

MATERIAL CULTURE AND FOLK TRADITION OF VALLUVANAD (1600 – 1900 AD)

*Thesis submitted to the
University of Calicut
in partial fulfillment of the
requirements for the award of the degree of*
DOCTOR OF PHILOSOPHY
in
HISTORY

Submitted by
PRIYA M.

Under the Supervision and Guidance of
Dr. MUHAMMED MAHEEN A.
Professor (Rtd.), Department of History
University of Calicut

**DEPARTMENT OF HISTORY
UNIVERSITY OF CALICUT
2025**

Dr. Muhammed Maheen A.
Professor (Rtd.)
Department of History
University of Calicut

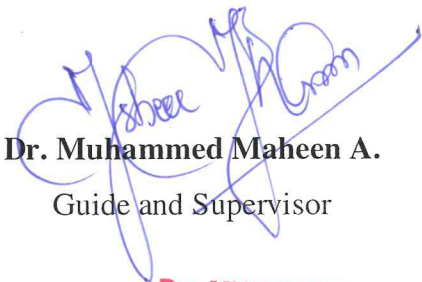
CERTIFICATE

This is to Certify that the thesis entitled '**Material Culture and Folk Tradition of Valluvanad (1600 – 1900 AD)**' is a bonafide record of research work done by **Priya M.**, submitted to the University of Calicut in partial fulfillment of the requirements for the award of the Degree of Doctor of Philosophy in History and that the thesis has not previously formed the basis for the award of any Degree, Diploma, Fellowship or other titles and the thesis is a record of independent and original work on the part of the candidate under my guidance.

The thesis is revised as per the modifications and recommendations reported by the adjudicators. Soft copy attached is the same as that of the revised copy.

University of Calicut

Date: 10/6/2026


Dr. Muhammed Maheen A.

Guide and Supervisor

DR. MUHAMMED MAHEEN. A
Former Professor & Ex. Head
Department of History
University of Calicut, Thenhipalam-673635
Malappuram (District) Kerala
Dean, Faculty of Arts and Social Sciences
S.S.U.S. Kalady, Ernakulam - 685074



UNIVERSITY OF CALICUT
CERTIFICATE ON PLAGIARISM CHECK

1.	Name of the Research Scholar	Priya M	
2.	Title of thesis / dissertation	MATERIAL CULTURE AND FOLK TRADITION OF VALLUVANAD (1600-1900AD)	
3.	Name of the Supervisor	Dr. Muhammed Maheen A., Professor (Rtd.), Department of History, University of Calicut	
4.	Department/Institution	Department of History, University of Calicut	
5.	Similar content (%) identified	Non Core	Core
		Introduction/ Theoretical overview/Review of literature/ Materials & Methods/ Methodology	Analysis/Result/Discussion / Summary/Conclusion/ Recommendations
		1	1
	Acceptable maximum limit (%)	10	10
6.	Software used	iThenticate	
7.	Date of verification	23.10.2025	

*Report on plagiarism check, specifying included/excluded items with % of similarity to be attached.

Checked by (with name , designation & signature) Seema

SEEMA M.V.
Assistant Librarian
University of Calicut
Malappuram - 673 635

Name and signature of the Researcher Priya M

Name and signature of the Supervisor. Dr. Muhammed Maheen A

The Doctoral Committee* has verified the report on plagiarism check with the contents of the thesis, as summarized above and appropriate measures have been taken to ensure originality of the Research accomplished herein.

Name & Signature of the HoD/HoI (Chairperson of the Doctoral Committee)

*In case of languages like Malayalam, Tamil etc..on which no software is available for plagiarism check, a manual check shall be made by the Doctoral Committee, for which an additional certificate has to be attached.

DECLARATION

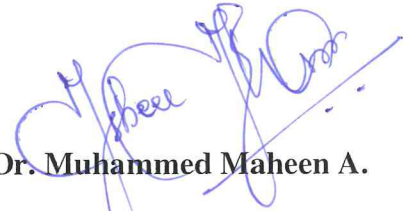
I hereby declare that the work presented in the thesis entitled “**Material Culture and Folk Tradition of Valluvanad (1600 – 1900 AD)**” is based on the original work done by me under the guidance of **Dr. Muhammed Maheen A.**, Professor (Rtd.), Department of History, University of Calicut and has not been included in any other thesis submitted previously for the award of any degree. The contents of the thesis are undergone plagiarism check using iThenticate software at C.H.M.K. Library, University of Calicut, and the similarity index found within the permissible limit. I also declare that the thesis is free from AI generated contents.



Priya M.

Calicut University,

Date: 10/6/2026



Dr. Muhammed Maheen A.

DR. MUHAMMED MAHEEN. A
Former Professor & Ex. Head
Department of History
University of Calicut, Thenhipalam-673635
Malappuram (District) Kerala
Dean, Faculty of Arts and Social Sciences
S.S.U.S. Kalady, Ernakulam-683574

Acknowledgement

I thank God Almighty for all blessings showered upon me for the successful completion of this thesis. I am indebted to several institutions and individuals who have helped me in various ways during the course of this study.

I am extremely grateful to my supervising teacher Dr. Muhammed Maheen A., Professor, (Rtd), Department of History, University of Calicut, for his valuable guidance, scholarly inputs and consistent encouragement received throughout the research work. The work was possible only because of his support. He has always made himself available to clarify my doubts despite his busy schedule and I consider it as a great opportunity to do my research under his guidance and learn from his research expertise. I thank him for his help and support.

I also express my gratitude to Dr. M.R. Manmathan, Head of the Department of History, for the academic support and facilities provided to carry out the research work at the department.

I thank Dr. P. Sivadasan, Dr. K.S. Madhavan and Dr. V.V. Haridas for their valuable suggestions. Dr. M.R. Manmathan, Dr. Mujeebu Rehiman, Dr. R. Vineeth and all other faculty members of the Department were kind enough to extend their help at various phases of this research, whenever I approached them, and I do hereby acknowledge all of them. I also thank administrative officers and staffs of various local libraries and panchayaths for their support in the field works.

No research in History is possible without the library, the centre of learning resources. I take this time to express my gratitude to all the library staff of the C.H.M.K. Library and History Department Library of University of Calicut, Kerala Sahithya Academy Thrissur, Appan Thampuran Smaraka Library Ayyanthole, Vallathol Vidyapeetham Library Sukapuram, My deepest thanks Ms. Dhanya.M Librarian, Sreekrishnapuram V.T. Bhattathiripad College, Mannampatta and District Library Palakkad for their services. My heartfelt thanks to the staffs of

Regional Archives Kozhikode, KIRTADS, Kozhikkode, various regional libraries of Palakkad and Ottappalam for their service.

I gratefully acknowledge the valuable guidance, encouragement and support received from the personalities like Dr. E. Jayan, Dr. Saritha Namboothiri, Dr. V.T. Padmaja, Dr. Bindu. T, Dr. Geetha K, Sathyabhama. N, Dr. Sadeep. K., S. Rajasekharan Nair, Dr. Parvathy, Dr. Sruthi, of various departments of VTB College Mannampatta.

I would like to express my special thanks to my friends especially Bhavya. A, Ambili M, Dr. Rahul M. Ramesh, Dr. Malavika S., Dr. Gopika Gopinath, Anitha Teacher and Dr. Shalini Sathyasheelan for their valuable helps and supports.

I would also like to acknowledge Mr. Aravindakshan Master, former President, Sreekrishnapuram Block Panchayath, Adv. Shaju Sankar, former President of Sreekrishnapuram Gramapanchayath, Smt. Radhika V.K, former member of Sreekrishnapuram Gramapanchayath, Mr. Muralidharan (Retired Bank Manager, Canara Bank Sreekrishnapuram) and Arunkumar K.V., Malabar Devaswom Board Employee, for their kind co-operation and assistance during the field visits and data collection for this research.

Sincere thanks are also extended to every staff of M/s. Bina Photostat, Calicut University for setting the thesis.

I feel a deep sense of gratitude for my parents, brother Priyesh, my husband Bhaskaran and daughter Agneya and other family members and friends who formed part of my vision and taught me good things that really matter in life. Their infallible live and support have always been my strength. I am also very much grateful to all my family members for their constant inspiration and encouragement.

During the preparation of my thesis, I have received support from a number of persons who were not mentioned in here. So now I take this as an opportunity to express my thanks to one and all for their encouragement.

Priya M.

CONTENTS

	Page No.
Introduction	1 – 18
Chapter I : Re-envisioning of Valluvanad: Analysing the Material Culture	19 – 66
Chapter II : Mobility and Migration	67 – 136
Chapter III : Material Life Under Transition	137 – 226
Chapter IV : Mapping Cultural Shifts through the Ages	227 – 300
Conclusion	301 – 330
Glossary	331 – 333
Bibliography	334 – 360
Maps	361 – 363
Appendices	364 – 390

LIST OF MAPS

1.	Map of Valluvanad Taluk.....	23
2.	River Nila and its Routes.....	32
3.	Nadus of Kerala	59
4.	Medieval Valluvanad.....	60
5.	Malabar District	358
6.	Trade Routes -Vaniyamkulam.....	359
7.	Places of Rebellion	360

Abstract

This thesis examines the historical evolution of Valluvanad through an analysis of its physiography, socio economic transformation, land relations, occupational structures and ritual practices. The introductory chapters trace how Valluvanad emerged as a distinct nadu (region) and how its physical environment the course of its development.

Subsequent chapters explore the migration of various communities in to Valluvanad, the formation of occupational groups, and the interplay between caste and religion in shaping its material culture. The study also investigates the changes in land tenure, taxation, trade and infrastructure during the periods of the local rulers, Tipu sultan and the British East India company, highlighting their impact on agrarian life and the peasant unrest.

The cultural dimension of Valluvanad is discussed through its rituals, beliefs, sacred groves and festivals which together express the region's unique identity. The colonial period marked significant socio- cultural shifts and Valluvanad became a vibrant center for reform and renaissance movements.

Although Valluvanad lost its political identity over time, its linguistic and artistic and indigenous traditions continue to embody a living cultural legacy. The thesis concludes by emphasizing the need preserve and promote the distinct cultural tradition of Valluvanad.

Keywords: Valluvanad, material culture, land relations, socio- economic transformation, colonial transition, occupational groups, identity. Kerala history.

സംഗ്രഹം

ഈ പ്രബന്ധം വള്ളുവനാടിന്റെ ഭൗമശാസ്ത്രം, സാമൂഹിക സാമ്പത്തിക പരിവർത്തനം, ഭൂബന്ധങ്ങൾ, തൊഴിൽഘടനകൾ, ആചാരപരമായ സമ്പ്രദായങ്ങൾ എന്നിവ വിശകലനം ചെയ്തുകൊണ്ട് അതിന്റെ ചരിത്രപരമായ പരിണാമം പരിശോധിക്കുന്നു. വള്ളുവനാട് എങ്ങനെ ഒരു പ്രത്യേക നാട് ആയി ഉയർന്നു വന്നു എന്നും അതിന്റെ ഭൗതിക പരിസ്ഥിതി നാടിന്റെ വികസനത്തിന്റെ ഗതിയെ എങ്ങനെ സ്വാധീനിച്ചു എന്നും ആമുഖത്തിലും ഒന്നാം അധ്യായത്തിലും വിശദീകരിക്കുന്നു.

