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Life of The Fisher Folks In Coromandel Coast From The Light of Sangam Literature

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Abstract

The aim of this paper is to describe the life of the fisher folks of Coromandel Coast from the light of Sangam Literature. Throughout the stretch of the Eastern Coastline of Tamil Nadu there were many ports in ancient times. That ports attract many foreign traders. Among them, Arabians called the East Coast of Tamil Nadu as '*Maabar*'. The East Coast of peninsular India was called as the "Coromandel Coast" by the European writers. The European trading companies have adopted it in their official documents. Portuguese were the first to apply the term "*Charamandel*" to the coast of present day Tamil and Telugu countries. Barbosa wrote it as "*Choromandel*" as against the original printing of the term Charamandel, and it stayed for further period. Yule and **Burnel** and other modern historians adhere and accept the etymology of this term from *Cholamandalam*, the country of Cholas.

Coromandel Coast

Coromandel had no well defined limits and often was held to extend as far as Krishna river or even to the coast of Orissa. Barbosa defines the limit from Point. *Calimere to Krishna delta*. Some modern writers follow this. *Nachinarkkiniyar* in his commentary on *Tholkappiam*, a classical Tamil epic, mentions the limit of east coast as Verkadu (Pulicat) Arasaratnam bifurcates the area north of Pennar as Northern Coromandel and south up to Point Calimere as Southern Coromandel. A modern Research Scholar bounds the Southern Coromandel from Cape Comerine to Madras. Arasaratnam names the coastal territories from Point Calimere, to Tuticorin as Madura Coast and beyond south of it as Fishery Coast. To Burtan Stein, the Coromandel Coast corresponds more or less with the territory of the Imperial Cholas of the tenth -thirteenth century, extending to the southern tip of the *Peninsula* to the *Krishna deltaic* region.

The coast, a narrow transitional ribbon that occurs where a continental land mass meets a tidal sea, is among the most productive zones of the world. The coastal zone is a buffer to the most densely inhabited land areas-nearly 60% of the world population. To a fisherman, it is a nursery ground for many of the most valuable species such as shrimps and oysters. It is a bundle of natural resource of immense value for commercial, recreational and aesthetic reasons. The coast constitute the tail end ecosystem and the receptacle of all upstream externalities including the heavy load of pollution. They form the dynamic interface between the land and the seas and

oceans. They play a pivotal role in world economy as the gateway to cargo transit, and support to industries.

The Sea and Sea Coast based biotopes, referred to as *Neital Thinai*, like any other biotope, as self-sustaining, the Sangam literature elaborately delves into the *Neital Thinai* and the ethnic people therein. Significant among them are those of *Maamoolanar*, *Ulochanaar* and *Amoovanaar*. The ethnic communities along the coasts, like their counterparts in forests, drew the bare minimum from nature and led a life of contentment. Theirs was not a life of wants and worries, but fulfilment.

The fisherfolks of the ancient period heavily relied upon the coastal water bodies rather than on the sea for sustenance. Significant among these are the estuaries. Going by the classical definition of Donald Pritchard, the estuary is a semi-enclosed Coastal body of water which has free connection with the open sea and is strongly affected by tides that mix sea water. The estuary is an ecotone—a transition zone between marine and fresh water habitat. It forms the junction zone or tension belt with considerable linear extent, yet narrower than the adjoining community areas themselves. The estuaries are endowed with rich biodiversity which fall into three categories—residents, transients and migrants.

The sea coast of the Tamil country was dotted with fisherfolks' settlements, small or hamlets called *paakkam* or seaside towns called *pattinam*. These settlements were not evenly distributed but selectively placed close to freshwater bodies confluent with the sea. The brackish water bodies that lay connected to the near-shore waters formed the habitats of many a killer shark. Along the littoral regions of these waters were seen the *Neithal* plant that cast an expanse of its flowers—enthraling like the blue gem stones. Pollens from the flowers of *Pandalis* and *Calophyllum* kept falling on these flowers covering their petals like a carpet.

