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| STORY DETAILS | TAMIL VERSION | ENGLISH |
| Story Title: **Sea Water and the Excitement of Prawns**Story Gatherer: GVPlace: Date: 27.05.2023Person who told the story: Informed consent for the use of story given: YES |  | In those days, the river was very deep. We will catch prawns on the banks of the river. Prawns will grow in the areas where mangroves were there. Muds were more across the river in those days. When the sea water touches the places of mangroves prawns will grow very fast. Sea water is salty water. The river water is not salty. Prawns will be in the mud. When the seawater enters and stays for six hours, prawns will get excited. Like we refreshed after taking bath. All living things in the river get refreshed. When the seawater returns back to sea, it will be a little warmer. Always seawater will be cold when the sea water enters into river and stays in the river for six hours, it gets warmer due to heating by sunlight. When the seawater returns to the sea, all livings things including prawns get into mud or get into a safer place. At the time of the entry of seawater, they feel chill and come out of their place and jump here and there. Like we play when we get excited, they jump here and there when the seawater enters the river. Hence, seawater gives excitement to prawns and other living things in the river creek. That is the power of salt.  |
| STORY DETAILS | TAMIL VERSION |  |
| Story Title: **The God from the Sea**Story Gatherer: Place: Date: Person who told the story: Informed consent for the use of story given: YES |  | He is lord Shivan. We got him from the sea. We bought all the other god’s statues and placed them in this temple after he (Lord Shivan) came here. He came here after Tsunami. We build this temple and organized Kumbabishegam in 2014. He is the only one in this area apart from the Shivan temple in Thiruvotriyur. We only named him after we found him in the sea. His name is ‘Nagaleeswarar’. He is surrounded by three snakes. One person from Kattukuppam went to the sea for catching fish near the Kasimedu stone sea wall by using bait. His nylon thread was cut by something. He jumped into the sea to find what damaged his nylon thread, he found him and he was shining like gold. He was afraid and came to the top of the sea. Again, he went inside the water and took him out from the sea. At first, he took him to Kattukuppam, but the Kuppam people said that there is no space for him to keep. Information was given to me about him. I was the head of another temple. The priest of the temple told me that a Lingam came to their place, I told ‘God will come to the place he wants’ and I asked them to bring him. This is forest land. Twenty-six years ago, I was the leader of the Rikshaw workers association. I kept holding off this land for them. After he came here, we brought him here and built this temple. I told the rickshaw workers that God has come to this place, and now this land belongs to him. He came here in 2008. I have published a book about him. In 2014 we finished building this temple and organized Kumbabishegam. Now we are doing the painting work. Next year is the ninth year of this temple, and we want to do some rituals so we’re doing this work.  |
| Story Title: **Panavai – The Sea Danger**Story Gatherer: GVPlace: Date: 27.05.2023Person who told the story: Informed consent for the use of story given: YES |  | Panavai is a man swallowing fish. If it opens its mouth even two to three persons will go into its mouth. Sharks cannot swallow man, since its mouth is small, they will cut the man into pieces. But Panavai can swallow a man. Panavai throws out its intestine through its mouth and it will appear as food for cranes. Cranes will sit on it to eat it at that time it will take its stomach into its body again and all cranes whichever sitting on it will get into its stomach. We encounter Panavais when we go into the sea for fishing. When we go to catch Vavval we used to take two Mulugalis with us. One time a Mulugali would have been killed by Panavai. There were two boats, a Mulugali dived into the sea, and a Panavai was coming toward him by opening its mouth. Usually, Mulugali stays inside the water for some time and then comes back to the surface of the water. But on that day, he was coming to the surface of the water in hurry. We realized that she must have seen some dangerous fish inside the water and I pulled him into the boat. The Panavai also came to the surface and looked around our kattumarams. If we do something and suppose it hit us with its fin we will fall into the sea and it will kill all of us. We maintained silence and it went away. It stuck in our net. After maintaining silence for some time, my father-in-law cut down the net to allow the Panavai to move away. Already our net was damaged when its mouth stuck in our net. Once my father-in-law created a way for Panavai to move away from us, it went away. The Mulugali was afraid and he did not eat properly for a week. We bought alcohol for him for that week to make him forget the incident. He was