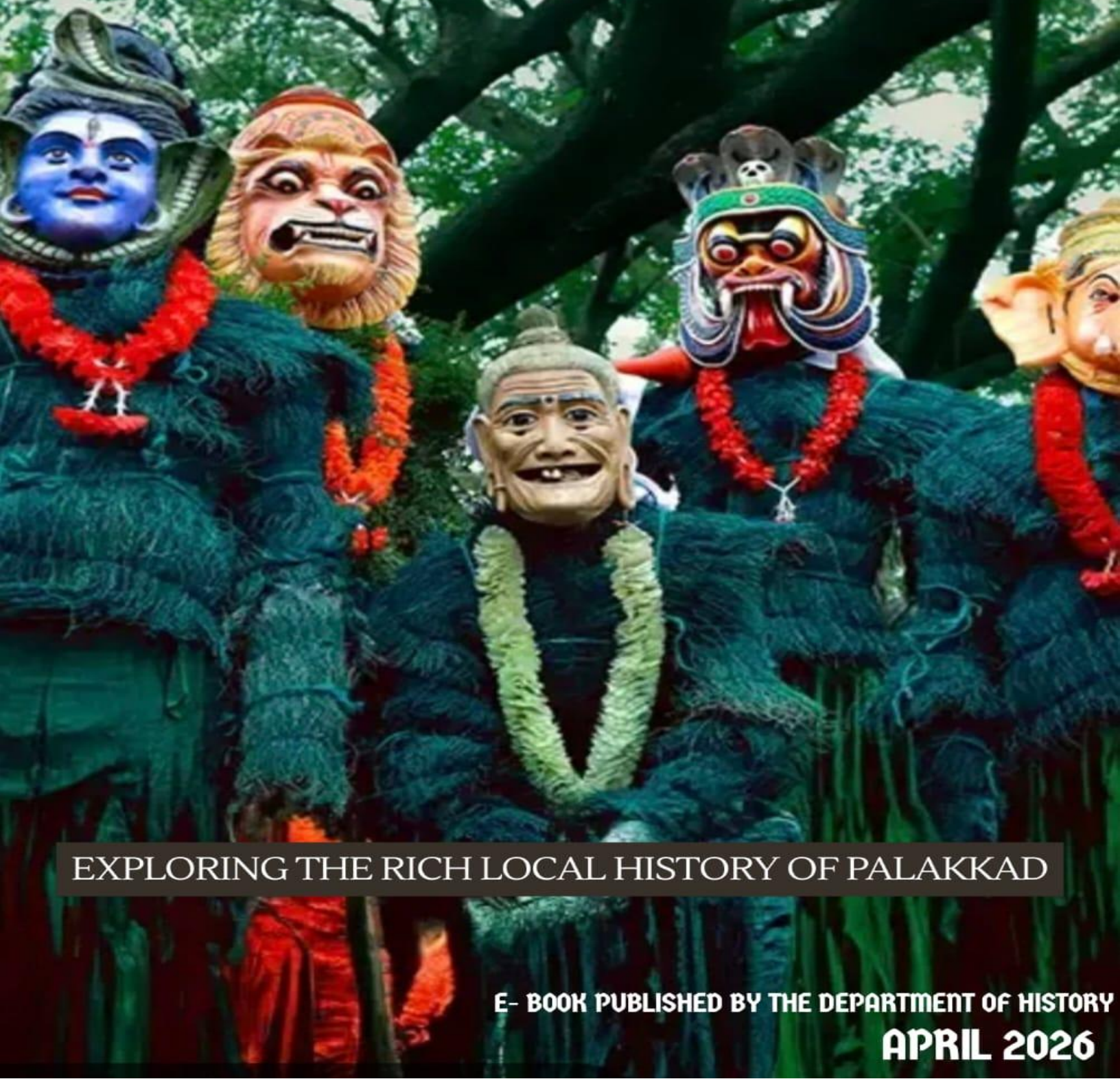


HISTORIA

A PALAKKADAN JOURNEY THROUGH TIME



EXPLORING THE RICH LOCAL HISTORY OF PALAKKAD

E- BOOK PUBLISHED BY THE DEPARTMENT OF HISTORY

APRIL 2026

HISTORIA

A PALAKKADAN JOURNEY THROUGH TIME

**E-BOOK PUBLISHED BY
DEPARTMENT OF HISTORY,
MERCY COLLEGE PALAKKAD**

Editor: Shyni E T

Co-Editors: Padma Lakshmi P, Hanusha V

ACKNOWLEDGEMENT

We take immense pleasure in presenting this collective e-book, a result of the sincere efforts, creativity, and intellectual curiosity of our students, guided and refined through the dedicated support of our faculty.

We express our heartfelt gratitude to all the contributors whose thoughtful articles have shaped the essence of this publication. Their enthusiasm for inquiry and expression has been the driving force behind this endeavor.

We gratefully acknowledge our college for providing us with the platform, resources, and encouragement to undertake and successfully complete this collaborative initiative.

Finally, we thank our department for offering us this opportunity to learn, collaborate, and create something meaningful together. This e-book stands as a testament to our shared passion for knowledge and collective effort.

CONTENTS

S. No	TITLE	Pg. No
1.	KILLIKURISSIMANGALAM: TRADITION, TRANSFORMATION AND CULTURAL CONTINUITY	2
2.	THREADS OF HERITAGE: A LOCAL HISTORY OF KARIMPUZHANNEYTHUGRAMAM	9
3.	PALAKKAD PASS AND ITS COMMERCIAL AND CULTURAL INFLUENCE	13
4.	HISTORY OF THE PALAKKAYAM MIGRATION AND ITS SOCIAL TRANSFORMATION	18
5.	THE SACRED LEGACY OF SRI IRAVAN TEMPLE PANAGATTIRI AND KOOHANDAVELA	23
6.	ROOTS AND ROUTES: MIGRATION, TRADE AND CULTURAL CONTINUITY AMONG MOOTHANS	29
7.	BRAHMANANDA SWAMI SIVAYOGI: RATIONAL SPIRITUALITY AND SOCIAL REFORM IN KERALA	35
8.	KODUMBA VILLAGE: A HISTORICAL STUDY	40
9.	SABARI ASHRAM	46

10.	NURANI AGRAHARAM: PRESERVING A TIMELESS CULTURAL IDENTITY	54
11.	VANDITHAVALAM: A SOCIO-HISTORICAL STUDY OF A TRANSIT HUB AND ITS CULTURAL EVOLUTION	60

HISTORIA

KILLIKURISSIMANGALAM: TRADITION, TRANSFORMATION, AND CULTURAL CONTINUITY

Lashna S L

BA History (Third Year)

lashnasl5101@gmail.com

9633772388

Killikurissimangalam, a historically and culturally significant village situated along the banks of the Bharathappuzha (River Nila) in Palakkad district, represents a distinctive cultural landscape within Kerala. Far from being a mere rural settlement, the village embodies a layered continuous flow of history, mythology, artistic innovation, and intellectual tradition. Its evolution reflects the dynamic relationship between geography, sacred institutions, and social organization, with the Sri Killikurissi Mahadeva Temple functioning as the central axis around which these elements have historically revolved.

The prominence of Killikurissimangalam is closely linked to its location within the Nila basin, a region often described as a cultural corridor that facilitated the exchange of ideas, artistic forms, and scholarly traditions. Over centuries, the village has produced influential figures such as Kunjan Nambiar and Mani Madhava Chakyar, whose contributions significantly reshaped Kerala's literary and performance traditions. At the same time, it has witnessed important transitions in education, moving from traditional Sanskrit-based Padasalas to modern institutional schooling. Killikurissimangalam is a living cultural entity where historical memory, social structure, and artistic expression continue to coexist and evolve.

Geography, Etymology, and Historical Formation

The geographical setting of Killikurissimangalam has played a fundamental role in shaping its historical and cultural trajectory. Located within the Lakkidi-Perur Panchayat of Palakkad district, the village lies along the fertile banks of the Bharathappuzha, one of Kerala's most culturally significant rivers. Positioned within the midland topography, at an elevation of

approximately 87 meters above sea level, it forms a transitional zone between the Palakkad plains and the Malabar region. This landscape, marked by alluvial soil and expansive paddy fields, supported a stable agrarian economy that sustained human settlement for centuries.

The etymology of the name “Killikurissimangalam” reveals the deep interconnection between mythology, language, and geography. According to local tradition, the village is associated with the parrot-faced sage Suka Brahma Rishi, who is believed to have performed penance in this region. The term “killi” is interpreted as referring to a parrot (kili), symbolically linked to this sage, while “kurissi” denotes an elevated or hilly settlement, and “mangalam” signifies an auspicious or sacred place. Taken together, the name may be understood as an “auspicious elevated settlement associated with the parrot-faced sage.” This layered meaning demonstrates how sacred narratives are embedded within the physical and cultural landscape of the village.

Historically, Killikurissimangalam formed part of the Valluvanad kingdom, functioning as its southern frontier. Over time, the region came under the administrative control of the Cochin state before being incorporated into British Malabar under the Madras Presidency in the nineteenth century. These shifts in political authority contributed to a complex historical identity, combining elements of royal patronage with agrarian continuity. Despite these changes, the village retained a strong cultural coherence rooted in its geographical and ritual foundations.

The concept of the “Nila civilization” provides a broader framework for understanding the region. The Bharathappuzha functioned as a cultural artery that enabled the movement of ideas, traditions, and artistic forms. Like other river valley civilizations, it fostered not only agricultural prosperity but also the flourishing of literature, ritual practices, and performance traditions. Killikurissimangalam thus emerges as both a product and a custodian of this enduring cultural continuum.

Temple-Centered Society and Social Stratification

The Sri Killikurissi Mahadeva Temple stands at the core of Killikurissimangalam’s social and cultural life, functioning historically as both a sacred and organizational centre. It is traditionally regarded as one among the 108 sacred Shiva temples of Kerala, and its origin is closely

associated with the penance of the parrot-faced sage Suka Brahma Rishi further reinforcing the sacred associations of the village. The temple's significance extends beyond its religious role, as it structured the spatial, social, and cultural order of the settlement.

A distinctive feature of this temple is its unique ritual ethos. Unlike many other temple centres characterized by elaborate festivals and public celebrations, the Mahadeva Temple maintains a restrained and contemplative atmosphere. This is rooted in the belief that the presiding deity exists in a state of eternal meditation (Nitya Dhyana). As a result, ritual practices emphasize spiritual discipline and inwardness rather than spectacle. Performances such as Koothu, along with specific rituals like Vechu Namaskaram and offerings associated with Vaikkathashtami, form the core of its ritual life.

Architecturally, the temple reflects the classical Kerala style, with a two-tiered structural design, intricately carved wooden elements, and mural paintings depicting mythological narratives such as episodes from the Ramayana. The layout, consisting of the garbhagriha (sanctum), mandapa, and surrounding structures, embodies both aesthetic refinement and ritual functionality. The temple complex thus serves as a repository of artistic as well as religious traditions.

The broader settlement pattern of Killikurissimangalam historically developed as a gramam, organized in concentric layers around the temple. At the centre resided Brahmin families and scholars dedicated to Vedic learning, whose proximity to the temple symbolized ritual authority and intellectual prestige. Surrounding them were the Ambalavasi communities, who performed temple services and played a vital role in sustaining artistic traditions.

Further outward were artisan groups such as carpenters, metalworkers, blacksmiths, and goldsmiths, whose crafts supported both the temple and domestic life. The outermost layer consisted of agrarian communities engaged in the cultivation of paddy fields, which formed the economic foundation of the village. Other communities, including those involved in bamboo craftsmanship, were also integrated into this system through their contributions to ritual practices. This spatial arrangement reflects a highly structured yet interdependent social order, in which each group contributed to the functioning of the whole.

Prominent Namboothiri households, or manas, further reinforced this system by acting as centres of learning, ritual authority, and artistic patronage. Their influence extended into both religious and socio-economic spheres, illustrating the close integration of temple, society, and culture in the traditional organization of the village.

Educational Transformation and Intellectual Continuity

The history of education in Killikurissimangalam reflects a significant transition from traditional systems of learning to modern institutional frameworks. In its earlier phase, education was primarily imparted through Padasalas, where Sanskrit learning was transmitted within a relatively exclusive and hereditary structure. These institutions were closely linked to Brahmin households and temple culture, emphasizing scriptural knowledge and ritual expertise.

The early twentieth century marked a turning point with the establishment of the Balakollasini Sanskrit Padasala. This initiative represented a shift from informal, household-based instruction to a more structured and accessible system of education. While maintaining a strong emphasis on Sanskrit and classical studies, the institution gradually expanded its reach, enabling a broader section of society to participate in formal learning.

Over time, the institution evolved in response to changing educational needs. Its transformation into the Sri Sankara Oriental High School in the mid-twentieth century marked its integration into a more formal educational framework. The subsequent inclusion of the school within the Kerala state education system ensured its continuity while allowing it to adapt to modern curricula. Its later development into a Higher Secondary School further enhanced its role as a key educational centre in the region.