The chest-high-huts of fisher folks were so small and as simple as a cow hide placed over a spear would appear. The hutments faced the coastal water bodies rather than the sea. These pristine water bodies were sandwiched with lush green vegetations called Sholas. They made their roofs either with dry grasses or dry palm leaves that kept falling from nearby trees occasionally. Furnishes a realistic picture of what a fisher's hut would look like, a low roof as if placed beside hook-fastened-bamboo poles appearing like shields placed beside planted spears. The huts were as compact as a stone edict encircled by a fence.

A poet stands awestruck at the high heaps of sand along the shore. Most of these sand dunes have grown to the extent of almost covering the top of tall palmyrahs. The high heaps of

sand gathered by winds are detailed in *Kurunthokai*. The people were aware of the two major coastal processes that led to the accretion of sand along the shore- the ferocious waves that kept on lashing the beaches. One could see along the South West Coast and the undeterred wind as occurs along the east coast of Tamil Nadu. What the streams were to the hilly terrains, the sand dunes were to the coast.

The ancient fisher folks depended on the sea only for avocation and their neighbourhoods were situated beside the dunes and *kaanals*. Sand dunes, referred to as *ekkar*, stood guard to the fisherfolk' settlements protecting them from the fury of waves and tides as well. The *kaanals* and *ekkars* lay in close association with one another.

These sea tribes led a simple life in small hutments drawing very little from the environment for food and shelter like their counterparts of hills and forests. This was due to the simple reason that they could finely fit themselves into nature. *Akanaanuuru* and *Natrinai* bring to the fore the carefree lifestyle of the sea tribes. They let nothing come between their happiness and daily chores. The sea tribe's life was guided by contentment and not by insatiable desire, a mark of modern living. Though their hutments were very small and humble, any visitor who happened to spend a day with them in their huts will forget their own houses for good.

The *Sangam Literature* pays rich tributes to the fisherfolks' charity. Tribals along the sea old tribal values of charity and hospitality. The fisherfolks sit themselves along with their guests in front of their huts by the sand dunes and generously share their food with the guests. Like farmers do in times of harvest, a fisherfolk fill the vessel of all those who approach for alms and then he goes to the *ekkar* and lies down there peacefully with little worries over the next day. The shark hunters, overjoyed by the grand catch of striped shark the previous day, refrain from fishing the day after. Fishers of the *Sangam* period celebrated egalitarianism. Social equity celebrated by the fisherfolks is a feature common to hunter-gatherer community. In a fisher family, both parents were labouring in order to raise the income. While the father had gone to the sea for shark hunting shortly after recovery from injury on previous expedition, the mother had set out for salt trade.

Sea watching is part of the Barathavar's traditional avocation. It is by such keen observation that a traditional fisherfolk decides upon the appropriate season time of the day to venture into the sea. And seldom do their predictions fail. The fisherfolks engaged a large variety of fishing gear meant to harvest different species of fish. *Mathuraikaanchi* speaks of Korkai Barathavar who were engaged in pearl diving and chank diving ventures. They had mastered the

art of collecting the mature chanks and most valuable pearl, which activity called for exceptional skill and traditional wisdom. They were well-versed with selective fishing. Sing of the great skill of the Barathavar to engage in chank diving, cautiously keeping away from the cruel killed sharks.

Venturing for shark hunting is vividly and severally enumerated in classical literature like *Natrinai* and *Akananuuru*. The tribal children train themselves in the art of hunting. The fisher boys who remained the poet of the jungle boys mounting on tall woods in order to keep watch and block the herds of deers. Line fishing was common in shark hunting. Shark axes well fastened to mature bamboo poles were employed in the hunting of horned shark. Sometimes the fishers used axes with ropes tied to one end. *Akanaanuuru* picturises an unparalleled and first hand experience of the deep sea shark hunting expedition.

The mighty shark got trapped by the piercing axe of the bold Barathavar, bleeds profusely, turning the meat smelling sea, red. Unable to bear the agonizing pain, the beast agitates vigorously, darts listlessly to no avail and jumps high on the sky like the arc of the rainbow and dropped by the side of the fishing boats, thoroughly exhausted. Such true-to-life experience of deep sea fishing is hard to come by anywhere since the Sangam Literature except for the recent exposition by *Joe D Cruz* in his fiction work *Aazhi Soozh Ulagu*.

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