younger than me, but he dives into the sea. He was a talented person, but he was afraid. Earlier one person was killed by Panavai. When we go into the sea for fishing, sometimes our nets will get stuck in Karuppu (Some structures or some objects in which nets get stuck). At that time, Mulugalis will dive into the sea and free the net from the Karuppu. Big fishes will also stay close to such Karuppu. One day a net was stuck in Karuppu and one fisherman was asked to dive into the sea to release the net. He was tied to a rope and he dived into the sea and a person in the boat was holding the other end of the rope. He encountered a Panavai when he died in the sea. He must have shaken the rope, but the person holding the other end of the rope did not realize the impulse of shaking. After some time, people in the boat noticed blood in the sea and they felt that something went wrong and pulled the rope. Only half of the body was there. This incident took place during my grandfather’s time.  |
| Story Title: **Everyday Insecurity**Story Gatherer: GVPlace: Date: Person who told the story: Informed consent for the use of story given: YES |  | Here incidents of stabbing with a knife are high. Take the case of Ananthapuram[[1]](#footnote-1), if our people were relocated close to each other there would have no problem. They (TNSCB) should have assigned an area and resettled people from the same locality. What happened was that they (TNSCB) have allotted 10 houses for people from our locality and another 10 houses for people from location A and another 10 houses for people from location B. This led to many problems. What now is that the people from Location B are not good and for us it is difficult. It will be good if people from the same locality are resettled in a particular area. They know each other, and even if there is any problem, they will solve it by themselves and get together. If others come in, they stare at us and we stare at them, it is difficult. There are many problems because of that. Last month, at the entrance of this house, a person stabbed another person with a knife and the person who got stabbed died. The incident was on a Sunday at 6.30 PM, we were sitting outside our house. We cannot come out after 9.30 PM. Earlier we used to sit outside our homes to get air if there was no proper circulation of air inside the home. Now, everyone goes inside the home by 9 AM because after 9 PM some persons roam with the knife. The rent of houses is just INR 1000. Since these houses lack facilities people rent their houses and move out of this place and rent houses in other places with facilities they prefer. They rent to someone who is ready to pay rent. The person who rents a house brings some others from other places. If we say that they cannot bring outsiders into this place, they stare at us. Suppose they intake Kanja (Marijuvana), they use abusive words on us, they don’t even know what kind of words they are using on us. This kind of activity is very wrong. |
| Story Title: **Shattered Imagination**Story Gatherer: GVPlace: Date: Person who told the story: Informed consent for the use of story given: YES |  | We lived in Singaravelar Nagar. It was a small settlement with about 50 families. People like me from Laxmipuram and Thiruchinakuppam formed the settlement. We name our new settlement after our leader, Sirpi Sinthanaiyalar Singaravelar. He was a leader of fishermen. Now, Laxmipuram does not exist. There was a need for land for road extension and after Tsunami we came here. Slum Clearance Board took our land for road extension and gave houses to us here in the All-India Radio settlement. Housing issues exist since my grandmother’s time. Long ago our people filed a case for getting land in this place by citing that there were no proper facilities. During Indira Gandhi’s period, our settlement was bulldozed and we were told that we won’t get a house. My grandmother and mother went somewhere and came back to the same place and built a house. At that time Anna was the Chief Minister of Tamil Nadu. I am not aware of the case. Our people who lived on the beach road paid tax for land. My father talked about this to me. Citing that our people refused to move away from the place. There were no issues after our people rebuilt houses. At that time, this land (AIR Nagar) belongs to the central government and they refused to give this land. After the decision to expand the road, the central government took a decision to give this land. The survey took place for about 5-6 years. When the survey was happening, Tsunami took place. After Tsunami, half of our houses disappeared and there was no place for us. At that time Samy was the Fisheries department minister. We represented to the minister that fishermen suffer from lack of housing facilities. During Kalaingar’s period, the construction of this place began. When they began to build this site, they showed us a map and asked us to visit the construction site. They showed us the park, thottam, and other facilities. We did not enquire about the size of the house such as how many square feet. We felt that the houses were looking good, so we did not bother at that time. After we came here, we realized that they have given us a very small house. Looking at the map, people imagined that we were living in huts and they have given us a concrete house and decided to relocate and signed in the agreement. We suffered during rainy seasons and our houses were prone to fire accidents during summer seasons. We faced a lot of issues in our previous place. We came here after our house burnt in a fire accident. This incident happened on 15 September 2009. I am not sure how the fire accident happened.  |
