
Extinction and Endangerment of Culture and Language: A Study Based on Fishermen Community at Trivandrum

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Abstract: *This study mainly focuses on extinct and endangered occupational culture among the fishing community (mukkuva) at Trivandrum district. The traditional occupation of the mukkuva (fishermen) community at Trivandrum district is fishing, still, more than 95% of people among the community are depending on fishing as their main source of income generation. The present-day situation in the modern fishing tools is available, and it is easy to handle, so the people are depending on the modern equipment for fishing. Through this approach, the traditional types of equipment and its usages have extinct as well as in endangerment situations. Through the diachronic, historical, and comparative approaches have been adopted to find out the distinction between the earlier version and the modern version. This community has a variety of spoken languages for their communication, by this present-day situation; they may lose their spoken variety of language.*

Keywords: Extinction, Endangered, Occupational Culture, Mukkuva Community, Fishing Tools, Traditional Occupation, Spoken Language

Introduction

The phrase “endangered cultures and languages” refers to the threatened extinction of these in indigenous societies. The concept of endangerment first appeared in publications in 1990. Endangerment begins when society's youth no longer learn and use their traditional language and culture, or are prevented from doing so. Various factors can cause this to happen, particularly colonialization and (later) globalization. Lists of endangered languages exist to encourage research, but these lists do not include all endangered cultures. No similar lists have been made for cultures. The sources of cultural endangerment are similar to those of language endangerment, but their social impact is different. A major source of endangerment in the early twenty-first century is computers and the internet. Several organizations have addressed cultural endangerment using arguments based on human rights, eschewing anthropological insight. The Royal Anthropological Institute and the Firebird Foundation for Anthropological Research are the only organizations focused on recording the oral archives of endangered cultures. As well as this study mainly focuses on, shifting traditional occupational tools into modern occupational tools. That

is, traditional fishing knowledge is shifting into modern fishing knowledge. As per the 2003 UNESCO ad hoc Expert committee on Language Endangerment; their report says that most of the tribal languages and other languages also are under threat or in endangerment situations. As well as our Indian studies are also giving that picture, that is the reason; UGC and MHRD, and other agencies are spending lots of money for preservation and protecting as well as documenting the endangered language and culture. In this scenario, this study has very much relevance to the Kerala situation. This study mainly focuses on the fisherfolk (mukkuva) community and their culture and language; especially the endangerment of the languages of Kerala has very clear transparent reasons and causes behind it. And in the case of the mukkuva community at Trivandrum District, they are somewhat maintaining their culture and language; but also, they are losing their culture and language in some domains; this phenomenon also has some clear reasons and causes.

Area of Research

The state of Kerala in the southwest of India has nine coastal districts. According to the Marine Fisheries Census 2010 by CMFRI (Central Marine Fisheries Research Institute), there are 222 marine fishing villages, with the maximum number (42) in the Thiruvananthapuram district. The total number of fish landing centers is 187, of which 51 belong to Thiruvananthapuram. The state has approximately 1,18,937 fishermen households, with a population of 6,10,165, and the maximum number of families live in Thiruvananthapuram (33,340), which accounts for 24% of the total fisher population. Out of Kerala's fishermen households, 98% represent traditional fishermen, and about 46% of fisherfolk are active fishermen. There is 54,407 fisherfolk engaged in fishing-allied activities, such as marketing (38%), manual labour (27%), and others (35%). Thiruvananthapuram has the largest number of fisherfolk engaged in fishing-allied activities (39%), and the majority of those involved in the marketing of fish also belong to the district (58%). Most fishing villages in the district have their basis in small-scale fisheries, which account for a large percentage of the state's income. This study focuses on the research area of is fishermen community (mukkuva) at Trivandrum district.