തുടർന്നുള്ള അധ്യായങ്ങൾ വള്ളുവനാട്ടിലേക്കുള്ള വിവിധ സമുദായങ്ങളുടെ കുടിയേറ്റം, തൊഴിൽ കൂട്ടങ്ങളുടെ രൂപീകരണം, വള്ളുവനാടിന്റെ ഭൗതിക സംസ്കാരത്തെ രൂപപ്പെടുത്തുന്നതിൽ ജാതിയും മതവും തമ്മിലുള്ള പരസ്പര ബന്ധങ്ങളും ഇവിടെ അന്വേഷണ വിധേയമാക്കുന്നു. പ്രാദേശിക ഭരണാധികാരികളുടെയും, തുടർന്ന് ടിപ്പുസുൽത്താന്റെയും ഇംഗ്ലീഷ് ഈസ്റ്റ് ഇന്ത്യ കമ്പനി യുടെയും കാലഘട്ടങ്ങളിലെ പാട്ടു വ്യവസ്ഥ, നികുതി, വ്യാപാരം, അടിസ്ഥാന സൗകര്യങ്ങൾ എന്നിവയിലെ മാറ്റങ്ങളെ കുറിച്ചും ഈ പഠനം അന്വേഷിക്കുന്നു. ഈ മാറ്റങ്ങൾ വള്ളുവനാട്ടിലെ കാർഷിക മേഖലയിൽ ഉണ്ടായ മാറ്റങ്ങൾക്കും, പിന്നീട് കർഷക പ്രക്ഷോഭങ്ങൾക്കും വഴി തെളിച്ചു എന്ന് ഉയർത്തി കാണിക്കുന്നു.

വള്ളുവനാടിന്റെ സാംസ്കാരിക മാനം, അതിന്റെ ആചാരങ്ങൾ, വിശ്വാസങ്ങൾ, കാവുകൾ, ഉത്സവങ്ങൾ, എന്നിവയിലൂടെ ചർച്ച ചെയ്യുന്നു. ഇവയെല്ലാം ഈ പ്രദേശത്തിന്റെ തനതായ സ്വത്വം പ്രകടിപ്പിക്കുന്നു. കൊളോണിയൽ കാലഘട്ടം സാമൂഹിക സാംസ്കാരിക മാറ്റങ്ങൾക്കു വഴി തെളിക്കുകയും വള്ളുവനാട് പരിഷ്ക്കരണ - നവോത്ഥാന പ്രസ്ഥാനങ്ങളുടെ ഒരു ഊർജ്ജസ്വലമായ കേന്ദ്രമായി മാറുകയും ചെയ്തു.

കാലക്രമേണ വള്ളുവനാടിന് അതിന്റെ രാഷ്ട്രീയസ്വത്വം നഷ്ടപ്പെട്ടുവെങ്കിലും ഭാഷാപരവും കലാപരവുമായ അതിന്റെ തനതായ പാരമ്പര്യങ്ങൾ ഒരു സജീവ സാംസ്കാരിക പൈതൃകമായി നിലകൊള്ളുന്നു. വള്ളുവനാടിന്റെ തനതായ സാംസ്കാരികപാരമ്പര്യം സംരക്ഷിക്കപ്പെടേണ്ടതിന്റെയും പ്രോത്സാഹിപ്പിക്കപ്പെടേണ്ടതിന്റെയും ആവശ്യകത ഊന്നി പറഞ്ഞുകൊണ്ടാണ് ഈ പ്രബന്ധം അവസാനിക്കുന്നത്.

സൂചകപദങ്ങൾ: വള്ളുവനാട്, ഭൗതിക സംസ്കാരം, സാമൂഹിക-സാമ്പത്തിക പരിവർത്തനം, കൊളോണിയൽ പരിവർത്തനം, തൊഴിൽകൂട്ടങ്ങൾ, സ്വത്വം, കേരള ചരിത്രം.

Introduction

In historical and anthropological research, the study of material culture has become more and more important as a way to access the lived experiences of earlier societies. The term "Material culture" describes the tangible items, constructed environments, technologies, and spaces that people use to engage with the outside world and represent who they are. These elements shape and reflect social relationships, economic systems, and cultural and social values. In regions with complex social hierarchies and colonial encounters, such as Kerala, material culture provides a vital lens through which to examine shifts in social structure, economy and cultural practices overtime.

The material culture of Valluvanad, a historical area in south-central Kerala between 1600 and 1900 AD, is examined in this thesis. Valluvanad was strategically located between the Palakkad gap and the Malabar coast, making it an important place for political contestation, trade, and cultural interaction. The fall of regional feudal polities was one of the major changes that occurred in the area during this time. The effects of Mysorean invasion, British penetration, as well as the incorporation of colonial economy resulted a drastic change in Malabar. These changes were not confined to the political or economic domains alone they profoundly influenced the material life of communities across caste and class.

The majority of the study that has been done thus far has mostly ignored the material aspects of daily life, particularly those of marginalized and agricultural communities, in favor of literary sources and elite narratives, despite rich historical trajectory of Valluvanad. In order to close that gap, this study looks at how material culture served as a tool for negotiating social change. It does this by analyzing how objects were manufactured, utilized, distributed, and interpreted in connection with changing economic processes, religious practices, and power dynamics.

Valluvanad, a region in South Malabar, was known as Arangottu Swaroopam in pre-colonial times. Its historical foundations, which date back to the second Chera empire, establish it as a prominent political and cultural force. Agronomy, trade networks, settlement patterns, and creative endeavors were all prevalent in the area, adding to its rich cultural diversity and leaving a lasting imprint. Because of its rich agroforestry, fertile terrain, and Unbroken irrigation facilitated through the Bharathapuzha river and its tributaries, it has been peopled for a very long time. The fertile soil, crops like rice and spices of this region made the people flourish and wealthy. The region is known for the enriched customs, arts, and folk culture.

The trade routes that passed through Valluvanad and linked it to other regions of the subcontinent improved the material prosperity of the area. Additionally, these pathways accelerated cultural exchanges with neighboring areas. This study focuses on the earlier settlements, migrant populations, occupational groups, and lower-class folk traditions that have greatly influenced the formation of material culture of Valluvanad.

Since ancient times, the Palakkad Pass has been used by the settled people, such as the Brahmins, Kammalas, Guptas, and Chetties, entered Kerala for trade and commerce. These people settled in different parts of Kerala and dispersed over the Palakkad region. The Eastern and Western Palakkad regions have a different culture from Valluvanad. Similarly, people who relocated to various areas of Palakkad adapted to its geography and shaped their varied cultural backgrounds appropriately. The culture, economic system, and social structure of Valluvanad were all influenced by migrant groups. The settlement regions that sprung up in this area and the activities that centered around them are therefore carefully examined in this study.

Numerous research has been conducted on socio-political history of Valluvanad. But from an academic perspective, the material culture of the area, which emerged as a result of caste occupation and migrant groups, had not been fully explored. The study looks at the folk practices and material culture of the area. Experts like blacksmiths and potters demonstrated how crucial they were to the development of technology, and other occupational groups produced agricultural

implements to support agriculture in the area. During the pre-colonial era, they had their own distinctive worship styles, traditions, and practices.

The settled population formed and cemented within the community during the medieval era, contributing a material life. A composite culture sometimes combines a variety of factors, including geographic location, trade routes, the impact of neighboring cultures, and religious affluences.

Feudalism, the emergence of multiple theological traditions, the development of diverse governing bodies, and a variety of medieval customs all occurred in the area. Due to local differences and syncretism, many communities throughout the historical period had a variety of customs and behaviors. As mentioned above, this region has historically unique and separate language, literature, oral traditions, art forms, customs, rituals, and beliefs.

The mother goddess was worshipped in Valluvanad, an agricultural area with several vistas and places of worship, from 1600 to 1900 C.E., and this devotion served as the basis for a number of legendary constructions. The subject examines how different socio-economic groups' folk traditions reflect the material culture of their respective locales. The rich tradition is based on the traditional performances of individuals from all castes. The study provides insight into how people settled, including labor patterns, material cultural knowledge, and the customs of different communities and social groups, which ultimately led to the creation of material life.

The study starts with an analysis of the Naduvazhi-feudal system. Traditional rituals, practices, and modes of production were significantly altered as a result of feudalism in Malabar, especially in Valluvanad. Land changes throughout the colonial era substantially altered the landscape and socio-economic structure. To examine the distinctions between colonialism and feudalism, a variety of data sources are used.

The medieval period was characterized by a restricted feudal system and a rural economy. The colonial era brought about global trade, the commercialization of agriculture and other novel administrative reforms resulted profound changes in both social and economic systems. This study examines how different demographic

groups—particularly the marginalized sections—were impacted by the activities of the colonial masters, socio-political circumstances, and broader economic transformations. The transition from feudalism to colonialism resulted in significant changes in material culture for the lower classes. Nonetheless, policies of social justice and economic exploitation of the colonial government led to a number of agrarian movements and assessments. Their opposition was overshadowed by demands for land rights, high taxes, fair prices for agricultural goods, etc.

Folktales and songs often contained subconscious messages of collective resistance, as previously mentioned. The study examines how local inhabitants faced repressions and regressions, express their hatred towards caste and authority. In addition to preserving their cultural heritage, these artistic expressions effectively convey their opposition; Unfortunately, the resources are limited, or perhaps they were silenced due to the disapproval of their masters.

Many creative forms that had flourished throughout the feudal era were either neglected or disappeared with the advent of colonization and modernity. Finding these historical art forms and their effects on material culture and social life within the specified time period is the aim of the study. Additionally addressed is the folk culture of the working classes, occupational groups, and workers such as Kammalas who were directly involved in the manufacture and delivery of goods in the regions. To express their unpleasant experiences, the disadvantaged groups utilized local art forms, crafts, and folk music in various occasions.

Research Problem

Understanding how the agricultural economy and society of the area witnessed significant transformations in the late medieval period is the aim of the study. Examined are the effects of Thattakam, Desams, occupational groups, trading groups, and exchange networks on the evolution of material culture of Valluvanadu during the later medieval and colonial periods.

The study also examines the ways in which the Nila Valley impacted cultural heritage of Valluvanad. It examines how the indigenous people's art and manner of

life represented their responses to the shifting socio-political landscape that occurred at different points of time. In the later medieval era, the folk culture exposed the connections between landlords and the Adiyalar and assisted in social mobilization. The arrival of Europeans caused structural changes in the economy and society, combining the new administrative framework with economics and culture to transform the ancient society into a modern one, as stated earlier.

As mentioned earlier, in Valluvanad during the pre-colonial period, feudal lords and royal families promoted a range of unique folk-art forms, rituals, and traditions. Each community had its own art forms that blended elements of history twined with faith and superstition. During this period, people moved to Valluvanad for economic and cultural reasons, mingling with the local culture. Throughout the colonial era, its unique culture underwent significant alterations and was used folk-art as a tool to combat oppression.

Research Questions

This study raises many research questions. The questions are listed as follows:

1. How did Nila Valley shape the cultural heritage of Valluvanad, and to what extent did the political authorities influence the material life and folk tradition of the community?
2. How far did folk culture help social mobilization between 1600 and 1900 C.E.?
3. What was the social interaction between the landlords and adiyalar communities from the pre-colonial to colonial period?
4. What were the economic, social, political, and cultural changes that occurred between 1600 and 1900 CE and what are the factors behind all these changes?
5. Are there any folk songs available in the area that reflect the social history of Valluvanad? What factors contributed for developing a unique culture of Valluvanad?

Review of Literature

Both publications that aided in developing a theoretical approach and those that provided support for the current inquiry are included in the reviewed literature. The consulted publications are highly relevant to the current investigation.

In his work *Material Culture and Social Formation in Ancient India*, R.S. Sharma analyzes the social formation of ancient India using historical materialism. He looks at the interactions and conflicts between communities, economics, religions, cultures, and polities, as well as how these complex elements influenced the development of new social structures and political systems. Sharma also talks about how social and economic change are fueled by technological growth. Throughout his research, he employs historical materialism as a technique to present an advanced analysis of ancient Indian society.