This transition did not represent a rupture with tradition but rather a process of adaptation and continuity. The persistence of classical learning within a modern institutional structure reflects the village's ability to balance heritage with change. The educational institutions of Killikurissimangalam thus serve as a bridge between the intellectual traditions of the past and the aspirations of the present.

Performing Traditions and Cultural Continuity

The cultural identity of Killikurissimangalam is most vividly expressed through its rich artistic heritage, which has made the village a significant centre of Kerala's performance traditions. This legacy is closely associated with eminent figures such as Kunjan Nambiar and Mani Madhava Chakyar, whose contributions transformed the landscape of Indian theatre and literature.

Kunjan Nambiar (1705–1770), the founder of Ottamthullal, introduced a distinctive form of performance that combined humor, satire, and social criticism. His early association with temple performances as a Mizhavu artist influenced his creative development, and a turning point in his life led to the creation of Ottamthullal as a more accessible and expressive art form. His ancestral residence, Kalakkathu Bhavanam, now preserved by the Government of Kerala, stands as a major cultural landmark. Built in the traditional nalukettu style, the house reflects classical Kerala architecture and serves as a memorial space preserving artefacts associated with the poet. The observance of Kunjan Nambiar Day further reinforces his enduring cultural significance.

Mani Madhava Chakyar (1899–1990), a master of Koodiyattam, played a transformative role in redefining the social boundaries of this ancient Sanskrit theatre tradition. Historically, Koodiyattam was a highly restricted art form, performed exclusively within temple theatres (Koothambalams) and confined to the Chakyar community, with access largely limited to upper-caste audiences. He challenged these rigid conventions by bringing the art out of temple spaces and presenting it before the general public, thereby initiating a crucial shift in its accessibility. This act represented a significant cultural intervention, effectively democratizing a tradition long governed by caste-based and ritual hierarchies. By making Koodiyattam accessible to wider audiences, including socially marginalized sections, and by training students beyond traditional community boundaries, he ensured both the preservation and broader dissemination of the art form. His exceptional mastery of Netrabhinaya and his scholarly contributions, particularly *Natya Kalpadrumam*, further established his reputation at national and international levels, earning him several prestigious honors, including the Padma Shri and the Sangeet Natak Akademi Award. His artistic lineage was further sustained through his family, particularly his sons, among whom P. K. Narayanan Nambiar received the Padma Shri for his distinguished

contributions as a Mizhavu exponent, while P. K. G. Nambiar gained recognition for his innovative role as a Vidushaka, enhancing the accessibility of Koodiyattam performances to wider audiences.

In addition to these figures, Killikurissimangalam sustains a diverse range of artistic practices rooted in both ritual and community life. Traditional forms such as Yatrakali, Poothankali, and Kaikottikali continue to reflect the collective cultural expressions of the village. The presence of Koothukavis, who compose narrative verses associated with performance traditions such as Tholpavakoothu, highlights the importance of literary creativity within this artistic environment. Alongside these, Pavakali, a mobile form of puppetry, illustrates how artistic practices were historically integrated into everyday life.

The village also maintains its association with classical dance traditions, particularly through contributions to the revival of Mohiniyattam, and retains a connection to percussion traditions such as Melam. Together, these diverse expressions demonstrate that Killikurissimangalam continues to function as a living repository of Kerala's cultural heritage, where artistic traditions are actively preserved and transmitted across generations.

While certain traditional institutions and structures have experienced decline over time, efforts at preservation through governmental initiatives and local institutions have helped sustain this heritage. Memorial centres, training institutions, and educational programs continue to transmit knowledge across generations. As a result, Killikurissimangalam remains not merely a site of historical memory but an active and evolving cultural landscape.

NOTES & REFERENCES

1. Eapen K. V., *A Study of Kerala History*, Kolett Publication, 1996.
2. Menon A. Sreedharan, *A Survey of Kerala History*, SBCS, 1967.
3. Menon K. P. Padmanabha, *History of Kerala*, Cochin Government Press, 1924.
4. Mohankumar (ed.), *Palakkad Sthalam Kaalam Charithram*, District Tourism Promotion Council, 2011.

5. Menon K Madhavan, *Palakkad Directory*, Palakkad Development Authority, 1986.
6. Prabhakaran K. V., *Nammude Kalakal*, Butterfly Books, 2010.
7. Rajan K. V. Soundara, *Temple Architecture in Kerala*, Government of Kerala, 1974.
8. Sivadas P., *Nilayorathe Muthumanikal*, Lakkidi, 2011.
9. Vijayakrishnan N. P., *Kaippunyam*, Vaidyaratham Books, 2013.
10. Vinodkumar R., *Keralathile Jillakalum Avayude Savisesathakalum*, DC Books, 2011.

THREADS OF HERITAGE: A LOCAL HISTORY OF KARIMPUZHA NEYTHUGRAMAM

Durga K V

BA History (Third Year)

kvdurga260@gmail.com

9745137367

The story of Karimpuzha is not merely one of geography but of a rhythmic, historical pulse that has beat for centuries on the banks of the river in Palakkad. Known as the Karimpuzha Neythugramam, this settlement stands as a testament to the intersection of royal politics, migration, and the unwavering discipline of handloom weaving. It is a place where every thread carries the weight of a lineage that stretches back to the majestic ruins of Hampi and the courtly halls of the Zamorins.

Historical Foundations and Cultural Identity

The roots of Karimpuzha's weaving tradition are found in the strategic maneuvers of the medieval Malabar coast. The Zamorin of Calicut, seeking to streamline the administration and revenue collection of the Valluvanad region, appointed his brother, the Eralpad Raja, as the local authority. The Raja established his seat of power near the Karimpuzha Sree Ramaswamy Temple, transforming the village into a significant administrative hub. To support the religious rituals of the temple and the lifestyle of the royal household, a diverse group of artisans was required. Chief among them were the Devangas, a community of weavers who migrated from the Vijayanagara heartland (modern-day Hampi).

These Kannada-speaking artisans brought with them a sophisticated understanding of cotton and silk. They were later joined by the Chaliya community from Vadakara, who added their expertise in utility fabrics. Over time, these migrant communities integrated into the linguistic fabric of Kerala while fiercely guarding their technical heritage. Despite being miles away from their ancestral home, they preserved a distinct spiritual identity centered around the Sowdeshwari

Temple. The community's calendar is still dictated by temple festivals, most notably the Ratholsavam (Chariot Festival). The tradition of drawing Kolam (geometric patterns) in front of houses remains a vibrant symbol of their heritage and aesthetic sense, serving as a reminder of the mathematical precision required in weaving.

The Weaving Craft: Process, Labor, and Technique

The Karimpuzha handloom is distinguished by a processing cycle that is almost entirely ecological, relying on the natural resources of the Palakkad terrain. The process begins in the flowing waters of the Karimpuzha river. Raw cotton yarn is submerged and kept on the riverbed for three days to strip it of natural oils and waxes. Strength is then imparted to the delicate yarn through Sizing. A thick paste made from rice water (Kanji) is meticulously applied to the threads. The yarn is then stretched outdoors across long wooden frames and brushed repeatedly with natural-fiber brushes to ensure each strand is separated. Using a traditional wooden wheel known as the Bhogini, the yarn is transferred to bobbins and arranged to form the Paavu (the warp).

While the image of the weaver seated at the loom is often portrayed as male, the industry's survival rests on the shoulders of the community's women. The preparatory stages—the three-day river washing, the boiling of starch, and the painstaking 'brushing' of the yarn in the hot sun—are almost exclusively handled by women. The physical layout of the village also reflects this trade; homes were built on Kanam land (traditional tenure) in a row-house format to accommodate long looms and provide communal work-spaces. This spatial arrangement fostered a sense of community where every neighbor was a fellow artisan.

Contemporary Challenges

Today, the rhythmic clatter of the looms is fading. Historical data shows that of the 140 looms that once operated at full capacity, only about 30 remain. The primary threat is the Power-Loom, which produces fabric at a fraction of the time and cost, often mimicking the 'handloom look' without the quality. Furthermore, the return on investment for a handloom weaver is minimal compared to the arduous labor involved, leading the youth to move toward urban centers for more stable jobs.

The survival of Karimpuzha Neythugramam depends on its ability to pivot toward a niche, luxury market. There is a growing global movement for 'Slow Fashion', where consumers value zero-carbon footprints and authentic history. By developing craft tourism and securing direct branding to eliminate middlemen, this heritage can be preserved. As the river Karimpuzha flows on, it is a collective responsibility to ensure that the looms on its banks do not fall silent, weaving the past into the present for generations to come.

NOTES & REFERENCES

1. Sreedhara Menon, *A Survey of Kerala History*, Sahithya Pravarthaka Co-operative Society, Kottayam, 1967.
2. Baburaj Kottayam, *Keralathile Sthala Vijnanakosham*, Jijo Publication, Kottayam.
3. Bhogini: A traditional wooden winding wheel used to transfer yarn to bobbins for the warping process.
4. Chaliya: A traditional weaving community, some of whom migrated from the Vadakara region to Karimpuzha.
5. Devanga: The primary weaving community in Karimpuzha, traditionally claiming descent from the sage Devala Maharishi.
6. Eralpad Raja: The second-in-line to the Zamorin of Calicut, who was instrumental in establishing the artisan settlement.
7. Gangadharan T.K., *History of Modern Kerala*, Mathrubhoomi Books.
8. Kanam: A traditional form of land tenure in Kerala, which later became ownership for the weavers.
9. Kanjippasha: A natural sizing process using rice starch to strengthen the cotton yarn before weaving.
10. Kathiyidal: A traditional ritual celebrated by the weaving community during local temple festivals.
11. Kolam: Sacred and decorative geometric patterns drawn with rice flour at the entrances of homes.

12. Logan William, *Malabar Manual*, Asian Educational Services, New Delhi, 2010.
13. Mohankumar K.V., *Palakkad: Sthalam-Kalam-Charithram*, District Tourism Promotion Council, Palakkad, 2011.
14. Neythugramam: Literally "Weaving Village," a term used to describe traditional artisan settlements like Karimpuzha.
15. Paavu: The warp; the set of longitudinal threads that are held in tension on the loom.
16. Palakkad Development Authority, Palakkad Directory 1986.
17. Ratholsavam: The chariot festival celebrated at the local temple, a significant cultural event for the weaver community.
18. Velupillai T.K., *Travancore State Manual*, The Government of Travancore, 1940.
19. Warp: The vertical threads that form the foundation of the cloth.
20. Weft: The horizontal threads that are interlaced through the warp to create the fabric.

PALAKKAD PASS AND ITS COMMERCIAL AND CULTURAL INFLUENCE

Ayisha Nasrin A

BA History (Third Year)

nasrishafeek23@gmail.com

8891380623

Palakkad Pass is a natural gateway connecting Kerala and Tamil Nadu. It is the most important gateway in the Western Ghats and has acquired great cultural significance. The terrain here is very low compared to other parts of the Western Ghats. Since ancient times, humans have used this route for travel, trade, and military movements. The pass also has a significant impact on Kerala's climate. Climate changes are also reflected in the agricultural crops here.

As people used this route for trade and migration, language, art, culture, food style, and beliefs were exchanged. As a result, a cultural identity combining Malayalam and Tamil was formed in the Palakkad area. The influence of Tamil language is strongly seen in the Palakkad area along with Malayalam. Tamil influence can be seen in the temple art forms and architecture. Major road and railway routes connecting Kerala and Tamil Nadu pass through this pass.

Geography, Climate and Agriculture

The 41 km long Palakkad Gap is located in the 1400 km long Western Ghats, a mountain range that is decades older than the Himalayas and one of the eight biological hotspots in the world. It is the easiest gateway between Kerala and the eastern regions of South India. The Gap area is low compared to the surrounding mountain ranges. The average elevation is only 100m to 300m. A large natural gap, it is surrounded on both sides by the Nilgiris mountain range on the north and the Anamala mountain range on the south. The gap was formed by major geological changes over millions of years. It is considered the largest tectonic shear zone in South India.

The climate here has a special character as the Palakkad Gap acts as a wind corridor. This allows the westerly clouds and winds to easily enter Kerala, giving Palakkad a special climate of hot

and windy weather. Palakkad receives less rainfall than other districts in Kerala. Although it is a generally low rainfall area, water scarcity is not experienced in these areas as it receives water from Malampuzha. The average wind speed of 18-22 km per hour through this wind path is suitable for wind energy generation in this area. Windmills can be seen installed in many areas of Palakkad.

The Western Ghats and the Palakkad Pass greatly influence the agricultural sector of the district. More than twenty food crops and cash crops are cultivated here. Apart from paddy, Palakkad known as the rice capital of Kerala, also cultivates cassava, tapioca, sugarcane, coffee, rubber, orange, cardamom, ginger, etc. Due to the less rainfall and hotter climate compared to other districts, there is a higher risk of drought. To overcome this, there are irrigation schemes in the district.