Mukkuva (Fishermen) Community at Trivandrum District

Mukkuva(r) is a traditional fishing community officially termed as Latin Catholic Mukkuva or more recently Latin Catholic, which is a contentious issue. They are mainly located on the west coast of India. They constitute 42% of Kerala's traditional marine fisherfolk with a population of about 200000 (0.2 million), spread around 30 fishing villages in the capital district of Trivandrum. The border district, Kanyakumari has 40 fishing villages belonging to Mukkuvar. Until India's States Reorganisation Act, 1956 on the linguistic lines (for example, Malayalam and Tamil respectively), both districts were part of the princely state of Travancore. However, the Mukkuva community in both neighboring state districts continues their association with the common historical, religious, linguistic, and cultural orientations. Most of these villages are densely populated, which is a large settlement made up of a series of

clusters. They are among the most disadvantaged, disaffected, and economically "backward" communities in the state of Kerala and Tamil Nadu, whose source of living largely depends upon marine fishing and related industries. A unique feature of the Mukkuva community is that its oral language is different from the official languages of both Kerala and Tamilnadu. They speak a mixture of both regional languages. Another key aspect is that these fishermen's fishing practices are different from other neighboring districts, which are characterized mainly by hook and line fishing that is based in seabed reef-based ecosystems.

Occupational Culture of Fishermen Community at Trivandrum Coast

The socio-cultural tradition and livelihood of Mukkuvar are largely and deeply connected to the marine ecosystems like estuaries, coastal lines, and the Open Ocean. To understand the history of the Mukkuva community, awareness of the marine ecosystem services is much needed. There is an inseparable relationship between the sea and Mukkuva community. The ocean and the marine environment have become an integral part of the history and upbringing of the community.

Mukkuvar's language is evolved through its interconnection with the sea and marine environment. The language contains many aspects of the marine environment and marine ecosystems. Acquiring this language is beneficial to have an understanding of the ecology of coastal areas. It is, therefore, the protection of the marine biodiversity also indicates the protection of the local and indigenous languages and vice versa. And Language also has inseparable relation with them.

Currently, the Mukkuva community is controlled and led by the Catholic (Latin) clergy; they represent most of the socio-political and economic forums regarding community affairs and their support, interests and in some cases, their approval is sought after even by the Government and other organizations. Though modern education and the English language are promoted by the Catholic Church in the community, some others highlighted the evidence that there were deliberate efforts to discourage education in the coastal communities during the period of Portuguese control. The local village parish priest is the main leader or ex-officio who looks after not only the religious aspects but also the socio-economic concerns of the community including the management of educational institutions. Most of their village Festivals are strongly influenced by religious activities. Believe in many facets of the Virgin Mary is a noteworthy feature. Propagation of religion is very high and participation in religious activities is mandatory, they become more of a religious community.

However, some community members are skeptical about the concentration of power in the hands of the Catholic clergy and the religious identity in the place of community identity which is closely connected to their ancestral roots. They cited that the Church establishments have not made any efforts to preserve and promote coastal language and culture; instead, they try to demolish them and portray fishermen and their

families as 'subaltern and uncivilized people' because of their indigenous characteristics. In many cases, the local church forcefully levies a tax on the fishermen's revenue which is usually 5%. The right to collect tax, the *Kuthaka* (as locally known as) is auctioned and usually goes to someone better off and hands the money to the local church. (In the past under the Portuguese Padroado system, another type of tax system was practiced, *shrapnel kuthaka*. Shark fins were given to the church hierarchies, and the collection was sent to European administrations, there were stringent punishments that were adopted if they did not adhere to this tax system.) This amount is usually spent on the local church's activities and constructions of buildings that mainly promote religious practices. Though with the strong opposition and resistance, some villages were able to stop such systems since the 1980s, some of the community leaders still fight against this "cruel imposition" or "colonial practice" followed in some villages.