In his book *Man and Environment: The Ecological History of India*, Irfan Habib explores the historical relationship between human activity and the environment. He discusses how human activity affects the environment and how India's topography has influenced its culture. Habib also examines the consequences of extracting natural resources. The information in the book is useful for comparative research, such as when we examine the Valluvanad region in this context.

The book also discusses contemporary ecological issues, such as the ongoing debate over climate change. However, ecology encompasses more than just the climate; it also involves human interactions with a wide variety of plants and animals. It looks into how human societies respond to the challenges and opportunities that the natural world presents. Environmental exploitation has resulted in considerable changes to India's topography. Thus, it provides insight into India's environment and ecological issues by focusing on the consequences of human activity.

The book *Rivers of India* by Radha Kant Bharathi provides a thorough analysis of India's river system and its flow into the Arabian Sea and Bay of Bengal. He looks into both the patterns of settlement along the riverbanks and the daily activities of the indigenous people. The book highlights the topography and minerals of northwest

India, as well as important rivers like the Ganga and Brahmaputra. Bharathi offers a cultural and historical overview of the banks of India's rivers along with statistics and scientific data. The development of these river basins into populous places is easier for readers to understand.

Ramachandra Guha's collection of essays, *Social Environment*, explores the connections among sociology, anthropology, and environment. The book examines the importance of the environment and the intricate relationships that exist between society, culture, and the natural world. It also discusses how the ecological in contemporary India is deteriorating.

In his book *Village, Caste, Gender and Method: Essays in Indian Social Anthropology*, Srinivas explores the rural economy of India and its people. The opening section of the book discusses how natural disasters like floods, famines, and diseases do not discriminate among castes or socioeconomic classes. The book also discusses the political instability that typified South Asia until the 19th century, which resulted in several wars and changes of government. Srinivas examines various aspects of Indian village and caste life, including the function of village gods and goddesses in communal protection. He makes the argument that when upper castes split up into factions, lower castes might look for favors and protection. The final section of the book examines the caste-based division of labor at the village level and how it affects social ties.

In his book *Society, Culture, Development*, Ramakrishna Mukherjee presents a new way of understanding social reality by exploring the connections among society, culture, and development. He describes the evolution of these core concepts. The book evaluates ideas of social dynamics and examines how social systems have evolved. Mukherjee illustrates how culture, society, and development interact in his work.

The castes and ethnic groups in southern India are thoroughly examined in Edgar Thurston and Rangachari's *Caste and Tribes of Southern India*. Divided into seven parts, the book provides in-depth information about local traditions and

customs, with a focus on Malabar. It is a helpful tool for understanding the material and social culture of southern India as well as for reconstructing its past.

A comprehensive account of history of Kerala can be found in Rajan Gurukkal and Raghavari's *History of Kerala: Prehistoric to the Present*. Beginning with ancient past of the region, which covers the early Iron Age, the book concludes with a look at the modern era. The authors discuss the formation of the state, Kerala's agricultural settlements, and its early history as a part of Tamilakam. The British occupation, peasant reform movements, foreign trade relations, the Mysorean invasion, and overland and international trade of the region are all examined. A comprehensive understanding of past and present of Kerala is provided by the book's in-depth analysis.

A helpful resource for learning about Malabar's socioeconomic history is William Logan's *Malabar Manual*. The book looks at the region's terrain, climate, rivers, inhabitants, vegetation, and wildlife. Malabar in general and Valluvanad in particular are from the 19th century. The book also looks at income management and agricultural systems. Information on 19th-century Malabar and Valluvanad is included in the book. It also explains Valluvanad's people, land, agricultural way of life, and social structure. The book provides details on various caste groups, their traditions, and the ways in which locals' lives were impacted by British control.

In his book *The Saga of Kalpathy: The Story of Palghat Iyers*, M.K. Das provides a detailed account of customs and way of life of the Palghat Iyer society. He discusses the migration of Tamil Brahmins to the region and the geography of Palakkad in great detail. The book also looks at the social realities, culture, and history of Brahmins in Palghat, as well as the interactions amongst Brahmin communities. Through its in-depth examination, the book offers valuable insights into the lives and experiences of Palghat Iyers.

In his book *Reflection on Pre-Modern Kerala*, K.N. Ganesh examines the material, social, and political conditions of pre-modern Kerala. He discussed the industrial techniques, trade networks, and exchange system that characterized Kerala during the Middle Ages. The book also discusses the market system and how it affects

the local economy. The in-depth analysis of the book provides a wealth of information about premodern past of Kerala.

V.V. Haridas investigates the politics and power dynamics of medieval Kerala in *Zamorin and the Political Culture of Medieval Kerala*. He focuses on the Zamorins' rule while providing in-depth information about the cultural history of the era. The book discusses the role of temples and cultural festivals under the Zamorin. Since the Zamorin also dominated Valluvanad, the book is a good resource for learning about the social and cultural history of this region.

Susan Viswanathan's edited book *Structure and Transformation: Theory and Society in India* examines the urbanization and industrialization of Indian society. The book looks at socioeconomic stratification and the challenges faced by working-class communities in India. It provides a theoretical and empirical foundation for understanding the interplay between urbanization, industrialization, and traditional Indian society. The book provides valuable insights into the intricate processes of societal development in India.

In his book *A Journey from Madras through the Countries of Mysore Canara and Malabar*, Francis Buchanan of the English East India Company provides a detailed account of the social, economic, and cultural life of southern Malabar in the 18th and 19th centuries. Based on his observations, Buchanan presents a comprehensive picture of Malabar society during this period. He describes the material circumstances and manner of life of the locals while offering insights into the traditional and folk culture of the area.

The Nayars: A Study on Marriage and Kinship by Kathleen Gough shows how the matrilineal system worked in Kerala society. Though colonial rule was progressive, it supported traditional kingship by enforcing patrilineal customs.

Agrarian India: Problems and Perspectives, edited by E.K.G. Nambiar, compiles papers on land settlement and peasant rebellions during and after colonization. The book discusses how colonization fundamentally changed India's social structure as well as every other facet of its economy. It looks into how the

peasant class rules the modern world and how land is transforming society. The book highlights several uprisings and agricultural challenges in Kerala and India during colonial control, as well as the suffering of peasants without political or economic rights.

Peasant Struggles in India by A.R. Desai provides a Marxist examination of the main peasant movements in India, emphasizing opposition to colonial and feudal structures as well as class exploitation. It is a crucial resource for comprehending rural political consciousness and agricultural unrest of Indian history.

The factors that influenced production relations in Malabar during the late medieval period are examined by M.T. Narayanan in His work, *An Agrarian Relation in Late Medieval Malabar*, provides a historical viewpoint on a variety of rural communities, land transaction patterns, and advancements in agricultural systems. It examines the history of peasant groups and the structural changes in the agro-economy. This book offers valuable insights on rural conditions and late medieval agrarian cultures of Malabar.

Indra Deva in his book *Folk Culture and Peasant Society in India* shows how folklore was linked to the romantic and nationalist movements of the 19th century, which exposed common people and their traditions.

Richard M. Dorson's book *Folklore and Folklife: An Introduction* provides a summary of the theories and methods used to study folklore. Numerous folklore subjects are covered in the book, such as costumes, museums, folk architecture, crafts, and folk arts. This book serves as a guide for understanding the nature and tenets of folklore studies.

In *Cults, Customs, and Superstitions of India*, John Campbell Oman explores Indian religious ideas and beliefs, such as Buddhism, Sikhism, Sufism, and Hinduism. The book provides a summary of the beliefs, traditions, and festivals of the average Indian. The author uses his personal experiences and views to describe folk communities such as fate tellers.

The Indian Mother Goddess, written by Narendranath Bhattacharya, examines the beginnings and development of the mother goddess worship tradition in India. The author claims that women are commonly seen as fertility symbols and that fertility rites are connected to matrilineal cultural patterns. The book compares and contrasts the Indian cult of female deities with similar practices in other nations. It provides fascinating new insights into the origins and evolution of this cult.

In *Theory and History of Folklore*, Vladimir Propp explores the relationship between folklore and other aspects of production, including the feudal mythology and peasant labor conditions. The author discusses how advancements in production have an impact on intellectual and artistic forms. This book presents a unique perspective on the connections between folklore and economic production.

The compilation *Nila Through Time and Space* by Rajan Chungath provides a visual tour of the sociocultural history of the banks of the Bharathapuzha river and its cultural history including Mamankam Festival. The author describes in detail about the folk culture and villages near the Bharathapuzha river.

The Malayalam book *Folklorinoru Padanapadhathi* by Raghavan Payyanad examines Kerala's traditional societies, artistic traditions, and rituals. Thira and Theyyam are among the Malabar ritual arts that are the focus of the book. The author looks at the similarities between these fields and the performance approaches that are associated with them. The book offers valuable perspectives on rich cultural legacy of Kerala.

Kerala Charithram, a two-volume work by Raghava Varier and Rajan Gurukul, provides in-depth information on the history and agro-economy of medieval Kerala.

K.K. Kochu's *Kerala Charithravum Samuharupeekaranavum*, focused on how the region was created through reproductive interactions.

Kerala Charithram Marxist Veekshanathil by E.M.S. uses a Marxist perspective to study Kerala's social structure from antiquity to the present, including

caste, economic organization, modes of production, and land relations before and after colonization.

In his book *Malabar and Its Folk*, Gopal Panikkar provides a detailed account of the customs, social structure, and practices of the Malabar communities. It is one of the first writings about the local culture and society and offers significant insights into the castes and their traditions.

Malabarinte Thirayattangal by Gopalan Nair provides a comprehensive analysis of the customs, beliefs, and artistic traditions that influenced the growth of ritual art in Malabar. Another important work on cultural history of Valluvanad is Alangode Leela Krishnan's *Nilayude Theerangaliloode*, which explores the origins of the folk arts and festivals along the banks of the Nila River.

In his work *Valluvanatu Charitram - Pracheenakalam Muthal AD 1792 Vare*, Rajendu provides a detailed account of the people, geography, and history of Valluvanad.

Greeshmalatha, in her thesis, *Historical Geography of Valluvanad*, provides a comprehensive examination of topography, people, commerce, and celebrations of the region.

Colonial literature, including works by Malayalee authors like Chandu Menon's *Indulekha* (1889) and Kizhakkepattu Raman Kutty Menon's *Parangodi Parinayam*, paints a vivid image of life under colonial administration. It seeks to understand the ways in which colonial modernity influenced the youth of the era and moulded women's identities to conform to the newly established notions of gender identity. This book focuses on the home, family, fashion, and the feminine body. Like other recent works from the same era, these publications are valuable tools for understanding the social and cultural shifts that took place in colonial Kerala.

The socio-economic life of the region and the peculiar land system has been extensively covered in '*Kaalam*' – a novel – by renowned Malayalam writer M.T. Vasudevan Nair. *Naalukettu*, his another work, describes the traditional ancestral residence of a Nair joint family in the Valluvanad region, is comparable to Asuravithu,

a fictional work about the Valluvanadan village of Kizhakkemuri. His another novel, *Asuravithu*, a geophysical and cultural episode vividly depict the damage inflicted by the entry of foreign culture, the pollution of indigenous culture, and the disintegration of the traditional Nair family and community in this area. The economic and cultural trends in Kerala started to manifest in these two novels, which ultimately resulted in two deadly genocidal impulses. In short, his works precisely depict the joint family system, feudal structure, rituals, festivals, and traditions of Valluvanad culture.