Industrial, Commercial and Trade Relations

The Palakkad Pass has played a major role in the economy. Goods have been exchanged through the Gap since ancient times. Marketing of agricultural products and movement of goods are widely carried out through it. It made it possible to easily access and transport raw materials to inter-states. The main industrial area located in the Gap is the Kanchikode Industrial Area. Another area is Chittoor. Cotton weaving is the main industry here. Chittoor is the main center of the Tamil Brahmins in the state. 'Konganpada' is a festival celebrated by the people of Chittoor. It is said that this is to commemorate the victory of the Kochi people over the invaders from Kong. Handloom weaving was widespread in the districts of Kodumba, Kollengode, Elapulli, Thathamangalam, Chittoor, Palappuram and Puthukode. The largest commercial tax check post in Kerala is located in the Kerala-Tamil Nadu border areas. The Walayar has been a trade route since ancient times. The famous Kuzhalmandam Chanda and Vaniyamkulam Chanda are major animal trading centers in Palakkad.

The streets of Palakkad city were built during the Tamil Sangha period. The Tamil Chettis were the creators of the streets. Chetti Street, Arikkara Street, Pookkara Street, Neykara Street, Godown Street, Peerangi Street, Valiyagadi, etc... are the main streets. Valiyagadi is one of the

main commercial centers of Palakkad. Most of the streets are located inside Valiyagadi. Valiyagadi still stands proudly without losing its ancient past. People used to come from Tamil Nadu for the poultry trade and buffalo trade.

There was trade through the pass since ancient times. The pass has played a crucial role in the history of Tamil Nadu. The main trade centers of the district were Valiyagadi and Sultanpet. The main traders belonged to the Moothan, Tharakan, Mannadiyan, Chettiar and Panicker castes. It has been able to attract a large number of traders from the states of Tamil Nadu, Karnataka, Andhra Pradesh and North India. Due to migration through this, industries from Tamil Nadu have entered Kerala. Agriculture and industry through this have enabled the growth of rural culture.

Linguistic and Cultural Exchanges

The Palakkad mixed culture was formed due to long-term social interactions through the Palakkad Pass, which connects Kerala and Tamil Nadu. Due to migration, some cultural characteristics have been formed in the area. The most important characteristic is the language itself. Customs, beliefs, festivals, food, and social structure have been exchanged with each other. People of various religions including Tamil Brahmins, Chettiars, Pattani, Moothans, Jains and Buddhists have entered Kerala through the pass. The name Palakkad is said to be related to Tamil tradition.

Brahmins migrated from Tamil Nadu between the 15th and 18th centuries. 19 Tamil Brahmin villages gradually emerged. Kalpathi is a famous Brahmin sanctuary in the district. They came from Thanjavur. Noorani, Pallavur, Kodunthirapulli etc. are other Brahmin villages. The night festival held in Kalpathi has made the village world famous.

The Palakkad Iyer people have created a unique cultural fusion by combining Kerala and Tamil influences. Their food style was used here. This has also changed the food habits of Palakkad. The elders and Tamil Chettis who migrated from Tamil Nadu acted as a catalyst for the spread of culture in this area.

The diversity of Palakkad is reflected in the presence of the Pattani, a section of Muslims who migrated from Karnataka during the reigns of Tipu Sultan and Hyder Ali. Their language, Urdu, also spread here. The Ravuthar is also a Muslim section that came through this. The Mudaliars started weaving in Palakkad. Another section is the Chetti community. They are a Tamil immigrant caste divided by job skills.

Koothu comes to Palakkad from the Pulavar community. Many arts have come here on a communal basis. Kathakali has emerged from Palakkad and Vellinezhi is the main form of Kathakali. The Thullal is different from the koothu performed in the temple. The Poratt drama comes from the eastern region. It was brought by the Pana community. Tamil influence can be seen in the folk arts of Palakkad.

Palakkad, a land of hybrid culture, is a hub of festivals. The main festival of the area is the Manapullikkavu Vela, and the Nenmara-Vallangi Vela is also famous. There are also temples of historical importance here. The Jain temple located in Jainmedu is the main center of the Jain religion. It is believed that it was founded by the Jain Tirthanghara Chandranath Swami. Buddhists have also come through the pass.

The border district of Palakkad is a bilingual region, as it is in contact with Tamil Nadu, and the influence of Tamil language and culture is evident in the area. The Palakkad language is a Malayalam language mixed with Tamil. The main reason for this is the migration of Tamil Brahmins. The food here is derived from the agricultural culture here. Palakkad desserts are also famous. The people of Palakkad's own Ramassery Idli is also very famous.

The Mysore Sultans and the dancers entered Malabar through the pass. The Palakkad Fort was built by Hyder Ali. It is also known as Tipu's Fort.

The changes in climate caused by the Palakkad Pass have an impact on agricultural practices and social life. The Pass is a place where commerce and culture meet. The Pass is a major cultural bridge in creating a rich and diverse cultural heritage in South India. The Pass is of great importance both historically and geographically. The combination of geographical convenience

and historical human movement has made the Palakkad Pass a major gateway for Kerala-Tamil cultural interactions.

NOTES & REFERENCES

1. Achyuta Menon, *The Cochin State Manual*, Kerala Gazetteer Department, Thiruvananthapuram, 1911.
2. Dhinesh A K, *Kunjan Nambyarum Thullal Kavithayum*, Poorna Publication, Kozhikode, 2022.
3. Harihara Paramara - Kongan Pada, Poorna Publication, Kozhikode, 2003.
4. Innes C A, *Malabar Gazetteer Volume 1 & 2*, The State Editor Kerala Gazetteers, Thiruvananthapuram, 1908.
5. Mannoor Chandhran, *Panapporat Padavum Padanavum*, State Institute of Language, Thiruvananthapuram, 2005.
6. Menon K Madhavan, *Palakkad Directory*, Palakkad Vikasana Authority, 1986.
7. Sreedhara Menon A, *Kerala History and its Makers*, National Book Stall, Kottayam, 1987.
8. Stephen Federic Dale, *The Mappilas of Malabar 1498-1922 Islamic Society on the South Asian Frontier*, Clarendon Press, Oxford, 1980.
9. Valath V V K, *Keralathile Sthala Charithrangal*, Kerala Sahitya Access, Trissur, 1986.
10. Vinod Kumar R, *Keralathile Jillakalum Avayude Savisheshathakalum*, D C Books, Kottayam, 2011.

HISTORY OF THE PALAKKAYAM MIGRATION AND ITS SOCIAL TRANSFORMATION

Rashmi Ravi

B A History (Third Year)

rashmiravi005@gmail.com

9895620678

Migration and Its Historical Context

The large-scale agricultural migration from southern Kerala, especially Travancore, to northern Kerala (Malabar) is one of the most significant developments in the modern history of Kerala. Migration refers to the permanent movement of people from one place to another in search of better living conditions. In this context, it mainly involved farmers who left their native places in search of fertile land and a stable livelihood.

This migration began in the late 1920s and gradually expanded over the following decades. It reached its peak during the 1950s and 1960s and continued until around 1970. Most of the migrants were Syrian Christian farmers from Travancore. Among the various migration movements, the Palakkayam migration in Mannarkkad taluk of Palakkad district stands out as one of the most important examples.

This movement was not merely a physical relocation of people but a major transformation that influenced the agricultural patterns, economic conditions, and social structure of Malabar. It contributed significantly to the development of the region and is often considered a turning point in Kerala's historical and socio-economic landscape.

Causes and Conditions Behind the Migration

The migration from Travancore to Malabar was mainly the result of severe economic and social problems faced by farmers. One of the most important reasons was the rapid growth of population in Travancore. As families became larger, agricultural land was divided among

members, and over time, it became insufficient to support them. This created a serious crisis for ordinary farmers.

The situation worsened after the First World War due to economic instability. Many farmers fell into heavy debt, and agricultural income declined sharply. Food shortages made life even more difficult. Under such circumstances, farmers began to feel that continuing in their homeland would not provide them with a secure future.

Another major reason was the outbreak of epidemics such as smallpox and cholera in regions like Meenachil, Ilanji, Koothattukulam, and Mutholapuram. The fear of these deadly diseases forced many people to leave their homes and move to safer areas. It was not just the disease itself, but the fear of losing family members that drove people to migrate.

At the same time, the availability of forest land in Malabar gave new hope to these struggling farmers. Landlords in Malabar were ready to lease large areas of forest land at low prices or for long durations. A major turning point came in 1926 when Karippaparambil Chackochan and Maliyekkal Joseph leased about 3000 acres of land in the Inchikunn area from Mooppil Nair of Mannarkkad for a period of 99 years. This event marked the beginning of organized migration.

Following this, many farmers from regions such as Pala, Meenachil, Kottayam, Changanassery, Thodupuzha, and Muvattupuzha sold their properties and moved to Malabar. They undertook long and difficult journeys with the hope of building a better life for themselves and their families.

Settlement and Early Struggles in Palakkayam

The migrants who reached Malabar, especially areas like Palakkayam, had to face extremely harsh conditions in the beginning. The region was covered with dense forests and lacked basic facilities such as roads, hospitals, and communication systems. Life in such an environment was extremely difficult and required great courage and determination.

The journey to Palakkayam itself was not easy. Migrants first reached Shornur by train, then traveled to Mannarkkad by bullock carts, and finally walked for several kilometers through thick

forests. They carried their belongings and even children on their shoulders. Nights were spent in temporary shelters made of bamboo and grass, with constant fear of wild animals such as elephants.

Diseases like malaria and smallpox spread widely among the settlers and caused the death of many families. There were no proper medical facilities, and people depended on local doctors like Matali Kunnel Vaidyan and Vattakkavil Mani Vaidyan. Even for basic medicines like quinine, they had to travel long distances to nearby towns.

Despite these severe hardships, the migrants did not give up. They worked tirelessly to clear forests and convert them into agricultural land. Their daily life was a struggle against nature, disease, and hunger. Even when crops were destroyed by wild animals or natural disasters, they continued their efforts with determination.

A major disaster occurred in 1962 when a landslide destroyed farmlands and property. This caused great suffering among the settlers. However, they overcame this crisis with mutual support. The system known as “exchange,” in which people helped each other without expecting wages, played a vital role in their survival. This spirit of cooperation strengthened the community and helped them face challenges together.

Agricultural Development and Economic Transformation

The migration brought significant changes in the agricultural practices and economic conditions of Malabar. In the early stages, settlers mainly cultivated food crops such as tapioca, paddy, and sorghum for their own consumption. Over time, they began to shift towards the cultivation of cash crops, which improved their income and economic stability.

Rubber cultivation became one of the most important developments in the region. It was introduced by Karippalakkal Jacob Thomas, who had studied rubber farming in Ceylon. Along with rubber, crops such as pepper, coconut, castor, and arecanut were also cultivated widely.

The adoption of improved agricultural techniques, including the use of fertilizers, better seeds, and scientific farming methods, increased productivity. This led to better yields and higher income for farmers. Gradually, agriculture became more organized and profitable.

Infrastructure development also played a key role in transforming the region. In the beginning, Palakkayam was isolated, with only forest paths and temporary wooden bridges. Over time, roads connecting Mannarkkad to Siruvani were developed, and permanent bridges were constructed. This improved transportation and reduced isolation.

Cooperative societies played an important role in supporting farmers. These societies provided loans, helped farmers get fair prices for their products, and protected them from exploitation by moneylenders. As a result, the economic condition of the region improved significantly, and the standard of living of the people increased.

Social Change and Long-term Impact

Migration brought important changes not only in the economic field but also in the social and cultural life of the region. Churches became central institutions in the lives of the migrants. They provided spiritual support, promoted unity, and played a key role in education.

Schools were established around churches, which helped improve literacy and educational opportunities. Even during difficult times, migrants gave great importance to education. Children often traveled long distances through forests to attend school, showing the strong desire of the community for progress.

Over time, Palakkayam developed into a well-established agricultural region with modern facilities such as roads, electricity, hospitals, and communication systems. The descendants of the early settlers now live in better conditions due to the hard work and sacrifices of their ancestors.

The migration to Palakkayam represents a powerful example of human determination and resilience. The settlers transformed a dense forest into a productive agricultural area through

continuous effort and perseverance. Their struggles led to long-term changes in agriculture, economy, and society.

This migration was not just a movement of people but a journey of survival and hope. It shows how people can overcome difficulties through unity, cooperation, and hard work. The story of Palakkayam remains an important chapter in Kerala's history and continues to inspire future generations.

NOTES & REFERENCES

1. Baburaj Kottayam, *Kerala Sthalavijnana Kosham*, Jijo Publications, 2008.
2. Ganesh K.N., *Kerala Samooham Innale Innu*, Sahitya Pravarthaka Co-operative Society, 2012.
3. Innes C.A., *Malabar Gazetteers*, Editor F.B. Evans, State Editor, Kerala Gazetteers, 1997.
4. Kochu K.K., *Kerala Charithravum Samoohika Roopikaranavum*, Kerala Bhasha Institute, Thiruvananthapuram, 2012.
5. Krishnakumar K.C., *Keralam Jillakaliloode*, 6th Edition, Mathrubhumi Books.
6. Logan William, *Malabar Manual*, Mathrubhumi Books, 2009.
7. Mannarakkom Mathew, *Malanadinte Ithihasam*, Kottayam.
8. Payyanedam K.P.S., *Mannarkkadinte Charithra Peruma*, Mannarkkad Block Panchayat, 2018.
9. Raghava Variyar M.R., *Keraleyatha Charithramanangal*, Vallathol Vidyapeetham, Sukapuram, 2009.
10. Velayudhan Panikkassery, *Kerala Charithra Padanangal*, D.C. Books, 2013.
11. Vinod Kumar, *Keraleyam*, D.C. Books, 2008.
12. Palakkayam Palli Committee: Palakkayam Kodiyettam Platinum Jubilee Smaranika 1949–2024, Palakkayam.

