi group of islands. The other islands in this group are Amini, Kadmat, Kiltan and Bitra. For administrative and revenue matters there is a Tehsildar in charge of this group, with headquarters at Amini.

Chetlat is situated at 11°41′ North Latitude and 72°41′ East Longitude. It is the northern-most inhabited island of the Union Territory. The nearest inhabited island from Chetlat is Kiltan which is situated at a distance of about 20 miles south-east. The distances of other islands of Amini group of islands from Chetlat are as follows:—Amini (35 miles), Kadmat (29 miles), Kiltan (20 miles), Bitra (30 miles). The nearest important place in the mainland from this island is Mangalore, which is situated at a distance of 145 miles. Mangalore is the main marketing centre for the islanders. Other centres in the mainland with which the islanders have close contact are Cannanore and Kozhikode, situated at distances of 160 miles and 178 miles respectively.

Physical Features of the Island

The island is about 1900 yards in length and 650 yards in breadth. It covers an area of 255 acres and looks like an upturned boat. It lies lengthwise north and south. Along the eastern side of the island is a wide belt of coral debris. This belt broadens out at the south, till it covers the whole southern end of the island. On the western side, there is a lagoon, along the entire length of the island. The maximum breadth of the lagoon is about 600 yards. It is bounded on the seaward side by a coral reef with two openings—one at the centre and the other at the north-west. The opening at the centre is narrow and sailing vessels with cargo cannot enter the lagoon through it. The opening at the north-west is broader and sailing vessels with cargo can enter it during high tide.

The lagoon has sand and coral bed and is of shallow depth. The maximum depth is about ½ fathom. The lagoon protects the island on the most exposed side from the fury of south-west monsoon. But for the lagoon the island would have been frequently inundated as there is no point on the land more than 10—15 feet above sea level.

The approaches to this island are free of any outlying danger. Anchorage can be found at some distance from the coral ledge

[1]. Atlas of the Laccadive, Minicoy and Amindivi Islands prepared under the direction of Shri Murkot Ramunny.

of the south-western side of the lagoon in five fathoms of water.

Climate

As a result of combined action of the equatorial winds and proximity of the Indian coast, the island experiences both the monsoons—the north-east monsoon sets in the island by the end of November and continues till the end of March or first half of April. A northerly wind prevails throughout this period with long gaps when there is little or no heavy weather. It is during these gaps that the bulk of the communication with the mainland is carried out by the islanders. The south-west monsoon usually sets in by the end of May and continues regularly until the end of September. During this period the island gets its maximum rainfall and is practically inaccessible to the outside world. As there was no raingauge on the island at the time of the survey, the record of rainfall could not be gathered, but the annual average rain-fall at Amini, the nearest centre from this island, was just below 60 inches.

FLORA AND FAUNA

Flora

Sir Robinson in 1869 reported "Chetlat is naturally the least promising of the islands. The soil is very poor, the trees very slow of growth and not productive. Low mounds of sand occupy a great part of the centre. A scanty plant locally known as Teerny grows here. At the root of this plant, a small ball about the size of a pea, grows. After the plant has withered these are gathered from among the loose sand and eaten by the islanders."* At present the island looks like a garden of coconut. There are about 12,000 coconut trees in the island. Particulars of the other trees found in the island are furnished in the statement below:

STATEMENT 1

Approximate number of trees of different kinds

Local name	English equivalent	Scientific name	Approx. no.	Nature of use
1	2	3	4	5
Cheerani	..	Thespecia populnia	100	Manufacturing of boat.
Paruthi	A species of tree cotton	..	250	Construction of boats and houses.
Chakka-maram	Bread fruit tree	Artocarpus Incisa	50	The fruit is used for preparing curries. Timber is obtained from the trunk.
Murunga	Drumstick	Moringa Oleifera	200	Both fruits and green leaves are used for preparing curries.

From the above statement it is obvious that only a few varieties of flora are found in the island.

Fauna

As in case of the other islands of this Union Territory, the world famous fish 'Tuna' particularly the skip jack variety, is found in large shoals in the deep seas around Chetlat. Whales and tortoises are also found in the vicinity of the island occasionally.

In the island few species of birds and animals are found. Rats are found here in very large number and constitute menace to the coconut plants. A few cats are also found in this island. One saving grace is that no snake is found here. Among the birds a mention is to be made of waterhen.

Lay-out of the Island Showing Residential Pattern and Location of the Important Public Places

There are altogether 312 houses in the island of which 206 are inhabited. Total population of the island is 953. If a line is drawn just at the centre of the island lengthwise majority of the houses are found on the western half of the island. The houses are all scattered but there is larger concentration in the area where the island is widest. Towards the northern and southern ends the distribution of the houses is thinned out. In fact, about 1/4th length of the island towards the northern end is uninhabited. Similarly about 1/6th length of

*Atlas of the Laccadive, Minicoy and Amindivi Islands prepared under the direction of Shri Murkot Ramunny, Administrator for the Union Territory of Laccadives, 1965.

the island towards the southern end is also uninhabited. As already mentioned, the entrance to the island is on the western side through the lagoon. The Cutcherry (Administrative Office of the island) is on the west shore, at about the central position. There is no pucca road inside the island. A kacha road starting from the Administrative Office runs upto the eastern shore. Another kacha road cuts across the first kacha road at a distance of about a furlong from the Cutcherry and runs parallel to the shore north to south. Two other kacha roads meet the lengthwise kacha road at two points—one near the northern end and the other at some distance from the southern end.

In addition to the Cutcherry there are a number of aministrative and welfare institutions in the island. In the building of the Cutcherry itself is situated the Wireless Station from where telegraphs are also sent. Slightly to the south of the Cutcherry is the Primary Health Centre. There are two primary schools in the island—one is upper, and the other is lower. The first one is for boys and the second one is for girls. Both the schools are also near the Cutcherry. The playground of the Upper Primary School is, however, situated at a distance of about two furlongs, near the eastern shore. There are two Madrasahs or Muslim educational institutions in the island. One is situated at about two furlongs north-east and the other at about the same distance to the south of the Cutcherry. There is also an experimental Post Office in the island. There is no building of the Post Office nor there is any whole-time Postmaster. During the monsoon of 1963, when the survey was conducted the Projector Operator for showing films who was camping in the island, was in charge of the Post Office also. The Post Office was located in his house which was very near to the Cutcherry. After he left one Assistant Teacher of the Upper Primary School took over the charge of the Post Office and the venue of the Post Office was shifted to his house. There is a Dak Bungalow in the island. It is situated near the western shore, at a distance of about three furlongs from the Cutcherry in the north. Other government or government sponsored institutions in the island are three Agricultural Farms and one Community Centre. All the three Agricultural Farms are situated on the eastern side of the island. One of them is almost at equal distance from the northern and the southern ends of the island. The other two are situated slightly to the south of the first farm. The Community Centre is situated near the western shore at a distance of about one furlong south of the Cutcherry. There is also a Cooperative Society in the island. It is situated near the Cutcherry. Among the other important public places in the island, first mention is to be made of the mosques (pallis). Altogether sixteen mosques are scattered throughout the island. Out of them, three are comparatively more important. They are Jumma palli, Mohiddin palli and Ujjra palli. Jumma palli is situated at a distance of about one furlong from the eastern shore. If a line is drawn east to west at the middle of the island, this mosque would be about two furlongs south of the line. Mohiddin palli is situated near the western shore of the island almost in the same line as Jumma palli. Ujjra palli is situated almost in the middle of the line that can be drawn from Mohiddin palli to Jumma palli. Next to the mosques, the most important public places which would draw attention of a person going round the island, are the water tanks. There are altogether twenty-one tanks in the island of which sixteen are attached to the mosques. The remaining five are common tanks, reserved for the use of women folk. These five tanks are mostly situated in the central and eastern sectors of the island. These tanks are situated for washing as well as bathing purposes. Drinking water is obtained from step-wells, which are generally filthy. Almost every house has got its own step-well. With the encouragement of the Administration, the islanders are excavating drawing wells as well. During the time of the survey, four wells were constructed. They are located at a distance of 50 yards to two furlongs from the Cutcherry. There is no crematorium in the island Twelve of the sixteen mosques have, however, graveyards attached to them, but the dead-bodies are mostly buried in the graveyards attached to Mohiddin palli and Shaeik palli. There are seven grocery shops in the island. All the seven shops are situated near the western shore within a distance of about two furlongs from the Cutcherry.

While discussing about the layout of the island, another place which deserves special mention, is the area where the 'odam' sheds are situated. It is on the western shore very near to the Cutcherry.

Summing up it may be stated that the middle portion of the western shore where the Cutcherry and the other institutions are situated is the centre of most of the important economic, social and cultural activities in the island.

Communication with the Outside World

The traditional means of communication between this island and the mainland is the local country boat known as 'odam'. On the outbreak of the southern monsoon, the island is completely cut off from the mainland for about five months from May to September. For the last few years the Administration of the Union Territory is trying to provide occasional communication by ship to the different islands. For this purpose, one 800 ton ship M.V. Seafox has been chartered by the Administration. It visited the island twice in 1963. The Administration is also providing motor launches for communication from one island to another. During 1963 the motor launches came to Chetlat several times but their exact number was not recorded.

Legends and Historical Events Connected with the Island

It is believed that the Laccadive and Amini groups of Islands were settled by the people from Kerala. There is a legend in this connection. It is said that Cheraman Perumal who was the ruler of Kerala in the 9th century for about 36 years was attracted towards Islam in his old age. He divided the country among his kinsmen and one night secretly set sail for Mecca in a ship belonging to one Arab merchant. When his departure was detected, one of his followers the Raja of Kolathiri (Chirakkal) sent a party of brave soldiers to bring him back. The party started from Cannanore, the capital of the Raja of Chirakkal. They were taken by a fierce storm in the sea and could not catch the Arab ship in which the Perumal had fled. The ship sent by the Raja of Chirakkal struck at an uninhabited island which is now known as Bangaram. When the storm subsided, the party returned home. On their back journey, they sighted some other small islands. After returning to Cannanore, they reported about the existence of these islands to the Raja of Chirakkal who persuaded some of his people to settle down in these islands. The Raja of Chirakkal announced that all those who settled in these islands would have the right of ownership over his land cultivated by them. Many brave and hardy people were attracted by the term offered by the Raja and settled in the islands. It is believed that Amini was the first island to be colonised. At a later period some people from Amini migrated to Chetlat and colonised it.

It is very difficult to say how much historically true the above legend is. Many scholars of Kerala do not accept the story of Perumal's departure to Mecca.

There is another legend according to which these islands are known to have been inhabited since unknown past. It is also stated that there existed in Amini a council of four principal families. This council had some authority over Chetlat also, but in many matters Chetlat enjoyed certain amount of autonomy.

"The island seems to have suffered greatly at the hands of the Portuguese pirates during the 16th century. Sheikh Zeinuddin in his book "Tohful-ul-Mojahiddin", records that before their descent on Amini, the Portuguese visited Shatelakum or Chetlat. A major part of the inhabitants were put to death and many were taken prisoners."[1] The Portuguese built a fort at Amini but because of their cruelty and harshness the islanders were driven to seek assistance of Raja of Chirakkal. As a result of his intervention in this matter the Raja could eventually "establish his authority over all the islands. He held them for several years and at some unknown date transferred them in Jaghir, with the title of Raja upon the Ali Raja, the head of the Moplah community in Cannanore. The stipulated 'peshkash' was 6,000 fanams a year. This was paid until about the middle of the eighteenth century when Cannanore family took advantage of the gradual dismemberment of the Chirakkal territories to assert its own independence."[2]

The Raja of Cannanore first managed the islands through the chiefs of the islanders themselves, called 'Muthalals'. Later on the Rajas used to send their own agents known as 'Kariakars'. Chetlat was administered by the 'Kariakar' stationed at Amini.[3] In 1764-65 A.D. the Cannanore Raja levied an export duty on coir and subsequently a like duty on rice imported from mainland for home consumption. In 1783 as a result of the compulsory introduction of monopoly on export of coir, the people of Amindivi group of islands including Chetlat, rose in rebellion and tendered allegience to Tipu Sultan. After the fall of Tipu Sultan the East India

[1] Atlas of Laccadive, Minicoy and Amindivi Islands prepared under the direction of Sri Murkot Ramunny.

[2] A short account of the Laccadive Islands and Minicoy by R.H. Ellis, p. 17.

[3] Ibid. p. 35.

Company attached the Amindivi Islands including Chetlat in 1799. Since then the islands were under the British till Independence in 1947.

Another aspect of the history of the island which deserves mention relates to the conversion of the islanders to Islam. It is said that the people of the different islands were converted by an Arab saint named Ubeidulla. Shortly after the death of Prophet Muhammad, Ubeidulla was commanded in a dream by the Prophet to undertake a journey by ship eastward. The ship was wrecked near some island. Ubeidulla catching hold of a broken plank reached Amini island. Here he started to preach Islam at the behest of Prophet. At this the islanders were enraged and the headman of the island asked him to leave the island. But Ubeidulla decided to stay and die if necessary. A Hindu lady belonging to a respectable family was however attracted by his preachings and embraced Islam. He married her and gave the name Hamidat Bibi. This enraged the islanders very much and they decided to kill the pair. Ubeidulla prayed to God to protect him and his wife. Immediately after that the islanders lost the power of their sight and Ubeidulla and his wife could escape from the island. They reached Androth Island. Here also the people resented his preachings and tried to kill him, but Ubeidulla prayed to God to protect him and his wife and there was a terrible earthquake in the island. The people got frightened and vowed to embrace Islam if they were saved. After this Ubeidulla prayed to God again and the earthquake stopped. Thus, the inhabitants of Androth were converted to Islam. In course of time, it was possible for Ubeidulla to convert the people of Amini, Agatti, Kalpeni, Kiltan, Kadmat and Chetlat. From these places Islam spread gradually to other islands. Obviously, the above story is a mixture of fiction and fact. It is very difficult to say whether Islam spread to these islands as early as is indicated in the story.

History of Settlement of Different Sections of the People

As noted earlier, Chetlat was colonised by people who settled in Amini earlier. It appears that the process of colonisation of the island went on for a long time. When Lieutenant Bentley visited the island in 1795, he found only about 100 persons. In 1831 there were 353 persons in the island. Two hundred and fifty per cent increase during this short period could not have taken place by natural growth. It is obvious that during this period a number of people migrated to this island.

Population of the Island in Different Years:

The population of the island in different years after 1831 is indicated below:

STATEMENT 2

Population of the island in different years

Year	Population
1845	522
1869	574
1876	574
1880	619
1891	511
1902	590
1911	771
1921	761
1931	876
1941	945
1951	994
1961	953

It seems from the above statement that some migration from outside have taken place during 1831 to 1845. Later on, large scale migration does not appear to have taken place. During 1880—1891 there was a striking decrease of the population, the exact reason for which is not known. Some people in the island stated that during this period a number of persons belonging to different households and in some case entire households migrated to Bitra Island. But on verification from records it is found that Bitra was colonized only after 1905. It is, therefore, obvious that the above information cannot be correct. During 1891—1951, there had been a steady growth of population except for a nominal decrease during 1911—1921. The population has again gone down during 1951—61. During this period a good number of persons have migrated from Chetlat to other islands as well as to the mainland in search of employment opportunities. The particulars of these outmigrants will be discussed in appropriate place.

According to Pallipuram Yusuf Master, an old school Teacher of the island and Thekila Melelapura Yusuf, one of the oldest Cutcherry Moopans (Jurors) and a member of the Advisory Council for the Union Territory, originally there were only nine 'taravads' (the joint familial establishments) in the island. These 'taravads' are (i) Pallithithiyoda, (ii) Briyanthithiyoda, (iii) Kalpura, (iv) Cheriapura, (v) Vadakeroda (vi) Melapura, (vii) Manamathiyoda, (viii) Askaithiyoda and (ix) Kuriyathiyoda. These nine 'tarvads' resided in the central sector of

the island and reclaimed three different areas for cultivation. The 'taravads' which reclaimed the same area for cultivation were grouped together to constitute a single 'koottam' (cluster). Thus there were three 'koottams' in the island. The names of the 'taravads' under each 'koottam' are furnished below:

I. Makkichikoottam
   1. Pallithithiyoda
   2. Biriyanthithiyoda
   3. Cheriapura
   4. Vadakeroda

II. Melapurakoottam
   1. Melapura

III. Kattikoottam
   1. Kalpura
   2. Manamathiyoda
   3. Askaithiyoda
   4. Kuriyathiyoda.

Most of the households found at present in the island are supposed to have branched out from the above original 'taravads'.

Immigration and Emigration

According to the statement furnished by the 'Karani' (clerk) of the island no immigrant has settled in the island during the last 30 years; but sometime before that four families migrated to this island from other islands. One of them was from Androth, one was from Kiltan and two were from Kalpeni. It is reported that none of these four families has at present any economic interest in the islands from where they migrated.

Till about 20 years ago, no family migrated from the island. But during 10—20 years from the time of the survey, four families migrated to Agatti, four to Androth, two to Kavaratti and one to Kasargode Taluk on the mainland. During last 10 years, five families have migrated to Agatti, ten to Androth and seven to Kadmat. All these families, except five out of the seven who went to Kadmat, have left the island in search of better means of livelihood. None of them has any economic interest left in this island. The five families that went to Kadmat were leprosy patients. They settled in Kadmat for the facility of treatment of those patients. Besides the families that have migrated from this island, six individuals have settled outside during the course of the last fifteen years. Out of these six, one is an Agricultural Maistry and has settled in Amini after marrying there. The others have settled on the mainland. Among them three persons, namely Kalladi Sheik, Muninoda Kasmi and Theklapura Ummarkoya are working as sailors (khalasis) in 'majoos' (sailing vessels) at Mangalore. They have married and settled there. One of them, namely, Beethithiyoda Cheriakoya went to Ponnani for religious studies. He also has married and settled there. The remaining person, namely, Kalpura Abdullakoya is working at Kozhikode and has permanently settled down there after marriage. Among these persons, none except B. Cheriakoya has visited the island after settling on the mainland. It appears that during three to four years, the tendency to leave the island has been stopped because of the availability of more employment opportunities in the island itself.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic Composition of the Island

At the time of the 1961 Census, out of the total population of 953 in the island, 949 were Muslims, 2 were Hindus and 2 were Christians. The Hindus and the Christians were the mainlanders who were staying in the island in connection with their service.

The indigenous population of the island consists of Muslims only. They are indistinguishable in appearance and dress from the Moplahs of Malabar. It has already been indicated in Chapter I that the islanders originally belonged to the mainland and migrated from there in stages a few centuries ago.

Though the indigenous population in all the islands of the Union Territory of Laccadive, Minicoy and Amindivi are Muslims, there are caste-like social segments among them. Because of the peculiarity of their social organisation, the indigenous population of all the islands have been included in the list of Scheduled Tribes. In Amindivi group of islands, there are three virtually endogamous segments, namely, Koya, Malmi and Melacheri. The Koyas are highest in social status. Traditionally they are the land owners. Next come the Malmi. Traditionally they are engaged in plying country boats. The Melacheris are the lowest in social status. Their traditional occupation is coconut plucking and fishing.

In Chetlat, all the islanders are considered to be Melacheris by origin. It is interesting to note that many in the island consider that before their conversion, the Melacheris were drawn from two castes in the mainland, namely Thiyyas and Mukkuvas. With the growth of population in the island a leisured class came into existence. They were engaged in coconut plantation or business or study of religion and they came to be known as Koyas in the island. But they did not gain social recognition outside the island. Even now when they visit other islands, they are not treated as Koyas; they are treated as Melacheris.

The most important aspect of the social organisation of the islanders is that they are matrilineal in descent and matrilocal in residence. The details of these institutions will be examined while discussing their family life.

A study of 59 households was made in the island. It was found that each household had its separate household name. The list of the household names covered by the study is furnished in Appendix I (Table I).

The islanders speak as their mother tongue Malayalam which is very much mixed with Arabic, Urdu, Tamil and Kannada. Many islanders are acquainted with Arabic as a subsidiary language. Out of 341 persons particulars of whom have been collected, 154 persons know Arabic as a subsidiary language. English, Hindi and Kannada are known to one, two and two persons respectively as subsidiary languages.

House Type and Associated Elements

The residential buildings in this island are, more or less, of the same type. Normally a house consists of one verandah in the front, with a raised platform or 'Kayyala' on either side. There is some vacant space called 'munnilakam' inside the house between the verandah and the rooms. The 'munnilakam' also has got one 'kayyala' on either side. After the 'munnilakam' there are one or two sleeping rooms, one storeroom and a kitchen (kootam). Generally the 'kootam' is constructed as an extension of the main building on the south-eastern corner. There is some vacant space between the sleeping rooms; it is called 'edayakam'.

The plinth area of an ordinary house measures about 23′ in length and 21′ in breadth. The sleeping rooms are generally 8′ in length and 6′ in breadth and the kitchen is 12′ in length and 6′ in breadth. The plinth is raised hardly half a foot above the ground level. The floor is plastered with mortar. The thickness of the wall is generally 5″, and the height of the ridge pole is about 12′ from the ground.

The ground plan and elevation of a typical island house are shown at illustration numbers 2 and 3.

Though the description furnished above holds good for a typical house in a general way, there are some variations about the number of different structural elements in

STATEMENT 3

Domiciles—Distribution of Households with reference to structural elements

Number of Households having structural elements			
59	Total number of households.		
1	(*a*) 'Munnilakam' with two 'Kayyalas'		
	(*b*) Kitchen		
	(*c*) Two store rooms		
	(*d*) One sleeping room		
	(*e*) Verandah		
	(*f*) Shop (attached)		
2	(*a*) 'Munnilakam' with two 'Kayyalas'		
	(*b*) Kitchen		
	(*c*) Two store rooms		
	(*d*) Two sleeping rooms.		
	(*e*) Verandah with two 'Kayyalas'		
14	(*a*) 'Munnilakam' with two 'Kayyalas'		
	(*b*) Kitchen		
	(*c*) One store room		
	(*d*) One sleeping room		
	(*e*) Verandah		
1	(*a*) 'Munnilakam' with two 'Kayyalas'		
	(*b*) Kitchen		
	(*c*) Two store rooms.		
	(*d*) One room (unspecified)		
	(*e*) Verandah with 3 'Kayyalas'		
1	(*a*) 'Munnilakam' with two 'Kayyalas'	No sleeping room	
	(*b*) Kitchen		
	(*c*) Two store rooms		
	(*d*) Verandah with one 'Kayyala'		
4	(*a*) 'Munnilakam' with 'Kayyala'	No sleeping room	
	(*b*) Kitchen		
	(*c*) One store room		
	(*d*) Verandah		
2	(*a*) 'Munnilakam'	No sleeping room	
	(*b*) Kitchen		
	(*c*) One store room		
	(*d*) Verandah		
4	(*a*) 'Munnilakam', with two 'Kayyalas'	No verandah	
	(*b*) Kitchen		
	(*c*) One store room		
	(*d*) Two sleeping rooms		
14	(*a*) 'Munnilakam', with two 'Kayyalas'	No verandah	
	(*b*) Kitchen		
	(*c*) Two store rooms		
	(*d*) One sleeping room		
4	(*a*) 'Munnilakam', with one 'Kayyala'	No verandah	
	(*b*) Kitchen		
	(*c*) One store room		
	(*d*) One sleeping room		
3	(*a*) One 'Munnilakam'-*cum*-sleeping room	No Kitchen	
	(*b*) One store room		
	(*c*) Closed Verandah		
1	(*a*) 'Munnilakam' with one 'Kayyala'	No verandah No sleeping room	
	(*b*) Kitchen		
	(*c*) Store room		
	(*d*) Dining room		
2	(*a*) 'Munnilakam' with one 'Kayyala'	No Verandah No Kitchen	
	(*b*) Store-*cum*-'Kayyala'		
	(*c*) One sleeping room		
2	(*a*) One Kitchen	No Verandah No 'Munni-lakam'	
	(*b*) One store room		
	(*c*) One sleeping room		
2	(*a*) 'Munnilakam' with two 'Kayyalas'	No sleeping room No kitchen	
	(*b*) Two store rooms		
	(*c*) One sleeping room		
	(*d*) Verandah with two 'Kayyalas'		
1	(*a*) 'Munnilakam' with 'Kayyala'	No store room No kitchen	
	(*b*) One sleeping room		
	(*c*) Verandah with 'Kayyala'		
1	common room used for every purpose.		

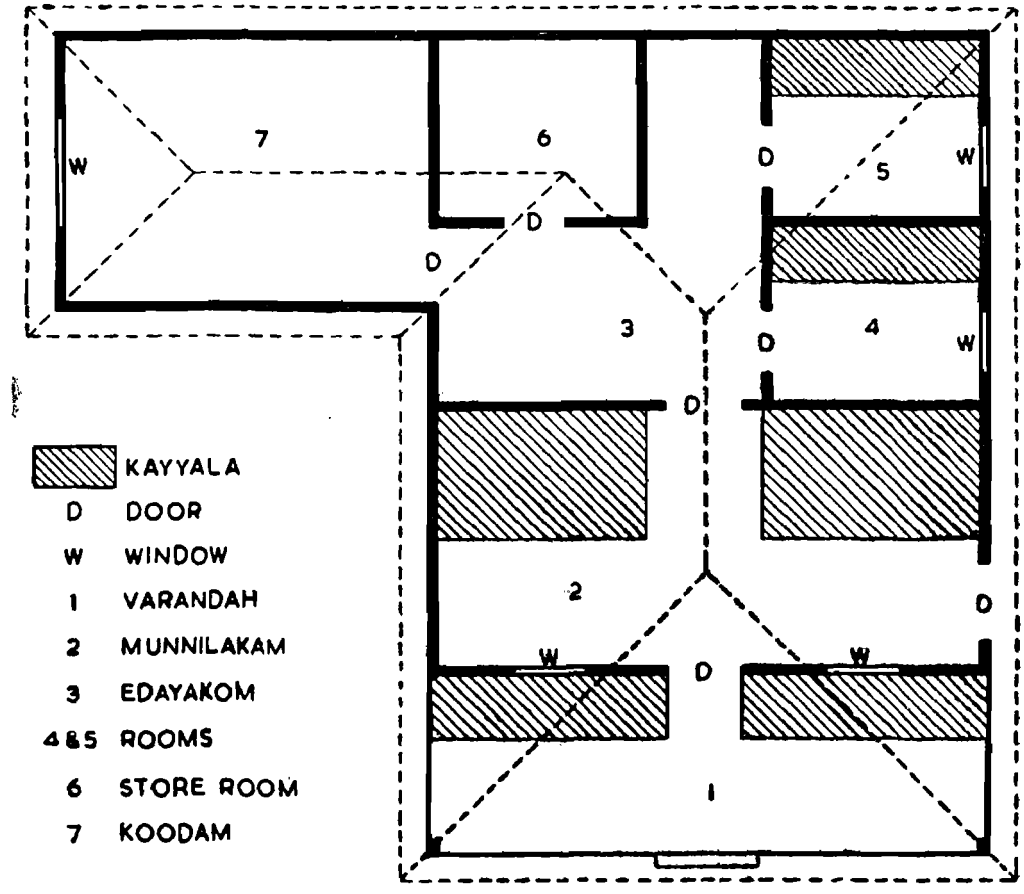


FIG. 2—*Ground Plan of a Typical Island House*

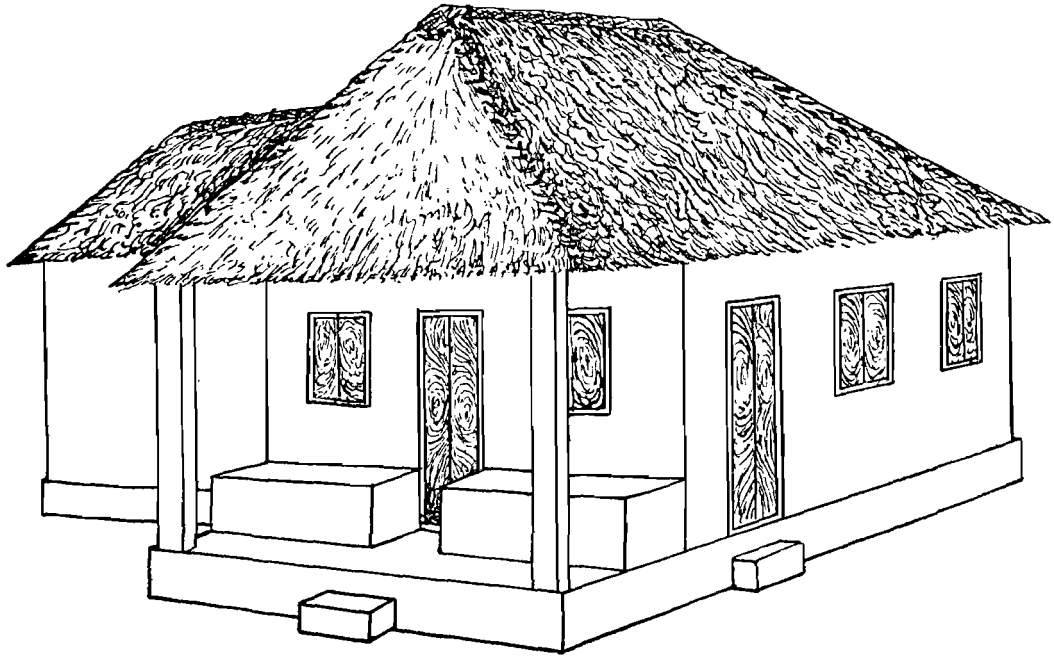


FIG. 3—*Elevation of the House*

the houses of the islanders. Particulars were collected for 59 households and the same are indicated in statement 3.

The statement shows that there are 31 houses each having one verandah. Out of these 31 houses, in one house there are three 'kayyalas' in the verandah. In the remaining houses there are two 'kayyalas' in the verandah. There are 56 houses, each having a 'munnilakam' and two houses without any 'munnilakam'. There are two houses each having two sleeping rooms. There are fifty houses each having a separate kitchen and nine houses without separate kitchen. There are thirty-six houses each having one store room and twenty-one having two store rooms. There is one house having only one common room for storing, sleeping and all other purposes.

Materials Used for House Construction

In all the houses, the trellis work of the roofs is constructed with coconut rafters. All the fifty-nine houses are thatched with coconut leaves. In the entire island there are not more than ten houses excluding the Government buildings with tiled roofs. In fifty-three out of the fifty-nine houses, the roofs are three sloped; in three houses they are two sloped and in another three houses they are four sloped. In all the houses the walls are constructed with lime stone slabs dug out from underneath the earth in the island and mortar prepared locally by burning coral stones and mixing the same with sand at the approximate ratio of 1:4. The stone slabs are kept in position by being tied with midribs of coconut leaves which are fixed on both sides of the stone slabs. The frames of the doors and windows in all the households are made of planks of coconut trees but the shutters of the doors and windows are made of timber of bread fruit tree or mango tree. Timber of bread fruit tree is available in the island in small quantity, but mango planks are obtained from the mainland. In all the fifty nine houses, there are more than one door. One house does not have any window. Three houses have one window each. Fifty-five houses have more than one window each. Heads of all the households were asked whether the number of doors and windows they had were enough and whether the houses were well-lighted and well ventilated. Fifty-four households reported that they had adequate number of doors and windows. Five households were not satisfied with the number of doors and windows they had.

Sizes of Houses

Sizes of the houses were recorded in eight households. The particulars are furnished in the statement 4.

STATEMENT 4

Size of house and particulars of members by categories of household

Dimensions		Category of the household	No of adult members in the household by sex		No. of members in the household by marital status	
Length	Breadth		Adult male	Adult Female	Married	Unmarried
1	2	3	4	5	6	7
31′	21′	Average	2	2	4	2
28′	21′	Poor	6	2	7	4
31′	26′	Poor	4	2	5	1
28′	23′	Average	3	1	4	..
31′	21′	Poor	3	2	4	2
27′	18′	Poor	2	2	4	2
33′	21′	Average	1	3	5	5
28′	18′	Rich	2	2	4	1

The above statement shows that four poor households, three households of average economic status and one rich household were covered by the sample. In the four poor households, the sizes of the houses varied from 27′ in length and 18′ in breadth to 31′ in length and 26′ in breadth. In the three households of average economic status, the sizes of the houses varied from 28′ in length and 23′ in breadth to 33′ in length and 21′ in breadth. In the sole rich household which was covered by the sample, the length of the house was 28′ and the breadth was 18′. It is found from the above that there is not much significant difference in the sizes of the houses with reference to the economic status.

If the sizes of the houses are related to the number of adult members in the households, it is found that four adult members resided in the biggest house but in the smallest house also four adult members resided. Largest-number of adult members resided in the house which was smallest but two in size. It, therefore, appears that there is no significant relation between the size of the house and the number of adult members in the household.

If the size of the house is related to the number of married members in the household it is found that five married members stayed in the house which was biggest in size and four married members stayed in the house which was smallest in size. Seven

married members stayed in a house which though not the smallest, was one of the small houses in size. It, therefore, appears that there is no direct correlation between the size of the house and the number of married members of the household.

Nature of use of Different Parts of the House

The nature of use of the different parts of the house was studied in ten households. In all the 10 houses the outside verandah was used for taking rest. In seven houses the women used to sit on the 'kayyalas' situated on the outside verandah while twisting coir. In all the ten houses the children and old people slept on the 'kayyalas' in the 'munnilakam'. In nine households the male members took their meals also on the 'kayyalas' situated in the 'munnilakam'. In one house all members slept on the 'kayyalas' in the 'munnilakam'. Three households reported that their family members took their meals in the vacant space in between the sleeping rooms and the kitchen. For the remaining houses the space where the family members took their food was not recorded during the study. There were sleeping rooms in eight houses out of the ten especially studied. In all the eight houses the sleeping rooms were used by the married couples only. There were kitchens in all the houses. One household reported that in addition to cooking food in the kitchen, the female members took their meals also in the kitchen. In all the ten houses there were store rooms for storing the provisions.

The above statement shows that there is, more or less, a uniform pattern in the use of different parts of the house.

Beliefs and Practices Connected with the House Construction

An enquiry was made about the beliefs, supernatural and otherwise, as well as practices, connected with the construction of a house. The islanders generally prefer the houses to face north : it is for the sake of protection against south-west wind and not because of any superstition. Out of the fifty-nine households studied, in fifty-one households, the houses face north. In three households, the houses face south. The number of houses facing east and west are one and four respectively. These houses are away from the western shore.

One household reported that some beliefs are connected with the construction of a house. For instance, generally they prefer Fridays for starting excavation, for laying down the foundation of the house, fitting of the roof, fitting of the doors and occupation of the house. Even on Fridays they find out the auspicious moment in consultation with the knowledgeable persons in the island. Such knowledgeable persons are usually experienced carpenters or 'malis' (navigators) of 'odums'.

Market Value of the Main House

Information about the market values of ten houses are available. The same are furnished in the statement below:

STATEMENT 5

Market value of the main house

Category of household	No. of households reporting the market value of their houses (in Rs.)			
	1000—1400	1500—1900	2000 & above	Not known
1	2	3	4	5
Rich	..	..	1	..
Average	..	1	2	1
Poor	2	3	..	..
Total for all categories	2	4	3	1

The statement shows that the market value varied from Rs. 1,000 to Rs. 2,000 and above. Two houses with market values of above Rs. 1,000 but below Rs. 1,500 each belonged to poor persons. The market values of four houses varied from Rs. 1,500 to below Rs. 2,000. Out of these four, one belonged to a household of average means and three belonged to poor households. There were three households having houses of market values of Rs. 2,000 and above. Out of these three households, two were of average means and one was rich. For one house the head of the household could not give the estimated market value. It is to be stated that all the ten houses for which market values and other details were collected, were fifty or more years old.

The terms and conditions on which labourers were employed were not collected in case of these ten houses. But in the island, it is the general practice that during construction of a new house or during repair of a house, the close kins and neighbours render assistance to each other.

Amenities Available in Houses

The amenities available were studied in the case of fifty-nine households. All the fifty-nine households fetched water from

step-wells which were within a distance of hundred yards of the houses. Particulars of source of water for washing purposes have been recorded in case of fifty-eight households. In fifty four households, the female members used the stepwells, i.e., the same sources as those for drinking water, for washing purposes also. But they did not wash the clothes inside the wells. They drew water from the wells and took the same to the banks of the wells, where they washed the clothes. In four households the female members went to the common tanks for washing purposes. The male members generally used the tank attached to the nearest mosque for washing purposes.

Fifty-seven did not have any latrine. The members of these households eased themselves on the seaside. Two households had latrines. These were pit type of latrines with water seal slabs made of cement as the seats. These slabs were distributed by the Administration at subsidised rates. The owners of these two latrines were businessmen, but the members of their families were not using these latrines. They also eased themselves on the seaside.

Household Goods

An inventory of household goods was made in ten households.

Furniture

A statement showing types and number of furniture in different households is furnished below:

STATEMENT 6

Particulars of furniture

Name of object	Material used	No. of house-holds having the object	Total No. owned	Average owned per house-hold
1	2	3	4	5
Table with drawers.	Coconut tree	1	1	1
Tables	Bread fruit tree	3	3	1
Easy chair	Coconut tree	6	6	1
Chair	Coconut tree	1	2	2
Stool	Coconut tree	1	1	1
Cot(coir)	Coir string and Coconut planks	3	3	1
Bench	Coconut planks	1	1	1
Almirah	Jackwood	1	1	1
Mirror		1	1	1

From the above statement it is found that table with drawers was owned by only one household. It was made by a local carpenter and its price was Rs. 20. It was used for keeping luxurious goods and records. Information about the members of the households who used it was not recorded during the survey.

Three tables were owned by three households. These three tables were made of breadfruit timber. Two of these three tables, were made by local carpenters and one was obtained from the mainland. The price of the two tables made by local carpenters was Rs. 15 each and the price of the table obtained from the mainland was Rs. 16.50 paise. All the three tables were used for writing purposes as well as for keeping different objects. One table was used by the elderly members of the family. About two tables, the members of the families who used them had not been specified.

Six easy chairs were owned by six households. These were made of planks of coconut tree by local carpenters. The price of three easy chairs was Rs. 5 each and of two easy chairs was Rs. 6 each. The price of one easy chair was not recorded.

Only one household owned chair. It had two chairs made of planks of coconut tree. The chairs were made by local carpenters. The price of one chair was Rs. 4. The price of the other one had not been recorded.

One stool was owned by one household. It was made of planks of coconut tree by a local carpenter. The price of the stool was Rs. 3.

Three cots were owned by three households. The cots were made by the male members of the households concerned with coir strings and planks of coconut tree. The market value of one cot was Rs. 6, of another it was Rs. 8. The market value of the remaining one had not been recorded.

One bench was owned by one household. It was made by a local carpenter. The price of the bench had not been recorded.

One household owned an almirah. It was made of jackwood and had been obtained from the mainland. The price of the almirah was Rs. 30. It was used for keeping luxurious goods.

One household owned a glass wall mirror. It was obtained from the mainland for Rs. 4.

Utensils

A statement showing the types and number of utensils in different households is furnished below.

STATEMENT 7

Particulars of utensils

Name of object	No. of households having the object	Total No. owned	Average No. owned per household
1	2	3	4
Copper vessels . . .	4	7	2
Aluminium vessels . . .	10	44	4
Earthen pots (for cooking and storing)	10	32	3
Earthen pots (for keeping water)	1	2	2
Enamel plates . . .	1	3	3

Four households possessed altogether seven copper vessels. These were obtained from Mangalore in the mainland. The price of two vessels was Rs. 20 each, price of one vessel was Rs. 7 and the price of another vessel was Rs. 8. The price of other vessels had not been recorded. Two of these vessels were used for cooking purposes, three were used for storing and another was used for serving water. The nature of use for the remaining one had not been recorded.

Forty-four aluminium vessels were owned by ten households. Thus each household had got on an average slightly more than four aluminium vessels. These were obtained from Mangalore. The prices of these vessels varied from Re. 0.50 paise to Rs. 4. These were used for cooking, storing, serving water and serving food.

Ten households possessed altogether thirty-two earthen pots (for cooking and storing). Thus each household had on an average slightly more than three earthen pots. These were obtained from Mangalore and the prices varied from Re. 0.50 paise to Re. 0.75 paise each.

One household owned two earthen pots for keeping water. These were obtained from the mainland and the price of each was Rs. 2.50 paise.

One household owned three enamel plates. These were obtained from the mainland and the price of each was Rs. 1.50 paise.

Fuel and Lighting

Fuel—All the households used dried coconut leaves and trunks and also coconut shells. As these were owned by the different households, it was not possible to make any estimate about the price. Three households had kerosene stoves and they occasionally used them.

Lighting—Ten hurricane lanterns were owned by eight households. These were obtained from the mainland and their prices varied from Rs. 3 to Rs. 5.

Fifteen big chimney lamps were owned by eight households. These were obtained from Mangalore. Their prices varied from Rs. 1.50 paise to Rs. 3.

Four small chimney lamps were owned by two households. These were obtained from Mangalore. Their prices varied from Re. 0.25 paise to Rs. 1.50 paise.

One patromax was owned by one household. It was obtained from the mainland and at the time of purchase, its price was Rs. 40. The price at the time of the survey was much higher.

One household owned a table lamp. It was purchased from Mangalore and its price was Rs. 4.

Tools and Implements

Knives and coconut cutters were owned by all the households. These were obtained from the mainland. The price of each knife was Re. 1 and the price of each coconut cutter was Rs. 2.

Only one household owned a saw. It was obtained from the mainland and its price was Rs. 8.

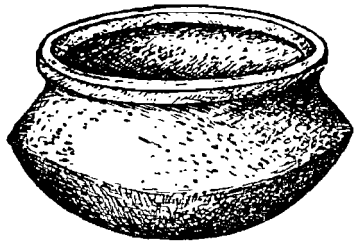
One household owned a crowbar. It was obtained from the mainland and its price was Rs. 6.

Two iron spades for digging earth were owned by two households. These were obtained from the mainland and the price of each was Rs. 5.50 paise.

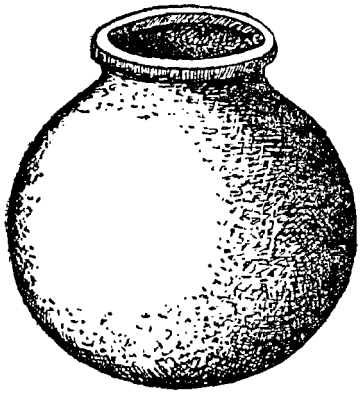
Transport

Two bicycles were owned by two households. These were purchased from Mangalore. The price of one was Rs. 120 and the price of the other was Rs. 150.

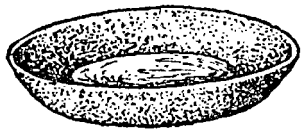
Two fishing boats were owned by two households. These were made in the island itself. The price of one was Rs. 220 and the price of the other was Rs. 300. These were used for catching fish.



(a) CHATTI
(Earthen pot used for cooking)



(b) KALAM
(Earthen pot used for storing water)



(c) PINJANAM
(Enamelled iron plate used for serving rice)



(d) PINJANA COPPA
(China-clay container used for serving curry)

FIG. 4—*Household Utensils*

Toilet and other Luxury Goods

Four households reported that they used toilet soap. These were available in the local cooperative store.

At the time of the survey washing soaps were found only in two households, but the islanders stated that washing soaps were used by almost all the people of the island.

Talcum powder was found in three households. These were purchased from the local cooperative store.

One household had a time-piece. It was purchased from Mangalore for Rs. 16. Another person had a wrist watch. It was purchased in the mainland for Rs. 90.

Cloths

Fourteen cotton mattresses were owned by nine households. These were obtained from Mangalore. Their prices varied from Rs. 10 to Rs. 20. These were spread on 'kayyalas' at the time of sleeping.

Three double size mattresses were owned by two households. These were obtained from mainland. The price of each was Rs. 20.

Six cotton bedsheets were owned by three households. These were obtained from the mainland. While the price of two bedsheets was Rs. 6 each, the price of one was Rs. 15. The price of the remaining bed-sheets were not recorded.

One woollen blanket was owned by a household. It was obtained from Manfalore for Rs. 16.

Dress including Footwears

Male dress—An average male is satisfied with a 'thuni' (dhoti)—white or coloured—and a 'thattom' or a 'rumal'. Banians and drawers are also in use. Full or half-sleeved cotton shirts with or without collar are used when visiting the mainland. Boys who go to school generally wear shirts, banians and drawers.

An inventory of male dress was made in ten households. The particulars are furnished in the statement below:

STATEMENT 8

Inventory of male dress

Name of object	Material used	No. of households owning the objects	Total No. owned by the households owning the object
1	2	3	4
Shirts	Cotton	10	54
Coats	Cotton	1	2
'Thattom' (cloth used for covering head).	Cotton	9	28
'Thattom'	Silk	5	12
'Thuni' (dhoti)	Cotton	10	72
Banians	Cotton	7	28
'Kalli thuni' (check dhoti)	Cotton	2	14
'Rumal' (Kerchief)	Silk	1	6
Drawer	Cotton	4	15

The above statement shows that fifty-four cotton shirts were owned by the ten households. Thus on an average, each household had got more than 5 shirts. These were purchased at Mangalore and the prices varied from Rs. 4 to Rs. 6.

Two cotton coats were owned by one household. These were purchased at Mangalore and the price of each was Rs. 18.

Twenty-eight 'thattoms' were owned by nine households. These were put on the shoulders by males as second cloth. Sometimes these were also used as turban. These were purchased at Mangalore and the price varied from Rs. 6 to Rs. 8.

Twelve silken 'thattoms' were owned by five households. These were used on special occasions as second cloth. These were purchased at Mangalore and their prices varied from Rs. 10 to Rs. 12.

Seventy-two cotton 'dhotis' or 'thunis' were owned by ten households. These were purchased at Mangalore and their prices varied from Rs. 4 to Rs. 12, depending on the quality. In most of the cases, however, the price was within Rs. 6 each.

Twenty-eight cotton banians were owned by seven households. These were purchased at Mangalore and their prices varied from Re. 1 to Rs. 3 each.

Fourteen 'kalli thunis' or 'lungis' were owned by two households. They were purchased at Mangalore and their prices varied from Rs. 6 to Rs. 8 each.

Six silken 'rumals' were owned by one household. These were purchased at Mangalore and were used as head cover on special occasions. Their price was Rs. 28 each.

Fifteen cotton drawers (underwears) were owned by four households. These were obtained from Mangalore and their prices varied from Rs. 2 to Rs. 3 each.

Female dress—The women folk of the island dressed more or less in the same manner as the Muslim women of Malabar. Full-sleeved jackets (kuppayam) with gilt-bordered neck, 'dhoti' (kachi thuni) with black, violet, blue or red borders and black or white 'thattoms' were generally worn by them. On marriage and other festive occasions, 'makkana' of silk was put on instead of cotton 'thattom'. Generally drawers were not worn by the women folk. The girls who attended schools wore 'pavada', jacket and 'thattom' as prescribed and supplied by the Administration.

An inventory of female dress was made in ten households. The particulars are furnished in the statement below:

STATEMENT 9

Inventory of female dress

Name of object	Material used	No. of households owning the object	Total No. owned by the households owning the object
1	2	3	4
'Kuppayam' (jacket)	Cotton	10	44
'Kuppayam' (jacket)	Silk	1	2
Dhoti	Cotton	9	47
'Chelamthuni' (a kind of coloured dhoti)	Cotton	1	4
'Rumal' (Kerchief)	Silk	2	3
'Thattom'	Cotton	10	38
'Makkana' (a kind of coloured dhoti).	Silk	7	13

Forty-four jackets (kuppayam) were owned by ten households. They were obtained from the mainland and their prices varied from Rs. 4 to Rs. 5.

Two silken jackets (kuppayam) were owned by one household. These were obtained from Mangalore and the price of each was Rs. 8.

Forty-seven 'dhotis' were owned by nine households. These were obtained from Mangalore and their prices varied from Rs. 5 to Rs. 6.

Four 'chelamthuni' (coloured dhoti) were owned by one household. These were obtained from Mangalore and the price of each was Rs. 6.

Two silken 'rumals' or kerchiefs were owned by two households. These were obtained from Mangalore and were used to tie on the head. The price of one was Rs. 6 while the price of the other was Rs. 12.

Thirty-eight cotton 'thattoms' were owned by ten households. These were obtained from Mangalore and were used as head cover by the females. These were slightly larger than the 'rumals'. Their prices varied from Rs. 1.50 paise to Rs. 3.

Five silken 'thattoms' were owned by two households. These were obtained from Mangalore and the price of each was Rs. 6.

Thirteen silken 'makkanas' were owned by seven households. These were obtained from Mangalore and were used as head cover by the females on special occasions. These were larger in size than 'thattoms'. Their prices varied from Rs. 6 to Rs. 15. Average price of each was Rs. 12.

Though not included in the sample among whom special studies about dress were made, there were four females in the island who wore sari. Two of them were Assistant Teachers in the Girls Primary School; one was a trained 'ayah' and the remaining one was the wife of Pallipuram Yusuf Master. All of them were islanders by origin. It seems that as a result of spread of education and intensification of outside contact, a change was slowly and imperceptibly coming in into the island. One could smell the change in the air, though it was still to be visible.

Footwear

In nine households out of the ten specially studied, it was found that male folk used leather chappals. These were obtained from Mangalore and the average price of each pair of chappals was Rs. 6.50 paise. In one household it was found that the male folk used woollen sandals. These were locally made and their price was Rs. 2.50 paise per pair.



FIG. 5—*An Island man in his traditional costume*



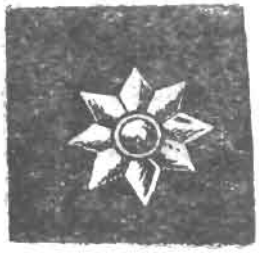
FIG. 6—*An Island woman in her traditional costume*



(a) ALIKKATH (*Ear ring*)



(b) KOODU (*Ear drop*)

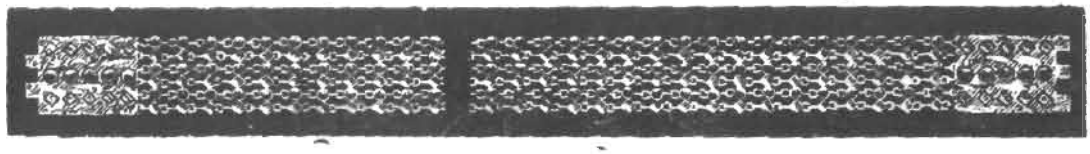


(c) MINNI (*Ear stud*)

FIG. 7—*Ornaments*



(d) PAVAN MALA (*Necklace*)



(e) ARANJHAN (*Waist band*)

FIG. 7—*Ornaments*—contd.

ORNAMENTS

Ornaments used by Males

Biyayathiyoda Abdul Kadar, an elderly islander, stated that males would not wear ornaments as Prophet himself did not wear any ornament. Out of two hundred and five males studied in fifty-nine households, only two males, both belonging to the same household were found to wear silver rings on their fingers with green stones fixed on them. These rings were obtained from Mangalore and price of each ring was Rs. 55. They wore these not for decoration but for ensuring good luck, as the green colour was considered to be auspicious.

Ornaments used by Females

A table giving the particulars of the ornaments found in ten households is furnished below:

STATEMENT 10

Particulars of ornaments used by females

Name of object — Local name	English name	Material used	No. of households owning the object	Total No. owned
1	2	3	4	5
1 'Alikkath'	Ear-ring	Gold	10	58
2 'Koodu'	Ear-drop	Gold	4	7
3 'Minni'	Ear-stud	Gold	1	2
4 'Mala,' 'Pavanmala'	Necklace	Gold	4	4
5 'Aranjhan'	Waist band	Silver	1	1
6 'Bala'	Bangles	Gold	1	10

From the above statement it is found that golden ear-rings were most commonly owned. Next in frequency were the golden bangles. Other ornaments like necklace and waist bands were owned by a few.

Brief description of some of the ornaments are furnished below:

'Alikkath'

It is a ring-like ornament made of gold and is worn through the holes on the outer edge of the ear. The average price of one pair of 'alikkath' is about Rs. 30. Fig. 7(a).

'Koodu'

It is suspended from the lower end of the lobe of the ear. Generally it is owned by well-to-do women only. The average price of a pair of 'koodu' is Rs. 25. Fig. 7(b).

'Minni'

This is an ear stud. It does not remain hanging like 'koodu' but is fixed at the lower end of the ear lobe. The average price of a pair of 'minni' is Rs. 25. Fig. 7(c).

'Pawan mala'

It is a golden necklace in which about 10 gold coins are kept hung from a cotton thread worn round the neck. The minimum price of a 'pawan mala' is about Rs. 250. It goes up according to .weight of gold used in it Fig. 7(d).

'Aranjhan'

It is a waist band made of silver having the minimum breadth of $1\frac{1}{2}$". It is worn over the 'kachithuni'. It is made by twisting fine silver wire in an artistic and decorative manner. The average price of silver 'aranjhan' is Rs. 50. Fig. 7(e).

Hair style

The traditional pattern of hair style in the island is that, the males keep their hair very short cropped; they almost clean shave it; females keep long hair which is knotted at the back. At present changes are taking place among the young folk. The females frequently twist their hair in three plaits and keep the same hanging at the back.

Tattooing

In the island tattooing is not practised by the people.

FOOD AND DRINK

Food

Rice is the staple food of the islanders and is consumed throughout the year. Fish also constitutes a very important item of their food. Beef and mutton are taken during festive occasions like marriage, Ramzan, Miladnabi etc. Fowl is taken occasionally by well-to-do households. Vegetables are not much available in the island. Islanders, therefore, cannot take vegetables very frequently. Occasionally they take drumstick fruits and leaves, 'pappaya', bread fruit etc. There is no milch cattle in island; hence, it is not possible for the islanders to take milk. Most of the households take tea or coffee at least once in a day. Tea is, however, taken more frequently than coffee. A study of food habits was made in ten households. The particulars are furnished below.

Number of times of taking food

Eight households reported that they took food three times a day—morning, noon and

night. All the three times they took rice. Besides they took tea in the morning. Two households reported that they took two meals in a day—noon and night. Both the times they took rice. These two households, however, took tea in the morning. One of these two households took 'kanji' in addition to tea in the morning. 'Kanji' was also taken by the eight households which took rice three time a day. Six households reported that they took 'kanji' along with lunch and dinner also. One household reported that they took tea along with lunch also. Summing up the position it is found that eight households took rice three times a day, two households took rice three times a day, two households took rice two times a day, four households took 'kanji' two times a day, and two households took 'kanji' once in a day. One household took tea two time a day and the remaining households took tea once in a day.

Items of food taken by different households

A statement indicating items of food taken by different households during a period of fifteen days is furnished below:

STATEMENT 11

Items of food taken by different persons

Item of food	Total no. of households in which taken	Category of the household		
		Rich	Average	Poor
1	2	3	4	5
1. Fish	10	1	4	5
2. Beef	1	..	1	..
3. Mutton	1	..	1	..
4. Fowl	1	..	1	..
5. Cereal	10	1	4	5
6. Pulses	9	1	3	5
7. Egg	10	1	4	5
8. Vegetables	10	1	4	5
9. Condiment	9	1	3	5
10. Oil	10	1	4	5
11. Meat (not specified)	4	1	1	2

It is found that during 15 days all the households took cereals, fish, eggs and vegetables at least once. Pulses were taken by nine out of the ten households at least once. The one household which did not take pulses at least once during this period, was a household with average economic means. During this period, beef, mutton and fowl have been taken at least once by only one household. This household is of average means. Unspecified types of meat have been consumed during this period by four households. One of them is a rich household, one is of average means and two are poor. Oil has been used by all the households and condiment by nine households during this period. The household which did not use condiment is of average means.

Seasonal variation of food

A statement showing seasonal variation of food in ten households is furnished at appendix 1. (Table 2).

The statement shows that so far as cereal is concerned, there is not much seasonal variation of food in the rich family. But in a family of average means, slightly more cereals appear to be taken during April—September. Same is the position in a poor family.

Average quantity of pulses are taken in a rich family during April—September. Less quantity of pulses are taken in a rich family during October—March. It appears that there is no seasonal variation in the quantity of pulses taken in the families of average means. In poor families also there is not much seasonal variation in the quantity of pulses taken.

More quantity of fish is taken by the families of all economic statuses, during October—March and less quanity is taken by them during April—September, because fish is less available during the latter period.

As regards beef, the rich and the poor families did not indicate any seasonal variation of in-take. The families of average means reported that they took beef more during April—September and less during October—March.

The position regarding mutton is also same.

Fowl is a regular item of food. It is reared by the islanders themselves. The households covered by the survey stated that there was not much seasonal variation in its consumption. But in a general way it can be stated that during festive occasions, this being an invariable item, the consumption goes up.

About eggs also all categories of households reported that there was much seasonal variation in the quantity of in-take.

The rich families reported that they took more or less, same quantity of vegetables during July—September and less vegetables during April—June and October—December. Four out of the five poor households stated that they took average quantity of vegetables during January—March and one reported that they took less quantity of vegetables during the same period. All the poor

households reported that they took average quantity of vegetables during April—June. Two poor households reported that they took more quantity of vegetables during July—September and three reported that they took average quantity of vegetables during the same period. As regards October—December, two reported that they took less quantity and three reported that they took average quantity.

About oil all the households of different categories reported that there was no seasonal variation.

About condiments, the rich household and the households of average means reported that there was no seasonal variation but two poor households reported that they took more condiments during July—September. During other seasons these two households as well as the remaining three households took the same quantity of condiments.

Special Preparations made during Festive and Ceremonial Occasions

An enquiry was made about the special preparations during festive and ceremonial occasions. The particulars are furnished in Appendix I (Table 3).

The statement shows that 'ada', 'appam', 'mutton curry', 'biriyani' and 'cheerani' are served on all special occasions like marriage, circumcision, death anniversaries and religious functions like *'Maulood'*, Id and Bakri-Id etc.

Plain rice, rice mixed with ghee, beef and sweets are served during religious functions like *'Maulood'*, Id and Bakri-Id as well as during marriage and circumcision.

'Puttu' is served during marriage and circumcision.

All the households reported that the cooking medium, spices and condiments for preparation of these items were the same ordinarily as well as on special occasions.

An enquiry was made whether any item of food was restricted against any member of the household including a widow. It was reported that there was no such restriction.

It was enquired whether there was any belief about the effects of food on mental faculty. No such belief was found to be prevailing among the islanders.

In all the categories of households, food is prepared and served by the female members. All the households reported that the adult male members took their food on the 'kayyala'. Nine households reported that their females and children took their food in the kitchen. One household reported that food was taken by the females and the children at the place in between the kitchen and the 'edaykam'.

One household reported that food was first taken by the children, next by the adult male members and lastly by the female members. Two households reported that food was first taken by the males and next by the females. All the remaining households reported that members of different age and sex-groups normally took their food simultaneously, though the males and females sat at different places.

Times of Taking Food

In all the households breakfast was taken between 6.00 a.m. to 8.00 a.m.; lunch was taken between 1.00 p.m. to 3.00 p.m. and dinner was taken between 9.00 p.m. to 10.00 p.m. Some households took tea between 4.00 p.m. to 5.30 p.m.

Preparation of Food (Case Studies)

Actual preparation of food was observed by the investigator in three households of different economic status. The particulars are furnished below.

Household No. 1—Kandagalam is the name of a poor household. It was visited one morning and preparation of the breakfast consisting of 'kanji' and 'chatni' was observed.

'Kanji'—For preparation of 'kanji' one 'Vallam' of rice (about 1 kg.) was cleaned three times in water in an aluminium vessel. Then about two gallons of water was boiled for about ten minutes in another aluminium vessel and the cleaned rice was put in it for cooking. Rice was boiled for about thirty minutes and then the vessel was taken out from the oven. This boiled rice with water is called 'kanji'. A little salt was added to 'kanji' before it was consumed.

'Chatni'—Preparation of vinegar 'chatni' was a simple process. Grinded chilli, salt and coconut oil were mixed in vinegar. Four chillies, ¼th tea-spoon of salt and six tea-spoons of vinegar were used for this purpose. One tea-spoon of coconut oil was added to the liquid mixture to make it more delicious. 'Kanji' was taken in a shallow enamel plate and 'chatni' in a small aluminium plate.

Household No. 2—Mudakara is the name of a household of average economic means. The head of the household is a woman Katheesoma by name. Her husband also stays with her. In this household 'kanji' is very rarely taken for breakfast; instead tea and 'puttu' are taken. Preparation of tea and 'puttu' were observed and the details are furnished below.

'Puttu'—It is a rice preparation. First rice powder was fried and was mixed with sufficient quantity of salt water. It was then kept on a flat enamel plate. Another plate containing scraped coconut kernel was also kept nearby. There was a cylindrical bamboo container open at both ends called 'puttumkutti' of about 15" in length and about 3" in diameter. Before putting the powdered rice inside the 'puttumkutti' a small round piece of coconut shell with a number of holes was kept at the bottom of the 'kutti'. The wet rice powder was put in the 'puttumkutti' in palmful of measures. The scraped coconut kernel was put in between each bit of rice powder inside the 'puttumkutti'. Then the loaded 'puttumkutti' was kept on a narrow-necked earthen pot called 'kalam'. At that time the 'kalam' was placed on the oven and was full of boiling water. The 'puttumkutti' remained on the pot for about 10-15 minutes during which time steam passed through it and cooked the content. The cooked substance was then pushed out of the 'puttumkutti' with the help of a wooden rod.

It was understood from Katheesoma that 1½ 'pallams' of rice was kept in water the previous morning and was powdered on the same evening. The same was fried in an aluminium "cheenachatti' (frying pan) early in the morning of the day of preparation of 'puttu'.

A sketch of the preparation of 'puttu' in a 'puttumkutti' is shown at Fig 8.

Tea—About eight glasses of water was poured in an aluminium vessel and then the vessel was put on the oven for boiling the water. After the water was completely boiled, about fifteen grams of tea leaves was put in it and allowed to be boiled for another two minutes. After that about twelve tea-spoonfulls of sugar was added to the tea water. Tea was thus prepared for drinking. No milk was added as it was not available in the island.

Household No. 3—Shekkakal is the name of a rich household in the island. Preparation of food for lunch was observed in this household from 11 a.m. to 1.30 p.m. The details are furnished below.

'Choru' (rice)—Two 'pallams' of rice were cleaned properly with water and kept in an aluminium plate. An aluminium vessel containing about three gallons of water was kept on an oven for boiling. After ten minutes the cleaned rice was put in the boiled water and was allowed to be cooked for about 30 minutes. Then the pot was removed from the oven and the water was filtered out and kept separately in a vessel. The boiled rice is called 'choru'. The water which was kept separately was also drunk along with meals.

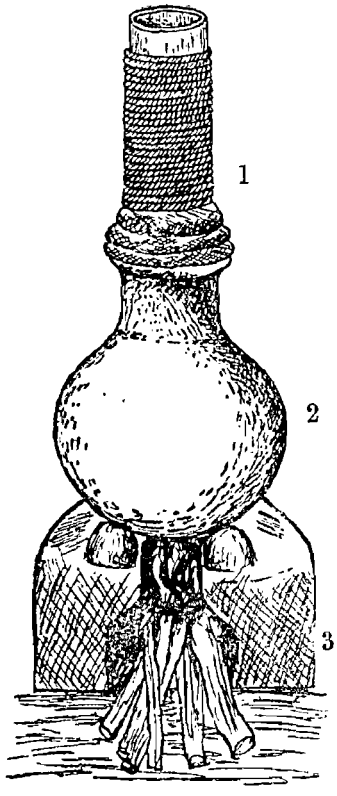
'Meencurry' (fish curry)—It was prepared after cooking of rice. On the day of observation, snapper fish ('metti') was being cooked. It was cut into pieces and cleaned properly. Then the pieces were put in an earthenware pot called 'chatti' and were mixed with 25 grams (appr.) of grinded chilli, 3 grams (appr.) of grinded turmeric, 10 grams (appr.) of salt and 10 tea-spoonfulls (appr.) of vinegar. These were put in a pot containing about two litres of water. After that the pot was put on an oven for about ten minutes. Five minutes after the pot was put on the oven, grinded coconut kernel was added. After that the pot was allowed to remain on the oven for about five minutes.

It was observed in these households that on an average, approximately 182 grams of rice and 169 grams of 'kanji' were consumed *per capita* (including the children). The adults mostly consumed more than 220 grams of rice and the children consumed less than 150 grams of rice.

It is to be noted that rice is imported from the mainland and is rationed in the island. The particulars of the rationing system will be discussed while discussing the economic life of the islanders.

It has earlier been mentioned that vinegar is used for preparation of various items of food. It is prepared in the island itself. The method of preparation is indicated below.

For the preparation of vinegar or 'surkka' (as called locally) juice of coconut tree is collected in a china-clay jar. The mouth of the jar is then tightly closed with a lid, which is plastered all over with lime, so that no air can enter the jar. Then a small cavity is made in one corner of the house, and the jar is placed in it in such a way that its lower half remain under the earth,



1. PITTUKUTTI
   (*Bamboo container*)

2. KALAM
   (*Earthenware pitcher*)

3. HEARTH

FIG. 8—*Cooking of Puttu (A Rice Preparation) in a Puttumkutti*

and the other half remains above. Sometimes no cavity is made and the entire jar remains on the floor. The jar remains sealed for a period not exceeding forty days, during which fermentation of the content inside the jar takes place and it is turned into pure vinegar.

Taboos Relating to Food

As devoted Muslims, the islanders do not take pork and meat of any dead animal or bird.

Drink

No alchoholic liquor is consumed by the islanders. They consider it taboo according to the tenets of Islam.

LIFE-CYCLE

In the setting of the material elements of the culture of the islanders as described in the foregoing pages, it is now proposed to discuss the beliefs and practices relating to birth, sex and marriage and death.

BIRTH AND SOCIALISATION OF A CHILD

Beliefs and Practices Connected with Birth

A study of the beliefs and practices connected with birth was made in ten households. The heads of all the households covered by this survey reported that they would like to have more children than what they had. The interviewees in nine households stated that the number of children, one should have is determined by the will of God and that they would like to submit to God's will. The interviewees in one household did not give any answer to this question. The interviewees in seven households stated that conception could not be prevented by deliberate means. Interviewees in three households considered that it could be prevented by deliberate means, but they thought that it was not desirable to prevent birth of a child, as it was against the will of God.

It was enquired whether the islanders preferred the first born to be a son or a daughter. Only two persons gave categorical reply to this question. They stated that the islanders preferred the first child to be a son. Personally they themselves also preferred the first born to be a son because when the father became old, the son would have grown up enough to help him. These two informants as well as other informants stated that the people would like to have larger number of sons because they could not only protect the parents when they grew old but also would add to the wealth of the 'taravad'. Another person, however, reported that the people wanted larger number of daughters as it was only through the daughters that the continuity of the family was ensured.