Objectives

The objectives are

- Examining how far the folk culture influenced the cultural history of Valluvanad. Moreover, it also aims to explore the folk songs of these regions.
- To find out the agrarian relations and socio-economic system of Valluvanad from 1600 to 1900 C.E.
- To study the migrated communities and their role in the transition of Valluvanad.
- To analyze the artisan groups and their part in the outgrowth of the material culture of Valluvanad.
- Identify the primary occupational caste groups and historicize their folk culture, customs, practices, and functions.
- To trace out the worship of rural communities and fairs and festivals of the region.
- To investigate the causes of the transition of traditional society to modernity and identify the cultural identities of study area.

Hypothesis

As Valluvanad underwent pre-colonial and colonial rule, modern society formed through socio-economic structural changes. Folk tradition and material culture

are closely intertwined. The daily lives of social groups were reflected in their folk traditions, which were associated with the agro-economic system of that region. The unique arts, rituals, customs, and practices of caste-related agricultural and artisan communities were reflected in the social history of the place. As a result, material culture of the traditional society of Valluvanad influenced the new socio-economic and political transformation.

Methodology and Sources

This work analyses the original materials and makes conclusions using the historical technique. It employs the historical technique for the multidisciplinary approach in addition to oral and local historical facts. Data and source materials have been gathered using the exploratory technique, which is analytical, qualitative, and quantitative. The technique used in this study can be summed up as interpretative, descriptive, and critical. Important sources for this study include Grandhavaries such as Valluvanad Grandhavari (printed), Mamankam Records, Kozhikkodan Grandhavari, and Arangottu-Thirumandhamkunnu Grandhavari, in addition to primary British sources such as Joint Commissioners' Reports, Graeme's, Walker's, and Revenue Committee Reports.

Analytical and qualitative methods make use of both primary and secondary sources. Primary sources have been supplied by the Kerala State Archives Department in Trivandrum, the Vallathol Vidyapeetham in Sukapuram, the Regional Archives in Kozhikode, and others. The primary source of data analysis is fieldwork. Primary materials include things like myths, folklore, songs, elder generations' and communities' stories, interviews with folklorists, and folk performances by the artists themselves. Commission reports, revenue reports, research papers, manuals, district manuals, Desom and Taluk archives, and Panchayath records were among the archaeological materials used to produce the thesis. Several folk songs were analysed to understand the socio-economic and cultural interactions with lower castes of this region. Folk songs are significant literary works that provide insight into historical lifestyles. Community songs and archaeological materials such Bhagavathi Thottam,

Pulluvan Pattu, Thuyilunarthu Pattu, and Chavittu Kali Pattu, among others, are also used in this study.

Materials pertaining to Valluvanad folk life and devotional rituals were sourced from a large number of Malayalam and English historical and literary literature that are available in different libraries. Among these are the Moyinkutty Vaidyar Memorial Library in Kondotty, Malappuram; the Department of History Library at the University of Calicut; the Sahithya Academy and Appan Thampuran Library in Thrissur; the district and regional libraries of the Palghat district; and educational institutions such as Sreekrishnapuram V.T. Bhattathiripad College, Mannampatta, and IRTC Mundur. Several libraries at Ottappalam, Pattambi, Perinthalmanna, and Mannarkkad, together with the CH Mohammed Koya Library at the University of Calicut, contain secondary and tertiary sources, such as books, journals, and both published and unpublished works. Furthermore, the Kerala Institute for Research, Training, and Development Studies of Scheduled Castes and Tribes in Kozhikode, the Regional Archives of Kozhikode, Vallathol Vidyapeetham, the Folklore Museum of Palakkad, and the Heritage Museum of Ottappalam. The most significant compilation from the field survey was the Nanthuni Pattu songs. The collection of over 30 songs was part of the field investigation. These written and unwritten songs have been compiled into tunes that are appropriate for the chapter.

Interdisciplinary Relevance

This study is significant because it analyses socioeconomic and cultural history of Kerala from pre-colonial to colonial times using material culture. The study of material culture of Valluvanad from the 1600s to 1900s is relevant to this since it encompasses historical, cultural, economic, and geopolitical aspects.

The analysis is based on the geopolitical boundaries of this region from 1600 to 1900 AD. Valluvanad, a former taluk under the Madras presidency during the colonial era, was one of Kerala's most important Nadus during the Middle Ages. Geographically, it is situated in the modern-day Taluks of Mannarkkad, Ottappalam, and Perinthalmanna, which are in the districts of Palakkad and Malappuram. Most residents of these districts were proud of cultural heritage and regal legacy of

Valluvanad. Prior to becoming a part of Palakkad, Malappuram, and a tiny portion of Thrissur, the region was divided into the districts of Palakkad, Malappuram, and Thrissur. However, the Valluvanad language and culture are still used in select parts of the districts of Palakkad and Malappuram.

Historical literature in both Malayalam and English, Gazetteers, Manuals, interviews with members of various communities, and cultural activists are the sources of information used in this study. Folklore studies benefited from the utilization of local historical literature. The current study makes use of both community-based and ceremonial songs. However, the legitimacy of the sources—particularly folk arts and traditional songs—is limited because they are transmitted orally from generation to generation and many are anonymous.

Chapterisation

With the exception of the introduction and conclusion, this work is organized into four chapters. The introduction provides a description of the approach and historical context.

The historicity of this area is covered in the first chapter, Re-Envisioning of Valluvanad: Analysing Material Culture. The material culture and folk traditions of Valluvanad region are elaborated in this chapter.

The chapter explores the workmanship, tradition, and artifacts that the locals have left behind, as well as the daily activities of the ancient land, providing insight into the tangible relics of a past area. In order to analyze the traces of a material culture, as previously said, it also looks at the geographical characteristics of the area as well as the methods and sources employed.

The second chapter, Mobility and Migration, explores the elements that shaped the ways in which various groups settled in the area and how they affected the material life of the community. The growth of agricultural communities, the function of rivers in the agrarian economy, and the ensuing migration of Brahmins in Kerala are all covered in this chapter. It also examines how caste groupings have influenced the social, political, and economic landscapes of this region. Lastly, it discusses how, from

the feudal era until 1900 A.D., settled communities interacted with native tribes or people.

The social groupings and agricultural economy of Valluvanad are examined in the third chapter, "Material Life Under Transition." The transition from the feudal to the colonial eras brought about a significant change in material life in the area. It talks about the local communities that fuelled the economy of the area and the excess output produced by its farming system. Additionally, this chapter explores how transportation, infrastructure, and marketing systems of Valluvanad evolved during the colonial era. A commodity exchange system developed as a result of the expansion of agriculture and the development of agrarian civilizations, and this system served as the basis for consumer culture in both the early and later eras. The study focuses on economic formation, which includes the rise of ships, marketplaces, and agricultural output, and spans the years 1600–1900. C.E. Landownership patterns changed during the colonial era as a result of the establishment of permanent settlement systems, land surveys, official appointments, the legal system, etc. This upset the socio-economic equilibrium by affecting traditional agrarian communities and concentrating land in the hands of a select few. In summary, the transition of this region from pre-colonial to colonial times reorganized material existence, which took precedence over trade, agriculture, society, and the economy.

Folk traditions and artistic performances of the villages are highlighted in the fourth chapter, Mapping Cultural Shifts Through the Ages. This chapter tracks how cultures change and evolve over time as a result of global, technical, and socio-economic issues.

Festivals with an agricultural focus are essential to maintaining cultural heritage. It looks at regional rural festivals including Vela, Pooram, and Thalapoli as well as the art forms that are showcased during these festivities, such as Thira, Poothan, Porattu Natakam, Tholpavakoothu, Kathir Vela, and Kaalakali. This clarifies how festivals and rituals rooted in agriculture deal with cultural changes in the modern world that eclipsed in the Bhadrakaali cult.

During the 1600s and 1900s, marginalized communities frequently used their rich folk culture to communicate their presence attitudes. They expressed resistance, resiliency, and cultural identity through traditional dance, music, oral histories, and other artistic mediums. Through their folk music, the oppressed people voiced their resistance to colonial oppression (folk media). This study incorporates it as well.

The labor force and agricultural communities are the main subjects of the last chapter, which offers a thorough summary of material culture of Valluvanad. The area experienced a change in infrastructure and materials during this transitional period, with colonial influences and western science and technology replacing the native structure of this region. Significant social changes, particularly among the oppressed natives, were brought about by colonial control, which also promoted urbanization and changed the caste system, education, and social structure.

Nonetheless, the chapter makes the case that the area still has a variety of distinct cultural identities. It provides an evaluation of these identities before summarizing the conclusions and recommendations of this study. The folk and classical arts of Valluvanad are abundant, but the fight for survival is still going on because many privileges have been lost over time.

Conclusion

Under consecutive native leaders and the influence of colonialism, the area was transformed through technological advancements. The traditions and practices of the working class, upper class, and occupational groups significantly influence its material culture and cultural identity. Finding and redefining cultural identities of Valluvanad for future generations is the aim of the study. The current study looks at the socio-economic and cultural traits of different caste groups as well as their historical background.

Chapter I

Re-envisioning of Valluvanad: Analysing the Material Culture

With numerous ethnic groups and cultural traditions, India has always had a rich culture. Similarly, Kerala was inhabited by humans in primordial times. Kerala saw the steady dispersion of numerous ethnic groupings. Numerous diverse communities have contributed to the history of Kerala. Early humans may have been drawn to the area by the abundance of natural resources, the temperate climate, and the rich soil. It was established that the discovery of prehistoric artifacts, including as stone tools and burial mounds from different parts of Kerala, was connected to the Stone Age. The material culture of the region is greatly influenced by the physiography and ethnic groups that inhabit it. The materials utilized are determined by the resources at hand, and ethnic traditions have an equal impact on the methods and way of life of a particular region.

Basic needs like food, shelter, and water must be provided by human labor and natural resources in order to establish this civilization. Humans adapt to changes in their environment, both biological and cultural. It is reasonable to concentrate on a historically significant location that investigates cultural identities for this research. As previously mentioned, Valluvanad and its structural changes between 1600 and 1900 A.D. are examined in this chapter. The material culture of the area and its inhabitants, including their traditional clothing, tools, weapons, utensils, jewellery, architecture, and equipment, creates a picture of distinctive examples.

Trade, production, transportation, the agrarian economy, and communications are among the important areas that are thoroughly explained. These components, which focus on material culture, are taken into account while examining the historical background of the area.

Material Culture: Unique Features

Material culture refers to the material expressions of man-made materials, artifacts, and objects. It encompasses any physical evidence of culture, whether historical or modern, and is commonly used in archaeological study. This multidisciplinary topic looks at the relationship between humans and artifacts in their creation, preservation, and interpretation.

Karen Harvey proposed an approach to the study of material culture by historians. According to Harvey, material culture encompasses both the physical attributes of an object and the ever-changing context in which it finds significance. One source category that calls for new research techniques and skills from historians is material culture. Things are active and independent in addition to reflecting. Studying material culture makes it simpler to comprehend the beliefs, values, and attitudes of a civilization at a given time.¹

Material culture has an impact on many facets of human life and can provide insight into the values and beliefs of a civilization. Historical materials offer a first-hand experience with the past and instant sensory comprehension. Texts and literature are often used as sources of information, but materials and artifacts may be more valuable, especially in prehistoric illiterate societies. It discusses the cultural contributions of early immigrants and settlers, as well as how they were produced and disseminated.