THE SACRED LEGACY OF SRI IRAVAN TEMPLE PANAGATTIRI AND KOOTHANDA VELA

Janaki U J

BA History (Third Year)

janakiuj158@gmail.com

9400930943

Nestled in the serene village of Panagattiri near Kollengode in Kerala's Palakkad district, the Sri Iravan Temple stands as a unique cultural and spiritual landmark. Surrounded by lush agricultural fields and the gentle influence of the Western Ghats, this temple is not just a place of worship—it is a living testimony to migration, mythology, community traditions, and ritual heritage.

What makes this temple truly special is that it is the only Iravan temple in Kerala, deeply rooted in both Tamil and Kerala traditions. Its story blends history, devotion, and folklore into a vibrant cultural tapestry that continues to thrive even today.

Migration and Origins of the Community

The origins of the Sri Iravan Temple are closely tied to the migration of a Tamil merchant community from Kaveripoompattanam near Thanjavur. This migration was not voluntary but driven by social pressure and fear.

According to tradition, a Chola prince expressed his desire to marry a maiden from the Vaishya community. This created unrest among the merchant families, who feared a loss of social prestige and identity. To preserve their dignity and customs, several families made the difficult decision to leave their homeland.

Carrying only their wealth and essential belongings, they began a long journey. Crossing the Kaveri and Ikshumathi rivers, they traveled through the Palakkad Gap—a natural mountain pass

connecting Tamil Nadu and Kerala. This passage has historically served as a major route for cultural and commercial exchange.

Before dispersing, the families gathered at a Ganapathi temple on the banks of the Kaveri River. From there, they migrated to different regions. With the guidance of their clan guru from the Avinashi Shiva temple, they eventually met the Zamorin of Calicut, who granted them land. This granted land would later become Panagattiri, their new home.

Settlement and Cultural Identity

Once settled in Panagattiri, the migrant community preserved their traditions and built a structured social system. Over time, different families assumed specific roles in maintaining religious and cultural practices. Families such as Moothon, Chettiar, Panikkar, Guptan, Mannadiyar, Tharakan, and Vadyar became integral to temple rituals and community organization. Each group contributed to the continuity of traditions that have been passed down for generations. The area also became known for its ancient Brahmin settlements, or Aghrahams, reflecting a blend of cultures and religious influences.

The Legend of Iravan

At the heart of the temple lies the worship of Iravan, also known as Aravan or Koothandan. His story originates from Hindu mythology and carries deep symbolic meaning. Iravan is believed to be the son of Arjuna, the third Pandava, and Ulupi, a Naga princess. From a young age, Iravan was known for his exceptional skills in astrology, arts, and warfare. He was admired for his bravery, wisdom, and unwavering commitment to truth and righteousness.

One popular story describes Iravan demonstrating his archery skills to Lord Krishna. He shot an arrow at a banyan tree in such a way that all parts fell except five branches and two leaves. This act symbolized the survival of only a few after the great war.

Sacrifice Before the Kurukshetra War

The most significant part of Iravan's story is his self-sacrifice before the Kurukshetra war. It was believed that a human sacrifice was necessary to please Goddess Kali and ensure victory. Iravan

willingly offered himself for this sacrifice but requested two boons from Lord Krishna: To be married before his death and to witness the entire Kurukshetra war. These requests reflect his human desires even in the face of sacrifice. His story symbolizes courage, duty, and devotion.

Another legend says that Iravan had vowed to sacrifice himself if he revealed what he witnessed during the war. However, he accidentally broke this promise, leading to his death and eventual ascension to heaven.

The Origin of “Koothanda”

The title “Koothanda” associated with Iravan has a fascinating origin. On the day of his sacrifice, Iravan was beautifully adorned with ornaments and dressed in elaborate attire. As he walked toward the sacrificial altar, he danced gracefully. Lord Krishna observed this dance and was deeply impressed. He then gave Iravan the title “Koothanda,” combining the idea of sacred performance (“Koothu”) and divine heroism. This connection between dance and divinity remains central to the temple’s rituals even today.

Koothanda and Ritual Performance

The term “Koothanda” also refers to a ritualistic performance involving the worship of Iravan through “Koothu,” a traditional folk-art form. These performances are not merely artistic—they are sacred acts of devotion. They are closely tied to temple festivals, offerings, and community participation. Through these rituals, the story of Iravan is retold, preserving both mythology and cultural identity.

The Koothandavela Festival

The most important event at the temple is the annual Koothandavela festival, also known as Pongal Maholsavam. This festival commemorates Iravan’s sacrifice and ascension. Preparations begin in the Malayalam month of Vrishchikam. On the day of Karthika, rituals for the cult of Iravan begin with a ceremonial gathering of men from the Pathukudi community.

They divide themselves into two groups - “up” and “down”-and travel to the Thenmala valley to collect branches of the Athimaram tree. Before cutting the branches, they perform special poojas,

emphasizing the sacredness of the act. Afterward, they return to the temple, stopping at the Ikshumathi River for a purification bath. Interestingly, women are traditionally not allowed to participate in this part of the ritual.

Creation of the Iravan Idol

The idol of Iravan is not a permanent structure but is created fresh each year. It is made using Athimaram branches and straw, reflecting the temporary and symbolic nature of life and sacrifice. The Kumbara community constructs the body, while other communities contribute to different aspects of preparation. Initially, the figure is placed without a face. Rituals and prayers are offered to Iravan and his mother Ulupi during this phase. Later, a clay face is painted in vibrant colors—green, blue, and red—and adorned with ornaments such as a crown, bow, arrow, and belt.

The Charadukettal Ceremony

A key ritual in the preparation phase is the Charadukettal ceremony, held on the Rohini star day in Vrishchikam. This ceremony is conducted by the eldest member of the Mannath family. It marks the formal beginning of the ritual sequence, during which the life story of Iravan is recited in ancient Tamil. A special garment called the “Mallimundu” is placed on the idol by members of the Mannan community, symbolizing dignity and divine presence.

Pre-Festival Rituals and Celebrations

As the festival approaches, several rituals take place. One of them is Thalapoli, where women and young girls carry offering plates to the temple in a grand procession. This procession is accompanied by elephants carrying the deity’s idol (Thidambu) and traditional Panchavadyam music, creating a vibrant and festive atmosphere.

Another important preparation is the making of “Koothanda charu.” Traditionally made with mutton by the Rawuthar community, it is now prepared in a vegetarian form using ash gourd by the Pathukudi community.

The Main Festival Day

The main festival day is filled with elaborate rituals and celebrations. It begins with Ganapati Homam, followed by offerings, poojas, and the preparation of Pongal, which is distributed as prasadam. A major highlight is the procession involving the “Kambam,” a bamboo structure placed on nearby grounds. Devotees, adorned with flower garlands, participate in the procession accompanied by traditional music. The journey begins from the Ganapathi temple and passes through Kurumbakkavu before reaching the Iravan temple.

Ritual Climax and Symbolism

One of the most intense moments of the festival is the symbolic breaking of Iravan’s head by the Thevar family. This act represents the sacrifice and the transient nature of life. Devotees then take parts of the idol, believing them to have medicinal and spiritual benefits. The remaining parts, especially the Athimaram branches, are later floated in a sacred pond called Aalamkulam, marking the completion of the ritual cycle.

Final Ceremonies and Procession

After the rituals, a grand Pandimelam procession takes place, moving from Aalamkulam back to the temple. In the evening, the temple reopens for the Kudiyirutham ceremony, where the deity is symbolically reinstalled. This marks the conclusion of the festival and the renewal of faith.

Beliefs and Devotional Practices

The temple is deeply connected to the beliefs of the local community. One unique practice is Nadanoozhal, where devotees walk between the legs of the Iravan idol. This act is believed to bring prosperity, health, and blessings. Iravan is worshipped as a guardian deity, and the Pathukudi community considers itself the custodian of his temple and traditions.

A Living Cultural Heritage

Panagattiri, with its scenic beauty and rich traditions, offers a rare glimpse into a living cultural heritage. The Sri Iravan Temple is not just a place of worship—it is a center of history, mythology, art, and community life. From migration stories to ritual performances, from mythological sacrifice to vibrant festivals, every aspect of the temple reflects a deep connection

between people, faith, and tradition. Even today, the temple continues to preserve and celebrate this legacy, making it a unique and invaluable part of Kerala's cultural landscape.

NOTES & REFERENCES

1. The migration narrative is based on oral traditions preserved by the Pathukudi community.
2. The identification of Iravan as Arjuna's son comes from regional interpretations of the Mahabharata.
3. Koothandavela rituals reflect a blend of Tamil folk traditions and Kerala temple practices.
4. Restrictions on participation in certain rituals are rooted in longstanding customary practices.
5. Nadanoozhal is a localized belief unique to this temple.
6. A Sreedhara Menon, *A Survey of Kerala History*, DC Books, Kottayam ,2007.
7. S Jayshankar, *Temples of Palakkad District*, Trivandrum, 2005.
8. Lakshmi Narayan, *From Cauvery to Neela*, Chennai, 2020.
9. R Vinod Kumar, *Keraleeyam*, DC books, Kottayam.

ROOTS AND ROUTES: MIGRATION, TRADE, AND CULTURAL CONTINUITY AMONG THE MOOTHANS

Hanusha V

BA History (3rd Year)

hanushav6@gmail.com

9778437467

Introduction

Moothanthara, in the Palakkad district of Kerala, is an important place to learn about how migration, trade, and cultural continuity are all linked in South India. The Moothan community, which mostly lives in this area, has always been known for its strong ties to trade and its unique cultural identity within Kerala's social structure.

The Moothans are a forward-class Hindu Vaishya community that has always been involved in business, such as wholesale trade, the gold business, and market networks. They are also known by other names, such as *Gupthan (Gupta)*, *Tharakan*, and *Mannadiar*, which in the past showed their job and social status. Although exact historical records of their migration are scarce, oral traditions indicate that the community relocated from areas such as Tamil Nadu and Andhra Pradesh several centuries prior.

The Moothans have become part of Kerala's culture over time. They now speak Malayalam as their first language, but they still keep some of their old ways. Their history gives us useful information about how immigrant groups adapt, keep their economic roles, and pass on their culture from one generation to the next.

Migration

Palakkad has long been a cultural gateway between Kerala and the South Indian states that are close by. The Palakkad Gap in the Western Ghats made it easier for people, goods, and ideas to move around, which led to a region with a lot of different cultures and interactions. Different groups of people, such as *Brahmins*, *Chettis*, *Vadugas*, and *Moothans*, moved through this

corridor, making the social landscape more diverse. Many people think that the Moothan community moved from the south, especially Tamil Nadu and Andhra Pradesh. But it's hard to figure out an exact timeline or cause of migration because there aren't any concrete historical records. Oral traditions, legends, and local stories are what keep community history alive.

One belief ties the Moothans to the *Arya Vaishya* lineage, which means that they came from the north and moved south over time. Over time, the interactions between Aryan and Dravidian cultures caused their religious and social practices to mix. The Moothans identity reflects this synthesis, which includes both traditions.

There are a number of migration stories connected to the Chola kingdom. A story that is often told is about a fight between the Moothan community and a Chola king over how to get married. It is said that the royal family was unhappy with the community's strict adherence to endogamy and refusal to marry outside their caste, which led to their exile. Another story tells of a minister's daughter who came up with a way to string pearls that caught the king's eye and led to a similar marriage proposal. The community chose to move instead of making a deal when they were turned down.

The story of *Kannaki*, which comes from the Tamil epic *Silappathikaram*, is also very important. People in the area believe that Kannaki moved to Kerala after Madurai was destroyed, and that she was followed by people who were thought to be the Moothans. This story strengthens their ties to Tamil traditions in terms of culture and spirituality. Environmental factors may have also played a role in migration. It is thought that severe droughts in Tamil Nadu during the Middle Ages made people move to find land and water that could grow crops. Kerala was a good place to go because of its good monsoon weather.

Historical evidence indicates that the Moothans established themselves in Palakkad by the 14th or 15th century under the governance of the Zamorins. They built permanent homes in places like Moothanthara, Kalpathi, and Valiyangadi with the help of local leaders like the Zamorin and the Palakkad Raja. Over time, they became a strong and important community that helped the area's social and economic growth in a big way.

Trade and Commerce

Trade has always been important to the Moothan community's identity and livelihood. Kerala's location along the Malabar Coast allowed for extensive trade networks, and Palakkad was key in linking Kerala with nearby regions through the Western Ghats. The district grew into a significant commercial centre, with major marketplaces like Valiyangadi and Sultanpet serving as trade hubs. The Moothans were one of the main trading communities in these markets, acting as middlemen between rural producers and urban consumers. Their role in wholesale trade was especially important. They traded a variety of goods, including vegetables, spices, gold, textiles, oil, and rice. Valiyangadi became closely linked with Moothan traders, who were leaders in its commercial activities and helped shape its longstanding trading traditions.