An enquiry was made whether the people believed that in addition to sexual intercourse, there were other factors, for instance blessing of God or 'pir', which could cause birth of a child. The reply was uniformly that without sexual intercourse no conception could take place, but at the same time sexual intercourse by itself might not cause conception. The grace of God should be there for conception and for safe delivery.

Asked whether sex of a child could be manipulated by any means at the time of conception, all the interviewees uniformly answered in the negative.

Conception is recognised when the periodical menstrual flow of a woman stops. It is confirmed after about three months when the woman develops a craving for sour edibles and chillies. The news of conception is first ordinarily broken to the husband; others come to know about it, only in the second or third month.

During the first three or four months of pregnancy there is not much change in the usual routine of work and in the food habits of the would-be mother. After third or fourth month, they refrain from taking food containing fat and protein and after about six months they are generally given rice boiled with coconut milk and 'uluva' (menthesis). Further, they do not undertake hard work like washing of clothes, thrashing of coconut husk, etc., after fifth or sixth month.

Delivery

The delivery takes place in the house of the expectant mother. In the last month of the pregnancy the 'kayyala' i.e. the raised portion inside the room is cleaned and enclosed with cloth. The expectant mother sleeps on a coir cot placed on the 'kayyala'. A rope is kept hanging from the roof within easy reach of the expectant mother, so that she can get up without difficulty. A bathroom-*cum*-urinal is also constructed just near the house so that she need not go to the sea shore for easing herself. Articles like gingili oil, pepper, sugar candy, honey, milk powder, cleaned white clothes, etc., are also kept ready in the house. When the labour-pain starts, the expectant mother lies down on a mat kept on

the coir cot with her head oriented towards east and resting on a pillow. She assumes a straight posture and the attendant women go on rubbing gingili oil on the stomach of the expectant mother till the child is born.

Generally during delivery a woman is attended by old and experienced women of the household or of the neighbourhood. Out of the ten cases of delivery studied, in five cases the expectant mothers were served by their own mothers. In one case she was served by her husband's mother, in two cases by neighbours and in the remaining cases by other relations.

Out of the ten cases, only in one case difficult and protracted labour was reported. In such cases 'nerchappattu' or offering song is arranged in the house. 'Nerchappattu' is performed by four to six persons who recite in chorus the lines from 'Badrumala', 'Mohiddinmala', 'Riffaimala', 'Hydermala' and 'Sidhiquemala' sitting on the 'kayyalas' outside the house. It is believed that when 'nerchappattu' is in progress, the woman forgets the labour pain and delivery takes place without delay.

After the delivery the umbilical cord is severed with a sharp knife, preferably a safety razor, by one of the attending women. The naval of the infant is then tied with a white cloth. The after-birth is put into a package of coconut leaves and is disposed either in the sea or in the lagoon or in a pit dug on the sea shore. Out of the ten households studied, four disposed the after-birth in the sea, four in pits dug on the sea shore and two in deep portions of the lagoon. It was also found that out of these ten cases, in four cases the after-births were removed by the mother of the delivered woman, in three cases by the husband, in one case by a neighbour and in the remaining cases by other kins. The clothes and bedding which get spoiled with blood are washed in the sea water immediately after delivery and fresh clothes and bed-sheets preferably coloured ones, are given to the mother during the confinement period.

A statement indicating the cloths used after delivery in the ten households is furnished below:

STATEMENT 12

Particulars of cloths kept in the delivery room for the use of expectant mother

No. of households reporting for particulars of cloths													
For cleaning					For wrapping the child		For mother			For bed			
Any type of old/ ordinary cloth		Fresh cloth		Not recorded	White 'malmal' cloth		Black coloured cloth		Not recorded	Coloured cloth		Empty mat on the coir cot	Not recorded
Clean	Unclean	Clean	Unclean		Clean	Unclean	Clean	Unclean		Clean	Unclean		
1	2	3	4	5	6	7	8	9	10	11	12	13	14
2	4	1	1	2	9	1	8	1	1	3	4	1	2

Soon after the birth the baby is taken out to the temporary bath-room constructed in the courtyard, just outside the delivery room and washed in tepid water. Then it is wrapped in white cloth and laid by the side of the mother. To celebrate the birth of a child, 'cheerani' (rice cooked with turmeric, coconut and ghee) or kacha rice is distributed among the children coming to the house.

Post-Natal Practices

The period of confinement for woman after delivery is normally three-to-four days. In some cases it goes upto seven days. During this period the mother is not expected to do any work. In poor families, however, sometimes the woman starts work on 3rd or 4th day after the delivery.

For a period of about seven days from delivery, the woman is given only restricted diet of 'kayachoru'—a special rice preparation with asafoetida, menthesis and turmeric and also fried chicken.

Name-giving

An enquiry was made about when name is given to the child and whether there is any ritual connected with the giving of the name. It appears that there is no fixed day for name-giving. In three households, names were given on the same day of birth. In

another three households, the names were given one day after birth. The other households gave names to their children on the third day after birth. It is interesting to note that though descent among the islanders takes place in the mother's line, in six cases out of the ten studied, the names were given by the father or father's mother and only in four cases the names were given by the mother or her relations. Further it is to be noted that in three cases the names given to the children concerned belonged to the ancestors on the father's line and only in one case the name belonged to the ancestor on the mother's line. In other cases the names given to the children concerned, bore no relation to the names of any of the ancestors. The name is always whispered to the ears of the child. There is no other ceremony connected with name-giving.

Rituals Connected With Birth

Though there is no name-giving ceremony, there are a number of rituals connected with birth in pre-natal and post-natal stages. During seventh to ninth month of the pregnancy, women from the husband's house, usually his mother or sister, bring to the house of the expectant mother, a number of coconuts for extracting oil, for use of the mother before and after delivery. The women break the coconuts and boil the kernels to extract oil. This custom is called 'thengai odakkal' or 'ney wevikkuka' If it is the first pregnancy, a small feast is held on this day, in the expectant mother's house. Females from the husband's house as well as those living on the immediate neighbourhood are invited to the feast. At the time of the delivery, a slip of paper with some lines from Quran written on it is kept hung from the roof inside the delivery room. A talisman (urukku) made of silver, inside which is kept a piece of paper on which some lines of Quran are written, is tied on the wrist of the woman. A small iron knife is also kept either in the hand of the woman or under the pillow. Besides, a piece of asafoetida put in a small piece of cloth, is tied on the left arm of the new born. All these are done to protect the child and the mother from supernatural evils.

Soon after the birth, some women from the house of the delivered woman carry the information of the birth, to the house of her husband. They are given tea and fried rice and some amount of money, according to the financial position of the husband's 'taravad'. When they return, some quantity of rice, kerosene oil and a few coconuts are sent with them for the use of the mother.

Soon after the umbilical cord is cut, if the child is a male one, 'bank'[1] is whispered into its right ear and 'khamath'[2] is whispered into its left ear. If the child is a female one, only 'khamath' is whispered. The islanders explained that the above practice is followed so that as soon as the child comes out to this world, it can hear before anything else, the sounds of offering prayers to 'Allah'.

Another custom which deserves mention is that the head of the child is completely shaved within one month of its birth at the expense of its father.

Expenditure Connected With Birth

Three persons who were either poor or of average means reported that their total expenditure connected with the last birth in their respective households, was below Rs. 25. On the other hand, seven rich persons reported that expenditure connected with birth varied from less than Rs. 25 to more than Rs. 65. These amounts covered the expenses connected with special diets including chickens, 'masala' and other items like coconut oil, medicine, cloth, pepper, toilet, etc.

Child Rearing

(a) *Sucking and feeding.*—Normally the infant is fed with mother's milk only, upto a period of about six months after the delivery. After that supplementary food is given. Out of the ten households studied, seven households reported that after six months they were restricting suckling of mother's breast. One household reported that the baby was allowed to suckle the mother's breast till it was one year old; another household reported the period to be two years. All the households reported that after the baby was six months old, they started giving it gradually increasing quantity of well-grinded boiled rice and 'kanji' of 'sabun' (sago) and ordinary rice. One household reported that it gave glaxo water to the baby after it was about six months old.

1. Bank is an announcement at the mosque by the Mukkri, at the time of prayer. He starts the announcement with a loud prayer, 'Allahu Akbar'. After the bank, Muslims generally go to the mosques for prayer.

2. Khamath is a recitation of some lines from Quran (Kalima) just after 'bank'. In the case of male both the 'bank' and ,khumath' are whispered.

Eight households reported that there was no fixed time for giving food to the children. One household reported that its one year old child was fed thrice a day-the first time was between 6.00 a.m. to 8.00 a.m., the second time was between 2.00 p.m. to 3.00 p.m. and the third time was between 6.00 p.m. to 8.00 p.m.

(b) *Bath.*—All the households reported that during the first two months after birth, the baby was bathed twice a day with tepid water. In one rich household the baby was washed with tepid water twice a day and in the remaining households it was washed once a day with cold water, till it was about two years old.

During the first two months after birth in one household gingili oil was rubbed on the baby. After that coconut oil was rubbed. In the other households coconut oil was rubbed from the beginning. Four households stated that they used soap for washing their respective babies. Other households did not use soap. All the households reported that they used one or other kind of talcum powder.

(c) *Carrying about of the child.*—All the households reported that they carried their babies in lying posture by both hands during the first four months. After that they carried the babies on the waist, by one hand.

(d) *Practices connected with micturition and defecation control.*—From the statements given by the different households, it appears that a child is allowed to micturate and pass stool on bed without any attempt for regulating the same, upto a period of four to six months after birth. Two rich households, however, reported that they tried to regulate micturition and passing stools on bed after about three months of the birth. These restrictions are in all cases applied by mothers. Nine households reported that at the initial stage they tried to develop new habits by taking the child outside the house whenever it showed sign of passing stools or micturition. One household reported that it tried to develop regular habit in the child when it was about six months old, by taking it outside, in front of the house for passing stools every morning.

Beliefs about Barrenness and Still Birth

This question was discussed with the elders of the island and they stated that there was no case of barrenness at Chetlat. They were aware that in other islands, in case of barrenness, the people approached 'Thangal' or religious preachers to offer special prayers on their behalf so that they might be blessed with children. The people of Chetlat said that they had full faith in this procedure.

Wilful Abortion

The islanders reported that there was no case of wilful abortion in the island. The investigator stayed in the island for about four months and he is under the impression that this is true.

Socialisation of Children

An enquiry was made about the desirable qualities for boys and girls of different age-groups. For this purpose ten persons were interviewed. The desirable qualities for boys below the age of twelve and the number of persons mentioning them are indicated below:

1. Obedience (10).
2. Cleanliness (10).
3. Playfulness (9)
4. Regular attendance to Madrasahs (9)
5. Good behaviour (3)
6. Faith in religion (1)
7. Affection towards parents and readiness to help them (1)
8. Sound conduct (1)
9. Smartness (1)
10. Carefulness (1)
11. Enthusiasm (1)

The desirable qualities for boys of the age-group 12—18 and number of persons mentioning them are indicated below:

1. Obedience (10)
2. Sound conduct (10).
3. Faith in religion (9)
4. Affection towards parents and readiness to assist them (4)
5. Discipline (3)
6. Regular attendance to Madrasahs or schools (2)
7. Smartness (1)
8. Desire for knowledge (1)
9. Sound health (1)
10. Liking to learn household occupation (1)
11. Readiness to help other male members of the family in the household (1)

In case of adult males other sets of qualities are considered to be desirable. The particulars of the same are furnished in the

following along with the number of persons mentioning them:

1. Faith in religion (9)
2. Sound conduct (9)
3. Knowledge of traditional occupation (7)
4. Good behaviour (4)
5. Discipline (4)
6. Love towards family life (4)
7. Sound health (3)
8. Knowledge in household work (3)
9. Knowledge of sailing (2)
10. Knowledge of Quran (1)
11. Hard work (1)
12. Skill in fishing, sailing and coconut cultivation (1)

In case of females below the age of 12 the desirable qualities and the number of persons mentioning the same are indicated below:

1. Obedience (10)
2. Cleanliness (10)
3. Regular attendance to Madrasahs or schools (9)
4. Playfulness (9)
5. Good behaviour (3)
6. Faith in religion (1)
7. Sound conduct (1)
8. Affection towards parents and readiness to help them (1)
9. Smartness (1)
10. Cheerfulness (1)
11. Enthusiasm (1)

In case of girls belonging to the age-group of 12—18 the desirable qualities and the number of persons mentioning the same are as follows:

1. Obedience (10)
2. Sound conduct (10)
3. Faith in religion (9)
4. Affection towards parents and readiness to assist them (4)
5. Playfulness (1)
6. Smartness (1)
7. Desire for knowledge (1)
8. Sound health (1)
9. Knowledge in household work (1)
10. Liking to learn household occupation (1)
11. Readiness to help other females (1)
12. Humbleness (1)

In case of adult females desirable qualities and number of persons mentioning the same are as follows:

1. Faith in religion (9)
2. Sound conduct (9)
3. Knowledge of traditional occupation (7)
4. Knowledge of household work (4)
5. Discipline (4)
6. Love towards family life (3)
7. Sound health (3)
8. Knowledge of Quran (1)
9. Love towards husband (1)

It may be noticed from the above that the desirable qualities vary more on the basis of age-group than on the basis of sex. The males and females of the same age-group have many desirable qualities in common, but different sets of desirable qualities are associated with males and females of different age-groups. For instance, obedience is expected from boys and girls below the age of eighteen. It is not expected from adult males and females. On the other hand faith in religion is expected from persons, only when they are grown up and not so much from boys and girls below the age of twelve.

Responsibility and process of socialisation

An inquiry was made as to which members of the family had more important roles to play in the matter of socialisation of children. Out of the ten persons interviewed for this purpose eight persons mentioned that the socialisation of the children was carried on by the parents, two persons specifically mentioned fathers only. The eight persons who mentioned that the parents were responsible for socialisation of children also stated that friends had some roles to play in socialisation of males and females. It appears that by friends they meant age-mates. One person out of these eight who mentioned that parents and friends had important roles in socialisation of children also mentioned that immediate relatives had got some role in this matter. He, however, did not indicate the categories of relatives. It is significant that though the islanders are matrilocal people, none of the persons made any mention of the role of mother's brother, in socialisation of children.

The method in socialisation of children was also enquired into: As regards children below the age of six, only one person gave the information. He stated that socialisation could be brought about by advice as well as by punishment. As regards children of the

age-group 6—8, three persons gave information. One of them mentioned punishment and giving presents as well. As regards children in the age group of 8—12 years, all the ten persons made a mention of advice. Out of them seven mentioned threat, six mentioned cajoling by giving presents and one mentioned punishment as well. As regards children above the age of 12, all the ten persons made mention about advice. Again out of the same ten, nine mentioned threat and seven mentioned making fun as well, as the methods of socialisation of children.

SEX AND MARRIAGE

Initiation Rites

In case of males circumcision constitutes the initiation rite. There is an analogous ceremony in case of the females. It is boring of ears. Particulars of the two rites are furnished below :

Circumcision (Markha Kalyanam)

At about the age of six or seven the boys reach a crucial phase of their life when they become conscious of the differences between males and females. At about this age, circumcision takes place. Out of the ten households studied, two households reported that the boys were circumcised when they were six years old. In two other households the circumcision took place when the boys were seven years old. In five households the circumcision was performed when the boys were eight years old and in one household it was performed when the boy was nine years old. As there was no barber (ossan) in the island, in nine cases the boys were taken to Mangalore for being circumcised. In one case a barber was brought from Kiltan for performing circumcision.

In all the cases, the days were fixed by the fathers of the boys concerned. The operations took place during low tide in the sea, because that was considered to be auspicious time for such a purpose. Out of the ten cases, in four cases the father accompanied the child at the time of circumcision, in two cases it was mother's brother who accompanied the child. In one case the father's elder brother accompanied the child and in one case the circumcision was performed in home. Particulars in respect of two cases were not collected.

In each case of circumcision at Mangalore, the child was dressed in clean clothes and was taken to mosque, where special prayer was made. After that the child was brought back to the 'odam' by which he had travelled to Mangalore from the island. In the 'odam' the circumcision was done by a barber. At that time the dress of the boy was removed and he was made to sit either on a stool or a bench in the open. In the midst of singing of devotional songs like 'Mohiddin Mala' (songs in praise of Sheik Mohiddin) the 'ossan' cut away with a razor the tip of the penis for about 1/5th of an inch in length. Immediately after that a kind of herbal medicine, the name and preparation of which are known to the 'ossan' alone, was applied to stop the bleeding. Then the boy was made to lie on a specially prepared bed with an enclosure of cloth or mosquito curtain around it. The persons who accompanied the child were served with tea by the father or the maternal uncle of the child. The boy remained in bed for about four or five days before he was in a position to move about. As circumcision is a very important rite of the Muslims, folksongs and merry-making continued for about eight days. Beaten rice mixed with sugar was served among all those present. By this time the persons who were travelling with the boy returned to the island. On the eighth day a sumptuous feast was given to the friends and relatives. Goats and cows were slaughtered on the occasion of the feast. 'Maulood' songs and folk dance (parichakali) were also performed on the day of the feast.

Expenditure on circumcision

The expenditure connected with circumcision varied from Rs. 10 to Rs. 300 according to the economic status of the different households.

The islanders were asked in a group discussion about the significance of circumcision. Some of those present stated that the basic purpose of circumcision was to keep the individual away from venereal diseases and other skin diseases. It was first performed on Ibrahim Nabi on his own request and he recommended this to his followers as an unavoidable religious rite or 'sunnat'. Since then the entire Muslim world has been performing it.

Ear-boring (Thattukili)

There is a religious-*cum*-social ceremony in case of the girls which also can be considered to be an initiation rite like 'markka kalyanam'. The ceremony is locally known as 'thattukili' and it takes place when the girls are aged about 10—12. During this ceremony a certain number of holes are bored on the outer edge of the ear from top to bottom so that they can wear ornaments like 'alikkath' on the ear. The local goldsmith or any old experienced woman does

the boring. For this purpose also auspicious moments are observed. The time of the operation is always fixed during the low tide. After the boring ceremony, thread rings are tied through the holes till the injury is healed. Thereafter ornaments like 'alikkath' are worn. Relatives and friends are invited to attend the ceremony and they are given a feast according to the might and the status of the household concerned.

Segregation of Boys and Girls

Segregation of boys and girls from different activities start at about the ages of seven to ten years. There is, however, slight variation in age according to the nature of activity.

(a) *Segregation in sleeping.*—One household reported that in sleeping, the segregation started in that household when the boys and girls were about seven years old. Six households reported that the segregation started when the boys and girls were twelve years old and two households reported that it started after they were twelve years old.

(b) *Segregation in playing.*—Four households reported that segregation in playing started when the boys and girls were about ten years old. One household reported 10—12 years, as the age for commencement of segregation of boys and girls in playing and five households reported twelve years as the age when it started.

(c) *Segregation in eating.*—One household reported that segregation in eating started when the boys and girls were about seven years old. One household reported eight years, another household reported 8—10 years, two households reported ten years and five households reported twelve years, as the ages when segregation in eating was enforced in case of their respective boys and girls.

(d) *Segregation in collection of coconut.*—Two households reported that the boys and girls were segregated by them when they were about 10 years old. Six households reported 12 years and one household reported 13 years as the time for such segregation. For one household the information was not recorded.

Generally the segregation of boys and girls in different activities is brought about by the parents. Nine households, out of the ten studied, reported that the parents played the most important part in the matter. Friends and other relations have also some role.

Segregation is brought about by indirect suggestion and by making fun. Sometimes threat is also required to be applied. Four households reported that in addition to other methods, they had to apply threat at the earlier stage of segregation.

(e) *Free mixing with unrelated girls.*—During group discussions as well as interviews with individual islanders it was reported that free mixing of unrelated boys and girls was not favoured in the island. The observations of the investigator also confirm the above information.

Looseness in Sex Life

Ten persons were asked to indicate whether according to their view looseness in sex life in the island was on the increase. One of the interviewees stated that it was on the increase, because of poverty. He amplified this statement by the information that the people of Chetlat Island were very poor and that during monsoon many of the able-bodied males went to the mainland in search of jobs. This gave an opportunity to the women folk to lead a loose life in the island during their absence. Nine interviewees were, however, of the view that looseness in sex life was on the decrease due to spread of literacy, fear of being socially ostracised and better realisation of the moral teachings of religion. One of these nine interviewees stated that one case of pre-marital pregnancy came to be known to the people during the year of the survey. A committee was set up by the islanders to investigate the matter. The woman was publicly questioned, but the identity of the man could not be found out. However, the fact that she was publicly questioned was itself a great disgrace for her and this served as a warning to other women.

It is very difficult for the investigator to make a categorical statement on the basis of his observation for a short time, but he is under the impression that on the whole, there is not much looseness in the sex life in this island.

Patterns of Exogamy

As stated earlier, the islanders are matrilineal. They do not marry in their own lineage i.e. they do not marry persons having the same house name. This means that marriage with daughter of mother's own sister or related sister belonging to the same lineage is strictly prohibited. Enquiry in the island showed that no such marriage had taken place here.

Preferential Mating

According to the islanders, marriage with cross-cousins is preferred but statistics show that out of 223 recorded marriages, only in 20 cases marriages with actual cross-cousins had taken place. Out of these 20 marriages, 10 were marriages with mother's brother's daughter and another 10 were marriages with father's sister's daughter. There were 16 marriages with other blood ralations like mother's sister's son's daughter, father's sister's son's daughter's daughter and so on. The islanders stated that marriage with consanguineous relations was on the decrease; but it is found that only five marriages with mother's brother's daughter or father's sister's daughter took place earlier than 25 years while 15 such marriages took place during the last 23 years.

Age at Marriage

On analysis of the age of marriage of the males and females during different periods, it is found that the average age of marriage is 21 years for males and 16 years for females. It is remarkable that there has not been any significant change in the age of marriage of the males and females during the last 50 years. Forty-one to fifty years ago the average age of marriage of a male was 20 years, 31—40 years ago it was 21 years, 21—30 years ago it was 23 years, 11—20 years ago it was 20 years and during the last 10 years it was 21 years. Similarly in case of females 41—50 years ago, the average age of marriage was 14 years, 31—40 years ago it was 16, 21—30 years ago it was 17 years, 11—20 years ago it was 16 and during the last 10 years also, it continued to be 16. These figures show that there was slight rise in the age of marriage of the males and the females 21—30 years ago but this was not stabilized as a persistent trend.

A statement showing frequency distribution of age at first marriage for males and females at different periods is furnished below:

STATEMENT 13

Frequency distribution of age at first marriage

Age at Marriage	Husband						
	All periods	More than 50 yeors ago	41—50 years ago	31—40 years ago	21—30 years ago	11—20 years ago	During last 10 years
1	2	3	4	5	6	7	8
All periods	149	..	5	13	28	34	69
0—9	..	..	..	..	..	..	..
10—14	1	..	..	..	..	1	..
15—19	53	..	2	6	5	14	26
20—24	67	..	3	4	13	15	32
25—29	25	..	..	3	7	4	11
30—34	3	..	..	..	3	..	..
35—39	..	..	..	..	..	..	..
40 & above	..	..	..	..	..	..	..
Not stated	..	..	..	..	..	..	..

Age at Marriage	Wife						
	All periods	More than 50 years ago	41—50 years ago	31—40 years ago	21—30 years ago	11—20 years ago	During last 10 years
1	9	10	11	12	13	14	15
All periods	220	..	6	15	37	61	101
0— 9	2	..	..	..	..	1	1
10—14	59	..	4	3	7	13	32
15—19	127	..	2	11	24	37	53
20—24	25	..	..	1	3	8	13
25—29	7	..	..	..	3	2	2
30—34	..	..	..	..	..	..	..
35—39	..	..	..	..	..	..	..
40 & above	..	..	..	..	..	..	..
Not stated	..	..	..	..	..	..	..

The statement shows that out of the 149 males whose ages at the time of first marriage have been recorded, one married at the age of 10—14 years, 53 married at the age of 15—19 years, 67 married at the age 20—24 years, 25 married at the age of 25—29 years, and 3 married at the age of 30—34 years. If the marriage age is analysed by different periods, it is found that out of the 5 marriages of males that took place 41—50 years ago, in 2 marriages the ages of the husbands were between 15—19 years and in 3 marriages the ages were between 20—24 years. Out of the 13 marriages that took place 31—40 years ago, in 6 marriages the ages of the husbands were between 15—19 years, in 4 marriages the ages were between 20—24 years and in 3 marriages the ages were between 25—29 years. Out of the 28 marriages that took place 21—30 years ago, in 5 marriages the ages of the husbands were between 15—19 years, in 13 marriages the ages were between 20—24 years, in 7 marriages the ages were between 25—29 years and in 3 marriages the ages were between 30—34 years. Out of the 34 marriages that took place 11—20 years ago, in 1 marriage the age of the husband was between 10—14 years, in 14 marriages the ages of the husbands were between 15—19 years in 15 marriages the ages were between 20—24 years and in 4 marriages the ages were between 25—29 years. Out of the 69 marriages that have taken place during the last 10 years, in 26 marriages the ages of the husbands were 15—19 years, in 32 marriages the ages were 20—24 years and in 11 marriages the ages were 25—29 years.

In case of the females, out of the 220 marriages which took place during all periods and for which the ages of the wives have been recorded, it is found that in 2 marriages the ages of the females were below 10 years, in 59 marriages the ages were between 10—14 years, in 127 marriages the ages were between 15—19 years in 25 marriages the ages were between 20—24 years and in 7 marriages the ages of the females were 25—29 years. If considered in terms of different periods, it is found that out of the 6 marriages which took place 41—50 years ago, in 4 marriages the ages of the females were between 10—14 years and in 2 marriages the ages were between 15—19 years. Out of the 15 marriages which took place 31—40 years ago, in 3 marriages the ages of the females were between 10—14 years, in 11 marriages the ages were between 15—19 years and in 1 marriage the age of the female was between 20—24 years. Out of the 37 marriages which took place 21—30 years ago, in 7 marriages the ages of the females were between 10—14 years, in 24 marriages the ages were 15—19 years, in 3 marriages the ages were between 20—24 years and in another 3 marriages the ages were between 25—29 years. Out of the 61 marriages which took place during 11—20 years in one marriage the age of the female was below 10 years, in 13 marriages the ages of the females were between 10—14 years, in 37 marriages the ages were 15—19 years, in 8 marriages the ages were between 20—24 years and in two marriages the ages were 25—29 years. Out of the 101 marriages which have taken place during the last 10 years, in one marriage the age of the female was below 10 years, in 32 marriages the ages were between 10—14 years, in 53 marriages the ages were between 15—19 years, in 13 marriages the ages were between 20—24 years and in 2 marriages the ages were between 25—29 years.

The above figures show that though there has not been significant change in the average ages of marriage of the males and females during the last 50 years, some changes are taking place in the frequency distribution in ages at first marriage. It seems that proportionately more males are marrying in the age-group of 20—24 than earlier. Previously proportionately more males were marrying in the age-groups of 15—19 and 25—29. Similarly during the last 10 years, among the females, proportionately more females are marrying in the age-group 15—19 years whereas previously proportionately more females used to marry in the age-group 10—14 years.

Selection of Marriage Partners

During group discussion, the islanders reported that boys and girls themselves do not generally take initiative in selection of their marriage partners. The initiative is generally taken from the boy's side by his seniors. Particulars of selection of bride have been recorded in 11 marriages. The different kins who had dominant say in the selection of the brides in all these marriages are indicated below:

STATEMENT 14

Differant kins who had dominant say in the selection of brides

Name of kin	No. of marriages
1	2
Father of the groom	3
Step father of the groom	1
Mother of the groom	2
Father's elder brother of the groom	1
Elder brother of the groom	2
Younger brother of the groom	1
Elder-sister of the groom	1

It is interesting to note that though mother's brother is formally the head of the 'taravad' in none of the cases, he took the initiative in this connection.

Marriage Negotiations and Rituals Connected with the Marriage

The marriage negotiations and the rituals connected with the marriage follow more or less a uniform pattern. The same is indicated below.

After the initial selection of the girl, the proposals are sent to the girl's family through a third party. After the girl's party indicates its consent, father or mother's brother and one or two close relations visit the girl's house. Sometimes the mother or the elder sister of the boy also accompanies the party. They are received in the girl's house by the mother's brother or the father and other close relations of the girl and are entertained with tea during the first visit. They see the girl and after they are satisfied, they discuss about the date of 'nikah'. The 'nikah' is usually performed at the girl's house. Sometimes it is arranged at the Jumma mosque by mutual agreement of both the parties. On the day of 'nikah' the bridegroom's party consisting of bridegroom himself and his immediate relations and friends go to the girl's house or Jumma mosque where the ceremony is to be performed. The Karani of the island is informed to make necessary entries in his record. The 'kazi' of the island remains present at the place of the ceremony and in his presence both the parties take the oath of fulfilling matrimonial obligations and responsibilities. The guardian of the girl holds the hands of the boy and promises to give the girl to him. On this day the amount of 'mahr' is also decided. There is no fixed amount to be paid as 'mahr'. A statement indicating the amount of money paid as 'mahr' at the time of marriage during different periods is shown at Appendix 1 Table 4.

It shows that out of the 6 marriages which took place before 41 years, in 5 marriages the amount of 'mahr' was Rs. 25 and in one marriage it was Rs. 20. Out of the 37 marriages which took place 21—40 years ago, in one marriage the amount of 'mahr' was Rs. 100, in 4 marriages it was Rs. 50, in one marriage it was Rs. 40, in 12 marriages it was Rs. 30, and in 16 marriages it was Rs. 25. It was Rs. 10, Rs. 12 and Rs. 15 for one marriage each. Out of the 29 marriages which took place 11—20 years ago, the 'mahr' was Rs. 35 and Rs. 50 for one marriage each, it was Rs. 25 and Rs. 30 for 12 marriages each and Rs. 20 for 3 marriages each. Out of the 52 marriages which took place during the last 10 years, the 'mahr' was Rs. 35, Rs. 55 and Rs. 100 for one marriage each, it was Rs. 12 and Rs. 20 for 2 marriages each, it was Rs. 25 and Rs. 30 for 18 marriages each and it was Rs. 50 and Rs. 40 for 6 marriages and 3 marriages each, respectively. The above figures show that during different periods the mode was round-about Rs. 25 and Rs. 30.

The amount of 'mahr' is generally handed over on the 'nikah' day, but sometimes it is paid later also. Once the 'mahr' amount is paid, it is not expected to be returned. But if due to the initiative of the bride's side, the marriage does not take place ultimately, the 'mahr' amount is required to be returned on demand.

After the 'nikah' there are visits and return visits by both the parties till the day of marriage is fixed. The marriage takes place in the house of the bride. One day before the marriage, 3 or more males and approximately the same number of females from the bride's side come to the bridegroom's house at night to ascertain the number of persons who would accompany the bridegroom's party next day. They are entertained with tea. On the day of marriage close relations, friends and neighbours are invited by both the parties to attend the marriage.

Particulars about the number of persons that accompanied the bridegroom's party in the latest marriages that took place in the households concerned were collected from 6 households. In 2 marriages the bridegroom's party consisted of 10 persons each and in one marriage each, the bridegroom's party consisted of 20 persons, 40 persons, 50 persons and 200 persons. In all the cases a few female members also accompanied the bridegroom's party.

Since early morning folk songs (kaikottipattu) are sung by males and females in both the houses. Towards the evening a party from the bride's house visits the bridegroom's house to escort the bridegroom's party. This custom is locally called 'piyaplaye thedi pokuka' (going in search of bridegroom). The bridegroom, wearing new clothes and accompanied by his father or guardian and other friends and relations starts for the bride's house. On the way, they go on singing and merry making. Sometimes they perform the traditional 'parichakali' dance. When the party reaches the house of the bride, generally the father of the girl receives it. Out of the 10 marriages for which

information is available, in 7 marriages it was the father of the bride, who received the bridegroom's party. In 2 marriages the role was performed by the mother's brother of the bride and in one marriage it was performed by the sister's husband of the bride. The members of the groom's party is given water to wash their feet. Then they are taken to the 'pandal', specially constructed on the occasion of the marriage, just in front of the house. The groom's party and other guests are then entertained with a sumptuous feast. Information is available on the items of food served in case of 9 marriages. Out of these 9 cases, in 4 cases along with other items, beef-curry was served and in 4 other cases mutton-curry was served. In case of one marriage no meat was served as it was a poor household and the marriage was performed without much ostentation. After the feast the bridegroom and the party return to their own place. From next day, for a number of days, the duration of which varies from family to family, the newly married husband accompanied by two or three close friends, visits his consort's house during evening hours and returns after taking meals. In the meantime the bride's people make arrangements for the groom to sleep in the bride's place. On the fixed date, a small feast is arranged to which close relations and neighbours are invited. On this occasion various kinds of rice preparation, like ghee-rice, 'biriyani', 'thenga choru', i.e., rice cooked in coconut milk, and mutton or beef curries with venegar 'chatni' are served. The status of a household is generally assessed with reference to the number of cows slaughtered for the marriage feast. After the feast, the friends of the newly married husband leave for their own places and the latter stays back. The marriage is consummated that night. This stay in the house of the wife for the first night, is called 'veettukoodal'. Before the 'veettukoodal' formally takes place, the husband is not expected to meet the wife.

The customs described above hold good if it is the first marriage of the husband and the wife. In case it is second or third marriage, for either of the parties, all the practices described above are not rigidly enforced. The religious rites are, however, performed in all cases. On the other hand, there are certain practices which are not observed in case of first marriage of a girl. For instance, in case of first marriage of a girl, her consent is not required to be taken formally on the 'nikah' day as is customary among the Muslims in other parts of the country, but in case of second or later marriage of the girl, her consent is to be formally taken.

Expenses Connected with Marriage

During group discussions, the islanders stated that on average, approximately Rs. 25 were spent on the bridegroom's side per marriage. This included expenses for clothing. On the bride's side the average expenditure was about Rs. 500 including the cost for the cows brought from the mainland for the feast. Particulars of expenditure on occasions of 8 marriages were collected. Out of these 8, 3 marriages took place before 20 years ago and 5 took place within last 20 years. In one marriage which took place before 20 years ago, the actual expenditure was approximately Rs. 350 and in case of 2 marriages the actual expenditure was approximately Rs. 500 per marriage. The average expenditure for all the 3 marriages that took place more than 20 years ago was Rs. 450 per marriage. In case of the 5 marriages that have taken place within last 20 years, expenditure amounting to Rs. 100, Rs. 250, Rs. 300, Rs. 500 and Rs. 600, respectively were incurred. As all the households were not of the same economic status, it is difficult to say whether the decrease in expenditure as indicated by the study in limited number of households reflected the general trend in the island.

Subsequent studies show that the figures collected during the field investigation were rather low. It seems that while stating marriage expenses, the households concerned overlooked the fact that the expenses incurred by the bride's party in connection with the marriage feast are later on recompensed by the groom's party in the form of rice of equivalent value. This practice is called 'Moodakodukal'.

It was enquired in these households how they met the marriage expenditure and whether they borrowed money from anybody for this purpose. All of them stated that the marriage expenses were shared by the father as well as the mother's brother of the bride. The major contribution was made by the father. Specially the expenses for purchasing ornaments were borne by the father. On the other hand, the expenses for the marriage feast were mainly borne by the heads of the households concerned though in some cases the father also made some contribution.

Polygynous Marriage

In the island polygynous marriages take place in considerable number. History of 223 marriages during all periods has been collected. Out of these 223 marriages, 23 marriages or 12.6 per cent of the marriages are

polygynous marriages. Frequency of polygynous marriages during different periods is indicated in the statement below:—

STATEMENT 15

Number and percentage of polygynous marriages

Period (Years)	Total No. of marriages	No. of polygamous marriages	Percentage of polygamous marriages to total marriages (Col. 3 as % of Col. 2)
1	2	3	4
41 and above .	6	..	..
31—40 . .	15	4	26·7
21—30 . .	37	4	10·8
11—20 . .	63	12	19·0
10 or less . .	102	8	7·8
Total .	223	28	12·6

From the statement it appears that polygynous marriages are declining in frequency. Thirty-one to forty years ago 26.7 per cent of marriages were polygynous marriages. Twenty-one to Thirty years ago the frequency came down to 10.8 per cent. Eleven to twenty years ago there was some increase and the frequency went up to 19 per cent, but during last 10 years it has come down to 7.8 per cent.

Case Studies of Polygynous Marriages

A study was made of four polygynous marriages. The particulars are furnished below:—

(*a*) *Age of the husband and the first wife at the time of first marriage.—The ages of* the 4 persons who affected marriages for the second time were 15, 18, 25 and 26 respectively at the time of their first marriage. It is thus found that except in the first 2 cases, in the other 2 cases the first marriage took place when the persons concerned were fully grown adults. The ages of their first wives at the time of marriage were 19. 12, 16 and 14 respectively. It is thus found that except in case of the girl who was 12 years old at the time of marriage, the others were mature for sex life when their respective marriages took place. Hence, early marriage does not appear to be a contributory factor for the second marriages taking place, at least in three cases out of the four studied.

(*b*) *Disparity of the ages of the husband and the wife.*—In one case the wife was four years older than the husband, in the remaining cases the husbands were older than the wives by 6—12 years. In the case in which the wife was 4 years older, the age of the husband was 15 and the age of the wife was 19 at the time of their marriage. It is not impossible that this disparity of age might have created an inhibition in the husband at the time of marriage and this might have been a contributory factor for second marriage later on. This is, however, just a suggestion and no depth study was made in this matter. In other cases the difference of the ages of the husbands and the wives do not appear to be too great.

(*c*) *Time gap between first marriage and second marriage.*—The range of time gap between first and second marriages in these 4 cases is 5—24 years. The husband whose first marriage took place at the age of 18, married for the second time after 5 years of the first marriage. The husband who married for the first time at the age of 15, married for the second time after a lapse of 14 years at the age of 29. The husband who married for the first time at the age of 26, married after 19 years at the age of 44 for the second time, and the husband who married fo the first time at the age of 25, married after 24 years at the age of 49 for the second time. It is thus found that neither advanced age nor lapse of time after first marriage are always enough reasons against contracting second marriage by a man.

(*d*) *Ages of the first and second wives at the time of the second marriage of the husband.*—The ages of the first wives at the time of the second marriages of their husbands were 17, 33, 32, and 40 respectively. It is thus found that in one case the wife was quite young at the time of the second marriage of her husband. In two other cases also wives were not very old at the time of the second marriages of their husbands.

The ages of the wives who were married for the second time by the different husbands varied from 16—36. The age of the second wife of the person who married for the second time at the age of 23 was 15. Similarly the age of the second wife of the person who married for the second time at the age of 29, was also 15. The age of the second wife of the person who married for the second time at the age of 49 was 23 and the age of the second wife of the person who married for the second time at the age of 44 was 36. It is thus found that in 3 cases

out of the 4 the second wives were quite young in age. Only in one case the second wife had passed out her youth and was nearing her middle age.

The difference between the ages of the husbands and the wives in case of second marriage ranges from 8—26. In two cases the husbands were older than the second wives by 8 years. In one case the husband was older by 14 years and in the remaining one case the husband was older by 26 years. It appears that the young age of the second wife might have been a contributory factor for polygynous marriages in some cases.

(e) *Association of consanguineous marriage and polygyny.*—It was examined whether consanguineous marriage had a restraining influence against marrying for the second time and it is found that out of the 20 marriages which took place either with mother's brother's daughter or father's sister's daughter only in one case the husband went for the second marriage. It was also found that none of the second wives was related to the husband either as father's sister's daughter or mother's brother's daughter. Only in one case distant consanguineous relationship could be traced out. In this case the second wife was father's mother's younger sister's daughter's daughter of the husband.

(f) *Circumstances of polygous marriage.*—In the 4 households where special study was conducted, an enquiry was made about the circumstances of the polygynous marriages. In the case in which the husband married at the age of 44, a petty quarrel started with the first wife about certain property matters and after that the husband avoided visiting his first wife for about 3 months. At the time of the second marriage the misunderstanding with his first wife and her people was apparently over, but the rapport with the first wife was not really established. He decided to marry for a second time and his first wife gave her consent to it. In the second case in which the husband married at the age of 49, the motivation was to establish relationship with the Thityyapura family which is one of the richest and the ancient families in the island. In the 3rd case in which the husband married at the age of 29, the relationship with the first wife was normal but the husband was a rich man and he wanted to establish alliances with the Attiloda family which is also a very rich and respectable family in the island. In the 4th case in which the husband married at the age of 23, he fell in love with the second wife and married her with the consent of his father and maternal uncle.

Advantages and Disadvantages of Polygynous Marriage.

The advantages and disadvantages of polygynous marriages were discussed with the islanders in a group discussion. It was pointed out that generally the polygynous marriages were performed by rich and influential persons. Some times such marriages gave them opportunity to establish their control over the properties of both the wives But it is very difficult to say that this was the only motivation for polygynous marriages, because there were not many cases where the husband had actual control over the property of both the wives. It seems that the motivations were deep rooted in the personal pyschologies of the individuals concerned.

Relation between Co-wives

In all the 4 households where special studies were made, it was reported that the relation between the co-wives were quite cordial. As there was no clash of interest other than rivalry for the husband's affection, generally no bitterness marred the relations of the two co-wives. They occasionally visited each other and tried to be friendly with each other. Out of 4 cases, in one case the husband lived with the first wife but visited the second wife every alternate night. In the remaining cases the husbands lived in their respective 'taravads' and visited their respective two wives on alternate nights. In the household where the husband lived with the first wife, the first wife was reported to enjoy the higher status. In the remaining households both the wives were reported to enjoy the same status.

Widow Re-marriage

During the study no widow remarriage was covered. But remarriage of widows is allowed by custom, and such remarriages actually take place in the island. Its frequency, however, is not high, probably because of occurrence of divorce quite frequently.

Divorce

During group discussions with the islanders the investigator was told that compared to most of the other islands, frequency of divorce was much less at Chetlat, but even then out of the 233 recorded cases of marriage, in 56 cases divorce was found to have taken place. In other words frequency of divorce was 25.1 per cent of the total number of marriages.

Frequency of divorce at different periods

A statement showing the frequency of divorce at different periods is furnished below:

STATEMENT 16

Number and percentage of divorce

Period (Years)	Total No. of marriages	No. of divorce	Percentage of divorce to total marriages (Col. 3 as % of Col. 2)
1	2	3	4
41 and above .	6	1	16·7
31—40 . .	15	2	6·7
21—30 . .	37	6	16·2
11—20 . .	63	17	27·0
10 or less . .	102	30	29·4
Total .	223	56	25·1

From the above statement, it is found that more than 40 years ago 16.7 per cent of the marriages ended in divorce. Thirty-one to forty years ago, the corresponding figure was 6.7 per cent. Twenty-one to thirty years ago it was 16.2 per cent. Eleven to twenty years ago it was 27.0 and during the last 10 years, it has gone upto 29.4 per cent. These statistical data are contrary to the picture given by the islanders. According to them, divorce is on the decrease because through contact with the people of the mainland, the islanders have become conscious that it is rather shameful to be involved in divorce.

Particulars of divorce were studied in 10 households. It was found that in 4 households the first wife as well as the second wife were divorced.

Frequency of divorce as related to age at first marriage of husband and age at first marriage of wife

Relations between age at first marriage of the husband, age at marriage of the first wife and frequency of divorce is indicated in statement 17.

STATEMENT 17

Frequency of divorce as related to age at first marriage of husband and age at marriage of first wife

Age at first marriage of husband	Age at marriage of first wife	Frequency of divorce
1	2	3
16	10	1
18	15	2
19	16	1
19	15	1
20	12	1
20	16	1
22	14	1
24	16	1
25	12	1

Divorce by age of first wife at the time of divorce

Relation between age of the husband at the time of first divorce, and age of the first wife at the time of divorce is indicated in statement 18.

STATEMENT 18

Divorce by age of first wife at the time of divorce

Age of first wife at the time of divorce	Age of husband at the time of first divorce	Frequency of divorce
1	2	3
11	17	1
14	22	1
15	23	1
17	21	1
18	21	1
18	31	1
20	24	1
21	29	1
21	24	1
23	26	1

The above statement shows that all the first divorces took place when the husbands were 17—31 years old and the wives were 11—23 years old. This suggests that the divorces generally take place at quite early age in the case of first divorces, both for males and females.

Time gap between the first marriage and divorce

The time gap between the first marriage and divorce of the first wife ranges from 1—8 years. The frequency of divorce at different time gaps is indicated in the statement below:—

STATEMENT 19

Time gap between the first marriage and divorce of the first wife

Time gap between the first marriage and the divorce of the first wife	Frequency
1	2
1	2
2	3
3	1
5	2
6	1
8	1

The above statement suggests that generally most of the divorces take place within 5 years of the first marriage. If the pairs can withstand the strains of adjustments for 5 years, marriages seem to become stabilised.

Particulars of divorces of the second wife

The particulars of the divorces of the second wife are furnished in the statement below:—

STATEMENT 20

Frequency of divorce as related to age at second marriage of husband, age at marriage of second wife and gap between the time of marriage and time of divorce

Age of second marriage of husband	Age of marriage of second wife divorced	Frequency of divorce	Gap between marriage and divorce
1	2	3	4
25	17	1	4 years
26	14	1	2 years
27	18	1	4 years
32	8	1	1 year

The statement shows that as in case of the first wife, in the case of the second wife as well, the divorce if any, took place within 4 years of the marriage. The ages of the husbands at the time of divorce of second wives range from 25—32 and the ages of the second wives at the time of divorce range from 9—22 years. These figures show that there is no significant difference between divorce of first wife and divorce of second wife, as regards age of divorce and time gap between marriage and divorce.

Re-marriage after divorce

In 9 cases, out of the 10 cases of divorce of the first wife which were studied, divorce was followed by re-marriage. In 2 cases re-marriage took place after one year and in another 2 cases re-marriage took place after 2 years of divorce. In 3 cases re-marriage took place after 3 years. In one case it took place after 4 years and in another one case it took place after 5 years. Out of the 4 cases of divorce of second wife, only in one case re-marriage took place. It took place one year after divorce.

Relationship between husband and divorced wife

In one case, the divorced wife was related as daughter's daughter of the mother's elder brother of the husband. In another case the divorced wife was related as father's younger sister's daughter of the husband. In the remaining cases the wives were not related by any kinship tie.

In the first case the normal kinship behaviour was resumed after divorce. When the husband married for the second time after the divorce, the members of the family of the first wife participated in the marriage and supervised the arrangements. In the second case it was not resumed and the relation between the erstwhile husband and wife remained bitter even after divorce. The father of the husband who was the elder brother of the divorced wife's mother, also felt very unhappy about the development. Previously he was living in the 'taravad' of his sister but after this he left the 'taravad' and began to live with his own wife.

Causes of divorce

In 5 cases the divorces took place because the husbands concerned doubted the chastity of the respective wives. In one case the wife did not like her husband and wanted to marry another person. This forced the husband to divorce her. In another case the parents of the girl did not like their daughter to continue as wife of the person concerned. They wanted their daughter to marry another person who was very well-to-do. They quarrelled with the first husband on petty matters which forced him to divorce her. In still another case there was misunderstanding with the wife's mother about her behaviour towards the husband. In 5 cases the husbands did not like the ways of the wives and divorced them. In one case the wife was not mature. In another case the wife had refused to prepare meat for the friends of her husband on a particular night and hence she was divorced by the husband.

Method of divorce

In the island initiative for divorce may be taken either by the husband or the wife, but it is made effective, only at the instance of the husband. He approaches the 'kazi' and informs him of the decision of divorce as well as the circumstances that forced him to do so. Sometimes the 'kazi' tries to mediate in this matter, but he cannot refuse to grant divorce. The husband recites before the 'kazi' the following verse in Malayalam three times—

> *"Thalakh onnum cholli rantum cholli moonnu moliyum vaynattu cholli yirkkum".*

After this the 'kazi' sends his 'deemani' (peon) to inform the wife about the divorce by her husband. If there is any dispute about property or any other claims, the same is settled by the 'kazi' in consultation with the elders of the island, as well as the parties concerned. Any dispute or claim not settled by the 'kazi' and the elders, can be taken to the Court of Law for decision. Till now, however, no case of dispute of this type has gone to the Court of Law from Chetlat. 'Kazi' maintains a register wherein the details of the divorce are also recorded before two witnesses. On examining the records of 26 divorce cases, it was found that only in two cases divorce took place, because of the insistence of the wives; in the remaining cases the husbands wanted divorce.

After divorce financial settlements as follows were made in the different cases. In six cases, the husbands paid Rs. 5 towards expenses for divorce. In another three cases the husbands paid Rs. 10 towards expenses connected with divorce. In five cases there was no financial settlement as both the parties did not want it. In two cases the husbands paid 2 bags of rice as maintenance charges for the respective wives for one year.

The children of the divorced wives generally remain with their mothers, but the fathers bear the cost of maintenance of girls, till they are married and of the sons, till they become major. Out of the ten cases specially studied, only in one case the father did not agree to bear the maintenance cost of the children. In this case the wife and her parents wanted to get rid of him and forced him to seek divorce. It is because of this special circumstance that the husband refused to bear the maintenance cost of the two daughters born to him by his divorced wife.

DEATH

Beliefs and practices connected with death

Particulars of beliefs and practices connected with death were collected in 10 cases. Out of these ten in two cases it was ascribed to supernatural causes. In the remaining eight cases it was ascribed to physical ailment. The supernatural causes responsible for death were identified by Cheria Mohammad and Mela Surambi Abdulkadar in one case and by Pallan Kathioda Mohammad Musaliar in another case. These persons are indigenous medicine-men who diagnose maladies and treat the same through supernatural means. Locally they are known as 'mullakas'. In the cases of death due to physical ailment, the diagnoses were made by the father, son and other relations of the deceased persons. At that time there was no doctor in the island and the islanders had to depend on their own experience only. In eight cases the persons concerned died in their own 'tarvads', in one case at the 'tarvad' of the wife and in the remaining one case at the place of the son.

In two cases the deceased persons had premonition of death. In one case the deceased was 30 years old. Sometime before his death he asked his brother to convey his compliments to his elder sister. In another case the deceased was 61 years old. He was suffering from dysentry and asked for blessings of all immediately before his death.

When it was obvious that death was imminent, in one case an attempt was made to ward off death by giving to the patient locally made medicine, but the patient could not drink it. In another case Samsum (a local medical man) was called to make his last attempt through supernatural means, but it was of no avail.

Through case studies in the 10 households it was found that more or less uniform practices are followed at the time of death. These are indicated below.

When a person is about to die, the relatives and neighbours assemble at the bed side. One from among the gathering continues to whisper into the ears of the dying man the holy words "La Illah Ill Allahi Mohammad Rasool Allahu". Another person sitting near the bed-side recites special prayer called 'salath'. The ears and nose of the dead body are plugged with pieces of cloth or cotton. Then a piece of white cloth is passed under the jaw and its two ends are taken over the head and tied there. Then both the hands are placed on the chest with the palm

of the right hand kept above the palm of the left hand. After that the chest is wrapped with a piece of cloth so that the hands remain in the above position. Then the toes of both the legs are tied together. After all these are done the whole body upto the neck is covered with a piece of white cloth and is placed on a coir cot with the head towards east. The purpose of keeping the head towards east, is to place the face towards the west in the direction of Mecca. When all the relatives gather, the dead body is taken out of the room for washing. Tepid water is used for the purpose. There is no particular kith or kin who has special right or obligation to wash the dead body. After the washing is over, a 'dhoti', a long shirt and a turban are put on the body in case of a male. It is then covered thrice with fresh white cloth. In case of a female a 'dhoti' and above that a gown like garment cover the body and a 'makhana' is put on the head. After that the entire body is covered twice with a white piece of cloth. The white piece of cloth which covers the entire body, both in case of males and the females, is called 'kafan'. When the washed body is kept on a cot outside the house, incense is burnt near it. At that time a group of people who are learned in religious matters recite 'yasin' from Quran. As they go on reciting 'yasin' the head of the household of the deceased, distribute according to his mite; money or rice among those who have assembled there. It is believed that this practice invokes the blessings of Allah on the dead as well as on the living.

When all these rites are being performed, 3 or 4 persons—either relatives or friends are engaged in digging a pit in the graveyard attached to one of the mosques. If a graveyard is situated on the 'jemmam' land of the deceased it is preferred. Generally the pit for an adult body is about 6½ ft. in length 1½ ft. in breadth and 5 ft. in depth. On the side walls of the pit stone slabs are vertically placed upto a height of about 1 ft. from the bottom. This portion is called 'kabru'. The pit is always dug north to south.

Before the dead body is carried to the graveyard, a mass prayer is held at the house of the deceased. The dead body is carried on the cot by at least four persons and taken to the mosque concerned. Females and non-Muslims are not allowed to carry the dead body. Otherwise there is no restriction as to who would carry the dead body. The body with the cot is placed inside the mosque and a special mass prayer is conducted there. Then it is taken to the graveyard and is slowly deposited inside the pit. The top of the 'kabru' (grave) is covered with stone slabs and then the pit is filled up completely. After that, 2 stones are placed at either ends of the pit and some green plant is kept in the middle. A pot full of water is then sprinkled on the grave. Then the 'mothiyan' (a religious functionary) offers 'Darheen oath' (prayer) sitting on the head side of the grave. After the prayer is over, all those assembled at the graveyard return to the house of the deceased and recite *'A alam allahu airakkan va ahasana asakkum vagfishu mayyathikkon.'* Then they disperse to their respective houses. If the deceased is a rich and important person on the same day a temporary shed is erected on the grave and 5 to 10 persons sitting inside the shed with a burning lamp, carry on non-stop recitation of Quran for 3 days. This performance is called the 'oath chollal' and on the last day of 'oath chollal' a small feast is arranged for those who were engaged in the recitation of Quran. The last day is called 'oath mattal'. On the 40th day again there is another function called 'nalpathu kazhikkal' which is celebrated on a grand scale according to the mite of the household concerned and all friends and relatives are invited to the function. Goats and cows are slaughtered on this occasion.

Expenses connected with the funeral rite

Expenses connected with the funeral rites vary from Rs. 3 to Rs. 450. It is, however, possible that some of the households overlooked important items of expenditure while giving the estimates in this matter.

Period of Mourning

The period of mourning 'Idhathul Ofat for a wife after the death of her husband is 130 days. During this period she cannot entertain any proposal for remarriage. She cannot also wear ornaments or attend any celebration like marriage or undertake other public activities. One case was, however, reported in which the woman concerned was allowed by the 'kazi' to undertake outdoor activities, three days after the death of husband. In this case tha 'kazi' realised that it will not be possible for the poor woman to maintain herself if she was to rigidly observe the period of 'Idhathul Ofath'. Being a progressive minded 'Sunni', he took a practical view of the things and gave this approval to outdoor works being undertaken by the woman. Because of his learning the 'kazi' is highly respected by the islanders; and they accepted this deviation from the custom without any demur.

Other relations like father, mother, son, brother, sister, sister's son, brother's son and husband of a deceased wife, observe formal mourning for 3 days. During these 3 days they do not undertake any out-door activities. Besides, for 40 days no festival is performed in the household after death. At the end of 40 days a purificatory rite is performed in the household of the deceased. On this occasion friends and relatives are invited and a special prayer called 'dua erakkal' is performed.

OTHER CUSTOMS THAT HAVE BEARING ON MATERIAL CULTURE AND LIFE-CYCLE

Local almanac

In the island the people follow Gregorian calendar for economic pursuits and administrative matters, but for rituals they follow the Arabian calendar, according to which there are 12 months of 29-30 days each. The names of the months are indicated below:—

Local name	
1. Muharram	7. Rajab
2. Safar	8. Shaban
3. Rabi-ul-awwal	9. Ramzan
4. Rabi-us-sani	10. Shawal
5. Jamadu'l awwal	11. Zilkada
6. Jamad-us-sani	12. Zil hijja

Local names of the days

The local names and the corresponding English equivalents of the days of a week are indicated below:—

STATEMENT 21

Local names and English equivalents of week days

Local name	English equivalent
1	2
1. Velli	Friday
2. Shani	Saturday
3. Gnayar	Sunday
4. Thingal	Monday
5. Chovva	Tuesday
6. Budhan	Wednesday
7. Vyazham	Thursday

Local system of reckoning time

In the island the people follow Arabian time and they call it locally Urub time. According to this system sun set is always considered to take place at 6.00 o'clock and the other parts of the days and nights are adjusted accordingly.

Local system of counting

The islanders follow the same system of counting as is followed by the people of Malabar coast. According to this system the local words for the numerals 1—10 are indicated below:—

'Onnu'—one	'Aaru'—six
'Randu'—two	'Ezhu'—seven
'Moonnu'—three	'Ettu'—eight
'Nalu'—four	'Onpathu'—nine
'Anchu'—five	'Pathu'—ten

Local measures and equivalent standard measures

The islanders follow the same system of measuring weights, size of objects and size of land as is followed by the people of the Malabar coast. The details are furnished below:—

STATEMENT 22

Local measures and equivalent standard measures

Local name of weights	Equivalent standard measures
Rathal	One pound
28 Rathal = 1 Thulam	Twenty eight pounds
20 Thulam=1 Kandi	560 pounds

Local name of the measures used for measuring cereals or liquid objects	Equivalent standard measures
Lakku	5·73 ozs. (approximately)
6 Lakku = 1 Wallam	·217 gallons (,,)
50 Wallam = 1 Mooda	10·64 gallons (,,)
2 Mooda = 1 Chakku	21·28 gallons (,,)
Viral	Approx. 1½ inch
24 Viral = One kool	Approx. 3 feet
1 Muzham	Approx. 1½ feet
1 Muzham	1½ feet
2 Muzham = 1 Chittu	3 feet
50 Chittu = 1 Kaichoodi	150 feet
12-15 Kaichoodi make	14 Kg. of coir

CHAPTER III

ECONOMIC LIFE

ECONOMIC RESOURCES

Acreage of land and land utilisation pattern

As mentioned earlier the island covers an area of 255 acres (appr.). The land utilization pattern is indicated in the statement below:—

Cultivated area—210 acres (appr.)
Homestead—20 acres (appr.)
Graveyard and mosques—15 acres (appr.)
Public buildings—10 acres (appr.)

Coconut trees

It is estimated that there are about 12,000 coconut trees in the island. Besides yielding nuts, the coconut trees meet the requirements of the major portion of timber for construction of the houses in the island. Fuel for domestic use is also largely met by dried trunks and leaves of the coconut trees.

Lime and other resources

Coral, lime stone and sand are available in adequate quantity in the island. Corals are picked from the lagoon. Lime stone is dug out from under the earth. These materials are used for construction of houses.

Fish

The lagoon as well as the deep sea around the island abound in fish which constitute one of the major items of the diet of the islanders.

PATTERN OF OWNERSHIP OF LAND

Extent of land owned by different categories of owners

There is no Government land or 'pandaram' land in the island. There is also no land in the island owned by people from other islands. The entire land is owned by the people of the island itself. At the time of the study no survey and settlement operation had taken place in the island. It is, therefore, not possible to indicate the distribution of the households with reference to size groups of land owned by them, for the entire island. Some information was, however, collected from 59 households on the basis of the statements given by the heads of the households or their representatives. All these households own the homestead lands occupied by them. None has leased in or leased out any homestead land. Out of these 59 households, one household owns 8 cents of land, another household owns 12 cents of land, 35 households own 10 cents of land each and 22 households own 15 cents of land each.

The period of occupation of homestead land was not recorded for 23 households. Fifteen households are occupying their homestead land for more than 50 years, 10 households are in occupation of their homestead land for 25—50 years, 8 households are in occupation of their homestead land for 12—25 years and 2 households are in occupation of their homestead land for 2—12 years. There is no household which is in occupation of homestead land for less than 2 years. The sources from where various households obtained homestead land are indicated below:—

STATEMENT 23

Number of households which obtained homestead land from different sources

Source	Number of households obtained
1	2
'Taravad'	25
Mother	11
Father	8
Husband	2
Government	1
Gift	2

In one household homestead land was obtained as gift from Government more than 50 years ago when Government owned some land in the island and which was later on distributed among the poor cultivators. Out of the two households which obtained homestead land as gift, one obtained it from an unrelated old lady who had no issue and passed her last days in the household concerned. The other household also obtained homestead land from another old lady

named K. Katheesa whom the head of the household had looked after during her last days.

These 59 households own altogether 73.25 acres of cultivable land. Distribution of these households with reference to size group of land holding is indicated below:—

STATEMENT 24

Distribution of households with reference to size group of land holdings

Size group	Number of households owning
1	2
Less than 1 acre	29
1—2 acres	19
3—4 acres	10
5—6 acres	Nil
7—8 acres	1
9 acres and above	Nil

The above figures show that almost 50 per cent of the households have less than one acre of cultivable land each. About 81 per cent of the households including the households included in the first category have less than 2 acres of cultivable land and only about 10 per cent of the households have more than 2 acres of cultivable land each. This is an indication of the poor economic condition of the islanders.

Period and method of occupation of cultivable land

Period of occupation and method of occupation of cultivable land for the various households is indicated in the statement 25.

STATEMENT 25

Period of occupation and method of occupation

Period of ownership					
2 yrs. or less	2—12 yrs.	12—25 yrs.	25—50 yrs.	50 yrs. or more	Period not given
1	2	3	4	5	6
1	15	17	10	4	12

No. of households acquired ownership through						
Taravad	From Father	Wife's Taravad	From mother	From husband	From Govt.	Gift
7	8	9	10	11	12	13
44	41	1	15	3	1	1

From the above statement it is found that 12 households could not give the period of occupation of their respective lands. Out of the remaining 47 households, 4 households are owning land for more than 50 years. On the other hand, there is one hosehold which is owning cultivable land for less than 2 years. While 44 households inherited 'taravad' land, 15 households obtained cultivable land from mother and 41 households obtained cultivable land from father also. Besides the above, one household obtained cultivable land from wife, three from husband and one as gift from a relation. One got land from the Government 55 years ago.

Number of plots of cultivable land owned by each household

An enquiry was made about the number of plots of cultivable land owned by each household. The particulars are indicated below:—

STATEMENT 26

Distribution of households with reference to number of plots

Total No. of households	No. of the households having									
	1 plot	2 plots	3 plots	4 plots	5 plots	6—10 plots	11—15 plots	16—20 plots	21—25 plots	More than 25 plots
1	2	3	4	5	6	7	8	9	10	11
59	..	3	4	8	7	17	8	6	4	2

Relation between the number of plots owned and the number of adult male members in household is indicated in the statement furnished below:—

STATEMENT 27

Number of plots as related to number of adult male members in the household

No. of adult male members in the household	No. of households reporting				
	Total No. of households	1 plot	2 plots	3—5 plots	More than 5 plots
1	2	3	4	5	6
Nil	2	..	..	2	..
1	18	..	2	8	8
2	14	..	..	4	10
3	14	..	..	3	11
4	7	..	..	1	6
5 and above	4	..	..	1	3
Total	59	..	2	19	38

It suggests that there is an association between the number of adult male members in a family and the number of plots owned by a family. Only exception appears to be two households without any adult male member. These two households own 3—5 plots each. In the category of households having one adult male member each there are altogether 18 households. Out of these 18 households, only 2 households own 2 plots each and out of the remaining 16, 8 households own more than 5 plots each. Out of the 14 households having 2 adult male members each, 4 households own 3—5 plots each and 10 households own more than 5 plots each. Out of the 14 households having 3 adult male members each, 3 households own 3—5 plots each and 11 households own more than 5 plots each. Out of the 7 households having 4 adult male members each, one household owns 3—5 plots and 6 households own more than 5 plots each. Out of the 4 households having 5 adult male members and above only one household owns 3—5 plots and 3 households own more than 5 plots each.

An enquiry was made whether any household has leased out his land or trees on his land and it was found that 3 households had leased out trees situated over about ½ acre of land distributed in 3 plots.

COCONUT TREES

Ownership of coconut trees

As already mentioned there are about 12,000 coconut trees in the island. Distribution of the households with reference to the size group of number of coconut trees owned is furnished below:—

STATEMENT 28

Distribution of households with reference to size group of number of trees

No. of trees	No. of households
1	2
Nil	Nil
1—10	23
11—20	39
21—40	22
41—60	23
61 -80	20
81—100	22
101—150	26
151—200	16
201—500	15
501 and above	Nil

It shows that there is not a single household which does not own a single coconut tree. On the other hand, there are 15 households which own more than 200 coconut trees each. The highest number of coconut trees owned by a household is 500. More detailed study of ownership of coconut trees was made in 59 households. Distribution of households with reference to the number of coconut trees owned is indicated in the statement below:—

STATEMENT 29

Distribution of households with reference to the number of coconut trees owned

Total No. of households owning coconut trees	Number of coconut trees owned									
	1—4 trees	5—14 trees	15—29 trees	30—49 trees	50—74 trees	75—99 trees	100—124 trees	125—149 trees	150—199 trees	200 and more
1	2	3	4	5	6	7	8	9	10	11
59	—	7	11	8	12	3	7	1	5	5

The above table shows that there is no household which owns less than 5 coconut trees. There are 7 households which own 5—14 coconut trees. On the other hand there are 15 households which own more than 200 coconut trees each. The average number of trees owned per household is 80. Most of the households have their coconut trees in more than one cluster. Distribution of the households with reference to the number of clusters owned by them is indicated in the statement below:—

STATEMENT 30

Distribution of households with reference to the number of clusters of coconut trees owned

No. of households owning	No. of clusters
No. of clusters	No. of households possessing them
1	2
Nil	Nil
1—4	20
5—9	19
10—14	11
15—19	3
20—24	4
25—29	1
30 and above	1

Altogether 491 clusters are owned by 59 households. Thus the average number of clusters owned by 3 households is 8. Forty nine households have their clusters within a distance of 2 furlongs of their houses. Five households have the clusters within a distance of 2—4 furlongs and another 5 households have their clusters within a distance of 6—8 furlongs.

Acquirement of ownership of coconut trees

Most of the households acquired the coconut trees from more than one source. Heads of 46 households have obtained coconut trees of their own 'taravad' by succession. Heads of 47 households have obtained coconut trees from their fathers. Heads of 9 households have obtained coconut trees from their mothers. Head of one household has obtained coconut trees of his wife's 'taravad' Female heads of 3 households have obtained coconut trees from the husbands and female head of one household has obtained coconut trees as gift.