Jules David Prown defines material culture as the study of artifacts to understand the beliefs, values, attitudes, and assumptions of a particular community or society within a certain time period. Cultural values become evident when materials are analysed from multiple perspectives. Over time, material culture changes and advances in tandem with human advancement. Objects embody and reflect culture,

¹ Karen Harvey (ed.), *History and Material Culture a Student's Guide to Approaching Alternative Sources*, United Kingdom, 2009, p.13.

values, the arts, creativity, and ideas. A cultural identity of a region is defined by the customs and beliefs that its people have cultivated throughout time.²

The material culture of a region also reflects a blend of external influences and indigenous norms. The earliest people to live in the area were their thousands of years ago. Archaeological evidence indicates that the region has been inhabited since the Stone Age. Through trade, agriculture, and maritime commerce, the indigenous people of the region have contributed to its cultural and economic development throughout millennia.

Toponymy

The origins of the dynasties in South India are interwoven with the rich history of the region. Over time, several dynasties came and passed, each contributing to the historical narratives of that region. The dynasty has a lengthy and distinguished history, with written records going all the way back to the second Chera Kingdom. A large portion of Malabar was ruled by the Valluvakonathiri under the Chera monarchs; the Valluvar people are reported to have resided there till the province gained its independence as a kingdom.³

Over time, it grew to separate the land from Nadu. The allusions to Unnuneelisandhesam and Unniyatcharitam, which most likely refer to Valluvanad, emphasize Vallabhakshiti,⁴ or the territory of Vallabha.⁵ Historians have many ideas concerning the name Valluvanad. The researcher discusses and provides evidence for some of these points of view. "Valluvar's nadu" is the source of the word "Valluvanad." Valluvan means "cultivator" in the vocabulary (Keralolpathi Herman Gundert, 1868).⁶

² Jules David Prown, *Mind and Matter: An Introduction to Material Culture Theory and Method*, Winterthur Portfolio 17, No.1 (Spring), 1982, p.3.

³ M.G Shashibooshan, *Deshacharithram Keralaleeya Kshethrangaliloode* (Mal.), Kottayam, 2019, pp. 553-554.

⁴ K. Sivasankaran, *Pracheena Keralathinte Charithram* (Mal.), Kottayam 2019, p.167.

⁵ S. Rajendu, *Valluvanad Grandhavari* (Mal.), K. Sankaranarayanan, Perinthalmanna, 2015, p.11.

⁶ *Ibid.*, p.11.

The name Vellappanattukara is also linked to Valluvanad since the area was occupied by the tribal group known as Valluvakanakkar, and according to another viewpoint, they settled close to Vellattuputhur. Given that Valluvanad first appeared as a separate geographical entity in the tenth century, it is conceivable that the Vellappan is a Sanskritized form of Vallabhan connected to the Sanskrit name Vallabharasthram.⁷ It is logical to assume that the sociocultural history of the area began during the Middle Ages. The earliest documented source to mention Valluvanad raja by name is the Jewish decree issued by Bhaskara Ravi.

The monarch of the area was known by the hereditary name Rajasekara, or Rayiran in Malayalam. The Jewish copper plates, dating from 1000 AD, mention a local chief as a witness. During the battle of Takkolam, Vellan Kumaran, a fighter from this main family, stood out. Vellankumaran eventually gained notoriety as the austere Cathuranana Pandita and formed a deep bond with the Thiruvottiur's matha, despite having fought for Chera's cause on the side of the Cholas.⁸

Boundaries: In the past, this territory covered a larger area than it does now. It extended from the Bharathapuzha in the south to the woods of the Western Ghats in the north, encompassing parts of the present-day districts of Palakkad, Malappuram, and Thrissur. It used to be thought that the western limit was the coastal lands, and that the realm extended from the Pantallur hills in the coastal regions of Gudalur and Ponnani.⁹ It is challenging to pinpoint a location's boundaries because they have evolved throughout time.

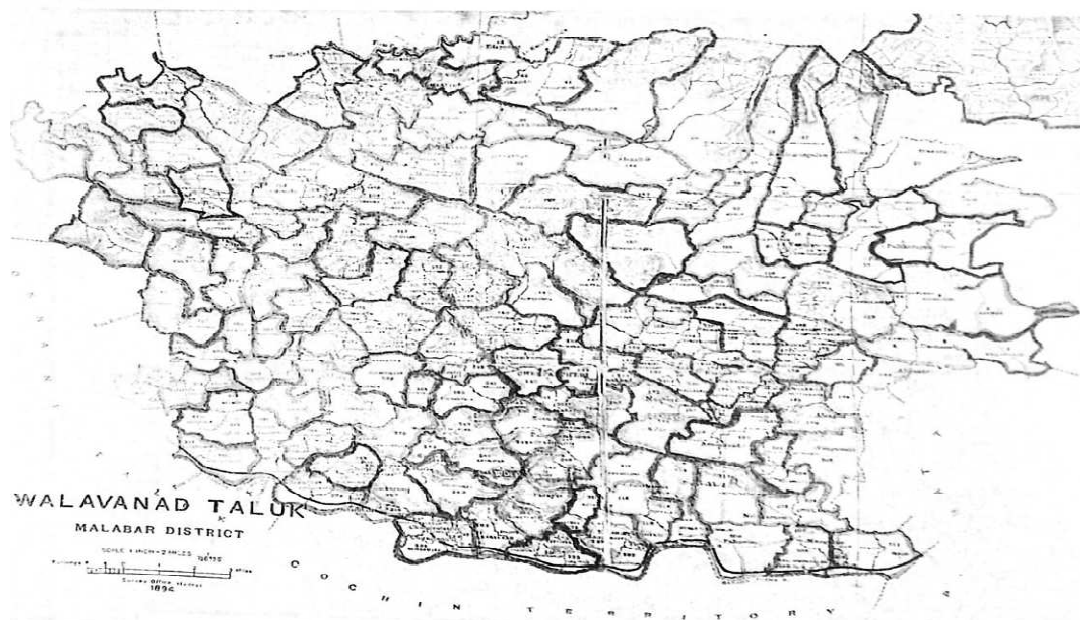
⁷ M.G.S Narayanan, *Charithram, Vyavaharam Keralavum Bharathavum* (Mal.), Thrissur, 2015, p. 72.

⁸ Kesavan Veluthat, *The Political Structure of Early Medieval South India*, Telangana, 2012, p. 131.

⁹ S. Rajendu, *op.cit.*, p.13.

Map 1.1

*Map of Valluvanad Taluk*¹⁰



Mannarkkad-Palakkad Forest Hills to the north, Tamilnadu to the east, Chittur Forested Hills to the south, and the Pattambi Undulating Plain to the west enclose this region. It encompasses parts of the Taluks of Alathur, Mannarkkad, Chittur, and Ottappalam. During the first part of the first millennium A.D., people and products were said to be continuously migrating across the gap. This lasted well during the first Chera Empire and extended all the way to Tamizhakam, Karur in the Tiruchirappalli region, and Kollimalai.¹¹

The physical topography of the area is characterized by a variety of landforms, such as valleys, hills, mountains, and forests. The Palakkad gap offers a natural route between the mountains, while the Western Ghats Mountain range marks the region's western border. Hills, valleys, and plains make up the majority of the region's topography, while the Nila River and its tributaries are vital in forming the terrain.

¹⁰ Vaniyamkulam Panchayath Vijnaneeyam, Kerala Council for Historical Research, Thiruvanthapuram, 2001, p.16.

¹¹ S. Rajendu, *op.cit.*, p.13.

Topography and Natural Features

The topography of this area is diverse, including river basins, low-lying plains, and the Western Ghats' highlands. This varied environment has a significant impact on the local climate, vegetation, and human activity. The abundance of agricultural resources, such as fertile soil and a climate that supports a range of crops, has an impact on the creation of regional cuisine, traditional attire made from natural materials, and crafts based on agricultural products. A wide range of tools and artifacts, as well as homes and places of worship, are constructed using the wood of native trees that can be found in abundant forest resources.

In addition to providing irrigation for agriculture, the rivers support fishing communities. The availability of water has an impact on the development of cultural traditions that are centered around water, such as festivals and rituals. Coastal areas provide opportunities for fishing and trading. Mineral resources have an impact on the creation of tools, ceramics, and other artifacts. The availability of particular minerals may have an impact on unique artistic expressions and production techniques.

The surrounding vegetation and environment have an impact on the range of materials available for production. The region's natural resources by influencing the availability of raw materials for construction projects, crafts, and daily necessities.¹² The material elements of their culture, which exhibit a peaceful coexistence with nature, amply illustrate the people's ties to their environment. People used to live in groups along the banks of rivers, and the people who lived in each river basin had a distinct way of life. These are cultural traits. In many places outside the boundaries of each river, there will be notable differences in culture, diet, and way of life.¹³ Because it explains the variations in societies, cultures, and the human landscapes that people have created worldwide, as well as the ways that people, place, and environment vary both spatially and temporally across and between locations, the study of human geography and its ideas and concepts is relevant here.

¹² K.N Ganesh, *Charithram Undakunnathu* (Mal.), Thrissur, 2016, p. 25.

¹³ K.K. Marar, *Keralathanima, Natankalavinjanathinoru Amukham* (Mal.), Kozhikkode, 2008, p. Introduction.

Mountains, Hills, Valleys and Forest

A few of the mountains of the Western Ghats made up Valluvanad. For instance, Attappady Hills, Anginatha Mala, Panthalur Mala, Cheriya Kunjara Mala, Pranakottumala, and Anganmalai are the main hills in the area.¹⁴ The slopes of the Ghats still have large woods. But the vast majority of these are private property. Malappuram, Pang, Kulathur, and Aliparambu are all hilly and forested. The geography of the colonial era provides an explanation. The benefits of rivers, woods, and good soil shaped the early eras of history.¹⁵

Attappady Valley

Thick forest still covers the slopes of the Western Ghats. Previously owned by private Janmis, these forests are rapidly encroaching on nearby government-owned woodland, especially in the Attappady Valley and Thiruvizhamkunnu.¹⁶ These forest areas and their resources can be documented with the help of the Malabar Gazetteers. Numerous feeder streams of the Bhavani River wind through the innumerable hills of this enormous mountain valley known as Attappady, located over the top of the Ghats. Dense woods dominate the highest peaks, while open meadows and bamboo jungles cover the lower slopes.¹⁷

Forest

The forest provides a significant amount of nutrients to the soil and atmosphere. Forests were classified as economically beneficial entities and were to be managed as state property, whilst jungles contained a variety of non-valuable woodlands that might still be privately owned by groves and plantations. Forests and plantations around the villages, providing an additional supply of food and goods for sale. Both kinds of trees were to be grown on their individual sites.¹⁸ The woodland in the Valluvanad region was rich in resources for medicinal plants. Many early

¹⁴ <https://www.valluvanad.com> >nature p.14.

¹⁵ M.G.S. Narayanan, *op.cit.*, p.16

¹⁶ C.A. Innes, *Malabar*, Kerala State Gazetteer, Government of Kerala, 1951, p. 492.

¹⁷ *Ibid.*, p. 495

¹⁸ Michael Mann, Timber Trade on the Malabar Coast, C, 1780-1840, *Environment and History*, 7, No.4 (Environment Society Portal), U.K, November 2001, p. 410.

settlers and tribes lived in the woodland area. The first inhabitants searched for and collected therapeutic plants in the forested surroundings.

During the medieval period, economic links were further strengthened and brought under control through the exploitation of woodlands. Trees and plants were required to supply several uses from the forests in that area, and the trafficking of forest resources increased as marketplaces grew. Forests were exploited for their resources as wealth and influence increased. During the British colonial era, the woodlands were surveyed and put under the control of the British Revenue Administration. How the forest was used and how it evolved throughout time. The history of the woodlands from both periods is given in order to understand it. In the colonial era of territorial expansion, the new government aimed to eliminate these privileges and institute an overlordship in Malabar. It was common to treat the woodlands like royalty. In actuality, the Valluvanad forest—once a part of Malabar—was also resurveyed.