Table 1: Marine Fishermen Population at Trivandrum During 2012-2013

Male	Female	Children	Total
61568	54397	48362	164327

Source: Kerala Marine Fisheries Statistics - 2013

Table 1 shows that the population size of this community is living in the 72KM of the coastal line, the very much interesting factor is that; 80% of these people are living within 50 meters of the shore in this coastal line. This indicates that the density of the population of this area is very much higher than the other areas. It can be treated as a slum, nowadays other high cast people are treating them like that only, especially in the schools' teachers are saying as they are from coastal areas so let them be like that, this attitude can be seen from the schools. This type of attitude may be one of the reasons behind dropping out of the schools and the high density of population may be one of the reasons to get more contact with each other every day all the time, through that they could be maintained their language.

Table 2: Active Fishermen at Trivandrum During 2012-13

Male	Female	Total
37584	14404	51988

Source: Kerala Marine Fisheries Statistics - 2013

Table 3: Profile of Marine fishermen at Trivandrum During 2010

Fishing Village	Fishermen Family	Traditional Fishermen Families	BPL Families	Fisherfolk Population
42	33,340	32,859	19,377	146,326

Source: Marine Fisheries Census 2010

Table 2 shows that the active fishermen of this group are one-third of the total population of the group, which means more than 90% of the group members are depending on their income from the fishing. This shows that the traditional occupation (Table 3) is very much influencing their daily life as well as their language usage.

Because without using this language they could not properly communicate their idea about their traditional occupation and the marine ecology, as well as they could not communicate properly about climate change, atmosphere changes, and changes in the sea. Because they knew the terminologies of all these areas are only in their language.

Table 4: Educational Status of Marine fishermen at Trivandrum during 2010

Primary		Higher Secondary		Above Higher Secondary		Unschooler*	
Male	Female	Male	Female	Male	Female	Male	Female
19,098	18,331	18,191	6,674	4,560	4,156	27,123	25,426
*Children below 5 years are excluded				Source: Marine Fisheries Census 2010			

Table 5: Educational Institutions Run by the Community in the Fishing Villages at Trivandrum District

SL No	Village	School/College	Aided/Private
1	Pozhiyoor	HSS	Aided
2	Poovar	UPS	Private
3	Karumkulam	LPS	Aided
4	Kochuthura	UPS	Aided
5	Puthiyathura (Iurthupuram)	HS	Aided
6	Pulluvila	HSS	Aided
7	Vizhinjam	HSS	Aided
8	Poonthura	HSS	Aided
9	Valiyathura	HSS	Aided
10	Vettukadu	HSS	Aided
11	Veli	UPS	Aided
12	Pallithura	HSS	Aided
13	Thumpa	College	Aided
14	Thumpa	B.Ed. College	Aided
15	Thumpa	Engineering College	Private
16	St. Andrews	UPS	Aided
17	Sankumukham	College	Aided
Total HS and HSS: 8, Total UPS and LPS: 6, Total colleges: 3			
Source: www.latinarchdiocesetrivandrum.org			

Educational Status

Table 4 shows that one-third of the total population is under an education, but two-third of the total population is getting education through various educational institutions. For the development of the fishermen community, the Latin Catholic Archdiocese is running so many educational institutions in these areas, especially these institutions were situated among the fishermen area (Table 5). Even two-third of the population is getting an education, and then they are still maintaining their language. This data shows that education is not a factor in the endangerment of a language, but it can be changed or modified by the individual spoken variety of language. Most of

these people are bilinguals, they can understand Malayalam and they can speak a little bit of Malayalam. Because of the education, those people got interested to watch Malayalam movies and songs, but in earlier days they were not listening to Malayalam movies and songs. A very interesting thing is that in the earlier days Masses in the church and other activities in the churches were done in the Tamil language because their language has more resemblance with the Tamil language.