Leasing in of coconut trees

Two households leased in 412 coconut trees. Out of these 2 households, one has leased in 12 coconut trees in 1962 for 1½ 'thulam' of copra per year. The other household whose head is Mohammed Haji, one of the richest men in the island, has leased in 400 coconut trees on the conditions listed below:—

STATEMENT 31

Particulars of leases in the household of Mohammad Haji

No. of persons from whom leased in	No. of trees leased in	Condition
1	2	3
1	30	Payment to the lessor 4 'thulams' of copra per annum by the lessee.
1	50	Payment to the lessor 5 'thulams' of copra per annum by the lessee.
1	30	Payment to the lessor 4 'thulams' of copra per annum by the lessee.
1	30	Payment to the lessor 5 'thulams' of copra per annum by the lessee.
1	50	Payment to the lessor 1 'thulams' of copra per annum by the lessee.
1	66	Payment to the lessor 8 'thulams' of copra per annum by the lessee.
1	60	Payment to the lessor 8 'thulams' of copra per annum by the lessee.
1	30	Payment to the lessor 4 'thulams' of copra per annum by the lessee.
1	12	Payment to the lessor 3 'thulams' of copra per annum by the lessee.
1	30	Payment to the lessor 4 'thulams' of copra per annum by the lessee.
1	12	Payment to the lessor 2 'thulams' of copra per annum by the lessee.

It may be noticed that there is no uniform rate of payment for the trees leased in. The rate varies according to the quality and quantity of yield of the coconut trees.

It is to be noted that Mohammed Haji has also 200 coconut trees of his own, which are spread over 20 clusters. Thus including his leased in trees, he looks after 600 coconut trees. He lives with his wife and children. There are 5 males and females above the age of 15 years in his household and all of them look after the cultivation. Besides, Mohammed Haji has a grocery shop and he looks after that also. He is also head of his 'taravad' and exercises some supervision and control over the property of 'taravad'. The household which has taken on lease 12 coco-

nut trees has as its head Vadakalapura Kasmi. This household also owns 200 coconut trees of its own which are spread over 15 clusters. In this household there are 3 males and females above the age-group of 15 and all of them look after the coconut cultivation.

Leasing out of coconut trees

Seventeen households out of the 59 studied have leased out their coconut trees. Eight of them have leased out trees to one person each and another 8 have leased out trees to two persons each and one household has leased out trees to three persons. Altogether 27 leases were effected covering 626 coconut trees. The times when the different leases were effected are indicatd in the statement below:—

STATEMENT 32

Time of effecting lease

No. of leases effected	Time of lease
1	2
1	May, 1953
2	May, 1954
3	May, 1957
3	May, 1958
5	May, 1959
4	May, 1960
4	May, 1961
1	May, 1962
2	Dec. 1962
2	May, 1963

It is interesting to note that out of the 27 leases, 25 leases took place in different years in the month of May. This is because of the fact that in May, the islanders who go out to the mainland or other islands, return to their homes and will have the means to enter into fresh transactions.

Terms and conditions for leasing out of coconut trees

The terms and conditions on which the different households leased out their coconut trees are indicated in the statement below:—

STATEMENT 33

Quantity of copra to be received in lieu of lease of coconut trees

Quantity of copra to be received in consideration for lease	No. of coconut trees leased out	No. of leases effected
1	2	3
½ 'Thulam'	3	1
1 ,,	4	1
1 ,,	5	4
1 ,,	6	2
1 ,,	8	1
1½ ,,	7	2
1½ ,,	10	1
2 ,,	10	1
2 ,,	14	2
3 ,,	17	2
3 ,,	18	1
4 ,,	20	1
4½ ,,	22	1
5 ,,	30	1
7 ,,	46	1
8 ,,	47	1
8 ,,	50	1
9 ,,	50	1
14 ,,	80	1
20 ,,	120	1

It is found from the above that as in the case of leasing in, in the case of leasing out of coconut trees also, there is no uniform rate of payment. The islanders stated that normally 1 'thulam' of copra is paid for 5 coconut trees, but the quantity would vary with reference to the nature of yield.

Coconut trees leased out with reference to ownership

A statement indicating the relation between the number of coconut trees owned and the number of coconut trees leased out is furnished in the following page.

STATEMENT 34

Coconut trees leased out with reference to ownership

No. of trees owned	Total No. of owners	No. of owners who have leased out coconut trees						
		Nil	1—4	5—9	10—19	20—39	40—59	60 & above
1	2	3	4	5	6	7	8	9
Less than 20	6	..	..	..	2	..	..	..
20—39	12	..	..	..	3	..	..	..
40—59	13	..	..	..	..	1	..	..
60 & above	28	..	..	1	1	3	3	3

The above statement shows that out of the 6 households owning less than 20 coconut trees each, only 2 households have leased out coconut trees. Out of the 12 households owning 20—39 coconut trees each, 3 households have leased out coconut trees. Out of the 13 households owning 40—59 trees each, one household has leased out coconut trees. Out of the 28 households owning 60 and above number of coconut trees each, 11 households have leased out coconut trees. It, therefore, appears that except for the households owning 40—59 trees, in case of households belonging to other categories with reference to the number of trees owned, larger proportion of households who fall in higher group of ownership of coconut trees have leased out coconut trees. It, therefore, appears that leasing out of coconut trees is not always a function of lower economic status.

Trees leased out with reference to number of adult male members

A statement indicating leasing out of coconut trees with reference to number of adult male members in the household and the number of trees owned by the household is indicated below:—

STATEMENT 35

Leasing out coconut trees with reference to adult male members in the household and the number of coconut trees owned by the household

No. of adult male members	No. of households owning trees numbering					No. of households leasing out trees numbering				
	Nil	below 20	20—39	40—59	60 & above	Nil	Below 20	20—39	40—59	60 & above
1	2	3	4	5	6	7	8	9	10	11
Nil	..	..	1	1	..	..	..	..	..	..
1	..	4	4	6	4	..	2	..	..	..
2—3	..	2	6	5	15	..	4	3	..	1
4—5	..	..	1	1	5	..	1	1	3	1
6 or more	..	..	..	..	4	..	..	..	..	1

The above statement shows that out of 2 households owning coconut trees ranging from 20—59 and having no adult male member, no household has leased out coconut trees. Out of the 18 households owning coconut trees ranging from below 20 to 60 and above and having only one adult male member each, only 2 households have leased out trees. In both the cases coconut trees numbering below 20 have been leased out. Out of 28 households owning coconut trees ranging from below 20 to 60 and above and having 2-3 adult male members each, 8 households have leased out coconut trees; 4 households have leased out coconut trees numbering below 20 each, three households have leased out 20—39 trees each and one household has leased out more than 60 trees. Out of the 7 households owning coconut trees ranging from 20 to 60 and above having 4—5 adult male members each, 6 households have leased out coconut trees. Out of these 6, one household has leased out less than 20 coconut trees, one household has leased out

coconut trees ranging from 20—39, 3 households have leased out 40—59 coconut trees each and one household has leased out more than 60 coconut trees. Out of the 4 households owning more than 60 coconut trees and having 6 or more adult male members each, one household has leased out more than 60 coconut trees.

It thus appears that except for households having 6 or more adult male members, in the case of other households the proportion of households leasing out coconut trees is positively related to the number of adult male members in the households. These phenomenon along with the phenomenon indicated earlier that proportionately larger number of households out of those who have larger number of coconut trees did not lease out trees, seem to be rather puzzling. During the investigation these phenomenon, escaped the notice of the investigator and no attempt was made to find out the related social and economic process.

LIVELIHOOD PATTERN

In the context of the economic resources available in the island it is proposed to examine the livelihood pattern of the islanders. According to 1961 Census 275 males out of 449 males and 346 females out of 504 females are workers and 174 males and 158 females are non-workers. A statement showing the workers and non-workers by age-group and industrial classification of the workers is placed below:

STATEMENT 36

Workers and non-workers classified by sex and broad age-groups

Total Rural Urban	Age group	Total population			Total workers		Workers			
		P	M	F	M	F	I As cultivators		II As agricultural labourers	
							M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Rural	Total	953	449	504	275	346	..	..	..	..
	0—14	315	159	156	4	7	..	..	..	..
	15—34	342	160	182	142	178	..	..	..	..
	35—59	247	113	134	113	132	..	..	..	..
	60 & above	49	17	32	16	29	..	..	..	..
	Age not stated	..	..	..	..	..	..	..	..	..

	Age group	Workers							
		III In mining quarrying livestock, forestry fishing, hunting & plantations orchards and allied activities		IV At household industry		V In manufacturing other than household industry		VI In construction	
		M	F	M	F	M	F	M	F
1	2	12	13	14	15	16	17	18	19
Rural	Total	17	..	209	343	34	..	..	..
	0—14	..	..	4	7	..	..	..	..
	15—34	14	..	110	175	12	..	..	..
	35—59	3	..	82	132	19	..	..	..
	60 & above	..	..	13	29	3	..	..	..
	Age not stated	..	..	..	..	..	..	..	..

	Age group	Workers							
		VII In trade and commerce		VIII In transport, storage and communications		IX In other services		X Non-workers	
		M	F	M	F	M	F	M	F
1	2	20	21	22	23	24	25	26	27
Rural	Total	..	..	4	..	11	3	174	158
	0—14	..	..	..	..	..	..	155	149
	15—34	..	..	..	..	6	3	18	4
	35—59	..	..	4	..	5	..	..	2
	60 & above	..	..	..	..	..	..	1	3
	Age not stated	..	..	..	..	..	..	..	..

The table shows that there are 11 workers in the age-group 0—14. Out of these 11, 4 are males and 7 are females. There are also 45 workers in the age group 60 and above. Out of these 45, 16 are males and 29 are females. If the population in the age-groups 15—59 is considered to be the labour force, the working force constitute 10 per cent of the labour force. The male and female working force constitute 101 per cent and 109 per cent respectively of the working force. These high participation rates are due to the fact that a few persons belonging to the age groups 0—14 and 60 and above, as indicated earlier, are workers. Their inclusion in the labour force is responsible for the high participation rate. Coming over to the industrial classification of the workers, it is found that 17 persons returned themselves as engaged in the industrial category III which relates to mining, quarrying, fishing, etc. All these 17 persons are males. Obviously they are engaged in fishing. Nobody has returned himself as engaged in cultivation or agricultural labour. On the other hand, 209 males and 343 females have returned themselves as engaged in household industry. The persons who have returned themselves as engaged in household industry are, in fact, engaged in agriculture also. They grow coconut trees and also manufacture coir, copra, coconut leaf baskets and other industrial products. Hence even though they returned themselves as engaged in household industry, they are primarily cultivators. Thirty four persons, all males, have returned themselves as engaged in manufacturing other than household industry. Out of these 34, 14 are engaged in manufacture of food products, 11 are engaged in manufacturing of wood products, one is engaged in iron smithy, 8 are engaged in boat making. Four persons—all males, are engaged in services incidental to transport and 14 persons including 11 males and 3 females are engaged in other services like public services in administrative department, educational service, medical or health service and religious service. There are 69 persons in the island who are engaged in non-household industry and trade, business and service. Out of these 69 persons, 66 are males and 3 are females. Four out of these 69 persons are employers. All of them are males. Twenty three including 20 males and 3 females are employees and 42, all males are single workers.

Classification of Workers and Non-workers by Educational Levels

A statement indicating classification of workers and non-workers by educational levels is shown below:—

STATEMENT 37

Classification of workers and non-workers by educational levels

Educational levels	Population			Workers																			
				I		II		III		IV		V		VI		VII		VIII		IX		X	
				As cultivators		As agricultural labourers		In mining, quarrying, livestock forestry, fishing, hunting, plantation, orchards and allied activities		At household industry		In manufacturing other than household industry		In construction		In trade & commerce		In Transport, storage & Communication		In other services		Non-workers	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
Total . . .	953	449	504	..	..	..	..	17	..	209	343	34	..	..	..	..	..	4	..	11	3	174	158
Illiterates . . .	733	308	425	..	..	..	..	13	..	144	300	22	..	..	..	..	..	2	..	4	..	123	125
Literates (without educational levels) . .	185	110	75	..	..	..	..	2	..	56	42	12	..	..	..	..	..	2	..	..	..	38	33
Primary or junior basic	32	29	3	..	..	..	..	2	..	9	1	..	..	..	..	..	..	..	..	5	2	13	..
Matric and above .	3	2	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	1	..	..

It shows that out of 621 workers 485 are illiterates, 114 are literates without educational level, 19 have read upto primary or junior basic and only 3 are Matriculates and/or above.

Classification of the Persons not at Work by Sex, Broad Age Groups and Type of Activity

A statement indicating classification of the persons not at work by sex, broad age-groups and type of activity is shown below:—

STATEMENT 38

Persons not at work classified by sex, broad age-groups and type of activity

Total Rural Urban	Age-group	Total Non-workers population			Full time students		Domestic work		Dependents, infants and disabled	
		Persons	Males	Females	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Rural	Total	332	174	158	93	74	..	6	81	78
	0—14	304	155	149	75	72	..	..	80	77
	15—34	22	18	4	18	2	..	2	..	..
	35—59	2	..	2	..	..	..	2	..	..
	60 and above	4	1	3	..	..	..	2	1	1
	Age not stated	..	..	..	..	..	..	..	..	..

Total Rural Urban	Age-group	Retired personnel, rentiers or persons with independent means		Beggars, vagrants etc.		Inmates of institutions		Persons seeking employment for the first time		Unemployed, but seeking work	
		M	F	M	F	M	F	M	F	M	F
1	2	12	13	14	15	16	17	18	19	20	21
Rural	Total	..	..	..	..	..	..	..	..	..	..
	0—14	..	..	..	..	..	..	..	..	..	..
	15—34	..	..	..	..	..	..	..	..	..	..
	35—59	..	..	..	..	..	..	..	..	..	..
	60 & above	..	..	..	..	..	..	..	..	..	..
	Age not stated	..	..	..	..	..	..	..	..	..	..

The position stated above on the basis of 1961 Census data has been slightly changed at the time of survey.

During the survey in 1963 it was found that there was substantial change in the number of persons engaged in other services and transport. The figures are furnished below:—

STATEMENT 39

Change in the number of persons engaged in transport and other services

	1961 Census figure	1963 survey figure
1	2	3
Transport	4	10
Other services	14	25

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There is no change in trade and commerce.

Main and Subsidiary Occupations

Particulars of main and subsidiary occupations were collected during the survey from 59 households. Fifty three households reported coconut cultivation, 3 households reported plucking of coconuts one household reported coir twisting and 2 households reported P.W.D. labour as the main occupations. As regards the subsidiary occupation, 37 households reported that they did not have any subsidiary occupation. Other houseohlds reported their subsidiary occupations as follows:—

STATEMENT 40

Number of households having subsidiary occupations

Subsidiary occupation	No. of households
1	2
Odum sailing	8
Carpentry	2
Shop-keeping	2
Fishing	5
Blacksmithy	1
Teaching in madrasah	1
Hair cutting	1
P.W.D. Labour	1
Meera tapping	1

Earners and Dependents

An enquiry was made about the number of earners as well as the number of dependents in the various households. A statement in this matter is furnished below:

STATEMENT 41

Distribution of households with reference to earner dependent ratio

No. of households with earners	No. of households with dependents						
	Nil	1	2—3	4—5	6—7	8—9	10 & above
1	2	3	4	5	6	7	8
Nil	..	..	1	..	1	..	..
1	..	2	9	7	..	2	..
2—3	..	2	10	10	4	1	1
4—5	..	..	1	1	2	2	..
6—7	..	..	..	1	..	..	..
8—9	..	..	..	..	..	..	..
10 and above	..	..	..	..	..	..	..

The above table does not, however, correctly represent the earner-dependent ratio in the various households. In many households the incomes of the earners living in the households are not fully utilised in the households concerned. On the other hand these households receive contribution from persons who are not members of the households. As the husbands and wives frequently live in different 'taravads', in most cases the male members of the households concerned do not contribute their entire income to their respective households; they contribute some portions of their incomes to the households of their wives. Thus in case of married earning male, his own household does not receive his full income, on the other hand his wife's household gets some financial aid from him even though he is not a member of the latter. This accounts for the fact that there are two households with 2-3 dependents and 6-7 dependents respectively even though there is no earning member in these 2 households.

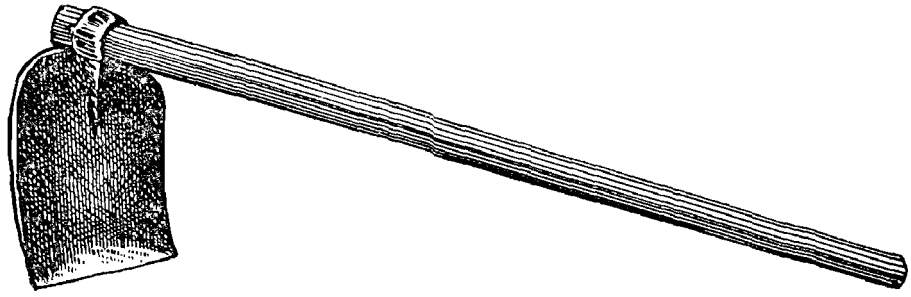
An enquiry was made whether any person was seeking job and out of the 59 households only one household reported that one male member was seeking job. He was aged at 15—24 and under-Matric. He had not yet been employed anywhere and was seeking a job for the first time. It was also enquired whether any member of the households covered by the survey had changed his occupation. It was found that none had changed his occupation.

DETAILS OF VARIOUS OCCUPATIONS

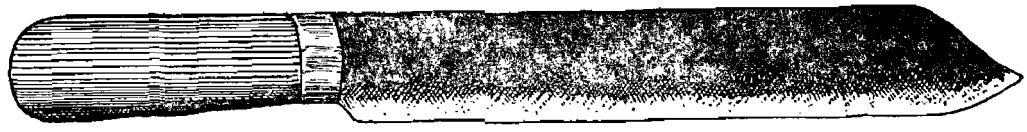
Practices Connected with Agriculture

Nature of crops, suitability of land and area under cultivation.—The main crop of the island is coconut. According to Dr. Greagory (Laccadives 1963, page 20) "the soil of the island is coraline sand with a definitely alkaline reaction with pH of about 8. Such soil types are not met with on the mainland. There is every possibility that these soils are deficient in manganese and iron. The nutrient requirements of coconut on this type of soil requires investigation". According to the islanders, however, the soil of the island is very suitable for coconut cultivation. The main varieties of coconut grown in the different islands are as follows:

1. 'Chenga' (reddish brown nuts).
2. 'Karunga' (greenish nuts).
3. Laccadive micro (nuts of very small size).

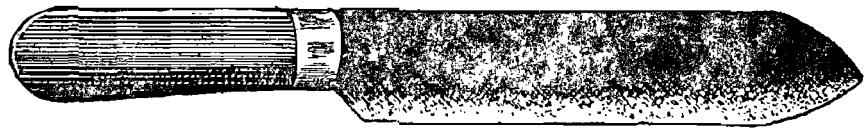


(a) KOTTU (*Hoe used for Digging Pits*)



(b) KOLKATHI

(*Knife used for cutting coconut leaves and plucking coconuts*)



(c) PICHAKATHI

(*Knife used for husking coconuts*)

FIG. 9—*Agricultural Tools and Implements*

4. 'Chentengu' (for tender coconut alone).

'Chenga' variety (reddish brown nuts) is more commonly found in the island. It is more suitable for making copra. Karunga and Chentengu varieties do not yield much. The last variety is very rarely seen in the island.

Out of the 10 households where special study was made, 9 households are engaged in coconut cultivation. One household, namely, that of the Karani of the island does not have coconut cultivation because the Karani hails from another island, namely, Kiltan. He does not have any land for coconut cultivation in this island. Three of these households own land less than 1 acre each. Two households own 1-2 acres of land. Three households own 2-3 acres of land. For one household the acreage of land owned was not recorded. All the households reported that for cultivation they used seeds belonging to their own coconut trees. Some of them stated that coconuts grown on the 30—40 years old trees were selected as seeds. These seeds, however, required to complete life, one year from the stage of flowering, before they were plucked for being used as seeds.

The general practice in the island is to sow seed nuts near tanks and wells for the facility of water. The seed beds are prepared by raising the soil to a height of about ½ foot. Then the seeds are sown with the faces upward at a distance of ½ foot to 1 foot from one another. At the time of sowing 3/4th portion of a seed is covered by earth and remaining ¼th portion remains uncovered. Generally sowing is done immediately before monsoon. After sowing, watering is done for about one to two months. About 1½ to 2 years after sowing, transplantation is done. For this purpose pits of about 4 ft. in depth and 2-3 ft. in length and breadth are dug. After the pits are dug, green manure is sometimes deposited inside them. After that the seedlings are transplanted and put in the middle of the pits in such a way that the entire root portions of the seedlings remain under the earth. Then the pit is covered with mud.

About 100—150 trees are grown per acre, whereas according to Dr. Gregory, a coconut garden with palms properly spaced, should not have more than 60—70 palms.

All the households reported that after transplantation they did not undertake any weeding operation.

The islanders are not in the habit of using chemical fertilizers. Out of the 9 households studied, only one household used coconut mixture distributed by the Agriculture Department but was not satisfied with the results.

As reported by the various households the trees begin to yield fruits 3—5 years after transplantation.

Tools and implements.—Hoe is the only implement used for coconut plantation. The seed beds are upturned and pits are dug for transplantation with it. Knife is also necessary in connection with coconut plantation. A knife of about 9" long and 2" broad is used for cutting coconut leaves and plucking coconuts.

Particulars of labour and organisation of man power

As already indicated the 9 households who were specially studied owned 1 acre to 2.50 acres of land. They reported that for preparing seed beds they required one to two mandays depending upon the number of seeds to be sown. For digging of pits for transplantation they required 1—3 mandays and for physical transfer of the plants from the seed beds to the fields they required 1—3 mandays. In all cases the operations were done by the male members of the households concerned.

No labour is engaged for coconut cultivation in the island on wage basis. Very rarely some households avail of assistance from relations and neighbours. On such occasions they do not make any payment in cash, but provide mid-day meal to the persons concerned.

Yield and factors determining yield.—From a mature tree coconut is plucked 8 or 9 times in a year. The plucker is given one coconut for every tree climbed towards wage. The yield from 5 fully grown-up coconut trees in a year is sufficient to produce more than one 'thulam' i.e. about 30 lbs. of copra. On an average 30—40 coconuts are produced per tree per annum. According to Dr. Gregory "the yield could have been much more had the trees been properly spaced at the time of plantation" According to him "heavy density of palm populations not only results in an unhealthy competition among the palms for what little plant nutrients may be present in the soil (for regular manuring is practically unknown) but the unbroken canopy of interwoven leaves of the closely situated crowns

are a happy breeding ground for rats which do much heavy damage to tender nuts". The islanders themselves are aware of the rat menace. For reducing the rat menace they tie umbrella like protective leaf covers round the trunks of the coconut trees so that the rats may not cross these protective covers and climb the trees. But according to the islanders in spite of these protective measures and occasional rat hunts, about 1/3rd of the nuts used to be damaged every year. During the last few years Agriculture Department has introduced some chemicals for killing the rats. The islanders are of the view that these chemicals are quite effective and the rat menace has been reduced to a considerable extent. There are few other pests which also effect the quality and quantity of the yield. Among them mention may be made of rhinoceros beetle.

Bud rot and stem bleeding are also noticed on some of the plants in the island. As a result of all the above factors the palms are poor yielders and the nuts that are yielded are comparatively of small size.

Measures for improvement of cultivation.—For improvement of agriculture, two agricultural farms have been set up in the island by the Union Territory Administration. There is a Field-man in-charge of the two farms. He works under the guidance of an Agricultural Demonstrator posted at Kavaratti. The Field-man is assisted by a Maistry. In the two farms they are growing different type of vegetables like chillies, bitter gourds, snake gourds, ash gourds, pumpkins, water-melons, ladies' fingers, tamarind, etc. The products of these two farms are sold to the islanders for consumption. The islanders also are encouraged to grow the vegetables themselves. Both the schools in the island have attached vegetable gardens and the school students are required to work for some time for growing vegetables. Whatever is grown in the school gardens is consumed by the students as mid-day meal. In 1963 some attempt was made to introduce vegetable growing in the homes of the school students through the schools. The students were provided with small quantities of seeds and they were also instructed as to how to grow the vegetables in their homes. The result, however, was not very encouraging. In addition to growing vegetables, one of the agricultural farm has attached nursery for growing improved varieties of coconut seedlings. The project has just started and its result is yet to be seen. The Agricultural Department has also been supplying improved varieties of coconut seedlings to the islanders at the rate of 70 to 75 paise per seedling. Five out of the 9 households specially studied reported that they received improved seedlings from the Agricultural Department in 1962. The head of one household reported that he is satisfied with the growth of the seedlings. The head of another household reported that he is not satisfied. The heads of three households reported that the time was too early to know the results.

Expenditure on account of cultivation.—The islanders practically spend very little for coconut cultivation. It is estimated that for cultivating one acre of land 5 man-days are required. As already mentioned cultivation is done solely by family labour and hence no wage is required to be paid. Till recently there was no system of wage labour in the island and hence it is difficult to estimate the wage value of family labour. At present, Public Works Department is paying to the islanders labour charge at the rate of Rs. 2-3 for various construction works. The estimated wage value of the family labour calculated at the same rate is, therefore, about Rs. 12. The price of the seedlings varies from 70 p. to 75 p. per seedling depending upon its quality. On an average 80 seedlings are planted on one acre of land. The estimated price of the same would be Rs. 50. Total cost of coconut plantation on an acre of land is thus estimated to be round about Rs. 60. There is, however, some additional expenditure for plucking coconuts. The plucker is to be given one coconut as his wage for plucking the coconuts for each tree each time. It is estimated that for plucking coconuts from the trees grown over an acre of land, coconuts of value of Rs. 20 are given to the plucker per annum. Thus including harvesting, the cost of cultivation is Rs. 80 per acre of land. This estimate includes, on the one hand, 2 items of non-recurring expenditure and on the other one item of recurring expenditure. Coconut trees once planted continue to bear fruit for 40—50 years. So the estimated labour charge and the charge for seedlings are incurred only once over a period of 40—50 years. On the other hand the labour charges for plucking the fruits from the coconut trees are to be borne every year. Inspite of these limitations the estimate given above gives some idea about the cost of cultivation.

Income from coconut plantations (case studies).—As regards the income from coco-

nut plantations, the following case study will give some idea.

Case I: In this household in 1962 about 1,000 nuts were obtained from trees planted over 50 cents of land. Out of these 1,000 nuts the kernel of about 400 were consumed in the household and the kernel of about 600 nuts were sold as copra. The money value of the kernel of 400 nuts is about Rs. 125 and that of the kernel of 600 nuts is about Rs. 190. In addition, the husks of these nuts are also used for domestic consumption as well as for sale. The estimated value of the husks of 1,000 coconuts is Rs. 15. Thus if the price of the husks is also added, the total income from 1,000 nuts obtained from 50 cents of land is Rs. 330. The actual income is, however, more than that because the husks are converted into coir and are either used in the household or handed over to the Government for being exchanged with rice, the exchange rate being 20 kgs. of rice for 14 kgs. of coir.

Case II: An enquiry was made about whether any magnico-religious rites are performed during different stages of cultivation. Only one household reported that at the time of transplantation, 'muhurtham' or auspicious moment is taken into consideration. Generally the evening hours of a Sunday are considered to be auspicious for transplantation. The same household reported that in case of drought or excessive rainfall offerings are made at the Juma Mosque in the name of Prophet. The other households did not report any such practice.

Practices Connected with Animal Husbandry

Animal husbandry including poultry rearing is not very popular in the island. Out of the 59 households from whom particulars have been collected, only 8 households owned cows, 25 households owned goats and 34 households owned indigenous fowls. Altogether there were 45 goats, 11 cows and 70 fowls. The cows and goats were brought from the mainland for slaughtering purposes. Nobody reared cows for milk.

Ownership of livestock.—The 11 cows owned by the 8 households were acquired during the year of survey and most of them would be consumed within the year. Out of the 11 cows, 10 were purchased by the households concerned from the mainland. One household obtained one cow in addition to the one purchased by him from the mainland as gift from a relation who had earlier purchased it from the mainland. Out of the 25 households owning goats at the time of the survey, 21 households acquired goats from the mainland during the year of the survey and 4 households had acquired the same earlier. Out of the above 21 households, 12 households purchased the goats from the mainland and 9 households obtained the same as present from various friends and relations including wife's brother, husband's sister, etc. The position in respect of fowl is, however, different. Out of the 34 households which were found rearing fowl at the time of the survey, 32 households were having the same from before. Only 2 households started to rear fowl during the year of the survey. One of these 2 households acquired fowl by purchase and, the other acquired it as present.

An enquiry was made about the prices of the livestock. The one person who purchased fowl during the year of the survey stated that it had been purchased for Re. 1 only. Fourteen households reported that they purchased goats at prices varying from Rs. 11 to Rs. 20. Seven households reported that they purchased the cows at prices varying from Rs. 15 to Rs. 60.

A statement of the distribution of households with reference to number of livestock owned is furnished below:—

STATEMENT 42

Distribution of households with reference to number of livestock owned

Type of livestock	No. of households owning				
	Nil	1	2	3—5	More than 5
	1	2	3	4	5	6
Fowl . .	25	13	10	11	..
Goat . .	34	11	10	4	..
Cow . .	51	5	3	..	..

The statement shows that 13 households owned one fowl each, 10 households owned 2 fowls each and 11 households owned 3—5 fowls each. Eleven households owned one goat each, 10 households owned 2 goats each and 4 households owned 3—5 goats each. Five households owned one cow each and 3 households owned 2 cows each.

It had been found that some households owned more than one category of livestock. The position is indicated in the statement in the following page.

STATEMENT 43

Distribution of households with reference to category of livestock owned

No. of households owning					
Goat only	Cow and goat	Fowl only	Cow and fowl	Fowl and goat	Fowl, cow and goat
1	2	3	4	5	6
7	1	14	2	12	4

As regards rearing of livestock it is to be noted that no fodder is grown in the island. The cows are generally stalk-fed and the goats are given leaves of bread-fruit trees, coconut trees etc. The fowls are fed with offals.

For encouragement of livestock growing, the Union Territory Administration is recently taking some interest. They have introduced better-breed goats in all the islands except Bitra.

Practices Connected with Fishing

The following varieties of fish are available in the lagoon and the sea surrounding the island.

1. 'Metti'.
2. 'Chemmalli'.
3. 'Sura' (shark—small variety).
4. 'Choora' (bonito).
5. 'Parava' (flying fish).
6. 'Aycura' (seer fish).

The different varieties of fish are caught by the islanders for consumption only. At a distance of 35 miles from Chetlat is situated Byramgore reef or Cheriapani reef between 11°E, 12°—30′ North latitude and 71°—30′ and 72° East longitude. The area around abounds in sharks. According to Atlas published by L. M. & A. administration the banks of the reefs are regularly visited by the fishermen from Chetlat island who halt there for a few days. This however, could not be verified during the present survey.

Fishing is done mostly during September—April. It is rather risky to undertake fishing operation during the monsoon months of June-July when there is rain and hence during the monsoon period it is practically stopped. Generally the fishermen go out for fishing during the early hours of the day.

Area of fishing.—Fishing is done both in the lagoon as well as in the deep sea around the island. But sometimes during fair season (from October to March) they go for fishing to Bitra and nearby shallow places like Baliapani and Cheriapani, where sharks and 'Aycupra' (seer fish) are generally available in abundance.

Fishing period—Islanders enjoy free right for fishing. It is done throughout the year in the lagoon and for about ten months in the open sea. Fishing is generally done once in a day—either early in the morning or late in the evening. While going for deep sea fishing the persons start at about 1 or 2 o'clock early in the morning and return with catch by about 9 or 10 before noon. If it is in the lagoon, fishing will start at about 5 p.m. and will continue up to 7 p.m. or 8 p.m.

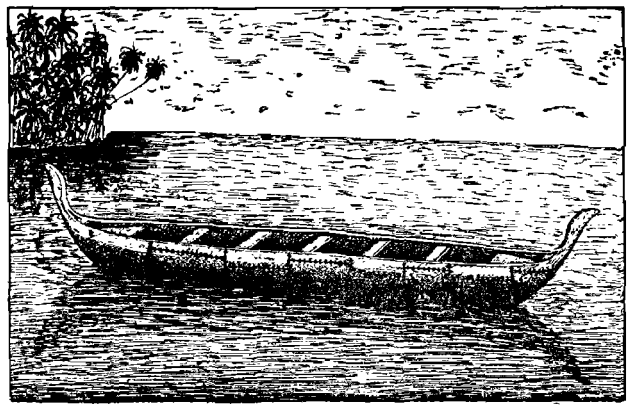
Fishing implements—The following implements are used by the islanders for fishing purposes.

(i) Fishing boat (Meenthoni),
(ii) Nets (Vala),
(iii) Hooks and line (Chonda),
(iv) Dart (Kalu),
(v) Knife (Hajjra), and
(vi) Water pot (Thannippathram).

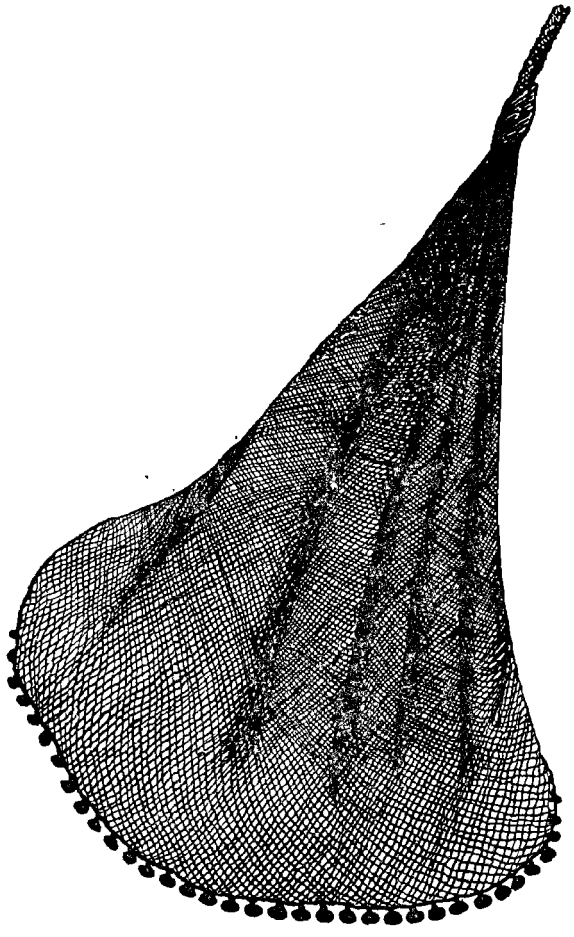
Fishing boats.—There are three kinds of boats used by the islanders for fishing—one with two rowers, another with four and the third one with six. The first and the second are used for fishing in the lagoon and the third one is used in the deep sea. The medium size boat also (with four rowers) is sometimes used for deep sea fishing. Boats are made in the island itself by the islanders. The carpenters of Chetlat are experts in making 'Odams' and boats. The cost of a small size boat comes to Rs. 200 to Rs. 300; medium size Rs. 250 to Rs. 400 and the big size Rs. 350 to Rs. 600.

Nets.—Nets are always used for fishing in the lagoon, for deep sea fishing nets are never used. Three kinds of nets are generally used by the islanders. They are (1) 'Veesuvala' (2) 'Adivala' and (3) 'Kandali Vala'.

(1) *Veesuvala*—These nets are of different rent dimensions ranging from 10′ to 12′ in radius and from 6′ to 12′ in length approximately. A long coir rope of about ½″ thickness is tied at the top end of the net. A series of small lead pieces are tied to the bottom meshes which provide sufficient weight to the net to go down when it is cast

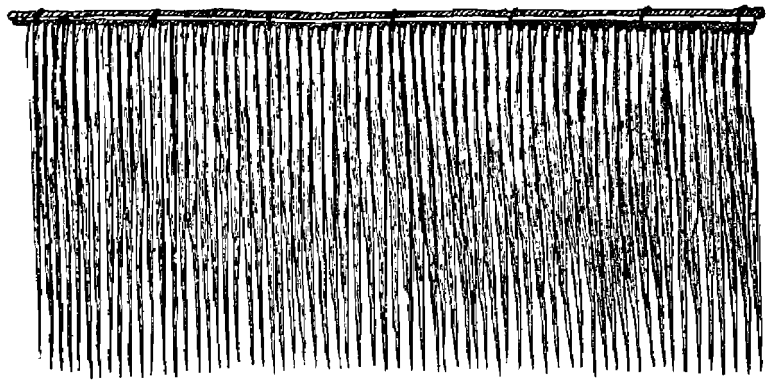


(a) THONI (*Fishing boat*)

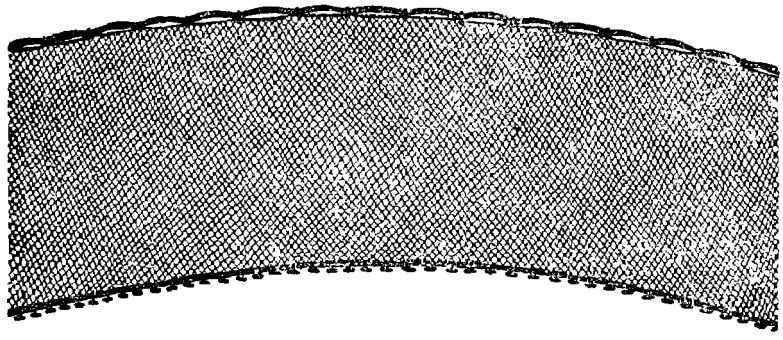


(b) VEESU VALA (*Cast net*)

FIG. 10—*Fishing Implements*

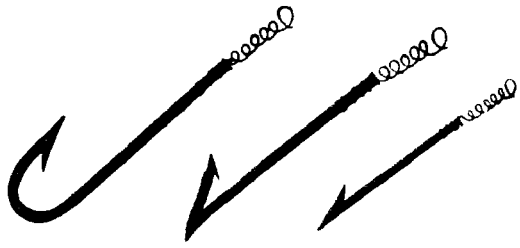


(c) KANDALI VALA (*One type of fishing net*)

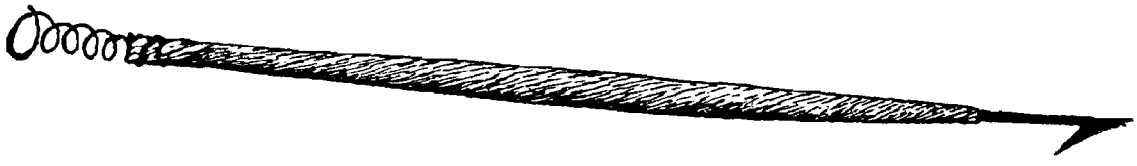


(d) ADIVALA (*One type of fishing net*)

FIG. 10—*Fishing Implements*—contd.



(e) CHONDA (*Different type of hooks used for fishing*)



(f) KALU (*Dart used for fishing*)



(g) HAJJRA (*Knife used for fishing*)

FIG. 10—*Fishing Implements*—contd.

in water. The net which is made of cotton thread is either purchased from the mainland or made locally by the islanders themselves. The cost of the net is approximately Rs. 25 to Rs. 50. It is operated by a single man either by standing in water of about 2′ to 3′ depth or in a small fishing boat. When the fisherman sees fish moving about, he throws the net in such a way that it opens like an umbrella in the air and goes down to the bottom of water ensnaring all fish coming within its range. Then it is slowly hauled ashore or to the boat and the fish caught, are taken out, after spreading the net on the ground.

(2) *Kandalivala' and 'Adivala'* are operated side by side at the time of fishing. Ten to twenty persons are required for the operation of these nets. A long coir rope of about 50′ to 100′ long with coconut leaves tied hanging all along its length is called 'Kandalivala'. 'Adivala' is an ordinary net made of cotton threads having a measurement of about 20 to 50 feet in length and 10 to 15 feet in breadth. 'Kandalivala' is used for bringing fish nearer to the shore. As soon as the coconut leaves net (Kandalivala) is brought nearer to the shore, it is encircled with the 'Adivala' so that the fish which have come near the shore will not be able to return to the deep water. Afterwards this net is hauled to the shore alongwith the catch. Fishing with these types of nets is done only when there is less water in the lagoon.

Hooks and lines.—Hooks and lines are used mostly for deep sea fishing. Pieces of fish are fixed on the hooks as baits. These are tied to long nylon or cotton lines and thrown into the water. The lines are tied to the fishing boat which are carried here and there by the fisherman. When the fish swallows the bait the fisherman draws the line backwards and as the fish reaches the boat the fisherman catches it with his hand, removes it from the hook and throws it inide the boat.

Fish are also caught by spearing. For this purpose a dummy fish is moved here and there in the water to attract big fish like 'Sura' (shark), 'Aycura' (seer fish), 'Parava' (sail fish) etc. As soon as these fish appear on the surface, they are killed by spearing.

Catching of fish with the help of hooks, spike and knife require special skill and only experienced islanders are able to catch fish by using them.

Disposal of catch.—As noted earlier, fishing is done in the island only for consumption. None of the 59 households where the survey had been conducted, ever sold either fresh or dried fish. Generally the total catch of fish is shared equally among the persons engaged in fishing operation. But the owner of the boat and other equipment gets an extra share. If three persons are engaged in fishing, the total catch will be divided into four shares, each of the three persons will get one share and the extra one share will be given to the owner of the boat.

Type of fish caught.—The various types of fish caught by the people of Chetlat are indicated below:

STATEMENT 44

Particulars of fish caught in the island

Serial No.	Type of fish	Where available	Season of availability	Implements used for catching
1	2	3	4	5
1	'Metti'	Lagoon	All months	Small size curved iron hooks or 'veesuvala' and 'adivala'
2	'Kaduva'	Do.	All months	Do.
3	'Manakka'	Do.	Do.	Do.
4	'Parava'	Lagoon & in the open sea.	December to March	Iron Hooks, spike and kn ife.
5	'Sura'	Do.	All months	Do.
6	'Chemmalli'	Lagoon	Do.	'Adivala' and 'Veesuvala'
7	'Aycura'	Lagoon & Deep sea	February & March	Iron hooks, spike & knife.
8	'Mullani'	Lagoon	All months	'Adivala' and 'Veesuvala'
9	'Nilalm'	Do.	All months	Do.
10	'Chela'	Do.	May to August	Do.
11	'Choora'	Deep sea	March & April	Iron hooks and knife.
12	'Thalayam'	Do.	Do.	Do.

Even though fish is an important item of food for the islanders, fishing is not practised by all and only a few households own fishing equipment like boats and nets. In the fiftynine households surveyed by the Investigator, only twelve persons belonging to ten households were found to practice fishing. Four households used fishing equipment. Those who had no equipment of their own, went with others for fishing and got a share as indicated earlier.

Ownership of fishing implements.—The statement below gives the details of the fishing implements owned by four households practising fishing.

STATEMENT 45

Particulars of fishing implements as found in four households

Name of head of household	No. of persons engaged in fishing	Type of implements owned	
		Name	Number
1	2	3	4
Cheriyolapura Abdulla Koya	1	Boat (medium size)	1
		'Adivala'	1
		'Kandalivala'	1
		'Veesuvala'	1
		Hooks	2
		Spike and knife	1 (each)
Rabiapura Kunhipakki	2	Big size boaut	1
		'Adivala'	1
		'Veesuvala'	1
		Hooks	2
		Spike and knife	1 (each)
Vadakalapura Kasmi	1	Medium size boat	1
		'Adivala'	1
		'Veesuvala'	1
		Hooks	2
Thaithottam Cheriya Koya		Small size boat	1
		Big size boat	1
		'Adivala'	1
		'Veesuvala'	1
		'Kandalivala'	1
		Spike and knife	1

Local Crafts

As noted earlier 209 males and 343 females in the island have returned themselves as engaged in the household industry. All of them grow coconut trees and also manufacture coir, copra, coconut leaf baskets and other industrial products. Hence, though these persons have returned household industry as their main activity, they are primarily engaged in cultivation and processing of their agricultural products.

Households Engaged in Different Crafts

Besides processing of agricultural products, there are quite a number of persons who are engaged in three other crafts also either as main occupation or as subsidiary occupation. Their particulars are furnished below:

STATEMENT 46

Number of households and persons engaged in crafts other than processing of agricultural products

Name of craft	No. of households	No. of persons engaged in craft	
		Male	Female
1	2	3	4
Carpentry	19	23	..
Blacksmithy	3	3	..
Basketry	86	11	107

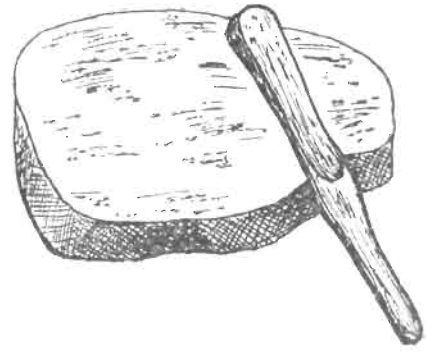
The particulars of the various crafts including processing of coconut products are furnished below:

Fibre Extraction and Coir Twisting

For the purpose of extraction of fibre, the coconut husks are deposited in pits which are generally 6 ft. × 6 ft. in size and 6 ft. in depth. These pits are dug in the lagoon very near the shore. In this island the lagoon is of shallow depth near the shore, hence, there is no difficulty in digging the pits in the lagoon during low tide. In some other islands the lagoons are deep even near the shore and in those islands, it is not possible to dig the pits for retting the coconut husks in the lagoon. There the pits are dug in the depressions inside the island. It is stated that if the husks are retted in the pits inside the lagoon, better fibre can be obtained due to the action of saline water. Hence in the matter of extraction of fibre, this island is more advantageously situated, compared to some other islands of this Union Territory. Before the husks are deposited in the pits, after being plucked from the trees, the nuts are removed. Generally the husks are deposited within 1—7 days of being plucked from the coconut trees; otherwise the fibre would become hard and retting will not serve any purpose. After the husks are deposited in the pits, they are protected from being washed away by mud and stone which are placed over the husks



(a) *Husk*



(b) *Coral stone and wooden mallet used for beating Husk*



(c) *Fibre*



(d) *Preparing fibre wicks*



(e) *Coir twisting*

FIG. 11—*Sequence of Coir Twisting*

in the pits. The husks remain in the pits for about 6 months. After they are thoroughly retted, they are taken out of the pits, washed in the fresh water of the lagoon and then carried to the house. Generally depositing of husks in the pits and carrying them back to the house are done by the male members. The husks are carried home in the evening and next morning they are beaten by the female members. The islanders consider it desirable that the husks should be beaten early in the morning so that there is enough time for the extracted fibre to be dried up. For beating operation a coral-stone is used as the base and the husks are placed over it and thrashed with a wooden mallet. After the extraction is over, the fibres are allowed to dry under the sun for about an hour. These are then brought to the outside 'kayyala' of the house and the female members of the household twist the fibres by hand.

At the time of twisting, they remain sitting with their legs stretched. The heap of fibre is kept in front. Then they take some quantity of fibre in the palm of each hand and go on twisting the same. From time to time they replenish the quantity of fibre till the entire quantity in the heap is exhausted. The coir thus twisted, is made into hanks of the length of three feet each. After the coir is made, it is put in the sun for being well dried. The dried coir is taken to the Government Coir Depot where it is deposited with the Karani of the island. There is monopoly of the Government in the marketing of coir products, from all the islands except Minicoy. In exchange of 14 Kgs. of coir taken over by the Government, they are given 20 Kgs. of rice. The coir thus collected is sent to Mangalore and preserved under the charge of a Coir Superintendent of the Union Territory Administration. Later on, the Administration disposes of this coir in bulk by public auction on 'no profit no loss basis'.

Copra Making

Copra making is the most important agro-industry in the island. The operations are done exclusively by the males. The process of copra making is a very simple one. After a coconut is plucked from a tree, the husk is removed and the nut is cut into two pieces. Then it is put in the sun for being dried for 2-3 days. After that, the kernel inside the nut is easily removed from the shell with the help of a knife and again it is dried in the sun for another 4-5 days. This dried kernel is called copra. It is packed in gunny bags and transported to the mainland for sale.

Prior to 1962, the marketing of copra and other island produces was carried on through intermediaries mainly at Mangalore and Condapore. These intermediaries were called agents or 'dallals'. They monopolised the entire produce of copra and the islanders did not get the maximum market price for their produce. Further they had to give 22—25 per cent commission to the agents. To free the islanders from the grip of the agents, the Co-operative Act was extended to the islands including Chetlat in 1961. A Supply and Marketing Co-operative Society was registered on 6th April 1962 and started functioning from the next day. At present the entire quantity of copra produced in the island is marketed through this society and the total commission the islanders have to pay till the disposal of the copra on the mainland is below 3 per cent. This includes the commission of ½ per cent. to the co-operative society, loading, unloading and transporting charges, sorting and weighing charges and commission to the agents who are appointed after calling tenders at Kozhikode. One Bheevandiwala of Kozhikode got agency on 2 per cent commission basis during the year of the survey.

Carpentry

Previously the carpenters of Chetlat were reported to be experts in making cargo boats or 'odams'. Even now five or six households keep up this tradition. Majority of the carpenters are now under employment of the Public Works Department.

In addition to manufacture and repair of boats and 'odams', the carpenters of Chetlat make parts of houses, like doors, windows, rafters, etc., as well as household goods like chairs, cots, etc. The raw material, *i.e.* timber is generally collected locally. Good quality of timber is always obtained from the mainland. Trees like 'Punna' and 'Cheerani' which are necessary for construction of boats are grown on the island. On the other hand, 'ayini', teakwood, 'wenteak', and other varieties of timber essentially required for construction of 'odams', are brought from the mainland. It is roughly estimated that a period of one year is required for making an 'odam' and six months for making a fishing boat. The tools requir-

ed for carpentry work and their approximate cost are given below—

STATEMENT 47

Particulars of tools required for carpentry work

Serial No.	Name of tool	Nature of use	Approx. cost for each
1	2	3	4
			Rs.
1	Chisels		
	(a) 'Ba Uli'	For chiselling .	7
	(b) 'Ida Uli'	Do.	3
	(c) 'Cheppuli'	Do.	1
2	Saw (Val)	For sawing .	15
3	Axe (Malu)	For cutting wood .	5
4	Small axe (Basi)	For removing outer portion (skin) of wood	10
5	Hammer (Metti)	For thrashing .	2
6	Drill (Boruma)	For making holes .	1

Stages of Construction of 'Odum'

The stages of construction of a boat are indicated below:

1*st stage*.—This is the stage of making the bottom and the side parts of the 'odam'. The bottom part is called 'pandi' and the side parts are called 'Thalakooth'. For construction of these two parts, 'Ayini' or 'Venteak' timber is used.

2*nd stage*.—At this stage 'Thannipalaka' or first two rows of planks are fixed on both sides of 'Pandi' from the bottom. Here also 'Ayini' timber is used.

3*rd stage*.—At this stage 'Palaka' or planks are fixed on 'thannipalaka'. 'Venteak' or 'Ayini' or 'Punna' timber is used for this.

4*th stage*.—At this stage 'Jadipalaka' is fixed inside the body of the 'odam' for protection of the body. For this 'Cheerani' timber is used.

5*th stage*.—At this stage 'Tholuppalaka' is fixed on the top edge of the 'odam' body and on this 'Karia' is fitted, 'Cheerani' or 'Ayini' timber is used for this.

6*th stage*.—This is the stage of fixing of top planks across the body. This portion is called 'Karia' and coconut or 'Venteak' is used for it.

7*th stage*.—At this stage 'Konkipalaka' is fixed on the top edge of the body of the 'odam' to prevent sea water coming inside the 'odam'. 'Venteak' or 'Ayini' timber is used for it.

8*th stage*.—At this stage 'Amaram 'is fixed on 'Konkippalaka'.

9*th stage*.—At this stage 'Chathri' or an enclosure is made on one side of the 'odam' where sitting accommodation is provided. On the top of the 'Chathri' sits the captain (mali) of the 'odam' who steers the 'Chukkan' (steering). For this part 'Cheerani' or 'Ayini' or 'Venteak' timber is used.

10*th stage*.—'Aniyathkol' a projecting part at the front portion of the 'odam' is fixed at this stage.

11*th stage*.—At this stage shark oil, 'Kottar' oil and tar are smeared on the body of the 'odam'.

12*th stage*.—At this stage 'Kaikkol' (handle of steering and 'Chukkan' are made. 'Venteak' or 'Ayini' timber is used for the purpose.

13*th stage*.—At this stage mast or 'Kombu' is made. For this purpose teak wood is used.

14*th stage*.—At this stage the 'Paya' or sail is tied. At least three sails are used in an 'odam'. For sail drill cloth is used.

The price of an 'odam' varies from Rs. 4,000 to Rs. 10,000 and price of a fishing boat varies from Rs. 500 to Rs. 1,000.

Altogether 23 persons from 19 households are engaged in carpentry in the island. The following are reported as expert carpenters:

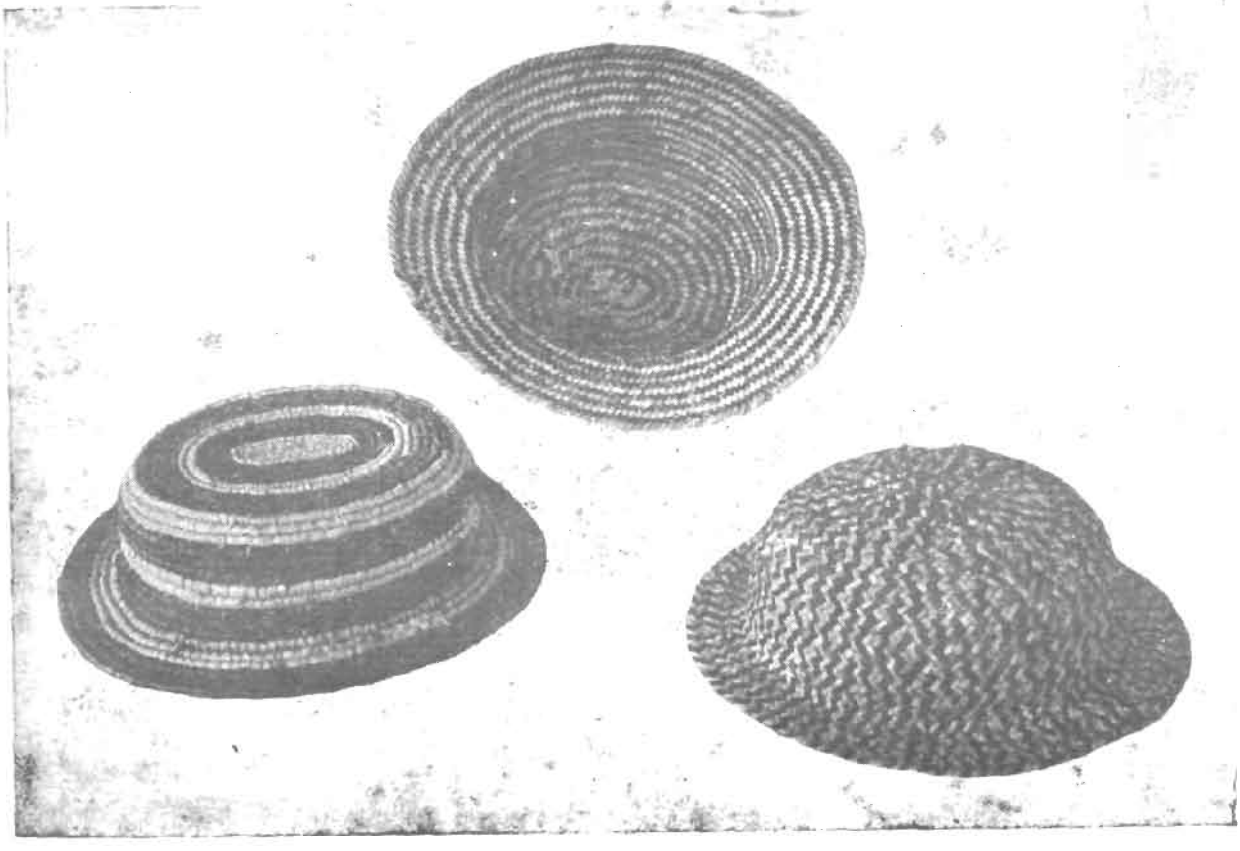
1. Chekakal Pookoya.
2. Chakkalapura Kunbikoya.
3. Thithiapura Abdurahiman.
4. Bammathiyoda Mohammed, and
5. Katheeyapura Kojamkoya.

Out of the above five, the first three are experts in making 'odams', the fourth one is expert in making household equipment and the fifth one is employed under the Public Works Department.

Blacksmithy

Only 2 persons in the island are engaged in the craft as part-time occupation. They are P. Mohammed, aged 58 and P. Khais, aged 34. Out of the above two, P. Mohammed is more reputed as a skilled craftsman.

[To face page 54]



(c) *Hats made of coconut leaves*

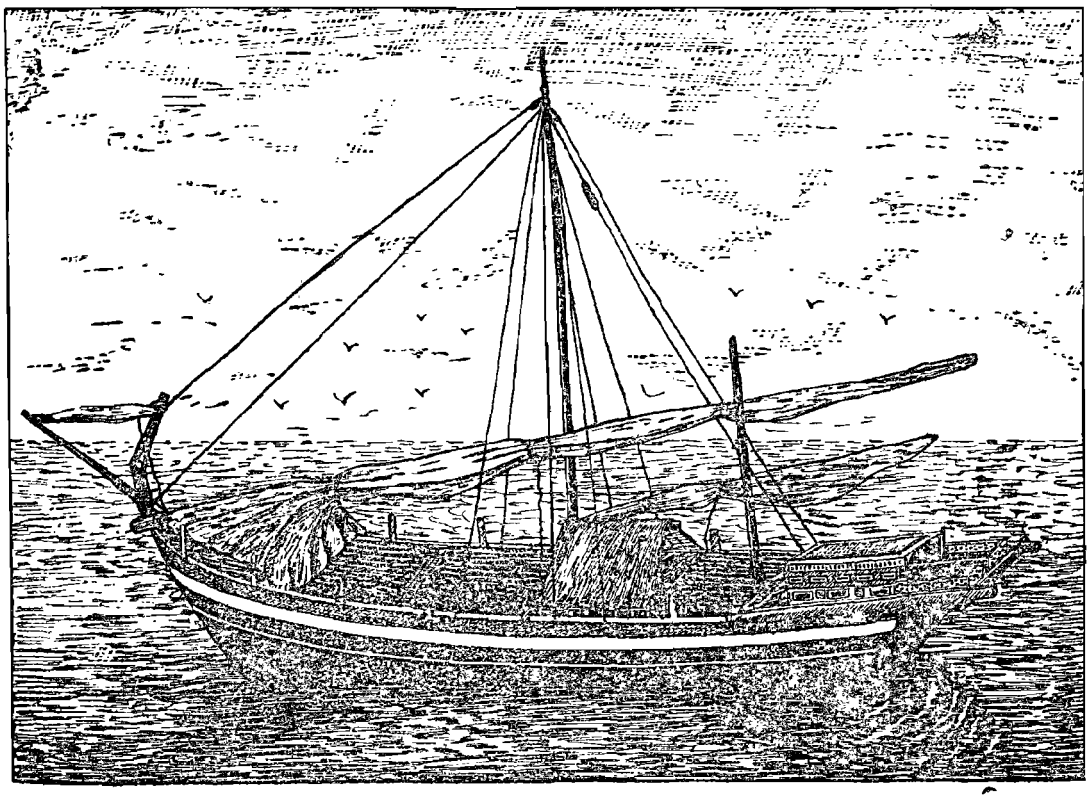


FIG. 12—*Odam (Indigenous sailing vessel anchored inside the lagoon)*

[To face page 55]



(a) *Plating coconut leaves for making basket*



(b) *Coconut leaf bottles*

FIG. 13—*Basketry*

He has a small thatched workshop attached to his house. Knives and chisels of different sizes and 'chattulis' for fishing are made by the blacksmith on demand. Raw materials namely, iron and charcoal are brought from Mangalore or Condapore on the mainland. These are supplied by the clients. Last year P. Mohammed made 8 chisels and 8 knives of different sizes and 12 'chattulis'. The particulars of the tools and implements used for the craft are given below:—

STATEMENT 48

Particulars of tools used in blacksmithy

Name of the tool	Price
1	2
'Kotil'	Rs. 5
'Metti'	Rs. 35
Bellow	Rs. 12
Cutting chisels	Rs. 2 each
Basin for burning charcoal	Rs. 30

Generally the craftsmen undertake activities in connection with blacksmithy during monsoon season. But during this season also there are no fixed working hours.

Basketry

Manufacture of coconut leaf baskets, mats, etc., is a speciality of Chetlat Island. Generally the females are engaged in the craft. They manufacture in their leisure time, hats, handfans, bottles, mats, etc., with coconut leaves. This craft was first introduced in the island by one Thekilamelelapura Anthukunhi about 30 years ago. He learned to make cane hats while working as a Public Works Department coolie in road work, about 18 miles away from Mangalore. When he came back to the island he started making hats using coconut leaves with ribs instead of cane. At the time of the investigation 118 persons including 107 females and 11 males had acquired some skill in the craft. The following five were considered to be experts:

1. Thekilamelelapura Anthukunhi,
2. Porakat Ahemmad Kunhi,
3. Kunhipura Beepathumma,
4. Attiloda Beepathumma, and
5. Puthiyapura Kunhikoya.

The raw materials required for the craft are tender coconut leaves with their ribs intact. These are available in plenty in the island. Red, green and blue coloured dyes are purchased from Mangalore or Condapore in the mainland.

The different stages of production are indicated below:

1*st stage*.—Cutting of tender coconut leaves and drying them in the sun for a day.

2*nd stage*.—Boiling of dried leaves in water and again drying the same in the sun for 2 or 3 days.

3*rd stage*.—Removing the ribs from the leaves and cutting them to the required size.

4*th stage*.—Dyeing of leaves with colours brought from the mainland. After dyeing the leaves are dried under shade or inside the house.

5*th stage*.—Twisting the coloured coconut leaves to the shape of the required article (ribs are also used for making them strong and durable).

These articles, especially the hats are produced either to present to the Inspecting Officer and visiting officials or to sell them at nominal price in other islands or in the mainland.

The working season is during September—April when the leaves easily be dried in the sun.

COMMERCE

Central Storage of Rice and Rationing

As mentioned earlier under Coir Monopoly System the islanders get rice from the Coir-*cum*-Rice Depot of the Administration in the island in exchange of coir at fixed rates. The quantity of rice obtained in exchange of coir is not, however, adequate to meet their requirements. The Administration has, therefore, introduced rationing system in the island along with other islands of the Union Territory. Under this system the islanders are entitled to purchase from the mainland 500 grams of rice per adult per day and 250 grams of rice per minor per day. They purchase the ration out of their income derived from the sale of copra and other minor products. Generally the different households deposit their copra and other minor products with the 'odum' owners going to the mainlands. At the time

of depositing the copra 29 lbs. are considered to be one 'thulam', and when the same reaches the mainland, every 'thulam' is considered only as 28 lbs. Thus the islanders lose one lb. in every 29 lbs. produced.

While taking charge of the copra, the 'odum' owner takes a list of the quantity of rationed rice to which each household is entitled. After completing the transaction in the mainland, the 'odum' owner deposits the money value of the rationed rice to the Treasury and a permit is issued in his name. Against this permit, rice is obtained from the Central Storage of Rice. The same is transported to the island by the 'odum' owner and he keeps 1/10th of the rice as his fare. There are cases where the poor cultivators are not able to buy their full quantity of rice from the 'odum' owners. In those cases, the balance rice is kept with 'odum' owners and sold to the people during the monsoon at high prices. Thus the islanders are exploited in these transactions at every stage. To stop this exploitation Co-operative Supply and Marketing Society was established in the island in 1962. The society arranges to get the maximum price for copra, stocks almost all the essential needs of the island sufficiently in advance, before the monsoon sets in and sells the same to the share holders at reasonable prices, with maximum 10 per cent profit.

Provision Shops in the Island

There are 7 provision shops in the island dealing with grocery goods like pulses, chillies, tea, etc., as well as toilet goods like soap, hair oil, etc. All the shop-keepers reported that demand for toilet goods and cigarettes was on the increase during the recent years. Three out of these 7 shops were established in 1956. One shop was established in 1959. Two shops were established in 1960 and the remaining one shop was established in 1961. All the shop owners hailed from the island itself. The shops are situated slightly away from the houses of the shop-keepers concerned in different parts of the island. The working capital of the shop owners vary from Rs. 500 to Rs. 2,000. All the shop-keepers reported that the capital for starting the shops was obtained out of their own savings. Three of the shop owners also function as lease holders of coconut trees. They take coconut trees on lease from poor islanders in exchange of copra, leaving a large margin of profit for themselves. One of the shop-keepers also owns an 'odum' and carries on trade with the mainland. The shop-keepers reported that they made approximately a profit of 10 to 15 per cent per annum; but on the basis of his personal observations the Investigator is of the view that the margin of profit is much higher.

Other Occupations

Work under the Public Works Department.—In 1962, Public Works Department started construction of buildings in the island. There is a Section Officer in-charge of the works. About 45 persons are engaged in connection with these works. Out of these 45 workers 4 are skilled and the rest are unskilled. The skilled labourers include one mason-cum-carpenter and 3 carpenters. The mason-cum-carpenter belongs to the island itself. Out of the 3 carpenters, 2 belong to the island and one belongs to the mainland. The last person is highly skilled and guides others. He gets daily wage of Rs. 5. Others get daily wage of Rs. 3 to Rs. 4. All the unskilled labourers belong to the island and they get daily wage of Rs. 2 each. There is no seasonal variation in wage rate.

Employment as sailors in mainland: A good number of persons from the island work as sailors in 'manjoos' or sailing boats plying between Mangalore—Cochin and Mangalore—Bombay during fair seasons, i.e., September-April. Their particulars, however, could not be collected at the time of the survey.

Indebtedness

Out of the 59 households covered by the survey, 17 households were found to be indebted. Two of them had taken loan from the Co-operative Society. One person had taken loan from one Abdurahiman Kazi of Mangalore who works as a marketing agent of copra and other products of the island. The rest obtained loan from friends, relatives and other islanders. The amount of loan taken varied from Rs. 30 to Rs. 1,000. The one household which had taken loan from the Co-operative Society, took it within 2 years. The remaining households took loan before 2 years.

The purposes of taking loan were available in 3 cases. In one case loan was taken for constructing an 'odum'. In another case it was taken to visit Kozhikode in connection with some case in the office of the Administration. In the third case it was taken to pay back the loan taken from another creditor earlier. In the first case a loan of Rs. 500 was taken and against this loan 125 coconut trees were mortgaged. The creditor

was entitled to enjoy the yields of the trees after deducting the value of 6 'thulams' of copra every year for adjustment of the loan given. The trees would be held by the creditor till the entire amount is adjusted. In the second case Rs. 60 was taken as loan. It was to be repaid within 2 years in terms of copra equal to the value of the loan taken. In the last case the amount of loan taken was Rs. 100 and it was to be paid back within 6 months. Sometimes the islanders prepare written record of the loans and terms and conditions of obtaining the same. These are, however, not registered.

