

ESTD. 2010

Crossian Resonance

A Multidisciplinary Research Journal

(A refereed Biannual Published in June and December)

ISSN 0976-5417

Vol. 13 No.1 June 2022

HOLY CROSS COLLEGE (Autonomous)
(Centre for Multidisciplinary Research)
Nagercoil

TAMIL NADU, INDIA



ESTD. 2010

Crossian Resonance

A Multidisciplinary Research Journal

(A refereed Biannual Published in June and December)

ISSN 0976-5417

Vol. 13 No.1 June 2022

HOLY CROSS COLLEGE (Autonomous)
(Centre for Multidisciplinary Research)
Nagercoil

TAMIL NADU, INDIA



CONTENTS

- | | | |
|----|---|----|
| 1 | பாரதிதாசனின் உரைவளம்
முனைவர். செ. தேன்மொழி | 1 |
| 2 | Enhancing Communication Skills of the First Generation Learners
Through Interactive Course Materials – A Critical Study
Sathya P. and Catherin Edward | 7 |
| 3 | Gaming Activities to Cultivate Writing Skills
Avila Roshini M and R. Abilasha | 13 |
| 4 | The World Heritage Sites of Tamilnadu
C. R. Siva Kala | 19 |
| 5 | Connection between Fishermen for Sea and Land in
Kanyakumari District
Pajisha M. and K. S. Soumya | 28 |
| 6 | Income and Expenditure Pattern of Different Sized Goat Farms in
Kanniyakumari District of Tamilnadu
Subbiah G. and Ramalakshmi R. | 34 |
| 7 | An Economic Study on the Household Expenditure of Working
Women in Nagercoil Town During Covid-19
N. Sona Priyadarshini | 41 |
| 8 | Impact of GST on Hotel Industry
M. Basharath Nabisha, S. Sowmiya and A. Sameema | 47 |
| 9 | The Role of Education in Human Development
P.L. Hebzibah and R. Kausalya | 51 |
| 10 | Challenges and Benefits of Rural Women Entrepreneurs
M. Sowmiya, S. Asmitha and A. Sameema | 55 |
| 11 | A Study on Jobless Workers due to Covid-19 with special reference to
Nagercoil town in Kanyakumari District
T. Sauntharya | 60 |

Connection between Fishermen for Sea and Land in Kanyakumari District

Pajisha M. and K. S. Soumya

Department of History, Holy Cross College (Autonomous), Nagercoil – 629004
Affiliated to Manonmaniam Sundaranar University, Tirunelveli, India
Email:pajisha13@gmail.com

ABSTRACT

Humans have been associated with the coast since time immemorial. The sangam literature points out that Tolkappiyam belongs to the quintessential classification of the weaving land as the coastal environment. The sea and the marine environment of the sea meet the biological and social needs of human beings. Due to this, not only the fishermen who depend on the marine fish resources of the coastal environment today, but also the industrial development and urbanization are taking place. The length of the coastline of Tamil Nadu is about a thousand kilometers and it stretches from Palaverkadu Lake in the north to Kanyakumari district in the south. Covering an area of 1648 sq. km, Kanyakumari district is rich in various resources such as forest resources, fresh water bodies and marine resources. The length of the coastal area of the district is 68 km. There are forty-four fishing villages along the present day coastline. Coastal areas are rocky, sandy and marshy areas. Fishermen are those who are directly involved in the fishing industry at sea. The marine fishing industry is considered to be the most important industry. Fishermen have been employed as teachers, drivers and chiropractic directors for a little while at home and abroad by various educators. The fishing industry cannot be considered as a year-round income generating industry. This is because fish availability is rare when fishing is declining. Their income will be very low. The fishermen of Kumari district are uniquely skilled in launching vessels and fishing in various modes. And the fish they get using their traditional knowledge is unmatched anywhere else. Fishermen depended on the sea for their livelihood, the sea on one side, the land on the other. The relationship status of these two is essential. The sky is above both sea-sea life and land-land life. It is possible to see that fishermen have a kind of relationship between the sea, the land and the sky in terms of occupation and their cultural life. Knowledge of the ocean is a basic requirement for the ocean is a basic requirement for fishermen in the fishing industry. Without this knowledge one cannot go to sea and catch fish. The article explains very clearly the relationship between sea, land and fishermen.

