CHAPTER IV

ENDI CULTURE IN THE VILLAGE

Households Integral to Endi Culture

From the survey of the villages, it has been found that of the total 490 households, 425 households are associated with spinning and weaving. Again of these 425 households, 421 own handlooms, the 4 households who do not have looms only spin endi cocoons. Thirteen households own more than one loom. There are households which have stopped weaving due to certain reasons although they own looms. There are weavers who own looms but only cut cocoons and do not perform weaving. In the entire village only one household was found to rear endi worms. Earlier there were several households who reared endi worms, but growth of population in the area, scarcity of food plants required for the worms and lack of space to rear the worms have led to the decaying of this tradition.

Types of Work Associated with Spinning and Weaving

(a) Rearing of Endi Worms

Rearing of endi worm was earlier practiced in the villages and in the nearby areas. However over time this activity has almost stopped. The survey of weaving in
the village has thrown only one weaver, who has started rearing *endi* worm since the last three years,

☐Mrs. Abala Das, 49 yrs, wife of Mr. Lalcharan Das. 56 yrs, village headman rears *endi* worms. According to her, she has been rearing *endi* worms since the last three years. Her household owns 1 *katha* of homestead land and she has planted *eri* plants in this land. She has also made contacts with a Muslim villager of nearby Uparhali village who has planted *eri* plants in his garden. She has plans to buy the *eri* leaves from him to feed the *endi* worms. She is planning also to buy *endi* worms from the *endi* farm at Loharghat, a township at a distance of 12-15 Km from her village. A fellow villager by the name of Aswini had earlier helped her in procuring the worms from the farm, and also selling the cocoons back to this farm. ☐

(b) Spinning

Spinning of *endi* cocoons is another important activity related to weaving in the area. For the purpose of spinning they use the cocoons which they buy from outside. The most common method of spinning is the traditional and age old use of the drop spindle. They spin the thread by twisting the yarn in the spindle. The use of the spinning wheel is also commonly found in the area. A few women use the electrical *endi* cutting machine.

(c) Weaving

The weaving of clothes, specially the *endi* products is another important activity of the weavers of the study area. Weaving is done with the throw shuttle loom and the fly shuttle loom. Apart from *endi* fabrics, the weavers weave on their looms towels, upper and lower wrappers, other clothes of different yarn. A few of the weavers have also started to weave in the dobbi and jacquard looms. A weaver opines that to complete an *endi* wrapper from the time of warping of the yarn to completion of weaving, which also includes fitting in the loom and weaving, the
approximate time taken is around 10 days. The actual weaving needs around 7 days.

Process of Manufacturing
(a) Degumming

As mentioned earlier, there is only one household who rear *endi* worms and sell the cocoons at the market. At present all the villagers buy the dry cocoons from the market and prepare the yarns at home. The *endi* cocoons are first needed to be degummed before it is to be used for spinning and weaving. Two hundred and fifty grams of *endi* cocoons are to be boiled in water containing 2 tea spoonful of washing soda for half an hour. The cocoons are first tied inside a pouch made of a piece of cloth. It is tied and then the pouch is immersed in boiling water. The heat should be minimum or otherwise the cocoons may get burnt and discoloured. Then the cocoons are rinsed in cold water. When cool, these cocoons are flattened with the palms in a bowl containing water. The water is then drained and the cocoons dried in sunshine. For drying, the cocoons are plastered on the mud walls of their houses. It dries on the wall and later the weavers use it for preparing the yarn.

(b) Winding

The yarn to be use for weaving has to be wound on bobbins and the bobbins called as *ughā* is used by the weavers for winding the *endi* yarn. For the purpose of preparing the hank, the spinning wheel is used. By rotating the wheel of the spinning wheel with the help of the handle the yarn is spun into an attached bobbin. The required number of bobbins is thus prepared.
Another important step in the manufacture of endi clothes is the warping of the yarn. The villagers of the study area use one method of warping which is locally called as 'bati kora'. They generally follow the stick warping method in which the open space in the courtyard is used. The weavers may use any kind of stick which they find it convenient. The weaver has to move from one stick to another and back repeatedly with filled up bobbins.