Co-operative Society

Mention has already been made of the Supply and Marketing Co-operative Society. It was registered on 26th April 1962 under the Co-operative Act. The Co-operative Society has taken up the entire responsibility of marketing copra. At the time of the registration of the society it had 63 members. On 31st August 1963 it went upto 306, including 20 mainlanders. Almost all the households in the island have associated themselves with the society taking shares of Rs. 5 each. The paid-up share capital of the society was Rs. 4,225. The Government's contribution to the capital was Rs. 7,500. Further the society had received interest free loan from the Government towards working capital of Rs. 5,000. Altogether the society had own working capital of Rs. 16,725.

The society is managed by a Board of Directors consisting of 9 members of which 6 are elected by the general body and 3 are nominated by the Registrar. The nominated Directors are (1) the island 'Karani' (2) Medical Officer of the island and (3) the Superintendent of the Administrator's Office at Kozhikode. The President of the Board of Directors is an islander and the Secretary is a Government official deputed from the Office of the Administrator for a period of 3 years. Rice previously issued to the islanders from the Central Rice Depot, Kozhikode at subsidised rate through the 'odum' owners is now distributed through the society. The Administration supplies the required quantity of rice on credit basis to the society and the society remits back the sale proceeds after realising the amount from the households concerned. A statement showing the volume of transactions carried out by the Society in 1962-63 and 1963-64 is furnished in statement 49.

STATEMENT 49

Volume of transactions by Co-operative Society in 1962-63 *and* 1963-64.

Period	Rice	Copra	Other commodities	Remarks
1	2	3	4	5
1962-63	Rs. 45,722·15	26.956 tons (Rs. 50,690.00)	Rs. 16,518.97	Audited figures
1963-64	Rs. 50,305.00	39.275 tons Rs. 78,241.00	Rs. 19,496.00	Figure not audited

The bulk of the transactions of the society is carried out during monsoon when the entire population of the island as well as the officers posted in the island remain there.

According to the Audit Report in 1961-62, the society suffered a loss of Rs. 3,950.78. In 1962-63 according to the report approved by the general body, the society had earned a profit of Rs. 2,090.49, but the account for that year was not audited at the time of the survey.

Extent of participation of the members of the Managing Board in the affairs of the society can be assessed from the frequency of the meetings of the Managing Board and the attendance of the members of the Board in the meetings. During 17th July 1962 to 1st August 1962 altogether seven meetings of the Managing Board were held. The attendance of the members varied from 5 to 8. In the first three meetings 7-8 members attended. In the next three meetings 5-6 members attended. In the last meeting again the attendance went upto 8. In the different meetings new members were admitted by the Board. The Board also took decisions about a number of other important problems including purchase of life-belts and other equipment for the safety of the 'odum' owners, marketing of copra through the society, approval of budget, etc.

TRANSPORT

Particulars of 'odums' and their ownership

There are 21 registered 'odums' in the island of which 4 were under repair at the time of the survey. Particulars of the 17 'odums' on commission are furnished in statement on next page.

STATEMENT 50

Particulars showing the name of the 'odum' owner, name of 'odum', its capacity, year of construction, cost price, present value and year of ownership

Serial No.	Name of 'odum' owner	Name of 'odum'	Average capacity (tons)	When constructed	Cost price (Rupees)	Present value (Rupees)	When owned by the present owner
1	2	3	4	5	6	7	8
1	Keelapurachetta Kadar	Puthiya Kottiya	17·50	1913	1,000	2,000	1963
2	Keelaveliam Aboobacker	Mohiddin boat	43·00	1954	2,000	3,000	Not given
3	Pakkiyoda Ali Mohammed	Samudra Rajan	23·00	1952	4,000	5,500	1952
4	Shekakel Kidav	Obedulla	23·00	1958	2,000	5,000	1959
5	Shekkal Kunhi Koya	Puthiyodum	64·50	1962	7,000	10,000	1962
6	Pudiyapura Mohammed Koya	Bahadur	26·00	1955	550	8,000	Not given
7	Kulavaher Shaik Koya	Jailani	32·00	1948	750	3,000	1948
8	Vadakaroda Hassan Koya	Sahul Hammeed	43·00	1951	1,000	4,000	1951
9	Kuriathada Mohammed	Cheria Parodi	62·00	1953	350	6,000	Not given
10	Thithiyapura Abdul Rahaine	Dariya Doulari	27·50	1938	800	3,000	1938
11	Cherapura Mohammad Usene	Bandi Kuthirem	55·00	Not known	690	3,500	1944
12	Alimapura Abdul Kadar	Hameed	46·00	1953	1,000	3,000	1958
13	Rabiyapura Kuttipakki	Umar Farrok	22·00	Not known	1,000	3,000	1958
14	Attiloda Mohammed	Jalariyan	24·50	1943	3,000	7,000	1947
15	Puthiyapura Abdul Hameed	Poradam	Not given	1903	2,000	8,000	Not given
16	Kakallan Abdul Kadar	Mohammed	25·50	1949	2,500	3,000	1956
17	Maidan Kutti Koya	Musthafa	14·00	1918	2,500	1,000	Not known

The capacity of these 'odums' varies from 14 tons to 64.50 tons. One of these 'odums' was constructed as early as 1903. The latest built 'odum' was constructed in 1962. The cost price of these 'odums' varies from Rs. 350 to Rs. 7,000. The ownership of the 'odums' does not lie with the same person. At least in three cases ownership has been known to have changed.

The method of acquiring ownership of 'odums' has been studied in all the cases. In six cases the 'odums' have been inherited by the present day owners from their fathers. In three cases the 'odums' belong to the 'taravads' of the present-day owners. As they are the heads of the respective 'taravads', the 'odums' are under their control. In one case the 'odum' was constructed by the husband of the younger sister of the present day owner. As at present there is no female in the family, it devolved to the present day owner as 'taravad' property. In four cases the 'odums' have been purchased by their owners and in three cases these have been constructed by the owners themselves. There is nobody in the island who owns more than one 'odum'.

Distribution of odums by period of Construction and Average Capacity

A statement giving the distribution of 'odums' by period of construction and average capacity is furnished in the next page.

STATEMENT 51

Distribution of 'odums' by period of construction and capacity

Period of construction	No. of informants reporting distribution of 'odums' by period of construction and average capacity							
	Less than 20 tons	20—29 tons	30—39 tons	40—49 tons	50—59 tons	60—69 tons	More than 70 tons	Capacity not given
1	2	3	4	5	6	7	8	9
Less than 5 years	..	..	..	..	..	1	..	..
5—9 years	..	2	..	1	..	..	..	..
10—14 years	..	2	..	2	..	1	..	..
15—19 years	..	..	1	..	..	..	..	..
20—24 years	..	1	..	..	..	..	..	..
25 years or above	2	1	..	..	..	..	..	1
Period not given	..	1	..	..	1	..	..	..

It shows that all the 'odums' having a capacity of more than 40 tons have been constructed only during the last 14 years. Prior to that, only one 'odum' of capacity of more than 30 tons was constructed 15—19 years ago. Earlier to that, all the 'odums' were below 30 tons in capacity. For one 'odum' of 50—59 tons in capacity, the period of construction is not known.

In all the cases except one, the 'odum' owners reported that the present-day values of the 'odums' have gone up with the lapse of time. Only in the case of one 'odum' which was constructed in 1918, it has been stated that the present-day market value of the 'odum' has gone down by 60 per cent of its cost of construction.

Frequency of visit to the mainland

During the fair season of 1962-63, 15 out of these 17 'odums' visited the mainland. They visited only one place in the mainland, namely, Mangalore. A statement indicating the frequency of their visits to the mainland is furnished below:

STATEMENT 52

Places visited during the last one year

Name of place	No. of 'odum' owners visited during the last one year	Total No. of visits by all the 'odums' during the last one year	No. of 'odum' owners visited during the last one year				
			Once	Twice	Thrice	Four time	More than 4 times
1	2	3	4	5	6	7	8
Mangalore	15	25	8	4	3	..	..

Time taken for the different journeys

The time taken for going to Mangalore and coming back during different visits is indicated in the statement below—

STATEMENT 53

Time taken to visit Mangalore and come back during different seasons

Season	No. of 'odum' owners reporting average time taken by the 'odums' to complete the journey from Chetlat to Mangalore and back during the season in								
	2 days	6 days	7 days	8 days	9 days	10 days	13 days	14 days	2 months
1	2	3	4	5	6	7	8	9	10
January-February	1	3	4	..	2	..	1	..	1
March-April	2	1	..	1	1	1	1	..	..
May-June	..	..	..	..	..	..	..	..	..
July-August	..	..	..	..	..	..	..	..	..
September-October	..	1	..	1	1	..	..	..	..
November-December	..	..	..	1	1	..	..	1	..

It shows that on the one hand, in three cases the sailing time was 4 days and in one case, on the other it was 2 months. The mode is 9 days. The main reason for so wide range of variation is the condition of the weather. The boat which took 2 months to reach Mangalore was drifted away to Ernakulam by stormy weather and then it sailed along the shore to Mangalore.

Commodities transported

The commodities taken to Mangalore during these different visits are indicated in the statement below—

STATEMENT 54

Number of visits during which commodities were taken to Mangalore and from Mangalore to Chetlat during different seasons.

Season	No. of 'odums' carrying commodities from Chetlat to Mangalore					No. of odums carrying commodities from Mangalore to Chetlat		
	Govt. coir	Copra	Coconut leaves	Copra and coco. nut leaves	Empty	Govt. rice	Provi-sions	Tiles
1	2	3	4	5	6	7	8	9
January-February . . .	3	1	3	4	2	3	8	1
March-April	1	..	2	3	..	1	6	..
May-June	..	..	..	..	..	..	..	..
July-August	..	..	..	..	..	..	..	..
September-October . . .	1	..	1	1	..	1	1	1
November-December . .	1	..	..	2	..	1	2	..

Six visits were undertaken to transport Government coir. One visit was undertaken to transport copra. Six visits were undertaken to transport coconut leaves. Ten visits were undertaken to transport copra and coconut leaves. In two cases the 'odums' went to the mainland empty. During the return journey in six cases the 'odums' carried Government rice. In seventeen cases they carried provisions and the two 'odums' which went empty brought tiles during their return journey.

Terms and Conditions for Transporting Different Commodities

The terms and conditions on which the various commodities were carried from the island to the mainland and from the mainland to the island are indicated in the statement furnished at table 5. (Appendix I).

The table shows that the 'odum' owners charged uniform rates for transporting the commodities owned by the Government. For instance, they charged ½ bag of rice for transporting 35 'thulams' of coir from Chetlat to Mangalore. On the other hand, while transporting rice from Mangalore to Chetlat they charged one bag of rice for every 100 bags of rice.

For transporting commodities of private persons the 'odum' owners generally charge at the following rates—

Copra—Rs. 20 per 'kandy' of 560 lbs. (It includes charges for transporting rice received as ration from the Central Store).

Twisted coconut leaves—Re. 1 per bundle.

Government coir—½ bag of rice for 35 'thulams' (700 lbs.).

Government rice—5 bags of rice for every 100 bags.

Tiles for Public Works Department—Rs. 60 for every 1,000 tiles.

Article for the shop-keepers—Re. 1 for every big bundle and 50 np. for every small bundle.

The 'odum' owners also carry passengers during their to and fro journey. They do not charge anything from the passengers, but the island passengers are expected to undertake various operations like opening the sail, helping in cooking etc. Besides the passengers, there are separate crew for each 'odum'.

Particulars of the Crew

A statement giving the particulars of the crew engaged by the different 'odum' owners and terms and conditions on which they were engaged is furnished below:

STATEMENT 55

Particulars of crew for visiting Mangalore during the last journey

Name of place visited	No. of 'odum' owners reported to have visited	No. of 'odum' owners employing No. of crew			No. of 'odum' owners employing the category of crew on terms										
					For steering (Mali)			Setting the sails (sailors)			Cooking—Cook (Thandel)				
		Less than 10	10—14	15 or more	Free	Complete expenditure and ½ bag of rice	Meal & expenditure	Free meal	Complete expenditure to and fro	Information not recorded	Rs. 10 and other expenditure	Rs. 15 and other expenditure	Free meal	Complete expenditure	Information not recorded
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Mangalore . .	17	13	4	..	15	1	1	9	7	1	7	3	2	3	2

It shows that 13 'odums' were manned by less than 10 persons and 4 'odums' were manned by 10—14 persons. Each 'odum' had a captain or 'mali' who was in charge of steering. For fifteen 'odums' the 'malis' were the owners themselves. For two 'odums' the owners themselves were not experienced enough and they had engaged outsiders as 'malis'. The entire expenditure of the 'mali' was borne by the owner and also he was given ½ bag of rice in one case and in another, only his expenses were borne. In 9 cases the sailors were given only free meal. In 7 cases their entire expenditure including free meal was borne by the 'odum' owners. In respect of one case information had not been recorded. For cooking a separate category of person called 'thandel' was engaged. In 7 cases they were paid Rs. 10 each per journey in addition to other personal expenditure. In 3 cases they were paid Rs. 15 each per journey and other expenses. In 2 cases they were given only free meals. In 3 cases complete expenditure including meals was provided by the 'odum' owner. In 2 cases the nature of remuneration was not recorded.

Hazards Faced during Sea Journey

The 'odum' owners were asked to indicate the hazards encountered during their different sea journeys. A statement giving the particulars is furnished in the following page.

STATEMENT 56

Particulars of hazards faced during sea journey

Month	No. of 'odum' owners reporting hazards during journey		No. of 'odum' owners reporting				No. of 'odum' owners reporting duration of trouble for						
	From Chetlat to Man-galore	From Manga-lore to Chetlat	Whirl-wind	Light storm	Stormy rain	Stormy wind	One hour	Two hours	About ½ day	Four hours	Two days	Three days	One week
1	2	3	4	5	6	7	8	9	10	11	12	13	14
January	..	2	..	..	..	2	..	..	1	..	..	..	1
February	..	2	..	..	..	2	..	1	..	..	..	1	..
March	..	..	..	..	..	..	..	..	..	..	..	..	..
April	2	1	1	1	1	..	1	1	..	..	1	..	..
May	..	..	..	..	..	..	..	..	..	..	..	..	..
June	..	..	..	..	..	..	..	..	..	..	..	..	..
July	..	..	..	..	..	..	..	..	..	..	..	..	..
August	..	..	..	..	..	..	..	..	..	..	..	..	..
September	1	..	..	..	..	1	..	..	..	1	..	..	..
October	..	..	..	..	..	..	..	..	..	..	..	..	..
November	..	..	..	..	..	..	..	..	..	..	..	..	..
December	..	1	1	..	..	..	..	..	..	..	1	..	..

Month	No. of 'odum' owners reporting the measure taken to protect the 'odum'		No. of 'odum' owners reporting loss for property		No. of 'odum' owners reporting loss of human life
	Immediately the sails were let loose and the 'odum' was allowed to move according to the direction of wind	Inmates of the 'odum' started pouring out water from it and allowed the 'odum' to go in the direction of the wind	20 bundles of coir yarn were thrown out	Some of the articles were thrown in the sea to lighten the 'odum'	Nil
1	15	16	17	18	19
January	2	..	..	..	2
February	2	..	..	1	2
March	..	..	..	..	..
April	3	1	..	..	3
May	..	..	..	..	..
June	..	..	..	..	..
July	..	..	..	..	..
August	..	..	..	..	..
September	1	..	1	..	1
October	..	..	..	..	..
November	..	..	..	..	..
December	1	1	..	..	1

Nine 'odum' owners reported that they faced troubles. In January, 1963, two 'odum' owners faced stormy weather. In one case it lasted for about ½ day and in another case for about a week. In February of the same year two 'odum' owners while coming from Mangalore to Chetlat faced stormy wind. In one case it lasted for 2 hours and in another case for 3 days. In April, 1963, three 'odum' owners faced whirlwind, light storm and stormy rain respectively. These lasted for one hour to two days. In September, 1962 one 'odum' owner faced stormy wind which lasted for ½ day. In December, 1962 one 'odum' owner faced whirlwind and it lasted for 2 days. In all these cases, the sails were let loose and the 'odums' were allowed to move according to the direction of the wind. In one case the crew of the 'odum' started bailing out water from it and in another two cases some of the articles were thrown out into the sea to lighten the 'odum'. In none of these encounters there was loss of human life. There were also other hazards of sea

journey. For instance, two persons reported that after safely returning from the mainland, when they were near the lagoon, their 'odums' struck against the reef and were wrecked. They lost the commodities being brought by them from the mainland.

Techniques of Navigation

The occupants of the 'odums' use different devices to know the direction of the wind, the direction of the boat in the sea, the distance from the mainland, etc. They know the direction of the boat in the sea by seeing the sun during the day time and by looking at the stars at night. They also use compass for the purpose. They know the correct location of the 'odum' when the sun is just on the top of the head with the help of sextant and a compass with reference to longitude and latitude.

During mid-night, an instrument called 'Rappalaka' is used. The direction of the wind is known by allowing a piece of cloth to fly on a small stick at one end of the 'odum'. During stormy weather, however, no instrument is of any use. Plying of 'odum' is entirely left to the mercy of wind.

Income and Expenditure Connected with the Transport

A statement showing expenditure, profit and input-profit ratio and input output ratio is furnished at table 6 (appendix I)

It shows that the expenditure per trip from Chetlat to Mangalore and back varies from Rs. 50 to Rs. 500. The mode, however, is Rs. 100 with frequency of 11 out of the 25 trips. The profit varies from Rs. 45 to Rs. 500. The maximum frequency of profit is, however, at 2 points, namely, Rs. 100 and Rs. 200. These two amounts were earned as profit in 6 trips each. The input-output ratio varies from 5: 41 to 1: 1. The input-profit ratio varies from 5: 36 to 200: nil. There are three cases where no profit was earned. In all these three cases the 'odum' owners carried commodities belonging to themselves.

A statement indicating expenditure profit ratio as related to commodities is furnished below:—

STATEMENT 57

Expenditure-profit ratio as commodity

From Chetlat to Mangalore and back		No. of 'odums' having expenditure—profit ratio													
From Chetlat to Mangalore	From Mangalore to Chetlat	5:36	1:3	1:2	2:3	3:4	19:20	1:1	16:15	5:3	7:4	2:1	200: Nil*	150: Nil*	100: Nil*
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Govt. coir	Govt. rice	..	..	4	1	..	..	1	..	..	..	..	..	..	..
Plaited coconut leaves	Provision	1	..	..	..	1	1	1	1	1	..	..	..	..	..
Copra and coconut leaves	Provision	..	1	1	2	..	..	2	..	..	..	1	1	1	1
Empty	Tiles	1	..	..	..	..	..	..	..	..	1	..	..	..	..
Copra	Provision	..	..	..	..	..	..	1	..	..	..	..	..	..	..

* Own goods.

It shows that maximum profit is earned in case of transport of plaited coconut leaves from the island to the mainland and provision from the mainland to the island. Very high profit also accrues in case of transport of rice and tiles required by the government departments. In the case of transport of tiles from the mainland to the island the highest out turn of profit 5:36, has been earned in one case but the minimum out turn of profit has been also earned in a case connected with transport of tiles. In this case the expenditure-profit ratio is 7:4. The difference in the amount of profit in these two cases is related to the duration of stay in the mainland. In the first case, to and fro journey was completed in 4 days and in the second case the period was about 2 months. In three cases no profit was earned. In these three cases the commodities belonged to the 'odum' owners themselves. So whatever profit was earned, was earned on the transactions of the commodities in the mainland.

A statement showing expenditure-profit ratio as related to the capacity of the 'odum' is furnished in the following page.

STATEMENT 58

Expenditure profit ratio as related to capacity

Capacity	No. of 'odums' having total expenditure-profit ratio														
	5:36	1:3	1:2	2:3	3:4	19:20	1:1	16:15	5:3	7:4	2:1	200 Nil.*	150 Nil.*	100 Nil*	Did not ply 'odum' last year
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Less than 20 tons	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..
20—29 tons	2	..	1	..	1	..	3	..	1	..	..	..	1	1	1
30—39 tons	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..
40—49 tons	..	1	2	..	..	..	..	1	..	..	1	..	..	..	..
50—59 tons	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
60—69 tons	..	..	..	1	..	1	1	..	..	1	..	1	..	..	..
70 & above	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Not given	..	..	..	1	..	..	1	..	..	..	..	..	..	..	..

*Own goods.

It shows that the maximum profit was earned by two 'odums' with capacity between 20—29 tons and the minimum profit was earned by an 'odum' with capacity between 40—49 tons. The expenditure-profit ratio in case of 'odums' with capacity of less than 20 tons varied from 1:2 to 2:3. These figures suggest that expenditure-profit ratio is not related to the capacity of the 'odum'.

An enquiry was made among these ten households whether they made any capital expenditure during the year; three households stated that they made much expenditure. One spent Rs. 255 for construction and improvement of building; another household spent Rs. 22 for development of the land and the third household purchased a new 'odum' and for this he spent Rs. 2,500. The first two households met the capital expenditures out of their own savings. The third household sold an old 'odum' for Rs. 2,300 and purchased the new one. The additional sum of Rs. 200 was met out of his own savings.

INCOME AND EXPENDITURE

Distribution of Households with Reference to Income

Income and expenditure data were collected from 10 households. A statement showing distribution of these 10 households by total income is furnished below:

STATEMENT 59

Distribution of households by total income

Income group	No. of households
1	2
500 or less	1
500—1,000	4
1,000—2,000	4
Above 2,000	1

It shows that there is only one household in the income-group above Rs. 2,000. This is considered to be a rich household in the island. For the other households annual income varies from Rs. 500 to Rs. 2,000.

Income by Source

A statement showing income by source of the various households as percentage to their respective total incomes is furnished in the following page.

STATEMENT 60

Income by source as percentage to total income of the household

Serial No.	Source	No. of households where income from the source is			
		Above 75% of the total income of the household	51%—75% of the total income of the household	26%—50% of the total income of the household	25% and less of the total income of the household
1	2	3	4	5	6
1	Cultivation	2	3	2	2
2	Livestock & produces	..	..	..	..
3	Art & craft (coir)	..	..	1	8
4	Trade	..	..	..	1
5	Transport (odum)	..	..	3	2
6	Service (Govt. job)	..	1	..	..
7	Profession	..	1	..	..
8	Rent	..	..	..	1
9	Borrowing	..	..	..	1
10	Principal received back and sale of assets	..	1	..	..
11	From relatives	..	..	3	2

The above statement shows that cultivation contributed more than 75 per cent of the total income of the households only in two cases, 51 per cent to 75 per cent of the total income in case of three households, 26 per cent to 50 per cent of the total income in case of two households and 25 per cent and less of the total income in case of another two households. Coir industry contributed 26 per cent to 50 per cent of the total income in one household and 25 per cent and less of the total income in eight households. Transport (odum plying) contributed 26 per cent to 50 per cent of the total income in three households and 25 per cent and less income in two households. Government service contributed 51 per cent to 75 per cent of the total income in one household. Profession (khazi) contributed 51 per cent to 75 per cent of the total income in one household. Rent contributed 25 per cent and less of the total income in one household. Borrowing contributed 25 per cent and less of the total income in one household. Principal received back and sale of assets contributed 51 per cent to 75 per cent of the total income in one household and assistance from relatives contributed 26 per cent to 50 per cent of the total income in three households and upto 25 per cent of the total income in two households.

Expenditure with Reference to Income

A statement giving expenditure pattern with reference to income group is furnished on the following page.

STATEMENT 61

Expenditure pattern with reference to in income group

Serial No.	Items of expenditure	No. of house-holds report-ing	Average expenditure per household in the income group of				Expenditure pattern as percentage of total expenditure in the household in the income group of				
							Rs. 500 or less				
			Rs. 500 or less	Rs.501-1000	Rs.1001-2000	Above Rs. 2000	3%	6%	19%	20%	50%
1	2	3	4	5	6	7	8	9	10	11	12
			Rs.	Rs.	Rs.	Rs.					
1	Food (cereal)	10	200	310	423	400	..	..	..	..	1
2	Non-cereal	10	80	95	150	100	..	..	..	1	..
3	Drinks	10	25	58	90	200	..	1	..	..	..
4	Fuel & lighting	10	10	34	50	35	1	..	..	..	..
5	House rent & repair	5	..	20	28	255	..	..	..	..	..
6	Clothing	10	75	84	312	150	..	..	1	..	..
7	Travelling (transport)	3	..	30	50	..	..	..	..	..	..
8	Recreation	Nil	..	..	..	..	..	..	..	..	..
9	Education	6	..	27	173	10	..	..	..	..	..
10	Other misc. services	1	..	..	80	..	..	..	..	..	..
11	Remittances (To students studying outside)	3	..	..	470	50	..	..	..	..	..
12	Hired labour	2	..	25	25	..	..	..	..	..	..
13	Land development	1	..	..	..	15	..	..	..	..	..
14	Medical treatment	2	..	100	..	100	..	..	..	..	..
15	'Odum' repairing	1	..	..	50	..	..	..	..	..	..
16	Unforeseen expenditure	1	..	40	..	..	..	..	..	..	..
17	Purchase of toilet etc.	3	10	..	26	..	1	..	..	..	..
18	Purchase of assets	1	..	..	..	2500	..	..	..	..	..

Serial No.	Items of expenditure	Expenditure pattern as percentage of total expenditure in the household in the income group of									
		Rs. 501—1000									
		1%	2%	3%	4%	5%	7%	8%	10%	11%	12%
1	2	13	14	15	16	17	18	19	20	21	22
1	Food (cereal)	..	..	..	..	..	..	..	..	..	..
2	Non-cereal	..	..	..	..	..	..	..	..	1	..
3	Drinks	..	..	..	..	1	1	..	1	..	1
4	Fuel & lighting	..	1	..	2	..	..	1	..	..	..
5	House rent & repair	..	..	1	..	..	..	..	..	..	..
6	Clothing	..	..	..	..	..	..	1	..	..	1
7	Travelling (transport)	..	..	..	2	..	..	..	..	..	..
8	Recreation	..	..	..	..	..	..	..	..	..	..
9	Education	1	..	..	..	..	1	..	..	..	..
10	Other misc. services	..	..	..	..	..	..	..	..	..	..
11	Remittances (To students studying outside)	..	..	..	..	..	..	..	..	..	..
12	Hired labour	..	..	1	..	..	..	..	..	..	..
13	Land development	..	..	..	..	..	..	..	..	..	..
14	Medical treatment	..	..	..	..	..	..	..	..	..	..
15	'Odum' repairing	..	..	..	..	..	..	..	..	..	..
16	Unforeseen expenditure	..	..	..	..	..	1	..	..	..	..
17	Purchase of toilet etc.	..	..	..	..	..	..	..	..	..	..
18	Purchase of assets	..	..	..	..	..	..	..	..	..	..

STATEMENT 61—*contd.*

Serial No.	Items of expenditure	Expenditure pattern as percentage of total expenditure in the household in the income group of									
		501—1000							1001—2000		
		14%	15%	18%	41%	44%	50%	57%	1%	2%	3%
1	2	23	24	25	26	27	28	29	30	31	32
1	Food (cereal)	..	..	..	1	1	1	1	..	..	..
2	Non-cereal	1	1	1	..	..	..	..	..	..	..
3	Drinks	..	..	..	..	..	..	..	..	..	..
4	Fuel & lighting	..	..	..	..	..	..	..	..	..	3
5	House rent & repair	..	..	..	..	..	..	..	1	1	1
6	Clothing	..	1	1	..	..	..	..	..	..	..
7	Travelling (transport)	..	..	..	..	..	..	..	..	..	..
8	Recreation	..	..	..	..	..	..	..	..	..	..
9	Education	..	..	..	..	..	..	..	..	..	..
10	Other misc. services	..	..	..	..	..	..	..	..	..	..
11	Remittances (To students studying outside)	..	..	..	..	..	..	..	..	..	..
12	Hired labour	..	..	..	..	..	..	..	..	1	..
13	Land development	..	..	..	..	..	..	..	..	..	..
14	Medical treatment	1	..	..	..	..	..	..	..	..	..
15	'Odum' repairing	..	..	..	..	..	..	..	..	..	1
16	Unforeseen expenditure	..	..	..	..	..	..	..	..	..	..
17	Purchase of toilet etc.	..	..	..	..	..	..	..	1	..	1
18	Purchase of assets	..	..	..	..	..	..	..	..	..	..

Serial No.	Items of expenditure	Expenditure pattern as percentage of total expenditure in the household in the income group of									
		Rs. 1001—2000									
		4%	5%	6%	7%	9%	12%	20%	21%	26%	29%
1	2	33	34	35	36	37	38	39	40	41	42
1	Food (cereal)	..	..	..	..	..	..	..	2	..	..
2	Non-cereal	..	..	2	..	1	..	1	..	..	..
3	Drinks	1	..	2	..	1	..	..	..	..	..
4	Fuel add lightings	1	..	..	..	..	..	..	..	..	..
5	House rent and repair	..	..	..	..	..	..	..	..	..	..
6	Clothing	..	..	..	..	..	1	1	..	1	1
7	Travelling (transport)	1	..	..	..	..	..	..	..	..	..
8	Recreation	..	..	..	..	..	..	..	..	..	..
9	Education	1	1	..	..	..	..	..	..	1	..
10	Other misc. services	..	1	..	..	..	..	..	..	..	..
11	Remittances (To students studying outside)	1	..	..	..	..	..	..	..	..	..
12	Hired labour	..	..	..	..	..	..	..	..	..	..
13	Land development	..	..	..	..	..	..	..	..	..	..
14	Medical treatment	..	..	..	..	..	..	..	..	..	..
15	'Odum' repairing	..	..	..	..	..	..	..	..	..	..
16	Unforeseen expenditure	..	..	..	..	..	..	..	..	..	..
17	Purchase of toilet etc.	..	..	..	..	..	..	..	..	..	..
18	Purchase of assets	..	..	..	..	..	..	..	..	..	..

STATEMENT 61—*concld.*

Serial No.	Items of expenditure	Expenditure pattern as percentage of total expenditure in the household in the income group of									
		1001—2000			Above 2000						
		37%	39%	52%	1%	3%	4%	5%	7%	10%	66%
1	2	43	44	45	46	47	48	49	50	51	52
1	Food (cereal)	1	1	..	..	..	..	..	..	1	..
2	Non-cereal	..	..	..	..	1	..	..	..	..	..
3	Drinks	..	..	..	..	..	..	1	..	..	..
4	Fuel and lightings	..	..	..	1	..	..	..	..	..	..
5	House rent and repair	..	..	..	..	..	..	..	1	..	..
6	Clothing	..	..	..	..	..	1	..	..	..	..
7	Travelling (transport)	..	..	..	..	..	..	..	..	..	..
8	Recreation	..	..	..	..	..	..	..	..	..	..
9	Education	..	..	..	1	..	..	..	..	..	..
10	Other misc. services	..	..	..	..	..	..	..	..	..	..
11	Remittances (To students studying outside)	..	..	1	1	..	..	..	..	..	..
12	Hired labour	..	..	..	..	..	..	..	..	..	..
13	Land development	..	..	..	1	..	..	..	..	..	..
14	Medical treatment	..	..	..	..	1	..	..	..	..	..
15	'Odum' repairing	..	..	..	..	..	..	..	..	..	..
16	Unforeseen expenditure	..	..	..	..	..	..	..	..	..	..
17	Purchase of toilet etc.	..	..	..	..	..	..	..	..	..	..
18	Purchase of assets	..	..	..	..	..	..	..	..	..	..

Some of the salient features of the statement are as follows:

Expenditure on food varied from 10 per cent to 50 per cent of the income in the various income groups. In the highest income group, i.e., the income group of above 2,000, there was only one household with income of Rs. 3,800. This household spent only about 10 per cent of its total income for cereal items. In the income group of 1,001—2,000 there were four households and they spent 21 per cent—39 per cent of their income on cereal food. In the income group of Rs. 501—1,000 there were four households and they spent 41 per cent—57 per cent of their income for cereal food. In the income group of Rs. 500 or less there was only one household and it spent 50 per cent of its total income on cereal food. It thus appears that more proportion of income was spent on food in the households of lower income group and lower proportion of income was spent on food in the households of higher income group.

For non-cereals also a more or less, similar correlation was observed. The household in the income group of above Rs. 2,000, spent about 3 per cent of the total income for non-cereal food. The four households in the income group of Rs. 1,001—2,000 spent 6 per cent to 20 per cent of their income on non-cereal food. The four households in the income group of Rs. 501—1,000 spent about 11 per cent to 18 per cent of their income for this purpose and the only household in the income group of Rs. 500 or less spent 20 per cent of its income on non-cereal items of food.

On clothings the expenditure varied from 4 per cent to 29 per cent of the income. On this item if the households in the income groups of Rs. 2,000 and above and Rs. 500 or less are left out, in the other 2 income groups the expenditure on clothing was found to go up with the position in the income group. The households in the income group of Rs. 501—1,000 spent 8 per cent to 18 per cent of their income for clothings. The households in the income group of Rs. 1,001—2,000 spent 12 per cent to 29 per cent of their income for this purpose. In case of the income group of Rs. 500 and less the expenditure on clothing was 19 per cent of the total income. On the other hand in the income group of Rs. 2,000 and above it is 4 per cent of the total income.

Among other items special mention may be made of education inside the island and remittances to students outside the island.

Six households incurred expenditure on education in the island. Two of them belonged to the income group of Rs. 501—1,000. They spent 1 per cent and 7 per cent respectively of their income on education. Three households in the income group of Rs. 1,001—2,000 incurred expenditure in the same connection. They spent 4 per cent, 5 per cent and 26 per cent respectively of their income on education. One household in the income group of above Rs. 2,000 also spent money for education and the amount of expenditure was 1 per cent of the total income.

Three households remitted money to students studying outside the island. Two of them belonged to the income group of Rs. 1,001—2,000. They spent 4 per cent and 5 per cent respectively of their income for this purpose. The one household in the income group above Rs. 2,000 spent money for the same purpose. The amount of expenditure spent for this purpose was 1 per cent of its total income.

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CHAPTER IV

SOCIAL LIFE

DEMOGRAPHY

Distribution of Population by Age and Sex

A statement showing distribution of population in the whole island by age and sex is furnished below:—

STATEMENT 62

Distribution of population by age and sex (for the whole island)

Age group	Total Rural Urban	Total population		
		Persons	Males	Females
1	2	3	4	5
All ages	Rural	953	449	504
0—9		219	110	109
10—14		96	49	47
15—19		83	40	43
20—24		81	35	46
25—29		94	37	57
30—34		84	48	36
35—39		59	26	33
40—44		49	18	31
45—49		55	26	29
50—54		51	29	22
55—59		33	14	19
60—64		29	12	17
65—69		7	2	5
70 & above		13	3	10

The table shows that the sex ratio for the population of the island is 1,122 as against sex ratio of 1,020 for the Union Territpry as a whole. It is difficult to say what are the reasons for proportionately larger number of females in the island. As discussed earlier, only 6 males migrated from the island, individually during the last 10 years. Hence, migration of males does not adequately explain the higher ratio of females. If the table is examined further, it is found that the females dominate over the males in number, in the age-groups of 15—19, 20—24, 25—29, 35—39, 40—44, 45—49 and 55 and above. The males dominate over the females only in the age-groups of 0—9, 10—14, 30—34 and 50—54. The domination of the males in the age-groups 0—9 and 10—14 is, however, nominal and, if both these age-groups are combined, the males lead over the females only by 3.

It is not improbable that in the middle age-groups there are more females than males, because of migration of males outside the island and that in the age-group 55 and above there are more females because of their higher longevity. These explanations are, however, to be supported by empirical data or convincing circumstantial evidences, before they can be accepted.

In this connection it is to be noted that the season during which the Census was taken, is the season when good number of males go from the island to the mainland, in search of work. It is not unlikely that they were not enumerated and that the age and sex structure recorded during 1961 Census, reflects this. The demographic data collected during the present survey in 59 households may be of some relevance for correct appraisal of the position. The same are furnished below:

STATEMENT 63

Distribution of population by age and sex (for the surveyed households)

Age-group	Distribution of population by age & sex		
	Total	Males	Females
1	2	3	4
0—4	24	11	13
5—9	38	21	17
10—14	32	19	13
15—19	38	21	17
20—24	40	17	23
25—29	40	31	9
30—34	41	23	18
35—39	25	13	12
40—44	22	10	12
45—49	18	11	7
50—54	22	11	11
55—59	13	11	2
60 & Above	8	6	2
Total	361	205	156

It is to be noted that, the above data were collected during the monsoon of 1963, when most of the islanders who went out to the mainland during the fair season, returned

home and stayed in the island. It can, therefore, be stated that the male population was more correctly enumerated in the households covered by the present survey.

But there are certain limitations of the present survey data as well. Only 59 households were covered by the present survey. Further, these households were not selected on random basis. Many of these households were purposively selected, to include some special functionaries in the island. Hence the sex ratio obtained during the present survey, namely 761 females per 1,000 males, cannot also be claimed to correctly represent the position in the island. But even then, it has its utility; it lends indirect support to the position that during the 1961 Census the male population was under-enumerated.

As regards the assumption that preponderance of females over males in the age-groups 55 and above is the result of higher longivity of the females, it is to be admitted that no empirical data were collected. But some light can be obtained from the single year age-returns of males and females during 1961 Census. The data are furnished in the tables at Appendix I (Table 7).

The statement shows the highest age in which any person in the island was found living at the time of 1961 Census, is 80. There were one male and one female in this age. The next age in which any male member was found to survive is 71. There are 2 males in this age, whereas there are 10 females including the one aged 80 in the age-group above 70. It is very unlikely that males in this age-group would be migrating outside the island. It can, therefore be inferred without much apprehension of being wrong that the survival rate of the females is higher than that of the males. This, however, requires validation by studying sex-wise birth rates at different periods and death rates in different age-groups. Information in such great details could not be collected during the rapid survey. Only limited data relating to birth and death rates were collected. The same are furnished below:

Birth and Death Rates

Birth and death register is maintained by the 'Karani' of the island. The figures recorded by him for a period of five years from 1958 to 1963 are furnished below. (The figures for 1963 are as on 31st August, 1963).

STATEMENT 64

Birth and death rates per thousand and infant mortality

Year	Birth	Birth rate per 1000 persons per annum	Death	Death rate per 100 persons per annum	No. of children aged 0—2 out of the total persons dead
1	2	3	4	5	6
1958	24	25·18	21	22·03	8
1959	31	32·52	32	33·57	9
1960	22	23·08	24	25·18	9
1961	54	56·66	29	30·43	12
1962	36	37·77	28	29·38	20
1963	27	43·02	11	17·83	3

It is to be noted that the birth and death rates have been worked out, with reference to the population of the island enumerated during 1961 Census. In absence of reliable migration data, no attempts have been made, to make annual adjustments of the population figures. If such adjustments are made, the birth and death rates would vary slightly but not very significantly. Hence the above figures are good enough for making certain observations of general nature.

The above figures show that both birth and death rates were high. Death rate was quite high in some years. In 1959 and 1960 the numbers of death exceeded the numbers of birth. During some years the death rate went up because of death of a large number of infants. In 1962, as many as 20 infants died in the island.

Distribution of the Population by Age, Sex and Marital Status

A statement giving distribution of the population by age, sex and marital status in the island is furnished in the following page.

STATEMENT 65

Distribution of population by age, sex and marital status

Age-group	Total Rural Urban	Total population			Marital Status									
		P	M	F	Never married		Married		Widowed		Divorced or separated		Unspecified status	
					M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
All ages	Rural	953	449	504	219	162	200	262	11	56	19	24	..	..
0— 9		219	110	109	110	109	..	..	..	..	..	..	..	..
10—14		96	49	47	49	36	..	10	..	..	..	1	..	..
15—19		83	40	43	39	12	1	30	..	..	..	1	..	..
20—24		81	35	46	18	3	17	39	..	..	..	4	..	..
25—29		94	37	57	2	1	28	51	1	2	6	3	..	..
30—34		84	48	36	1	..	45	30	..	2	2	4	..	..
35—39		59	26	33	..	1	21	24	..	4	5	4	..	..
40—44		49	18	31	..	..	14	25	1	4	3	2	..	..
45—49		55	26	29	..	..	22	22	2	5	2	2	..	..
50—54		51	29	22	..	..	28	12	1	8	..	2	..	..
55—59		33	14	19	..	..	12	15	2	4	..	..	..	..
60—64		29	12	17	..	..	10	3	1	13	1	1	..	..
65—69		7	2	5	..	..	2	1	..	4	..	..	..	..
70 and above		13	3	10	..	..	..	..	3	10	..	..	..	..

It shows that out of 449 males and 504 females, 200 males and 262 females respectively are married; 11 males and 56 females respectively are widowed, 19 males and 24 females are divorced. The rest are unmarried. The earliest age-group in which a person is found to have been married is the age-group 10—14. Out of the 47 females in this age-group 10 are married and one is divorced. In the next age-group of 15—19, out of 40 males, one male is married and out of 43 females, 30 females are married and one female is divorced. Hence 15—19 is the age-group in which majority of the females are found to be married. In case of the males, majority are found to be married in the age-group 25—29. In the age-group 20—24 also good number of males are married but they do not constitute the majority of the male population of that age-group. The highest age-group in which any male member is found unmarried is 30—34. One male in this age-group is unmarried; but in case of the females the highest age-group in which any female is found unmarried is 35—39. There is one female in this age-group who is unmarried. The circumstances under which a female of this age-group remained unmarried were not studied in the field.

The earliest age in which a person is found to have been recorded as widowed is the age-group 25—29. There were one male and two females who were remaining widowed in this age-group at the time of the Census. In all the age-groups the number of females remaining widowed is more than that of the males.

As noted earlier, the earliest age in which a female has been found to have been divorced or separated is 10—14. There is one female in this age-group. In the next two age-groups, namely, 15—19 and 20—24, one and four females respectively are found to have been divorced or separated. The earliest age-group in which a male is found to have been divorced or separated is 25—29. There are six males who have been divorced or separated in this age-group. The corresponding number for females is three. There is no divorced or separated male or female in the higher two age-groups, namely, 65—69 and 70 and above.

Distribution of Population by Age, Sex, Marital Status and Age at First Marriage

Further particulars about distribution of population by age, sex and marital status and by age at first marriage in case of the married persons were collected from 59 households. The same are furnished in the statement given in the following page.

STATEMENT 66

Distribution of population by age, marital status and age at first marriage

Age-group	Married			Distribution of total married population by age at first marriage of males						Distribution of total married population by age at first marriage of females					
	Total	Males	Females	0—9	10—14	15—19	20—24	25—29	30 & above	0—9	10—14	15—19	20—24	25—29	30 & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0—9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10—14	3	..	..	..	..	..	..	..	..	..	3	..	..	..	..
15—19	13	..	13	..	..	..	..	..	..	..	7	6	..	..	..
20—24	34	12	22	..	..	7	5	..	..	2	5	15	..	..	..
25—29	40	29	11	..	..	14	12	3	..	..	1	7	3	..	..
30—34	38	20	18	..	..	7	8	5	..	1	2	15	..	..	..
35—39	24	14	10	..	..	7	5	2	..	..	2	6	1	1	..
40—44	22	10	12	..	..	6	3	1	..	..	2	10	..	..	..
45—49	18	11	7	..	..	4	4	2	1	..	2	5	..	..	..
50 & above	43	28	15	..	..	7	10	9	2	..	..	15	..	..	..

The statement shows that out of the 12 married males in the age-group 20—24, 7 married when in the age-group 15—19, and 5 married when in the age-group 20—24. Out of the 29 married males in the age-group 25—29, 14 married when in the age-group 15—19, 12 married when in the age-group 20—24 and 3 married when in the age-group 25—29. Out of the 20 married males in the age-group 30—34, 7, 8 and 5 married when in the age-groups 15—19, 20—24 and 25—29 respectively. Out of the 14 married males in the age-group 35—39, 7 married when in the age-group 15—19, 5 married when in the age-group 20—24 and 2 married when in the age-group 25—29. Out of the 10 married males in the age-group 40—44, 6 married when in the age-group 15—19, 3 married when in the age-group 20—24 and one married when in the age-group 25—29. Out of 11 married males in the age-group 45—49, 4 married when in the age-group 15—19, 4 married when in the age-group 20—24, 2 married when in the age-group 25—29 and one married when in the age-group 30 and above. Out of the 28 married males in the age-group 50 and above, 7 married when in the age-group 15—19, 10 married when in the age-group 20—24, 9 married when in the age-group 25—29 and 2 married when in the age-group 30 and above. All the 3 married females in the age-group 10—14, married when they attained the same age-group. Out of the 13 married females in the-group 15—19, 7 married when in the age-group 10—14 and 6 married when in the age-group 15—19. Out of the 22 married females in the age-group 20—24, 2 married when in the age-group 0—9, 5 married when in the age-group 10—14, and 15 married when in the age-group 15—19. Out of the 11 married females in the age-group 25—29, one married when in the age-group 10—14, 7 married when in the age-group 15—19 and 3 married when in the age-group 20—24. Out of the 18 married females in the age-group 30—34, one married when in the age-group 0—9, 2 married when in the age-group 10—14 and 15 married when in the age-group 15—19. Out of the 10 married females in the age-group 35—39, 2 married when in the age-group 10—14, 6 married when in the age-group 15—19, one married when in the age-group 20—24 and one married when in the age-group 25—29. Out of 12 married females in the age-group 40—44, 2 married when in the age-group 10—14 and 10 married when in the age-group 15—19. Out of the 7 married females in the age-group 45—49, 2 married when in the age-group 10—14 and 5 married when in the age-group 15—19. All the 15 married females in the age-group 50 and above married when in the age-group 15—19.

The above figures tend to suggest that both among the males and the females with one or two exceptions, proportionately larger number of persons belonging to both the sexes used to marry at much higher age earlier and that there is a slight tendency to marry at a lower age at present.

Distribution of Married Male Population by Number of Consorts

Particulars of the number of consorts of the males were collected for 59 households. The same are furnished in the statement below:—

STATEMENT 67

Number of consorts (males)

No. of married persons			No. of males having married								
			Once only	Twice				Thrice			
				Total	Polygynous	Successively after		Total	Polygynous	Successively after	
						Death	Divorce			Death	Divorce
Total	Males	Females									
1	2	3	4	5	6	7	8	9	10	11	12
235	124	111	69	42	9	8	25	13	2	5	6

The statement shows that out of the 124 married males, 69 married only once, 42 married twice and 13 married thrice. Nine out of the 42 persons who married twice, performed polygynous marriages, 8 married second time because of deaths of their respective first wives and 25 married second time after divorcing their respective first wives. Out of the 13 persons who married three times, 2 performed polygynous marriages, 5 married after deaths of their respective wives one after another successively and 6 married after divorcing one after another wife, successively.

An attempt was made to collect information about the number of consorts of the females also, but it was not possible to collect the data because in all cases they gave information about their existing husbands only, if the husbands were living or of the last husbands only, if the husbands were dead or divorced.

Disease and Treatment

There are occasional outbreaks of epidemics in the island. In 1929 there was an epidemic of cholera. In 1943 also it was repeated. In 1944 there was an epidemic of small-pox. In recent years there has been no outbreak of epidemic but incidence of different types of disease is quite high.

A rapid health survey was conducted by Dr. Alaxander in 1962 and the particulars are furnished in the statement below:

STATEMENT 68

Particulars of diseases as shown by a rapid health survey

Serial No.	Type of disease	Male	Female	Children	Disease rate
1	2	3	4	5	6
1	Leprosy—				
	(*i*) Lepromatus	..	1	..	2·43%
	(*ii*) Non-lepromatus	2	5	17	
2	Filariasis	57	35	4	11·89%
3	Tuberculosis	11	18	2	3·84%
4	Nutritional disorders	7	23	103	16·4% (I in U.T.)
5	Anaemia	9	47	35	11·27% (II in U.T.)
6	Eye diseases—				
	(*i*) Conjucticity	4	4	1	1·11%
	(*ii*) Trachoma	4	8	..	1·4%
	(*iii*) Cataract	11	19	..	..
7	Skin disease	9	3	6	2·33%
8	Ascariasis	64	94	103	32·34 (II in U.T.)
9	Bronchial Asthma	8	23	2	3·9 %

The above statement shows that incidence of certain diseases, for instance ascariasis, nutritional disorders, anaemia, filariasis, are very high. Incidence of tuberculosis, leprosy, bronchial asthma etc., are also quite considerable. Filariasis seems to be more frequent among the males; on the other hand anaemia, nutritional disorders, bronchial asthma, leprosy etc., are more prevalent among the females and children. In addition to the diseases indicated above, dysentery and fever occur very frequently during April-September.

A Primary Health Centre has been set up in the island with effect from February, 1963. Prior to this, the Medical Officer and the Health Inspector of Kiltan used to visit the island once in a month during the fair season. One qualified Medical Officer, and Pharmacist, one Maternity Assistant, one trained Mid-wife, one male Nursing Orderly and one Health Inspector have been posted in the Centre. The Centre looks after both preventive and curing aspects of diseases. It attends to general sanitation, cleanliness campaign, mass eradication of filariasis etc., it also treats patients. Average number of outdoor patients is 30 per day. The Maternity Assistant visits the houses of the islanders every day on a regular routine and attends to pre-natal and post-natal cases.

In spite of the services rendered by the Health Centre, it appears that traditional method of treatment is still having some hold on the islanders. A study was made of the incidence of different type of diseases and the nature of treatment in 59 households. It was found that during one year different type of diseases occurred in 10 households out of the 59 studied. The particulars of their diagnosis and treatments are indicated in the statement furnished below:

STATEMENT 69

Illness treatment

Nature of illness	Number of households where diagnosis was made by				Number of households where treatment was made by					
	No. of persons fallen sick	Ayurvedic doctor	Shaman	Staff of the Health Centre	Shaman	Staff of the Health Centre	Particulars not recorded	No. of households where magico-religious treatment was made	Average expenditure	Expenditure not recorded
1	2	3	4	5	6	7	8	9	10	11
Stomach pain	1	..	..	1	..	1	..	..	..	1
Rheumatism	1	1	..	..	..	..	1	1	Rs. 17	..
Eye pain and fever	1	..	..	1	..	1	..	..	..	1
Pain on the right hand	1	..	..	1	..	1†	..	1	Rs. 5	..
Fever	4	..	1	3	1	2	1	3	Meals and tiffin were given	..
Delivery trouble	1	..	1	1*	..	1	..	1	Rs. 5	..
Swelling on the lap	1	..	..	1	..	1†	..	1	Rs. 10	..

* The same case was diagnosed by 'Shaman' as well as by the staff of the Health Centre.

† In this case the treatment was carried out both by the Allopathic and Ayurvedic doctors.

The statement shows that in 7 cases diagnosis were made by the staff of the Health Centre; in one case diagnosis was made by an Ayurvedic Physician and in 2 cases the diagnosis were made by an islander. In 7 cases treatments were made by the staff of the Health Centre, in 1 case treatment was made by the Ayurvedic Physician as well as by the staff of the Health Centre. In another one case treatment was made by the Shaman. The particulars of treatment have not been recorded for two cases. In 7 cases, in addition to other treatments, magico-religious rites were also performed. Particulars of expenditure for treatment were recorded from 5 households. It varied from Rs. 5 to

Rs. 17. In one case the patient was taken to the mainland for treatment.

In connection with the question of disease and treatment, the habits of cleanliness of the islanders were also studied. In all the 59 households the members reported that they took their baths regularly and that they used soaps for washing their clothes. It was observed that they generally wore clean clothes and that their utensils were also clean.

EDUCATION

Distribution of Population by Age, Sex and Education

A statement showing distribution of population by age, and education according to 1961 Census is furnished below:—

STATEMENT 70

Distribution of population by age, sex and education according to 1961 Census

Age-group	Total population			Illiterate		Literate (without educational levels)		Educational levels: Primary or Junior basic		Educational levels: Matriculation & above	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
All ages	953	449	504	308	425	110	75	29	3	2	1
0— 4	116	63	53	63	53	..	..	..	..	..	..
5— 9	103	47	56	45	55	2	1	..	..	..	..
10—14	96	49	47	16	17	32	30	1	..	..	..
15—19	83	40	43	9	16	15	26	16	1	..	..
20—24	81	35	46	18	39	13	5	3	1	1	1
25—29	94	37	57	20	47	15	10	2	..	..	..
30—34	84	48	36	26	34	16	1	5	1	1	..
35—44	108	44	64	31	62	11	2	2		..	..
45—59	139	69	70	63	70	6	..	..	..	..	..
60 and above	49	17	32	17	32	..	..	..	..	..	..

It shows that percentage of literacy in the island is 22 as against the literacy of 23 per cent for the Union Territory as a whole. Percentage of literacy is 31 among the males and 16 among the females. At the time of Census there were only 2 males and one female in the island who were Matriculates and above. They were outsiders who were staying in the island in connection with their services. At the time of the present survey one islander had passed Matric and he was studying in the Medical College at Alleppey. There were also a few other Matriculates and above in the island but they were all outsiders.

Particulars of Educational Institutions

The first elementary school was started in the island in 1927 with one teacher. When the island came under the central administration, the school was renamed as Lower Primary School and remained so till September, 1961, when it was converted into a Senior Basic School. The school has two buildings. One has got lime stone wall and roof thatched with coconut leaves. It is about 30 feet in length and 10 feet in breadth. About 30 students can be accommodated in this building. The other one is a temporary building with lime-stone wall raised upto 5 feet. Above 5 feet the walls are made of plaited coconut leaves. The roof is thatched with coconut leaves. This building is 60 feet in length and 50 feet in breadth and it can accommodate about 150 students. Since May, 1961 there is another Junior Basic school in the island. This is a feeder school exclusively for girls. It has got a temporary shed with walls of plaited coconut leaves and roof thatched with coconut leaves. It is about 51 feet in length and 18 feet in breadth.

Particulars of Teachers and Students

The number of students on roll in the two schools, average attendance and the number of teachers are indicated in the statement in the following page.

STATEMENT 71

Particulars of the Teachers and Students of the Schools

Name of School	No. of students on roll		Average attendance	No. of teachers
	Boys	Girls		
1	2	3	4	5
1. Senior Basic School	172	14	100	10
2. Junior Basic School for girls	..	59	48	3 (lady teachers)

The statement shows that while there are 186 boys and girls on roll in the Senior Basic School, the average attendance is about 100. In the Junior Basic School for girls the average attendance is better. Out of the 59 students on roll the average attendance is 48. The teachers reported that the attendance becomes very irregular during religious festivals like Ramzan, Id, Milad-un-Nabi etc., social festivals like marriage and also during departure and arrival of 'odums' from and to the island.

The particulars of the teachers in the two schools is furnished in the statement below:—

STATEMENT 72

Particulars of the teachers

Name	Caste	Community	Religion	Qualification
1	2	3	4	5
A. Senior Basic—				
1. P.C. Padamanabhan Nair (Headmaster)	Nair	Nair	Hindu	B.Sc., B.T. Postgraduate Diploma in Basic Education.
2. N. Balakrishnan	Nair	Nair	Hindu	S.S.L.C. (T.T.C.)
3. E.S. Mohendas	Eazhava	Eazhava	Hindu	S.S.L.C. (T.T.C.)
4. P. Jacob	Protestant	Christian	Christian	S.S.L.C. (T.T.C.)
5. U. Parameshwara Panikkar	Panikkar	Nair	Hindu	H.T.T. T.C.
6. P. Asokan (Physical Training Instructor)	Nambiar	Nair	Hindu	S.S.L.C. Diploma in Physical Education.
7. M.C. Chathukuty (Hindi teacher)	Nambiar	Nair	Hindu	VIII Std. and Hindi Vidwan
8. Yusuf	Melacheri	Muslim	Islam	V. Std. and Hindi Vidwan
9. P.O. Nafeezeth	Do.	Do.	Do.	Do.
10. B. Koyamma (Coir Instructor)	Do.	Do.	Do.	Coir Trained
B. Junior Basic for Girls—				
1. G. Leelavati Amma (Head teacher)	Nair	Nair	Hindu	S.S.L.C. (T.T.C.)
2. A.J. Lilly	Christian	Roman Catholic	Christian	Do.
3. P.P. Raliyembi	Melacheri	Muslim	Islam	VII Std. (Untrained)

The statement shows that in the Senior Basic School out of the 10 teachers 3 are islanders and the rest come from the mainland. In the Junior Basic School for girls one is an islander and the rest come from the mainland.

Institutions for Religious Education

In addition to the above institutions started by the Government there are two madrasahs for Islamic study in the island. One is situated at a distance of 1 furlong west of the Jumma Mosque and is called Fathaber Rahman i.e., at the footsteps of Allah. Munavarul Islam was established about nine years ago. Prior to that there was no madrasah in the island. Religious education was imparted either at the mosques or at the houses of the Musaliars (local religious instructors). This madrasah is maintained by public donations. There is regular collection of rice and money from each household every month which comes to about 5 bags of rice and Rs. 117 in cash per annum. The

madrasah has also got a property of 50 coconut trees. The sale proceeds of the yield of these trees augment the income of the madrasah. Previously there were three instructors in the madrasah and now there are two. They are paid at the rate of Rs. 10 per annum. Average attendance of the madrasah is 45. The madrasah was organised by Thekla Melapura Yusuf, K. Mohammed Haji, Vadakaroda Hassankoya and Ashiyoda Kasmikoya. At present there is a managing committee to run the affairs of the madrasah. The members of the committee are K. Mohammed Haji, Chekkathiyoda Hamsakoya Haji, and Pallipuram Yusuf master.

The madrasah Fathaber Rahman was established about 3 years ago for the convenience of the children residing on the northern side of the island. The building of the madrasah was constructed with public donation. For maintenance of the madrasah there is regular monthly collection from each house situated on the northern side of the island. The collection amounts to about 5 bags of rice and about Rs. 80 per annum. The madrasah has also a property of 46 coconut trees. The sale proceeds of the yield of these trees augment the income of the madrasah. There are two instructors. One gets Rs. 12 and the other Rs. 11 as pay per annum. The affairs of the madrasah are run by one Manager, namely, Vadakaroda Hassankoya. Average attendance of students in the madrasah is 40.

Amenities Provided to the Students

In the two schools run by the Government the entire expenditure for education is made by the Union Territory Administration. The books slates and note-books are supplied free to all the students. Uniform is supplied to all the girl students. In addition free mid-day meals are given to all the students. The items of free mid-day meals consist of rice, one curry and fish, if available.

School Hours

The school hours for the Senior Basic School, and the Junior Basic School for girls are from 10.00 a.m. to 4.00 p.m. There is break of one hour from 1.00 p.m. to 2.00 p.m. The school hours for the two madrasahs are from 7.00 a.m. to 9.00 a.m.

Extra Curricular Activities

In the boys' school indoor and outdoor games, fishing, swimming, gardening, literary and social service activities are organised. In the girls' school gardening, indoor and outdoor games are organised.

Opinion about the Educational Facilities Provided and Attitude Towards Education

An enquiry was made in 9 households about their attitudes and opinions towards education. The heads of 7 out of the 9 households considered that modern education was good for their children. They wanted their children to study as far as possible. Eight out of the 9 households wanted their children to get Government service after completion of their education and one wanted his child to become a doctor after completion of his education. Five out of the 9 households were satisfied with the facilities provided. One person wanted introduction of compulsory education in the island. This person along with two other persons also wanted that uniform should be given to the boys as in case of the girls. One person wanted that facilities for higher education should be provided in the island itself and another person wanted separate hostel facility for the girl students staying in the island. In group discussions some of the islanders indicated that their religious education should also be encouraged.

Particulars of Persons Reading Outside the Island

It has alreay been mentioned that one male from the island is reading in Medical College at Alleppey. In addition six boys from the island in the age-group 14—17 are reading in High School at Amini and two boys of the same age-group are reading in the High School at Kozhikode. They receive the following facilities from the Government:—

1. Free hostel facility.
2. Books and clothing allowance of Rs. 40 for Middle School Classes and Rs. 45 for High School Classes.
3. Stipend of Rs. 50 per mensem for those who are studying at Amini; scholarship of Rs. 30 for students of junior secondary stage and Rs. 35 for students of higher secondary stage, who are attending schools in mainland for want of accommodation in the hostel at Amini.

Household and Family Life

It has earlier been mentioned that the islanders follow matrilineal system of descent. They are also matrilocal. Generally after marriage the females stay in the place of their mothers. The males also stay in the places of their mother, but visit the wives in the night time. As a result of this system it is rarely that both the parents and the children are found to live in the same household.

Distribution of Households with Reference to the Number of Members

Particulars of composition of households and other aspects of the social processes in the households were collected from 59 households. Average number of members in a household is 6. A statement indicating the distribution of the households with reference to the number of members per household is furnished below:

STATEMENT 73

Distribution of households by number of members

Number of members	No. of households
1	2
1	2
2-3	7
4-5	19
6-7	15
8-9	6
10-11	5
12-13	3
14-15	2
16 & above	..
Total No. of households	59

The above table shows that there are two single member households. Twenty eight households including the two single member households have 5 or less members each and 31 households have 6 or more members each.

Composition of Households

A statement showing composition of households is given below:—

STATEMENT 74

Composition of households

Serial No.	Particulars of members of households	No. of households where age of male as head is			No. of households where age of female as head is		
		Below 20 years	20—39	40 and above	Below 20 years	20—39	40 and above
1	2	3	4	5	6	7	8
1	Self (married)	..	1	1	..	..	..
2	Self (married) with mother and father with or without unmarried brothers and unmarried sisters	..	3	..	..	..	..
3	Self (married) with mother, father, married sisters with or without married and unmarried brothers and unmarried sisters	..	2	..	..	..	..
4	Self (married) with mother, father, married sister, unmarried sons and daughters of sister and sister's husband	..	..	1	..	..	..
5	Self (married) with mother, father, married and unmarried sisters and unmarried son of sister	..	1	..	..	..	..
6	Self (married) with mother and married brother with or without unmarried brothers and sisters	..	1	..	..	..	..
7	Self (married) with mother and married sister with or without unmarried sons and daughters of sisters	..	3	..	..	..	..
8	Self (married) with mother, married brother and married sister with or without unmarried brothers and sisters	..	2	..	..	..	..
9	Self (married) with mother, married and unmarried sisters and with or without unmarried sons/daughters of sister	..	1	..	..	..	..
10	Self (married) with mother, mother's sisters and own married sister with or without unmarried sons and daughters of sister/mother's sister	..	1	..	..	..	..

STATEMENT 74—contd.

1	2	3	4	5	6	7	8
11	Self (married) with mother, married brother and sisters, unmarried son and married daughters of sister with or without unmarried sons and daughters of sister's daughter	..	..	1	..	..	..
12	Self (married) with mother, married brothers and married sisters with or without sons/daughters of married sister	..	2	..	..	..	..
13	Self (married) with mother, married brother unmarried son, married daughter and unmarried daughter of daughter	..	1	..	..	..	..
14	Self (married) with father, married brother and sisters with or without unmarried brothers and sisters	..	1	..	..	..	..
15	Self (married) with father, married brothers and sisters mother's brother (married) married sons and daughters of sister and unmarried sons and daughters of sister's daughter	..	1	1	..	..	..
16	Self (married) with married brothers and sisters, with or without unmarried brothers and sisters . .	..	..	1	..	..	..
17	Self (married) with wife and with or without unmarried sons and daughters	..	..	1	..	..	..
18	Self (married) with unmarried daughters . .	..	..	1	..	..	..
19	Self (married) with married sister with or without unmarried brothers and sisters	..	1	1	..	..	..
20	Self (married) with wife, married daughters, unmarried sons with or without unmarried sons/daughters of daughter	..	..	1	..	..	..
21	Self (married) with mother's sister (married) and her husband and with unmarried brothers and sisters	..	1	..	..	..	..
22	Self (married) with mother's sister with her unmarried son and with or without her unmarried daughters	..	1	—	—	—	..
23	Self (married) with married sister with married brothers and with married daughters of sisters and with or without unmarried sons and daughters of sister	..	..	1	..	..	..
24	Self (married) with or without unmarried brothers and unmarried sisters with married sister and with unmarried sons and daughters of sister . . .	..	2	..	..	..	..
25	Self (married) with or without unmarried brothers and sisters with married sister, sister's husband, married sons and daughters of sister, and with or without unmarried sons and daughters of sister, and sister's daughter	..	..	3	..	..	..
26	Self (married) with married brother and with or without unmarried brothers and unmarried sisters, with married sister and married daughter of sister with or without unmarried sons and daughters of sister	..	..	1	..	..	..
27	Self (married) with or without unmarried brothers and sisters with married sister and married son of sister with or without unmarried sons and daughters of sister	..	1	—	..	..	..
28	Self (married) with married brother and unmarried son of sister	..	..	1	..	..	..
29	Self (married) with married sister, her husband, married sons and daughters of sister, sister's daughter's husband, and unmarried sons and daughters of sister's daughter	..	..	1	..	..	..
30	Self (married) with or without unmarried brothers and sisters and with sister's married sons and daughters with or without unmarried sons and daughters of sister	..	—	1	..	..	..

STATEMENT 74—*concld.*

1	2	3	4	5	6	7	8
31	Self (married) with or without unmarried brothers and sisters and with sister's married daughter with or without unmarried sons and daughters of sister	..	..	1	..	..	..
32	Self (married) with married sons and daughters of sister, sister's daughter's daughter (married) and sister's daughter's daughter's daughter (unmarried)	..	..	1	..	..	..
33	Self (married) with married sons and daughters of sister, married daughter of sister's daughter with or without unmarried sons and daughters of sister/sister's daughter	..	..	2	..	..	..
34	Self (married) with husband with or without unmarried brothers & sisters	..	..	..	1	..	..
35	Self (married) with husband with or without unmarried sons and daughters	..	..	..	..	3	..
36	Self (married) with husband and married daughter with or without unmarried sons & daughters	..	..	..	..	1	..
37	Self (married) with husband and married son & daughters with or without unmarried sons and daughters	..	..	..	..	1	..
38	Self (married) with or without sons/daughters	..	..	..	..	1	..
39	Self (married) with married sister with or without married sons & daughters	..	..	..	..	1	..
40	Self (married) with husband, unmarried sons & married daughters and with or without unmarried sons/daughters of daughter	..	..	..	..	..	1
41	Self (married) with husband, married daughter & unmarried son, married sister, unmarried sons and daughters of daughter, mother's sister's daughter (unmarried) and mother's daughter's daughter (unmarried)	..	..	..	..	..	1
42	Self (married) with mother and unmarried brother	..	..	..	..	1	..

Salient features of the composition of households as analysed from the above table as well as from the scrutiny of individual household schedules are furnished below:

(a) *Relation among the members.*—Two households are single member households. In the remaining households all members bear to one another, either consanguineal or affinal relationship.