Keyword: Fishermen, environment, coastal, Kanyakumari, marine, knowledge, industry

Introduction

Fishermen sea weed is well understood as it is used daily. They go fishing up to 30 km in the sea. Therefore, their sea area is 30 square kilometers. Their knowledge of this sea is found at a depth of 20 and 25 meters, 4km south of the coast. Beyond 4km, the seabed slopes downhill and descends vertically. Up to 1km from the shore, the sea floor is covered with sand. Up to 3km up to 1 km is a rough area of rocks, sand and light rocks. Beyond that, the

ground is covered with rocks and small stones. Many plants grow in the sea most of which are algae "kottam" algae can be found floating in the water beyond 2 km in the sea. "Chattam rock" is an algae that grows in the ocean. It looks like a safe that is enclosed with a drawstring that coastal people use. It looks like a sack that is enclosed with a drawstring and is used for cosmetic purposes. A type of green algae grows on small pieces of wood is called thatta paru. In prehistoric times hunting and fishing were the earliest occupations of human society and hunting was much older than agriculture. This is the reason why most civilizations. Become depend on rivers as man had to depend on water levels while fighting for his livelihood. The people who rule the land and cultivate the land should not be compared to these people who rule over the sea. Mother earth will not test her beneficiary in any other way even if the sky is not clear for the yield of the land. Going into business in the deep environment is always a sign of challenge.

Many do not know that there is a separate world at sea where the land – based people will not know the suffering of the people he is fighting for. The lives and burials of the workers in that fishing was the main occupation of a section of the people during the emergency of civilization fishing was the main occupation of the people.

Weather and currents

The nature of the ocean is not constant every day. They stand on the shore and look at the sky and tell what the current is in the sea. Some weather forecasts are used as evidence that fishermen take into account the clouds and stars south of the shoreline. The stars in the sky are shining brightly when the nebula appears. They predict the currents in the southern stern direction to nittaram. The ocean is believed to be calm and without currents. Even if there is a bright circle around the moon, it is believed that there is a strong current in the ocean. Fish are not available at this time. Fishermen say that when the bright circle around the moon disappears, the current decreases and more fish are found.

Wind

Wind is one of the natural forces that play an important role in the fishing industry. Wind is beyond man's power. Fishermen usually head in the direction of the wind rather than in the opposite direction of the sea. The wind blows during the months of karthikai and markazhi. The sea is calm when the wind blows and it is not possible to say for sure that the wind and currents mentioned here will be stable during the above mentioned months. Sometimes there is an air conflict as well as a strength dispute. When

two winds collide with each other, it is called an air conflict. The boatmen unload the mat, fight with the mind, and paddle ashore. Sometimes there is a boat capsized. There is a close relationship between the current and the wind. Thus parallel wind currents correspond to the direction in which they travel. This can be seen from the table below:

Wind	Current
Chollava kattu	Sonuvadu
West > East	West > East
Chollava kara kattu	Sonuvadu karavalu
South west > North East	South west > north east
Chollava summer wind	Sonuvadu ummarincu valuvu
Northwest > south west	North west > south west
Vadai kattu	Vanu vadu
East > west	East > west
Vadakondal	Vanuvadu kara valu
South east > north west	South east > north west
Vada kodai	Vanuvadu ummarincha valuvu
North east > south west	North east > south west
Kurinchi kattu	Nerai kariyatti valuvu
South > north	South > north
Neru kodai	Nerai ummarincha valuvu
North > south	North > south

Stars and Pisces

Certain stars believe that certain fish will come to their surface when their light hits the ocean when the moon is rolling. The stars of the Governing Body and the crowded Friday will roll in the months of Avani and Purdasi when the stars roll, a fish called jumping comes to the surface of the sea. When it rolls, it comes to the surface of the water. The star "erinchavetri" appears in the months of Audi and Avani. When the star rises, the anchovies come to

the surface. During this time the fishermen would go fishing so that some of the fish would be in contact with the moon and the stars.

Fisherman's contact between sea and land

Fishermen depend on the sea for their livelihood. The relationship between the sea on one side and the land on the other is essential. Sea-sea life, land-land life the sky is above these two. It can be seen that there is a kind of relationship between the sea, the land and the sky that fishermen have in terms of occupation and their cultural life. Knowledge of the ocean is also a basic requirement for fishermen in the fishing industry. Without this knowledge one cannot go to sea and catch fish. The proof is that the food or economy they need depends on the ocean. They can go to this ocean anytime but they do not go to sea in the course of their mind. There is a regulation regarding going to sea which can go at any time and can come back at any time. There are few accounts like these that will be fishing at any time. Based on these, they go to sea for fishing.