(d) Starching

The endi yarn and the endi fabrics need to be starched. The weavers use the term mar-diya to describe this process, mar being the term for starch. For preparing the starch for a pair of endi wrapper they use 250 grams of sago and 400 grams of white rice. They soak the ingredients separately overnight. In the morning, they grind it to a fine paste and mix both the ingredients. They use a cloth to dip it in the mixture which they use it to rub over the woven endi fabric. For starching, the weavers use two methods. In the first method, they starch the cloth when it is completely woven. The cloth is stretched on four sides with the help of wooden poles pegged to the ground. The starch is rubbed on the cloth. When still moist, the cloth is fitted on the gari (beam) where it remains till it gets dried. In the second method after finishing one third of weaving an endi wrapper, the weaver starch the woven part while still fitted to the loom. When partly dry, the starched part of the wrapper is wound on the cloth beam. To complete the task of starching a wrapper, it has to be starched three times after intervals. The weavers also starch the endi yarn before weaving the cloth.
Place of Work

The weavers use their homesteads for their spinning and weaving activities. The most common place where the looms are being put up is in the verandah of the houses. Majority of the villagers have verandah in front of their living houses where the loom can be placed. The verandah has a ceiling which protects the weavers from the harsh sunlight of the summer season and rainfall during the monsoons. During fair weather, the weavers can also temporarily put their looms in the courtyard whenever they desire. Some of the weavers who have taken up weaving seriously as a means of professional earning has constructed rooms with thatched walls and low quality tin to put their looms and other weaving equipments inside the sheds.

Raw Materials Essential for Weaving

The weavers in the villages commonly use the following raw materials for weaving clothes. In the first instance they use the *endi* cocoons which they purchase from markets or different households outside their village. They prepare the yarns from the cocoons at home and then use it for weaving. In the second instance they buy *endi* yarns from the market and use it for weaving. These two types of raw materials are in vogue in the area. The weavers are also using other types of yarns for manufacturing of different types of clothing. They use yarns like, Thailand, Madras, *Barnali, Nuni, Ghisa, Masraj*, etc., which they purchase from the market. The process of spinning and weaving requires very few raw materials. Other raw materials needed are washing soda, sago for starching the cloth, thick thread known as *boh suta* (heald) which they procure from the market.
Place of Raw Material Procurement

*Endi* is the most popular yarn used by the weavers of the study area. The weaver can buy the cocoon from the village itself. Vendors (*bepari*)s come to the villages from outside and sell the cocoons to the weavers. The vendors collect the cocoons from the villages in and around Chaygaon area of Kamrup district where *endi* cocoons are reared principally by the tribal communities. They also collect the *endi* cocoons from the *endi* farm situated at Loharghat near Rampur and also from nearby markets. All these places are situated at a range of 15-17 Km from the study village. The women and the men folk also buy the cocoon from the nearby Bijaynagar market. Some of the male folk of the villages go to *hats* (weekly village markets) as far as Hahim near Boko, situated in the Assam Meghalaya border, from where they purchase the cocoons directly from the cocoon rearers.

Situated on the National Highway 37, in the outskirt of the village is an outlet of a Non Government Organization operating from Rangia town of Assam, called as Gram Swaraj Parishad, which gives a weaver membership to this organization. A member can then bring uncut cocoon from the organization, and can get paid for the yarn spun from the cocoons. Many weavers purchase ready-made *endi* yarns (both for the purpose of weft and warp) from the market for weaving. These yarns do not need any preparation and clothes can be woven directly with it. The villagers use different yarns like wool, *Masraj*, also called locally as *paka suta* (boiled and starched yarn), *Mathi*, *Bamali*, Thailand yarns, Madras yarn, etc, as they also weave different types of cloth with these yarns. They purchase these yarns from the nearby markets.
Tools and Equipments Needed for Spinning and Weaving

In general, the mechanism of weaving has been standardized, but like all regions, the weavers of the study area has its own system, adapted to the local circumstances and also uses such parts and accessories as has been enjoined by local traditions. For the purpose of spinning, the weavers use the following tools

(a) Spinning Device

The women use a simple spinning devise known as *takuri* (drop spindle). The spindle is made out from a bamboo stick one end of which is pointed while the other end is fitted to a flat circular piece generally cut out from tortoise shell or buffalo horn. Now a days due to the dearth of the tortoise shell the circular part of the spindle is prepared from iron, cement or terracotta. This circular piece is called as *ghila*. Along with the drop spindle, a flattened bamboo piece about 8 inches in length is used to roughly wind the unprocessed *endi* thread around it. This bamboo piece is called as *matha bari*. The *jatar* (spinning wheel) is also used by the weavers. Another tool is the *chereki* (swift or spool) and is commonly used by weavers. There are a few electric thread cutting machine in the village.