(b) *Basis of organisation of the household.*—Fifty four households may be considered to be female based, and 5 are other types. Here it would be necessary to amplify the concept of female based household. Solien has used an analogous term viz., matrifocal household, which he described as "a co-residential kinship group which includes no regularly present male in the role of husband father." (A survey of consanguine or matrifocal family—Peter Kunstadter, American Anthropologist, LXV No. 1 1963, p. 64). Helen Teken Safa, however, preferred to use the term 'female based' for the situation described by Solien, and suggested that the term 'matrifocal' can be "extended to cover a broad range of domestic situations where there may be a stable male head of household, but where his role is marginal to the primary sphere of mother child relationship. In these households typically, kin relations are emphasized in the female line, with the maternal grandmother often assuming the role of the head of the kin group." (The female based household in public housing—a case study in Puerto Rico—Helen Teken Safa, Human Organisation, Summer 1965, p. 135).

In the present study, the term female based is used to indicate the category of households where the female line provides the nexus among the different members of the household. But these households do not completely conform to the description of households, for which Safa proposed to use the term "female based". In these households

male members may even remain present in the role of husband-father; but so long as they do not constitute the central figures of the structure, they are just adhesions to the households. Their presence or absence does not tamper with the female based organisational principle of the household. On the other hand, it is not correct to describe such households as matrifocal. The term 'focal' should belong to the category of culture and not to the category of structure. Even in the ethos of female based household, the role of husband-father may have a dominant place. As has already been indicated in various contexts, and as will be further indicated later, in Chetlat island, the role of husband-father, constitutes a dominant ethos. Hence, differing from the earlier authors, the term female based is used for the type of household, found at Chetlat.

Out of the 54 female-based households covered by the survey, in 43 households, the heads are males and in 11 households, the heads are females. The male heads of the 43 female based households, are related to the female members as brothers, sons, sister's sons, mother's brothers etc. In all cases they are related on mother's line.

In 33 out of the 54 female based households, no kin lives as adhesion. In 21 households, there are adhesions. The position is further spelled out in the statement below:

STATEMENT 75

Categories of kins (with reference to head of household) living as adhesion in female based households

Sex of the head of household	Without adhesion	With adhesion where the category of kin living as adhesion is			
		Father	Husband	Sister's husband	Other affinal relation
1	2	3	4	5	6
Male	30	8	..	6*	1**
Female	3	..	8	..	..

*In one household there are two adhesions, one is father and another is sister's husband.

**In one household there are two adhesions, one is sister's husband, the other is sister's daughter's husband.

It may be seen in the above table, that in eight households, the fathers of the heads of the households live with their sons. They have left their respective natal households and are living in the households belonging to the lineages of their wives. In many cases, when they started to live in their wives households, the brothers or mother's brothers of their wives were living and were the heads of the households. At that time these persons were just affinal relations in the households. After the deaths of the original heads of the households, the sons of these persons have become the heads of the households; but as these persons themselves do not belong to the lineages of their wives, they continue to have the same position as that of the sister's husbands and sister's daughter's husbands of the present day heads of the households.

It is, however, to be noted that here position means structural position and not actual position. As would be shown later, actually in many cases, the heads of the households may be just figure heads or fringe members of the households and the affinal relations may exercise more dominant influences in the households.

The eight households, where the wives are the heads and the husbands are the adhesions, the position of the males concerned is the same as in those cases where they are considered to be adhesions, in the capacity of fathers or sister's husbands or other affinal relations. The only difference is that in these households either there are no sons or brothers of the wives concerned, or the sons or brothers are too young to be considered as the heads of the households.

Now, the composition of the five households which are other than female based households, would be considered. Out of these five households one household can be categorized as composite type. In this household, the head is male. He is living with mother, married brother, unmarried son, married daughter and unmarried daughter of daughter. The succession of changes in the composition of this household was not studied in the field. The fact that the head and his married brother are living with their mother indicates that it is their natal household and it is probably organised on female based principle. But the fact that the son and married daughter of the male head of the household are living in the same household, indicates that the female based organisational principle has been tampered with. In a purely female based household, the son and daughter of the male head of the household should be staying in the household of their mother. It, therefore, appears that in the first generation, below the generation of the head of the household, a deviation has taken place from the female based principle. But from the fact that the daughter's daughter of the head of the household is living in the

same household with her mother, it appears that, the female based principle is being restored in the second generation, below the generation of the head of the household. As, however, this conclusion is based merely on the analysis of the composition of the household, and not on the basis of the study of the actual processes, it should be accepted with caution. Out of the remaining four households one household consists of the male head of the household and his wife and unmarried children. It appears that in this case, the male head has split away from his natal 'taravad' and also has caused a split in the 'taravad' of his wife and has set up separate household of his own. This is a deviation from the female-based principle of organisation of household; but it is difficult to say whether it is a complete break. If the past histories of many other households in the island can be considered as guide, it would be quite sound to believe that in the next generation the female based principle will be restored.

In fact, restoration of the female based principle can be clearly seen in case of another household. In this household, the male head is living with wife, married daughter and unmarried sons. In this case, the male head set up a new household. Hence, in his generation it was a case of deviation from the female based principle. But in the next generation, after marriage of his daughter, the latter did not shift to her husband's natal household; nor a new household was set up for the couple. The married daughter continued to stay in her natal household and her husband became a visiting husband, as is the norm in the island. Hence the female based principle was restored in the household, in the next generation after deviation from the principle in the preceding generation.

The above cases of deviation, in a way demonstrates the strength of the female based principle of household organisation in the island.

There are two cases where married males are living alone. In the absence of other details, these have been placed under special category; but it appears that their living as single individuals, though married is also the outcome of the persistence of the female based principle of household organisation.

(c) *Residence of married male members with reference to wife and children.—*

A table showing residence of male members with reference to wife and children is furnished below:

STATEMENT 76

Residence of married male members

Particulars of residence	Number of persons	Number of households
1	2	3
Living with wife with or without children	16	14
Living with children and away from wife	4	4
Living away from wife and children	75	45

It is to be noted that there are several cases, where, in the same household, one male member lives with wife and children and another lives away from wife and children. In the above statement the households concerned have been indicated in both the categories. Hence the number of households in the statement will not tally with the number of households covered by the survey, where married males are found.

It is significant that as many as 75 married males live away from wife and children and only 20 married males live with wife and/or children. Here it is to be noted that in many of the households where the married males live with their wives and children, they are not the heads of the households. They are the affinal members who live in the households as adhesions.

Here a moot question arises, whether the households, where, not a single married couple live with or without children, should be considered as family institutions. Structurally they are not; as they are not based on legitimate satisfaction of sex and rearing of offspring. Structurally they are consanguineal kingroups, with sex as an extramural interest. But culturally do they stand on the same footing as family in the orthodox sense of the term?

Before an answer to this question is given, it is proposed to examine the functioning of the institution in its various dimensions. In the last chapter, this question will be taken up again.

(d) *Distribution of households with reference to the depth of generations of married and unmarried persons in the households.—*

A statement showing distribution of households with reference to the generations of married and unmarried persons in the households is furnished in the following page.

STATEMENT 77

Distribution of households with reference to the depth of generation

Generation with reference to the head of the household	Number of households
1	2
Generation of self	6
One generation above and generation of self	11
One generation above, generation of self and one generation below	10
Generation of self and one generation below	19
Generation of self and two generations below	9
One generation above, generation of self and two generations below	3
Generation of self and three generations below	1
Total	59

The details have been further spelled out at Appendix I (Table 8).

In all the households, the heads of the households are married persons.

Out of the six households, where all the members belong to the generation of the head of the household only two households are single member households, though both these persons are married. In one household only husband and wife live and in three households collateral married and unmarried relations live. In 11 households where the heads of the households live along with members one generation above all the latter category of kins are married.

In all of the ten households with members one generation above and one generation below that of the heads of the households, there are married members with or without unmarried members in the generation above, and there are only unmarried members in the generation below that of the head of the household.

Out of the nineteen households with members belonging to the generation of the heads of the households and one generation below, in nine households there are married members in the generation below that of the heads of the households, and in ten households, there are only unmarried members in that generation.

Out of the nine households with members belonging to the generation of the heads of the households and upto two generation below, in two households there are married members even in the second generation below that of the heads of the households and in seven households there are only unmarried members in that generation.

In all the three households with members one generation above and upto two generations below that of the heads of the households, the members in the generation above are married, and there are married members in the generation of the heads and first generation below that of the heads; but there are only unmarried members in the second generation below that of the heads.

The only one household where members belonging to the generation of the head as well as upto three generations below that live together, there are married members upto second generation below that of the head; in the third generation below that of the head, there is no married member.

Summarising the above data it may be noted that married members are found to live in the same household upto the depth of three generations; and married and unmarried members live in the same household upto the depth of four generations.

(e) *Distribution of households with reference to the number of married male members living together.*—The particulars are furnished in the statement below:

STATEMENT 78

Number of married males in different households

Number of households having married male members numbering				
Two	Three	Four	Five	Six
1	2	3	4	5
20	7	2	2	1

It is significant to note that in as many as 32 households, out of the 59 covered by the survey, two or more married male members live together. In 20, 7, 2, 2 and 1 households there are two, three, four, five and six married male members respectively.

(f) *Distribution of households with reference to the number of married female mem-*

bers living together.—The particulars are furnished in the statement below:

STATEMENT 79

Number of married females in different households

Number of households having married female members numbering			
Two	Three	Four	Five
1	2	3	4
20	8	5	1

In as many as 34 households, two or more married female members live together. In 20 households, there are two married female members. In 8, 5 and 1 households there are three, four and five married female members respectively.

(g) *Status of married males in the households where they live.*—A statement giving the particulars is furnished below:

STATEMENT 80

Number of married males in respect of their relationship to the head of household

Number of married males who live in households where the head is										
Self	Brother	Mother's brother	Wife's brother	Sister's son	Mother's mother's brother	Son	Wife	Wife's mother	Wife's sister's son	Mother
1	2	3	4	5	6	7	8	9	10	11
48	23	22	8	1	1	9	8	2	1	1

Forty eight married males live in households where they themselves are the heads. 23, 22 and 1 married males live in households where brother, mother's brother and mother's mother's brother respectively are the heads of the households. These cases are in conformity with the principle of female based organisation of households with males as formal heads. In one household, sister's son is the head and in another household, mother is the head of the household. These two households, though organised on female based principle, seem to be deviations from two norms found in the island, *viz.*, that (a) the formal head is a male and that (b) the seniormost male member on mother's line would be considered as the head. The reasons for the deviations in these two cases were not studied in the field.

For 8, 2, 9, 1 and 8 married males, wife's brother, wife's mother's brother, son, wife's sister's son and wife respectively are the heads of the households, where they live. These cases are both deviations and confirmations of the female based principle of household organisation. These are cases of deviations, in that, these males should have been in their natal households and not in the households belonging to the lineages of their wives. But at the same time, these cases confirm the female based principle, because though they live with their wives and children, persons belonging to the lineages of their respective wives are the heads of the households and not they.

The above analysis indicates a remarkable consistency of the structure. But it is to be considered whether, it depicts the whole situation. It does not.

As would be discussed later, in many households, the association of the persons recognised as heads is only marginal; they play little role in the economic and ritual life of the households concerned. On the other hand persons like sister's husband, sister's daughter's husband, who are considered to be adhesions in those households in terms of structural norm, contribute more to the economy of the households and take more interest in the upbringing of the children and in the rituals connected with the life cycles of the children.

Hence in many households, the heads exist at two levels—one at the structural level, and the other at the operational level. Many male members who in terms of the structural principle, are living in households where they are not the heads, are the real operational heads in those households. It will be possible to gain more insight about

the matter when the pattern of involvement of the various members of the households, and their actual roles are considered.

Places of night halts of married males

A statement showing where the married males belonging to the 59 households covered by the survey make night halts is furnished below:

STATEMENT 81

Places of night halts by age

Age of male	No. of married males	Number of married males making night halt at		
		Wife or relations connected through wife	In their own houses	Sister's husband
1	2	3	4	5
0—14	..	..	..	..
15—19	..	..	..	..
20—29	41	35	5	1
30—49	55	35	19	1
50—59	22	11	11	..
60—69	5	2	3	..
70 and above	1	..	1	..

There are altogether 124 married males in the 59 households. Out of them 39 married males make night halts in their own houses. Two make night halts in the houses of their sister's husbands. The rest make night halts in the houses of their wives or in the houses of those, related through their respective wives. The circumstances in which the two married males make night halts in the houses of their sister's husbands were not enquired during this study.

If examined with reference to age-group of the married males, it is found that in the earlier age-groups overwhelming majority of the married males make night halts in the houses of their wives or persons related through wives, but in the later age-groups the proportion of persons making night halts in own houses *i.e.*, houses of mothers go on increasing.

The distances of the places of the night halts from the households of the married males who make night halt outside their own households are indicated in the statement furnished below:

STATEMENT 82

Distance to place of night halt from the household for married male by age

Age of male	Total No. of married males	Total No. of married males staying, outside their own houses	No. of married males making night halt outside household at a distance of					
			Less than 1 furlong	1-2 furlongs	3-4 furlongs	5-8 furlongs	More than 1 mile	Distance not given
1	2	3	4	5	6	7	8	9
0—14	..	..	..	..	..	..	..	..
15—19	..	..	..	..	..	..	..	..
20—49	96	72	37	22	11	..	1	1
50—59	22	11	3	2	3	1	..	2
60—69	5	2	1	1	..	..	..	..
70 and above	1	..	..	..	..	..	..	..
Grand Total	124	85	41	25	14	1	1	3

From the above statement it is found that in the earlier age-groups people travel longer distances for making night halts outside their own houses but as they grow in age, they make night halts outside their own houses only where the distances are short. For instance, in the age-group 20—49 there is one person who covers a distance of more than a mile for visiting his wife in the night but in the other age-groups there is not a single person who covers that distance. In the age-group 50—59, out of the 22 married males, 11 married males stay in their own houses and the remaining 11 visit their

wives for making night halts. Out of these 11, one married male covers a distance of more than 4 furlongs and the rest cover distances of less than 4 furlongs. In the age-group 60—69, out of the five married males three make night halts in their own houses and two visit their wives. Out of them, one covers a distance of less than a furlong and the other covers a distance of more than a furlong. The sole married male in the age-group 70 and above, makes halt in his own house.

In addition to the 10 households where the wives are heads of their households and their husbands stay with them, there are 11 households where the brother, mother's brother or some other relations of the wife are the heads and where the husbands stay with their wives.

Taking of food in the houses of the wives and contribution to the household economy of the wives by the visiting husbands

Out of the 85 visiting husbands covered by the survey, information is available for 46 visiting husbands as to where they take their food. Five out of these 46 visiting husbands take food in the night time in the places of their wives. The other visiting husbands do not take any food in the places of their wives. Thirty seven of these persons contribute a part of their income for the maintenance of their wives and children and the remaining 9 persons contribute practically the entire incomes earned by them personally for the maintenance of their wives and children.

In case of 14 married males, the proportions of their incomes that they contribute to their own households and the households of their wives respectively were ascertained. Out of these 14 persons, two have got fixed salaries as 'Karani' of the island and as a teacher in madrasah. They contribute their full income to the maintenance of their wives and children. Two persons have income from 'odums' as well as from cultivation. They also contribute their entire incomes to the maintenance of their wives and children. All the remaining 10 persons have got coconut cultivation. One of them is a teacher, three have got 'odums' (1 of these 3 is also a carpenter), two are teachers in a madrasah and one is a sweeper-*cum*-watchman of the Coir Training Centre. The teacher contributes 25% of his income to his own household and 75% to the household of his wife. Out of this 75%, 25% is remitted to his son studying in the mainland. The sweeper-*cum*-watchman, one of the 'odum' owners and one person who has no income outside coconut cultivation, contribute 60—75% of their incomes to their own households and the rest to the households of their wives. The remaining persons contribute about 50% of their income to their own households and the rest to the households of their wives.

An attempt was made to find out whether in the past, people used to contribute more to their own households or to the households of their wives. Seven persons aged 20—60 gave information in this matter. Six of them stated that during their childhood, the maximum contribution to their household economy used to be made by their respective mother's brothers. Only one person stated that the maximum contribution used to be made by his father. All of them stated that the position is fast changing and that the father is now expected to contribute more to the up-bringing of his children even though he continues to reside in the household of his mother, according to the tradition.

Dominant and Significant Roles of Different Members in connection with Different Matters

In addition to contribution to the family economy, the different members of the households as well as the visiting husbands have different roles to play in connection with various matters. A statement showing dominant or significant roles played by different members of the households during the childhood of the heads of eight households is furnished on the following page.

STATEMENT 83

Significant role played in family during childhood of informant (According to age-group of informant)

Age-group of informant	No. of house holds	No. of households where significant role in family is played in matters relating to: Coir twisting – Mother	Coir twisting – Father	Coir twisting – Mother's brother	Coir twisting – Elder sister	Boat making – Mother's brother	Cultivation – Father	Cultivation – Mother's brother	Fishing – Father	Fishing – Mother's brother	Other household activities – Mother	Other household activities – Father	Other household activities – Mother's brother	Other household activities – Elder brother
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
25 yrs. or less	..	..	..	..	..	..	..	..	..	..	..	..	..	..
26—40 yrs.	3	1	1	2	..	2	2	2	2	..	..	2	2	1
41—60 yrs.	5	2	1	1	1	5	..	5	1	3	1	..	4	..
Above 60 yrs	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Agre group of informant	Number of households where significant role in family is played in matters relating to: Commerce – Mother's brother	Commerce – Father	Education of children – Father	Selection of partner for children – Father	Selection of partner for children – Mother's brother	Fixation of date of marriage – Father	Fixation of date of marriage – Mother's brother	Manner of performance of marriage – Father	Manner of performance of marriage – Mother's brother
1	16	17	18	19	20	21	22	23	24
25 yrs. or less	..	..	..	..	..	..	..	..	..
26—40 years.	..	1	3	3	1	3	1	2	2
41—60 yrs.	4	..	5	5	..	5	..	4	2
Above 60 yrs.	..	..	..	..	..	..	..	..	..

Age-group of informant	Number of households where significant role in family is played in matters relating to: Inviting guests – Father	Inviting guests – Mother's brother	Performance of religious festivals – Father	Performance of religious festivals – Mother's brother	Medical treatment and care – Father	House building – Father	House building – Mother's brother	Repair of house – Father	Repair of house – Mother's brother
1	25	26	27	28	29	30	31	32	33
25 yrs. or less	..	..	..	..	..	..	..	..	..
26—40 yrs.	..	2	1	2	3	1	2	1	2
41—60 yrs.	..	5	..	5	5	..	5	..	5
Above 60 yrs.	..	..	..	..	..	..	..	..	..

Age-group of informant	Number of households where significant role in family is played in matters relating to: Purchase of cloth for family members – Father	Purchase of cloth for family members – Mother's brother	Purchase of other requirements – Father	Purchase of other requirements – Mother's brother	Investment – Mother's brother	Settlement of disputes inside family – Father	Settlement of disputes inside family – Mother's brother	Contact with the Officials and other outsiders – Father	Contact with the Officials and other outsiders – Mother's brother	Initiation ceremony – Mother	Initiation ceremony – Father	Initiation ceremony – Mother's brother
1	34	35	36	37	38	39	40	41	42	43	44	45
25 yrs. or less	..	..	..	..	..	..	..	..	..	..	..	..
26—40 yrs.	3	1	3	1	2	1	2	1	2	..	1	2
41—60 yrs.	5	..	4	1	5	..	5	..	5	1	1	5
Above 60 yrs.	..	..	..	..	..	..	..	..	..	..	..	..

The statement includes the particulars of the visiting fathers of the heads of the households.

Another statement showing the dominant roles played by various members in the households at present with reference to the type of household is furnished below:

STATEMENT 84

Dominant role played in the households at present with reference to type of household

Serial No.	Aspect	No. of households where dominant role is played in the household consisting of: Head with brother, mother and children — By Self	Head with brother, mother and children — By Brother	Head with wife and children — By Self	Head with sister and sister's children — By Self	Head with sister and sister's children — By Sister	Head with sister and sister's children — By Sister's husband	Head with sister and sister's children — By Sister's son	Head with sister, sister's husband, sister's children — By Self	Head with sister, sister's husband, sister's children — By Sister	Head with sister, sister's husband, sister's children — By Sister's husband
1	2	3	4	5	6	7	8	9	10	11	12
1	Coir twisting	1	..	1	4	1	..	..	..	1	..
2	Boat making	1	..	1	4	..	1	..	..	..	..
3	Cultivation	1	..	1	3	..	1	1	1	..	..
4	Fishing	..	1	1	4	..	1	..	..	..	..
5	Other household activities	1	..	1	4	..	1	..	1	..	..
6	Commerce	..	..	1	4	..	1	..	..	..	..
7	Education of children	1	..	1	4	..	1	..	1	..	..
8	Selecting partner for children	1	..	1	4	..	1	..	1	..	..
9	Fixation of date for marriage	1	..	1	4	..	1	..	1	..	..
10	Manner of performance of marriage	1	..	1	4	..	1	..	1	..	..
11	Inviting guests	1	..	1	4	..	1	..	1	..	..
12	Performance of religious festivals	1	..	1	4	..	1	..	1	..	..
13	Medical treatment and care	1	..	1	4	..	1	..	1	..	..
14	Housing building	1	..	1	4	..	1	..	1	..	..
15	Repair of house	1	..	1	4	..	1	..	1	..	..
16	Purchase of clothes for family members	1	..	1	4	..	1	..	1	.	..
17	Purchase of other requirements	1	..	1	4	..	1	..	..	..	1
18	Investments	1	..	1	5	..	..	..	..	..	..
19	Settlement of disputes inside the family	1	..	1	4	..	1	..	1	..	..
20	Contact with officials and outsiders	1	..	1	4	..	1	..	1	..	..
21	Initiation ceremony	1	..	1	5	..	..	..	1	..	..

The roles of the different categories of members as indicated in the above two statements are analysed below with special focus on mother's brother and father as they constitute two counter-poising elements of the structure. In the second table where the heads of the households themselves perform the role of mother's brother or father, their roles have been analysed as mother's brother or father as the case may be. Similarly the roles of the sisters' husbands of the present-day heads of the different households have been grouped with the roles of the fathers of the present-day heads of the households when their mothers' brothers were heads of the households.

Mother's brother—During the childhood of 5 persons in the age-group 41—60 significant roles were played exclusively by their respective mother's brother in boat making,

cultivation, house building, repair of house, investment, settlement of disputes inside the household, contact with officials and inviting guests on festive occasions like marriage and performances of religious festivals. The mother's brothers performed exclusive roles in commerce in four cases. In one case there was no commercial activity. During the childhood of two persons in the age-group of 26—40 exclusive role of mother's brother remained in boat making, investment and inviting guests during marriage. In respect of one person in this age-group it was not recorded whether in his childhood the household had boat making or not. In other fields the fathers of the present-day heads of the households also entered into the picture. During all periods, the mother's brothers had exclusive roles in boat making, inviting guests and investment. They had also significant roles in cultivation, household activities, performance of religious festivals, house building, repair of house, settlement of disputes inside the family, contact with the officials and outsiders and initiation ceremony during all periods. The present-day heads of the households in their capacity as mother's brothers of their sister's children, who stay with them, have exclusive roles only in investments of the ancestral properties of the households concerned and in initiation ceremonies of their nephews. In all the other matters they share their tasks with their sister, sister's husbands or sister's sons.

Father.—During the childhood of five persons in the age-group of 41—60 their respective fathers had exclusive roles in education of children, selection of marriage partners, fixation of date of marriage of children, medical treatment and care and purchase of clothes for family members. During the childhood of three persons in the age-group 26—40, their fathers had exclusive roles in education of children and medical treatment. In selection of partner for children, in fixation of date of marriage, purchase of clothes for family members and purchase of other requirements, in one case each, the mother's brother also was found to be in the picture. During this period, however, the fathers were found to have exclusive roles in fishing in two cases and commerce in one case. They were also found to be in picture in some new fields like cultivation, household activities, commerce, performance of religious festivals in the households, housebuilding, repair of houses, settlement of disputes inside the family and contacts with officials and other outsiders. At present out of the 8 households, about which information is available, in two households the male heads live with their children as well as other relations on their mother's side. So in both the households there is no question of conflict of roles with their respective wives' brothers. The male heads play dominant roles in all matters except for fishing in one household. In this household the brother of the head of the household takes initiative in matters connected with fishing because of his personal attitude. In one household a male lives with his wife and children, though his wife's brother is the head of the household. In this household this man in his role as father of the children has no dominant role except in the matter of purchase of sundry requirements of the household. In all other matters excepting coir twisting his wife's brother as a maternal uncle of the children has the dominant role. In coir twisting his wife has the dominant role. Out of the remaining 5 households, only in one household, the sister's husband of the head of the household has dominant role in all matters except in coir twisting, initiation ceremony and investment of the resources of the household. If considered with reference to the children in these five households, in one household the father has dominant role in all matters excepting coir twisting, initiation ceremony and investment of the resources of the household. In the other households the dominant roles in all these matters are played by mother's brothers concerned. In the other households the dominant role in these matters is played by the heads of the households who as mentioned earlier are comparable to mother's brothers of the present-day heads of the households in the previous generation.

Other relations.—In one household it was found that neither the head of the household nor his sister's husband had dominant role in cultivation. It pertained to his sister's son. The reason why he had to give way to his sister's son in this matter was not examined in the field.

As already indicated, in coir twisting the dominant role, in general, is that of sister or mother of the head of the household if it is a matrilocal household or with wife or mother of the head of the household if it is a neolocal household.

The above analysis of the table shows that some change is taking place in the relative roles of the male heads of the households and their sisters' husbands in the different households. It is difficult to say whether these changes have crystallized into persistent pat-

terns or whether they reflect individual variations among the different families without implication of any structural change. A more thorough study with a larger sample would give clearer idea about this matter.

Inter-personal Relationship in Matters of Guidance and Advice

In addition to the enquiry about the dominant role or significant role of the different members of the household in different matters, an enquiry was made as to from whom the heads of the households obtained guidance in different matters during their childhood. The position is indicated in the statement below:—

STATEMENT 85

Source of advice and guidance during childhood of informant

No. of informants who received advice and guidance in matters relating to									
Education mainly from			Deciding future career mainly from	Marriage mainly from			Medical care mainly from	Obtaining clothes and other necessities mainly from	Satisfaction of hobbies mainly from
Father	Elder brother	Elder sister	Father	Father	Mother's brothers	Mother	Father	Father	Father
1	2	3	4	5	6	7	8	9	10
9	..	1	10	8	1	1	10	10	10

The above statement shows that one person received guidance and advice mainly from his elder sister in matters relating to education; one person received guidance mainly from his mother in matters relating to marriage; another person received guidance mainly from mother's brother in matters relating to marriage. Excepting these cases, all persons obtained guidance and advice mainly from father in matters relating to education, deciding future career, marriage, medical care, obtaining clothes and other necessities and satisfaction of hobbies.

Preference in dependence between pairs of relatives

Another enquiry was made about the categories of relatives on whom the interviewees would like to depend in different situations. The position is indicated in the statement furnished below:

STATEMENT 86

Preference in dependence between pairs of relatives

Situation requiring preference	Pairs of relatives	No. indicating preference
1	2	3
1. Care during illness	1. Sister	6
	2. Wife	4
	1. Son	5
	2. Sister's son	4
2. Matrimonial affairs	1. Father	2
	2. Mother's brother	3
3. Financial troubles	1. Father	
	2. Mother's brother	6
	1. Son	6
	2. Sister's son	2
	1. Daughter's husband	5
	2. Sister's daughter's husband	1
	1. Father's brother	7
	2. Mother's sister's husband	1
	1. Father's brother's son	1
	2. Mother's sister's son	8
4. Complete economic dependence.	1. Wife	2
	2. Sister	8
	1. Son	3
	2. Sister's son	6
	1. Daughter	2
	2. Sister's daughter	5

The statement shows that in case of illness, six persons would prefer to depend on sister and four persons on wife if the preference is to be made between sister and wife. Five persons would prefer to depend on son and four persons on sister's son, if the pre-

ference is to be made between son and sister's son. One person did not indicate his preference either for son or sister's son.

In matrimonial affairs two persons would prefer to depend on father rather than mother's brother and three persons would prefer to depend on mother's brother rather than father. Five persons did not indicate their preference.

In the matter of dependence in financial troubles, if the preference is to be made between father and mother's brother, two persons would prefer to depend on father rather than mother's brother, six persons would prefer to depend on mother's brother rather than father. Two persons did not indicate their preference. If the preference is to be between son and sister's son, six persons would prefer to depend on son and two persons on sister's son; two persons did not indicate their preference. In case one is to depend on either daughter's husband or sister's daughter's husband, five persons would prefer to depend on daughter's husband and one person would prefer to depend on sister's daughter's husband. Four persons did not indicate preference. If one is to indicate preference either for father's brother or mother's sister's husband, seven persons would prefer to depend on father's brother and one on mother's sister's husband. If the preference is to be between father's brother's son and mother's sister's son, one person would prefer to depend on father's brother's son and eight persons would prefer to depend on mother's sister's son.

If one becomes economically inactive and is to depend completely on others two persons would prefer to depend on wife rather than sister and eight persons would prefer to depend on sister rather than wife. If the preference is to be between son and sister's son, three persons would prefer to depend on son and six persons would prefer to depend on sister's son. One person did not indicate his preference. If the preference is to be between daughter and sister's daughter, two persons would prefer to depend on daughter and five persons would prefer to depend on sister's daughter. Three persons did not indicate their preferences.

The reasons why the particular preferences were given by the different persons were not examined in the field. It is, therefore, difficult to say whether the preferences indicated above, reflect the structural norm or the inter-personal relationships or the combination of both.

Pattern of Relation with Different Relatives

Eleven persons had indicated their terms with their relations. Except one, all of them stated that their terms with relations living in the same 'taravad' or outside were quite cordial. Only one person stated that his terms with his mother's elder brother were not good because of disputes regarding 'taravad' property. It, however, appears that the statements made by the different persons do not reflect the correct position. During visit to the different households the investigator observed that the male head of the household staying with sister's children was just a figure head in the household. He was not very much concerned with the affairs of the household. His relation with other members of the household was frequently very much formal. There might or might not be any outbreak of quarrel, but certainly their relations were not very much cordial. An insight about the inter-personal relationship in the households can be obtained from the fact that break of 'taravads' on households goes on in the island not infrequently. Even in the past such break was not uncommon. A few case studies are furnished below:

Thekla Melelapura Yusuf aged 58 stated that his household had gone through successive splits. About 150 years ago a branch came out from the main 'taravad'. About 100 years ago a second split took place. His present 'taravad' has, however, remained unsplit for about 100 years.

Padipura Mohammad Koya, aged 59 stated that his 'taravad' had branched out from another main 'taravad' about 100 years ago.

Chinapura Mohammad Koya aged 49 stated that the name of his original 'taravad' is Vadakaroda. His present 'taravad' branched out of it about 3 generations ago. During the last 3 generations no split has taken place.

Pathechetta Kasmi aged 53 stated that his present 'taravad' branched out from the main 'taravad' Ummayaval about 55 years ago.

Pakkiyoda Beepathuma aged 37 stated that her 'taravad' branched out from another main 'taravad' about 55 years ago.

Pallipuram Yusuf Master aged 49 stated that during the time of his mother's mother his 'taravad' split away from the main 'taravad' and set up a new 'taravad' called Poodamthithyode, but during the time of his mother this 'taravad' also underwent a split

and his mother left her old 'taravad' and moved to a new house where she used to stay with his father. The name of the new household thus set up is Pallipuram.

Vadakela Melelapura Cheriya Koya aged 53 stated that his mother's mother partitioned her share from her original 'taravad' and in 1930 set up a new 'taravad' called Vadakela Melelapura.

Ashiyoda Kasmi Koya aged 47 stated that in 1947 he set up a new house a few yards away from the old 'taravad' because the old 'taravad' was over-crowded. The new household thus set up has the same name as that of the old 'taravad'.

Though the circumstances in which the above splits have taken place in the 'taravads' have not been recorded it is obvious from the above that solidarity within the 'taravad' is not always very much strong and that centrifugal tendencies were in operation even in the past.

Particulars of close relatives

It is, however, to be noted that split of 'taravad' does not mean an end of social bonds among the different members of the 'taravads'. Out of the 59 households covered by the survey 58 households gave a list of their close relations. The particulars are furnished in the statement below:—

STATEMENT 87

Categories of the families reported as closely connected with different families

Total No. of families reported to have closely connected families	Total No. of closely connected families	No. of families reported the following kins to be closely connected as						
		Mother's sister's son	First wife's brother	Mother's mother's brother	Mother's sister	Mother's mother's sisters' son	Mother's mother's sister's daughter's son	Mother's brother
1	2	3	4	5	6	7	8	9
58	97	29	1	2	5	7	4	12

		No. of families reported the following kins to be closely connected as						
Brother	Sister	Mother's sister's daughter	Mother	Husband's younger sister's son	Sister's son	Wife's mother's brother	Elder sister's husband's brother	Wife's brother
10	11	12	13	14	15	16	17	18
6	4	3	1	1	3	2	1	1

		No. of families reported the following kins to be closely connected as					
Sister's daughter	Father	Mother's sister's daughter's son	Wife's mother's sister	Sister's husband	Husband's mother's sister's son	Mothers' sister's daughter's daughter's son	Not specified
19	20	21	22	23	24	25	26
2	1	2	1	1	1	1	6

The 58 households reported existence of 97 closely connected households. Out of these 97, 80 are those who would have been in the same 'taravad' with the informants concerned had there been no split of the original 'taravads'.

An enquiry was made whether there was any functional unity with the closely connected households though they were living separately. All the households reported that there was some functional unity which was manifested mainly during ceremonial occasions. In economic life, however, there was no functional unity.

An enquiry was made whether the different households had always happy relations with their closely connected kins. Except one household, the rest reported that their relations with their closely connected kins were happy.

It was enquired from heads of ten households whether they were in favour of the traditional pattern in the island, that man should stay in the household of his mother or sister and contribute his income mainly to that household. Nine persons were in favour of the traditional pattern. Only one person was of the opinion that a married woman should shift to the place of her husband and stay with him.

Inheritance

The islanders are guided by 'Marumakkathayam' Law of inheritance with local modifications. The ancestral property is traditionally inherited from the mother's side. It is inherited equally by all the male and female descendants of a deceased woman. Such descendants would include sons, daughters and daughter's children.

As descent is reckoned only on female side, the son's sons and daughters are not considered to be the descendants of a woman for the purpose of inheritance. Each descendant has got equal share. But the seniormost male member of the household as the manager of the property has got an additional share. Hence, if a woman dies with one son and two daughters—one of the daughters having two children and the other having 3 children the property would be divided into nine shares. The son would have one share of his own and another share if he is the head of the household. The two daughters would have one share each and the five children by the two daughters would have one share each.

The 'taravad' property acquired by a male, reverts to his sister on his death and is inherited by the children of his sister. In case of self-acquired property, however, the succession is mainly guided by Mohammadan Law and the wife and the children succeed to the property. The wife gets 1/8th of the property and the daughters get 1/3rd of the property; the balance is divided equally among the sons.

Ten persons were asked whether according to them the existing pattern should continue or whether there should be any change in this matter. Excepting one, none of the informants seemed to favour any change from the existing pattern. One of the informants stated that self-acquired movable and immovable property of a male should be divided into two equal halves—one half should go to his own 'taravad' and the other half should be shared equally by his children.

The particulars furnished above, give an impression that no change is taking-place in the customary laws of inheritance of the islanders. The opinions expressed by the different persons would also give an impression that no change is likely to take place in the near future, but this seems to be misleading. It seems that even when the islanders were asked to express their own opinions, they actually expressed what is traditionally correct, and not what they themselves thought or felt to be correct. As indicated earlier, some persons are even now contributing larger share of their incomes for the maintenance of their wives and children and it is not unlikely that, the new trend would be stabilised, in course of time.

Neighbourhood Pattern

An enquiry was made among ten heads of households about the neighbourhood pattern. As mentioned earlier, each of them reported that there were more than 10 households within a radius of one furlong of their respective households. Two of them reported that they had got one closely connected relative living in their neighbourhood, i.e., withinin a radius of one furlong. One household reported that it had two closely connected relatives living in his neighbourhood. The other households reported that their neighbours were not closely related to them. All the households, however, reported that their terms with their neighbours were generally friendly. Three households reported that their terms with 11 per cent—30 per cent of their neighbours were very friendly and two households reported that their terms with 31 per cent—50 per cent neigh-

bours were very friendly. One person reported that he helped his neighbour during repair of fishing boat or taking the boat to safety if sudden stormy wind came. Two persons reported that they received help from their neighbours during thatching of their houses. One person reported that he received help from his neighbours during repair of his fishing boat.

Nature and frequency of contact with other islands and stereotypes and prejudices about other islands

The people of Chetlat have most intimate contact with Bitra as members from many households migrated to Bitra and settled there; but many people have contact with other islands also. Twenty adult males were asked to indicate the names of islands visited by them. Eight persons reported that they had seen all the islands. Four persons reported that they had visited all the islands excepting Minicoy. Seven persons reported that they had visited at least two other islands and one person, who is a female, stated that she had visited only one other island, namely, Amini where she stayed for 6 months.

As stated earlier, people of the island rarely marry outside their own island. Intermarriage between people of Chetlat and Bitra is, however, more frequent as many of the households in Bitra originated from Chetlat.

Ten persons were asked to indicate the special characteristics of the different islands. A statement indicating their responses is furnished below:

STATEMENT 88

The important characteristics of each island as reported by different persons interviewed

Serial No.	Nature of characteristics	No. of persons reporting the characteristics in respect of									
		Amini	Kalpeni	Kavaratti	Minicoy	Agatti	Kadamat	Chetlat	Bitra	Androth	Kilitan
1	2	3	4	5	6	7	8	9	10	11	12
1	Hoarding of property	6	..	..	..	..	..	..	..	..	..
2	Religious mindedness	9	1	5	..	4	8	..	6	5	2
3	Business mindedness	4	..	..	..	..	..		..	..	..
4	Higher literacy	..	2	1	..	1	..	..	..	..	..
5	Marriage at early age	..	2	..	..	..		..	..	..	..
6	Freedom of woman	..	1	..	..	..	..	..	..	..	..
7	Freedom of expression	..	..	1	..	1	..	..	..	..	..
8	Skill in sailing	..	..	3	4	2	..	5	..	..	5
9	Hard work	..	..	3	4	2	..	9	..	..	5
10	Skill in fishing	..	..	..	..	4	3	..	7	..	..
11	Skill in cultivation	2	1	..	..	2	2	..	4	2	..
12	Moderate outlook	..	..	5	..	..	2	..	..	1	..
13	Skill in boat making	..	..	..	..	1	..	4	..	..	..
14	Quarrelsomeness	2	1	..	..	1	..	4	..	2	8
15	High standard of living	1	..	..	..	..	..	..	..	..	..
16	Availability of high class coconuts	1	..	1	..	2	..	..	..	..	..
17	Presence of Syed families	..	..	2	..	..	..	..	..	..	..
18	Social unity	..	..	..	2	..	1	..	..	..	..
19	Expert craftsmanship	..	..	..	1	..	..	1	..	..	..
20	Desire for education	..	3	1	..	1	1	..	2	..	..
21	Surplus of fish	..	..	..	1	1	2	..	2	..	..
22	Sincerity and honesty	..	..	..	..	1	1	..	..	..	..
23	Skill in carpentry	..	..	..	..	2	..	3	..	..	..
24	Simplicity	1	..	1	..	..	..	3	1	..	..
25	Disobedience to authority	..	..	..	..	..	..	..	..	..	1
26	Caste distinction	1	..	..	..	..	..	..	..	..	..
27	Social advance	1	3	..	..	..	1	..	..	..	..

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1	2	3	4	5	6	7	8	9	10	11	12
28	Politeness	..	..	1	..	..	..	..	..	..	..
29	Discipline	..	..	..	1	..	..	..	..	..	..
30	Self boasting	..	..	..	..	..	1	..	..	1	..
31	Neatness	..	..	..	..	..	1	..	..	..	..
32	Litigation	1	..	..	..	..	..	..	..	..	..
33	Procrastination	1	..	..	..	..	..	..	..	..	..
34	Social backwardness	..	..	..	..	..	..	1	..	..	1
35	Black magic	1	..	..	..	..	..	..	..	..	..
36	Beauty of lagoon	..	..	..	..	..	..	..	2	..	..
37	Religious freedom	..	..	1	..	1	..	..	..	..	..
38	Orthodoxy	..	..	..	..	..	..	..	..	1	..
39	Affluence	..	..	..	..	..	..	..	..	1	..
40	Moral laxity	..	1	..	..	..	..	..	..	..	..
41	Better accessibility from mainland	..	..	..	..	..	..	..	..	1	..
42	Presence of cultivable area	..	..	..	..	..	..	..	1	..	..
43	Presence of religious preachers	..	..	..	..	..	..	..	..	1	..

From the above statement it is possible to gain some insight about the self-image of the islanders. Nine out of the 10 persons reported themselves to be hard workers. Five persons reported themselves to be expert sailors. Four persons reported themselves to be expert boat makers. Three persons reported themselves to be expert carpenters. As regards social characteristics, 4 persons reported themselves to be quarrelsome. Three persons drew attention to their simplicity and one to their social backwardness.

If self-image and stereotypes in respect of others are taken together, the characteristics most frequently mentioned by the islanders are religious-mindedness, hard work, skill in sailing, skill in cultivation and desire for education. It is interesting to note that one characteristic has been mentioned by majority of the informants in respect of one island only. This characheristic is hoarding of property. Six out of the 10 informants mentioned this characteristic with reference to Amini. Another characteristic which has been mentioned with reference to Amini only is business mindedness. Four out of the 10 informants have made mention of this.

An attempt was made to rank the different islands with reference to different characteristics. Statements indicating the ranks given to the different islands in respect of hard work, affluence, health, education, devotion to religion, black magic, social advance, quality of coconut, abundance of fish, boat making, arts and crafts, beauty of lagoon, beauty of houses, cleanliness, social reforms, accessibility from mainland and period of colonisation are furnished in appendix I (Table 9).

Nature and frequency of contact with mainland

Ten persons were asked to indicate when any member of their respective households last visited the mainland. Six interviewees stated that the members of their households visited the mainland during the year of survey itself. Three households reported that they visited the mainland one year earlier and one household reported that they visited mainland two years earlier. During group discussions the islanders stated that most of the adult male members normally visited the mainland at least once or twice in the course of 2-3 years. Some visited the mainland more than once even within one year.

The purposes of visiting the mainland by the ten interviewees on different occasions were noted. Four interviewees visited the mainland for disposal of copra and purchase of provision for consumption in the household. One interviewee visited the mainland for disposal of copra as well as for serving as a sailor in an 'odum'. One interviewee visited the mainland only for disposal of copra. One interviewee visited the mainland for medical treatment of his mother's elder brother. Two interviewees visited the mainland as sailors in an 'odum'. One interviewee visited the mainland to take coir records of the Administration and to receive salary from the Office of the Administrator, Kozhikode.

The interviewees stayed in the mainland for a period of 10 days to 6 months. Six out of 10 interviewees stayed in the 'odum' in which they went to the mainland; two stayed in a rented room; one stayed in a sailing vessel running in between Mangalore and Bombay in which he served for 3 months and one did not give the particulars of the place where he stayed.

It was enquired whether they participated in any social activity in the mainland. Eight out of the ten persons stated that they did not participate in any social activity except visiting one or the other mosque every day.

While returning from the mainland most of the interviewees brought provisions, clothes and biscuits for the various members of their respective families.

Particulars of Administrative and Welfare Institutions in the Island

While discussing the village layout, mention has been made of the different administrative and welfare institutions in the island. The activities undertaken by some of these institutions have also been mentioned while discussing the different aspects of economic and social life of the islanders. The organisational and other particulars of these institutions are furnished below:

Public Works Department

The Office of the Section Officer, Chetlat, was established in 1962. There is a Section Officer in-charge of the office in the island. He works under the Sub-divisional Officer posted at Amini. In addition to the Section Officer, there are two Maistries and one Watchman in the office. They are all mainlanders. The office has undertaken a number of construction works in the island.

Office of the Agricultural Fieldman

This office was established in the island in 1962. Before that the Fieldman of Amini was looking after the agricultural work in this island with the assistance of one Maistry. In addition to the Fieldman there are two Maistries in this office. They are all islanders. This office undertakes distribution of fertilisers, improved seeds, seedlings, pesticides, hunting of rats and encouragement of kitchen gardening. This office has organised two permanent agricultural gardens and six Fertilizer Demonstration Centres in the island.

Primary Health Centre

Originally the Primary Health Centre was only a Maternity Centre where a Midwife was in-charge. In 1962, it was converted into a Primary Health Centre, but the Medical Officer joined in February, 1963. In addition to the Medical Officer there are the following functionaries in this centre—

Pharmacist	1
Maternity Assistant	1
Health Inspector	1
Male Nurse Orderly	1
Trained Mid-wife	1
Sweeper	1

Except the Sweeper all the other functionaries are mainlanders.

Wireless Station

The Wireless Station was set up in 1962. Prior to that, during the monsoon the islanders were completely cut off from the outside world. There is an Officer in-charge of the Wireless Station. He is assisted by a Messenger-*cum*-Peon. The working hours are from 9.30 a.m. to 10.30 a.m., 2.30 p.m. to 3.30 p.m. and 6.30 p.m. to 7.30 p.m. On an average 10 messages are received in the station and the same number is sent out per day.

Cutcherry or Centre of General Administration

The exact date of establishment of the Cutcherry is not known. It is believed that it has been in existence since the period of Cannanore Raja. The official in-charge of the Cutcherry is called Karani. He works under the supervision of the Tehsildar of Amini. The functions of the Karani are as follows—

1. Keep accounts of coir and rice transactions.
2. Distribute controlled rice to the islanders in exchange of coir;
3. Help the officials to get the maximum public co-operation;
4. To give clearance certificates to outgoing 'odums'; and
5. To maintain birth and death register.

The present Karani is an islander. He has read upto 5th standard. The Karani is assisted by two Nadappals. They are required to make arrangements for public gathering, mass vaccination, etc., by personally visiting each house. Also they render such other assistance to the Karani as is required by him. The Cutcherry is also concerned with matters connected with land in the island. In this connection it is to be noted that the Amindivi group of Islands are free of all taxes except for minor leases in Kadmat and Chetlat.

The Cutcherry is also a centre of Judicial Administration. When the Amindivi group of Islands came under the British rule, a

Monegar posted at Amini used to be the in-charge of Judicial Administration. He had the powers of an Amin of Police while civil disputes were decided by the Mukhyasthans and Kazi. Some time later he was invested with the powers of a Village Magistrate and Village Munsiff and subsequently his powers increased to that of a Third Class Magistrate. When the Indian Penal Code and Criminal Procedure Code were made applicable to the islands, the Monegar became a regular Third Class Magistrate under the Criminal Procedure Code and appeals and revision petitions filed with him under the Code. However, he continued to try cases like defamation, adultery, etc., under the customary laws. He also exercised civil powers under Madras Regulation IV of 1816. In 1909, Section 36 to 43 of the Civil Procedure Code were made applicable to these islands. The post of the Monegar was upgraded to that of Deputy Tahsildar in 1948 with powers of a Second Class Magistrate under the Criminal Procedure Code. The designation was changed to that of a Tahsildar in 1957.

The headquarters of the Tahsildar is at Amini. When he visits the island he tries cases with the assistance of Moopans. There are altogether 16 Moopans in the island. The primary functions of the Moopans are to settle amicably local disputes and to assist the judicial authority in disposal of cases coming before the Court of Law. Previously the Moopans were nominated from original nine settler households of the island. But at the time of investigation out of the 16 Moopans, only 3 were from these households. The criteria now taken into consideration for selection of a person as Moopan are his interest in development works, his influence in mobilizing local manpower and his inclination to cooperate with Administration. Out of the 16 persons at present holding the posts of Moopans one each has been holding since 1921, 1935, 1940, 1942, 1954, 1955, 1957 and 1958 respectively and 2 each is holding the post since 1944, 1947, 1962 and 1963 respectively. These Moopans do not receive any remuneration from the Administration and they function as an organised body only when judicial procedure takes place in the island. They exercise great stabilising influence in the life of the islanders individually and also collectively, though in an informal manner.

Vigilance Committee

For maintenance of law and order in the island a voluntary organisation is in existence in the island since 1958. It is called Vigilance Committee or 'Jagrathe Committee'. The function of this organization is to investigate and detect cases of thefts of coconuts, encroachments and destruction of plants by cattle, etc. The members of the Committee are selected by the Tahsildar. The Committee consisted of 18 members at the time of the investigation. All of them belonged to the age-group 23—36. Biyyayathioda Abdulkader was the Captain of the Committee.

An enquiry was made in the island whether there was any rivalry or conflict between the members of the Vigilance Committee and the Moopans. It was reported that no such rivalry or conflict existed. It was not possible to ascertain how far this was true. It, however, appears that the possibility of conflict was reduced by the fact that the Vigilance Committee continuously functioned as a corporate body, on the other hand, the Moopans functioned as a corporate body only during the presence of the Tahsildar; otherwise they functioned individually.

Development Committee

Recently another functional body has been brought into existence in the island. It is called Development Committee and its purpose is to promote development activities in the island. The members of the Development Committee were selected by the Tahsildar from among the influential Cutcherry Moopans, members of Vigilance Committee and other persons. Prior to the establishment of this Committee, the government officials were directly contacting the public for formulation of development plans and execution of the different schemes. Now the Development Committee takes lead to mobilise manpower, collect required material available in the island and make arrangements to get plots for execution of schemes. The activities of the Development Committees of the different islands are coordinated at the Union Territory level by another body, namely, Union Territory Advisory Committee. One person belonging to this island has been nominated as a member of this committee.

Views of the islanders on the system of Administration

Ten islanders were requested to give their opinion about the efficacy of the existing system of Administration. Six persons considered it to be good and 4 pesons considered it to be not good. Three of these 4 wanted that, a man not below the rank of Deputy Tahsildar, should permanently hold the charge of the Administration in the island

and he should be posted in the island itself. Under the present system, the Karani and the Moopans are administering the island, but they being local people, become party to disputes and cannot do impartial justice. The remaining one person who considered that the present system of Administration is not functioning well, held the appointment of unsuitable persons as Moopans to be responsible for this. He wants only experienced and influential persons to be appointed to the post.

The islanders were also asked to give their view on the recent changes introduced by the Administration. Nine out of the 10 islanders reported that the recent changes introduced by the Administration are good. Four out of these 9 persons stated that previously the islanders were subjected to the tyranny of the Karani who was all in all during the absence of the Tahsildar, but now with the appointment of an Authorised Officer to look after the administration of the island during the absence of the Tahsildar, the tyranny of the Karani has been reduced. The Authorised Officer being a mainlander has no local interest and does justice impartially. The remaining interviewees referred to the development activities introduced by the Administration like starting of Marketing and Supply Co-operative Society, setting up of an Upper Primary School, appointment of more islanders for execution of development works and stated that these are changes in the right direction, which would help in establishing confidence of the people in the Administration.

Nature of contact of the islanders with different functionaries

An enquiry was made from ten islanders about the nature of contact of the islanders with the different functionaries in the island. The particulars are furnished in the statement below:

STATEMENT 89

Nature of contact of the islanders with various functionaries in the island

Particulars relating to contact	Designation of functionaries							
	Tahsildar	Karani	Cutcherry Karanavar	Captain of Vigilance Committee	Kazi	Agri-cultural Officer	Social Education Organiser	Secretary, Co-operative Society
1	2	3	4	5	6	7	8	9
No. of interviewees who met during one year	5	1	1	2	1	2	3	6
No. of interviewees who met at—								
(*a*) offices of the functionaries in the island	5	..	..	..	..	2	3	6
(*b*) the respective houses of the functionaries	..	1	1	2	1	..	..	..
No. of interviewees whose purpose of meeting was—								
(*a*) to discuss about the arrear of cases	1	..	..	..	..	..	..	..
(*b*) to remit the shares of Co-operative Society	..	..	..	..	..	..	..	5
(*c*) to get a copy of record of partition of the family from the Cutcherry	1	..	..	..	..	..	..	..
(*d*) to take one person to Tahsildar	..	..	1	..	..	..	..	..
(*e*) to enquire about the seeds	..	..	..	..	..	1	..	..
(*f*) to consult about local civil disputes	..	..	..	..	..	..	1	..
(*g*) to hand over application received from public	1	..	..	1	..	..	..	..
(*h*) to discuss about a theft case reported to him	..	..	..	1	..	..	..	..
(*i*) to officiate in ceremonies	..	..	..	..	1	..	..	..
(*j*) to get some coconut seedlings	..	..	..	..	..	1	..	..

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1	2	3	4	5	6	7	8	9
(*k*) to give details about a civil case	..	..	..	..	..	..	1	..
(*l*) to make arrangements for investigation of a small theft of betel leaves from his home	..	1	..	..	..	..	..	..
(*m*) to discuss about many disputes filed in Cutcherry of the Tahsildar	1	..	..	..	..	..	..	..
(*n*) to market his copra at Cundapoor instead of at Calicut	1	..	..	..	..	..	..	..
(*o*) to convene a public meeting in connection with Development Committee	..	..	..	..	..	..	1	..
(*p*) to make arrangements for getting rice from mainland	..	..	..	..	..	..	..	1
No. of interviewees who meet —								
(*a*) once	5	1	1	2	..	2	3	6
(*b*) 2-3 times	..	..	..	..	..	..	..	..
(*c*) 4—6 times	..	..	..	..	1	..	..	..
No. of interviewees who obtained result—								
(*a*) all the cases were settled amicably	1	..	..	..	..	..	1	..
(*b*) shares remitted and obtained the receipt	..	..	..	..	..	..	..	5
(*c*) the Karani was asked by the Tahsildar to give a copy	1	..	1	..	..	..	..	..
(*d*) purchased 25 seeds	..	..	..	..	..	1	..	..
(*e*) kept pending	..	..	..	..	..	..	1	..
(*f*) applications were received by the Tahsildar and were registered	1	..	..	..	..	..	..	..
(*g*) Kazi came	..	..	..	..	1	..	..	..
(*h*) Karani in consultation with the Authorised Officer entrusted the investigation to the Captain of the Vigilance Committee	..	1	..	..	..	..	..	..
(*i*) some of the cases were discussed with the Tahsildar and on the spot verifications were also made	1	..	..	..	..	..	..	..
(*j*) permission given	1	..	..	..	..	..	..	..
(*k*) meeting held and names of the people were gathered who offered themselves	..	..	..	..	..	..	1	..
(*l*) Telegram issued to the Administration	..	..	..	..	..	..	..	1
(*m*) the Captain took up the case for enquiry with the Committee members	..	..	..	2	..	..	..	..
(*n*) got 50 seedlings	..	..	..	..	..	1	..	..

It is found from the above statement that the Secretary, Co-operative Society was contacted by the largest number of the interviewees, i.e., six out of the ten interviewees. Next in demand was the Tahsildar and next came the Social Education Organiser. Karani, Cutcherry. Karanavan, Captain of the Vigilance Committee, Kazi and Agricultural Officer were contacted by one person each. The Tahsildar, Agricultural Officer, Social Education Organiser and Secretary, Cooperative Society were contacted in their respective offices. The others were contacted in their houses. Except in case of Kazi in all the other cases the functionaries were contacted by persons concerned only once. The Kazi was contacted by the persons concerned 4—6 times during the year.

Except in case of the Social Education Organiser, in other cases the people contacted the functionaries in connection with matters which were directly dealt with by them. The Social Education Organiser was contacted by one person to convene a public meeting for some development work. Out of two other persons who reported that they contacted him during one year, one person contacted him to give details about a civil case. Others contacted him to make arrangements in a small theft case of betel leaves from his house. In all the cases the interviewees reported that the purposes of their meeting the different functionaries were satisfied.

Disputes Among the Islanders (Case studies)

During 1962, six disputes were brought to the Court of Tahsildar and one was taken to the Court of the Administrator, Kozhikode. The particulars are furnished below:—

CASE No. I

Complainant—Padipura, Syed Bukhari.

Respondent—Hammedapura Azeez.

The dispute arose when Hammedapura Azeez plucked coconuts from four trees which Padipura Syed Bukhari claimed to be situated on lands belonging to his 'janmam'. The contention of the respondent was that the four trees actually belonged to his 'janmam'. The Tahsildar conducted an enquiry with the help of the Assessors and passed order that the trees under dispute actually belonged to the petitioner. There was no appeal. The case was registered in 1960 and was finally disposed of in 1962.

CASE No. II

Complainant—Rabiyapura Katheeya.

Respondent—Vadake Melelapura Cheriakoya.

The dispute was related to two coconut trees. The Rabiyapura Katheeya in her petition stated that the trees belonged to her and were usurped by the respondent. After the enquiry the Tahsildar found that the statement of the petitioner was true. The respondent agreed to vacate the illegal possession of the trees. The matter was, therefore, not pursued any further and the petition was withdrawn.

CASE No. III

Complainant—Thekla Illam Kidavu Koya.

Respondents—(1) Chekakkalchetta Abdulkadar, (2) Manamethiyodachetta Kasmi and (3) Chalakad Aysomma.

The dispute was related to the settlement of boundary. The plot of the petitioner was surrounded by the plots of the respondents and there was disagreement relating to the boundary. The Tahsildar took measurements of the plots of each party in the presence of Karani with reference to the records and local boundary stones. His findings were accepted by both the parties and the dispute was settled. The petition was submitted in 1961 and was finally disposed of in 1962.

CASE No. IV

Complainants—(1) Maidan Amina and (2) Pallithithyoda Maleha.

Respondents—(1) Biyayathiyoda Abdulkader and (2) Biyayathiyoda Sakkina.

The dispute was related to ownership of 1½ acres of land and one 'odum' costing about Rs. 1,000. The petitioners stated that the property belonged to them and was being looked after on their behalf by the father of the respondents. The respondents took possession of the property depriving the petitioners of their legitimate right. The Tahsildar did not get any documentary evidence in support of the contention of the petitioners, but on local enquiry it was found that the petitioners had right in the property. By agreement between both the parties, the case was decided as follows: Amina was to get Rs. 600 and 30 trees and Sakkina was to get Rs. 400 and 40 trees. The dispute was proferred in 1962 at the Tahsildar's court and was disposed of finally in the same year.

CASE No. V

Complainant—Chekakalchetta Hamsa.

Respondents—(1) Chekakalchetta Rabma, (2) Chekakalchetta Ahmmad, (3) Chekakalchetta Mohammed and (4) Chekakalchetta Mariya.

The dispute was related to an agreement alleged to have been arrived at regarding a common property. The petitioner wanted the agreement to be nullified because this agreement included property which belonged to him exclusively. On enquiry the Tahsildar was satisfied that the contention of the petitioner was correct and he nullified the agreement. There was no appeal.

CASE No. VI

Complainant—Keelapurachetta Kalid.

Respondents—(1) Ummayapura Mohammad and (2) Biriyanthithyoda Hameed.

The case related to boundary of a plot of 'janmam' land. The complaint was that a small plot of land belonging to the petitioner was illegally occupied by the respondents. The Tahsildar inspected the area under dispute accompanied by Karani and two Moopans. He found that the plot actually belonged to the petitioner. He, therefore, with the consent of the assessors passed orders that the illegal occupation should be vacated. This was immediately put into effect. The case was proferred in 1962 and was decided the same year.

CASE No. VII

Complainant—Monmel Ayesha.

Respondents—(1) Pathummathithyoda Munaf and (2) Keelapura Kunahammad and 12 others.

The dispute related to illegal plucking of coconuts by the first two respondents with the help of others, from the trees owned by the 'taravad'. The case was proferred in 1960 in the Tahsildar's Court at Amini. In 1962 he passed order for partitioning of the property between the petitioner and her brother Mullakkal Moideen. The order was executed by the Karani but the petitioner did not accept the partition even though her brother agreed to the same. She proferred an appeal in the Court of the Administrator in 1962. The Administrator repealed the decision of the lower court and issued orders to the effect that the entire property should be kept under the possession of the Government till a decision was arrived at. In this case Chekakalchetta Ahammad, the husband of the petitioner, served as 'Mukhthyar'. The dispute is still pending at the Court of the Administrator.

Voluntary Associations Including Club, Library etc.

There are a number of voluntary organisations in the island. The particulars are furnished below:

Community Centre

In 1963, a Community Centre was organised in the island. For the Centre a Community Hall was constructed by the local people with assistance from the Administration. A Youth Club, a reading room-*cum*-library and a community radio listening set are located at the Centre. On an average about 40 persons attend the Centre every day. The Centre is also utilised for promoting local art like 'Parichakkali'.

Youth Club

In 1961 a Youth Club was organised in the island to (1) mobilise energy of the younger generation for constructive activities; (2) encourage indoor and outdoor games; and (3) instill in them discipline and team and sportsman spirit. Initial aid in the form of supply of sports equipment and furniture was given to the Club but there was no encouraging response from the people. In 1963 the Club was reorganised with a working committee of 10 members. The list of the members of the committee and their particulars are furnished at Appendix 1 (Table 10). The committee included the Head Master of the Senior Basic School and the Medical Officer of the island as ex-officio members. The remaining 8 members are all islanders. According to the by-laws of the Club any person who has attained the age of 18 and pays the required subscription is eligible for membership. The members are to pay an admission fee of 0.50 p. and monthly subscription of 0.10 p. At the time of the survey, the reorganised club was in its formative stage. It is, therefore, difficult to say much about its activity.

Reading Room-cum-Library

The reading room-*cum*-library is run by the Administration. There is no membership fee and any person who desires to take book from the library for reading has only to enroll himself as a member. Besides Government publications, English, Malayalam and Hindi periodicals are supplied to the library by the Administration. The attendance register kept in the library shows

that on average, 30 persons make use of the library every day. The reading room-*cum*-library is kept open for two hours a day and an assistant teacher of the Upper Primary School remains in-charge. He is given a monthly honorarium of Rs. 15 from the Administration. Altogether there were 56 members at the time of the survey. Among them 41 are Muslims, 12 are Hindus and 3 are Christians.

Kali Sangham

It was organised in June 1963 for encouraging local traditional art of the islanders. The 'Sangham' gives training in 'Parichakkali' (a traditional folk dance of the islanders with sword and shield). It is located at the Community Centre. Here, however, instead of a sword, a stick of about 1" in length is used and instead of shield cardboards cut to size are used. There are 16 members in the 'Sangham' including T. Suber an islander aged about 34 who took initiative in organising the 'Sangham'. Mr. P. Siraiuddin from Androth who is working at Chetlat as Fieldman gives training to the members daily from 8.00 p.m. to 10.00 p.m. It is to be noted that all the above organisations remain active mainly during the rainy season when the islanders remain held up in the island without much activity.

Information, Attitude and Aspiration

An enquiry was made from 10 persons about their range of information, attitude and aspiration about various matters in the island and outside. The particulars are furnished below:

(a) *Subscription to Newspapers.*—None of the 10 persons subscribed to any newspaper. In fact, they stated that excepting the reading room-*cum*-library and the few Government employees working in the island, none subscribed to any newspaper.

(b) *Benefit from the Library.*—Eight persons stated that the members of their households were making use of the library. Two persons stated that they were not making any use of the library because there were no literate members in their households. Four persons out of the 8 who were benefitted by the library stated that religious books should also be kept in the library.

(c) *Recreation Club.*—Only one person stated that one member from his household had joined the Recreation Club. Others stated that no member from their households had become member of the Recreation Club. All the persons stated that the Recreation Club was practically controlled by the Administration.

(d) *Co-operative Society.*—All the 10 persons reported that they had become the members of the Co-operative Society. Eight persons stated that the Co-operative Society was controlled by the Administration.

Advantages and Dis-advantages of Living in the Islands

Ten interviewees were asked whether they would like their posterity to stay in the mainland rather than in the island. None of them indicated preference for the mainland. Nine categorically stated that they would prefer their posterity to stay in the island. One did not indicate his preference.

The advantages and disadvantages of the island were indicated by them as follows:

Advantages

Can lead a quiet and simple life—6.

Can live without fear of day-light robbery—4.

Can get free of cost fuel, vegetables, fish, land etc.—1.

Life is less expensive than in the mainland—8.

Can give education to children without recurring much expenses—1.

Can look after property—3.

Can live with parents—2.

Disadvantages

Complete dependance on the mainland for essentials of life—10.

Lack of employment opportunity—2.

Aloofness from the rest of the world—1.

Lack of opportunity to impart education to the children at par with the people of the mainland—1.

Political Awareness

Out of the 10 interviewees one did not know the name of the Member of Parliament for the Union Territory. The rest were aware of his name.

All the interviewees were asked to indicate what they know about Dr. Radha Krishnan, Jawahar Lal Nehru, Dr. Zakir Hussain, Abdul Kalam Azad, Pattam Thanu Pillai and Mahatma Gandhi. Their responses are indicated in the statement given in the following page.

STATEMENT 90

Level of political awareness

Serial No.	Name of leader	No. of interviewees below Matric who		No. of interviewees who are illiterate and who		No. of interviewees whose education is not known and who	
		Know about	Do not know about	Know about	Do not know about	Know about	Do not know about
1	2	3	4	5	6	7	8
1	Dr. Radha Krishnan .	3	1	..	4	1	1
2	Pt. Jawahar Lal Nehru .	4	..	3	1	2	..
3	Dr. Zakir Hussain .	2	2	..	4	1	1
4	Abdul Kalam Azad .	1	3	..	4	2	..
5	Pattam Thanu Pillai .	..	4	..	4	1	1
6	Mahatma Gandhi . .	4	..	2	2	2	..

It was found that Jawahar Lal Nehru was most well-known among the interviewees. Out of the ten interviewees nine could say who he was. Next best known was Mahatma Gandhi and 8 interviewees could tell something about him. Dr. Radha Krishnan was known to only 4 persons. Abdul Kalam Azad and Dr. Zakir Hussain were known to three persons each. Pattam Thanu Pillai who was the Chief Minister of Kerala immediately before the survey, was known to only one person.

Organisation of Religious Life in the Island

The islanders are all Sunni Muslims belonging to the Shaafe order. As among the Muslims throughout the world, they are required to offer their prayers five times a day.

There are 16 mosques in the island. The particulars of the mosques are furnished at Appendix I (Table 11). Most of the mosques have properties attached to them for their maintenance and they are managed and controlled by particular households. Out of these 16 mosques, three are more important. These three mosques are Jumma Mosque, Mohiddin Mosque and Ujjra Mosque.