Although it is their belief that kadalamma will always cater to the needs of the fishermen. So we can see that there is a sense of equality. That ocean that is the source of production is enough to provide everything they need for their living. That is why the sea is simulated as a woman. Fishermen consider the sea sacred and motherly, in common parlance, the sea, refers to the mother of the sea, katalamma. Farmers create the land as Bhumadevi and Nilamakal. The simulation of land as a women arose on the basis that human production were interdependent. Thus the land and the sea, which are examples of production, are associated with the woman who is the source of human production. If someone dies at sea or commits suicide the mother of the sea will be angry. It is also believed that the waves hit the corpses until they reached the shore. It is also believed that putting a dog's body in the sea will increase the sea's anger.

Land can be seen to be the direct opposite of the sea. But the product produced outside the sea and the man involved in the production have to return to the land. In the society, the land belongs to the woman. The woman is actively involved in all the savings, economy, management, family relations, business relations, etc. there are no major responsibilities related to the management of the house by the man. In relationships the male is often seen as an independent human being. So we can see that all the relationships of the land-based fishermen are female-centric. Prior to the introduction of nylon nets, women worked behind the mall to make folds. Women also played a role in the creation of such

“ethanam”. But the incense thus created is carried out and rituals have been performed. Those women are not allowed to touch those many after the rituals are done. Although the work thus created takes place with the contributions of women to the land, Ethan is transformed by some rites into a seafaring male outgrowth. The women have no right over it after the male has been exposed.

Conclusion

The world's first occupation was hunting. Fishermen are still engaged in the occupation. Fishing with lanterns (Ps.67: 6-9), the fact that the sign of Mars is known by the direction (Purananuru 60-1) and the father giving his child the traditional knowledge of the caste industry (Aka: 30.4) are found. Fishermen use raft, boats, and barges as a means of transportation. They also fish using manpower. There is a difference between fishing culture and other social cultures. Each fishing village is governed by a panchayat selected by the fishermen according to the principle of self-government. A fishing village has public property. Fishermen use their genetic knowledge to catch fish. For fishermen, genetic science is passed on from grandfather to father, from father to son, from son to grandson, and then to fishermen. According to the Tamil Nadu government, there are 608 fishing villages along 1076 km of coastline. The average distance between one fishing village and another fishing village is 1.5 km. Although the fisherman's habit is close to the sea, they are proud to be there.

References

1. Abraham, A. (1985) 'Subsistence Credit: Survival Strategies among Traditional Fishermen' *Economic and Political Weekly* XX (6): 247-252.
2. Acheson, James M. (1981) *Anthropology of Fishing*, *Annual Reviews in Anthropology*, Vol.10, pp (275-316).
3. Iyer, A.K. (1981) (1909) *the Tribes and Castes of Cochin*, Vol.1, New Delhi, Cosmo Publications.
4. Iyengar, V.L. (1985) 'Fisher people of Kerala: A Plea for Rational Growth' *Economic and Political Weekly*, XX (49): 2149-2154.

5. Jayapathy, Franices, (1999) 'Mukkuvar catholicism' , in Thomas Bamat Jean Paul wisest eds. Popular catholicism in a world of church, Orbis Book, Mayknoll, New York.
6. Kurien, J. and Mathew, S. (1982) 'technological Changes in fishing: Its Impact on Fishermen,' Centre for development Studies.
7. Trivandrum; Un-published paper prepared for Indian Council of Social Science Research.
8. McGillivray, D.B. (1983) 'Mukkuvar Vannimai: Tamil Caste and matriclan ideology in Baticolan, Sri Lanka' D.B. McGilvray (ed.) Caste, ideology and Interaction, Cambridge: Oxford University Press, 34-97.
9. Nair, K., P. Sivanandan and V.C.V. Ratnam (1984) 'Education, Employment and Land holding patterns in a Tamil village', Economic and Political Weekly, xix (24, 25): 948-956.
10. Ortner, S. (1974) 'Is female to male as Nature is to Culture?' in M.Z. Rosalso and L. Lamphere (eds.) Women, Culture and Society, Stanford: Stanford University Press, pp.67- 88.
11. A.C. Perumal, D. Stephen 'Alaigalinoode', 2005; 14-7.
12. Year Book of Fishing Villages of Kanyakumari District, Fisheries Department, Nagercoil, 2000; 1-4.
13. Tamil Nadu Marine Fisher Folk Census, Department of Fisheries, Government of Tamil Nadu, 2010; 580.
14. Stephen N. (1991) 'Neelodu Neelam Porunthiya Neelamakkariyal Story', Sobitham Pathippakam, Nagercoil.