During British rule, forest resources were extensively used to build infrastructure, which in turn led to social, cultural, and economic advancement. The purposeful use of the natural resources in each area led to the growth of markets, trade, and agriculture. Megalithic cists were found along the western banks of Bharathapuzha by archaeologists John Babington and Robert Sewell, while stone monuments were found in Malabar and antiquarians were found in the Madras provinces.¹⁹

According to their desires, the residents of the aforementioned area used this area in a variety of ways. The "settlement pattern," which is culturally significant and is utilized differently by the people according to their needs and means, refers to the way people live and work, as well as local amenities and places of worship. One of the elements influencing a group's settlement pattern is its basic economic structure.²⁰

¹⁹ G. Prem Kumar, Genesis and Growth of Archaeology in Kerala, *International Journal of Humanities Law and Social Science*, Vol -8, Issue1, New Archaeological & Genealogical Society, Kanpur India, 2021, pp.1-3.

²⁰ Mark Q. Sutton and E.N. Anderson, *Introduction of Cultural Ecology*, U.K, 2004, p.93.

Western Ghats-Palakkad Gap

Sangam literature regularly refers to the Western Ghats, which are important to Kerala's topography due to their variety of spices. In addition to perennial rivers, backwaters, or Kayal in the lowlands, the region boasts a huge coastline that sustains an essential ecosystem of freshwater and marine aquatic wealth.²¹ In addition to their aesthetic appeal, these landforms aid in the mobilization of resources.

The Western Ghats serve as the foundation for Kerala's environment, which provides political, economic, and energy security. The sources of various rivers of Kerala, most notably Bharathapuzha, are located in the Western Ghats. Pattittupathu is the name given to the hills and Ur (village) in this region.²² Archaeological evidence indicates that people have lived in the valleys and mountains of the Western Ghats since prehistoric times.²³ It is difficult to understand the history of ancient Kerala without considering the Western Ghats. The gap is huge, with an estimated diameter of almost 30 kilometres. Perambadi, Thamarasseri, and Aramboli are only a few of the openings in the Western Ghats that facilitate transit to other parts of South India.²⁴ Regarding the origins of the Palakkad Gap, scholars hold varying opinions.

According to one tale, Parasurama, the mythological warrior saint connected to many facets of Kerala, is the source of the Palghat gap. After retaking Kerala, Parasurama discovered that it was difficult to live there because the Western Ghats isolated the region from the rest of the regions. To guarantee the two-way movement of personnel and supplies, he made a chasm with his hands. The chasm transformed into a first-rate expressway connecting the two main areas on either side of the Ghats, with the Vadamala range to the north and Thenmala to the south.²⁵

²¹ Rajan Gurukkal, and M.R. Raghava Varier, *Cultural History of Kerala*, Vol.1, Department of Cultural Publications, Government of Kerala, 1999, p.31.

²² M.P. Mujeebu Rehman and K.S. Madhavan, (ed.), *Explorations of South Indian History*, Kottayam, 2014, p.167.

²³ R. Gopinathan, *Keralathanima* (Mal.), Thiruvananthapuram, 2013, p. 138.

²⁴ K. Gopalan Kutty, *Kongan Pata Onam Toppi Charithrathile Atayalapeduthalukal* (Mal.), Kottayam, 2012, p. 23.

²⁵ *Ibid.*, pp.22-23.

The Palakkad Gap is believed to have been created by tectonic processes many millennia ago. An alternative perspective holds that an ancient river valley extended from either the east or the west prior to the well acknowledged Arabian subsidence.²⁶

The impact of the Palakkad pass on Kerala history dates back thousands of years. Archaeological records and other nations' testimonies indicate that the Palakkad gap was formerly a trading route. The Chera kingdom is widely thought to have extended into Kerala, which was a part of early Tamilakam. In other words, the Malabar Coast was situated on the western side of the Ghats, and the Kongu region was situated on the eastern side. The expansion of the Chera kingdom might have been influenced by the Palakkad pass.²⁷

C. A. Innes asserts that "this Taluk has more hills than other Taluks, especially on the western side." Many of them have patches of stunted tree growth between black masses of exposed gneissic rock where the laterite covering has worn away, and they are often no higher than 4000 feet. The terrain progressively opens up and gently undulates as it goes down the Western Ghats. According to archaeologists, this area must have maintained a highly developed culture throughout the pre-historic period.²⁸

The Western Ghats were renowned for its aromatic woods, like sandalwood and aloe, which were very sought-after goods in international trade and used ceremonially in Kerala temples and residences. The Thiruvalla Copper Plates mention a reciprocal transaction rate between aloe wood, sandalwood, and paddy. A particular amount of paddy was equal to ten Kaanams of aloe or twenty kilometres of sandalwood. Other products, such as honey, ivory, and medicinal herbs, were also collected and transported to markets by forest-dwellers.²⁹

Food grain cultivation had spread over the marshes and river valley by the 16th century. Paddy cultivation extended over hills, terraces, valleys, and highland

²⁶ M.K. Das, *The Saga of Kalpathy the Story of Palghat Iyers*, Palakkad, 2017, p. 22.

²⁷ K. Gopalankutty, *The Palakkad Gap – A Study of its Influence in the Shaping of History*, MA Dissertation, University of Calicut, 1974, pp. 3-15.

²⁸ C.A. Innes, *Malabar Gazetteer*, Government of Kerala, Trivandrum, 1997, p. 492.

²⁹ M. R Raghava Varier and Rajan Gurukkal, *History of Kerala Pre Historic to the Present*, Hyderabad, 2018, p. 131.

slopes during the course of the next century. Local tribes have previously used the shifting style of farming to cultivate Punam and Modan crops in the Western Ghats.³⁰

The Palakkad pass facilitated political and military movements, religious interactions, and trade.³¹ Human mobility gave rise to commercial contacts and market systems. The lands bordering plains and woods, uplands and valleys, and land and sea were the busiest trading locations. One of Palakkad's main features is the locals' varied cultural backgrounds. This culture was referenced in the food, clothing, lifestyle, and customs. Since Roman traders regularly visited the region known as "Arikkamedu" in Pondicherry, it is possible that they used this pass to travel to the port of Muziris in Kerala for trade.³² Here are some lonesome leftover hills. The remnant hill Anangamalai (394 m) is located in the middle of Ambalappara Village in Ottappalam Taluk, cut off from the mountain ranges around.³³

People lived in these valleys and mountainous regions. Although the border of the taluk in Aamsam veers sharply northward as far as Anginda Peak, taking a wide detour across the borders of the Nilagiris and Coimbatore districts as far south as Elival, which is northeast of Palghat, Silent Valley is situated in the north of the Walavanad (Valluvanad) taluk. The Attappady mountain valley is one of them. Among the numerous peaks in this valley that range in elevation from 3, 000 to 6, 000 feet are Walavanad, Anginda (7, 828 feet), Villakottahills (6, 526 feet), and Periya Kunjara Hill (6, 556 feet). The two most prominent of these are the angular peak of sacred Malleeswram, which rises in the middle of the valley, and Chemmatatta Mala. Notable in the plains are the remote hills of Pandalur on the Eranad border, Angan Mala (1, 298 feet) farther south near Ottappalam, and Pranakkod (1, 792 feet) in Angadippuram.³⁴

³⁰ Cherian P.J. (ed.) *Perspective of Kerala History, The Second Millennium*, Kerala State Gazetteer, Vol. II, Part-II, Govt. of Kerala, Thiruvananthapuram, 1999, p.125.

³¹ Gopalankutty. K, *KonganPata, Onam, Toppi, Charithrathile Atayalapeduthalukal*, *op.cit.*, pp.6-3.

³² K. Gopalankutty, *op.cit.*, pp. 23-24.

³³ *District Hand Book: Village and Town Directory*. Directorate of Census Operation, Kerala, *Palakkad*, 2011, p. 22.

³⁴ C.A. Innes, *op.cit.*, p. 492.

The Anagan Malai are noted for their numerous Ayurvedic herbal medicinal plants. A few stories and historical accounts make reference to the Angan hills. It falls from the Western Ghats and is far from Kothakurussi's domain. Anangan Malai is 1293 feet high. The base of the hill is called Anaganadi. It is associated with what appears to be an old hand. The Hindu monarchs signaled (encouraged) the conversion of a number of Buddhist and Jainist sanctuaries into Vishnu temples; the monkey, a Jain symbol, was eventually re-disguised as Hanuman. During the Mythological (Ithihasa-Purana) era, the Pandavas are said to have resided in the cave and associated it with the tale of India.

Robert Sewell found the tomb markers in Kothakurussi, near Anangan Hill.³⁵ Regardless these differences, it is reasonable to conclude that the Jain Mata center in front of the stone table was located in the foothills of Anangan and Kothakurussi. Kerala and other regions of South India were influenced by Buddhism and Jainism for thousands of years.³⁶ Mountain bamboo has traditionally been associated with biodiversity and medicinal plants. Due to the availability of medicinal herbs in the region, these people lived alongside monks and Sufi saints. British revenue records show that these people used to trade forest products from the highlands. There are several big trees in the Anagan Mala valleys, which were used to construct railroads during the British era.³⁷

Nila: An Agency of Material Culture

The region's human landscape is influenced by its historical significance, cultural richness, and the vital role played by the Nila River and its tributaries. Material gains and cultural achievements, food, clothes, housing, tools, technology, customs, traditions, socioeconomic institutions, and higher requirements like literature, religion, language, fine arts and folklore, folk medicine, etc. are all influenced by the physical environment, both directly and indirectly.³⁸

³⁵ M.N. Namboothiri, *Vaniyamkulam Vijnaneeyam*, Indian History Congress 67th Session Souvenir, Farook College, Calicut (March 10-12), 2007, pp. 79-84.

³⁶ Vellinezhi Achuthankutty, *Valluvanadan Kalakalum Vellinezhi Kalagramavum*, (Mal.), Thiruvazhiyode, 2017, p.19.

³⁷ *Ibid.*

³⁸ *Ibid.*

The climate was favourable here, and the riverbanks were usually close to bodies of water. People lived near riverbanks in the prehistoric past. Every civilization in the world originated in the river valleys. Many of the first human settlements in Kerala were found in the river valleys. This type of distribution is closely related to Bharathapuzha, which supported the indigenous way of life and culture. As mentioned earlier, the geographical features of each location have an impact on its unique cultural development. The Bharathapuzha, Valluvanad, and its tributaries, along with the surrounding forests, hills, and mountains, provide the inhabitants with resources for their cultural life.

The hamlet's water supply and fertile land were the main attractions for the peasant community. Kerala's river-based agricultural culture developed mostly along the banks of Bharathapuzha. There is a wealth of folklore, and various cultural periods were constructed using items collected along riverbanks. Valluvanad legend is heavily influenced by farming. Thus, the agrarian culture contributed to the formation of its own artistic forms.³⁹

The Bharathapuzha River significantly affects how different social groups dwell in the area. Peasant populations are drawn to the river's fertile banks, which encourages the development of towns and cities. Villages of several religions, including Christians, Muslims, and multilingual groups, can be found along the riverbank. The Perar or Bharathapuzha river rises in the Anamalai highlands of the Western Ghats and runs through the Palghat Gap to the west.⁴⁰

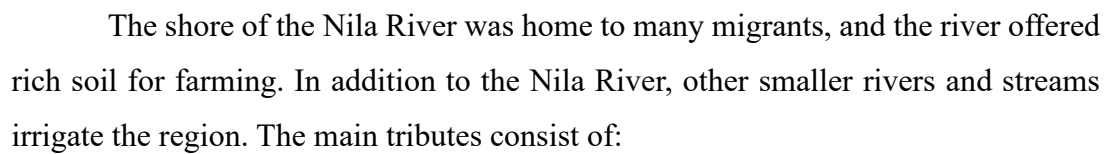
The districts of Palakkad, Malappuram, and Thrissur are traversed by this river. Before joining the Arabian Sea close to Ponnani, it also passes through portions of Coimbatore, Tamilnadu.⁴¹ Bharatha Puzha is also known as the Ponnani River and Nila Nadi.