Occupational Profile

Table 6 shows that one-third of the population's occupation is fishing and its allied activities. This indicates that more or less 90% of the people are depending on this occupation for their day-to-day life, which means one-third were actively participating in this occupation, but others are dependent on them. This is their traditional occupation that is why most of them know their traditional occupation, fishing. They have very good knowledge about climate change of sea, the biodiversity of the marine ecosystem, changes in wind, and sky; but all this knowledge was not recorded anywhere, but it recorded on their mind, it is transferred from one generation to another generation like that only.

Table 6: Number of Members Involved in Fishing Allied Activities at Trivandrum

Active Fishermen	Marketing of Fish	Making/Repairing Net	Curing/Processing	Peeling	Laborer	Others	Other Than Fishing	Total Occupied
35,314	11,922	1,137	2,280	126	5,422	153	2,130	58,484

Source: Marine Fisheries Census 2010

Linguistic Peculiarities of Fishermen Community at Trivandrum

The coastal people are one of the most excluded, marginalized, and discriminated communities in India's most socially developed and literate state of Kerala. Our mother tongue – our coastal language, *Kadappuram Bhasha* – isn't considered to be worthy of recognition. Traditional fishermen's economic contributions aren't valued or promoted. Existing systems have provided limited initiatives to protect marine diversity despite the existence of a marine biodiversity register, which coastal people influence and participate in. In the official documentation and recordings of traditional knowledge, folklore, music, and songs, the coastal communities' representation is minimal. In school textbooks, the coastal communities don't even exist; there isn't a single story or text about fishermen's lives and culture. When there are discussions about environmental issues, the rich marine environment and ecosystems are often excluded.

Aims of the Study

- To find out the role of culture in language among the community.
- To find out the extinct and endangered cultural and linguistic elements among the fishermen community at Trivandrum coast.
- To find out the visual linguistic documentation and its effectiveness for archiving.

Objectives

Through the comparison of earlier forms and new forms, through the occupational deviation and occupational technical deviations; how far it affects their culture and its language, through the usages and communication among them about such types of equipment, it gives, how far it deviated from the earlier version to a new one. Occupational technological variations are how can they adapt and how much they accepted it, and why they have changed into another mode of technology from the earlier one, is it a new trend or new emerging technology among them? Through the analysis of these items, it can reach the aim of this study.

Methods

The ethnographic research methods have been implemented, for the data collection, observation, participatory observation, questionnaire method for data collection, the casual talk also has been made for the data collection. Ethnographic researchers obtain information about certain socio-cultural phenomena through the members of the society or documents about those phenomena. Analytical research methodology, Diachronic, Historical, and comparative research methods have been adopted for the specific analysis.

Previous Studies

There is a huge amount of linguistic data from Greherson's Linguistic Survey of India documentation onwards. Dialect Survey of Kerala (Ezhava, Thiya) by the University of Kerala, Dialect Survey of Punjab by Punjab University, Various dialects, and linguistic surveys have been done by different universities. But all those documentations are written documents, from this documentation it won't revile the clear meaning of all terminologies as well as explanations also not enough.

Many studies are available about the fishing culture and fishing occupational terminologies. Most of these types of studies are written documents only, there are no visual images, but few of them have visual images. Most of them are linguistic studies, here a very important thing is without images the fishing cultural items or fishing occupational terminologies cannot be explained clearly. This is the present situation, but CIIL Mysore has started a big project SPPEL (Scheme for Preservation and Protection of Endangered Languages), here all the endangered languages are documented through audiovisual methods.

Language maintenance is concerned with the retention of the minority language by its speakers when it is in constant contact with the majority language. Language maintenance is defined by Baker (2011) as: "relative language stability in the number and distribution of its speakers, its proficient usage by children and adults, and its retention in specific domains (e.g., home, school, religion)" (p. 72). According to Benrabah (2004), language maintenance is the continuous use of the mother tongue, regardless of the cultural pressures from a more prestigious or politically more dominant language.