(b) Weaving Device

Two types of loom, namely the throw shuttle loom (*hatsal*) and the Fly shuttle loom (*ura moko tantsal* or Bengali *sal*) are in use in the villages. The throw shuttle loom is fitted to four bamboo or wooden posts fixed in the ground. Of the primary motions, shedding (*jaki*, opening of the warp threads) is effected by a set of healds (*ba*) operated by the foot, while the shuttle is thrown across the shed by one hand.
from one side and caught by the other at the opposite side of the cloth. The beating up of the weft is done by a reed (rash) commonly made of bamboo fitted on to a sley (dorpati) which is given a to- and fro- motion also by the hand. The fly-shuttle loom is an improved type of frame loom which considerably increases the output of the weavers. The loom is primarily made of wood in such a manner that it can be fitted up and dismantled easily. The shedding is done in the same way as in throw shuttle looms, but the shuttle is driven across the shed by two pickers placed inside by both side of the sley pulled with the help of a wooden implement (muthi) tied in the middle of string and pulled by the right hand. The beating up of the weft is given an oscillating motion also by the hand. The following are the components of a fly shuttle loom: frame, sley, shuttle box, picker, sley cap, side bar, top bar, shuttles, handles, treadle, beams, heald, reed, beam-winding rod, etc. Of the minor parts and accessories of the loom, mention may be made of levers, needles, shafts, lease rods, swifts, reeds, winding groves, spindles, spinning wheels, bobbins, pier, bobbin-frame, lease-taker, brush, etc.

A few improved variety of fly shuttle loom called the Dobby loom and the Jaquard loom are seen in the village. These looms are provided by the government and a few weavers who have taken up weaving as a profession own these type of loom.

**Types of Various Woven Products**

The villagers weave different type of clothes for their day to day use and to sell in the market. Some of the woven products in the village are:
(a) *Endi Barkapor* (*Endi* wrapper)

The *endi* wrapper is a two piece woven *endi* fabric roughly the size of 2.50 meter in length and 1.20 meter in breadth each. The villagers use their arms length to measure the cloth and describes the size of the wrapper as "tini hati aru der hati" (thrice the arms length and one and half the arms length). The wrapper is by and far the most common fabric woven by the weavers of the village. As the cloth is plain and devoid of design the weaver can weave it at a much faster pace, and as a result the time of weaving lessens and the profit margin increases. The wrapper is used to wrap oneself to ward off the cold during the cold winter season.

(b) *Ura kapor* (*Endi* shawl)

Another product woven by the weaver is the *endi* shawl worn by the female folk. This rectangular piece of cloth is around 2.25 meter in length and 1 meter in breadth. Generally, the shawl has designs of a single border on both ends and also dots or other geometrical patterns on the body. Sometimes the weaver in accordance to the demands of the client weaves intricate designs on the shawl.

(c) *Telash* (*Endi* Shawl)

The weaver weaves the *endi* shawl preferred by the male folk. Locally the villagers call the shawl as *telash*. Its size is around 2.70 cm. in length and 1 meter 10 cm in breadth, thus it is larger in length and breadth then the shawl worn by the female folk. This shawl sometimes has a border of coloured yarns at both end and the body is always plain.
(d) **Endi Stole**

The *Endi* stole is also becoming an item of weaving although its use is not very common. The stole is made from *endi* yarn and is also made from a mixture of *endi* and *muga* yarn. The price of the stole made exclusively from *endi* yarn is double the price of the stole made with combined yarns. The size of the *endi* stole is 2.25 meter in length and 65 cm in breadth.

(e) **Endi Fabric**

When given orders from clients the weavers also weave fabrics by meeting the specification of the clients. They weave plain *endi* fabrics for the purpose of dress materials.

(f) **Endi Mekhela Chadar** (Upper and lower wrapper of women of *endi* fabric)

The weaver also weaves the upper and lower wrapper of women with *endi* yarn. This type of weaving is also done when weavers are given orders by specific clients. Most of these have designs over it and the price also increases with the type of designs.