The vegetable trade became a key source of income for many families. Every day, large amounts of vegetables were shipped from nearby states like Tamil Nadu, Karnataka, and Maharashtra. These products were distributed throughout Palakkad and other areas of Kerala using effective supply networks. The move of the vegetable market from Valiyangadi to Melamuri in 1982 shows how the community dealt with urban challenges like congestion and limited infrastructure.

The Moothans also had a notable role in the gold trade, recognized for their quality and trustworthiness. They were also active in the textile business, providing cloth to districts around the Malabar region. Their trading networks extended beyond Kerala, connecting them with markets across other parts of India. The rice trade was another crucial part of their economic activities. They obtained rice from places like West Bengal and Odisha and sold it through wholesale and retail channels. The oil trade, which used to happen mainly on streets like Ennakottil, gave jobs to many traders and labourers.

Trade organizations have played an important role in supporting these activities. The Chamber of Commerce, founded in 1954 by Ramanunni Mannadiar, brought together traders from different sectors and fought for their rights. Associations like the Vegetable Traders' Association tackled issues related to labour, taxes, and infrastructure, strengthening the trading community.

Despite challenges such as overcrowded markets, transportation issues, and shifting economic conditions, the Moothans have remained prominent in trade. Their ability to adapt, including using modern business practices and digital platforms, keeps them relevant in today's market.

Culture and Traditions

The cultural life of the Moothan community shows how they adapt while maintaining continuity. This development is shaped by centuries of interactions among Aryan, Dravidian, Tamil, and Kerala traditions. Their culture has evolved over time, but key elements of identity and belonging remain. Language is central to this change. While the community may have originally spoken Tamil, Malayalam has become their main language, indicating their integration into Kerala society. Yet, they have preserved certain cultural features from their past.

Traditional dress and eating habits highlight this balance between continuity and change. Earlier generations followed strict vegetarian diets and observed customs like wearing *poonool* (the sacred thread) and *kudumi*. Over the years, these practices have changed, leading to contemporary lifestyles that include more flexibility, such as eating non-vegetarian food.

Marriage practices have traditionally focused on endogamy, which strengthens community ties. Ceremonies like *Nischayathartham*, *Thalickettu*, and *Kudiyathra* reflect the richness of Moothan weddings. Although these practices have been simplified in modern times, they still hold cultural significance. The growing acceptance of inter-community marriages indicates slow social change. Religion plays a vital role in the community.

The **Sri Kachanakulam Thirupuraikkal Bhagavathy Temple**, dedicated to Goddess Kannaki, is a significant spiritual centre. Festivals like 'Aarattu' and 'Navaratri' are celebrated with devotion and community involvement. The blending of Brahmanical and Dravidian rituals within the temple illustrates a broader cultural synthesis.

Devotion to Lord Muruga is also important, especially through the Kavadi pilgrimage to Palani. This tradition shows the lasting influence of Tamil religious practices in the community.

Service organizations help maintain community welfare. Groups like the Moothan Service Society, Seva Samajam, and Kannaki Seva Sangham provide education, medical help, and social services. Their work shows a strong sense of collective responsibility and social commitment. Educational initiatives have boosted community development.

The establishment of Karnakiyamman Higher Secondary School has helped improve literacy and academic growth, drawing students from various backgrounds and elevating the community's social status. The cultural history of the Moothans reflects a careful balance between preservation and adaptation. Their practices around language, rituals, and social life show how traditions can change while keeping their core identity intact.

The history of the Moothan community in Moothanthara serves as a clear example of how migration, trade, and cultural interaction shape community identity over time. From their migration stories and settlement in Palakkad to their ongoing role in commerce and shifting cultural practices, the Moothans show resilience and adaptability. Their contributions to the economic life of Palakkad, especially through trade networks and market development, have been significant. At the same time, their cultural practices reflect a rich mix of diverse traditions that have been shaped by centuries of interaction and change.

The experience of the Moothans highlights the broader importance of migration and trade as factors that transform economies and promote cultural exchange and continuity. By adapting while maintaining a strong sense of identity, the Moothans continue to play an important role in the social and cultural history of Kerala.

NOTES AND REFERENCES

1. Baburaj Kottayam, *Kerala Sthalavinjanakosham*, Jijo publications, Kottayam, 2000.
2. Innes C. A. (ICS), *Malabar Gazetteer*, Kerala Gazetteer Department, Govt. of Kerala, Thiruvananthapuram, 1997.
3. Iyer Krishna L. A, *Social History of Kerala. Vol. 2: Dravidians*, Book centre publications, Madras, 1970.

4. Logan William, *Malabar Manual*, Kerala Gazetteer Department, Thiruvananthapuram, 2000.
5. Mattumandha Boban (ed.), *Nagaram Pinnitta Naal Vazhigal*, History of Palakkad Town, Palakkad Municipality, Palakkad. 2015.
6. Menon K Madhavan. (ed.), *Palakkad Directory*, Palakkad Vikasana Authority, Palakkad, 1986.
7. Mohankumar(ed.), *Palakkad Sthalam Kaalam Charithram*, District Tourism Promotion Council, Palakkad, 2011.
8. Muhammad P A Seythu (ed.), *Kerala Charithram Vol. 1*, Kerala Historical Association, Ernakulam, 1973.
9. Priya M, *Composite and Multi Lingual Culture of Palakkad district*, International Journal of Creative Research Thoughts (IJCRT), Vol. 2, <https://ijrtc.org/papers/ijcrt2407972.pdf>. July 7 2024.
10. Subrahmanyam G S, *Moothan Samudhayavum Aacharangalum Anushtanangalum Vishvasangalum*, Saravana offset printers, Palakkad, 2016.

BRAHMANANDA SWAMI SIVAYOGI: RATIONAL SPIRITUALITY AND SOCIAL REFORM IN KERALA

Misiriya. B

BA History (3rd Year)

misiriyab60@gmail.com

6238764942

Introduction

Kerala has long been recognized for its rich intellectual and spiritual traditions, shaped by a wide range of thinkers, reformers, and visionaries. These individuals contributed significantly to the transformation of society by challenging injustice and promoting progressive values. Among them, Brahmananda Swami Sivayogi occupies a unique place as a thinker who combined spirituality with rationalism. His ideas emerged during a time when Kerala society was deeply influenced by caste divisions, ritualism, and superstitious beliefs that restricted social mobility and intellectual freedom.

Sivayogi's contribution lies in his attempt to reinterpret spirituality within a rational and ethical framework. Unlike many spiritual leaders who upheld traditional religious structures, he questioned the very foundations of ritualistic practices and blind faith. He encouraged individuals to rely on reason, self-awareness, and personal experience in their search for truth. His teachings emphasized inner transformation rather than external observances, making his philosophy both practical and accessible.

His work must also be understood within the broader context of the Kerala Renaissance, a period marked by social reform movements that aimed at equality, education, and the eradication of caste discrimination. Sivayogi's ideas complemented these movements by addressing the psychological and spiritual dimensions of social change. Through institutions like

Siddhasramam and movements such as **Anandamatham**, he translated his philosophy into action, leaving a lasting impact on Kerala's social and intellectual landscape.

Historical and Geographical Background of Alathur

Alathur, located in the Palakkad district of Kerala, provides an important backdrop to Sivayogi's reform activities. The name "Alathur" is believed to derive from "Ala" (banyan tree) and "thur" (place), symbolizing a settlement rooted in nature and tradition.

Historically, the region reflected the typical features of rural Kerala society, including an agrarian economy, rigid caste hierarchy, and deeply rooted traditional structures. Agriculture formed the backbone of the local economy, and despite interactions with traders and settlers, social practices remained conservative.

Caste-based discrimination was a defining feature of everyday life. Lower castes faced untouchability, restrictions on education, and exclusion from public spaces. Education itself was largely confined to privileged sections, leaving the majority without opportunities for intellectual development.

Religious life was dominated by rituals, temple-centred practices, and beliefs that often-reinforced inequality. These conditions represented the wider socio-cultural reality of nineteenth-century Kerala. It was in this environment that reform movements began to question tradition and advocate for change. Sivayogi's work in Alathur, especially through Siddhasramam, played a crucial role in promoting a rational and ethical vision of society.

Life And Intellectual Transformation of Sivayogi

Brahmananda Swami Sivayogi was born in 1852 at Kollengode in Palakkad district as Govinda Menon into a Nair family. Although he belonged to a socially respected community, he became deeply aware of the inequalities present in society.

His early education followed traditional patterns, particularly the study of Sanskrit, while exposure to English education introduced him to modern ideas. He became proficient in

Malayalam, Tamil, Sanskrit, and English, enabling him to engage with diverse intellectual traditions.

Initially, Sivayogi practiced conventional religious rituals, but gradually he began questioning their meaning and relevance. He found practices such as caste discrimination, idol worship, and ritualism inconsistent with reason and ethical values.

A major turning point in his life came through his engagement with Raja Yoga. Through meditation and introspection, he explored the human mind and the roots of suffering. Over time, he adopted a life of simplicity, discipline, and moral integrity, which shaped his philosophy of rational spirituality.

Philosophy Of Anandarsanam and Rational Spirituality

The central concept of Sivayogi's philosophy is Anandarsanam, meaning the realization of inner bliss. He believed that true happiness does not arise from material possessions or external pleasures but from inner peace achieved through self-awareness.

He strongly criticized practices such as idol worship, animal sacrifice, and ritualistic ceremonies, viewing them as products of ignorance. According to him, such practices distract individuals from the true purpose of spirituality—self-realization.

Sivayogi promoted a form of rational spirituality where reason and inquiry are essential. He encouraged individuals to question inherited beliefs and seek truth through personal experience.

Another important aspect of his thought is spiritual atheism. He rejected the concept of a personal God controlling human destiny and emphasized individual responsibility. Ethical values such as truthfulness, compassion, non-violence, humility, and self-discipline formed the core of his teachings, connecting spirituality with everyday life.

Siddhasramam As a Centre of Reform and Practice

The establishment of Siddhasramam in 1907 at Alathur marked a turning point in Sivayogi's mission. Unlike traditional ashrams, it focused on meditation, discipline, and ethical living rather than rituals.

The ashram served as a space for self-reflection and intellectual exchange. Rituals were deliberately avoided, reflecting his rejection of ritualistic religion.

One of its most progressive features was inclusiveness. People from all castes were welcomed, breaking social barriers. Women were also given equal opportunities to participate, which was significant in a time when they were often excluded.

Siddhasramam also played a key role in spreading his ideas through writings and discussions, becoming a centre for both spiritual and social transformation.

Anandamatham and Social Ideals

Sivayogi's ideas found organized expression in Anandamatham, a spiritual movement rather than a formal religion. It was based on simplicity, self-discipline, and inner bliss.

The movement emphasized meditation, ethical living, and personal responsibility. It aimed to create a community built on equality rather than hierarchy.

Through Ananda Mahasabha, his ideas were propagated widely, encouraging social awareness and reform. A major focus was the rejection of caste distinctions and the promotion of equality.

Sivayogi also strongly supported women's empowerment. He advocated for women's education and participation in spiritual life. His work *Stree Vidya Poshini* highlights the importance of education and self-awareness among women, presenting a progressive vision of gender equality.

NOTES AND REFERENCES

1. Sreedhara Menon A, *A Survey of Kerala History*, DC Books, Kottayam, 2007.

2. Innes, C. A. – *Malabar Gazetteer*, Government Press, Madras, 1908.
3. Bhaskaranunni P, *Pathombatham Nootandile Kerala*, Kerala Bhasha Institute, Thiruvananthapuram, 1988.
4. Elamkulam Kunjan Pillai, *Studies in Kerala History*, National Book Stall, Kottayam, 1970.
5. Gopalakrishnan P. V., *Brahmananda Swami Sivayogi and His Works*, University of Kerala, Thiruvananthapuram, 1999.
6. Gangadharan K. K., *History of Modern Kerala*, Kerala Bhasha Institute, Thiruvananthapuram, 2003.
7. Pavanan, *Brahmananda Swami Sivayogi*, Kerala Sahithya Akademi, Thrissur, 1997.
8. Mani K. S., *Brahmananda Swami Sivayogi*, Brahmananda Swami Sivayogi Sidhasramam, Alathur, 1980.
9. N. K. Jose, *Kerala Renaissance and Social Reform Movements*, DC Books, Kottayam, 2005.
10. K. P. Padmanabha Menon, *History of Kerala*, Asian Educational Services, New Delhi, 2010.

KODUMBA VILLAGE: A HISTORICAL STUDY

ANJU.M

BA History (Third Year)

anjumanoj002@gmail.com

9778733249

Introduction

The study of local history plays a crucial role in understanding the broader cultural, social, and economic transformations of a region. This study on the local history of Kodumba village is important because it helps document and preserve the unique heritage, traditions, and developmental patterns of a rural settlement that reflects the larger historical processes of Kerala. By examining Kodumba in detail, this study aims to bring attention to its geographical features, agrarian economy, social composition, political transformations, and cultural heritage. One of the key objectives of this project is to analyze how the village has evolved over time, especially in response to urbanisation and modernisation, and how these changes have impacted traditional occupations, land use patterns, and community life.