Jumma Mosque

Besides daily prayers weekly Friday mass prayer is held at the Jumma Mosque. On an average 30 persons attend this mosque daily for prayer. On Jumma day about 200 persons attend it. The most important festival in this mosque is Moulood which is performed in the name of Prophet on the 12th day of the month of Rabi-ul-awwal. On this occasion a community feast is performed in the mosque. The mosque was constructed about 150 years ago by the public and there is a graveyard attached to it. There is a 'Mukkri' attached to the mosque. The affairs of the mosque are managed by a committee consisting of the 'Mukkri', 'Moopans' and the 'Kazi'. Askaithiyoda Sheik Koya and Pallithithiyoda Kanbi Koya were holding the post of 'Kazi' and 'Mukkri' respectively at the time of investigation. A piece of land with ten yielding coconut trees is attached to the mosque as its property and the income of the same is utilised for the day-to-day maintenance of the mosque.

Mohiddin Mosque

This mosque is on the side of the lagoon about 2 furlongs south of the Cutcherry. Nobody could say when it was originally constructed. It was constructed in the name of Mohiddin Sheikh. Previously this mosque was called 'Attalapalli' and it was a small thatched structure. An Arab preceptor, namely, Syed Haji Ali Baba who came from Androth reconstructed the mosque in the present shape. His tomb is situated in the graveyard attached to the mosque. The islanders stated that about 150 years ago a Swedish cargo ship was wrecked off the island shore and the inmates of the ship were given shelter by the islanders. Being impressed by the hospitability of the islanders the captain of the ship donated the required quantity of 'devatharu' timber from the wrecked ship for construction of the mosque. The death anniversary of Mohiddin Sheik who is considered to be a descendant of the Prophet is performed here on the 11th day of the month of Rabi-us-sani every year. One interesting religious rite is performed in this mosque every Monday night and

Saturday night. This is called Ratheeb or religious dance. About 20 persons participate in the dance at a time. Different instruments like 'daff', 'laboos', 'kathra', 'val', (sword), etc., are carried by the performers during the dance. Sometimes, they strike their bodies with swords and iron spikes. It is interesting to note that no bloodshed is caused due to this. The performers are required to undergo training varying from 6 months to 3 years.

The different ceremonies are performed here with public contribution. A small plot with ten yielding coconut trees is also attached to this mosque and the income of the same is utilised for the day-to-day maintenance of the mosque. On average 16 persons attend the mosque daily for prayer.

Ujjra Mosque

The Ujjra Mosque was constructed about 100 years ago by the islanders in the name of Riffai Thangal. The Thangals of Kavaratti who are designated as Sheiks have religious jurisdiction over this mosque. The death anniversary of the different members of the family of the Thangals of Kavaratti are performed here. Among them the most important is the death anniversary of Riffai Thangal on the 12th day of the month of Jammadal Awwal. This mosque has a plot of land with twelve yielding coconut trees attached to it. The income from the same is utilised for day-to-day maintenance of the mosque. As in Mohiddin mosque in this mosque also Ratheeb is performed. Before the performance begins one of the Thangals gives his blessings to the performers.

In addition to Meladi Nabi, 'urs' of Mohiddin Sheik, and 'urs' of Thangals mentioned earlier, other religious festivals performed by the islanders are Id-ul-Fitr, Id-ul-Zuha and fasting during Ramzan.

An enquiry was made from the islanders as to whether there was any difference between religious life of this island and that of other islands. They stated that there was no difference except that there were a few Wahabis in some of the other islands. It was also enquired whether there was any significant difference with the religious life of the Muslims of the mainland. Five persons stated that there was no significant difference while the remaining five stated that there were some differences. Out of these five persons, four stated that in the mainland the women were required to observe 'purdah' and could not freely move about; but in the island there was no such restriction. One person stated that during circumcision and Moulood, 'Parichakkali' and 'Kolkali' were not performed in the mainland, but in the island these were being performed, since unknown past.

One important religious aspect of the islanders is their pilgrimage to Mecca for performance of Haj. In ten households it was enquired whether any member of those households went for Haj. Heads of two households reported that one member from each of them went for Haj during last five years. Earlier to that, from the ten households, where the special enquiry was made, none went for Haj. Both the households from where persons went for Haj during the last five years, reported that their visits to Mecca were financed out of their own savings. One of the two persons, who went for Haj stated that on return from Haj he was recipient of more respect from his people. The other person stated that pilgrimage to Haj did not bring about any change in his status.

Muslim Pilgrimage Centres in India Known to or Visited by the Islanders

In addition to pilgrimage to Macca the islanders visit different Muslim pilgrimage centres in the mainland of India. Ten persons were asked to give the names of the Muslim pilgrimage centres in India and also whether they had visited these centres. In case of their visit to the centres they were requested to indicate the year and frequency of their visits. The names of the centres and number of persons out of the 10 interviewees, who visited the centres, during different years, is indicated in the statement given in the following page.

STATEMENT 91

Places of Pilgrimage Centres in India

Sl. No.	Name of pilgrimage centre	No. of informants by whom mentioned	No. of informants visited	Number of informants indicating year of visit						Number of informants indicating frequency of visit				
				1951	1959	1960	1961	1963	Year not indicated	Once in a year	Twice in a year	Thrice in a year	Whenever visited Mangalore	Frequency not indicated
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Ponnani	7	2	1	..	..	..	..	1	1	..	..	..	1
2	Mangalore	6	5	..	..	..	..	2	3	1	1	1	..	2
3	Ullal (South Kanara)	6	5	..	..	..	..	..	5	2	..	..	3	..
4	Cannanore	2	2	..	..	..	..	1	1	1	..	..	..	1
5	Ajmer	4	..	..	..	..	..	..	..	..	..	..	..	..
6	Condapore	9	9	..	2	1	1	2	3	2	..	..	3	4
7	Valerpatanam	1	1	..	..	..	..	..	1	1	..	..	..	..
8	Malappuram	1	..	..	..	..	..	..	..	..	..	..	..	..
9	Bombay	1	1	1	..	..	..	..	..	..	..	..	..	1
10	Mampuram	1	..	..	..	..	..	..	..	..	..	..	..	..
11	Ratnagiri	1	1	1	..	..	..	..	..	..	..	..	..	1
12	Vattakkulam	1	1	1	..	..	..	..	..	..	..	..	..	..
13	Kasargod	3	3	..	..	1	..	1	1	..	..	..	1	2

Particulars of special roles played in religious life by the different members of the households, were collected from 59 households, including the household of Kazi and three households of Mukkris connected with mosques. The Kazi and three Mukkris mentioned their own special roles. In other households no member was reported to have any special role in the religious life. The Kazi and the Mukkris stated that they attained their special position by succession. The Kazi got training from his father. One of the three Mukkris stated that he got training in his role from his mother's brother. One stated that he got training from a Maulavi and the remaining one stated that he did not get any training.

Religious Festivals Performed by the Islanders at the Family Level

An enquiry was made in 59 households, about the religious festivals performed by them at the family level. The particulars furnished by them are indicated in the statement below:

STATEMENT 92

Particulars of festivals performed at family level

Serial No.	Name of festival	Occasion	Month	No. of households where performed the festival
1	2	3	4	5
1	'Milad-un-Nabi'	Birth and death day of Prophet.	Rabi-ul-awwal (12th)	48
2	Death anniversary (Andu)	In the name of Sheik Mohiddin.	Rabi-us-sani	25
3	Death Anniversary	In the name of Sheik Riffai.	Jammadal awwal (12th)	5
4	'Cheriya perunnal' (Id-ul-Zuha)	Breaking of fast.	1st Shawal	59
5	'Balia perunnal' (Id-ul-Fitr)	In the name of Haj	Zil hija	59

It shows that all the households performed Bakrid and Id-ul-Zuha. Death anniversary of Prophet Mohammed was celebrated by 48 households. Death anniversary of Sheik Mohiddin was performed by 25 households and death anniversary of Sheik Riffai was performed by 5 households.

Leisure and Recreational Activities

Some of the leisure and recreational activities have already been mentioned while discussing the Youth Club, reading room-*cum*-library and 'kalisangham'. Generally people in the age-group of 18—40 are attracted by these centres. The children participate in volley-ball, foot-ball and other games in their schools. Besides, they play a number of indigenous games. The particulars of some of them are furnished below:

(1) *Kutteem Kolum Kali.*—In this game a wooden stick, about 1½′ in length called 'Kol' and a small wooden piece, about 4″ in length with a round at middle called 'Kutti' are required. A group of boys assemble and the 'Kutti' is struck by the 'Kol' at one end by each boy. He who strikes the 'Kutti' to the longest distance wins the game.

(2) *Oola Panthu Kali.*—A ball made of twisted coconut leaves and a piece of coir tied in between two coconut trees are used for the game. Boys in groups stand on either side of the coir and start striking the ball and throwing it to the opposite side. This game has resemblance to volley-ball.

As mentioned earlier modern games like volley-ball, foot-ball, tennis, carrom and chess are replacing the indigenous games among the children.

Among the older people, there is not much organised recreational activity. Their only recreation is to withdraw from the worries of day-to-day life and form small gossip groups among themselves. They sit at one corner of some of the mosques and have a taste of the bitter salt of life by discussing all sorts of odd things among themselves.

CHAPTER V

CONCLUSION

A wide range of subjects have been covered by the survey and have been described in the different chapters of the present monograph. There cannot therefore, be a single conclusion, unless it relates to the configuration of the total culture of the people. But at the level of a survey report, specially where it is based on rapid field study, it would be out of place, to discuss the configuration of the total culture. Hence rather than drawing a single conclusion, attempts would be made to examine several selected aspects of the life of the people, to find out whether any conclusion can be drawn in respect of them.

Here it is to be noted that the Census organisation proposes to conduct a socio-economic survey of all the islands in the Union Territory of Laccadive, Minicoy and Amindivi. It is felt that it would be useful, if different items are highlighted in the different monographs, so that, by supplementing one another, they may provide a total picture for the Union Territory as a whole.

This being the first monograph of the series, two basic questions, which would strike, a first visitor to these islands would be examined here.

The first question is, what does living in the island mean to the islanders? The second question is, what are the sociological implications of the institution of female based household, as is found in the island?

For answering the first question, some of the facts reported in the earlier chapters would be summarised and recapitulated here.

It has been reported in Chapter IV, that most of the adult males of the island visit the mainland at least once or twice, in the course of two to three years. The purposes of visiting the mainland are, mainly, disposal of copra and purchase of rice and other requirements. The islanders do not produce their staple food *viz.*, rice and are to depend entirely on the mainland for the same. This was the position even in the past. Sometimes they visit the mainland for medical treatment and higher education. They also visit the Muslim pilgrimage centres in the mainland. It is, however, doubtful whether they ever visit the mainland, only for that purpose. For administrative matters, they had to depend on the mainland considerably. Until recently the headquarters of the Union Territory was at Kozhikode. Only recently it has shifted to another island, *viz.*, Kavaratti. Though level of literacy among them is not high, they are aware of the political personalities of India to a remarkable extent. Most of them know the names of late Sri Jawahar Lal Nehru and Mahatma Gandhi. Even illiterate persons know about them. Dr. Radha Krishnan, Dr. Zakir Hussain and Maulana Abdul Kalam Azad are also known to a good proportion of the people.

It is obvious that though cut off from the mainland, by a distance of 145 miles, economically and socially the islanders feel themselves to be quite close to the mainland. The traditions of the past, as noted in Chapter I, reinforce and reiterate this sense of closeness. Through legend of Cheraman Perumal, who is said to have fled from Kerala, in quest of a spiritual hunger, they trace back their natal link with the mainland. Though most of them do not clearly know all the details of history, the image of Tipu Sultan, the valient Indian, who stoutly tried to resist the British, looms large in their mental horizon. They vaguely know that, at sometime, their ancestors received protection from him. Collective memory of all these and involvement in myriads of day to day events, constitute an emotional bridge between the mainland and the island.

This island is also closely connected with other islands. As mentioned earlier, members from many households of Chetlat have migrated to Bitra. They still maintain their social contact with them. Though travel from one island to an other, is quite hazardous, a good number of persons belonging to Chetlat, have visited all the islands. There is hardly any adult male who has not visited any other island.

There are not many cases, where the people of Chetlat have consanguineal or affinal ties with any other island; nor are there many cases of having economic connections. But then, the people like to visit other islands. It seems that the need is more psychological than social or economic. Sometimes of course they visit other islands to contact government officials, religious precep-

tors etc. But even during a short contact with the islanders, one can see that they have the real need of overcoming the feeling of being tethered to their tiny spot. Visit to other islands certainly provides an escape, without being lost in the multitude of the mainland.

It is in this context that ten islanders were asked to indicate whether they would like their posterity to stay in the mainland rather than in the island. As reported in Chapter IV, all would like their children to live in the island, inspite of the fact that according to their own statements, the islanders are to completely depend on the mainland for the essentials of life, and are cut off from the world and lack educational and employment opportunities. Their reasons for preference for the mainland have also been described earlier. Recapitualating the same, it appears that they are afraid of being lost in the rush of life in the mainland. They value the calm and poise of their life in the island more. This would suggest prevalence of a sort of collective narcissistic attitude towards life among them. But perhaps it is true for any community, which is not in a state of anomy.

The second point posed at the beginning of this chapter, namely, the sociological implications of the institution of household at Chetlat will be now taken up for consideration. In Chapter IV, attempt was made to gain insight about the structure and function of the institution of household, by dissecting it in its various aspects. It has been found that, much more empirical data are necessary before it is possible to arrive at any conclusion. But in the meantime, some tentative observations can be made.

It is to be noted that composition of households in Chetlat, with reference to the categories of kin living in the same household is analogous to classical Nayar 'taravads' of Kerala.

At Chetlat, the data relating to the composition of the households, with reference to the categories of kins, living in the same household, show that structurally most of the households constitute some sort of mosaics, where fragments of a number of families, are placed together. A question arises, whether, the mosaic has a distinct entity of its own. It seems that it has; though in a very incoherent manner. The elements which provide distinct entity to the mosaic, are as follows—(a) each household has a name of its own which is transmitted from generation to generation, (b) though the various segments in a household (consisting of each married son, married daughter etc.) may have separate properties and economic interests of their own, the household as a whole has some common property, on which all the members of the households (excepting those who are living in the household as adhesions) have well defined claims, (c) the household functions as an exogamous unit and (d) on ceremonial occasions, the members of the households are expected to show at least a facade of unity.

But even though the household constitutes a social entity, it by itself does not satisfy all the functions of a family. Fairchild's Dictionary of Sociology, has defined family as follows: "The basic social institution. One or more men living with one or more women in a socially sanctioned and more or less enduring sex relationship, with socially recognised rights and obligations together with their offsprings." But as already mentioned, in most of the households, the husbands and wives do not live together. The central principle of organisation of household is consanguinity and not sex partnership. Obviously in terms of orthodox definition of family, a typical household in Chetlat cannot be termed as family.

In terms of economic organisation and rearing up of children also, a typical household does not constitute a family. In a typical household, part of its income is derived from the husbands of married females of the households, who belong to other households. On the other hand part of its income goes to other households, by way of contribution of the married males of the household, towards the maintenance of their wives and children living in other households. The responsibility of inculcating the social values and norms of behaviour among the children is also borne to a large extent by their fathers who live in other households.

While the above facts demonstrate the incongruity of labelling household as family, they also demonstrate that family as a functional unit exists among the islanders. Even though the husband is a visiting husband, there is more or less enduring sex relationship among the males and females; and even though the fathers live separately, they have dominant say in many matters, relating to the bringing up of their children.

It thus appears that though family as structural unit is not a part of the traditional pattern of social organisation prevailing at Chetlat, it exists as a functional unit. In fact, it is with reference to the existence of family as a functional unit, that household has been described earlier, and in the present chapter, as a mosaic of fragments of diverse families. But this figurative way of representing a household at Chetlat does not give the complete picture of the institution. Each household has a protrusion in a number of other households, and on the other hand, each household in its turn bears intrusion from a number of other households. The married male members of a household have important roles to play in the households where their wives and children live; on the other hand the husbands of the female members of a household have important roles to play in that household.

Thus though structurally and even functionally a household is hardly a family, it is imprinted with the stamp of family culture, through and through. One would be tempted to ponder over the historical significance of this. Logically one can deduce from this that the household was originally a non-familial organisation, not only structurally but also culturally and that family culture was later on foisted on it, as a result of contact with societies where family is the basic institution. If this can be demonstrated to be true, it would negate the prevailing view among most of the Anthropologists, about the universality of family. But logically it is not impossible to construct other hypotheses also.

As noted at the beginning of the present discussion, the empirical data collected from the field are not adequate, both in depth as well as in range, to validate any final conclusion. It is therefore, proposed not to carry any further, the analysis on the above line in the present report.

It is, however, necessary to take a note of another aspect of the institution of household. It has been mentioned earlier, that each household has its protrusion in a number of other households and bears intrusion from a number of other households. What is the implication of this? Obviously, it indicates that it would be incorrect not only to consider a household, but household as such as an institution, separately, while studying the social organisation of the island. In other words, no matter whether a household is a true family or not, it would be wrong to consider household as the basic social institution. The basic institution is, or perhaps was, till the family culture syndrome was foisted on it, a separate structure constituted by the interlinked households.

Taking the analysis one step further, one may ask, what is the structure? Is it the island community as a whole? It however appears that in the context of the fact that communication between one island and another was few and far between, there was not sufficient and continuous challenge from outside, to sustain the solidarity of the island community as a whole, in the past. Some sort of segmentation was therefore inherent in the logistic of the situation. The division of the population into known social structures like Koya and Melacheri, even though they had tradition of common origin at least in this island, admirably served the purpose. Here it is to be noted that the units of the interlinking of households were provided by these segments.

In terms of the logic of the situation, it therefore, appears that the basic institutions of community-life in the island, were the social structures known as Koya and Melacheri and that households were only convenient sub-sections of these structures. It is immaterial whether the social structures known as Koya and Melacheri were derived from original ethnic differences or not. If there were original ethnic differences, the same provided convenient channels for segmentation; if such differences did not exist as was the case in this island, the segmentation took place, for maintaining solidarity of interlinked households at that level and perhaps the segments imbibed the idiom of caste in course of time, as a result of contact with the mainland.

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APPENDIX—I (TABLES)

TABLE 1

No. of households with reference to house name

Serial No.	House Name	No. of Households
1	2	3
1	Ashiyoda	2
2	Askaithiyoda	1
3	Attiloda	1
4	Avvayathioda	1
5	Biriyanthithyoda	1
6	Biyayathiyoda	1
7	Checapandola	1
8	Cheriya Melapura	1
9	Cheriyolapura	1
10	Havvayithiyoda	1
11	Hydemadam	1
12	Idayakkal	2
13	Kadapurath Illam	1
14	Kakka Illam	1
15	Kandangalam	1
16	Kathupura	1
17	Keelal Surambi	1
18	Keelaveliam	1
19	Keelakunhikkal	1
20	Kulimadam	1
21	Kunhipura	1
22	Kunnamgalam	2
23	Kuttiachada	1
24	Maidan	1
25	Malmi Kakada	1
26	Manamethiyoda	1
27	Manamethiyoda Chetta	1
28	Manpuram	2
29	Melapura	1
30	Mudakara	1
31	Narangapura	1
32	Padipura	1
33	Padipurachetta	1
34	Palliakkal	1
35	Peechumal	1
36	Pokrachapura	1
37	Porakat	1
38	Puthiyannal	2
39	Puthiyapura	1
40	Rairapura	1
41	Shekakal	1
42	Thaithottam	1
43	Thekla Illam	1
44	Thekla Melelapura	1
45	Theklapura	1
46	Thityapura	1
47	Thothipura	1
48	Thottathukara	1
49	Vadakeladipura	1
50	Vadakela Melelapura	1
51	Vadakelapura	1
52	Valiapura	2
53	Poodanthithyada	1
	Total	59

TABLE 2

*Seasonal variation of food in ten households**

Item of Food	Number of Informants Reporting								
	January—March								
	Rich			Average			Poor		
	More	Less	Average	More	Less	Average	More	Less	Average
1	2	3	4	5	6	7	8	9	10
Fish	1	—	..	3	..	1	5	..	..
Beef	..	..	..	..	1	..	..	..	..
Mutton	..	..	..	..	1	..	..	..	..
Fowl	..	..	..	..	..	1	..	..	..
Oil	..	..	1	..	..	4	..	..	5
Rice	..	..	..	1	..	..	..	..	..
Vegetable	..	..	1	..	..	3	..	1	4
Cereal	..	..	1	..	..	3	..	..	5
Pulses	..	1	..	..	..	3	..	4	1
Egg	..	..	1	..	..	3	..	..	5
Condiment	..	..	1	..	..	3	..	..	5
Meat	..	..	..	..	..	..	..	..	..

TABLE 2—contd.

Item of food	Number of Informants Reporting								
	April—June								
	Rich			Average			Poor		
	More	Less	Average	More	Less	Average	More	Less	Average
1	11	12	13	14	15	16	17	18	19
Fish	..	..	1	..	1		..	..	5
Beef	..	..	..	..	..	1	..	..	..
Mutton	..	..	..	..	..	1	..	..	..
Fowl	..	..	..	..	..	1	..	..	..
Oil	..	..	1	..	..	4	..	..	5
Rice	..	..	..	1	..	..	..	..	..
Vegetable	..	..	1	..	1	3	..	..	5
Cereal	..	..	1	1	..	2	1	..	4
Pulses	..	..	1	1	..		..	2	3
Egg	—	—	1	..	..	3	..	..	5
Condiment	..	..	1	..	..	3	..	..	5
Meat	..	..	1	..	..	1	..	..	1

*The number of households varies from item and season to season as for each item and each season all the households could not furnish definite information. Those who are uncertain or who have failed to respond have not been indicated.

TABLE 2—contd.

Item of food	Number of Informants Reporting								
	July—September								
	Rich			Average			Poor		
	More	Less	Average	More	Less	Average	More	Less	Average
1	20	21	22	23	4	5	26	27	28
Fish	..	..	1	..	1	3	..	3	2
Beef	..	..	..	..	..	1	..	..	..
Mutton	..	..	..	..	..		..	..	..
Fowl	..	..	..	..	..	1	..	..	..
Oil	..	..	1	..	..	4	..	..	5
Rice	..	..	..	..	..	1	..	..	..
Vegetable	..	..	1	..	..	3	2	..	3
Cereal	..	..	1	2	..	1	1	..	4
Pulses	..	..	1	..	..	3	2	1	2
Egg	..	..	1	..	1	2	..	1	4
Condiment	..	..	1	..	..	3	2	..	3
Meat	..	..	..	..	1	1	..	..	1

TABLE 2—concld.

Item of food	Number of Informants Reporting								
	October—December								
	Rich			Average			Poor		
	More	Less	Average	More	Less	Average	More	Less	Average
1	29	30	31	32	33	34	35	36	37
Fish	1	..	..	4	..	..	5	..	..
Beef	..	..	..	..	1	..	..	..	..
Mutton	..	..	..	..	1	..	..	..	..
Fowl	..	..	..	..	..	1	..	..	..
Oil	..	..	1	..	..	4	..	..	5
Rice	..	..	..	..	..	1	..	..	..
Vegetable	..	..	1	..	..	4	..	2	3
Cereal	..	..	1	..	..	3	..	..	5
Pulses	..	1	..	..	1	2	..	3	2
Egg	..	..	1	..	..	3	..	..	5
Condiment	..	..	1	..	..	3	..	..	5
Meat	..	..	..	..	..	..	..	1	..

TABLE 3

Special preparations during festive and ceremonial occasions

Category of the informant	No. of Households Reporting														
	Special preparation during marriage or other ceremonial occasions like circumcision etc.										Special preparation during death anniversaries				
	Ghee Rice	Ada	Mutton curry	Biriyani	Appam	Puttu	Sweets	Biscuits	Cheerani	Rice	Biriyani	Cheerani	Ada	Appam	Mutton curry
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Rich .	1	1	..	1	1	..	..	..	1	..	..	..	..	..	..
Average .	3	..	3	3	2	1	2	1	..	..	..	..	..	..	..
Poor .	2	4	4	3	4	..	..	..	3	1	1	1	1	1	1

TABLE 3—contd.

Category of the informant	No. of Households Reporting														
	Special preparations during religious functions like Moulood, Id and Bakir Id etc.									Cooking medium		Spices and condiments		Any other aspect of preparation	
	Cheerani	Ada	Appam	Mutton/beef curry	Biscuits	Sweets	Biriyani	Ghee rice	Rice	No. reporting difference	No. reporting no difference	No. reporting difference	No. reporting no difference	No. reporting difference	No. reporting no difference
1	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Rich .	1	1	1	..	..	..	1	1	1	1	..	1	..	..	1
Average .	2	2	3	1	1	1	1	1	1	4	..	4	..	..	4
Poor .	3	4	3	2	..	..	3	1	1	5	..	5	..	1	4

TABLE 4

Marriage payment by period of marriage

Actual Amounts																											
Within 10 years										Within 11-20 years					Within 21-40 years									41 years and earlier	
No. of married males making during marriage, marriage payment of										No. of married males making during marriage, marriage payment of					No. of married males making during marriage, marriage payment of									No. of married males making during marriage, marriage payment of	
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.			Rs.	Rs.
12	20	25	0	35	40	50	55	100		20	25	30	35	50	10	12	15	25	30	40	50	100		24	25
1	2	3	4	5	6	7	8	9		10	11	12	13	14	15	16	17	18	19	20	21	22		23	24
2	2	18	18	1	3	6	1	1		3	12	12	1	1	1	1	1	16	12	1	4	1		1	5

TABLE 5

Particulars of commodities carried in odums and terms and conditions for the same

Season	No. of odums carrying commodities																						
	With separate terms and conditions									With combined terms and conditions													
	From Chetlat to Mangalore					From Mangalore to Chetl				From Chetlat to Mangalore and back													
	Govt. coir	Plaited coconut leaves	Copra	Rice provision	500 tiles provisions	Govt. coir	Twisted coconut leaves	Copra	Empty	Copra and coconut leaves		Towards Mangalore											
						Govt. rice	Provision	Rice and provision	Tiles	Provisions		Towards Chetlat											
	½ bag of rice for 35 'thulams' of coir	½ of the actual selling price of the leaves.	Rs. 1·50 n.p. per bundle of leaves.	Re. 1 per bundle of leaves.	Rs. 20 per Kandi of copra.	5 bags of rice for 100 bags	Nil	½ bag of rice for 100 bags	10 bags of rice (Costing Rs. 100)	13 bags of rice for 500 'thulams' of coir	Not given	Odum owner's own material.	Not given	2½ bags for every 50 bags	Rs. 400·00	Rs. 60·00 for 1,000 tiles	Free	Rs. 360·00	Rs. 2 per 'thulams' of copra	Rs. 60·00 per 1,000 tiles	Odum owner's own material		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22		
Jan.—Feb.	1	..	1	1	1	2	..	1	..	..	1	1	1	1	..	2	..	1	1	..	..		
March—April	..	1	..	1	1	1	1	..	..	1	..	1	..	..	1	..	..	..	1	1	..		
May—June	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
July—August	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Sep.—Oct.	..	..	..	..	..	..	..	..	1	..		..	..	..	..	..	1	..	..	..	..		
Nov.—Dec.	..	..	1	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..		

TABLE 6

Expenditure, profit, input-profit ratio and input-output ratio as related to the different places visited

Month	No. of 'odums' incurring expenditure from Chetlat to Mangalore and back								
	Rs. 50	Rs. 75	Rs. 80	Rs. 95	Rs. 100	Rs. 150	Rs. 200	Rs. 250	Rs. 500
1	2	3	4	5	6	7	8	9	10
January	1	..	..	..	5	..	..	..	1
February	1	..	..	..	2	1	1	..	..
March	..	..	1	..	..	..	..	1	..
April	..	1	..	..	2	1	1	..	..
May	..	..	..	..	..	..	..	..	..
June	..	..	..	..	..	..	..	..	..
July	..	..	..	..	..	..	..	..	..
August	..	..	..	..	..	..	..	..	..
September	..	..	..	1	..	..	2	..	..
October	..	..	..	..	..	..	..	..	..
November	..	..	..	..	..	..	..	..	..
December	..	..	..	..	2	1	..	..	..
During one year	2	1	1	1	11	3	4	1	1

TABLE 6—contd.

Month	No. of 'odums' incurring profit from Chetlat to Mangalore and back								
	Rs. 45	Rs. 75	Rs. 100	Rs. 150	Rs. 200	Rs. 300	Rs. 350	Rs. 500	Rs. Nil*
1	11	12	13	14	15	16	17	18	19
January	..	..	1	..	2	1	1	1	1
February	..	..	2	..	1	1	1	..	..
March	..	1	..	..	1	..	..	..	..
April	1	..	1	1	2	..	..	..	..
May	..	..	..	..	..	..	..	..	..
June	..	..	..	..	..	..	..	..	..
July	..	..	..	..	..	..	..	..	..
August	..	..	..	..	..	..	..	..	..
September	..	..	2	..	..	..	..	..	1
October	..	..	..	..	..	..	..	..	..
November	..	..	..	..	..	..	..	..	..
December	..	..	..	2	..	..	..	..	1
During one year	1	1	6	3	6	2	2	1	3

*Own goods.

TABLE 6—contd.

	No. of 'odums' having input profit ratio from Chetlat to Mangalore and back													
	5:36	1:3	1:2	2:3	3:4	19:20	1:1	16:15	5:3	7:4	2:1	200:Nil	150:Nil	100:Nil
1	20	21	22	23	24	25	26	27	28	29	30	3	3	33
January	1	1	3	..	..	..	1	..	..	..	..	..	..	1
February	1	..	..	1	1	..	2	..	..	..	..	..	..	..
March	..	..	..	..	..	..	..	1	..	1	..	..	..	..
April	..	..	1	1	..	..	2	..	1	..	..	..	..	..
May	..	..	..	..	..	..	..	..	..	..	..	..	..	..
June	..	..	..	..	..	..	..	..	..	..	..	..	..	..
July	..	..	..	..	..	..	..	..	..	..	..	..	..	..
August	..	..	..	..	..	..	..	..	..	..	..	..	..	..
September	..	..	..	..	1	1	..	..	..	..	1	..	..	..
October	..	..	..	..	..	..	..	..	..	..	..	1	..	..
November	..	..	..	..	..	..	..	..	..	..	..	..	..	..
December	..	..	1	1	..	..	..	..	..	..	..	..	1	..
During one year	2	1	5	3	2	1	5	1	1	1	1	1	1	1

TABLE 6—concld.

	No. of 'odums' having input-output ratio from Chetlat to Mangalore and back											
	5:41	1:4	1:3	15:40	5:5	3:7	1:2	10:39	16:31	7:11	2:3	1:1
1	34	35	36	37	38	39	40	41	42	43	44	45
January	1	1	3	..	..	..	1	..	..	..	..	1
February	1	..	..	..	1	1	2	..	..	..	..	..
March	..	..	..	..	..	..	..	..	1	1	..	..
April	..	..	1	1	1	..	2	..	..	..	..	..
May	..	..	..	..	..	..	..	..	..	..	..	..
June	..	..	..	..	..	..	..	..	..	..	..	..
July	..	..	..	..	..	..	..	..	..	..	..	..
August	..	..	..	..	..	..	..	..	..	..	..	..
September	..	..	..	..	..	..	..	1	..	..	1	1
October	..	..	..	..	..	..	..	..	..	..	..	..
November	..	..	..	..	..	..	..	..	..	..	..	..
December	..	..	..	..	1	..	..	..	..	..	..	1
During one year	2	1	4	1	3	1	5	1	1	1	1	3

TABLE 7

Single year age Returns

Single year age returns	Rural	
	Male	Female
1	2	3
ALL AGES	449	504
0	11	10
1	10	8
2	16	12
3	11	6
4	15	17
5	14	10
6	7	12
7	5	17
8	12	17
9	9	5
10	14	8
11	6	3
12	17	15
13	2	7
14	10	9
15	16	9
16	9	8
17	5	9
18	10	8
19	..	9
20	7	15
21	1	3
22	8	12
23	4	6
24	15	10
25	8	25
26	9	11
27	10	4
28	8	13
29	2	4
30	22	21
31	6	2
32	8	5
33	6	3
34	6	5
35	12	16
36	1	3
37	2	1
38	11	13
39	..	..
40	14	23
41	1	2
42	1	1

Single year age return	Rural	
	Male	Female
1	2	3
ALL AGES —*contd.* 43	1	5
44	1	..
45	11	9
46	1	4
47	4	3
48	5	8
49	5	5
50	17	18
51	1	..
52	7	1
53	1	3
54	3	..
55	7	16
56	1	1
57	2	..
58	4	1
59	..	1
60	8	11
61	1	..
62	2	1
63	..	2
64	1	3
65	1	4
66	..	..
67	..	..
68	..	1
69	1	..
70	..	4
71	2	..
72	..	1
73	..	..
74	..	..
75	..	1
76	..	1
77	..	..
78	..	2
79	..	..
80	1	1

TABLE 8

Number of households with reference to generations of married and unmarried persons in household

No. of households having generation of self only				One generation above and generation of self		One generation above, generation of self and one generation below	
				With or without collateral members and		With married members in one generation above, with or without collateral members and with	
Self (married only)	With collateral relations who are unmarried only	With collateral relations who are married with or without unmarried relations	Self with husband	With married members in one generation above, with or without unmarried members	With only unmarried members in one generation above	Married members in one generation below or without unmarried members	With unmarried members in one generation below
1	2	3	4	5	6	7	8
2	..	3	1	11	..	..	10

TABLE 8—contd.

Generation of self and one generation below		Generation of self and two generations below			Generation of self and three generations below	
With or without collateral members with		With or without collateral members and members in one generation below but with			With or without collateral members and members in one generation below but with	
Married members in one generation below with or without unmarried members	With only unmarried members in one generation below	Married members in 2 generations below or without unmarried members	Only unmarried members in the generations below.	One generation above, generation of self with or without collateral members with married members one generation below and unmarried members two generations below	Married members of 3rd generation with or without unmarried members	Only unmarried members of 3rd generation below
9	10	11	12	13	14	15
9	10	2	7	3	..	1

TABLE 9

Important characteristics of each Island

Serial No.	Name of the Island	Number of persons reporting characteristics										
		Hoarding of property	Religious minded	Business minded	Literate	Earlier marriage	Freedom for women	Freedom of expression	Expert sailors	Hard working	Expert fishing	Expert cultivation
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Amini	6	9	4	..	..	..	..	..	..	..	2
2	Kalpeni	..	1	..	2	2	1	..	..	..	..	1
3	Kavaratti	..	5	..	1	..	..	1	3	2	..	..
4	Minicoy	..	..	..	..	..	..	..	4	5	..	..
5	Agatti	..	4	..	1	..	..	1	2	2	4	2
6	Kadmat	..	8	..	..	..	..	..	..	7	3	2
7	Chetlat	..	..	..	..	..	..	..	5	9	..	..
8	Bitra	..	6	..	..	..	..	..	..	1	7	4
9	Androth	..	5	..	..	..	..	..	..	..	..	2
10	Kiltan	..	2	..	..	..	..	..	5	8	..	..

TABLE 9—contd.

Serial No.	Name of the Island	Number of persons reporting characteristics								
		Moderate in outlook	Export boat makers	Quarrelsome	High standard of living	Availability of high class coconut	Presence of Syed Families	Social unity	Expert crafts-manship	Desire for education
1	2	14	15	16	17	18	19	20	21	22
1	Amini	..	..	2	1	1	..	..	..	..
2	Kalpeni	..	..	1	..	..	..	..	..	3
3	Kavaratti	5	..	..	..	1	2	..	..	1
4	Minicoy	..	..	..	..	..	..	..	1	..
5	Agatti	..	1	1	..	2	..	..	..	1
6	Kadmat	2	..	..	..	..	..	1	..	1
7	Chetlat	..	4	4	..	..	..	..	1	..
8	Bitra	..	..	..	..	..	..	..	..	2
9	Androth	1	..	2	..	..	..	..	..	..
10	Kiltan	..	..	8	..	..	..	..	..	..

TABLE 9—contd.

Serial No.	Name of the Island	No. of persons reporting characteristics												
		Surplus of fish	Sincerity, honesty	Expert carpenter	Simplicity	Disobedience to authority	Caste distinction	Social advance	Politeness	Discipline	Community Unity	Self boasting	Neatness	Civil suits
1	2	23	24	25	26	27	28	29	30	31	32	33	34	35
1	Amini	..	..	..	1	..	1	1	..	..	..	..	..	1
2	Kalpeni	..	..	..	..	..	..	3	..	..	..	..	..	..
3	Kavaratti	..	..	..	1	..	..	..	1	..	..	..	..	..
4	Minicoy	1	..	..	..	..	..	..	..	1	2	..	..	..
5	Agatti	1	1	2	..	..	..	..	..	..	..	..	..	..
6	Kadmat	2	1	..	..	..	..	1	..	..	..	1	..	..
7	Chetlat	..	..	3	3	..	..	..	..	..	..	..	..	..
8	Bitra	2	..	..	1	..	..	..	..	..	..	..	..	..
9	Androth	..	..	..	..	..	..	..	..	..	..	1	..	..
10	Kiltan	..	..	..	..	1	..	..	..	..	..	..	..	..

TABLE 9—concld.

Serial No.	Name of the Island	Laziness	Social backwardness	Black magic	Beauty of lagoon	Religious freedom	Conservative	Richness	Moral looseness	Accessibility from mainland	Cultivable area	Religious tour
1	2	36	37	38	39	40	41	42	43	44	45	46
1	Amini	1	..	1	..	..	..	..	..	..	..	..
2	Kalpeni	..	..	..	..	..	..	..	1	..	..	..
3	Kavaratti	..	..	..	..	1	..	..	..	..	..	..
4	Minicoy	..	..	..	..	..	..	..	..	..	..	..
5	Agatti	..	..	..	..	1	..	..	..	..	..	..
6	Kadmat	..	..	..	..	..	..	..	..	..	..	..
7	Chetlat	..	1	..	..	..	..	..	..	..	..	..
8	Bitra	..	..	..	2	..	..	..	..	..	1	..
9	Androth	..	..	..	..	..	1	1	..	1	..	1
10	Kiltan	..	1	..	..	..	..	..	..	..	..	..

TABLE 10

List of the members of the youth club committee and their particulars

Serial No.	Name	Caste	Occupation	Age	Education
1	2	3	4	5	6
1	Shekakal Muthukoya	Koya	Cultivation	28	V Standard
2	Pakkiyoda Ali Mohammad	Koya	Cultivation	31	V Standard
3	Suber, B	Melacheri	Do.	32	III Standard
4	Hamsa, P.	Do.	Do.	19	V Standard
5	Attakoya, C.	Do.	Do.	38	IV Standard
6	Hameed, C. K.	Do.	Do.	26	V Standard
7	Ashiyoda Kujikoya	Koya	Cultivation	44	IV Standard
8	Padmnabhan Nair (Headmaster)	Nair (Hindu)	Teaching	36	B. Sc. B.T.
9	Dr. T. C. Joseph (Medical Officer)	Catholic Christian	Medical practitioner	26	M.B.B.S.
10	Keelavelian Sheik	Koya	Do.	20	V Standard

TABLE 11

Details of religious institutions including mosques in the island of Chetlat

Serial No.	Name of Mosque	Situation	Connected history and since when in existence	Office bearers	Money earned and control	Religious and other performances
1	2	3	4	5	6	7
1	Hydrospalli	About half a mile south of cutcherry.	This mosque was constructed by one of the heads of the household, Kunjhama Thithyoda about four or five generations ago for the purpose of prayer. Exact period is not known. There is no graveyard attached to the mosque.	The Mukkris of the mosque are the members of the household, and they manage the affairs of the mosque. Following were the Mukkris at the time of sruvey— (1) K. Abulla. (2) K. Semsam. (3) K. Kader and (4) K. Kasmi.	The mosque is owned by the Kunjhma Thitiyoda family. 20 coconut trees have been set apart for the maintenance of the mosque.	Except daily prayer there is no special performance at the mosque. An average of 8 persons daily attend the mosque for prayer. It is a thatheed building.
2	Hilampalli	Hardly half a mile away from cutcherry on the southern side.	Not known when it was actually constructed. The purpose of it, as informed, is for prayer.	The mosque is owned by Melapura family, the head of which at the time of survey was one Sainabi. Her husband Chekkathiyoda Syed Ismail was Mukkri of the mosque and he manages the affairs of the mosque. There is no property attached to the mosque. Daily maintenance is carried out with the offerings received from public.	As in Col. (5)	An average of 15 persons attend the mosque daily for prayer. Moulood in the name of the Prophet is conducted during the month of Rabi-ul-awwal. Donations at the rate of three coconuts and half a Kg. of rice is collected from each 'travad' to meet the expenditure for Moulood.
3	Kadrupalli	About 3 furlongs away from cutcherry on the southern side.	This was constructed about 35 years ago. It belongs to Pallipuram family and the purpose of its construction was prayer.	Pallipuram Yusuf Master is the Mukkri of the mosque and he manages the affairs. There is no separate property exclusively for the mosque.	As in Col. (5)	About 25 persons attend the mosque daily for prayer. Moulood is performed once in a year in the name of Prophet and donation is collected from the public in cash and kind. About Rs. 575 is collected in this way.
4	Ujjrapalli	About 2 furlongs from cutcherry on the southern side.	It was constructed about 150 years ago by the public in the name of Riffai Thangal.	One Biriyatheyoda Kader was Mukkri who was managing the mosque affairs. There are 12 trees as mosque property and the Mukkri is enjoying the income out of this property.	As in Col. (5)	About 10 persons attend the mosque daily for prayer. Anniversaries of Sheiks (Thangals of Kavaratti) who died at Kalpeni, Amini, Kavaratti and Mangalore are performed at the mosque.

5	Mampurathupalli	About 30 yards away from cutcherry on the south-eastern side.	This mosque belongs to Askaithyoda family and it was constructed about 100 years ago for the purpose of prayer.	The present head of the family, Sheik Koya is the Mukkri. The mosque has a property of 10 coconut trees and the Mukkri utilises the income for the maintenance of the mosque.	As in Col. (5)	About 20 persons attend the mosque daily for prayer. A Moulood in the name of Manpurathu Thangal is performed every year on the seventh of the month of Moharram. The family spends for the performance.
6	Jamayathupalle	About one and a half furlongs away from cutcherry on the southeastern side.	It was constructed by the public about 150 years ago for Juma prayer.	The affairs of the mosque are managed by the Moopans, Kazi and the Mukkri of the mosque. Kazi was Akkaithiyoda Sheikkoya and the Mukkri Pallithithyoda Kunbikoya. There is a property of 10 trees attached to the mosque and the Mukkri is handling the income.	As in Col. (5)	On an average 30 persons attend the mosque for prayer. During weekly Juma the attendance is about 100. Moulood in the name of Prophet on the 12th of Rabi-ul-awwal, 27th night of Rajjab, on the first of Haj and a common Moulood once in a year are performed at the mosque by public donations.
7	Hydrupalli	About 1½ furlongs away from cutcherry on the southern side.	It was constructed by Pulinakad Syed Mohd. about 20 years ago for prayer.	There is property for the mosque. Syed Mohammed is the Mukkri and the Pulinakad family is bearing the expenditure for maintenance and performance at the mosque.	As in Col. (5)	One Moulood on the 27th of Ramzan in the name of Hyder Ali Thangal and another on the 12th of Rabi-ul awwal are conducted in the mosque every year. Daily average attendance for prayer is 4.
8	Moulapalli	About 2 furlongs away from cutcherry on the south-eastern side.	It belongs to Thekla Melapura family. It was constructed about 52 years ago for the purpose of prayer. There is also a belief that it would be pleasing to Allah if a mosque is constructed.	Thekla Melpura Yusuf is the Mukkri. He manages the property of about 40 trees attached to the mosque.	As in Col. (5)	This is one of the popular mosque. Daily average attendance is about 20. On the 23rd of Shawwal month there will be Moulood and Pattu in the name of the Prophet. The expenditure is about Rs. 100. This is made up by public contribution and by the income from the trees.
9	Porathupalli	About one furlong north-west of the Juma mosque.	It was constructed on the Jemmam land of Kuriyathioda family by the public about 100 years ago. The purpose of the construction was to facilitate the public to perform Ratheeb conveniently. Hitherto there was only the	A member of the Vadakarode family is the Mukkri of the mosque. There is a property of 20 trees attached to the mosque the income of which is spent for the maintenance of the mosque as well as of the Mukkri.	As in col. (5)	All the performances at the Mohiddin mosque are conducted at this mosque including weekly Ratheeb on Monday and Saturday nights. Moulood on the 11th of Rabi-ul-sani in the name of Mohiddin Sheik. Death

TABLE 11—contd.

1	2	3	4	5	6	7
9	Parthupalli—*contd.*					
			Mohiddin mosque where Rathceb was performed. It was informed that the construction of this second Mohiddin mosque was done at the instance of one Sheik of Kavartti who died latter at Cannanore.			anniversary (Andu) of Kavaratti on the 18th of Jamad' 1 awwal and also the death anniversary of the Kavaratti Sheik died at Cannanore on the 3rd of Shaval month are performed at this mosque. Besides the income from the property public donation is also collected for the annual performances.
10	Mohiddinpalli	. About 2 furlongs south of cutcherry on the shore.	Actual period of its construction is not known: it was previously called 'Attlapalli—a small thatched building. It was one Arab Preceptor from Androth by name Syed Haji Alibaba who reconstructed the mosque in the present shape. His tomb is still there. About 150 years ago, a Swedish ship with cotton was wrecked off on the shore and the inmates of the ship including the staff were staying on the island during that monsoon. The captain was pleased to give the entire timber (Devatharu) of the wrecked ship for the modification of the Mohiddin mosque. Now the building of the mosque is pucca and tiled. The mosque and its property belong to the public.	Kalpura Kasmi Musalliar and Abdulkader are the Mukkris of the mosque. The maintenance is carried out with the income from the property of 10 trees. Annual functions are carried out with public contribution.	As in Col. (5)	(1) Ratheeb is performed on all the nights of Monday (Sunday) and Friday, (Saturday). (2) Death anniversary of Mohiddin—a decendant of the Prophet on the 11th of Rabi-us-sani month. (3) Death anniversary of Riffai Thangal on the 12th of Jamada'l month. There will be Moulood on both the occasions. Average 15 persons attend the mosque daily for prayer. There is a graveyard attached to the mosque.
11	Sheikinapalli	. On the southern most side of the island about 3½ furlongs away from cutcherry.	It was constructed for prayer on the Janmum land of Chekkathyoda family by Kunnamgalam Mohamed Haji in the name of Sheik Mohammed Kasim Thangal one of the Arab preceptors. The mosque was constructed in 1957.	Kunnamgalam Mohamed Haji is the Mukkri. It is he who maintains the mosque. There is no property attached to it.	As in Col. (5)	Except prayer no other performance is conducted at the mosque. An average of 5 persons daily attend the mosque for prayer.
12	Sheikpalli	. About one furlong away from cutcherry on the north-east side.	It was constructed about 150 years ago. It was the first mosque on the northern side	There is burial ground attached to the mosque. The mosque is tiled.	As in Col. (5)	An average of 40 persons attend the mosque daily for prayer. Except one

			of the island from cutcherry. There is no separate property attached to the mosque. It belongs to Vadakaroda, family which is looking after the maintenance of the mosque. This is one of the well attended mosques in the island. The present head of the family, Hassankoya is the Mukkri.			Moulood during the month of Rabi-ul-awwal no other performance in conducted at the mosque.
13	Maithanapalli	About 1½ furlongs away north of cutcherry.	It was constructed about 30 years ago for prayer by the Maithan 'taravad'. The present head of the family Maithan Kunhikoya is the Mukkri of the Mosque.	There is a property of 10 coconut trees attached to the mosque. The Mukkri is attending to the day-to-day maintenance of the mosque.	As in Col. (5)	Daily average attendance at the mosque for prayer is 15. On the 3rd of the Ramzān month, a Moulood is performed in the name of Prophet.
14	Veeranpalli	About 2 furlongs away on the north of cutcherry.	It was constructed about 30 years ago. It belongs to Veeranpura family. The head of the family is the Mukkri.	10 coconut trees have been set apart by the family for the maintenance of the mosque.	As in Col. (5)	Daily average attendance of the mosque is 20. A Moulood in the name of Mohiddin is performed on the 11th of Rabi-us-sani month. There is a burial ground attached to the mosque
15	Ealipalli	About 3½ furlongs away from cutcherry on the northern side.	It was constructed about 90 years ago by the 'Pentha Illam tarvad'. Now that family is not in existence. 'Malwikakada' family is the descendent family which is now in-charge of the maintenance of the mosque.	Head of the Malvikakada family, Abusalakoya is the Mukkri. There is a property of 20 trees attached to the mosque which are donated by public. The income from these trees is utilised for the maintenance of the mosque.	As in Col. (5)	There is no public function at the mosque. The Mukkri at his own expense celebrate a Moulood in the name of the Prophet during the month of Rabi-ul-awwal. Daily average attendance at the mosque for prayer is 15. There is a burial ground attached to the mosque.
16	Yusufpalli	About 2½ furlongs away from cutcherry on the northern side.	It was constructed about 30 years ago by Cheriapura family for the purpose of prayer only.	The head of the family one Mohammed is the Mukkri. He is looking after the maintenance of the mosque. There is a property of 20 trees attached to the mosque.	As in Col. (5)	There is no graveyard attached to the mosque. Daily average attendance at the mosque for prayer is 15. Only one Moulood in the name of Aboobakar. Sidhique, a descendent of the Prophet is performed at the mosque in Shawal month every year.

APPENDIX—II

Comments received from various scholars relating to the hypotheses presented in this report.

Abstracts relating to different aspects of households were circulated among some anthropologists and sociologists. Some of them were good enough to send their comments. The relevant comments are furnished here. In the next monograph of the present series, these comments would be considered and the views of the editor about these comments would be furnished.

1. *Comments communicated by Professor M. N. Srinivas, Head of the Department of Sociology, University of Delhi.*

"The conclusion which the author hopes to arrive at is that family is not universal. From the data available in Chetlat island, the author observes that "structurally and even functionally the household is hardly a family." It does not satisfy all the functions of a family. However, he also observes that though the family as structural unit is not a part of the traditional pattern of social organization prevailing at Chetlat, it exists as a functional unit. In fact the household is "imprinted with the stamp of family culture through and through." The question arises : how did such a situation come to be ? The author provides an answer which he logically infers from the data : "the household was originally a non-familial organization, not only structurally but also culturally, and family culture was later on foisted on it as a result of contact with societies where family is the basic institution." The author hopes that if this could be demonstrated it would "negate the prevailing view among most of the Anthropologists about the universality of family."

From many points of view the household in Chetlat is analogous to the Nayar tarawad of Kerala. The household in Chetlat is female based, the female line provides the 'nexus' among the different members of the household. Even when male members are present in the role of husband-father, they do not constitute the central figures of structure. They are just adhesions to the households. Their presence or absence does not tamper with the female-based organizational principle of the household. The composition of the household with reference to the categories of kin living in the same household is similar to that of the matrilineal tarawad. Besides all this, (a) each household has a name of its own which is transmitted from generation to generation, (b) though the various segments in a household have separate properties and economic interests of their own, the household as a whole has some common property, on which all the members of the household (excepting those who are living in the household as adhesions) have well defined claims, (c) the household functions as an exogamous unit, and (d) on ceremonial occasions, the members of the household are expected to show at least a facade of unity.

But the author does not call the household a matrilineal joint family, as is generally done to describe the tarawad. Instead he chooses to describe it as a "mosaic of fragments of diverse families."

Why isn't the household a family ? The author observes that the household *by itself* does not satisfy all the functions of a family. He explains by taking into consideration the definition of family from Fairchild's Dictionary of Sociology. "The basic social institution. One or more men living with one or more women in a socially sanctioned and more or less enduring sex relationship, with socially recognized rights and obligations together with their offspring." In most of the households, the author finds that (1) husband and wives do not live together (2) the central principle of organization of household is consanguinity and not sex-partnership (3) Part of the income of the household is derived from the husbands of married females of the household who belong to other households. Similarly, part of its income goes to other households (4) the responsibility of inculcating the social values and norms of behaviour among the children is also borne to a large extent by their fathers who live in other households. From these observations the author concludes that the household in Chetlat is not a family as it does not possess the characteristics which a family does in Fairchild's definition. But it is observed that although household is not a family, family as a functional unit exists. The author says : "Even though the husband is a visiting husband, there is more or less enduring sex relationship among the males and females and even though the fathers live separately, they have dominant say in many matters, relating to the bringing up of their children. Besides all this, in Chetlat the role of husband-father constitutes a dominant ethos."

All these points show to the author that the household by itself does not satisfy all the functions of the family, but is dependent on other households. He therefore calls it a "mosaic of fragments of diverse families." and arrives at the conclusion that "though family as structural unit is not a part of the traditional pattern of social organization prevailing at Chetlat, it exists as a functional unit."

A man does make a regular payment to the wife's household, but it is necessary to consider whether it is a contribution towards the maintenance of his wife and children or what he gives constitutes only a payment for his meals in the wife's house and/or for the continuity of marriage. In Kalpeni, a husband makes a customary annual payment of two to three bags of rice and about twenty to fifty coconuts to the wife's household, and is expected to meet a part of her personal requirements with occasional presents of clothes, ornaments, cosmetics, etc. So long as the marriage lasts a father spends on his children's clothes, education, etc., but if the marriage breaks up he has no obligations towards them except in the rites and ceremonies connected with their crises of life. (In this connection a careful study of the nature of marriage and incidence of divorce is very relevant. In Kalpeni the divorce rate is over 50%). Your quantitative data on the contribution of husbands towards the maintenance of wives and children is very interesting, but there a distinction does not seem to have been made between a man's individually earned income and collectively earned income of the household or the property-group. Further, the fourteen cases of married males chosen for ascertaining the proportions of their contributions to their own households and the households of their wives are mostly of such people who seem to have their own personal sources of income. (It has not been made clear, though, whether *odums* are individually owned by the persons concerned or they are the possessions of their respective property-groups). It has been seen that a man is supposed to have a right to do whatever he likes with his individually earned income but not with what he earns collectively in his property-group. In recent years many avenues for making such personal earning have opened up. Thus, as you have indicated, this is an aspect of the changing situation.

In taking of a separate structure constituted by the interlinking of households it would have been more fruitful to consider such units as the Taravad and tne Kudumbam—the latter being a group of Taravads. Groups like the Koya and the Melacheri should not be regarded as units of interlinking households. Our data on Kalpeni show that the Koya, the Mali, and the Melacheri are three endogamous groups analogous to castes. You will agree with me that we cannot regard households as convenient sub-sections of castes, but have to take into account such units as extended family group and Kudumbam—the latter meaning a lineage or a cluster of lineally related families. In the same way we cannot call households in the island as convenient sub-sections of the Koya and the Melacheri. Once again I would insist on adequate consideration of Taravad, Tavari, and property-group.

You have made a mention of the coming in of family culture because of the impact of other societies. I think this needs elaboration and some mention of time sequence. We have discussed recent changes in our analysis. What is more important, we have discussed the role of Islam with its patrilineal emphases in the matrilineal system in the island.

I hope it will be possible for you to go through some of our material and analyses on Kalpeni, before you finalise your general plan for the Laccadive islands as such. If a degree of uniformity is achieved in the study of various islands some fruitful generalizations can be brought out. These islands give us the working of one of the rarest types of social systems and thus deserve careful treatment. I am sending by registered book-post a long article written by me jointly with Dr. Kutty on the remarkable adjustment between Islam and matriliny that has been achieved in Kalpeni. It has an analysis of structural units in the society, a brief sketch of the network of kin and a detailed discussion of the nature of marriage and divorce. The role of father has been carefully assessed. I feel that these will be of interest to you. If you wish to have an elaborate picture of Kalpeni, Dr. Kutty's thesis will be available in this department".

4. *Comments of Shri N.K. Behura communicated by Dr. L.K. Mahapatra, Head of the Department of Anthropology, Utkal University.*

"The author of the report: 'Socio-economic survey of Chetlat Island', holds that the households in Chetlat are structurally analogous to Nayar tarawad in Malabar (Kerala) (P. 110 of the Report).

Rao defines traditional Nayar tarawad as a "wide unit of kinship wherein all the members reckoned descent from a common ancestress and consisted of all the descendants through the female line.....The property was held jointly by all the members, both male and female who had equal interest in it.....The eldest male member was the head of the family called karnavan who administered the family property.

Rao, M.S.A. Social Change in Malabar, Bombay 1957.
Mayer, A.C. Land and Society in Malabar, Bombay, 1952.

He was only a trustee without the power of alienation.....The private earnings of an individual if any, belonged to him while he lived, but on his death was merged into the tarawad property". (Rao, 1957: 74). "The tarwad was a changing group, whose cohesive factors were common property, kinship and residence. When, however, a tarawad grew too numerous for its accommodation, or when there was an internal dispute, a fresh branch of the tarwad, called a tavazhi, might be set up. The tavazhi would stem from the eldest female of the seceding group, the tavazhi name as well as the tarwad would be residentially distinct (Mayer, 1952: 46). "The only effect of segmentation was that the tavazhis so formed were no longer bound by the community or property (mudal sambandham); but in other respects they all belonged to the same tarawad. Though they lived under separate roofs, every member had the same tarawad name; was affected by the community of pollution of birth or death (pula sambadham); and was governed by exogamous regulations. In such cases a tarawad was a matrilineal and exogamous lineage consisting of a number tavazhis or lineage groups" (Rao. 1957: 75).

But the Nayar tarawad is also a matrilineal extended family because it may contain in its fold married and unmarried sisters and brothers, and the offsprings of the married sisters only. And a tavazhi can be termed as a consanguineal family, which usually comprises of a married woman and her offsprings. Keesing refers to the Nair type of family as 'consanguineal family', which consists of mother, children and mother's brother. However, this type of family does not bring a father into the scheme of things nearly so fully'.

Among the Nayars two forms of marriage existed, namely, talikettu kalyanam and sanbandham. The talikettu kalyanam was to be performed before a girl attained womanhood. And after the talikettu kalyanam ceremony "when the girl came of age she was generally free to contact marriage with the person of her choice, may be the person who tied the tali. In some places, manavalan had a claim to take the girl as his wife" (Rao, 1967: 86). And after the talikettu kalyam ceremony, when the manavalan, the boy who tied the tali or sacred thread around the neck of the girl, died, the girl observed death pollution of fifteen days if the former happened to be a Nayar. Further, without the consent of the manavalan the girl could not take any husband. Sambandham, on the *other hand, was alliance for consummation.* On the appointed day the bride groom accompanied by his mother's brother (Karnavan), relatives and friends went over to the bride's place. The auspicious moment for Sambandham was always fixed at night. After the ceremony, friends, relatives and the karnavan returned back leaving the groom at the bride's place. The groom returned back next morning. And after the Sambandham "the girl remained in her tarawad and the husband visited her after supper in the night and left the next morning" (Rao: 1957: 89). The girl stayed at her tarawad after her marriage because of the peculiar rule of residence which the matrilineal Nayars professed. The Nayar matrilineal social system provided no change in the residence of a girl or a boy after marriage.

In regard to the maintenance of tarawad property the responsibility was legally vested in the Karnavan, the senior male member. He enjoyed the right to manage the property and the power to control tarawad income and expenditure. But he did not have the right to dispose of any immovable property of the tarawad. And any sale or gift of tarawad property required express assent of the shareholders. But while managing the tarawad property, "whatever little private gain that the Karnavan was able to make was directed to his wife and children" (Rao, 1957: 132.) Likewise, other junior male members of a tarawad often gave away secretly portions of their individual private earnings to their wives and children.

The system of inheritance of property among the Nayars was also matrilineal. Children inherited not from their father, but from their mothers' brother. "On the death intestate of a marumakkattayi male, the nearest heirs inheriting his property are the children and lineal descendants in the female line" (Rao, 1967 : 134). And under special circumstances inheritance also could be partilineal. Mayer states that "many tavazhis, formed when the large tarwad divides themselves subdivided after several years into smaller groups. One tarawad, for example, split into five tavazhis, one being composed of a sister and three brothers. Recently, one of these brothers has been considering a partition of the tavazhi, after which he will form a 'one-man tavazhi'

Keesing, M. F. Cultural Anthropology, London, 1966.

Rao, M. S. A. Social Change in Malabar, p. 131, 1957.

It appears that the author is perturbed by the idea that husband and wife do not live together with their offspring. In fact in one place he asks the 'moot' question (p. 84): "Whether the households where not a single married couple live with or without children—should be considered as family institution?" He adds, "structurally they are not as they are not based on legitimate satisfaction of sex and rearing of offspring. Structurally they are consanguineal kingroups with sex as an extra-mural interest." He asks: "But culturally do they stand on the same footing as family in the orthodox sense of the term?" The author does not provide a definite answer though in the conclusion he writes (p. 111)".....though structurally and even functionally a household is hardly a family, it is impristed with the stamp of family culture through and through."

The author, it appears, is perplexed by the idea that husbands do not live with their wives. Considering the fact that he is using the yardstick of Fairchild's definition of family to measure the extent to which household in Chetlat can be called a family, this is not surprising. What is more, he does not seem to be very clear about the distinction that he makes between the structural and functional aspects of the family, and does not consistently keep these aspects distinct in his analysis.

The author has tried to discern family as defined in Fairchild's dictionary, in the household, and has obviously failed to do so. The patrilineal bias in the definition has made it difficult for the author to understand a social organization based on matrilineal principle. Obviously much depends on the definition of family that one adopts to analyse one's data. Surely when the author says that in Chetlat family exists as a 'functional unit' he means by it that the functions which the family generally performs e.g. reproduction ,socialization etc., are being performed in the Chetlat society. He cannot possibly doubt the universality of family understood in this way. What, however, can be doubted is the universality of a particular type of family especially with respect of composition. Data from matrilineal societies provides evidence that coresidence of husband and wife does not essentially form part of the definition of 'family'. I. Karve writes, "the Kerala family among the matrilineal people.....represents a sexual partnership of husband and wife which carries the least number of duties on the part of the male—which does not even involve constant companionship.....".

The author seems to be using the term structure in the above sense i.e. defining family in terms of coresidence, and his conclusion that structurally a household is not a family seems to be based on this.

Had the author taken some other definition, he would have probably reached different conclusions. For example in *Notes and Queries on Anthropology*, the family is defined as a group consisting of a father and mother and their children whether they are living together or not. Perhaps the description of household as a matrilineal joint family could have helped in the analysis of the data.

Nonetheless it is important to be very careful in selecting a particular definition of 'family' in analysing one's data. Otherwise one is likely to fall a prey to hasty and uncomfortable conclusions. It appears that many difficulties could have been overcome had the terms 'function', 'structure and culture' been made more explicit by the author and the distinction between them consistently kept throughout the analysis. One wonders what is meant by the statement that family culture was 'foisted' on the non-familial organization of the household? Can one legitimately classify societies on the basis of whether they have family as the 'basic' institution or not? Of course, more data is needed before anything constructive could be said about the other hypothesis."

Comments of Shri Bhabananda Mukherjee communicated by Dr. Surjeet Sinha, Deputy Director, Anthropological Survey of India.

1. "The islanders follow the matrilocal system of descent and they have been described as matrilocal."

   (*a*) The term matrilocal meaning that a husband resides in the wife's house, is not applicable here as 75 husbands out of 95 live in their natal homes.

   (*b*) It is not possible to know anything about the ownership of property and rules of inheritance from the extract. I feel that the hypothesis needs to be examined from these two aspects.

2. In conclusion (p. 110) it has been stated that the households do not satisfy all the functions of a family and the central principle of organization of household is consanguinity and not sex-partnership. Sex partnership and co-residence are however very important factors and both are the result of ritualised marriage. We cannot ignore the fact that a husband in Chetlat is ritually married to a woman.

3. The fact that the husband and the wife do not live together for twentyfour hours should not be made a point to hold out that a household in Chetlat is not a family.

4. What is important to know is the period of stay (in time measure) of the husband in the house of his wife and the reciprocal social behaviour of the father and the children during that period.

Family is a kinship concept and I may suppose that all the kin terms (categories) used normally for the kin of the family, are also applied by the islanders.

5. The assumption based on the past histories of the households (p. 84) that the motherbased principle will be restored in the next generation, in those households where deviation has occurred is a perforce one in view of the changing trends and the increasing roles of a father.

6. I do not prefer the terms 'family culture' to be used seriously as we are not able to distinguish different cultural levels with reference to lineage, family, clan etc. Secondly, we do not know much about the island and therefore it is difficult to assume that family culture has been foisted as a result of contact. This may be the product of internal adaptations.

7. Both the terms 'female based household' and 'Matrifocal family' are not satisfactory as *Mo.Br.* is the custodian and central figure in such household. The term *avanculocal* may be given some consideration. It will be better not to use any new term at this stage.

3. *Comments received from Dr. (Mrs.) Leela Dube, Department of Anthropology and Sociology, University of Saugar.*

"I find your report interesting and useful. I have tried to compare your data and conclusions with ours about Kalpeni, another of the Laccadive islands. You perhaps know that one of my students, Dr. Abdul Rahiman Kutty, did field-work in Kalpeni in 1962-63 and wrote his Ph.D. thesis on "Marriage and kinship in an Island Society". Your analysis of the composition of households is very similar to ours and show a similar situation in regard to the presence of outside elements (from the point of view of the traditional structure of the household in the islands). What you have said about the restoration of the female based principle is true to fact, I have, however, some doubts about your statement that in households where wives are the heads, the position of the males concerned is the same as in those cases where they are considered to be adhesions in the capacity of father or sister's husband or other affinal relations. I feel that as manager of the wife's property and/or the main worker in cultivation, sale, etc., as also in day-to-day life, a husband will be in a fairly assertive position in a household where there are no grown-up matrilineal male relations—different from the adhesions mentioned above. I would also want to know your criteria for determining the head of the household. I assume they have the term "Karnavar" in the island. Of what structural unit is he the head? I wonder if you have equated *household* with *Taravad*. We have distinguished between Taravad, property-group, and domestic group or household. Sometimes all the three coincide, but many times they are distinct and a Taravad may have a number of households, some operating as individual property groups, others grouped into one or more property groups.

The tables on dominant and significant roles of different relatives in connection with different matters in the past and the present are very significant and suggest a direction for collecting quantitative data. But as you have said the sample is too small for any meaningful conclusions. The table of "preferences in depending" between pairs of relatives is most suggestive and perhaps most of the things that it says can be explained through the island social system. But here also more quantitative data is needed. We also have to consider whether in these matters the composition of the respondent's household should be taken into account.

Your conclusion raises a number of points which I would have liked to discuss with you personnally. The nuclear family has no place in the structural units in these islands is quite clear. I strongly feel that you have ignored the working of Taravad and of Tavari, or property-group. The working of the household cannot be understood unless we take into consideration these matrilineally constituted units. It is somewhat difficult to accept your statement that the family as a functional unit exists among the islanders. In your argument you have talked about "more or less enduring sex relationship among the males and females", but a presence of such relationship alone would not constitute families. Male(s) and female(s), with more or less enduring sex relationship, have to live together and participate in a number of activities, besides cohabitation, to form a family. I also do not understand the statement that a household is imprinted with the stamp of family culture through and through. If we study the ownership, inheritance and handling of property, various economic activities, division of labour, patterns of authority, day-to-day activities of the people, interaction patterns, and rituals and ceremonies, it is still the matrilineal, group which comes into relief. There are, no doubt, unmistakable signs of change.