(g) **Other Types of Woven Clothes**

Upper and lower wrapper of women woven with yarns other than *endi* is also found in the village. The weaver weave upper and lower wrapper with different types of yarn mainly for the purpose of wearing, and also sometimes for sale. Shawls made of wool are also woven in the villages. *Gamochas* (hand towels) are common woven articles. They also weave handkerchiefs. The weavers have also started to
make use of the waste material called ghisa (a byproduct of the muga cocoon) to weave clothes. They combine this material with endi yarn to weave clothes which are used to make coats. Endi yarn is also combined with acrylic threads for making fabrics and the cost of production of clothes made from this is relatively cheaper.

**Time Period Required to Weave a piece of Cloth**

*Table 4.1 Time period to complete a specific weaving task.*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Task</th>
<th>Time period</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Small hand towel</td>
<td>1 day</td>
</tr>
<tr>
<td>2</td>
<td>Big hand towel</td>
<td>1-2 days</td>
</tr>
<tr>
<td>3</td>
<td>Plain lower wrapper</td>
<td>3-4 days</td>
</tr>
<tr>
<td>4</td>
<td>Plain upper wrapper</td>
<td>3-4 days</td>
</tr>
<tr>
<td>5</td>
<td>Lower wrapper with designs</td>
<td>5-6 days</td>
</tr>
<tr>
<td>6</td>
<td>Upper wrapper with designs</td>
<td>5-6 days</td>
</tr>
<tr>
<td>7</td>
<td>A pair of endi wrapper of 2.50 meter</td>
<td>7-10 days</td>
</tr>
<tr>
<td>8</td>
<td>A pair of endi fabric of 9 meters</td>
<td>1 month</td>
</tr>
<tr>
<td>9</td>
<td>Prepare 250 grams of endi cocoon for yarn (weft)</td>
<td>1 week</td>
</tr>
<tr>
<td></td>
<td>by hand</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Prepare 250 grams of endi cocoon for yarn (warp)</td>
<td>10 days</td>
</tr>
<tr>
<td></td>
<td>by hand</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Prepare 250 grams of endi cocoon for yarn by using a mechanized thread cutting machine</td>
<td>2 days</td>
</tr>
</tbody>
</table>

1 day is equivalent to an average of 3-4 hours of work.

The amount of time a weaver takes to complete a task related to spinning and weaving may vary from weaver to weaver, taking into consideration a weavers'
expertise as well as her inclination. Intensive discussion with weavers on this subject threw up the following findings. By and large, the weavers agree on the average amount of time taken to complete a task. The weaving tasks given in table 4.1 shows the approximate time taken by a weaver for a particular work. The amount of time needed to weave a piece of fabric is more if done in a throw shuttle loom, the time decreases if the same task is done in a fly shuttle loom. In a day a weaver has to devote an average of 3-4 hours for weaving a piece of fabric. A weaver can complete weaving a small hand towel with designs within one day if she devotes three hours of her time to weaving. If the hand towel is bigger in size then the time increases to two days. It takes around three to four days for a weaver to weave a plain single cotton yarn lower wrapper and a similar amount of time to weave a plain upper wrapper. The time for completion increases if the clothes are embossed with designs on it. For a pair of plain endi wrapper, a weaver takes around seven to ten days to complete the task. If there are designs to be woven on the wrapper then the time for the task increases to around fifteen days. In case of weaving endi fabrics of different sizes, the time decreases or increases depending on the length of the fabric. By special order some weavers weave endi fabric for purpose of sewing different garbs. A pair of nine meter endi fabric takes around a month of weaving. An endi shawl worn by a woman or a man takes around ten days of weaving. To cut manually 250 gm of endi cocoon to be used as weft takes one week and to cut digh (warp) of same amount takes ten days. The time decreases to two days (if two hours time is devoted each day) if an endi cutting machine is used. It has been observed that in case of endi weaving, the woven section has to be wetted with a wet piece of cloth by dabbing it with water. Only after this section is dry then the
weaver starts to weave another part. This process of wetting the fabric has to be done for the complete piece of cloth. As a result, a weaver even if she has time to weave can only finish weaving a particular section of weaving in a day. A weaver says that on an average she can weave three feet in a day on a fly shuttle loom and one and a half feet in a throw shuttle loom. Similarly if a weaver weaves heavy designs on a particular fabric, then the amount of labour and time also increases.