³⁹ Vijayakumar Menon, *Nattarivukal- Puzhayude Nattarivukal. Nattarivu Patanakendram*, (Mal.), Kottayam, pp. 94-99.

⁴⁰ Rajan Chungath, *Nila Through Space and Time*, Sukapuram, 2005, pp. 10-12.

⁴¹ P. Gardiner, *The Nature and Historical Explorations*, London, 1979, p. 95.

River Nila and its Routes ⁴²



- Gayathripuzha,
- Kalpathy Puzha
- KannadiPuzha and
- Thutha Puzha.

32

Thutha Puzha

Thutha Puzha is the main river in the region and the principal river of Ponnani Puzha, which forms the southern border of the study area. The Thutha Puzha, which traverses most of the area, originates in the Silent Valley. The upper reaches of Bhavani Puzha and its several tributaries pass through the Attappady valley. The Ponnani Puzha, Thutha Puzha, and Bhavani rivers all transport wood.⁴³ It wasn't a major watercourse in the region, though. Ponds, dykes, Kootilangadi Puzha, and other small and large streams are some of Valluvanad's additional water sources.

Numerous tributaries and its streams sustain the development of the rural society in the area. This region was significantly impacted by the four streams that comprise Korapuzha: Korayar, Varattar, Walayar, and Malampuzha.⁴⁴ The primary homages to Thutha Puzha include Kunthipuzha, Kanjirappuzha, AmpanKadavu, and Thuppanadipuzha, as evidenced by a variety of historical sources. It runs through several locations, including Thootha, Aliparambu, Karalmanna, Elamkulam, Kulukkalloor, Pilamanthol, Vilayur, Thiruvegapura, and Iribiliyam. It started in SairandhriVanam, which is now known as Silent Valley, and proceeded through Elamkulam, Pulamanthol, Thiruvegapuram, and Pallipuram before arriving at Koodallur to join Bharathapuzha.

As mentioned before, the Thootha Puzha, one of Valluvanad's main tributaries,⁴⁵ joins Nila close to Pallipuram because of its water supply. After its merger, the Nila became a thicker inflow. The term "Kootam" or "Koodal," which is commonly used to describe people at the crossroads, is also a key indicator of the current population. The word "Koodal" is frequently used to refer to river confluences. All things considered, the Nila basin has a history of human habitation, and archaeological findings provide insight into the earliest culture there. The river and its tributaries are

⁴³ Rajan Chungath, *op.cit.*, p.15.

⁴⁴ K.V Mohan Kumar, (ed.), *Palakkad Sthalam Kalam Charithram* (Mal.), District Tourism Council, Palakkad, Govt. of Kerala, 2011, p.30.

⁴⁵ *Census Report of Palakkad*, Village and Town Wise Primary Census, Directorate of Census of Operation Series-33, part XII-B, Kerala, 2011, p.22.

surrounded by fertile terrain. It has an abundance of resources, such as agricultural products, forest products, and minerals. Usually, the land adjacent to riverbanks is divided into wet, dry, and garden areas. Paddy agriculture is the main source of income for the residents of this riverbank. Due to its substantial agricultural contribution, the banks of river Nila continues to be regarded as Kerala's granary.⁴⁶

Large immigrant populations had long existed along the Bharathapuzha beach, as was previously established. Most of the areas used for paddy cultivation were found in Valluvanad and Palakkad. One of the primary causes of migration to the Nila banks.⁴⁷

Along the banks of Bharathapuzha, forest resources and pepper may be farmed in large quantities. The population of Valluvanad grew in the agricultural community centers around the riverbanks. The standard for the exchange system has increased due to increased agricultural yield. As the trading system grew, trade guilds and hubs appeared. It was believed that fishing communities might also be found where the river joins the sea. The settlement patterns reflect a range of cultural, economic, and geographic factors, contributing to the diversity and interdependence of the social groupings along the Nila River. The Bharathapuzha River, which runs from Palakkad to Malappuram, is extraordinarily rich and almost two thousand years old.⁴⁸ It displays many different expressive behaviours. Along the Bharathapuzha, the belt is rich in unique and varied species. The growth of socio-material and cultural activities there was directly impacted by this aspect.

The Nila River used to dry up in the summer and overflow during the rainy season, which was one feature that distinguished the Nila River basin. The region's tropical climate is characterized by a hot season and abundant seasonal precipitation. Summer begins in February and lasts until the end of May, when temperatures continue to rise. Next comes the South-West Monsoon, which brings a lot of rain to

⁴⁶ K.V. Mohankumar, *op.cit.*, pp. 82-83.

⁴⁷ K. Sivasankaran Nair, *Pracheena Keralathinte Charithram*, *op.cit.*, p.139.

⁴⁸ Hashik N.K, *Rivers as a Cultural Construct Myth and Ritual on the Banks of Bharathapuzha* (Unpublished Thesis), University of Hyderabad, 2012, p. 142.

Palakkad and Valluvanad and lasts till September. Rainfall is abundant throughout the monsoon season.⁴⁹

The river Bhavani swings northeast a few miles above the village of Attappady and continues through the open part of the valley till it meets the Siruvani, its tributary, on the Coimbatore district line. From the Kundahs, the Bhavani runs south through a densely forested ravine. Wetlands and valley bottoms are used for paddy cultivation. Timber is a product that is required. Twenty-one hills and a part of another are owned by the government. The higher slopes of the valley are rich in natural resources. The government is buying a lot of private forests to protect and preserve the Bhavani headwaters. They are behaving in a highly peculiar manner.⁵⁰

Ports, Ferries and Wharves

Historically, the Nila River has been linked to several ports that were significant to the maritime sector. Ferries and wharves have played an important role in the region's commerce and culture. Fostered maritime trade in the past, connecting the region to other parts of Kerala and the global community. The river Nila contributed to the region's economic development and fostered cross-cultural interactions through its maritime ties.

The study claims that ports, ferries, and wharves along rivers have always been important centers of material culture, fostering trade, travel, and intercultural exchange. They often reflect the economic and historical development of communities as hubs of commerce, industry, and social interaction. Additionally, these sites could hold significant cultural and symbolic value, signifying the connection between local populations and their waterways. Because they were necessary for the flow of goods, these hubs had a big impact on the economy.

Ferries over the Nila River have proven essential for local transit and have enhanced connection between towns. Wharves along the coast have facilitated trade

⁴⁹ <https://www.valluvanad.com>>nature

⁵⁰ C.A. Innes, *Malabar*, *op.cit.*, p.496.

by serving as places for goods to be loaded and unloaded. These infrastructures have influenced cultural practices and exchanges and stimulated economic growth in terms of commerce. The region's cultural development has been aided by promoting cross-cultural interaction at these sites.

Logan claims that because the Bharathapuzha was a bridge that connected the harbour on the west coast with the hinterland of Tamilnadu, it had unique strategic importance. As Bharathapuzha and its tributaries grew, so did ports, ferries, and wharves. They are covered in detail in the third chapter. The fords on the river valleys served as the cornerstone of the transportation system. Locally produced agricultural products and other resources were also exchanged through them. River fords, also known as ferries, evolved into centers for the production and exchange of goods throughout the pre-colonial era.⁵¹

"The expansion of agriculture and the rich ecosystem of river valleys, initially in the genetic region and later along the deltas of other rivers throughout the northern and central regions." The eastern part of the subcontinent provided the historical context for the successful integration of agropastoral tribes.⁵² It is notable how human settlements are spread out throughout the hills and valleys near the Nila basins, Palakkad Pass, etc. The river had created a complex of overlapping and bordering communities on both banks, according to the migration fission theory. The trade that occurred between Christians, Jews, and Arabs in antiquity and the Middle Ages.⁵³

Following the impact of these immigration, communities of Buddhists, Jainists, and Hindus from various regions of India grew up along the banks of this river. Despite the absence of evidence indicating the locations of early settlements,

⁵¹ Raghava Varier and Rajan Gurukkal, *op.cit.*, p.177.

⁵² Rajan Gurukkal, *The Making and Proliferation of Jati a Historical Enquiry*, Jawaharlal Nehru University, 2015, p. 31.

⁵³ V. Kunhali (ed.), *Calicut in History*, University of Calicut, Calicut, 2004, p. 92.

the whole territory of present-day Kerala is occupied and intensively utilized, with the exception of the swampy and densely populated parts.⁵⁴

Water Ways

As mentioned earlier, there were many natural ports and nodal sites along the Nila River's banks. It has a big influence on how Kerala's economy develops. It is the meeting point of many cultures. It is a center of culture as well as administrative authority. While the most prominent natural port is located at Ponnani and Calicut, Tirunavaya was both a religious site and a hub for economic activity. The third chapter offers a thorough examination of the Ponnani, Calicut, and Tirunavaya. Because the ports also maintained a stable coastal network, goods brought to one place could be moved to other ports for exchange.⁵⁵

Ponnani Port and the Western Ghats have had a major influence on Valluvanad's trading ties. Ponnani became a commercial center and an important port. The locations of these regions' ports and docks, which are necessary for transit links, are indicated here. Nevertheless, Ponnani Port, the nodal point Tirunavaya, and other smaller wharves are present. In contrast to Kozhikode, Valluvanad has not grown into a major political or commercial center in the contemporary era, with the exception of agricultural areas. But there were many little exchange centers here. All of these are examples of human production using natural resources. In addition to the river, other natural features such as hills, mountains, and woods have also developed into habitations and safe havens. Thus, geographic factors contributed to the socioeconomic development of the area.

⁵⁴ *Ibid.*

⁵⁵ *Ibid.*, p. 127.

Environmental Features

Flora and Fauna

As mentioned earlier, Valluvanad and Palakkad were important places for paddy cultivation. This rich soil also supported a variety of plantains, pepper, betel leaves, coconut, spices, and paddy seeds. Numerous species of fish, birds, reptiles, and mammals might be found in the river basin. The principal trees are UrakkamThoongi (*Eulerslobium saman*), Mullumurukku (*Eriythrina indica*), Aranamaram (*polyalthialongifolia*), Eppothi (*Macaranga indica*), Mavu (*mangifera*), Parangimavu (*anacardiumoccidentale*), and Elavu (*ceiba pentandra*). These trees were blended with other species, such as *Sculeata* rubber, etc. Plantations are also common in the midland region where the steep forests meet. This district doesn't have any unusual creatures. In addition to the abundance of spotted deer and Sambar, elephants can be found everywhere. Numerous creatures, including as hares, jackals, slender loris, jungle cats, Nilgirilangur, bonnet monkeys, and several mongooses, can be found in the forest areas. The king crow, jungle crow, Myna, woodpeckers, sunbirds, kingfishers, skylarks, flycatchers, parrots, peacocks, and pigeons are just a few of the numerous birds that are shown. Numerous venomous and non-poisonous snakes can be found in the district. Consequently, the riverbank areas saw an increase in a wide range of socio-cultural activities.

Much of the area is made up of hills that have been cultivated. The main causes of human settlements are these resources. Primitive humans lived permanently in river basins, yet each location is distinct because of its natural features. The topography of the studied area had an impact on the development of the material life there as well.