Kodumba is a historically significant village located in the Palakkad district, in the state of Kerala. The village lies close to the famous Palghat Gap, which has greatly influenced its climate and geography. The etymology of “Kodumba” is believed to be derived from local linguistic roots, possibly referring to clustered settlements or fertile land areas or it can also mean a cluster of coconut trees. According to the 2011 Census, Kodumba has an approximate population of 21,130 people, reflecting a moderately dense rural settlement with diverse communities and occupations.

This article explores the geographical features of Kodumba, its agrarian structure, tourism potential, social and economic conditions, and cultural heritage, particularly focusing on the Subrahmanyam Swami Temple and the Sengunthar Kaikolar weaving community.

Geography

Kodumba village is situated in the Palakkad region, which is known for its unique geographical setting. One of the most defining features of this area is the Palghat Gap, a natural pass in the Western Ghats. This gap plays a crucial role in shaping the climate of Kodumba. Unlike other parts of Kerala that receive heavy rainfall from the southwest monsoon, Kodumba experiences a relatively moderate tropical monsoon climate due to the influence of this gap, which allows dry winds from Tamil Nadu to pass through.

The village is also enriched by the presence of the Bharatapuzha, locally referred to as Sokanasini Puzha, meaning “remover of sorrow.” This river is one of the longest in Kerala and plays a vital role in the life of the villagers. It provides water for irrigation, domestic use, and sustains the ecological balance of the region.

The terrain of Kodumba is largely composed of fertile plains, making it highly suitable for agriculture. The soil is predominantly alluvial, deposited by the Bharatapuzha, which enhances its fertility. The climate, influenced by both monsoon rains and dry winds, supports a variety of crops. Thus, the geography of Kodumba, shaped by the Palghat Gap and the Bharatapuzha, forms the foundation of its agrarian economy and settlement patterns.

Agrarian and Tourism Potential

Agriculture forms the backbone of Kodumba village. A significant majority of the population is directly or indirectly involved in agricultural activities. Most of the land in the village is used for cultivation, reflecting a traditional agrarian land use pattern. Paddy fields dominate the landscape, along with crops like coconut, banana, and vegetables.

The Sokanasini Puzha (part of the Bharatapuzha river system) serves as the primary source of irrigation. Farmers rely heavily on this river for watering their fields, making it indispensable to the village economy. In the past, villagers also depended on small water bodies such as ponds and canals for irrigation and household needs. However, with modernisation, new technologies like hand pumps, borewells, and piped water supply systems have been introduced, reducing dependence on traditional water sources.

Land use patterns in Kodumba have undergone significant changes in recent years. While agriculture continues to dominate, there is a noticeable shift due to urbanisation. Many villagers are now selling agricultural lands for construction purposes, leading to the emergence of residential buildings and commercial structures. This transformation reflects changing economic aspirations but also poses challenges to the sustainability of agriculture.

Kodumba also holds considerable tourism potential. The historic British Bridge is an important landmark in the village. Built during colonial times, it functioned not only as a bridge but also as a canal aqueduct that facilitated irrigation. It stands today as a symbol of colonial engineering and administration, representing the legacy of British rule. This structure has the potential to be developed as an ecotourism site. Additionally, the lush green paddy fields, riverbanks, and rural landscapes of Kodumba offer scenic beauty that can attract visitors interested in eco-tourism. The combination of natural resources and historical landmarks makes Kodumba a promising destination for sustainable tourism development.

Social, Economic and Political Conditions

The social fabric of Kodumba village is diverse and dynamic. The population includes people engaged in agriculture, small-scale businesses, and traditional occupations such as weaving. Various communities, including Scheduled Castes (SC), Scheduled Tribes (ST), and other social groups, coexist in the village, contributing to its multicultural character. In the past, the village was governed by local chieftains known as naduvazhis, who controlled land and resources. The social hierarchy was influenced by traditional caste structures and land ownership patterns. Over time, these systems evolved with changes in political authority.

Economically, Kodumba has traditionally depended on agriculture and trade. Local markets facilitated the exchange of agricultural produce and handloom products. The weaving community played a significant role in the village economy, producing textiles that were traded in nearby regions.

Politically, Kodumba has undergone several transitions. Initially under the control of naduvazhis and local feudal lords, the region later came under the rule of the Mysore Kingdom during the

expansion of rulers like Hyder Ali and Tipu Sultan. Subsequently, it became part of British India, which introduced new administrative systems, infrastructure, and land revenue policies. These changes significantly impacted the socio-economic structure of the village.

According to the 2011 Census, Kodumba has a population of approximately 21,130 people. The demographic composition reflects a rural society in transition, balancing traditional practices with modern influences.

Subrahmanyam Swami Temple

One of the most important cultural and religious landmarks of Kodumba is the Subrahmanyam Swami Temple. This ancient temple is a fine example of Dravidian temple architecture, characterized by its towering gopuram, intricate carvings, and traditional layout. The temple serves as a spiritual centre for the villagers and attracts devotees from nearby regions. The temple is dedicated to Lord Subrahmanya (Murugan), a widely worshipped deity in South India. The rituals and festivals associated with the temple reflect deep-rooted cultural traditions. Among the most important festivals celebrated here are Thaipooyam and Ratholsavam. During these festivals, grand processions are conducted, and the temple chariot (ratha) is taken around the temple and village, symbolizing divine blessings for the community. The temple also plays a vital role in promoting cultural tourism. Visitors are drawn not only to its religious significance but also to its architectural beauty and festive atmosphere. The presence of such a historic temple enhances the tourism potential of Kodumba.

Weaving Community of Kodumba

Kodumba is home to the Sengunthar Kaikolar community, a group of traditional Tamil weavers. This community is believed to have migrated to Kodumba from Kanchipuram during the 16th century, possibly during the Vijayanagara period or the late Chola period. The migration may have been caused by heavy taxation, wars, or natural calamities.

The Sengunthar Kaikolar weavers brought with them their rich weaving traditions and skills. They played a significant role in the cultural and economic life of the village by producing high-

quality handloom textiles. Their presence also contributed to the cultural diversity of Kodumba, blending Tamil traditions with local Kerala customs.

Decline in the weaving occupation

In recent decades, the weaving community of Kodumba has faced significant challenges. The demand for handloom products has declined due to the widespread use of power looms, which produce textiles at a faster rate and lower cost. As a result, handmade goods have become relatively expensive and less competitive in the market.

Low wages and reduced demand have forced many weavers to abandon their traditional occupation. They are now shifting to other forms of employment, including small-scale businesses, wage labour, and service sector jobs. This occupational shift reflects broader economic changes and the impact of modernisation on traditional livelihoods.

The decline of handloom weaving not only affects the economic well-being of the community but also threatens the preservation of a valuable cultural heritage. Efforts are needed to support and revive this traditional craft through government initiatives and public awareness. Kodumba village represents a microcosm of rural Kerala, where geography, history, culture, and economy are deeply interconnected. Its fertile lands, shaped by the Palghat Gap and nourished by the Bharatapuzha, have sustained an agrarian way of life for generations.

At the same time, the village has witnessed significant transformations due to urbanisation and modernisation, leading to changes in land use, occupations, and social structures. The tourism potential of Kodumba, centred around the British Bridge, the Subrahmanyam Swami Temple, and its scenic landscapes, offers promising opportunities for sustainable development.

The climatic conditions of the village have historically influenced occupational patterns, with agriculture emerging as the dominant livelihood due to favourable environmental factors. However, changing economic conditions have led to a decline in traditional occupations such as weaving, with many artisans shifting to alternative jobs.

To preserve the rich heritage of Kodumba, it is essential to promote its tourism resources, including the agricultural fields, the historic British Bridge, and the temple. Special attention should also be given to supporting the weaving community by organizing exhibitions and promoting handmade goods. As power loom products dominate the market due to their lower cost, awareness campaigns can help highlight the value, craftsmanship, and cultural significance of handloom textiles. Additionally, efforts must be made to encourage women empowerment by creating more employment opportunities and supporting their participation in economic activities. With proper planning and preservation efforts, Kodumba has the potential to emerge as a vibrant tourism hub while maintaining its cultural identity and historical legacy.

NOTES & REFERENCES

1. Finberg H.P.R, *local history: objectives and pursuit*, Newton Abbot exeter, England,1973.
2. Frazer L.M, *Economic thought and language*, Adam and Charley black, London,1937.
3. Gopuram-monumental entrance tower, at the entrance of Hindu temple in Dravidian architecture.
4. Hughes William, *The study of geography*, Centre publication, London,1992.
5. Jayashanker.s, *Temples of Palakkad district*, The directorate of census operations, Kerala, 2020.
6. Logan William, *Malabar manual*, mathrubhumi books, Kozhikode, 2009.
7. Rajan soundhara K.V, *Temple architecture in Kerala*, The superintendent of government presses, Thiruvananthapuram, 1974.
8. Ratha-chariot, crucial in Hindu festivals used for processions, travel and wars as well.
9. Sastri Nilakanta K.A, *A history of south India from prehistoric times to the fall of Vijayanagara*, Oxford university press, New Delhi, 1955.
10. Sengunthar kaikolar mudaliyar- A Tamil weaving community who migrated to kodumba and other parts of Palakkad.
11. Vicar general, *Charithra Vazhikal*, bishop's office JIM offset press, Palakkad,2016.

SABARI ASHRAM

Raina Shirin C A

BA History (Third Year)

rainashirinca@gmail.com

9809275295

Introduction

T. R. Krishnaswami Iyer started the Sabari Ashram in Palakkad in the beginning of the twentieth century. It is an important example of Gandhian social reform in Kerala. The Ashram was a place where the ideas of Mahatma Gandhi, especially equality, nonviolence and the dignity of work, were put into practice. It was set up in a society where caste hierarchy and untouchability were very strong. It became an important link between the Indian national movement and local efforts to change society. It was more than just a building as it was a social laboratory where Gandhian ideas were put into practice in everyday life

T. R. Krishnaswami Iyer

T. R. Krishnaswami Iyer was born on April 30th 1891 in Pazhayannoor, in the present-day Thrissur district in Kerala. He was considered a prominent Gandhian nationalist and a social reformer from Kerala. He had a considerable impact on the development of the Indian National Congress through his work as a Gandhian nationalist and social reformer during the years 1916-1935.

Growing up in a strict Tamil Brahmin family shaped his early social conditioning and his eventual shift toward radical social reform. His personal background was very rigidly caste-based, but this made the later "transformation" to a radical social reformist of a historical craftsman even more significant.

He was educated at Victoria College, Palakkad, and Presidency College in Madras (now Chennai) before earning his law degree from the University of Thiruvananthapuram. After graduating he worked as a lawyer in the Chavakkad Munsiff Court as well as later in the Palakkad Court. During that time, he met and married his wife Iswarya Ammal who was a great support to him in his journey toward social reform.

The turning point in his career was the 1920 Nagpur Congress Session, where the Congress reorganised into a mass organisation. Influenced by the principles of Gandhi and the criticism of modern professional workers found in "Hind Swaraj," and guided by a lifelong commitment to national service and social equality (through his public service), he gave up his profitable legal profession. He then devoted himself exclusively to the social and political objectives of the Indian National Congress and worked to eliminate untouchability.

Palakkad and the Congress Conferences

The events of the period from 1916 to 1922 are remarkable for the political awakening that occurred within Palakkad itself. Political conferences held in this time frame led to the discussions of nationalistic ideas and social reform, specifically an end to caste. Through these conferences, Krishnaswami Iyer developed his political philosophy as well as formed lots of connections that supported future organizations.

The establishment of Misra Bhojanam (dining across caste lines) at the Second Kerala Provincial Congress Conference held in May 1922 at Athazhachira, Palakkad marked the point when he broke with caste altogether as it was the act that could be considered a revolutionary action in a society so bound by caste. It was a visible and tangible representation of casteless society. As such, he faced brash and was expelled from the community by orthodox people as a result of this radical act and was fully supported by his wife Iswarya Ammal. After this significant event, he became fully committed to reformist efforts, which allowed him to create the Sabari Ashram as a place of reform.

Birth of Sabari Ashram

After being expelled from the community, Krishnaswami Iyer created a small residential school at Athazhachira using some of the materials from the Congress conference pandal, which eventually developed into the Sabari Ashram. On 2 October 1922 (Gandhi Jayanti), the Ashram was formally inaugurated by Iswary Ammal as she lit the traditional lamp before a portrait of Mahatma Gandhi, symbolically affirming the moral foundation of the school and the ashram community that was emerging around it. The date itself was chosen to support the same principles that Gandhi held dear and to signify the Ashram's commitment to them.

In 1923, with the help of Makkal Veetil Appu Yajamanan and his land donation, the ashram was moved to Akathethara, which is located near the Kalpathi River. This relocation gave the Ashram a permanent and secure location which in turn allowed for its expansion into one of the largest centres for Gandhism in Malabar.

The name "Sabari" is derived from the Ramayana and represents a devotion that can exist free of caste systems. The use of this name served to further reinforce the Ashram's purpose of providing equality, inclusion, and spiritual humanism while serving as a social and cultural protest against the caste system.