Language maintenance is needed to face the threat of a language shift. Most of the studies on community languages have attempted to identify multiple factors that are either conducive or effective to language maintenance (Pauwels, 2005). These factors are diverse and include political, social, demographic, economic, cultural, linguistic, psychological, and institutional support factors. The maintenance of the language can be affected either positively or negatively by these factors. The language maintenance domains were found to be very significant, not just for the maintenance and activation of community languages, but also to reverse these languages in case of any unexpected shift. As argued by Holmes (2013), the minority language is more likely to be maintained and preserved by its speakers if it is used in multiple domains. Based on what has been said concerning language domains, it is concluded that the dynamic use of the minority language in multiple domains is a sign that language maintenance is inevitable. Conversely, the limited use of the minority language in private domains such as the home is an indicator of the shift to the majority language (Holmes, 2013; Lee, 2013).

Endangerment of Language

An endangered culture and language are likely to become extinct shortly soon. Many cultures and languages are falling out of use and being replaced by others that are more widely used in the region or nation. Unless current trends are reversed, these endangered cultures and languages will become extinct within the next century. Many other cultures and languages are no longer being learned by new generations of children or by new adult users; these cultures and languages will become extinct when their last user dies. Dozens of languages today have only one native speaker still living, and that person's death will mean the extinction of the language: It will no longer be spoken, or known, by anyone.

Importance of Visual and Audio-Visual Documentation

Visual linguistic documentation or audiovisual linguistic documentation has started not so early and not recently also; it has lots of historical evidence. Earlier it was not termed as Visual or Audiovisual linguistic documentation, but it was termed as Linguistic documentation or Language documentation but most of the available documentation is in written documents, only a few can be seen as visual linguistic documents, and a few can be seen as Audiovisual linguistic documents. The recent trend is linguistic documentation is done by visual documentation. For example, CIIL is doing a very big project, SPPEL, (Scheme for Preservation and Protection of Endangered Languages), here documentations are in audiovisual mode. Tools used for fishing and changes of the sea, fishing method, etc., are focusing here to give the importance of the visual linguistics and audiovisual linguistics and its documentation.

The four fundamental concepts of visual linguistics are (1) that human communications, auditive or visual, are subject to some Cognito-perceptive constraints; (2) that linguistic creations, lexical or syntactic, are motivated. Though the motivating factors of a majority of cases might have been lost in the course of the language history,

to insist that language systems and linguistic signs are arbitrary by nature will only constitute a handicap in present-day linguistic research; (3) that it is more convincing and attractive to consider that there is an overall cognitive faculty which enables a human being to understand their environment, to communicate among themselves using semiotic representation in different modalities-estuarial, graphic or vocal; (4) following the statement in (3), that it is imperative to have a theoretical framework capable of handling information obtained from different kinds of communicational activities, and to render these normally unrelated data pertinent at a higher level of explanation.

Visual Linguistic documentation means, documenting the linguistic items with the visual medium. Other mediums can't explain or interpret all the ideas and concepts of all terminologies or all linguistic items, but some of the linguistic items can be explained and interpreted very clearly without linguistic documentation. For example, some of the human gestures, some of human actions or activities, etc. cannot be explained without visual images or visual items.

Causes of Culture and Language Endangerment

It bears repeating that “the factors determining obsolescence of language are non-linguistic. Numerous causal factors of language endangerment have been identified and are sometimes grouped under higher-order categories such as the following.

Economic Factors: lack of economic opportunity, rapid economic transformation, shifts in the work patterns, resource depletion, forced changes in subsistence patterns, communication with outside regions, resettlement, destruction of habitat, globalization, etc.

Political and Social Factors: discrimination, repression, official language policies, level of education available, population dispersal, etc.

Attitudes: an attitude of the speakers towards the language under threat and towards the official national languages and dominant languages that surround them, attitudes of members of mainstream society towards minorities and their languages, prestige, or stigma associated with the endangered language and dominant languages, etc.

Lack of Institutional Support: as represented in the roles of the languages in education, government, churches, and the media, and even recreational activities (sports events, popular culture, music, etc.).