8. Particulars about ancient monuments, structures, relics, etc. :

Name of the relic, etc.	Situation	How old	Brief description	Connected history, myth or legend

9. Particulars about hamlets, 'cheris' blocks and other recognised segments of the village :

Name of the hamlet ; or cheris ; block	Size	Population	Remarks

10. (*a*) Names and particulars of Govt. Offices, institutions, and functionaries operating in the island (with headquarter either in the island or in a neighbouring island):

Name of the Office, institution etc.	When estd.	Incumbent		Activities undertaken by the office in the island	Remarks
		Number of Islanders	Number of main landers		

(*b*) List of various Acts and orders, regulating the revenue, and civil administrations, as well as development activities in the island.

11. Additional data in respect of post offices :

(*a*) Whether money orders are forwarded and disbursed from the post office :

(*b*)(*i*) Money order sent from the island to the mainland during Sept., 1962 to May, 1963 :

No. of money orders.....Amount :.....

(*ii*) Money orders sent from the island to other islands during Sept., 1962 to May, 1963 :

No. of money orders.....Amount :.....

(*iii*) Money orders sent from the island to foreign countries during Sept., 1962 to May, 1963 :

No. of money orders.....Amount :.....

(*c*) (*i*) Money orders received from the mainland during Sept., 1962 to May, 1963 :

No. of money orders.....Amount.....

(*ii*) Money orders received from the other islands :

No. of money orders.....Amount.....

(*iii*) Foreign money orders received :

No. of money orders.....Amount.....

12. (*a*) Particulars of educational institutions in the island :

Type	Brief description	Name of the institution	Situation	Since when in existence and by whom established	No of students from each 'cheri' (male and female)		No. of students from each caste	
					M	F	M	F
1(*a*)	1(*b*)	(2)	3	4	5(*a*)	5(*b*)	6(*a*)	(6*b*)

Problems if any	Concessions and facilities enjoyed by the students	Average attendance of students	Occasions of irregular attendance absenteeism etc.	Extracurricular activities	Periods of long vacations
7(*a*)	7(*b*)	8	9	10(*a*)	10(*b*)

Note on staff position	If there is a m naging committee particulars of the same (including particulars of the personnel)	Remarks
1.	12	13

(*b*) Particulars about hostel attached to educational institution :

Name of educational institutions	When estd.	Particulars about students		Accommodation available		Boarding charges	Seat rent	Other charges	Facilities provided
		Name of island	Number	Type of building and number	Space				
1	2	3(*a*)	3(*b*)	4(*a*)	4(*b*)	5	6	7	8

with his share of the divided wealth. This is significant, for in this case inheritance must be patrilineal. Since there are no sisters or sister's sons in such a tavazhi— this brother must leave to his own children. It is clear, also, that, quite apart from the patrilineal inheritance pattern forced by the composition of such tavazhis, if a man leaves the economic protection that the tarawad gives him, he must provide on his death for his own children, since the tarawad no longer does so. The Act of 1933 recognizes this situation created by such partitions, and lays down that a man can bequeath property to his children even though they would, of course still belong to his wife's tarawad and be eligible for inheritance there also. Before the act, indeed there had been a convention among Nairs that a man could leave half his self-acquired property to his children the other half returning to the common tarawad fund (1952 : 10)

Among the Nayars husband and wife observe death pollution or pula for each other in the event of each other's death. Children also observed death pollution for their father when the latter died, although he did not stay with them formerly. Of course, a son did not perform the death rite of a man. And this practice is consistent with all matriarchal societies.

Further, among the Nayars, though the father did not stay with his children in the past, the social paternity was always recognized. If social paternity was not recognised then his specific kinship terms of reference and address, such as, 'Appan' or 'Achan' for 'father' and 'Appappan' or 'muttachan' for father's father existed in the Nayar kinship terminology. Similarly, there are specific terms of reference for wife also, namely, 'Bharya' or 'Achi'.

A husband visited every night the house of his wife, which means he spent a considerable period of his life with his wife, when his entire span of life is taken into the consideration. Hence, it cannot be denied that there was no co-residence at all. And during his stay he might be instructing his children. In the long past even, a Nayar father was never said to have been indifferent towards his own children.

The author of the Report of Chetlat island has quoted the definition of family from Fair Child's Dictionary of Sociology, which runs thus : "The basic social institution one or more men living with one or more woman in a socially sanctioned and more or less enduring sex relationship, with socially recognized rights and obligations together with their offsprings".

The above definition of family does not run counter to the type of family found among the Nayars of Kerala, but is inadequate to explain the Nayar type of family. The family life is bound to take a different form than the one which the above definition delineates among the Nayars since they belong to the matrilineal system. In the Nayar domestic groups husband—father is not included, The economic functions of the husband, father are discharged by the brother—maternal uncle. imilarly, the duties and obligations of sons towards their fathers in a patrilineal society are met with by sister's sons in the Nayar domestic group.

It cannot be denied that the Nayars did not have a type of family. The family type among them can be defined in their own social system. When familial characteristics exist among certain groups of animals, how one can deny that family as the basic societal unit did not exist among either. Nayars of Malabar or among the Chetlat Islanders. Keesing holds in respect of the simians and hominids that "bisexuality" involving relations of males and females, finds expression in many organized forms. The exercise of kinship ties and especially the joint care of the young by parents, through some more or less stable form of family, or familiality, is widely characteristic" (1966 : 54).

In a Nayar domestic group children of men are invariably excluded. The Nayar domestic group consists of the uterine kinsmen who trace their relationship to a single ancestress. In this group the role of husband—father is quite insignificant but existent if not in all respects; but in some respects. This "group is rather a consanguineal type of family in which ties of blood", or descent dominate (Keesing (1966 : 266). This type of family is not only found in Malabar and Chetlat island of India, but also among some societies in Melenesia, Borneo and West New Guinea.

From the report on "Household and Family" among the Chetlat Islanders it appears that the system of matriliny is changing gradually toward patriliny, and not that, the household there was a non-familial organisation—both structurally and culturally, and the family culture was foisted on it later on. Rather, it is that the paternal family culture is being foisted on the Chetlat household gradually."

Mayer, A.C. Land and Society in Malabar, Oxford, 1952.

APPENDIX—III SCHEDULES

OFFICE OF THE REGISTRAR GENERAL, GOVERNMENT OF INDIA, NEW DELHI
SOCIO-ECONOMIC SURVEY OF LACCADIVE, MINICOY & AMINIDIVE ISLANDS
I. ISLAND SCHEDULE

PART A

Name of island :
Name of Investigator :
Date of survey :

(Use separate sheet wherever necessary but give indication of the same by putting annexure number in the appropriate column or item.)

1. (*a*) Name of island . . . . . .

   (*b*) Situation (longitude and latitude) . . . . . .

2. (*a*) Distance from the mainland (nearest port) . . . . . .

   (*b*) Distance from the nearest island . . . . . .

3. Area of the island . . . . . .

4. Number of households—

   (*a*) Inhabited . . . . . .

   (*b*) Uninhabited . . . . . .

5. Population (castewise and sexwise) . . . . . .

6. Draw a rough sketch of the island (on separate sheet) with indication of North line, lagoon, coral, reef, geographical boundary of 'cheris' roads and village paths, lay-out of the village allocating the habitation areas (one dot to indicate ten families, and separate symbols to be adopted for mosques, schools, hospitals, shops , govt. offices, public buildings etc.). Indicate water sources (separate symbols for ring-well, pond etc.) drainage, agricultural fields, village jungles, grave-yards, pandaram boundaries, other important geographical examples.

7. (*a*) History, myths and legends connected with the island (with particular reference to colonisation of the island, political power, contact with various countries, incursions of Portuguese, British, etc., arrangement for protection of the boundary in the post and at present, important personalities of the past including saints, resistance to foreign rule etc.).

   (*b*) Flora and fauna:

Local name	English equivalent	Scientific name	Approximate number	Nature of use	Special association with any section of the people	Number of families having special association	Remarks
1	2	3	4	5	6	7	8

   (*c*) Annual variation of rainfall and temperature . . . . .

   (*d*) Description of the boundary of the island . . . . .

Brief description of the commodities imported and exported, method of purchase and disposal, role of the middlemen, weights and measurements, quality of the commodities purchased, how purchase and disposal was organised in the past and how it is done now etc.

14. (*c*) *Particulars of the fairs and festivals commonly visited by the islanders :*

Name of fair/ festival	Distance	When held	How old	Legend, if any	Size of gathering	Commodities	Recreational activities	Religious activities	Cultural and social activities	General note including trends of changes in the size of gathering, main attraction, nature of commodities and different activities
1	2	3	4	5	6	7	8	9	10	11

15. (*a*) Is there closer social, economic and cultural tie of this island with the other island ? . . . . . .

(*b*) If so, give particulars . . . . . .

16. (*a*) Is there closer social, economic and cultural tie of this island with any area of the mainland ? . . . . . .

(*b*) If so, give particulars . . . . . .

17. (*a*) Is there closer social, economic and cultural tie of this island with any foreign country ? . . . . . .

(*b*) If so, give partculars . . . . . .

18. General note on the problem of transport and communication in this island (Mention the means of transport and communication during different seasons; expenses for each type of transport from the island to the mainland and from the island to other islands ; problems in the past and at present).

19. General note on the problem of fishing, agriculture and industry in the Island . . . . . .

20. Note on operation of coir monopoly in the island (excluding particulars about volume of trade, change in rates, problems faced in the past and at present) . . . . . .

21. Note on operation of ration system in the island ; (comparative study with the position till 1961 should also be given) . . . . . .

22. Note on operation if the marketing agents in the mainland with particular reference to this lsland. (Please discuss along with other items the schemes of insurance, purchasing of commission agents recognised by Administration, fixation of roles, advantages and disadvantages of the recent change for other islanders) . . . . . .

23. Note on the relgious preceptors including Thangals of Androth and other islands . . . . . .

24. Biographical sketch of the 20 persons of different castes, age group, sex, functionaries, status groups etc. covering the following points:—

(*a*) Eearliest memory . . . . . .

(*b*) How brought up and whether it differs significantly from the manner in which the children brought up at present . . . . .

(*c*) Who had greater influence—

(*i*) mother or father? . . . . . .

(*ii*) mother's brother or father ? . . . . . .

(*d*) Who were the playmates and intimate friends (name, age, sex, caste)

(*e*) Whether friendship continued with the playmates later on in life or whether the relation changed ? If so, what are the reasons ?

(*f*) Particulars of admission in dormitory and participation in dormitory life . . . . . .

(*g*) Particulars in island feuds specially in connection with some festivals or other social or religious disputes . . . . . .

(*h*) Place (appropriate instance also to be noted) outside the island visited :

(*i*) during childhood . . . . . .

(*ii*) After childhood and before 1947 . . . . . .

(*iii*) 1947—1955 . . . . . .

(*iv*) 1956—1959 . . . . . .

(*v*) After 1959 . . . . . .

(*i*) Particulars of sex life and marriage with special reference to frustration and success . . . . . .

(*j*) Aspiration during—

(*i*) childhood . . . . . .

(*ii*) youth . . . . . .

(*iii*) at present . . . . . .

(*k*) Particulars of skills learnt . . . . . .

(*l*) Job history with special reference to frustration and success . .

(*m*) Particulars of serious diseases suffered and treatment of the same .

(*n*) Terms among the various members of the family—

(*i*) in his childhood . . . . . .

(*ii*) at present . . . . . .

(*o*) If brother, sister and other members of the 'Taravad' living separate, terms with them . . . . . .

(*p*) Five important events in life . . . . . .

(*q*) Any other aspect . . . . . .

25. (*a*) General particulars about the Co-operative societies that serve the island :

Serial No.	Type of society	Name	Area of operation	Registered H.Q. Name the place	When registered	Members		Qualification for membership
						Total	No. from the island	
1	2	3	4	5	6	7(*a*)	7(*b*)	8
1	Credit co-operative .							
2	Co-operative grain gola .							
3	Consumer's co-operative							
4	Multipurpose cooperative							
5	Co-operative farming society . .							
6	Others . .							

Arrangement for cooking on ordinary and special occasions	Nature of supervision	Nature of academic guidance	Extra-curricular activities	Daily routine of work	Remarks : (including cultural, social and other activities, discipline among inmates, relation of the hostelers with the people of the island etc.)
9	10	11	12	13	14

13. Particulars of religious institutions including mosques :

Serial No.	Name of the Institution	Situation	Since when in existence and who established	Ownership	Management
1	2	3	4	5	6

Office Bearers			Religious performances	
Name of office	Function of each Office	Remuneration of each Office bearer	Daily	On special occasion
6(*a*)	6(*b*)	6(*c*)	7(*a*)	7(*b*)

If the institution has specialised in certain functions among institution of similar type, give particulars	Income		Expenditure	
	Source	Approx. amount annually	Item	Approx. total annually
8	9(*a*)	9(*b*)	10(*a*)	10(*b*)

If certain families, or some segments of the population are specially attached to the institution, their particulars	Particulars of educational institutions if any, associated with the mosque	Particulars of burial ground and any other institution associated with the mosque	Remarks
11	12	13	14

14. (*a*) 1. Particulars about boats in the island :

Local Name	Where manufactured	Total number	Average price	Nature of use	Remarks
1	2	3	4	5	6
(*a*) Sailing vessels					
(*b*) Odums					
(*c*) Medium size boats for inter-island communication					
(*d*) Fishing boats					
(*e*) Race-boats					
(*f*) Small boats					

2. How many times the ship of the administration came to the island during 1961-62?

(*a*) How loading and unloading used to be organised in the past when a ship came to the island?

(*b*) How these are organised at present ? . . . . .

14. (*b*) Particulars of markets most commonly visited :

Name of market	Distance from the island	Transport	Season	Commodities exported from the island			Commodities imported from the market		
				Item	Approximate quantity	Approximate value	Item	Approximate quantity	Approximate value
1	2	3	4	5	6	7	8	9	10

28. Village Leaders, Members of Panchayat, Priests and other Office-Bearers :

Name of Organisation	Members										
	Name	Caste	Occupation	Education	Age	Name of Office	Since when holding the Office	How gained position	Remuneration if an	Other offices held inside or outside the village	Remark
1	2	3	4	5	6	7	8	9	10	11	12
Statutory Panchayat											
Caste Panchayat (Name of caste)											
Other leaders											
Members of Board of Directors of Co-operative Society.											

29. Village Disputes referred to different authorities last year :

Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of the adjudicating authority	Nature of sanction	Remarks (whether the decision was enforced whether there is preference for adjudication by particular type of authority in particular type of caste/tribe etc.)
	Caste Panchayat	Name	Caste/ tribe				
1	2(a)	2(b)	2(c)	3	4	5	6
Caste panchayat . . .							
Informal panchayat . .							
Statutory village panchayat .							
Court							
Others (specify) . . .							

30. Recreational and Artistic activities enjoyed by the Village :

Type of activity	Brief description (indicate nature and reason of celebration)	Where (if outside the island, name and distance of the place)	Frequency and duration (specify whether daily, monthly seasonal etc.	Extent of active participation of people of the main castes and communities in performances (many, few, some)	If activity is in the island, do visitors from other islands participate		What agency sponsors, promotes or finances	Who trains players etc. (His name address, caste, occupations)
					Approx. No.	Role (player audience otherwise)		
1	2	3	4	5	6(a)	6(b)	7	8
1. Sports and games .								
2. Drama, music, dancing etc. . .								
3. Cinema . . .								
4. Filmstrip, puppet show etc. . .								
5. Fairs . . .								
6. Festivals . .								
7. Other entertainments . . .								

31. Cultural Life of the Island :

Serial No.	Names of clubs, libraries, drama parties or other cultural organisations in the island	When estd.	Rough proportion of members belonging to		
			Different castes	Different occupation groups	Age
1	2	3	4(a)	4(b)	4(c)

Office-bearers					Brief note on basis of membership (subscription, signing of pledge etc.)	Brief note on objective of the organisation	Brief note on activities of the organisation
Name	Caste	Occupation	Age	Education			
5(a)	5(b)	5(c)	5(d)	5(e)	6	7	8

Sl. No.	Type of society	Nature of Co-operation	Aid from Government	Extent of business according to last audit report or other available records	Dividend if any, given	Loss or profit according to last audit report or other available records	General note on its role including whether all sections of the population are attracted what are its problems etc.	Remarks
1	2	9	10	11	12	13	14	15
1	Credit co-operative .							
2	Co-operative grain gola .							
3	Consumer's co-operative .							
4	MultiPurpose cooperative							
5	Co-operative farming society . . .							
6	Others . . .							

(*b*) Organisational and operational details of co-operative societies :

Serial No.	Name of the society	Composition of Board of management		Date of Registration	General meeting held after registration			Meeting of the Board of management held during the last year			Remarks
		Officials	Non-Officials		Date	No. of members attending	Problems faced and important decisions	Date	No. of members attending	Problems faced and important decisions	
1	2	3(*a*)	3(*b*)	4	5(*a*)	5(*b*)	5(*c*)	6(*a*)	6(*b*)	6(*c*)	7

(*c*) Furnish the following particulars for each dormitory :

Local Name	Location	Size and shape	Whether associated with particular 'Cheri'/'Attiri' caste or any other sections of the population	How old is the building and in what condition it is at present	What is the approx. cost of the building and how the cost was met	How repair work is carried out and how the cost is met	Particulars about office bearers				
							Name of office	Name of office bearer	How selected	Caste	Nature of duty
1	2	3	4	5	6	7	8(*a*)	8(*b*)	8(*c*)	8(*d*)	8(*e*)

Nature of recreational, economic, social, cultural, religious, defensive and other activities and number of participants							Remarks including the place of dormitory in the community life and trends of change if any
Name of activity		When it takes place	Approximate number of participants				
			Normally		Special occasions		
Daily	Special occasions		Male	Female	Male	Female	
9(*a*)	9(*b*)	10	11(*a*)	11(*b*)	11(c)	11	12

26. (*a*) Are there dormitories in the islands for unmarried boys and girls ? If so give rough sketches of horizontal cross-section and vertical cross-section of the huts indicating different elements (place of sleeping, dancing etc.)

(*b*) Describe the musical and other instruments found in the dormitory :

Item	Material used	Brief Description	How and by whom made	Price	Purpose	Symbolic meaning if any	Remarks
1	2	3	4	5	6	7	8

(*c*) Discuss the recreational, economic, educational and other activities of the dormitory.

27. If there are shops in the island, furnish the following particulars :

Serial No.	Name and caste of the shopkeeper	If he is an outsider his home address	When the shop was estd.	Extent of business		Nature of transaction cash, advance barter etc.	Side business if any, money-lending contract etc.	General notes on the business including profiteerism if any, trends of change in the quantity and method of transaction etc.
				Name of main commodities	Approximate annual transaction			
	2	3	4	5(*a*)	5(*b*)	6	7	8

32. (a) Furnish the following particulars about immigration into the island.

Name of caste	No. of immigrant households				Area from where migrated	Purpose of migration	General note including how many families are only sojourners in the island and go back to their original place from time to time, and how many have been integrated in the island social structure by marrying and being included in one of the caste, etc.)
	Before 30 Yrs.	During 20—30 Yrs.	During 10—20 Yrs.	During last 10 yrs.			
1	2(*a*)	2(*b*)	2(*c*)	2(*d*)	3	4	5

32. (*b*) Particulars of persons belonging to the island who stay outside in connection with service business etc.

Name	Religion	Caste	Age	Sex	Academic qualification	Occupation	Present address	Since when living outside	Whether family lives in the island (give number)	Whether has property in the island	How frequently visits the island	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13

32. (*c*) Particulars of persons in the island who are studying outside.

Name	Name of the head of the household and relationship	Religion and caste	Age	Sex	Nature and standard of education receiving	Place	Since when studying outside	How financed	Whether staying in hostel/ with relation, otherwise	Remarks
1	2	3	4	5	6	7	8	9	10	11

32. (*d*) Particulars of persons in the island who have passed matriculation.

Name	Name of the head of the household and relationship	Religion and caste	Age	Sex	Educational standard	Year of attaining the standard	Present occupation	Present address	Remarks
1	2	3	4	5	6	7	8	9	10

33. Furnish the following particulars regarding emigration from the island.

Name of caste	No. of families emigrated				Area to where migrated	Purpose of migration	General note including whether the families concerned still have economic interest in the island and whether they occasionally visit the island.
	Before 30 Yrs.	During 20—30 Yrs.	During 10—20 Yrs.	During last 10 Yrs.			
1	2(*a*)	2(*b*)	2(*c*)	2(*d*)	3	4	5

34 (*a*) Statistics about incidence of disease for 3 years.

34 (*b*) Particulars of primitive and modern medicine men in the island.

Name	Type of treatment	Nature of training	Diseases for treatment of which more in demand	Particulars of medicine including indigenous medicine	Approx. no. of patients	Main source of livelihood	Remarks
1	2	3	4	5	6	7	8

35. Statistics about frequency of birth and death for 10 years :

36. Statistics about the land :

37. Statistics about trees :

38. Statistics of coir transported to the mainland, during last 10 years :

39. (*a*) Livelihood pattern 1951 :

(*b*) Livelihood pattern 1961 :

40. Particulars of persons connected with various crafts, nature of employment :

Name of craft	Approximate number engaged in the craft			Number of person mainly working in own houses					
				Independently		Under Co-op.		Sponsored	
	Families	Person							
		Male	Female	Male	Female	Male	Female	Male	Female
1	2(*a*)	2(*b*)	2(*c*)	3(*a*)	3(*b*)	3(*c*)	3(*d*)	3(*e*)	3(*f*)

Number of person mainly working in own houses		Number of persons mainly working in work-shops set up by private employers		Number of persons working in coir training cum productions centre		Approximate annual output of the craft in the island	Remarks including training facilities
Others							
Male	Female	Male	Female	Male	Female		
3(*g*)	3(*h*)	4(*a*)	4(*b*)	5(*a*)	5(*b*)		7

41. Purpose of production of crafts :

Name of craft	Number of families producing for own use only	Number of families producing for sale to outsiders only	Number of families producing both for consumption and sale	Remarks
1	2	3	4	5

42. (*a*) Legend, myth or history connected with the origin and development of the various crafts.

(*b*) Legend, myth or history connected with the different techniques, tools, processes, designs etc. relating to crafts.

43. Local markets agencies from where the raw materials for various crafts are procured.

(*a*) Name . . . . . .

(*b*) Distance from the island . . . . . .

(*c*) Nature of establishments and number of each . . . . .

(*d*) Terms and conditions under which the raw materials are obtained by the artisans from each category or establishment or from clients

(*e*) Nature of transport . . . . . .

(*f*) Availability of raw materials during different seasons . . .

(*g*) Special problems . . . . . .

44. Local markets/fairs/other agencies for disposal of craft products :

(*a*) Location . . . . . .

(*b*) Distance from the island . . . . . .

(*c*) Nature of establishments including middlemen, selling agent and number of each . . . . . .

(*d*) Terms and conditions under which finished products are disposed of by the artisans through each of the above categories of establishments . . . . . .

(*e*) Which category is preferred by the artisans and why . . .

(*f*) Nature of transport . . . . . .

(*g*) Fluctuation of demand in different seasons (State cause and extent) .

(*h*) Special problem . . . . . .

45. Approximately how many persons from the island find employment in the various construction works and other Government projects in the locality :

Name of the work and project	Executed by whom	When started	Season of work	Hours of work	Approximate number of persons employed		Rate of payment		Remarks
					Male	Famale	Male	Famale	
1	2	3	4	5	6(*a*)	6(*b*)	7(*a*)	7(*b*)	8

46. What are the wage rates for various works in the various season :

Type of work	Summer		Rainy season		Remarks
	Male	Famale	Male	Female	
1	2(*a*)	2(*b*)	3(*a*)	3(*b*)	4

47. Land utilisation pattern :

To.al acres	Land under private ownership	Government land	Grave yard	Cultivable fallow	Uncultivable fallow (other than grave)	Land under cultivation	Others
1	2	3	4	5	6	7	8

48. Distribution of households according to size group of ownership of trees/land if the ownership of land is known give the distribution of land in acres, otherwise number of coconut trees :

		Caste I	Caste II	Caste III	Caste IV
·01 —1·99 acres	1—10 trees				
2·00— 4·9 „	11—20 „				
5·00— 7·00 „	21—40 „				
8·00—10·00 „	41—60 „				
10·00—14·00 „	61—80 „				
15·00—19·00 „	81—100 „				
20·00—30·00 „	101—150 „				
30·00—40·00 „	151—200 „				
40·00—50·00 „	201—500 „				
50·00—and above	501—1000 „				
	above 1000				

49. (*a*) Statistics of livestock and domestic animal :

	Caste I	Caste II	Caste III	Caste IV
Fowl				
1—5				
6—10				
10—20				
20 and above . . .				
Cow				
1—2				
2—3				
3—5				
5 and above . . .				
Goat				
1—2				
2—3				
3—5				
5—8				
8 and above . .				
Other (Specify) . . .				

49. (*b*) Development activities such as improvement of agriculture (such as better seed, manures pesticides, tools etc.) water supply, houses, wells etc., undertaken during the last 10 years:

Name of activity	Year of execution	Agency of execution	Impact on the life of the Villages	Remarks
1	2	3	4	5

51. Is there any hierarchy of status among the different castes :

Name of caste in order of hierarchy	Mythical/historical or any other reason ascribed for the hierarchy	Symbolic difference in dress, ornaments, house type etc., indicative of hierarchy	Particular places if any for different castes to dwell	Remarks
1	2	3	4	5
Caste I . .				
II . .				
III . .				
IV . .				

52. Local measures equivalent standard measures :

	Local measure Equivalent standard measure	Material	Where manufactured	Remarks
Weight				
Size of objects				
Measure of land . .				
Others				

53. Local almanac :

Name of month	Number of days	Equivalent English month	Season including how the month is determined	Remarks
1	2	3	4	5

54. Local name of days :

Local Name	English Name

55. Local system of counting :

56. Local system of reckoning of time :

ISLAND SCHEDULE

PART B

(Use separate sheet wherever necessary but give indication of same by putting annexure number in the appropriate column or item)

Name of island :

Name of Investigator :

Date of survey :

1. (*i*) Name of various hamlets of recognised constellations in the village in terms of certain physical or social characteristics.

(*ii*) Dominant characteristics of each of the hamlets with reference to :

(*a*) Caste or community (including religion, sect etc.) . . .

(*b*) Kingroup . . . . . .

(*c*) Growth around an institution like school, temple, market etc.) .

(*d*) Some geographical characteristics e.g. existence of a spring, stream etc. . . . . .

(*e*) Others . . . . . .

2. History of settlement and growth of each hamlet and control of various resources in and around the village as determined by the history.

3. Distance from one hamlet to another and system of communication.

4. (*i*) Are there village factions on the basis of territorial affiliation to different hamlets? If so, in what spheres and how such factionalism is manifested?

(*ii*) Is there grouping of certain hamlets as distinct from others in the affairs of the Village? If so, what is the basis of such grouping?

5. To what extent are the various hamlets and the main village dependent on each other in the matters of :

(*a*) Obtaining sources of livelihood ;

(*b*) Employment ;

(*c*) Supply of labour and different services ;

(*d*) Supply of commodities ;

(*e*) Loan of commodities ;

(*f*) Manufacture of crafts and other articles ;

(*g*) Channel for dealing with outside world including Govt. officials ;

(*h*) Obtaining traditional services of (e.g. services of barber, washerman, blacksmith, potter, priest, cobbler, musician etc.)

(*i*) Obtaining different institutional facilities, essential conditions of life (e.g. maintaining the water line);

(*j*) Performance of rituals, regulation of sex life etc.;

6. Is/was there any rivalry/cooperation among the various hamlets for control and or use of the centres of common activities e.g.

(*a*) Village panchayat ;

(*b*) Recreation centre, play ground etc.

(*c*) Performance of various rituals and ceremonies ;

(*d*) Pasturage ;

(*e*) Schools, temples, markets and other institutions ;

(*f*) Different amenities provided by the Govt. (e.g. water supply, irrigation etc.);

(*g*) Development committees.

7. Is there great concentration of wealth, influence or prestige in some hamlet or hamlets or some clearly demarcate part of the village ? As a result of this, does a relationship of domination and subordination exist among the different hamlets? What are the manifestations of such relationship?

8. Has every hamlet or distinct part of the village recognised leaders of its own? To what extent they unite in the matters of common interest to the village ?

9. In case of quarrel between persons of the same hamlet, are influential individuals from other hamlets also asked to arbitrate or adjudicate ?

10. In case of quarrel between two persons belonging to two different hamlets, do other persons of their respective hamlets support their neighbours ?

11. Do all the hamlets participate equally or take the same interest in common religious, social and economic activities of the village. If they do not take the same interest what are the reasons for the different rates of interest taken by the different hamlets.

12. Sometimes inter-hamlet tension is channelised through mutual bantering among the people of different hamlets. This bantering is frequently stereotyped (e.g. people of same hamlet are gluttons, people of another hamlet are simpletons and so on). These stereotypes and the history of formation of the stereotypes provide an important clue to the study of inter-hamlet relation.

13. Does any hamlet or recognised constellation of the village in terms of physical and social characteristics combine more frequently with any different village or hamlet or a different village because of geographical, social, economic or any other reason? If so, the particulars are to be recorded.

14. Do the (*i*) Males (*ii*) Females (*iii*) Children of various hamlets frequently visit each other for :

(*a*) Social . . . . . .
(*b*) Ceremonial . . . . . .
(*c*) Economic . . . . . .
(*d*) Educational . . . . . .
(*e*) Recreational and . . . . . .
(*f*) Other purposes : . . . . . .

15. Has there been any change in the relationship of the various hamlets in social, economic, political, cultural or any other sphere during the last one generation (roughly 25 years)? If so, what are the changes and how these have been brought about.

16. Has the island under survey any special relation with some other island or some social, cultural, religious, political, economic centre. If so, details of such special relation is to be noted.

17. Has the island under survey particular antagonism with some other island. If so, details of the same is to be noted.

2. HOUSEHOLD SCHEDULE

Serial No. of household :

Census house No :

Name of head of household :

Name of Island :

Name of Investigator :

Date of survey :

1. Composition of the household including the head :

Economic status	Serial No.	Name	Sex		Age in completed years	Relation to the head of household (put symbols)	Place of birth	
			Male	Female			Name	Distance from the island
1	2	3	4(*a*)	4(*b*)	5	6	7(*a*)	7(*b*)
I. Earners . .								
II. Dependents living with family . .								
III. Casual members								

Economic status	Religion and sect	Caste and chery	House name	Language		Education	Technical skill
				Mother tongue	Other languages spoken		
1	8	9	10	11(*a*)	11(*b*)	12(*a*)	12(*b*)
I. Earners . .							
II. Dependents living with family . .							
III. Casual members							

Economic status	Occupation		Occupational history in the past	Nature of contribution to family income in case of earners				
	Main	Subsidiary		Contributing full income to the family.	Contributing fixed part of income to the family and part to another family as in remarks col.	Contributing casually to the family and regularly to some other family as in remarks col.	Contributing fully to some other family as in remarks col.	Does not contribute to any family and spend the money as in remarks col.
1	13(*a*)	13(*b*)	14	15(*a*)	15(*b*)	15(*c*)	15(*d*)	15(*e*)
I. Earners .								
II. Dependents living with family . .								
III. Casual members								

Economic status	Marital status	Age at marriage	Marriage: Marriage payment if any: Made by the household	Marriage: Marriage payment if any: Received by the household	Place of Night halt: Name of the head of the family where the person concerned stays in night: Name	Place of Night halt: Name of the head of the family where the person concerned stays in night: How related to the person concerned	Distance from the household under survey
1	16	17	18(a)	18(b)	19(a)	19(b)	20
I. Earners . .							
II. Dependents living with family . .							
III. Casual members							

Economic status	If the husband and wife live together: Is it taravad of: Wife	Husband	Partitioned taravad of: Wife	Husband	Independent household set up by husband	Other	If the husband is a visiting member: Nature of participation in the family economic life	Contribution made for maintenance of wife and children	Where takes food during: Daytime	Night	Other relevant matters	When first visited mainland	Remarks
1	21(a)	21(b)	21(c)	21(d)	21(e)	21(f)	22(a)	22(b)	22(c)	22(d)	22(e)	23	24
I. Earners . .													
II. Dependents living with family													
III. Casual members . .													

INSTRUCTIONS

I. For casual workers (c) should be written against the name of the earners and the approximate period of employment during the last year should also be given in remarks column.

II. If the place of birth is outside the island, name of the island/district and state should be indicated.

III. In case of inter-religion or inter-caste/tribe marriage name of religion or caste/tribe before marriage should be given in column 8 to 9 respectively and change after marriage should be indicated in remarks column.

IV. Indicate clan/gotra before marriage.

V. In case of divorce, separation or widowhood, indicate the time in remarks column.

VI. While filling up the schedule first write the names of the earners in serial order, then write the names of the dependents living with the family in serial order and then write the names of the casual members in serial order. But the serial numbers should be continuous.

2. Members of the family (*i.e.* either earners, contributing to the family income or dependents) living away from it :

Name of the head of the household :

Economic status	Serial No.	Name	Sex		Age in completed yrs.	Relation to the head of the household	Place of birth	
			Male	Female			Name	Distance from the village
1	2	3	4(*a*)	4(*b*)	5	6	7(*a*)	7(*b*)
Earners living away from the family . .								
Dependents living away from the family . .								

Economic status	Religion and sect	Caste	House name	Language		Education
				Mother tongue	Other language spoken	
1	8	9	10	11(*a*)	11(*b*)	12
Earners living away from the family .						
Dependents living away from the family						

Economic status	Occupation		Marriage				Present address	Since when living away from the family
	Main	Subsidiary	Marital status	Age at marriage	Marriage payment if any			
					Made by family	Received by family		
1	13(*a*)	13(*b*)	14(*a*)	14(*b*)	14(*c*)	14(*d*)	15	16
Earners living away from the family .								
Dependents living away from the family .								

Economic status	Why living away from the family	How frequently and on what occasion visited the family during the last two years	Remittances received from the family	Remittances sent to the family
1	17	18	19	20
Earners living away from the family . .				
Dependents living away from the family .				

Economic status	How many times visited the family during 1961-62	Where spent most of the time during return		Nature of contribution to family income in case of earners	Extent of support received from the family or other sources in case of dependents	Remarks
		In the family under survey	In some other Household (furnish particulars also)			
1	21	22(*a*)	22(*b*)	23	24	25
Earners living away from the family						
Dependents living away from the family.						

3. Particulars of the families closely connected with the family (including those who have broken away from common taraved in the present generation).

Name of the head of the families concerned	House No.	Relation to the head of the household	If constituted single household previously how many years ago	To what extent and how continue to operate as a single unit						Terms with the family under survey (happy, unhappy etc.)	Remarks
				Farming	Fishing	Other economic matters	Ritual	Social matter	Others		
1	2	3	4	5	6	7	8	9	10	11	12

4. (*a*) For how many generations, counting from the head of the household backwards, has the household been residing in this island . . . . .

(*b*) For how many years has the household been residing in the island .

5. If there is any history or tradition of migration of the household :

(*a*) area from where migrated . . . . . .

(*b*) cause of migration . . . . . .

(*c*) occupation before migration . . . . . .

(*d*) any other significant information in respect of migration . .

6. Social structure . . . . . .

I. (*a*) According to the informant what are the traditional occupations of the various castes ?

(*b*) According to the informant how the traditional occupations came to be associated with the various castes ? . . . . . .

(*c*) Does the informant think that the various castes should stick to their traditional occupations ? . . . . . .

II. (*a*) According to the informant is there any hierarchy of status among the various castes ? . . . . . .

(*b*) If so, put it in order of superiority in status . . . . . .

(*c*) According to the informant, how this hierarchy of status came into being ?

(*d*) Does the informant want this hierarchical pattern to continue ?

(*e*) In the opinion of the informant what are the privileges of the higher castes according to the traditional pattern . . . . . .

(*f*) In the opinion of the informant what are the disabilities of the lower castes according to the traditional pattern . . . . . .

(*g*) According to the informant is there any move from any quarter in the island to change the traditional pattern? If so, record the particulars . .

(*h*) (1) According to the informant is any change taking place in the traditional pattern even without any organised move ?

(2) If so, what are the changes ?

(3) How these have come about ?

7. Land and trees :

A. Homestead :

(*i*) Area covered by homestead :

(*ii*) Is the family owner of the land on which the homestead is situated ?

(*iii*) (*a*) If not, who is the owner of the land ?

(*b*) On what term the family is occupying the land ? . . . . .

(*c*) Since when the family is occupying the land ? . . . . .

(*iv*) If the family is the owner of the land, how and when the family came to own it ? . . . . . .

(*v*) (*a*) Has the household leased out any homestead land to any other family?

(*b*) Has the household allowed any other family to settle on homestead land belonging to the household ? . . . . . .

(*c*) (1) If so, furnish particulars of the household which has been allowed to settle or to which the homestead land has been leased out : . . .

(2) Terms and conditions of the above settlement : .

(*d*) Remarks : . . . . . .

B. Other land :

	Owned	Leased in	Leased out	Other	Remarks
1	2	3	4	5	6
(*i*) Total uncultivable fallow . .					
(*ii*) Total cultivable land					

(*iii*) Total land cultivated with particulars as under :

Owned land cultivated		Leased in land cultivated		Owned land leased out to others	
No. of plots	Area	No. of plots	Area	No. of plots	Area
1(*a*)	1(*b*)	2(*a*)	2(*b*)	3(*a*)	3(*b*)

IV (*a*) In case of owned land, how and when the family came to own the land ? (If the ownership of the land has been accrued through survey operation particulars of the number of trees owned before survey, whether any exchange of trees was to be made for carving out consolidated land blocks ; whether any other problem was to be faced during the process should be recorded) . . . . . .

(*b*) What is the land revenue for the land owned ? . . . .

Has there been any recent change ? Yes/No. . . . .

If years, furnish the particulars . . . . . .

V In case, the household has leased in land : . . . . .

(*a*) Who is the land lord ? . . . . . .

(*b*) Since when the land has been leased in ? . . . . .

(*c*) On which terms has the land been leased in ? . . . .

(*d*) Has there been any recent change ? . . . . . .

VI If land has been leased out : . . . . . .

(*a*) to how many tenants ? . . . . . .

(*b*) since when ? . . . . . .

(*c*) On what terms ? Has there been any recent change ? . . .

VII If land has been mortgaged :

(*a*) to whom ? . . . . . .

(*b*) When and why ? . . . . . .

(*c*) On what terms ? . . . . . .

VIII If there is any cultivable land which is lying fallow :

(*a*) Since when is it lying fallow ? . . . . . .

(*b*) Why is it lying fallow ? . . . . . .

IX What is the nature of use of uncultivable fallow ?

X Tank :

(*a*) Since when owned/leased in/leased out . . . . .

(*b*) (*i*) Whether owned in common with other household . . . .

(*ii*) If so, particulars of the same . . . . . .

(*c*) Nature of use . . . . . .

(*d*) Distance from household . . . . . .

(*e*) Others . . . . . .

C. Trees owned :

Type	Clusters	No. of plants in each cluster	Distance of each cluster from the household	How the family came to own the trees in each cluster	Are there other owners of these in the same cluster	Remarks
1	2	3	4	5	6	7

(*i*) Trees leased in :

Type	No.	Owner	When leased	Terms and conditions of lease	Remarks
1	2	3	4	5	6

(*ii*) Trees leased out :

Type	No.	Person to whom leased out	When leased out	Terms and conditions of lease	Remarks
1	2	3	4	5	6

(*iii*) Trees given out on mortgage :

Type	No.	Person to whom mortgaged	When mortgaged	Terms and conditions	Remarks
1	2	3	4	5	6

(*iv*) Trees taken in on mortgage :

Type	No.	Person from whom mortgaged	When taken in on mortgage	Terms and conditions	Remarks
1	2	3	4	5	6

D. Impact of survey operation :

(*i*) has survey operation been carried out on the land where the trees of the household are located ? . . . . . .

(*ii*) (*a*) what was the number of trees owned by the household on the land before the survey ? . . . . . .

(*b*) what was the number of trees owned by the household on the land after the survey ? . . . . . .

(*c*) In case of any change, comment on the change . . .

(*iii*) (*a*) Has the household been benefited by the survey operation ? .

(*b*) If not, why not ? . . . . . .

(*c*) If yes, how ? . . . . . .

8. Animal husbandry and livestock :

A. Stock at the time of survey :

Type	No.	When and where from obtained	Price		Particulars of grazing, feeding, and rearing
			At the time of purchase	At present	
1	2	3	4(*a*)	4(*b*)	5
Bullock . . .					
Bull . . .					
Cow . . .					
Goat . . .					
Sheep . . .					
Fowl . . .					
Duck . . .					
Others . . .					

B. Cumulative ownership during the year :

Type	No. at the beginning of the year	Purchased during the year	Otherwise obtained during the year	Consumed	Sold	Natural death	Gift, present etc.	Balance	Amount of product (e.g. milk, egg, wool) obtained during the year and the manner of disposal of the same	Remarks
1	2	3	4	5	6	7	8	9	10	11
Bull . .										
Bullock . .										
Cow . .										
Goat . .										
Sheep . .										
Fowl . .										
Duck . .										
Others . .										

C. Products of animal husbandry :

Type of livestock	Type of product	Season of the year when obtained	Average quantity per day during the year	Approximate total quantity during the year	Quantity disposed in		Approximate value per unit	Approximate total value	Remarks
					Manner 1	Manner 2			
1	2	3	4	5	6(*a*)	6(*b*)	7	8	9

9. Particulars of craft if any practised in the family :

Name of craft	Source of raw material	Type of objects made	Who works	Season of work	Approximate number	Disposal	Remarks
1	2	3	4	5	6	7	8

10. Particulars of fishing :

Particulars of family members who catch fish	Where catch	Type of fish caught	Season and hour of catch	Tools & implements used	How frequently caught in different seasons				Remarks
					Summer	Monsoon	Autumn	Winter	
1	2	3	4	5	6(*a*)	6(*b*)	6(*c*)	6(*d*)	7

11. Annual calendar of economic activities :

Name of the Activity	Season	Hours of work	Who work	Particulars of work	Remarks
1	2	3	4	5	6

12. Inheritance (General questions) :

(*a*) What are the salient feature of the laws of inheritance in the island ?

(*b*) Are these different from those found in other families/castes? . .

(*c*) Does the informant want any change ? . . . . . .

(*d*) If so, what are they ? . . . . . .

13. House and house type :

(*i*) (*a*) Brief description of the domicile (including number and size of building units for different purposes, with special reference to main building, kitchen, granary, quarter for animals, garden, compound or yard, fishing etc.) . . . . . .

(*b*) Rough sketch showing situation of the various structural units :

(*ii*) Particulars about the structural units.

(*a*) Buildings :

No.	Size and description including doors and windows and decoration windows and decoration	Materials for			No. of slopes in roof	Remarks including nature of use
		Plinth	Wall	Roof		
1	2	3	4	5	6	7

(*b*) Other important elements including exterior and interior decoration, elements symbolic of status, caste affiliation etc. . . . .

(*c*) 1. Did you set up a new house when you got married ? . . .

2. If so, how far is that :

(*i*) from the 'taravad ' of your wife . . . . . .

(*ii*) from your own 'taravad' . . . . . .

3. Exactly what time after your marriage the new house was set up .

14. Health and sanitation :

(*i*) (*a*) What is the source of drinking water for the household ? . .

(*b*) What is its distance from the household ? . . . .

(*c*) Is water drunk after boiling ? . . . . . .

(*d*) Has the household to contribute anything for maintaining the source of water . . . . . .

(*ii*) (*a*) What is the source of water for washing purposes ? . . .

(*b*) What is its distance from the household ? . . . .

(*iii*) Is the sorrounding of the house clean ? (observe) . . . .

(*iv*) (*a*) Is there a latrine in the house ? . . . . . .

(*b*) If not, where do the members of the family ease themselves ? .

(*v*) Particular about illness and treatment in the family during last 3 years :

Name of member of the family.	Nature of illness.	Duration	How diagnosed	Nature of treatment	Who treated	Particulars of medicine
1	2	3	4	5	6	7

Magico-religious rites	Expenditure	Remarks
8	9	10

(*vi*) Do the members of the family take bath and wash their body regularly ? . . . . . .

(*vii*) (*a*) Do the members of the family wash clothes regularly and wear clean clothes ? . . . . . .

(*b*) Is any indigenous object used for washing ? . . . .

(*viii*) Are cooking utensils and drinking water pots kept clean ? . .

15. Travel :

Places outside the island visited by any member of the family, during the year	Time of visit	Purpose	Nature of transport	Terms and conditions on which transport was obtained	Remarks
1	2	3	4	5	6

16. Indebtedness :

(*a*) Whether any member of the family is in debt ? . . .

(*b*) Terms and conditions for obtaining loan :

Source	Amt. of debt		When taken	Purpose	Rate of interest	Nature of security		Other terms and conditions on which loan was taken	Remarks
	Cash	Kind				Usufruct	Non-usufruct		
1	2(*a*)	2(*b*)	3	4	5	6(*a*)	6(*b*)	7	8

(*c*) Particulars of any outstanding loan paid back this year:

Amount	Since when due	How paid (i.e. whether from saving or from sale of property or otherwise)	Remarks
1	2	3	4

17. Religion :

(*i*) (*a*) Whether the family is specially connected with any mosque ?

(*b*) If so, nature of the connection . . . . . .

(*ii*) (*a*) Where do the different members of the family generally perform their prayer ordinarily ? . . . . . .

(*b*) Where do the different members of the family participate in the prayers and various celebrations during Id and other festive occasions ? . . . . . .

(*iii*) (*a*) Whether any member of the family holds any special position in matters connected with religion ?

(*b*) If so, give particulars of the position . . . . . .

(*c*) How did he attain the position and since when ? . . .

(*d*) (1) Did he receive any formal religious training ? . . .

(2) If so, when, where, and from whom did he receive the training ? . . . . . .

(3) Give particulars of the training . . . . . .

(*iv*) Give an annual calendar of religious festivals performed by the family :

Month	Name of the festival	Occasion
1	2	3

18. Unemployment :

(*a*) Is there any member of household searching for a job ? .

(*b*) If so, give the following details :

Name	Academic qualification	Other proficiency	Nature of previous employment	Date of cessation of previous employment	Reasons for cessation	Any subsidiary work at present	Whether registered with any employment exchange
1	2	3	4	5	6	7	8

19. Family budget :

I. *Sale and purchase of valuable assets during last year* :

(a) Sale					Type of asset	(b) Purchase				
Date of sale	Buyer's residence	Occupation of buyer	Area/ number	Sale price		Purchase price	Area/ number	Seller's occupation	Seller's residence	Date of purchase
1	2	3	4	5		1	2	3	4	5
					Land					
					Livestock					
					Machinery					
					Tools					
					Equipment					
					Buildings etc.					
					Jewellery & Valuables.					
					Investments					
					Other assets					
					Total :					

II. *Source of finance for capital expenditure* :

Item	Personal saving	Borrowing			Sale of assets	Other sources	Total
		Govt. & other financial institutions	Other	Total			
1	2	3(*a*)	3(*b*)	3(*c*)	4	5	6
Expenditure on construction and improvement of building and other structure.							
Expenditure on land development.							
Expenditure on new capital goods.							
Expenditure on purchase of lands and other used assets.							
Total—							

20. Major heads of income and expenditure during last year.

Major head	Gross income Amount	Source (in or outside the island)	Major head	Amount	Expenditure incurred in or outside the island
1	2	3	4	5	6
Cultivation			Food (cereal)		
Livestock and produces			Non-cereal		
Arts and crafts			Drinks		
Fishery			Fuel & lighting		
Forestry			House rent and repairs		
Trade and crafts			Clothing		
Transport			Travelling		
Professions			Recreation		
Service			Education		
Rent			Other misc. services		
Investments			Interest		
Remittances			Rent		
nterest			Remittances		
Dividend & profit			Hired labour		
Others			Purchase for production (e.g. seed, manures, etc.).		
Total			Others		
			Total		
Borrowing			Purchase of assets		
Principal received back			Construction & improvement of building and other structure & Land development		
Sale of assets					
Grand Total			Grand Total		

21. Particulars of creditors :

Name of the creditor	Kinship tie if any with the household	Other social tie if any	Economic tie if any	Other tie	No relation	Terms and conditions	Remarks
1	2	3	4	5	6	7	8

22. Particulars of collection of natural produce from the sea and other places by the members of the family :

Local name of the produce	English equivalent	By whom collected	From where collected	Nature of right enjoyed by the family for collection of the produce	Payment if any	Who collect male, famale, children	Appr. quantity per year	Nature of use	Economic value	Remarks
1	2	3	4	5	6	7	8	9	10	11

OFFICE OF THE REGISTRAR GENERAL, GOVERNMENT OF INDIA, NEW DELHI

SOCIO-ECONOMIC SURVEY

OF

LACCADIVE, MINICOY & AMINDIVI ISLANDS

3. SPECIAL FAMILY SCHEDULE

Serial No. of household :
Census House No. :

Name of island :
Name of Investigator :
Date of survey :

1. (*a*) Religion :

(i) *Give an annual calendar of religious festivals generally performed by the family.*

Month	Name of the festival	Occasion
1	2	3

(*ii*) *Religious and social performances and participation by members of the family during last year.*

Name of festival	Occupation	Month	Hour of performance	Where performed	If performed in the house, at what particular spot	Particulars of family members staying out	
						Name	Reason
1	2	3	4	5	6	7(*a*)	7(*b*)

Particulars of persons from outside the family who were asked to participate	Particulars of persons from outside the family who actually participated	Particulars of kins, friends who did not participate though expected		Offerings including animals sacrificed	Who Officiated	Special role performed by any member of family or outsider	Description of the various stages of the ritual
		How related to head of household	Reason of non-participation				
8	9	10(*a*)	10(*b*)	11	12	13	14

Recreational activities	Social activities		Kins and friends to whom presents were given		Kins & friends who gave persents		Expenditure		Remarks
	Kins and friends *who were* visited	Kins and friends *who* visited	Particulars *of kins* and friends	Nature of present	Particulars *of kins* and friends	Nature of present	Amount	Who paid	
15	16(*a*)	16(*b*)	17(*a*)	17(*b*)	18(*a*)	18(*b*)	19(*a*)	19(*b*)	20

(*b*) Additional question regarding religion :

I. (*a*) The informant belongs to which school of Islam (i.e. 'Hanafi', 'Maliki', 'Hannabal', 'Shafii', 'Wahabi', & 'Kadiani') . .

(*b*) What are the salient points of the teachings of the school to which the informant belongs . . . . . .

(*c*) How the teachings of this school differs from the teachings of other schools . . . . . .

II. According to the informant what is the significance of :

(*a*) 'Id-uz-Zuha' . . . . . .

(*b*) 'Id-ul-Fitr' . . . . . .

(*c*) 'Shab-e-barat' . . . . . .

(*d*) 'Muharram' . . . . . .

III. (*a*) Is the informant or any member of his/her family disciple of any '*Pir*' or preceptor? . . . . . .

(*b*) (1) If so, give biographical note of the '*Pir*' or preceptor . . . .

(2) If he is known for any miracle give indication of the same

(*c*) What are his special teachings ? . . . . . .

(*d*) When, how and why the informant or members of his family became disciple of the '*Pir*' or became specially attached to the order of the '*Pir*' . . . . . .

(*e*) How frequently he visits the '*Pir*' or the place of '*Pir*'?

(*f*) When he last visited the '*Pir*' or his place and on what occasion ?

(*g*) What rituals were performed by him during the visit ?

(*h*) Who else accompanied him ? . . . . . .

(*i*) Where did he stay during his visit to the place of the '*Pir*' ?

(*j*) What expenses were incurred by him. (Give details of the various items on which the expenses were incurred) ? . . .

(*iv*) (*a*) Does any member of the family participate in "Ratheeb" ? .

(*b*) If so, has he received special training for the same ? . .

(*c*) What was the duration and nature of the training ? . .

(*d*) What tools and instruments are used for the same ? . .

(*v*) (*a*) Is there any aspect of the religious life of the island under survey which differs significantly from the religious life of any of the other islands ? . . . . . .

(*b*) If so, what is that ?

(*c*) How the differences are accounted for ? . . . .

(*vi*) (*a*) Is there any aspect of the religious life of the island under survey which differs significantly from the religious life of the people of the same community living in the main land ? . . .

(*b*) If so, what is that ? . . . . . .

(*c*) How the differences are accounted for ? . . . .

(*vii*) (*a*) Is there any aspect of the religious life of any section of the people in the island which according to the informant is not in accordance with the teachings of the religion ? . . . . . .

(*b*) If so, what are those aspects ? . . . . . .

(*c*) Is there any particular lable or group name by which the deviant section can be identified ? . . . . . .

(*d*) How the deviations have come into existance ? . . .

(*viii*) (*a*) According to the informant who are the main authorities in religious matters in the island ?

(*b*) Is there any aspect of religious, social and cultural life of the islanders which they are trying to reform ? . . . . .

(*c*) (1) What is the attitude of the informant towards these attempts for reform ? . . . . . .

(2) Does he think that these reform moves will succeed ?

(3) If not, why not ? . . . . . .

(*ix*) (*a*) Has any member of the family gone for Haj ? . . .

(*b*) If so, when ? . . . . . .

(*c*) Give particulars of the ceremonial, social, and other activities connected with his going for Haj and coming back . . . . . .

(*d*) How, from whom and on what terms he obtained finance for going to Haj ? . . . . . .

(*e*) Has the fact of his going to Haj, anyway changed his personal and/or family status? if so,give particulars . . . . .

(*x*) (*a*) According to the informant, what are the main Muslim pilgrimage centres in India ? . . . . . .

(*b*) Has he visited any of these centres ? . . . . . .

(*c*) If so, when ? . . . . . .

2. Social structure :

(*a*) According to the informant how the different castes came into existence in the island ? . . . . . .

(*b*) Is there any legend about the origin of the vari ous castes of the island ? . . . . . .

(*c*) (1) Is it possible that the different castes have co me to the island from different areas ? . . . . . .

(2) If so, give particulars . . . . . .

(*d*) Is it possible that the different castes of the island originated from different castes in the mainland ? If so, give particulars . .

(*e*) Has the informant any objection to contract for marriages for persons of his/her household with persons of the same economic status but belonging to the following categories (tick-mark the names against which there is no objection) ? . . . .

(1) Koya . . . . . .

(2) Malmi . . . . . .

(3) Melacheri . . . . . .

(4) Manikfan . . . . . .

(5) Thakkrufan . . . . . .

(6) Thakkru . . . . . .

(7) Raveri . . . . . .

(8) Saiyyad from the mainland . . . . . .

(9) Other Muslims from the mainland . . . . . .

(10) Arabian Muslims . . . . . .

(11) Wahabi belonging to the same caste . . . . . .

(12) Kadiani belonging to the same caste . . . . . .

(*f*) During the childhood of the informant, who contributed most to the family economy :

(1) Father . . . . . .

(2) Mother's brother . . . . . .

(3) Elder brother . . . . . .

(4) Other kins (Specify) . . . . . .

(*g*) During the childhood, of the informant, who among the various kins viz, mother, father, mother's brother, mother's mother's father, mother's sister's husband, elder brother, mother's mother's brother etc. had the dominant say in the family in matters relating to :

(1) Coir twisting . . . . . .

(2) Boat making . . . . . .

(3) Cultivation . . . . . .

(4) Fishing . . . . . .

(5) Other household activities . . . . . .

(6) Commerce . . . . . .

(7) Education of children . . . . . .

(8) Initiation ceremony . . . . . .

(9) Selection of partner for children . . . . . .

(10) Fixation of date for marriage . . . . . .

(11) Manner of performance of marriage . . . . . .

(12) Inviting guests . . . . . .

(13) Performance of religious festivals . . . . . .

(14) Medical treatment and care . . . . . .

(15) House-building . . . . . .

(16) Repair of house . . . . . .

(17) Purchase of clothes for family members . . . . . .

(18) Purchase of other requirements . . . . . .

(19) Investment . . . . . .

(20) Settlement of disputes inside the family . . . . . .

(21) Contact with the officials and outsiders . . . . . .

(*h*) According to the informant, at present, which of the kins has the dominant voice in matters relating to.:

(1) Cultivation . . . . . .

(2) Coir twisting . . . . . .

(3) Boat making . . . . . .

(4) Fishing . . . . . .

(5) Other household activities . . . . . .

(6) Commerce . . . . . .

(7) Education of children . . . . . .

(8) Initiation ceremony . . . . . .

(9) Selection of partner for children . . . . . .

(10) Fixation of date for marriage . . . . . .

(11) Manner of performance of marriage . . . . . .

(12) Inviting guests . . . . . .

(13) Performance of religious festivals . . . . . .

(14) Medical treatment and care . . . . . .

(15) House-building . . . . . .

(16) Repair of house . . . . . .

(17) Purchase of clothes for family members . . . . . .

(18) Purchase of other requirements . . . . . .

(19) Investment . . . . . .

(20) Settlement of disputes inside the family . . . . . .

(21) Contact with officials and outsiders . . . . . .

(*i*) (1) Is the informant in favour of continuation of the pattern that a man should stay in the family of his mother or sister and contribute to the economy of the family of the mother and sister ? . . . . . .

(2) If not, why not ? . . . . . .

(3) What alternative he thinks desirable? and why he considers that to be desirable ? . . . . . .

(4) Does he know of any person who practises the alternative pattern suggested by him ? (if so, the details are to be recorded, and the person named should also be interviewed. The source of information already obtained about him should not to divulged) . . . . . .

In case of male informants :

(*j*) During the childhood of the informant advice and guidance from which of the following kins the informant sought more in matters relating to :

	Males						Females				
	F	MB	EB	EB	MSH	others	M	MM	MS	FM	FS
(1) Education											
(2) Deciding future career											
(3) Marriage:											
(*a*) Selection of male											
(*b*) Performance of marriage;											

(4) Medical care :

(5) Obtaining cloth and other necessities :

(6) Satisfaction of hobbies :

(*k*) At present on which of the relations he will depend more in the following situations (tick mark on relevant item).

1. Care during illness :
   (1) Sister or Wife . . . . . .
   (2) Son or Sister's son . . . . . .
2. Financial trouble :
   (1) Father or Mother's brother . . . . . .
   (2) Son or Sister's son . . . . . .
   (3) Daughter's husband or Sister's daughter's husband . . .
   (4) Father's brother or mother's sister's husband . . . .
   (5) Father's Brother's son or Mother's sister's son . . . .
3. Matrimonial :
   (1) Father or Mother's brother . . . . . .

(*l*) If the informant becomes economically inactive, he would like to stay with which of the relations ? . . . . . .

(1) Wife or sister . . . . . .
(2) Son (if sets up a separate family) or sister's son (if he remains in the family) . . . . . .
(3) Daughter or sister's daughter . . . . . .

(*m*) In case of female informants :

On which of the following relations she used to depend more in childhood in matters relating to ;

1. Care during illness :
   Father or Mother's brother . . . . . .
2. Marriage ;

1. Selection of male . . . . . .
   Father or Mother's brother . . . . . .
2. Performance of marriage . . . . . .
   Father or Mother's brother . . . . . .
3. Obtaining necessities like cloth :
   Father or Mother's brother . . . . . .
4. Ornaments and hobbies . . . . . .
   Father or Mother's brother . . . . . .

(*n*) On which of the kins she depends more at present in matters relating to ;

1. Care during illness ;
   - (1) Husband or brother . . . . . .
   - (2) Husband or Mother's brother . . . . . .
   - (3) Father or Mother's brother . . . . . .
   - (4) Husband's mother or Mother's sister . . . . .
2. Obtaining necessities of life;
   - (1) Husband or brother . . . . . .
   - (2) Husband or Mother's brother . . . . . .
   - (3) Father or Mother's brother . . . . . .
3. Ornaments and hobbies;
   - (1) Husband or brother . . . . . .
   - (2) Husband or Mother's brother . . . . . .
4. Management of economic resources (Specify) ;
   - (1) Husband or brother . . . . . .
   - (2) Husband or Mother's brother . . . . . .
5. Marriage of son;
   - (1) Husband or brother . . . . . .
   - (2) Husband or Mother's brother . . . . . .
   - (3) Father or Mother's brother . . . . . .
   - (4) Husband's father or Mother's brother (if husband is dead) .
6. Marriage of daughter;
   - (1) Husband or brother . . . . . .
   - (2) Husband or Mother's brother . . . . . .
   - (3) Father or Mother's brother; . . . . . .
   - (4) Husband or Mother's brother . . . . . .

3. Social disabilities suffered by different castes in the traditional social structure and the changes taking place.

Name of caste	Traditional occupation	Traditional disability in	
		Ownership of property	Holding of public office
1	2	3(*a*)	3(*b*)

Sitting arrangement	Dress	Ornaments	Use of foot wear	Use of umbrella
3(*c*)	3(*d*)	3(*e*)	3(*f*)	3(*g*)

Use of transport	Food and drink	Other	Note the changes that have taken place or are taking place also indicate the time since when changes are taking place
3(*h*)	3(*i*)	3(*j*)	4

Concrete evidence of the changes	How the changes have come about	Concrete evidence if any of persistence of the disabilities	Remarks
5	6	7	8

4. Inheritance :

(*a*) If a female dies intestate leaving two sons, one daughter, one brother and one sister, how and in what proportion the properties of the following categories will devolve during partition, according to custom as is known to the informant :

	Movable		Immovable	
	'Odums'	Others	Homestead	Others
(*i*) 'Taravad' property				
(*a*) Partitioned				
(*b*) Unpartitioned				
(*ii*) Inherited from father				
(*iii*) Self acquired				
(*iv*) Other				

(*v*) Is there any case of deviation from the custom ? If so, give particulars.

(*b*) If a male dies intestate leaving two sons, one daughter, one brother and one sister, how and in what proportion the properties of the following categories will devolve during partition according to the customs as is known to the informant :

	Movable		Immovable	
	'Odums'	Others	Homestead	Others
(*i*) Taravad' property				
(*a*) Partitioned				
(*b*) Unpartitioned				
(*ii*) Inherited from father				
(*iii*) Self acquired;				
(*iv*) Other				

(*v*) Is there any case of deviation from the custom ? If so, give particulars.

(*c*) If a female dies intestate leaving two sons, one daughter, one brother and one sister, how and in what proportion the properties of the following categories should devolve in the opinion of the informant during partition :

	Movable		Immovable	
	'Odums'	Others	Homestead	Others
(*i*) 'Taravad' property				
(*ii*) Inherited from father				
(*iii*) Self acquired				
(*iv*) Others				

(*d*) If a male dies intestate leaving two sons, one daughter, one brother and one sister; how and in what proportions the properties of the following categories should devolve in the opinion of the informant during partition.

	Movable		Immovable	
	'Odums'	Others	Homestead	Others
(*i*) Taravad property				
(*ii*) Inherited from father				
(*iii*) Self acquired				
(*iv*) Others				

(*e*) Case study of how actually all immovable property (house, land, trees, etc.) during last 3 generations and movable property (boat, cash, ornaments, livestock, other valuables) during last one generation, devolved in the family.

(*f*) General questions :

(*i*) What are the salient features of the laws of inheritance in the island ?

(*ii*) Does the informant want any change ?

(*iii*) If so, what are they ?

5. Food and food habit :

(*a*) Personally observe preparation of various food items in 3 families (one rich, one average and one poor) and prepare note on (*i*) quantity; (*ii*) method of preparation of food stage by stage in each of the above families.

(*b*) Keep record of quantity of food taken by various persons when the Investigator has a chance to observe the same. The aim should be to cover at least 10 personel obervations.

(*c*) Record food taken in 10 families during 15 days at the time of visit of the Investigator according to the following proforma :

Date	Name of the member of the family	Time of taking food	Item	Quantity
1	2	3	4	5

(*d*) (*i*) Daily normal routine of diet of the family under survey :

Time	Item	Remarks including vegetarian/non-vegetarian food habits and other special food habits of members including infant, patients etc.
1	2	3

(*ii*) Are the following items taken by the various members of the family : Fish, Beef, Mutton, Tortoise, Tortoise egg, Fowl, Fowl egg, Sheep and Milk . . . . . .

(*iii*) Is there any restriction regarding any other food on the basis of age, sex, caste, marital status etc. . . . . .

Item	Category of people for whom restricted	Reason
1	2	3

(*iv*) Is there any restriction of meats of animals or birds or of fish of certain colour or certain other type for any category of people (age, sex, caste, marital status etc.) . . . . . .

Item	Category of people for whom restricted	Reason
1	2	3

(*e*) (*i*) Who normally prepare food and when ? . . . . .

(*ii*) Whether other members of the family assist ? If so, give particulars . . . . . .

(*f*) Serving and taking of food :

(*i*) Who normally serves food? . . . . . .

(*ii*) Where do the different members take food? . . . . .

(*iii*) Whether members of the different age and sex groups normally take food together? If not, record which category of members take food first, which category take food later . . . .

(*g*) Seasonal variation of food (types and whether taken more or less quantity compared to the annual average for the family) :

Code—M: More; L: Less; A. Average

	January—March	April—June	July—September	October—December
(*i*) Cereal				
(*ii*) Pulses				
(*iii*) Fish				
(*iv*) Meat				
(*v*) Egg				
(*vi*) Vegetables				
(*vii*) Condiment				

(*viii*) Oil . . . . . .

(*ix*) Milk and milk products . .

(*x*) Others . . . . . .

(*xi*) 1. Are special preparations made or restrictions observed on festive and ceremonial occasions?

2. If yes, give particulars with reference to each occasion.

3. Is there any difference on such occasions in :

(*a*) Cooking medium; . .

(*b*) Spices and condiments; .

(*c*) Any other aspect of preparation of various food item . . . .

(*h*) Is any food particularly restricted/prescribed for any category of people? . . . . . .

(1) Normally . . . . . .

(2) On special occasions . . . . . .

(*i*) Is any food item considered to affect the mental faculty of the persons consuming it? . . . . . .

(*j*) (*i*) Particulars of members consuming alcoholic drinks (Investigator to collect information from other sources)

Name of the members	Types of alcoholic drink taken	Since when taking	How frequently taking	Qty. normally taking	Where taken	Alcoholic group if any	Special note on personality characteristics, if any, of the member	Remarks
1	2	3	4	5	6	7	8	9

(*ii*) Particulars of alcoholic drinks consumed in the family :

Types of alcoholic Drinks	Where from obtained	How prepared	How consumed	Attitude of the church/mosque	Remarks
1	2	3	4	5	6

6. House and House type :

(*a*) Ground plan showing proportionate size and situations of the various elements of the dwelling complex. . . . . .