Gandhi's visits to the Ashram

Mahatma Gandhi visited Sabari Ashram three times that are on 18 March 1925, 15 October 1927, and 10 January 1934 in connection with the anti-untouchability movement and Gandhian constructive work. Gandhi's visits to the Ashram had a lasting influence on the Ashram's stature and the Ashram's ability to work as a recognised centre for anti-untouchability activities within Kerala.

First Visit: Mahatma Gandhi first visited Sabari Ashram on 18 March 1925 during his Kerala tour in connection with the Vaikom Satyagraha. Gandhi was accompanied by Kasturba Gandhi. In this visit Kasturba enabled entry into the Kalmadam Ayyappa Temple at Akathethara for the oppressed communities as part of the Vaikom Satyagraha. Thus, this act by Kasturba illustrated an early and concrete challenge to the exclusion of the oppressed on the basis of caste from

religious places. The resounding reaction from the Orthodox community, including the withdrawal of the temple priest, demonstrated the level of resistance to the caste system. Appu Yajamanan assuming the role of the temple priest represented a radical transformation in the definition and understanding of the nature of ritual authority.

Second Visit: Gandhi's second visit to Sabari Ashram took place on 15 October 1927. Gandhi identified internal contradictions with the Ashram's practice of internal caste customs, such as separate kitchens and dining areas. Gandhi's insistence on total equality as the basis for social reform showed that the Ashram must also serve as a model for reforming the caste system. Additionally, Gandhi's emphasis on khadi provided a connection between the Ashram and the broader economic context of the Indian Nationalist movement by promoting self-reliance and a dignity of labour.

Third Visit Gandhi's third visit to Sabari Ashram on 10 January 1934 took place during black flag protests by orthodox groups at Olavakkode. To prevent disruptions, Krishnaswami Iyer arranged for the train to stop close to the Ashram. In his speech, Gandhi strongly condemned untouchability in Malabar. He pointed out extreme practices like "invisibility" and questioned any religious justification for it. He rejected outward symbols of Brahminhood and stressed the importance of humility and compassion. He ended with a strong call to eliminate untouchability.

The relationship of the Ashram with such prominent reformers as Swami Ananda Theerthan and the Ashram's philosophies being in line with the ideology of Sree Narayana Guru demonstrate how closely related the ideals of Mahatma Gandhi and regional reform movements really are.

In Salt Satyagraha and Vaikom Satyagraha

Krishnaswami Iyer is also one of the many prominent leaders of both the Vaikom Satyagraha (1924–1925) and the Salt Satyagraha (1930). He played an integral part in connecting Sabari Ashram to both national movements regarding India's freedom from British rule.

Krishnaswami played an active role in volunteer organization, activity coordination and supporting the Vaikom Satyagraha during the times of extreme repression. His contribution to

this movement ensured that there was continuity within the organization and illustrated how important discipline within an organization is to maintaining a successful non-violent struggle.

His participation in the Salt Satyagraha in Malabar in 1930 showcased his ability to mobilize large numbers of individuals and to lead processions in addition to violating the colonial salt law. The personal sacrifices he made, through both his arrest and the physical tolls he sustained illustrate how many individuals sacrificed something, no matter how minor they may have deemed it for Gandhian resistance.

The Sabari Ashram served dual roles during both the Vaikom Satyagraha and the Salt Satyagraha in that it was a centre for volunteering and for carrying out nationalist activities. The combination of social reform and political activism within the Sabari Ashram provides evidence that this institution was unlike any other in Kerala's history.

Ashram and Education

The Ashram offered an inter-caste residential setting for children from different communities to live and learn with one another. The educational system, inspired by Gandhian Nai Talim, combined intellectual education with manual labour and moral training.

This educational model challenged the caste system as well as the colonial system of education, which had been generally separated from productive labour. The integration of work and learning through the Ashram allowed for the development of self-sufficiency and pride in one's work.

Furthermore, the Ashram served as an example of how society could function equally by removing caste distinctions from everyday life. Therefore, in addition to being an educational institution, the Ashram also represented a place of social change.

Journalism and Public Initiatives

The Sabari Ashram was influential in helping create a nationalist public opinion. The ashram provided a place where people could gather to discuss the creation of Mathrubhumi and in its fund raising. This is an indication that the ashram was helping to shape a political consciousness in the community.

Iyer also edited a weekly journal at the ashram named Yuvabharatham, that provided support for nationalism, social equality, and the Gandhian philosophy of life. By providing a variety of patriotic songs and other writings, Yuvabharatham helped to disseminate this message to a larger audience.

The Harijan Sevak Sangh and Sabari Ashram

Krishnaswami Iyer had serious health problems and hardships resulting from imprisonment in the Salt Satyagraha but continued to serve as best he could. He was very dedicated to his work, even while things were at their roughest. The fact that he was able to do so much work and maintain such high standards of service is a testament to the degree of his commitment to social change and equality for all.

As part of Mahatma Gandhi's nationwide campaign for the eradication of untouchability, Sabari Ashram was placed under the control of the Harijan Sevak Sangh in 1934. This action helped to link the Ashram to a larger framework of social reform throughout India.

Krishnaswami Iyer died on April 29, 1935, at the age of 45. His life exemplifies the unity of nationalistic ideals and social reform, and Sabari Ashram serves as a permanent reminder of his vision of a just society and the sacrifices he made for it.

NOTES & REFERENCES

1. Misra Bhojanam – Misra Bhojanam refers to inter-caste dining organized during the Second Kerala Provincial Congress Conference in Palakkad in 1922 by T. R. Krishnaswami Iyer. This was an important act of social reform that directly challenged existing caste restrictions.
2. Brasht (Social Excommunication) – Brasht, or social excommunication, is a term used in orthodox Hindu society to denote the loss of caste status due to violating accepted social norms. Krishnaswami Iyer was declared brasht after his role in organizing the Misra Bhojanam.

3. Pandal –A pandal is a temporary structure, usually made of bamboo and cloth, set up for public gatherings like political conferences, religious events, and social functions. The pandal built for the 1922 Palakkad Congress session at Athazhachira was later taken down, and its materials were reused to create the early school that eventually became Sabari Ashram.
4. Ayrookuzhiel, Abraham A. M. *Swami Anand Thirth: Untouchability—Gandhian Solution on Trial*, I.S.P.C.K., Delhi, 1987.
5. Devan, T. *Aatmayanam*, Harijan Sevak Sangh, Keralam, Trivandrum, 2023.
6. Gopalakrishnan Nair, Dr. N. *T R Krishnaswamy*, FOLIO, Thiruvananthapuram,2022.
7. Gopalakrishnan Nair, Dr. N. *Shabari Aashramam Swathanthra Samara Smarakam*, T. R. Krishnaswamy Foundation, Palakkad, 2015.
8. Gopalakrishnan Nair, Dr. N. *Swami Anandhatheerthan*, Basha Books, Thiruvananthapuram,2025
9. Harikumar, Adv. P. K. *Vaikom Sathyagraha Reghakal*, Sahithya Pravarthaka Co-operative Society Ltd., Trivandrum, 2020.
10. Keshavamenon, K. P. *By Gone days*, Mathrubhumi Books, 1957.
11. Kutty Narayanan, T. V. *Pazhaya Palakkad—Oru Ethinottam*, Ekathathv, Palakkad, 2024.
12. Madhavan, K. *Oru Gandhian Communist Ormakal*, Prabhadham, Trivandrum, 2010.
13. Mattumandha, Boban *Nagaram Pinnitta Naala Vazhikal*, Palakkad Municipality, Palakkad, 2015.
14. Menon, Sreedharan A. *Kerala Charithram Thiruthikuricha Mahasambavangal*, D. C. Books, Kottayam, 2020.
15. Mohankumar, Ed. *Palakkad Sthalam Kaalam Charithram*, Jilla Tourism Promotion Council, Palakkad, 2011.
16. Panikkassery, Velayudhan. *Keralacharithram Thiruthikkuricha Mahasambhavangal*. 4th ed., DC Books, 2025.
17. Pillai, A. K. *Congressum Keralavum*, D. C. Books, Kottayam,1986.
18. Rajan, E. *Vaikkom Sathyagraha*, Mathrubhumi, Kozhikode,

19. Ramachandran Nair, K. *Gandhijiyum Keralavum*, Kerala Bhasha Institute,
Thiruvananthapuram, 2012.

NURANI AGRAHARAM: PRESERVING A TIMELESS CULTURAL IDENTITY

Padma Lakshmi P

BA History (Third Year)

padmalakshmi0771@gmail.com

7548894950

Introduction

Nurani Agraharam, located in Palakkad, is one of the prominent Brahmin settlements in Kerala that reflects a unique blend of Tamil and Malayali cultural traditions. Known for its strong religious identity, traditional architecture, and vibrant festivals, Nurani represents a classic example of an Agraharam - a structured Brahmin settlement centred around temples and ritual life. Over centuries, the Agraharam has evolved into a living heritage space, preserving customs while adapting to modern changes.

The history of Nurani Agraharam is not just about a settlement, but about migration, cultural assimilation, temple-centred society, and continuity of tradition.

Understanding the Concept of Agraharam

An Agraharam refers to a traditional Brahmin settlement granted by rulers for religious and scholarly purposes. Typically, such settlements consist of rows of houses arranged around a central temple, forming a socio-religious unit- Agraharam

Historically, agraharams were established by South Indian dynasties such as the Pallavas, Cholas, and Vijayanagara rulers to support Vedic learning and temple rituals. These settlements functioned as centres of education, religion, and social organization.

Nurani Agraharam follows this classical pattern, with temples forming the spiritual nucleus and houses aligned in orderly streets, reflecting traditional town planning principles.

Geographical and Historical Background

Nurani is today a neighbourhood within Palakkad municipality, a region known for its historical significance and cultural diversity. Nurani

Palakkad itself has long served as a gateway between Kerala and Tamil Nadu, facilitating cultural exchange. It has historically been influenced by various powers including the Mysore rulers and later the British administration.

The presence of numerous agraharams in Palakkad—around 24 heritage Brahmin villages—indicates the region's importance as a centre for Tamil Brahmin migration and settlement.

Nurani stands out among these as one of the most culturally vibrant and historically significant agraharams.

The origin of Nurani Agraharam is closely linked to the migration of Tamil Brahmins from regions such as Tiruvannamalai and Thanjavur in present-day Tamil Nadu.

Around five centuries ago, groups of Brahmins—scholars, priests, and Vedic practitioners—migrated to Palakkad in search of new opportunities and patronage. Several reasons contributed to this migration like political instability in Tamil regions, demand for temple priests and economic opportunities in agriculture and trade.

According to local traditions, some Brahmins also migrated due to fear of persecution under regional rulers, eventually settling in Kerala and forming communities like Nurani. These migrants brought with them Tamil language, customs, rituals, and architectural styles, which gradually blended with local Malayalam culture, creating a distinct hybrid identity.

Formation of the Agraharam

The establishment of Nurani Agraharam followed the traditional model:

- A central temple dedicated to a primary deity
- Rows of houses on either side of a street
- Auxiliary temples at strategic locations

The Agraharam developed as a community where religion governed daily life. Temples were not just places of worship but also centres of administration, culture, and social interaction. The community initially consisted of scholars and priests well-versed in Vedas, Sastras, and Puranas. Over time, many residents expanded into trade, agriculture, and business, becoming economically prosperous.

Religion forms the core of Nurani Agraharam's identity. The village is especially known for its association with the worship of Ayyappan (Dharma Sastha).

Local legends narrate that sacred idols of Dharma Sastha and his consorts were discovered during land clearing. These were later consecrated, leading to the establishment of the main temple. The temple became the spiritual centre of the agraharam, around which community life revolved. Nurani also houses Bhagavathy temple, Shiva temple and Ganapathy temple. These temples were strategically constructed to maintain spiritual balance and protection for the settlement. Daily rituals, festivals, and community gatherings are still conducted according to traditional Agama Sastras.

Sasthapreethi Festival: A Cultural Landmark

One of the most defining features of Nurani Agraharam is the annual Sasthapreethi festival, a major religious and cultural event dedicated to Lord Ayyappa. It includes devotional songs (notably "Nurani Chellapillai"). It also features mass feasts accompanied by traditional music and Panchavadyam. Involves temple processions with elephants. The festival is believed to have originated in Nurani and later spread across Kerala and beyond. Today, Sasthapreethi is celebrated in many parts of India, but Nurani remains its cultural heart.

Social and Cultural Life

Nurani Agraharam traditionally functioned as a close-knit Brahmin society. Social life was governed by religious duties, ritual purity and community participation.

Education and scholarship were highly valued, with many residents being experts in Sanskrit texts and rituals. Over time, the Tamil Brahmins of Nurani integrated with the local Malayali

population. This resulted in a unique dialect blending Tamil and Malayalam as well as hybrid customs and rituals. This synthesis reflects the broader cultural integration seen in Palakkad.

Initially dependent on temple services and royal patronage, the residents of Nurani diversified into agriculture, trade and commerce, and professional services. Their adaptability contributed to the prosperity of the agraharam. In modern times, many families have migrated to cities and abroad, but maintain strong ties to their ancestral village.