Data Analysis

In this portion, there are three types of endangered cultural items that are discussed and analyzed. The Trivandrum coastal community is the majority is Christians and they have their peculiar tongue to communicate with each other, which is not a written language but is spoken variety, still, they are using for communication, but there are some threats are finding out. Those threads are discussed here, those three types of

endangered culture are: 1) Marine ecology and biodiversity, 2) Entertainment games and plays, 3) Fishing types of equipment.

Marine Ecology and Biodiversity: The Mukkuva community's language has the potential of revealing rich marine and coastal ecological and biodiversity data. A vast array of words is used to describe waves (*kadal*), wind (*kaatthu*), ocean currents (*valivu*), astronomical objects (i.e. *velli* or *meen*, seabed ecosystems (i.e. *paaru*), directions (*mela* or *keela*), and many other ocean-related knowledge. The waves have many shapes and forms as described by fishermen. They are classified according to their source to various definite directions as *melaakkadal* (from the western/northern side), *keelaakkadal* (from the western/northern side), *nerukadal* (from straight ahead), *ottamedu* (single wave), *irattamedu* or *iranamedu* (double waves). During *melaakkadal*, there is a phenomenon called *kadalvaayneettam*-giving more space to the shore. The fishermen say that the waves are commonly caused by winds or wind movements. Sometimes waves are also caused by the gravitation pull of the moon and the sun; they call tides (high tides and low tides-*veliyettam*, and *veliyirakkam*). The monsoon waves are rough, and they can be extremely dangerous. Their description sounds like the constant restless motion of seawater. This knowledge is very important to assess the threats and risks for fishing and ocean voyages. The fishermen categorize major winds or wind systems into 8 wind directions: a) *koda* or *kara kaatu* (towards the ocean/easterly wind or wind comes from the east), b) *kondal* or *kadal kattu* (towards the coast/shore or western wind or wind comes from the west) c) *Kachaan kaatu* (towards the south, from the north) d) *Vada kaatu*, (towards the north, from the south), e) *Kachaan Koda* (towards the southwest, from the northeast), f) *Kachaan Kondal* (towards the southeast, from the northwest) g) *Vada Koda* (towards the northwest, from the southeast) and h) *Vada Kondal* (towards the northeast, from the southwest the coast). This precious knowledge has not been studied by the new generation of people, those who have started fishing as their occupation. Now the new generation of fishermen are using compass for knowing directions, but earlier the traditional fishermen were depended on the stars of the sky for getting direction from the sea.

Chakara: The Mud Bank Phenomenon Occurs Only Along the Coast of Kerala During the Monsoon: Oceanographers stationed in a scientific research vessel located off Punnappra, near Alapuzha, are looking into the secrets of Alappuzha mud bank (*chakara* in local parlance), a rare oceanographic occurrence recorded only from Kerala. The mud bank phenomenon, according to scientists, is a "region of calm and highly turbid waters that occurs along with certain parts of the Kerala coast during summer monsoon season when the coastal region experiences high wave activity." The area offers fishing opportunities for fishermen during the monsoon season when normal fishing activities become difficult in rough weather. In local parlance, *chakara* indicates a good catch for fishermen though it need not ensure a good catch every time. The recorded history of the mud banks of Kerala dates back to 1678 A.D., said, researchers. Nowadays this phenomenon is not appearing, even then this terminology has popularized in another manner, which is more catching of fish is called as caakara, that

is if there is more catch in tuna, then it is termed as cuura caakara, like that according to the catches it has termed.