Mrs. Saraju Das, 65 years old is a widow. Saraju is an expert in cutting endi thread and weaving clothes, but prefers to cut thread which she finds more profitable. She owns an electric thread cutting machine which was gifted to her by her elder brother. She does not know the price of this machine. In a month she can cut 2-3 kg of endi cocoon and earn around Rs 500-600/-.□

Time of Weaving and Spinning

At present endi spinning and weaving for a majority of the villagers is a year through activity. The weavers start buying and collecting cocoons from the month of July, then they spin the yarn and with the onset of winter starts weaving the endi fabric. The demand for endi is highest in the winter months Aghonar pora phagunaloi (from mid November to February). This is the peak season and a weaver uses the most of her time in activities related to weaving. Every weaver can be seen busy weaving endi clothes during this time of the year. Before the onset of spring, weavers start weaving hand towels and upper and lower wrapper made of different yarns for the bohag bihu (Assamese spring festival). Although weaving declines during the rest of the year, spinning continues throughout the year. In the monsoon season, when the rains last incessantly and people have to stay indoors, women uses their maximum time in spinning endi yarns. During the hot season due to
humidity, the hands become sweaty, cutting the threads become difficult as the yarns become dirty. Unclean yarn fetch a low price.

**Traditional Knowledge Integral to Spinning and Weaving**

The weavers long experience in spinning and weaving and traditional wisdom has taught them to bring out the best in spinning and weaving. Expert spinners and weavers follow certain norms while performing their work. An expert spinner and weaver diligently uses her experiences and knowledge to produce quality yarns and fabrics. Discussion with weavers have brought out the following: Spinning *endi* yarn or *eri suta kata* as locally known is a common activity of the women folk of the area. As spinners recount, before a spinner starts her work of cutting *endi* yarn she has to properly wash her hands and be clean. Hence, spinners generally start their weaving activities after finishing their household chores. Since *endi* yarn is cream in colour, it tends to get dirty easily; women while cutting the thread do not chew betel nut, as they have to wet the yarn with their saliva. Avoiding betel nut chewing during cutting yarn results in production of clean *endi* yarns. They rinse their mouth before spinning. *Endi* work is a task in itself and cannot be multitasked with other activities at home.

**Beliefs and Taboos Integral to the Craft**

There is no concept of purity and pollution associated with *endi* spinning and weaving in the study village. A woman who is menstruating can continue the task of spinning during this period. Some weavers during the first three days do not sit before the loom for weaving clothes, but this is not a rigid custom followed by all the...
weavers. Elderly weavers commented that during their younger days, even after the mandatory absence from weaving during the first three days of menstruation, they were required to put a cloth on the stool on which they sat while weaving on the loom for the remaining four days. When a woman conceives, she continue spinning and weaving until she feels able to do so. After the birth of the baby, for around one month of the postpartum period, she stops both spinning and weaving. This is more due to the fact that this period requires the mother to devote her time entirely for herself and her newborn baby. Spinning and weaving takes a backseat when a member of the immediate family expires. The women of that particular family have to abandon weaving for a period of one year. This long period of taboo can be lessened to shorter lengths of three to six months by performing certain rites as suggested by the priest. Most of the women whose sole means of livelihood is spinning and weaving cannot afford to abstain from these tasks for a whole year at a stretch. Hence, they do not follow this custom with rigidity.

**Type of Weavers**

An observation of weaving in the area throws up the following findings with regard to the type of weavers:

(a) Weavers who weave clothes for their own use and not for sale;

(b) Weavers as members of cooperatives receive *eri* cocoons for spinning. In return they get paid for spinning the cocoons;

(c) Weavers who invest own money for purchase of cocoons and yarns from the market. They spin the cocoons and the yarns are then used for weaving clothes;
Weavers receive yarns from cooperatives and weave fabrics in direction with the cooperatives needs. They get paid on piece rate basis.

Weavers take orders for weaving from private clients.

It is to be mentioned that weavers do not follow one or the other type only. A weaver may partly spin cocoons provided by the cooperatives and may also buy cocoons with her own money. It has been found that weavers very often invest their own money in buying cocoons and yarns and selling the woven clothes in the open market. This is found to be more profitable than the other options. They can also make considerable earning if they buy the cocoons from outside for spinning and then selling the yarn.

Role of Men

There is no tradition of male folk in the villagers in cutting yarns or weaving, although there is no taboo related to the tasks. At present a few men have taken interest in this vocation. One man has attended trainings on weaving and has taken up the job as an instructor of weaving.