Architectural Features

The architecture of Nurani Agraharam reflects traditional South Indian design:

- Linear rows of houses (agraharam streets)
- Verandahs (thinnai) for social interaction
- Inner courtyards for ventilation and rituals
- Proximity to temples

These houses were designed to support both domestic and religious life, emphasizing simplicity and functionality. However, like many agraharams, modern constructions are gradually replacing traditional homes, posing challenges to heritage conservation.

Etymology and Local Traditions

The name “Nurani” is believed to have originated from the term Noorunni, referring to “hundreds of Brahmin boys” raised in a nearby household. Over time, the name evolved into Nurani. Such oral traditions highlight the deep-rooted cultural memory of the community.

Contemporary Relevance and Challenges

Palakkad is known for its numerous agraharams, including the famous Kalpathy village. These settlements collectively represent a significant aspect of Kerala’s cultural heritage.

Nurani holds a special place among them due to its association with Sasthapreethi, strong preservation of traditions and active religious life. It continues to be an important cultural landmark within the district.

Despite modernization, Nurani Agraharam remains a vibrant cultural space. However, it faces several challenges including urbanization that results in conversion of traditional houses into modern buildings. There has also been cultural dilution and a decline in traditional practices. Efforts by local communities and cultural organizations aim to preserve its heritage through festivals, documentation, and community initiatives.

Nurani Agraharam stands as a remarkable example of South Indian cultural continuity. From its origins as a Brahmin settlement to its present role as a heritage village, it has preserved its identity through centuries of change. Its history reflects broader themes of migration, adaptation, and cultural synthesis. The agraharam's temples, festivals, and traditions continue to sustain a way of life rooted in spirituality and community. As modernization reshapes traditional spaces, preserving Nurani's heritage becomes essential—not only for historical understanding but also for maintaining cultural diversity.

NOTES & REFERENCES

1. Das M K, *The Saga of Kalpathy: The Story of Palghat Iyers*, Ahalia Publications LLP, Palakkad, 2021.
2. Elamkulam Kunjan Pillai, *Studies in Kerala History*, National Book Stall, Kottayam, 1970.
3. Gangadharan, K. K., *History of Modern Kerala*, Kerala Bhasha Institute, Thiruvananthapuram, 2003.
4. Jayashanker S, *Temples of Palakkad District*, Directorate of Census Operations Kerala, Thiruvananthapuram, 2020.
5. K. P. Padmanabha Menon, *History of Kerala*, Asian Educational Services, New Delhi, 2010.
6. Lakshminarayanan, K. N. *From Cauvery to Neela: A History of the Tamil Agraharams of Palakkad*. Notion Press, 2020.
7. Logan William, *Malabar Manual*, Asian Educational Services, New Delhi, 2010.

8. Mohankumar K.V., *Palakkad: Sthalam-Kalam-Charithram*, District Tourism Promotion Council, Palakkad, 2011.
9. Sreedhara Menon A, *A Survey of Kerala History*, DC Books, Kottayam, 2007.
10. Gopalakrishnan, Ramiya, and Anoop Kumar. "Living Heritage Approach for the Sustainability of Agraharams in Palakkad, Kerala, India." *Khulna University Studies*, vol. 20, No. 2, 2023, pp. 1-13.
11. Venkitaraman, Abhishek Koduvayur. "Agraharams: Tamil Brahmin Settlements of Kerala: A History of the Migrations and Cultural Synthesis." *Journal of Emerging Technologies and Innovative Research*, vol. 9, no. 3, Mar. 2022, pp. 182-188.

VANDITHAVALAM: A SOCIO-HISTORICAL STUDY OF A TRANSIT HUB AND ITS CULTURAL EVOLUTION

Anumol v

Ba history (Third year)

Anu408353@gmail.com

8714519833

Introduction

Vandithavalam, located in Chittur taluk of Palakkad district on the eastern border of Kerala, is a region shaped by its proximity to the Palakkad Gap. Palakkad district was formed on 1 January 1957 as part of the linguistic reorganization of states, combining areas from the former Malabar region and parts of the Cochin state such as Chittur and Alathur. The district is characterized by a diverse population living together beyond differences of caste and religion.

Vandithavalam, which was once part of the Cochin state, has today emerged as an important cultural center in the eastern region. The presence of tributaries of the Bharathapuzha and the Chittur river has contributed to the agricultural richness of the area. Its geographical position near the Tamil Nadu border has made it more than just a village; it developed into a significant center of trade and interaction. Even today, it retains its historical importance.

As the name suggests, Vandithavalam functioned as a resting place for travellers and trading groups arriving from distant regions and neighboring areas. During the period when goods were transported using bullock carts, this place served as a major centre of exchange. It stands as a clear example of how the origin of a settlement is closely linked to transport and movement. Beyond trade, the region also became a meeting point of different cultures and languages. People belonging to various religious communities have lived here in harmony for centuries, and their participation in festivals reflects the spirit of communal unity seen in Palakkad villages.

The region also places importance on education, with institutions such as K.K.M.H.S.S. Vandithavalam continuing to play a significant role. Agriculture has always been the primary

occupation, with paddy, sugarcane, and coconut cultivation sustaining the local economy. The once-famous Friday markets that contributed to economic activity are now part of history. However, rituals like Chandana Kudam Nercha and temple festivals continue to preserve the cultural identity of the region. This study examines the geographical features, historical trade background, and present development of Vandithavalam.

Historical Background and Evolution of the Name

Vandithavalam is situated at the foothills of the Western Ghats along the eastern border of Kerala. It is part of Chittur taluk in Palakkad district and lies close to Tamil Nadu. Its location near the Palakkad Gap made it an important centre for trade and cultural exchange for centuries. The Palakkad Gap, a natural pass through the Western Ghats with a width of about 30 to 40 kilometers, facilitated movement between regions.

Due to its geographical features, Vandithavalam shares certain climatic characteristics with the drier regions of Tamil Nadu. At the same time, the presence of the Sokanasini river has made the land fertile for agriculture. Seasonal winds and monsoons have also influenced farming patterns and daily life.

The village is located along the route connecting Palakkad to Meenakshipuram in Tamil Nadu and was once surrounded by forest regions extending from Parambikulam. These natural conditions supported early human settlement. During the rule of the Pandya and Chera kingdoms, the area functioned as a resting place along important travel routes used by traders, soldiers, and caravans.

The earlier name of the place is believed to have been “Nandikode.” Over time, due to its role as a halting point for carts and travelers, the name “Vandithavalam” came into use. The term combines “vandi” (cart) and “thavalam” (resting place), meaning a place where carts halt. The name itself reflects the historical function of the village.

Trade routes passing through this area connected regions such as Madurai, Thanjavur, Palani, Pollachi, and even distant centers like Rameswaram with Cochin and Malabar. Goods were transported through bullock carts and horse caravans, and the area became a key point for

exchange. The availability of water, safety, food resources, and favorable terrain made it an ideal resting centre for travellers.

The location also led to strong cultural interaction between Tamil and Malayalam-speaking populations. This influence is visible in language, customs, and lifestyle. Migration from Tamil Nadu contributed to the demographic and cultural diversity of the village. Despite these differences, the people lived in unity, which remains one of the strengths of the region.

The development of the village was closely linked to the trade route extending from Thrissur through Alathur and Kuzhalmannam to Pollachi. This route became the backbone of Vandithavalam's growth. Facilities such as water sheds and resting places were established along the route, making it more than just a pathway—it became a space for exchange and interaction.

During the Cochin state period, the region gained importance due to agricultural development. Landowners introduced irrigation systems by constructing ponds and regulating water flow, ensuring better agricultural productivity. With the formation of Kerala state, Vandithavalam became part of Palakkad district. Today, it has developed into a village with modern facilities while still retaining traces of its past.

Trade, Agriculture and Social Life

The economic and social life of Vandithavalam was deeply influenced by its trade activities, especially the cattle market. The cattle market held near the bungalow of Kalyana Krishnaiyer was an important weekly event conducted on Fridays. Traders from Pollachi and other border areas brought large numbers of cattle for sale, making it a major commercial centre.

After the Thursday market in Pollachi, cattle were brought to Vandithavalam for the Friday market. On market days, the village would be filled with people, carts, and animals, creating an atmosphere similar to a festival. Trade practices were well-developed, with experienced individuals assessing the quality of cattle.

The market was not only an economic activity but also a space for social interaction. Traders stayed in local establishments, and facilities such as eateries remained open throughout the night.

Unsold cattle were taken to the Kuzhalmannam market on Saturdays. Alongside cattle trade, agricultural products were also sold, and Sunday vegetable markets continue even today.

Agriculture formed the backbone of the local economy. The fertile land and water resources supported large-scale paddy cultivation, covering around 1800 hectares. Other crops included coconut, banana, vegetables, cotton, and groundnut. Irrigation systems developed during the Cochin period played a major role in sustaining agriculture.

The interaction between traders and local people strengthened social ties. Many traders who initially came for business later settled in the area. Over time, these relationships contributed to the growth of a socially connected and cooperative community.

Cultural Life and Religious Harmony

Vandithavalam is notable for its cultural diversity and religious harmony. The region has historically been a centre of cultural exchange due to its border location. The arrival of Sufi saints from distant regions marked an important phase in its spiritual history. These figures settled in the area and became respected by people across communities.

Their influence attracted followers from different backgrounds, including migrant Muslim communities such as the Ravuthars from Tamil Nadu. Even today, their resting places remain important centres of worship visited by people regardless of religion. Rituals such as Nercha, including Kandhiri Nercha, continue to be observed with devotion.

Another important cultural event is the Chandana Kudam Nercha, where processions involving decorated elephants and offerings are carried out. These events attract participants from various regions and reflect the shared cultural life of the people.

Temple festivals also play a major role in the cultural landscape. The Ayyappan Vilakku festival at the Dharma Sastha temple is conducted with traditional performances, processions, and music. Participation from people of different communities highlights the spirit of unity. Rituals such as Talappoli, musical performances, and traditional ceremonies continue to be practiced.

Festivals in Mariamman temples and other local shrines further add to the cultural richness of the region. These celebrations reflect not only religious devotion but also the strong sense of community and shared identity.

From a Transit Point to a Modern Village

The transformation of Vandithavalam from a resting place to a developed village is an important aspect of its history. The shift from the bullock cart era to modern transport systems, including motor vehicles and railways, brought significant changes.

Road networks developed during the period of Tipu Sultan improved connectivity. The introduction of the Palakkad–Pollachi railway line in 1883 further accelerated development. After the formation of Kerala state in 1957, Vandithavalam became part of Palakkad district.

The formation of Perumatty Grama Panchayat in 1948 contributed to local administration and development. Infrastructure such as roads, bridges, and water supply systems improved living conditions. The transition from a feudal system to democratic governance enhanced the quality of life for the people.

Education also saw major progress. One of the oldest educational institutions in the area, K.K.M.L.P. School, later developed into Kalyana Krishnaiyer Memorial Higher Secondary School. Established in memory of Kalyana Krishnaiyer by his son Ramanatha Iyer, the school gradually expanded from a small primary institution to a higher secondary school. Today, it has modern facilities including buildings and laboratories.

Despite these developments, Vandithavalam continues to retain its connection to its past. The memories of old trade routes and markets remain an important part of its identity.

Vandithavalam stands as a village where tradition and change exist together. Located on the border of Kerala and Tamil Nadu, it reflects a blend of cultures and shared history. Its development from a resting place for travellers into a vibrant village highlights the role of geography, trade, and human effort.

Agriculture continues to play a central role in the economy, while cultural diversity remains one of its defining features. The name itself preserves the memory of its origin as a resting place for carts and traders. Progress in education and infrastructure has strengthened its position in the modern context.

Even as development continues, the village maintains its connection to its roots. The memories of cattle markets and traditional practices remain alive in the collective memory of the people. Vandithavalam thus represents a strong example of how a community can grow while preserving its identity and heritage.

NOTES AND REFERENCES

1. Baburaj, Kottayam, *Kerala Sthalavinjanakosham*, Jijo Publications, Kottayam, 2000.
2. Boban, Mattumandha (ed.), *Nagaram Pinnitta Naal Vazhigal: History of Palakkad Town*, Palakkad Municipality, Palakkad, 2015.
3. Ganesh, K.N., *Kerala Samooham: Innu, Nale*, Sahitya Pravartaka Co-operative Society/Kerala Sastra Sahitya Parishad.
4. Innes, C.A., *Malabar Gazetteer*, Kerala Gazetteer Department, Govt. of Kerala, Thiruvananthapuram, 1997.
5. Kochu, K.K., *Kerala Charithravum Samooha Roopikaranavum*, Kerala Bhasha Institute, 2012.
6. Krishnakumar, K.C., *Keralam Jillakaliloode*, 6th Edition, Mathrubhumi.
7. Logan, William, *Malabar Manual*, Kerala Gazetteer Department, Thiruvananthapuram, 2000.
8. Padmanabha Menon K.P., *Kochi Rajya Charithram*, Mathrubhumi Books, 2021.
9. Panikkassery, Velayudhan, *Kerala Charithra Padanangal*, DC Books, 2013.
10. Vinodkumar R., *Keraleeyam*, DC Books, 2008.