Entertainment Games and Hobbies among the fisherfolk of Trivandrum: They have varieties of games and hobbies, nowadays all are playing modern games not earlier games, and children do not know how to play these games and plays. Some of the games and hobbies are:

- Card playing (cittu kali) - people of all age groups are playing
- Kachi kali - children are playing
- Potti kali - children are playing
- Uppu pantu kali - children are playing
- kilitattu kali - youngsters and children are playing
- vaali kali - children are playing
- urula kali - children are playing (Just like hockey, played only on monsoon season, and seabed is the playground)
- cuppi panam kali - children are playing (shell games)

Most of these games are related to the coastal area, the playground of most of these games are seashore or sand; they could be played only on the sand. Its rules and regulations are in their mother tongue, others can't understand and play. These are the games that were played by this group of people, but by the intrusion of other activities new games like cricket, and other social media games, etc, has taken more priority than the other traditional games, so people are not ready to play on their traditional games, except card play.

Fishing Types of Equipment: So many varieties of fishing culture can be seen in these coastal areas, traditional way of fishing, and the modern way of fishing. But from these two fishing methods or culture, modern fishing methods' most of the items can be explained without visual linguistic documentation. But in the case of traditional fishing methods or culture; it is not easy to explain as well as interpret. Single man fishing, multi people fishing, single tool used fishing, multi-tools used fishing, etc., are available. But this type of traditional fishing culture is changing day by day; people are going behind the modern way of fishing.

Visual Linguistic Documentation and Occupational Cultural Lose

In the visual linguistic documentation, here fishing tools have been used for the study. Most of the fishing tool items used in Trivandrum cost especially for traditional fishing are a variety of items or entirely different items are used than the other areas. Here some of the examples are given below for the effectiveness of visual linguistic documentation.

Kuutam: The main purpose of this item is to keep the things (fishing materials) protected from the sunshine and rain (Figure 1). This is made up of coconut leaves, palm leaves, and areca nuts trees.



Figure 1: Kuutam



Figure 2: Kattamaram and Masiin Vallam



Figure 3: Four Logs for Making Kattamaram



Figure 4: Kettuvallam



Figure 5: Inner Side of Kettuvallam Showing Making Technique

Kattamaram: Kattamaram which now took place in the Oxford English Dictionary is made up of four wooden logs (poonga maram) tied with katiyaalu it will become a kattamaram. Katiyaalu will be made up of aangilly or teak wood., use of this item is to structure the kattamaram. Figure 3 shows the four logs, which are used for making kattamaram. Nowadays this item is not used, and it is not made with wood. Now, this type of kattamaram is made of plywood. Now, this item may not be seen in this coastal area.

Ate (Wooden Roller): It is a piece of wood having a cylindrical shape. This type of material is used to put the craft items like vallam, kattamaram, big vallam, etc will be kept on this ate. This cylindrical shape is helping the craft items to get into the sea very easily. Nowadays they are changing the use of wood items into fibber items that are cylindrical.

Mesiin Vallam (Outboard Engine Boat): Earlier it was made up of wood, but nowadays such types of boats or canoes are not available, it is nowhere can be seen on the Kerala coast; only the fibber boats are available, which is seen in figure 2, behind kattamaram. It can be easily dragged into the sea, so that, people prefer this modern type of boats.



Figure 6: Kampa for karamati Fishing



Figure 7: Karamati (Thattu) Fishing

Kettuvallam/Karamati Vallam: It is a long boat like one (Figures 4 and 5), a kind of a boat, but it won't be used with an inside engine or outside the engine. It is used by manual power, the people have to row the vallam with tandumaram, a huge amount of fishing nets are inside the vallam, that have to row by these people. Why they are not using the engine for going inside the sea, because this fishing equipment is used at Shore Sea, this net can be called as shore seen net. If they use any type of engine fish will be scattered and nothing will be caught.

Orrattadivallam: Another type of vallam made up of single wood is called orrattadivallam. Those things we couldn't imagine, 24 – 26 feet length single wood canoe, or vallam. These things how can we differentiate, only through the visual images and audiovisual images.