Mr. Bhadreswar Das, 53 years old, is a Weaving Instructor who resides in Bhurapara village along with his wife, and two sons. His wife is an expert weaver who runs a weaving cooperative society in the village. It was under his wife's encouragement that Bhadreswar learnt the art of weaving and received trainings from government departments. Earlier he used to earn his livelihood by doing petty business and earned around Rs. 1500-2000/- monthly. After getting training in weaving he started working as a weaving Instructor and earns around Rs. 5000/- monthly. He also is an active worker in the cooperative society, and renders his assistance in the running of the society.

Males are not indifferent to the weaving activities of their female folk. They realize that the economic contribution of the women folk through cutting threads and
weaving cannot be underestimated. The money earned contribute to the smooth running of the family. The males provide financial assistance to their wives, mother, sisters, and other female relatives to buy yarns and cocoons and other equipments needed for the purpose of spinning and weaving. Some of the men themselves visit markets to purchase these articles. They also take the finished products for sale in the market. They render other help by way of cutting and preparing some of the tools and implements made of wood and bamboos. They lend their hand by setting up the loom, by carrying the loom and the other accessories from one site to another. Women from nuclear families, often without any other female assistance have to depend on their husband/ other men folk in helping them with their weaving activities.

**Changing Scenario of Weaving**

The elderly women reminiscence the days when weaving was a prerogative of every woman. One of the accomplishment of a woman was to know how to spin and weave. This custom has undergone changes over the years. At present there are girls in the village who do not know how to spin and weave. Although a majority of the women have passed on the tradition of weaving to their daughters, but there are exceptions. There are a few girls who are engaged in other activities outside the house and often do not find time to weave. On the other hand there are young women who having realized that weaving can be a source of good income for them have taken up the craft professionally. Earlier, weaving was done to fulfill the clothing requirement of the households, and to gift near and dear ones with woven fabrics. Today, though people still weave for their households, they also weave for selling the
clothes in the market. The demands for eri fabrics have increased and hence production of clothes in the villages has also increased. A few weavers becoming aware of the market trend have taken initiative to be innovative. Endi is combined with other yarns to weave clothes. The endi fabric is finding favor for making shirts and kurta(s) for men.

The size of the endi wrapper has not undergone much change. It remains two pieces of plain fabrics devoid of any designs, although sometimes a single colour border at both ends of the cloth is woven. The size of the upper and lower wrapper for women has broadened from earlier days. Along with the weaving of shawls for both men and women stoles are now the new types of fabric being woven in the villages. During earlier days, the designs were more oriented towards the natural world. The woven clothes had designs of vines and flowers lataful,( creeper design) magur (an imaginary animal) mayur (peacock), dangor butar (big dots), guti khowa (different coloured dots within a flower), adha bosa, mur mora ( the additional design to demarcate the ends of main design), etc. The colours used were varied but the 'muga' or golden colour yarn was much preferred. The weaving of the designs required time and skill. The use of the graph for designing on the clothes was absent. The women observed the designs from already existing woven clothes and used their eyes and fingers to feel the weave of a particular design. With the passage of time, the designs have changed. The focus now is to make the designs easier to weave. The taste and preferences of the clients have also changed with time. The preference is more towards the use of geometrical patterns like triangles, squares, circles, rectangles, etc. The weavers often use the term barangbata to describe a particular form of design they weave on clothes. This is a continuous and
repetitive forms used as borders for clothes. Apart from endi, weavers have started weaving with different yarns and colours with contemporary designs. Different new yarns are also being used by weavers. Fabrics are being woven for making salwar kameez, frocks, skirts, blouses, shirts, waistcoats, etc. Different furnishing clothes like table clothes, napkins, bed covers, pillow covers, cushion covers, and curtains are being woven to meet the needs of particular clients.

The process of manufacturing has not seen much change. The traditional throw shuttle loom has decreased to some extent but is still being preferred by a majority of the elderly weavers. The fly shuttle loom is a latter addition and is more in use by the weavers. The drop spindle, the spinning wheel and the swift or spool are still commonly used by weavers. The simple bamboo is an important raw material used for various purposes in weaving activities. New weaving equipments to make weaving more easier, economical and efficient have been introduced to the weavers. The Dobby and the Jaquard looms have been newly introduced. The electric spinning wheel is a new addition. A few villagers have started using these new equipments, and are able to manufacture clothes at a much faster rate. To encourage weavers and develop weaving, various schemes and programme for weavers have come up. Realizing that weaving can be a source of profit and employment, several self help groups have grown up in the area. Revolving around the business of weaving, several organizations like non government organizations and cooperative societies have started taking an active role in the society.