(*b*) Ground plan of the main building showing size and situation of the various elements (rooms, doors and space utilisation pattern) . .

(*c*) Most convenient vertical cross section showing situation of the various elements (Use additional sheet wherever necessary) . . .

(*d*) (*i*) Construction of the main house :

When constructed	Materials used	How and where from materials were obtained	Particulars of labour		Market value
			Skilled labour	Unskilled labour	
1	2	3	4(*a*)	4(*b*)	5

(*ii*) Assistance, if any, received from any relation or friend during construction of the house is to be recorded. It is also to be indicated whether the assistance is conditional or unconditional .

(*e*) Detailed description of the structure of the house and of the use of different part of the house by different members for different purposes. In case of recent construction, price of each material and payment made on labour charges are to be recorded . . . . . .

(*f*) How the house-site was selected ? (Religion, economic, technical and other considerations) . . . . . .

(*g*) Socio-religious performances, if any, during different stages of construction of the house, and at the time of occupation of the house .

(*h*) Is there any circumstance when people abandon the house? If so, give the particulars with actual cases for illustration . .

7. Material culture :

(*a*) Dress . . . . . .

(*i*) For male members :

Item	Brief description	No.	When and where from obtained	Average price of each	Manner of use (including whether used by adult, minor, married, unmarried, etc.)
1	2	3	4	5	6

(*ii*) For female members :

Item	Brief description	No.	When and where from obtained	Average price of each	Manner of use (including whether used by adult, minor, married, unmarried, etc.)
1	2	3	4	5	6

(*b*) Ornaments :

(*i*) For male members :

Item	Brief description	No.	When and where from obtained	Average price of each	Manner of use (including whether used by adult, minor, married, unmarried etc.)
1	2	3	4	5	6

(*ii*) For female members :

Item	Brief description	No.	When and where from obtained	Average price of each	(Manner of use (including whether used by adult, minor, married, unmarried etc.).
1	2	3	4	5	6

(*c*) Footwear

(*d*) Other clothes (including beddings, blankets etc.).

(*e*) Utensils

(*f*) Furniture

(*g*) Tools and implements.

(*h*) Lighting (lantern/ patromax or hazack, torch).

(*i*) Fuel

(*j*) Musical instruments including indigenous musical instruments, gramophone, radio, harmonium, etc.

(*k*) Sports goods

(*l*) Luxury goods

(*m*) Transport (cycles, boats).

(*n*) Hair style :

Categories of persons	Hair style		Symbolical meaning, if any, ascribed to any particular hair style	Remarks
	In the past	at present		
1	2(a)	2(b)	3	4
(1) *Male*				
Status—				
(*i*) Chief				
(*ii*) Priest				
(*iii*) Other office bearer				
(*iv*) Ordinary person				
(2) *Female*				
Status—				
(*i*) Wife of chief				
(*ii*) Wife of priest				
(*iii*) Other office bearers				
(*iv*) Ordinary person				
(3) *Age*—				
(*i*) Old				
(*ii*) Adult				
(*a*) married				
(*b*) unmarried				
(*iii*) Children				
(4) *Social Affiliation*—				
(*i*) Khel				
(*ii*) Clan				
(*iii*) Other				
(5) *Education*—				
(*i*) Educated				
(*ii*) Uneducated				
(6) Any other category				

8. Family planning :

(*a*) Do you know that a man and wife can prevent conception of a child by deliberate means, if they want to do so? . . . . . .

(*b*) Do you think it desirable for a married couple to do so, to prevent the birth of too many children? . . . . . .

(*c*) According to you, what should be desirable number of son/daughter, to a married couple . . . . . .

(*d*) According to you, what should be the maximum number of son/daughter, to a married couple . . . . . .

(*e*) Do you want more children? . . . . . .

(*f*) If not, why not? . . . . . .

9. Conjugal and filial pattern :

(Particulars about husband and wife or wives and children born out of the union) . . . . . .

The geneological head, i.e. Husband/Father is the referrent person

Name	Relation to the referrent family	Age	Sex	Marital status	Particulars of residence	
					Name of the head of the family where resides	Relationship with the person concerned
1	2	3	4	5	6(a)	6(b)

Particulars of residence Distance from the place of the geneological head	Particulars of economic relation		If residence and economic relationship is different from that of referrent person (i.e. Husband or Father), role of the referrent person, if any, in economic life of the person concerned	Remarks
	Name of the head of the family to which mainly contributes	Name of the head of the family on which mainly depends		
6(c)	7(a)	7 (b)	8	9

10. Neighbourhood pattern :

(a) House No. (referrent household) . . . . . .

(b) Name of the head of the household . . . . . .

(c) Family name . . . . . .

(d) Caste . . . . . .

(e) Draw a rough sketch showing distribution of all the households within a radius of 1 furlong and indicating the land of the household, family name, and caste . . . . . .

(f) Particulars of all the households within a radius of one furlong . .

House No.	Name of the Head of the household	Family name	Caste	Kinship with the referrent household	Distance from the referrent household
1	2	3	4	5	6

Terms with the referrent household					Causes for the particular type of relation	If there is some deviation from the general pattern of relation of the two households in the case of some individual members, particulars of such deviation and causes of such deviation	Remarks (including reaction of other members of the household to the deviant behaviour of any particular member).
Very friendly	Friendly	Formal	Hostile	Very hostile			
7(a)	7(b)	7(c)	7(d)	7(e)	8	9	10

(g) Particulars of the presents/help given by the referrent household to other household (including those who have not been listed as neighbours) during the last one month :—

Name of head of household to which presents/help was given	Kinship and other particulars	Type of presents/help	When given	Occasion	Remarks
1	2	3	4	5	6

(h) Particulars of the presents/help received by the referrent household from other households (including those not listed as neighbours) during last one year :—

Name of head of household from which presents/help was received	Kinship and other particulars	Type of presents/help	When given	Occasion	Remarks
1	2	3	4	5	6

(i) (a) Whether the referrent household is happy about their neighbourhood? . . . . . .

(b) If not, why? . . . . . .

(*j*) Remarks . . . . . .

11. Education :

(*a*) Is any person from the household reading in any educational institution? . . . . . .

(*b*) (*i*) If so, give particulars about the institution . . . . . .

(*ii*) If he is reading in more than one institution give particulars of both . . . . . .

(*c*) (*i*) Does the student go to the institute regularly ? . . . . .

(*ii*) If not, why not ? . . . . . .

(*d*) (*i*) Does he/she have enough time to study at home? . . . .

(*ii*) If not, why not . . . . . .

(*e*) According to the head of the family . . . . . .

(*i*) Is education good for the ward? . . . . . .

(*ii*) Upto what standard the ward should study? . . . . .

(*iii*) What the ward should do after completion of education? . .

(*f*) Has the household anything to say about the present facilities of education or any other aspect of education? . . . . . .

(*g*) (*i*) Is there any boy/girl of the age group 6—14 who is not reading in any educational institution? . . . . . .

(*ii*) If so, why the boy/girl is not reading? . . . . . .

(*h*) (*i*) Is their any boy/girl of the age 6—14 who is reading only in Madrassa? . . . . . .

(*ii*) If so, why is he/she not sent to primary school as well? . .

(*i*) (*i*) Is there any boy or girl of the age 6—14 who does not/did not have Madrassa education even? . . . . . .

(*ii*) If so, why he/she did not receive Madrassa education? . .

(*j*) What are the things taught in Madrassa? . . . . .

12. Agriculture (Part I) :

(*a*) Particulars of crop :

(*i*) Name of crop . . . . . .

(*ii*) Type of land suitable for cultivation . . . . .

(*iii*) Quality of the land where actually cultivated (indicate the area under each type) . . . . . .

(*b*) Particulars of seed :

Name of variety	How and where from seed was obtained during the last 3 years	What are the Characteristics of best seed	What was the quality of seed used last	Normally is what is the ratio of the seed and yield in case of best seed	What was the ratio of the seed and yield in the family of the informent during last season	Remarks
1	2	3	4	5.	6	7

(*c*) Preparation of seed bed :

Size of plot	Man power		No. of days of operation	Hours of operation	Tools and implements used	Manipulation of tools	Season of preparation of seed bed	Remarks
	Male	Female						
1	2(*a*)	2(*b*)	3	4	5	6	7	8

(*d*) Sowing :

Size of plot	Quantity of seed required	Man power		No. of days of operation	Hours of operation	Tools and implements used	Manipulation of tools	Sowing season	Remarks
		Male	Female						
1	2	3(*a*)	3(*b*)	4	5	6	7	8	9

(*e*) Transplantation :

Size of plot	Method of transplantation (digging, pit, ploughing etc.)	Man power		No. of days of operation	Hours of operation	Tools and implements used	Manipulation of tools	Manure used	Season for plantation	Remarks
		Male	Female							
1	2	3(*a*)	3(*b*)	4	5	6	7	8	9	10

(*f*) Weeding, fencing and protective measures :

(*i*) Particulars of weeding as following . . . . .

Situation of plot	Size of plot	Type of crop	Type of weeds that grow up	Season of weeding	Days required	Hours of work	Man power		Remarks
							Male	Female	
1	2	3	4	5	6	7	8(*a*)	8(*b*)	9

(*ii*) Does depredation of crops by animals and pests take place ? .

(*iii*) What are the animals and pests and how they are chased away or controlled . . . . . .

Name of animal/ pest	Local name	Crop which is particularly damaged by the animal/pest	Average depredation caused in the island	Time when the depredation is particularly noted	How chased away or controlled	Remarks
1	2	3	4	5	6	7

(*g*) Particulars of manure and fertilisers :

Area of plot	Size	Name of crop	Name of manure and fertilizer used	Quantity	When used	How used	Cost	Remarks
1	2	3	4	5	6	7	8	9

(*h*) Harvesting and storage :

Nature of operation	Time of operation	No. of days required	Hours of work	Man power		Tools and implements used	Total cost	Remarks
				Male	Female			
1	2	3	4	5(*a*)	5(*b*)	6	7	8
Plucking . .								
Collecting . .								
Transport to the place of storage .								
Dehusking . .								
Copra making .								
Retting of coconut Husk								
Others . .								

(*i*) Factors determining yield of crop :

Situation of plot	Number of trees	Average yield during last 3 years	Actual yield during last season	Was the yield more/less than the average	If more/less than average what was the factor responsible for variation (rainfall, pests, animals etc.	Remarks
1	2	3	4	5	6	7

(*j*) If the household uses improved varieties of any of the following please give particulars as under :

Brief description	Since when adopted	Source from where obtained	Whether satisfactory result obtained	Remarks
1	2	3	4	5
1. Improved seeds . .				
2. Chemical fertilisors .				
3. Organic manures . .				
4. Improved implements .				
5. Pesticides . . .				
6. Others				

(*k*) Magico-religious performances connected with different stages of agriculture:

Name of ritual	Particulars of performance				In case of any worship deities to whom offering is made	Nature of offering	Remarks
	When	Where	By whom	Who officiated			
1	2	3	4	5	6	7	8

(*l*) Whether there is any magico-religious performances connected with draught, excessive rainfall, etc. . . . . .

(*m*) Whether there is any ceremonial offering of first fruit ? . . .

(*n*) Balance sheet of cultivation :

Area under ultivation	Number of trees	Cost for						Value of the yield	Others	Remarks
		Seed	Labour charge	Manure and fertiliser	Tools and implements (hire and depreciation,	Rituals	Land of charges			
1	2	3	4	5	6	7	8	9	10	11
Kind . .										
Cash (including conversion of kind into cash).										

(*o*) Disposal of net yield after meeting cost of cultivation for each crop :

Net yield of the crop and by products		Consumption in the family in various forms		Payment of debt		Sale		Gifts and presents		Others	Remarks
Quantity in kind	Value	Quantity in Kind	Value	Quantity in kind	Value	Quantity in kind	Value	Quantity in kind	Value		
1(*a*)	1(b)	2(*a*)	2(b)	3(*a*)	3(b)	4(*a*)	4(b)	5(*a*)	5(b)	6	7

(*p*) Other aspect of agriculture not covered . . . . . .

Part II Horticulture, Kitchen Gardening etc.

a. Horticulture land and crop.

Plots of land belonging to the family which are suitable for horticulture, kitchen gardening etc.							Fruits, vegetable for which suitable	Fruits, vegetables actually cultivated during		
Situation		Size	Whether brought under horticulture, kitchen gardening etc. during			If suitable plots have not been used the reason there of		1959-60	1960-61	1961-62
Topography	Distance from household		1959-60	1960-61	1961-62					
1	2	3	4	5	6	7	8	9	10	11

If there is variation, or if fruits, vegetables which could be grown are not grown the reason thereof	Area actually under cultivation during			Variation if any in size of area under cultivation and nature of cultivation, reason thereof	Remarks
	1959-60	1960-61	1961-62		
12	13	14	15	16	17

b. Particulars of seeds cutting of fruits vegetables

Name of fruit/ vegetable etc.	Variations found in the area	Variety actually cultivated by the family	Reason for selection of the particular variety	Whether seed or cutting sampling is used	In case of use of seed			
					How and where from seed was obtained	What are the characteristics of best seed	What was the quality of seed last used	Normally what is the ratio of seed and yield in case of best yield
1	2	3	4	5	6	7	8	9

What was the ratio of seed and yield in the plots of the informant during			In case of use of cutting or saplings		Remarks
1959-60	1960-61	1961-62	How and wherefrom it was obtained	How and when it was planted	
10	11	12	13	14	15

c. Preparation field :

(*i*) Before sowing, is there any preparation of the field ?

(*ii*) If so give the following particulars about preparation of any of the plots (if different methods were adopted for different plots, one for each type should be described.

Situation of the plot	Tool used (Hoe spade, plough others)	Particulars of operation			Remarks
		Who operated	When operated	How operated	
1	2	3	4	5	6

d. Sowing

(*i*) Time for Sowing

(*ii*) Does it take place simultaneously for all the crops? If so when does it take place and what is the technique applied ?(dibbling and putting the various seeds in the same hole; broad casting etc.) In case of dibbling what is the distance of one hole from another, and how they are arranged? (draw a sketch.)

(*iii*) If the sowing of the different crops take place at different times, note the following.

Name of crop	When sown	How sown	By Whom sown	Particulars of operation, if any, after sowing (e.g. upturning soil with hoe)	Remarks (with special reference to mixed technique if any, e.g. sowing of pulses and beans by dibbling of holes and putting the two together and then broadcasting of other seeds)
1	2	3	4	5	6

iv Particulars of seed.

Name of crop	How and where from seed was obtained during last three years	What are the characteristics of best seed	What was the quality of seed used last	Normally what is the ratio of the seed and yield in case of best seed	What was the ratio of the seed and yield in the family of the informant during last season	Remarks
1	2	3	4	5	6	7

(*v*) Time require for sowing.

Size of plot	Man power		No. of days of operation	Hours of operation	Remarks
	Male	Female			
1	2(*a*)	2(*b*)	3	4	5

(*vi*) Is any ritual performed during sowing ? If so, give. particulars

Name of ritual	Particulars of performance				In case of any worship, deities to whom offering, is made	Nature of offering	Remarks
	When	Where	By whom	Who officiated			
1	2(*a*)	2(*b*)	2(*c*)	2(*d*)	3	4	5

(*vii*) Weeding, fencing and protective measures.

(1) Particulars of weeding as following.

Situation of plot	Size of plot	Type of crop	Type of weeds that grow up	Season of weeding	Days require	Hours of work	Man Power		Remarks
							Male	Female	
1	2	3	4	5	6	7	8	9	10

(2) Fencing.

(*a*) Whether fencing is done ?

(*b*) In that case, is it done for each plot separately or for the whole area brought under cultivation of the community during the particular year ?

(*c*) Particulars of materials in connection with fencing.

Area fenced	Materials used for fencing	Constructional details of fencing including height strength, pillars etc.	When fenced	By whom fenced	Man Power		No. of days required	Purpose of fencing	Cost of fencing	Remarks
					Male	Female				
1	2	3	4	5	6(*a*)	6(b)	7	8	9	10

(3) Other protective measures.

(*viii*) (*a*) Does depredation of crops by wild animals and pests take place.

(*b*) What are the animals and pests and how they are chased away or controlled ?

Name of animal/pest	Local name	Crop which is particularly damaged by the animal pest	Average depredation caused in the village in an year	Time when the depredation is particularly noted	How chased away or controlled	Remarks
1	2	3	4	5	6	7

(*c*) Cuttings or saplings.

(*i*) Are cuttings or saplings of different varieties planted simultaneously.

(*ii*) What is the technique for taking the cutting from the host tree ? From what part of the host tree it is cut ?

(*iii*) What processing are made before planting.

(*iv*) Particulars of plantation of the cuttings or saplings.

Name of fruit, vegetable etc.	When planted	By whom planted	How planted	Distance of one plant to another	Arrangement of plant	Particulars of operation if any after plantation	Remarks
1	2	3	4	5	6	7	8

(*v*) Time required for plantation.

Size of plot	Man Power		No. of days	Hours of operation	Remarks
	Male	Female			
1	2	2(*b*)	3	4	5

(*vi*) If any ritual (secular or religious) performed during plantation ? If so, give the following particulars.

Name of ritual	Particulars of ritual				In case of any worship Deities to who offering is made	Nature of offerings	Remarks
	When	Where	By whom	Who officiated			
1	2(*a*)	2(*b*)	2(*c*)	2(*d*)	3	4	5

(*f*) Weeding
(*g*) Fencing and other protective measures.
(*h*) Manures and fertilisers.
(*i*) Irrigation facilities.
(*j*) Harvesting and storage of crops.
(*k*) Yield of fruits, vegetables etc. and factors responsible.

} As in Agriculture (Part-I)

Name of crop	Situation of plot	No. of trees	No. of trees planted	Approximate yield during 1959-60	1960-61	1961-62	Average during the period	If yield in the particular year more/less than the average what factor was responsible for the variation (rain fall, extension of irrigation, pest, wild animal manuring etc.)	By products if any: Description	By products if any: Quantity	Remarks
1	2	3	4	5	6	7	8	9	10	11	12

(*l*) Maturity of plant and yield.

Name of crop	After lapse of what time after sowing or plantation the plants or trees begin to bear fruit	For how many years or months the plants or trees beer fruit	What is the average size of the plant (height)	What is the average size and weight of the fruit	Remarks
1	2	3	4	5	6

(*m*) Disposal of yield (after meeting the cost of cultivation).

Name of fruit/vegetable/ forms	Unit	Gross yield	Payments to meet cost of cultivation	Net yield	Consumption in family in various forms	Payment or debt	Sale or barter	Gifts and presents	Others	Remarks
1	2	3	4	5	6	7	8	9	10	11

(*n*) By products—

(1) Name and process

Name of fruit, vegetable plant etc.	Quantity utilised for processing of by-product	Names of by-products	Method of processing	Quantity and value of by-products
1	2	3	4	5

(2) Utilisation of by product

Names of by-product	Consumption in family		Payment of debt		Sale or barter		Gifts and presents		Other (Specify)		Remarks
	Quantity	Value	Quantity	Value	Quantity	Value	Quantity	Value	Quantity	Value	
1	2	3	4	5	6	7	8	9	10	11	12

(*o*) Particulars of labour for each plot.

(*p*) Innovation during 10 years.

(*q*) Tools and equipments.

} As in agriculture (Part-I)

(*r*) (1) Whether there is any magico-religious performance connected with draught, excessive rainfall, etc. ?

(2) How is it generally performed in the village ?

(3) When the last ceremony in which the family under survey participated, was performed ?

(4) How was it performed ?

(5) If it deviates from the general pattern of the village, what is the reason for that ?

(*s*) (1) Whether there is any ceremonial offering of first fruit of the crop concerned ?

(2) How is it generally perfomed in the village ?

(3) When and how it was last performed by the family concerned ?

(4) If it deviates from the general pattern of the village, what is the reason for that ?

(*t*) Input and output ratio for horticulture with reference to capital expenditure.

Situation of field	No. of trees	Development work undertaken for introducing horticulture			Cost for purchasing tools and equipments	Cost for learning the skill	Source of finance	Value output upto last year	Remarks
		Nature of work	Year of work	Cost of work					
1	2	3	4	5	6	7	8	9	10

(*u*) Input output ratio for horticulture last year with reference to recurring expenses.

Situation of field	No. of trees	Repair or maintenance	Other labour	Cost						Value of yield of crop and by products	Other income from the plot	Remarks
				Seed	Manure	Tools & implements	Rituals	Land charge	Others			
1	2	3	4	5	6	7	8	9	10	11	12	13

13. Fishing and fisheries.

(*a*) Does any member of the family practise fishing (particulars about the person should also be given).

(*i*) domestic consumption ;

(*ii*) Sale.

(*b*) If yes, furnish the following particulars :

Time		Place of fishing	Particulars of tools and implements including boats	Type of fish	Operational details	Socio religious performance and taboos
Season	Hours					
1(*a*)	1(*b*)	2	3	4	5	6

(*c*) How the catch is shared?

(*d*) If tools or implements including boats are obtained from others, note the particulars as follows:

Name of tool or implement	Number	From where Obtained	Relationship, if any	Terms on which given	Remarks
1	2	3	4	5	6

(*e*) If tools and implements including boats have been given to others, note the particulars as follows:

Name of tool or implement	Number	Given to whom	When	Relationship if any	Terms on which given	Remarks
1	2	3	4	5	6	7

(*f*) (*i*) Nature of right enjoyed in respect of the area where fishing is done.

(*ii*) Payments, if any, to be made for acquiring right or permission for fishing.

(*g*) Factors (e.g. weather, current etc.) determining the availability and catch of various types of fish.

(*h*) Particulars of culture of fingerlings.

(*i*) Processing and preservation of fish.

(*j*) Disposal of fish including trade channel through which sold outside:

Season	Type of fish	Where caught	Approximate quantity	Approximate price	Consumed		Sold		Otherwise disposed		Remarks including trade channel
					Approximate quantity	Approximate price	Approximate quantity	Approximate price	Approximate quantity	Approximate price	
1	2	3	4(a)	4(b)	5(a)	5(b)	6(a)	6(b)	7(a)	7(b)	8
January—March											
April—June											
July—September											
October—December											

14. Industry and commerce. (Including copra making, coir twisting, vinegar and jaggery making, boat-making, net making etc.)

(*a*) Operation :

Name of the industry	Raw material	Place of work	Season of work	Working hours	Operational details including particulars of the persons who work, their training for the work ; method of processing raw material, and brief description of finished product	Quantity of produce	Remarks
1	2	3	4	5	6	7	8

(*b*) Storage, preservation and disposal :

Finished Product	Quantity of produce	How and where stored and preserved	Quantity consumed in the family	Quantity sold		Quantity used otherwise	Remarks
				In the Island	Outside		
1	2	3	4	5(*a*)	5(*b*)	6	7

(*c*) Finance and marketing of agricultural and industrial commodities :

Name of commodity	Finance for production		To whom sold	Quantity	Terms and conditions of sale (including transport charges, commission to 'Odam' agents 'Odam' owners etc.	Remarks
	Source	Terms				
1	2(*a*)	2(*b*)	3	4	5	6

15. Family budget (Sale and purchase of valuable assets during last year) :

(*a*) Sale						(*b*) Purchase				
Time of sale	Buyer's residence	Occupation of buyer	Area No.	Sale price	Type of asset	Purchase price	Area No.	Seller's occupation	Seller's residence	Date of purchase
1	2	3	4	5	6	1	2	3	4	5
					Land . .					
					Livestock . .					
					Machinery, tools, equipments, buildings etc. . . .					
					Jewellery and valuables					
					Investments . .					
					Other assets . .					
					Total . .					

(c) Source of finance or capital expenditure :

Item	Personal saving	Borrowing			Sale of assets	Other sources	Total
		Govt. and other financial institutions	Other	Total			
1	2	3(a)	3(b)	3(c)	4	5	6
Expenditure on construction and improvement of building and other structure							
Expenditure for purchase of 'Odam' or sailing vessels							
Expenditure on land development							
Expenditure on new capital goods							
Expenditure on purchase of lands and other assets							
Total							

(d) Major heads of income and expenditure during last year :

Major head	Gross income Amount	Source (in or outside the Insand)	Major Head	Amount	Expenditure incurred in or outside the Island
1	2	3	4	5	6
Cultivation			Food (cereal)		
			Non cereal		
			Drinks		
(a) Copra			Fuel & lighting		
(b) Vinegar			House rent and repairs		
(c) Gur and other products			Clothing		
Live stock and product			Travelling		
Arts and crafts other than coir			Recreation		
Fishery			Education		
Forestry			Other mise, services		
Trade and crafts			Interest		
Transport			Rent		
Professions			Remittances		
Service			Hired labour		
Rent			Purchase for production (e.g. seed		
Investments			manures etc.)		
Remittances			Others		
Interest					
Dividend and profit			Total		
Others					
Total					
Borrowing			Purchase of assets		
Principal received back			Construction and improvement of building and other structures		
Sale of assets			Land developement		
Grand Total			Grand Total		

16. Indebtedness (further particulars about private persons from whom loan has been taken)

Name of Creditor	Kinship tie if any, with the head of the household	Other social tie if any, with the household	Economic tie if any, (e.g. lessee, business partner etc.) with the household	Other tie	No relation	Amount of loan taken	Terms and conditions	Remarks
1	2	3	4	5	6	7	8	9

17. Village political organisation :

(*a*) According to the informant who are the five most influential persons in the Island. Give their particulars as follows :

Name	Age	Occupation	Office held in any organisation	Nature of influence	Source of influence	Remarks
1	2	3	4	5	6	7

(*b*) (*i*) Does the informant think that the traditional system of administration of the island is good for the islanders ? . . . .

(*ii*) If not, why not ? . . . . . .

(*iii*) What changes he suggests . . . . . .

(*c*) (*i*) Does the informant think that the changes brought about in the administrative set up of the island during the last few years have been beneficial to the islanders? . . . .

(*ii*) If yes, how? . . . . . .

(*iii*) If not, why? . . . . . .

(*d*) Had the informant any occasion during the last one year to contact any of the following office-bearers in connection with any matter related to their office? If so, give particulars as follows:

Office bearer	When met	Where	Purpose	Result	Remarks
1	2	3	4	5	6
Tehsildar					
'Amin'					
'Kachari Karanava' . . . . (name the one contacted)					
Captain of vigilance committee . .					
'Khateeb'					
'Kaji'					
Agricultural Officer					
Social Education Organiser . . .					
Secretary Co-operative Society . .					
Veterinary Asstt. Surgeon . . .					
Fishery Officer					
Medical Officer					
Headmaster					

18. Miscellaneous :

(*a*) Has any member of the household visited any foreign country? If so, give the particulars as follows:

Name of the member of household	Foreign country visited	Year of visit	Purpose of visit	Remarks
1	2	3	4	5

(*b*) Does any member of the household work for social uplift? If so, give particulars . . . . . .

(*c*) Does the household subscribe to any newspaper? If so, give particulars . . . . . .

(*d*) (*i*) Is there any library in the neighourhood of the household?

(*ii*) If so, has the household been benefitted by it? . . .

(*iii*) If not, why not? . . . . . .

(*iv*) Has any person from the household been member of the library?

(*v*) If not, why not? . . . . . .

(*vi*) According to the informant, the library is controlled by whom?

(*vii*) Has the informant any comments to make regarding any aspect of the library? . . . . . .

(*e*) (*i*) Has any person from the household been member of the recreation club? . . . . . .

(*ii*) If not, why not? . . . . . .

(*iii*) According to the informant the recreation club is controlled by whom? . . . . . .

(*iv*) Has the informant any comment to make regarding any aspect of the recreation club? . . . . . .

(*f*) (*i*) Has any person from the household been member of the Development Committee . . . . . .

(*ii*) If not, why not? . . . . . .

(*iii*) According to the informant, the Development Committee is controlled by whom? . . . . . .

(*iv*) Has the informant any comment to make regarding any aspect of the Development Committee? . . . . . .

(*g*) (*i*) Has any person from the household been a member of Vigilance Committee? . . . . . .

(*ii*) If not, why not? . . . . . .

(*iii*) According to the informant, the Vigilance Committee is controlled by whom? . . . . . .

(*iv*) Has the informant any comment to make regarding any aspect of the Vigilance Committee? . . . . . .

(*h*) (*i*) Has any person from the household been a member of any Co-operative Society? . . . . . .

(*ii*) If not, why not? . . . . . .

(*iii*) According to the informant, the Co-operative Society is controlled by whom? . . . . . .

(*iv*) Has the informant any comment to make regarding any aspect of the Co-operative Society? . . . . . .

(*i*) Does the head of the household know the names of all islands in Laccadive, Minicoy & Admindive groups? . . . . .

(*j*) Does the household know who is :
Dr. Radhakrishnan
Jawaharlal Nehru
Dr. Zakir Hussain
Abdul Kalam Azad
Pattam Thanu Pillai
Mahatma Gandhi

(*k*) Does the head of the household know who is the MP for Laccadive, Minicoy & Amindivi Islands?

(*l*) Does the informant want that his posterity should :

(*i*) continue to live in the island

(*ii*) live in the mainland . . . . . .

(*iii*) According to the informant what are the advantages of living in the island . . . . . .

(*iv*) According to the informant what are the disadvantages of living in the island . . . . . .

(*m*) (*i*) According to the informant what are the three most outstanding characteristics of each of the islands :

Characteristics	Names of islands				
	Amini	Kalpeni	Kavaratti	Minicoy	Agatti
1	2	3	4	5	6
1.					
2.					
3.					

Characteristics	Names of islands				
	Kadmat	Chetlat	Bitra	Androth	Kiltan
1	7	8	9	10	11
1.					
2.					
3.					

(*ii*) In what serial order the informant would place the various islands with reference to :

Item	Names of islands				
	Amini	Kalpeni	Kavaratti	Minicoy	Agatti
1	2	3	4	5	
Hard work					
Affluence					
Health					
Education					
Devotion of Religion					
Black magic					
Social advance					
Quality of coconut					
Abundance of fish					
Boat making					
Arts and crafts					
Beauty of lagoon					
Beautiful houses					
Cleanliness					
Social reform					
Accessibility from mainland					
Period of colonisation					

Item	Names of the islands				
	Kadmat	Chetlat	Bitra	Androth	Kiltan
1	7	8	9	10	11
Hard work					
Affluence					
Health					
Education					
Devotion of Religion					
Black magic					
Social advance					
Quality of coconut					
Abundance of fish					
Boat making					
Arts and crafts					
Beauty of lagoon					
Beautiful houses					
Cleanliness					
Social reform					
Accessibility from mainland					
Period of colonisation					

(*n*) (*i*) How did the informant spend the day, when the steamer last came to the island? . . . . . .

(*ii*) How did the informant spend the day when first 'odam' of the season left the island for the mainland? . . . . . .

(*iii*) How did the informant spend the day when the first 'odam' of the season reached the island from the mainland? . .

(o) Particulars of the last journey to the mainland—

(*i*) When ? . . . . . .

(*ii*) Name of the owner of the 'odam' . . . . . .

(*iii*) Terms and conditions for going by 'odam' . . . . .

(*iv*) Preparations made for going to the mainland . . .

(*v*) Purpose for going to the mainland . . . . .

(*vi*) Duration of stay in the mainland . . . . .

(*vii*) Where stayed in mainland and on what terms and conditions ?

(*viii*) Particulars of work done, business transacted in the mainland

(*ix*) Particulars of entertainments, religious, social and cultural activities in the mainland . . . . . .

(*x*) Particulars of interesting and significant experiences in the mainland . . . . . .

(*xi*) How and when returned ?

(*xii*) Important experiences, either during outward or inward journey . . . . . .

(*xiii*) How and by whom received on return? . . . . .

(*xiv*) Particulars of presents brought and given to different kins, friends etc. . . . . .

(*xv*) Total expenditure on transport, stay in the mainland, entertainment, social and other activities, purchase, others. .

(*xvi*) Remarks . . . . . .

(*p*) Particulars of the last journey to any island—

(*i*) Name of the island visited . . . . . .

(*ii*) When visited ? . . . . . .

(*iii*) Owner of 'odam' . . . . . .

(*iv*) Terms and conditions for going by 'odam' . . . . .

(*v*) Preparation for going to the island? . . . . . .

(*vi*) Purpose for going to the island . . . . . .

(*vii*) Duration of stay in the island . . . . . .

(*viii*) Where stayed in the island and on what terms and conditions ?

(*ix*) Particulars of work done, business transacted in the island visited . . . . . .

(*x*) Particulars of entertainment, religious, social and cultural activities in the island . . . . . .

(*xi*) Particulars of any interesting and significant experiences in the island . . . . . .

(*xii*) How and when returned ? . . . . . .

(*xiii*) Important experiences either during outward or inward journey . . . . . .

(*xiv*) How and by whom received on return? . . . . .

(*xv*) Particulars of presents brought and given to different kins, friends etc. . . . . .

(*xvi*) Total expenditure on Transport stay in the island, entertainment, social and other activities, purchases, others .

(*xvii*) Remarks . . . . . .

(*q*) Occupational mobility . . . . . .

(*i*) What was/is the occupation of . . . . . .

	Occupation	
	Main	Subsidiary
(a) Father		
(b) Mother		
(c) Informant		

(*ii*) If the occupation of the informant is same as that of father and different from that of mother's brother, does he consider that he has deviated from the expected pattern . . .

(*iii*) If the occupation is the same as that of mother's brother, but different from that of father, does he think that he has deviated from the expected pattern . . . . . .

(*iv*) In case of deviation, whether it has been brought about . .

(*a*) voluntarily . . . . . .

(*b*) under force of circumstances. . . . . .

(*c*) at the desire of father . . . . . .

(*d*) at the desire of mother's brother . . . . . .

(*e*) otherwise . . . . . .

(*f*) does the informant consider it to be a change for the better?

(*r*) What the informant wants his following kins to be:

Son . . . . . .

Sister's son . . . . . .

Daughter's husband . . . . . .

Father's brother . . . . . .

SOCIO-ECONOMIC SURVEY OF LACCADIVE, MINICOY & AMINDIVI ISLANDS

SPECIAL SCHEDULE

4. TO STUDY BIRTH

Serial number of households: Name of island:

Census house number: Name of Investigator:

Date of survey

Make Case Studies As Follows

1. (Prepare geneological chart as follows and underline the name of the child particulars of whose birth have been collected)

Father.....Mother

(Name and present age) (Name and present age)

*Sex, age and names of the children born to the couple)

Child I Child II Child III

*(Even if dead, the age that the person would have attained if alive should be given)

2. (*a*) How and when pregnancy was recognised? . . . . .

(*b*) According to the informant which of the following is responsible for conception . . . . . .

(*i*) Sex Union . . . . . .

(*ii*) Blessing of God . . . . . .

(*iii*) Intrusion of ancestral spirit . . . . . .

(*iv*) Others (specify) . . . . . .

(*c*) Whether according to the informant birth of a male or female child can be manipulated . . . . . .

(*d*) In many parts of the world it has been found that even though there is frequent premarital sex relation, conception is rare. According to the informant how far is it true ? . . . . .

3. Whether there was any restriction for the expectant mother during prenatal period in regard to:

Item	Nature and actual time of restriction	Purpose	Whether such restriction was/is the common pattern in the Community	Remarks
1	2	3	4	5
(a) Diet				
(b) Work				
(c) Visiting any place				
(d) Conjugal life				
(e) Any other matter				

4. Whether there was any restriction for expectant father during prenatal period in regard to :

Item	Nature and actual time of restriction	Purpose	Whether such restriction was/is the common pattern in the community	Remarks
1	2	3	4	5
(a) Diet				
(b) Work				
(c) Visiting any place				
(d) Conjugal life				
(e) Any other matter				

5. Whether there was any restriction for other members of the family during prenatal period in regard to:

Item	Nature and actual time of restriction	Purpose	Whether such restriction was/is the common pattern in the community	Remarks
1	2	3	4	5
(a) Diet				
(b) Work				
(c) Visiting any place				
(d) Conjugal life				
(e) Any other matter				

6. Whether during the prenatal period any of the following was specially prescribed for the expectant mother:

Item	Nature and time of the prescribed behaviour	Purpose	Whether such prescribed behaviour was/ is common in the community	Remarks
1	2	3	4	5
(a) Any special diet				
(b) Any special type of work				
(c) Visiting certain place				
(d) Conjugal life				
(e) Any other matter				

7. Whether during the prenatal period any of the following was specially prescribed for the expectant father:

Item	Nature and time of the prescribed behaviour	Purpose	Whether such prescribed behaviour was/is common in the Community	Remarks
1	2	3	4	5
(a) Any special diet . .				
(b) Any special type of work .				
(c) Visiting certain place . .				
(d) Conjugal life . . .				
(e) Any other matter . .				

8. Whether during the prenatal period any of the following was specially prescribed for other members of the family:

Item	Nature and time of the prescribed behaviour	Purpose	Whether such prescribed behaviour was/is common in the Community	Remarks
1	2	3	4	5
(a) Any special diet . .				
(b) Any special type of work .				
(c) Visiting certain place . .				
(d) Conjugal life . . .				
(e) Any other matter . .				

9. Particulars of ceremonies performed after conception and before birth of the child:

Time (i.e. month of pregnancy)	Name of ceremony	Brief description of the ceremony	Purpose	Whether performance of the ceremony as in col. 3 was/is the common pattern	Remarks
1	2	3	4	5	6

10. Did the expectant mother suffer from any physical or mental ailments during conception? Yes/No. If yes, give the following particulars:

Nature of ailment	Symptoms	Causes, according to local tradition	Remedial measures taken	Result	Remarks
1	2	3	4	5	6

11. What preparations were made for the delivery :

Nature of preparation	Was/is the particulars in Col. I is in conformity with the common pattern	Remarks
1	2	3

12. Where did the birth take place :

Mother's place	Father's place	House of some other relation	What was/is the common pattern	Remarks
1	2	3	4	5

(a) In the normal sleeping room.

(b) In a room specially constructed for the purpose.

(c) In some other room (specify).

13. Particulars of assistance provided during the labour:

Served by indigenous dai						Assisted by kins and neighbours		
Name	Age	Caste	Number of days of service	Nature of service	Remuneration	Name	Relation with the expectant mother	Nature of assistance
1	2	3	4	5	6	7	8	9

Served by trained dai or nurse			Remarks (including comments on the quality or assistance received from various sources, whether there was any ceremonial thanks giving to those who rendered assistance, and what was/is the general pattern in the Island)
Number of days of service	Nature of service	Remuneration	
10	11	12	13

14. Position of the mother during delivery;

(*a*) Lying

(*b*) Slightly raised position (supported by.....) Name and relation

(*c*) Other

15. (*a*) Was the delivery a normal one? Yes/No.

(*b*) If it was a protracted and difficult delivery, give the following particulars;

Duration of the labour pain	What was the specific nature of the complication	According to local customs, what is the reason for the trouble
1	2	3

What remedial measures were taken	What was the result	Remarks including what is/was the common practice in the island in such cases
4	5	6

16. (*a*) In some places, the females are restricted by custom from using under garments or sanitary towels etc. Is the same custom observed by the females of the family under survey?

(*i*) During menstruation period.

(*ii*) During child birth.

(*b*) If yes, what other equipments are used to prevent the clothes worn by them being spoilt by menstrual flow or by blood oozing out after child birth.

(*c*) Severance of umbilical cord.

(*i*) Implement used.

(*ii*) Manipulation of the implement.

(*iii*) Who did it?

(*iv*) What is the traditional pattern?

17. Disposal of placenta.

(*a*) Place of disposal.

(*b*) How disposed of?

(*c*) Who removed?

(*d*) What is the traditional pattern?

18. Equipment in the delivery room:

Clothes	Particulars	Whether clean or not
1	2	3
(*i*) For cleaning		
(*ii*) Wrapping child		
(*iii*) Mother		
(*iv*) Bed		
(*v*) Other		

(*a*) Water :
Hot
Tepid
Cold

(*b*) Fire :
Type of pot
Purpose

(*c*) Herbs

Name	From where collected	By whom collected	Purpose

(*d*) Objects for warding off supernatural evils.

(*e*) Other object

19. Confinement for mother.

Duration	Place	Diet	Practices to recoup health	Practices to protect mother against supernatural evil or other evil	When the mother resumes her normal duties	Remarks including rituals if any observed immediately after child birth during confinement or at the end of confinement
1	2	3	4	5	6	7

20. Pollution

Duration for			Nature of restriction for each	Remarks
Mother	Father	Other members of family (specify)		
1	2	3	4	5

21. Taking the child out of the house.

No. of days after the birth when the child is taken away	Hour	Who takes out	Where taken	Any ritual	Remarks
1	2	3	4	5	6

22. Name giving:

When	By whom	How the name is selected	Any ritual	Where the ritual selection takes place	Whether there is a sacred name and whether the name is a traditional tribal name/clan name or borrowed from other areas etc.	Remark
1	2	3	4	5	6	7

23. Total cost incurred during birth of the child (give item-wise details).

24. Child care—protection:

Measures taken immediately after birth for protection against			
Cold	Heat	Other physical harm	Supernatural evil
1	2	3	4

Measures taken during first few months for protection against				Remarks
Cold	Heat	Other physical harm	Supernatural evil	
5	6	7	8	9

25. Child care-washing and cleaning:

How often the infant was washed daily during the first week after birth		How often the infant was washed daily during the first two months after birth		How often the infant was washed daily during the first 2 years after birth	
With hot water	With cold water	With hot water	With cold water	With hot water	With cold water
1(a)	1(b)	2(a)	2(b)	3(a)	3(b)

Was any kind of oil rubbed on the body of the child during			Other practices connected with washing and cleaning	Remarks.
First week	2 months	2 years		
4(a)	4(b)	4(c)	5	6

26. Practices connected with micturition, defecation:

Upto what age the child was allowed to micturite and pass stool on bed	Attempt to train the child to pass stool outside the bed			Attempt to train child to pass stool at fixed place outside room		Remarks
	First attempt was by whom	When	How (cajole, threat, beat, other)	When	How	
1	2(a)	2(b)	2(c)	3(a)	3(b)	4

27. Suckling, weaning and feeding:

Duration of suckling	Regulation of suckling		Weaning		Supplementary food (liquid and solid) for the child		
	Upto what age allowed to suckle whenever cried	When restriction commenced	When	How	Item	When commenced	Quantity of different stages of growth
1	2(a)	2(b)	3(a)		3(b)	4(a)	4(b)

Hours of feeding of the child	Restriction if any, observed by the mother during suckling period in regard to her food, work habit, bathing habit, conjugal life	Remarks
5	6	7

28. Carrying about of the child (How the child used to be carried about)?

1st 4 months	4th month to 1 year	1 year to 3 years	Remarks
1	2	3	4

29. Barrenness:

Reason	Method of overcoming including magico religious performances	Any known case of overcoming barrenness by the method indicated	Remarks
1	2	3	4

30. Still birth:

Reason	Method of preventing (including magico-religious performance)	Any known case of application of the preventive method	Remarks
1	2	3	4

31. (*a*) Wilful abortion

(*i*) Who generally practise it?

(*ii*) What is the purpose?

(*iii*) What is the method?

(*iv*) What is the frequency in the region?

(*b*) Contraception

(*i*) Is it generally in use among married couple, unmarried persons?

(*ii*) What was the method in the past?

(*iii*) What is the method at present?

32. Preference:

(*i*) (*a*) Do the people prefer to have a son or a daughter during first birth?

(*b*) Reason for the particular preference.

(*c*) What the informant wants and why?

(*ii*) (*a*) Do the people want to have larger number of sons or larger number of daughters?

(*b*) Reasons for particular preference?

(*c*) What the informant wants and why?

33. General statement on custom relating to birth.

(*a*) If there is any difference in the practices observed during the birth of a son and a daughter respectively?

(*b*) If yes, what are they?

(c) Is there any difference in the practices observed during birth by the people of different castes? If so, what are they?

(d) Is there any difference in the practices observed during birth by the people of different island? If so, what are they?

(e) Is there any aspect of the practices connected with birth which the medical personnel have advised to abjure? If so, what are they?

(f) Is there any aspect of the advices given by medical personnel in matters relating to child-birth and child-care which are not in conformity with the local custom, if so, what are they?

(g) Is there any other aspect of child birth which should be recorded?

34. Is there any name giving ceremony, if so, give particulars of the same?

35. Is there any custom of formally taking the child to the mosque or any other village common place? If so, note the particulars of the same.

SOCIO-ECONOMIC SURVEY OF LACCADIVE, MINICOY & AMINDIVI ISLANDS SPECIAL SCHEDULE TO STUDY SEX AND MARRIAGE

Serial number of household:

Name of island:
Name of investigator:
Date of survey:

(Make case studies as follows)

	Caste I					
	Rich			Poor		
	Before 20 years	11-20 years	within 10 years	Before 20 years	11-20 years	Within 10 years
In the family of husband						
In the family of wife						

Repeat the same for Caste II and III

1. (a) Census house number

(b) Name of head of family

(*c*) Caste

(*d*) Economic status

(*e*) Other relevant particulars

2. (*a*) Name of the person whose marriage is being studied

(*b*) Relation to the head of the family

(*c*) Age

(*d*) Age of puberty

(*e*) Puberty rite if any, how and when it was performed

(*f*) Any restriction regarding Socio-religious activities and economic activities like agriculture, fishing etc.

3. Particulars of circumcision:

Age of circumcision	Place	How the 'Mahurtam' was decided	Who circumcised
1	2	3	4

Religious ceremony if any, and who officiated	Other performances including feasts and relationship of participant	Presents if any given to the person circumcised	Total cost of the performance	Remarks
5	6	7	8	9

4. Segregation of sex:

Age at which the boy/girl was required to avoid persons of the opposite sex of the same age group in				
Sleeping	Playing	Collection of coconut	Eating	Other activities
1(a)	1(b)	1(c)	1(d)	1(e)

How and by whom the behaviour appropriate to the age group in the matter of segregation was taught to the child	Was there any problem of adjustment in the case of the boy/girl under study	Remarks

5. Desirable qualities and ways of life for persons of different sex.

(*a*) According to the informant what are the five most desirable qualities of

(*i*) A boy below the age of 12.

(*ii*) A girl below the age of 12.

(*iii*) An adolescent boy of 12—18.

(*iv*) An adolescent girl of 12—18.

(*v*) Adult male.

(*vi*) Adult female.

(*b*) According to the informant should assistance in household on economic activity be rendered by (tick mark the item to which response is affirmative)	If response to any item is affirmative specify the nature of assistance.
(*i*) A boy of the age 5—8.	
(*ii*) A girl of the age 6—8.	
(*iii*) A boy of the age 9—12.	

(*iv*) A girl of the age 9—12.

(*v*) A boy of the age 13—16.

(*vi*) A girl of the age 13—16.

(*c*) In case of the person under study, record the particulars of the efforts made to develop the desirable qualities and ways of life, indicated in (*a*) and (*b*) above.

Below the age of six			Age 6—8		
How	By whom	Response	How	By whom	Response
1(a)	1(b)	1(c)	2(a)	2(b)	2(c)

Age 8—12			Age above 12			Remarks
How	By whom	Response	How	By whom	Response	
3(a)	3(b)	3(c)	4(a)	4(b)	4(c)	5

6. (*a*) Had the boy/girl opportunity to freely mix with persons of opposite sex whom he/she could marry?

(*b*) If not, what was the reaction?

(This question should not be formally put to any person. If possible, the particular is to be collected during casual talk and later on the appropriate entry should be made in the schedule).

7. Particulars about selection of the partner of conjugal union :

(*i*) Name and age of the partner i.e. wife/husband.

(*ii*) Who selected the partner?

(*iii*) How selection was made?

(*iv*) (*a*) Was the person under study consulted and how?

(*b*) If yes, what was the reaction?

(*v*) Is there any other relation with the opposite party (M.B.D./FSZ ; FSD/ MBZ etc.).

(*vi*) (*a*) Was there any betrothal ceremony?

(*b*) If yes,

(1) Age at betrothal ;

(2) Nature of ceremony ;

(3) Place and time (Mahurtam) ;

(4) Name of relationship with participants ;

(5) Who was the manager of the ceremony ?

(6) Who had borne the cost?

(7) Total expenditure during betrothal;

(8) Associated social and other activities.

8. Particulars about marriage ceremony ;

(*i*) Age at marriage.

(*ii*) How and by whom the date was fixed?

(*iii*) Which particular day was preferred and why?

(*iv*) Particulars of dowry/bride price and other terms and conditions of the marriage and how the same were settled and who took the leadership in handing over it etc.

(*v*) Particulars of visits and return visits by the two parties at the time of fixation of date of marriage (including names of persons involved and their relationship with the bride/groom, how, by whom and where the visitors were received, what were the omens observed during these occasions, where were they performed, who officiated etc. What was the role of neighbours and different village officials ?

(*vi*) (*a*) Place of the various activities connected with the marriage.

(*b*) At whose place it is celebrated.

(*c*) Categories of persons invited.

(*d*) Number of persons attended in different parts of the ceremony and associated activities.

(*e*) Role of different kins (F,M,MB,FS,FB,MS,B etc.)

(*f*) Role of neighbours.

(*g*) Who officiated.

(*h*) Particulars of marriage procession (including the details of the party who went to invite the groom to the bride's house, number of males, females and children participated in the procession to the bride's house and their relationship to the groom. How they were received at the bride's house etc.).

(*i*) Any auspicious time and who determined it?

(*j*) Is there any preference/prohibition to celebrate the marriage on any day?

(*k*) Dress and ornaments worn by bride/groom and other decorations if any.

(*l*) Financial and other transactions connected with the marriage.

(*m*) Documentation.

(*n*) Fireworks, music and dance connected with the marriage.

(*vii*) When and where consummation of marriage took place? Was there any associated rite ?

(*viii*) Was any folk rite performed during any stage of the marriage?

(*ix*) (*a*) Were presents given by kins, neighbours, friends?

(*b*) If so, give particulars.

(*x*) What was the amount of expenditure incurred by the family during the marriage?

(*a*) For ritual

(*b*) For entertainment of guests

(*c*) For giving presents

(*d*) For payment of bride price

(*e*) For other purposes.

(*xi*) How was the cost met?

(*a*) Saving

(*b*) Debt. If so, from whom and on what terms?

(*c*) Contribution? If so by whom?

(*d*) Sale of property? If so,particulars of the property sold, to whom sold and at what price?

(*e*) Other sources (give full particulars).

9. Attitude and opinion :

(*i*) Is there any preference, prohibition for marriage with any of the following categories of persons :

Person	Reasons for preference	Reasons for prohibition
(*a*) Mother's brother's daughters		
(*b*) Father's sister's daughter		
(*c*) Father's brother's daughter		
(*d*) Mother's sister's daughter		
(*e*) Wife's elder sister		
(*f*) Wife's younger sister		
(*g*) Elder brother's widow		
(*h*) Younger brother's widow		
(*i*) Any girl having the same family name		
(*j*) Girl from lower caste than one's own		
(k) Girl from higher caste than one's own		
(*l*) Girl from a richer family than one's own		
(*m*) Girl from a poorer family than one's own		

(*ii*) According to the informant, is looseness in sex life on the increase or decrease:

	Increase/decrease/same	Reason for change	Remarks (including particulars of case if any, publicly settled)
	1	2	3
(*a*) In the island under survey			
(*b*) In any 'cheri'			
(*c*) In any caste			
(*d*) In any occupational group			
(*e*) Others			

(*iii*) (*a*) (1) According to the informant, is premarital sex relation considered to be equally wrong case of males as in case of females?

(2) If not, has the difference in the attitude of the society exhibited in such matters?

(*b*) How are males punished in such cases?

(*c*) How are the females punished in such cases?

(*d*) Case history, if any.

(*e*) Remarks,

(iv) (*a*) According to the informant is extra-marital sex relation considered to be equally wrong in case of married girls as in case of premarital sex relation of unmarried girls?

(*b*) If not, how the difference in the attitude of the society is exhibited in such matter?

(*c*) Case history if any.

(*d*) Remarks.

(v) (*a*) According to the informant is extra-marital sex relation considered to be equally wrong in case of married males as in case of premarital sex relation of unmarried males?

(*b*) If not, how the difference in the attitude of the society is exhibited in such matters.

(*c*) Case history, if any.

(*d*) Remarks.

(vi) Particulars of changes taking place in the island in:

Nature of change	Cause of change	Remarks
(*a*) Age of marriage: (*i*) Males		
(*ii*) Females		
(*b*) Residence after marriage		
(*c*) Payment of bride(—)price		
(*d*) Payment of dowry		
(*e*) Role of kins; (Father, Mother's brother; Mother, Father etc.,)		
(*f*) Frequency of divorce		
(*g*) Frequency of polygyny		
(*h*) Frequency of widow remarriage		
(*i*) Frequency of marriage with:		
1. Mother's brother's daughter		
2 Father's sister's daughter		
3. Father's brother's daughter		
4. Wife's elder sister		

Nature of change	Cause of change	Remarks
5. Wife's younger sister .		
6. Elder brother's widow .		
7. Younger brother's widow .		
8. Girls of lower caste .		
9. Girls of higher caste . .		
10. Girls of other islands .		
11. Girls from mainland .		
12. Girls from different sect		
13. Unrelated girl of the same island. . . .		
(*j*) Place of marriage . .		
(*k*) Role of priest . . .		
(*l*) Method of solemnisation of marriage . . .		
(*m*) Others		

10. Widow remarriage :

(*a*) What is the attitude of the informant towards widow remarriage? .

(*b*) Is there any difference in the religious and social ceremonies connected with widow remarriage? . . . . . .

11. According to the informant what are the differences between the first marriage and second marriage in case of :

(*a*) Divorced men . . . . . .

(*b*) Divorced women . . . . . .

(*c*) What is the attitude of the people towards persons who marry more than one time . . . . . .

SOCIO-ECONOMIC SURVEY OF LACCADIVE, MINICOY AND AMINDIVI ISLANDS

SPECIAL SCHEDULE

6. TO STUDY POLYGYMOUS MARRIAGES

Serial Number of household :

Name of island :

Name of investigator :

Date of survey :

Particulars of polygymous marriages (case study) . . . . .

1. (*a*) Census house number . . . . . .

(*b*) Name of subject . . . . . .

(*c*) Age . . . . . .

(*d*) Caste . . . . . .

2. Particulars of wife/wives . . . . . .

	1st wife	2nd wife	3rd wife
	1	2	
(*a*) Name			
(*b*) Age of the wife at the time of marriage			
(*c*) Married how many years ago .			
(*d*) Relationship if any . .			
(*e*) Circumstances of the Polygymous marria e			
(*f*) Attitude of the existing wife or wives			
(*g*) Where the wife stays . . .			
(*h*) If stays separately from the husband, how frequently is visited . .			
(*i*) Does any of the wives enjoy a superior status ?			
(*j*) If so, how the superior status is expressed			
(*k*) Has polygymous marriage caused some advantage ? Give particulars			
(*l*) Has polygymous marriage caused some problems ? Give particulars .			
(*m*) With whom do the children live ?			
(*n*) Remarks			

SOCIO-ECONOMIC SURVEY OF LACCADIVE, MINICOY & AMINDIVI ISLANDS

SPECIAL SCHEDULE

7. TO STUDY DIVORCE/DESERTION

(Make Case Studies as follows)

Serial number of household :
Census house number :

Name of island :
Name of Investigator :
Date of Survey :

1. (*a*) Census house number :

   (*b*) Name of the subject :

   (*c*) Age :

   (*d*) Caste :

2. Particulars about wife/wives (all the wives including the divorced one) :

	1st wife	2nd wife	3rd wife
	1	2	3
(*a*) Name			
(*b*) Age at marriage . .			
(*c*) Married how many years ago			
(*d*) Relationship, if any . . .			
(*e*) Divorced how may years ago . .			
(*f*) Cause of divorce . . .			
(*g*) How divorce was effected (whether complaint lodged before any religious or civil authority, who took decision, how it was given effect to, whether any ritual was performed symbolising the separation)			
(*h*) Financial settlement if any . .			
(*i*) What was the role of the various kins especially those directly involved (e. g. M. B. if wife was MBD) at the time of divorce proceedings; .			
(*j*) Particulars of the children born of the union			
(*k*) What sort of right and responsibility the father has in respect of the children?			
(*l*) What sort of right and responsibility the divorced mother bears in respect of children . . .			
(*m*) If the divorced wife is connected by some kinship, whether the normal behaviour of hat kinship exists now.			
(*n*) Where do the children live at present.			
(*o*) Remarks			

SOCIO-ECONOMIC SURVEY OF LACCADIVE, MINICOY& AMINDIVI ISLANDS

SPECIAL SCHEDULE

8. TO STUDY DEATH

Serial Number of household :

Name of island :
Name of Investigator :
Date of survey :

(Make case studies as follows)

A

Caste I

Rich dying		Póor dying	
Before 10 years	Within 10 year	Before 10 years	Within 10 year
Adult male	Adult male	Adult male	Adult male
Adult female	Adult female	Adult female	Adult female

(Repeat the above in case of caste II and caste III

B

One case of infant death, 1 case of death in case of 1—12; 2 or 3 cases of accidental death; 2 or 3 cases of death of a person who has married in lower caste :

1. (*a*) Census house number . . . . . .

   (*b*) Name of head of family . . . . . .

   (*c*) Caste . . . . . .

   (*d*) Economic status . . . . . .

   (*e*) Other relevant particulars . . . . . .

2. (*a*) Name of the person whose death is being studied . . . . .

   (*b*) Relation to the head of the household . . . . . .

   (*c*) Present age, had the person been alive . . . . . .

   (*d*) Age at death . . . . . .

3. In case of accidental death, relate the circumstances of the accidental death.

4. In case of death due to illness :

(*a*) (*i*) How long ill ? . . . . . .

(*ii*) What was the nature of illness? . . . . . .

(*iii*) What were the natural causes ascribed for the illness? . .

(*iv*) By whom? . . . . . .

(*v*) Was any supernatural cause ascribed for the illness? . . .

(*vi*) By whom? . . . . . .

(*vii*) Where did he stay during illness? (Own taravad/wife's taravad/elsewhere) . . . . . .

(*viii*) Where did he die? (Own taravad/wife's taravad/elsewhere) .

(*b*) When it was evident that the person will die? . . . .

(*c*) How it was known that the person will die? . . .

(*d*) How the symptoms were determined? . . . . . .

(*e*) Was the news divulged to the members of the family? . .

(*f*) (*i*) Had the patient any premonition of death? . . . .

(*ii*) If so, what was the reaction . . . . . .

(*g*) Particulars of the last minute attempt made toward-off death.

(*h*) (*i*) Was the patient removed to a different room, or part of the house immediately before death? . . . . . .

(*ii*) If so, why ? . . . . . .

(*i*) Was any other preparatory measure taken immediately before death?

(*j*) Hour of death . . . . . .

(*k*) Particulars of kins who gathered at the time of death . . .

5. Immediately after death, where and how the dead body was kept and for how many days before being carried to burial ground? . .

6. Particulars of treatment of the corpse before being carried to the burial ground (washing, dressing, mortuary garments etc.) . . . . .

7. Was any person (kin, official etc.) required to be formally informed of the death? If so, particulars . . . . . .

8. (*i*) How and by whom the place for disposal of the dead body was selected? (If it is family burial ground, specially note that). . . .

(*ii*) Was any permission required to be obtained? If so, give particulars? . . . . . .

(*iii*) Was any payment required to be paid? If so, give particulars . .

(*iv*) Was any special prayer performed at home before taking the corpse to bury? If so, give particulars? . . . . . .

(*v*) Was there any distribution of money or other things before the corpse was carried to bury? If so, give particulars? . . .

9. (*a*) How the dead body was carried to the burial ground (carrier, orientation of the head, whether before being carried to burial ground, the body was carried to other places, whether the body brought out by the main door, or by some other exit) ? . . . . .

(*b*) Particulars of coffin . . . . . .

(*i*) From where it is obtained . . . . . .

(*ii*) Give the details as follows :

Name of the person who prepared	Religion and caste	Occupation	Relation if any to the deceased	Payment	Remarks
1	2	3	4	5	6

(*c*) Before taking to graveyard whether the corpse was taken to the mosque and offered special prayer? . . . . . .

(*d*) If so at which part of the mosque the body was kept :

(*i*) In case of male . . . . . .

(*ii*) In case of females . . . . . .

(*e*) Was there any distribution of money in the mosque after the funeral prayer? If yes give the amount distributed? . . . .

(*f*) How many persons attended the prayer and how the prayer was conducted . . . . . .

10. Who carried the dead body? . . . . . .

11. Who accompanied the dead body? . . . . . .

12. During carrying the dead body to the burial ground, was any other object ritually taken there (e.g. water, food, tools and implements used by the deceased when alive etc.) . . . . . .

13. Were there special observances when the dead body was carried to the burial ground (shutting all doors, putting special dress by kins, special prayer etc.) . . . . . .

14. Digging of grave:

(*a*) Who dug? . . . . . .

(*b*) Implements used . . . . . .

(*c*) Is there any special practice in connection with digging of grave? .

(*d*) Orientation of the pit . . . . . .

(*e*) Was any special place in the grave yard allotted to :

(*i*) Male and female . . . . . .

(*ii*) Adults and children . . . . . .

(*iii*) Different castes . . . . . .

(*iv*) Priests . . . . . .

(*v*) Other important persons . . . . . .

15. Performances in the burial ground before placing the death body in the grave :

Nature of performance	Who performed	What other participants did	Remarks
1	2	3	4

16. (*a*) Who placed the dead body in the grave and orientation of the head?

(*b*) What are the things put in the grave along with the corpse? .

17. How and by whom soil was placed to cover the grave? . . .

18. After burial, was any ritual performed in the burial ground? . .

19. After burial, did the participants disperse or came to the house of the deceased or did they go to any other particular place? . . .

20. Before dispersal, was there any special observance? (Taking bath, prayer in mosque etc.) . . . . . .

21. Was there any period of pollution and ceremonial mourning for different kins?

Kin	Period of pollution	Nature of restriction (seclusion adjourning ornaments, etc.)	Nature of special observance putting special dress, prayer, etc.)	Remarks
1	2	3	4	5
H.				
W.				
F.				
M.				
Z.				
M.B.				
S. Z.				
F.B.				
F.S.				
M.S.				
M.S.Z.				
M.B.Z.				
Other kins				

Is there any difference in these observances according to age or nature of the cause of death?

(H—Husband; W—wife; F—father; M—mother; Z—son; S—sister; B—Brother)

22. For how many days and how mourning was observed (cessation of work, cooking, amusements, non-participation of festivals etc.) in:

(*a*) Own 'taravad'; . . . . . .

(*b*) Husband's/wife's 'taravad' . . . . . .

(*c*) Any other kin . . . . . .

(*d*) Remarks . . . . . .

Is there any difference in these observations according to the age of the dead and nature of the cause of death? . . . . .

23. Particulars of purification ceremony, if any :

Name of ceremony	Performed how many days after death	Where performed	Who officiated	Who performed	Who participated	Remarks including a brief description covering the different aspects of the ceremony
1	2	3	4	5	6	7

24. Any other aspect of rites connected with death . . . . .

25. Total expenditure and who bore the expenses at different stages . .

26. Particulars of commemoration ceremony if any :

Name of ceremony	Performed how many days after death	Where performed	Who officiated	Who participated	Brief description of the performances	Total expenditure	Who bore it	Remarks
1	2	3	4	5	6	7	8	9

27. According to the informant, are there differences in the observances and practices connected with death and funeral rites according to :

(*a*) Status and age of dead . . . . . .

(*b*) Nature or cause of death . . . . . .

28. According to the informant :

(*a*) What differentiates animate objects from inanimate objects . .

(*b*) (*i*) After death, does any aspect of the person continue to exist? .

(*ii*) If so, what is that. . . . . .

(*iii*) What is the local name of that something of the person which continues to exist? . . . . . .

(*iv*) In what form does it exist? . . . . . .

(*v*) Where does it exist? . . . . . .

(*vi*) Whether future of this something which continues after death can be influenced by any during life time . . . .

(*vii*) What are these activities and how do these exercise their influence . . . . . .

(*viii*) Is there any difference between the concepts and practices of different castes . . . . . .

If yes, what are they? . . . . . .

(*c*) (*i*) Is there rebirth after death? . . . . . .

(*ii*) If so whether the nature of life after death is influenced by any of the activities in the present life? Describe them . . . .

(*d*) Among some people there is a practice of calling back the son :

(*i*) Is there similar practice in this island/caste/family? . .

(*ii*) If so give particulars . . . . . .

SOCIO-ECONOMIC SURVEY OF LACCADIVE, MINICOY & AMINDIVI ISLANDS

SCHEDULE FOR 'ODUM' OWNERS AND OTHER BOAT OWNERS

Name of owner : Age : Name of island :

Occupation : Caste : Name of Investigator :

Date of survey :

I. Particulars of 'Odum' :

Name of 'odum'	When constructed	How and when came to own it	Capacity	Price		Remarks
				Cost price	Present value	
1	2	3	4	5	6	7

II. Nature of use during the last one year :

Places visited		Time when visited	No. of days	Commodities carried	Passengers carried	Terms and conditions on which carried		Other business done		Total expenditure	Profit	Remarks
From	To					Commodity	Passengers	Nature of business	Terms and condition			
1	2	3	4	5	6	7	8	9	10	11	12	13

III. Particulars of labour engaged during last Journey :

Place		Time	No. of days	Nature of operations for plying the 'odum'	No. of persons reqd. for the particular operation	Names of persons actually engaged for the operation	Terms and conditions of apptt.	Assesment of various operations in terms of skilled experience required	Remarks
From	To								
1	2	3	4	5	6	7	8	9	10

IV. Problems of sea journey :

How knows distance from the destination	How knows direction of wind	Direction of boat in the sea	Other problems
1	2	3	4

V. Particulars of dangers faced during various journeys :

Place		Time	No. of persons on the boat	Weight of commodity	Nature of danger	Duration of the danger	What was the reaction of the persons on the boat	How the danger was overcome	Remarks
From	To								
1	2	3	4	5	6	7	8	9	10

SCHEDULE FOR OWNER OF FISHING BOAT

Name of the owner : Age : Sex : Occupation : Caste :

Name of island : Date of visit :

Name of boat						
				Cost price	Present value	Remarks
1	2	3	4	5	6	7

Frequency of use during various seasons :

Name of island : . . . . . .

Date of visit :

Month	How frequently used	Goes what distance in the sea for		No. of persons required for	
		Fishing	Other purposes	Playing the boat	Fishing operation
1	2	3	4	5	6

Terms and conditions on which works are engaged	Tools and equipments carried	Type of catch	Approx. value	Manner of disposal and distribution	Approx. income	Remarks
1	2	3	4	5	6	7

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