| Story Title: **Everyday Fear**Story Gatherer: GVPlace: Date: Person who told the story: Informed consent for the use of story given: YES |  | In those days there was no electricity transmitting towers were there in this region. At present, there are many electricity transmitting towers installed in this area and electric lines cross above the river. Fishermen fear the electricity towers and transmitting lines fall into the river. It seems there were incidents of electricity towers falling down. After seeing such incidents fishermen have everyday fear of getting close to the electricity transmitting towers. A fisherman from Kattukuppam says ‘After 2000, when there’s a storm, it falls. It is not one time, two times, it has happened many times. I’ll say it is not life-threatening, however, it has instilled fear in us. We go to work feeling apprehensive that the pole will fall, or be in the water, always afraid of that.’ Such fear of falling off electric lines and towers constitutes fear among fishermen. |
| Story Title: **Burden of Suffering for Other’s Mistakes**Story Gatherer: GVPlace: Date: Person who told the story: Informed consent for the use of story given: YES |  | One the pure Kosatalaiyar river now became a place for waste discharge. Many toxic wastes are discharged in the river such as oil discharge, hospital wastes, operation wastes (Human body waste), packings, needles and etc. all these waste flows along with the river. This has a serious impact on the lives of fishermen. One a young fishermen went fishing in his boat in the Kosatalaiyar River. He throws his net in the river to catch fish. He entered the river to check whether fish or prawns were caught in his net. When her stepped into the river a needle stuck his leg. After returning her went to the hospital and took and TT injection. However, the TT injection did not help him in stopping the spread of the toxins in his body. His leg was infected and he reached a stage where his leg should be removed to save his life. He suffers for someone’s mistake.  |
| Story Title:**The Social Life of Village Tax**Story Gatherer: GVPlace: Date: Person who told the story: Informed consent for the use of story given: YES |  | It is the custom of every fishing village in the Ennore region that a small amount of caught fish from the basket of every fisherman will be taken as a village tax. The tax will be collected in each village by the respective village head elected by themselves. The collected fish and prawns will be auctioned every day and the money will be added to the accounts of each village respectively. Usually, the money will be used for village festivals. In a village near the creek of Ennore, the money will be used for the festival of Chinn Amman Temple in the village. All the expenditures including the decoration of the gods and programs will be managed from the tax collected. Apart from that a sack of rice will be given to each household of the village. A sack of rice is given to each household to provide food to their guests from other villages. One of the former village head told that ‘people may have money or may not at the time of the festival. No guests who came to our village during the time of the festival should not go on an empty stomach. The tax is not just used for celebrating village festivals, but also it is used to help the villagers in difficult times. In another village, a former village head told that the tax collected will be used for festivals and also money will be distributed to each household in difficult times such as the time of drought/ in the time of low income in certain months to protect the households from getting into extreme poverty.  |
| Story Title: **Acceptance (Incomplete)**Story Gatherer: GVPlace: KattukuppamDate: Person who told the story: Informed consent for the use of story given: YES |  | A Muslim boatbuilder came to one of the villages for seeking a place to stay. The village head and villagers gave him a space to stay. He was very much helpful to him because of his boat-building skills. He stays in the village and built boats and he also goes to other villages for boat building. He stays there but his family remains in the same village. His relevance faded away after the introduction of fibre boats. He suffered from a lack of opportunity and inadequate income. He approached the village head to offer him a job in the industry. The village head told that there were many fishermen who lives in the village longer than him are  |

1. [↑](#footnote-ref-1)