Nowadays these items were lost and very few are available in the Panathura, Pallithura, and Thumba regions of this Trivandrum coastal area. Once it was very prominent than the other types of fishing, most of the people have depended as well as bound to depend on it, but nowadays, only a negligible amount of number is available,

the people have adopted modern methodology instead of earlier one even then it couldn't survive, it is in an endangered stage.

Karamati (Shore Seine Net): Here three different things are used for catching fish (Figures 6 – 10), for a single performance or single net they are using different items, that means one is kampa, (which is thickened rope or coir) (Figure 6) and another one is thattu (which is a large mesh type net) (Figure 7), the third one is very small mesh type net mati (which is a purse-like net it has around 30 – 32 feet length and 18 -20 feet width).



Figure 8: Endangered Form of Karamati with Big Wooden Boat



Figure 9: Outboard Engine Boat Used Karamati Fishing (Shore Seine Net Fishing)

The above pictures were related to traditional fishing equipment karamati (shore seine net) fishing, which has been changed a lot, that modernization showed above. In the earlier period, at Trivandrum coast around more than 700, these types of equipment had been used, but nowadays, even after the modernization, there were only a few such types of fishing is happening. Because people are behind the other types of fishing methodologies, not behind the traditional ones, so the people of these areas are not ready to use this equipment for fishing. And there is a more complex measurement

system has also under threat, because of the endangerment of this item. In the above picture, there are two rowing items. One is linear another one is a little bit larger than that. The smaller one is termed as tandumaram, and the larger one is termed as varuvi (Figure 11). These two have a different purpose in the single canoe or boat. It is only used for rowing the karamati vallam or kettuvallam and ottathadi vallam. Measurement of these items is also different.



Figure 10: Karamati with Fish (Shore Seine Net)



Figure 11: Tandumaram and Varuvi

Chala Vala (Sardine Net/ Gill Net): This net was very much famous among the Kerala coast, especially the southern coast; because sardine or caala is commonly termed as kudumbam pularthi or kudumbam pootti. That means, in the earlier days, this fish had caught in all and every season, this net also have very famous because this net had been used most of the time. Nowadays instead of this net people are using the role net, it cannot be mended if it has any damage it can be thrown out. But the earlier one can be reused and mending is possible which was made up of nylon.

Omalu (Big Bag Like Item): Nowadays this item is not available on the Kerala coast, in the earlier days it was very much used for fishing, but now nobody is using it for fishing, modern equipment has entered instead of this. This item had been made up of palm leaves, four types of omalu were there to keep the fish when it was caught in the sea. Even the picture of that item is not available.

Madakkupetti/Pakkuvetti: This is a purse-like item (Figure 12), which was used by fishermen when they went fishing. The particular item had used for net mending types of equipment and betel leaf for a chew. Nowadays nobody is using such an item, now it can't be seen anywhere among the fishing community, they have switched to the modern purse.



Figure 12: Matakluvetti/Pakkuvetti

Findings and Conclusion

In this study, there are three endangered cultural items among the fishermen communities in the Trivandrum district of Kerala that have been discussed and studied. Through this analysis, this study found that; the traditional cultural types among the three various domains, which are Marine ecology and Bio-diversity (among the knowledge domain), Entertainment and games (among the entertainment domain), Fishing culture (usage of traditional occupational items domain) were used by the earlier generation and now the new generation are not ready to get and keep the traditional knowledge like Marine ecology and biodiversity, and not ready for learning or play the traditional entertainment games and plays, as well as they are moving towards the new technology of fishing culture and equipment. So that the new

generation of people has no idea about the traditional fishing types of equipment and its measurement system. Through the unawareness, the new generation will lose their language and its development, through the loss of traditional culture among them. This means the cultural things will lose simultaneously those terminologies and their communication ways also be lost. This study gives that, language is a reflection of culture and culture has a major role in the development of language. As well as this study also revives that these types of studies should be conducted with audiovisual data and its documentation, because these items may not be seen thereafter. So that these types of items should be documented properly with an audiovisual approach.

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