Pre-history and Archaeology

From the prehistoric era, the material culture of this location has been examined here. This enables us to ascertain whether or not the specific historical stages of this region have been preserved. However, in this instance, a brief review of the historical background of the subject field is required. During Kerala's prehistoric past, the area was not acknowledged as a land. The present study investigates the sites where artifacts have been discovered and explore the topography of the area. Around the tenth and eleventh centuries, the history of Valluvanad begins to emerge.⁵⁶ Since the early Iron Age to the pre-modern era and beyond, the area has had a long history of formation. Comprehensive studies are included in the chapter's pertinent sections.

During the Stone Age, technical breakthroughs were characterized by notable improvements in tool-making techniques. By studying stone tools as a part of material culture, we can reconstruct aspects of ancient societies and learn more about how people lived, worked, and interacted in the past. Palaeolithic remnants are uncommon in Kerala. Neolithic tools, such as the stone axe, were still commonly used. It cannot be asserted, however, that large settlement areas from that time period have been discovered.⁵⁷

By the Neolithic period, people had started to live near riverbanks. Human nature changed in this way. As was previously established, the resources and landscape of the Bharathapuzha and its tributaries attracted people to settle there. These people were later recognized by their caste and occupation after establishing their settlement. They used ferries and ports in the area.

⁵⁶ M.G.S. Narayanan, *Perumals of Kerala*, Thrissur, 1996, p. 186.

⁵⁷ M.G.S. Narayanan, *Charithram Vyavaharam Keralavum Bharthavum*, *op.cit.*, p. 16.

Archaeological Remains

Kerala's Stone Age people habitation patterns and homes are shown by archaeological remains. On the area's slopes and hillocks, early settlements associated with the agro-pastoral economy emerged.⁵⁸ In this region, numerous prehistoric monuments have been discovered. As was previously established, Palaeolithic humans did not live in Kerala, a remote area.⁵⁹ Early Stone Age humans continued their never-ending search for homes. Consequently, it is widely accepted that all suitable habitable climate zones existed. Kerala is no different. The scarcity of archaeological remains suggests that the Stone Age culture was empty due to a lack of research.⁶⁰

"The remains of iron or megalithic culture reveal that the iron users belonged to ethnic groups and followed out-of-the-ordinary burial systems, customs, rituals, and beliefs, " said Raghava Varrier and Rajan Gurukkal.⁶¹ These differences are restricted to the level of material culture, which includes ideas, behaviours, and customs. During the Iron Age, people engaged in highland farming, hunting, and cattle rearing.

It is now widely accepted that the people who lived in the early Iron Age were agropastoral who combined hunting, cattle keeping, and dry land cultivation, especially with millets. Ethnographic evidence suggests that the tribal people exchanged iron smelting and artifacts.⁶² It offers proof of a number of social groupings, their meals, and their professions, including ironsmiths, masons, potters, and jewellers. During the Iron Age, the main agricultural tools utilized in the megaliths were blades, wedges, and cutting knives.

⁵⁸ Udaya Ravi and S. Moorthy, *Megalithic Culture of South India*, Varanasi, 1994, p. 44.

⁵⁹ K. Soman, *Geology of Kerala, Center for Earth Science Studies*, Trivandrum, 1980, p. 4.

⁶⁰ Rajan Gurukkal and M.R. Raghava Varier, *Cultural History of Kerala, op.cit.*, p. 61.

⁶¹ *Ibid.*, p. 46.

⁶² *Ibid.*

Technological developments

The technological developments of the Stone Age reflect early human inventiveness, adaptability, and creative potential in response to environmental challenges and opportunities, laying the foundation for subsequent successes in human civilization.⁶³ As previously said, we are better able to comprehend the Stone Age human settlements in this area because to the discovery of stone age artifacts surroundings from Bharathapuzha. Here, we look at how technology evolved in this region during the Palaeolithic, Mesolithic, and Neolithic eras, highlighting the tools, innovations, and cultural developments that influenced the region's socio-economic environment. These materials, which include metal, stone, and pottery, can be grouped based on the substance they are made of.

Many ancient sites have been found in the Palakkad district. Middle and lower Palaeolithic tools can be found in the river valleys of the Malampuzha and Kanchira Puzha, which are tributaries of the Bharathapuzha. Because metals and artifacts have been found among the prehistoric finds from the Mesolithic, Neolithic, Chalcolithic, and Megalithic periods, archaeological research has focused on these periods. In Kerala, a variety of archaeological artifacts, including as gravestones and funeral objects, coexisted alongside megalithic culture. Scholars in Kerala have been compelled to use the terms megalithic and iron vestige interchangeably due to the close connection between the Iron Age and megalithic tombs and graves.⁶⁴

⁶³ Radhakrishnan, *Natinte Nal Vazhikal, Pradeshika Charithra Rachanakkoramukham* (Mal.), Palakkad, 2008, pp. 41-42.

⁶⁴ V. Vinod and Athira Pillai, Iron Age in Kerala a Short Summary, in Atmiya Chandra, J.N. Pal & Brijesh Rawat (eds.), *ICON Journal of Archaeology and Culture*, Vol. 3, ISSN: 2347-7032; 2016, pp. 99-105.

Palaeolithic Age

During the Paleolithic period, the region's first residents fashioned the requisite stone tools, including hand axes, scrapers, and cleavers. These tools demonstrated how successfully early people were able to adapt to their environment and collect food because they were necessary for jobs like hunting, gathering, and creating.

Mesolithic Culture

Early humans lived in the districts of Palakkad and Malappuram, as evidenced by the discovery of multiple Mesolithic sites, such as Walayar, Malampuzha, Ayannur, Agali, Chittur, Pandikkad, etc.⁶⁵ Kerala's Mesolithic tools are mostly made of flakes and include bifacial points, blades, lunates, borers, burins, baked knife scrapers, and small choppers made on medium tables. These tools helped them with activities like hunting, gathering, and crafting things because they were suitable for the kind of environment they were in.⁶⁶

During the many expeditions that have been conducted in different areas under the jurisdiction of Kerala's Archaeology, pottery relics and other valuable items have been found. Certain types, like rock-cut sepulchres, umbrella stones, and cap stones, are very unique to the region. Cap stones are very unique to the area, both generally and in the northern part of Kerala in particular. It is possible that human settlement in the region expanded during the Iron Age and early historic period, which spanned from 500 BC to 500 AD, based on the widespread dispersion of Megalithic monuments and graves.⁶⁷

⁶⁵ *Ibid.*, p, 67.

⁶⁶ *Ibid.*, pp. 69-70.

⁶⁷ M.R. Manmadan, *Archaeology in Kerala: Past and Present* (ed.), Farook College Publications Division, Calicut, 2007, pp. 5-6.

Megalithic Culture

A fascinating period in human history, the Megalithic culture is distinguished by the construction of monuments, stone buildings, and burial places. It was evident that people were not nomadic but rather lived in permanent villages. Based on their economy, agriculture, principal graves, location close to cemeteries, and all other available evidence, the Megalithic people seem to have led a settled life.⁶⁸

Megalithics demonstrates that era's architectural expertise. Since no Megalithic habitation sites have survived, we are ignorant about the architecture of that era. Human settlements were established in this region as early as the Stone Age, according to historical data. Therefore, the physical environment of the territory shapes and establishes it as a Nadu entity. Here, we offer a succinct overview of the early settlement trends and technological advancements in the region.

Kerala has relatively few excursions and excavations. Many remains were discovered during the exploration and excavation of Kerala's archaeological monuments. Most of them are megalithic remains.⁶⁹

Urns, dolmens, cists, umbrella stones, cap stones, and menhirs are examples of megalithic constructions that show the presence of human settlements in this region. In honour of the deceased, megalithic structures are therefore usually built above earth and are composed of massive stones. The tombs of early iron-using people are known as megalithic because they were adorned with big stones.⁷⁰ Kerala developed a sophisticated burial ritual from the beginning of the Iron Age. Spears, swords, axes, hatches, tripodes, daggers, hooks, nails, and more are examples of iron

⁶⁸ Anjali A.K., *Megalithics Burials of Malabar an Overview*, MA Dissertation, University of Calicut, 2018, p.67.

⁶⁹ *Ibid.*, pp. 60-63.

⁷⁰ D.N. Jha, *Ancient India, In Historical Outline*, New Delhi, 2012, p.115.

items discovered in these graves. The Megalithic period is therefore known as the Iron Phase of South India.

Funerary constructions make up the majority of archaeological remnants from the Iron Age. That is a turning point in the history of the Indian peninsula in general and Kerala in particular. According to scholars like Raymond and Bridget Allchin, the Megalithic builders were communities that used iron, and the Megalithic was a continuation of the Neolithic culture, which was dominated by iron.⁷¹ There are almost all kinds of megalithic monuments in the Palakkad District. Kodakkallu, Rock Cut Caves, Hat Stone Slab Cist, Menhires, Multiple Hood Stone, Urn Burials, and other monument types have been discovered around Kerala, as listed in the table below.

Table 1.1

Megalithic Monuments

Sl. No	Locations Different Monuments Megalithic Period of Kerala	Artefacts
1	Thrissur, Malappuram, Kannur, and Kozhikode (Machad, Porkkalam, and Velimatukunnu.)	Rock Cut Caves
2	Kannur, Kozhikode, Malappuram, Palakkad and Thrissur. ⁷²	Kodakkallu
3	Thrissur, Chermangad, Eyyal, Porkkalam, Vandiperiyar and Thiruvillamala.	Capstones (Toppikkallu) Hood Stone,
4	Thrissur, Malappuram, Kannur, and Kozhikode	Multiple Hood Stone
5	Palakkad, Thrissur, Idukki, Alappuzha, and Thiruvananthapuram	Dolmens -Dolmens Are Rectangle Chamber
6	Nattukal In Mannarkkad Near Perinthalmanna	Menhires
7	Palakkad	Hero Stones

⁷¹ Raymond Allchin and Bridget Allchin, *The Birth of Indian Civilization*, New Delhi, 1982, p. 204.

⁷² V. Vinod and Athira Pillai, *op. cit.*, p. 102.

Megaliths have a remarkable ability to span the gap between primordial and historical ages.⁷³ Megalithic structures and more proof of stone implements Several parts of the study area were used for agriculture. It demonstrates that this is where people originally settled.⁷⁴ It includes those who work in decoration, ceramics, brickwork, and iron smithing.⁷⁵

Regarding the megaliths, the hero stones are based on regional traditions and stories that have been passed down through the ages and involve mystical aspects. Veerakal building appears to be a continuation of earlier megalithic practices that involved worshipping the ancestors. Numerous Veerakal have been identified here in the Palakkad region. In the region of megalithic graves, which were constructed in remembrance of the dead and are referenced in Sangam literature. Near the locations where heroes were killed or buried, granite sculptures known as "hero stones" were frequently erected. The local tribes continued to worship these.⁷⁶

At certain Megalithic sites, metal clay sculptures of men and women were discovered. Most of them were devoted to the mother goddess. Some families care for and worship such a shrine at their family temple. Particular notions and ideas can be found in the fourth chapter.

The table displays the Stone Age locations of Valluvanad.

⁷³ *Ibid.*, p. 100.

⁷⁴ Greeshmalatha A.P., *Historical Geography of Valluvanad*, Unpublished Thesis, Department of History, University of Calicut, 2001, pp. 186-187.

⁷⁵ *Ibid.*, p.187.

⁷⁶ *Ibid.*, p.188.

Table 1.2*Stone Age locations at Valluvanad.*

Sl. No.	Places of Valluvanad - Artefacts /Dolmen and Men Hires		
1	Aliparamba	19	Nenmini
2	Anamangad,	20	Palappurmpanga,
3	Angadippuarm	21	Panamanna
4	Arakkuparmba	22	Paral
5	Arakkursi	23	Perinthalmanna
6	Bhimanad,	24	, Perur,
7	Chalavara	25	Pulamantol,
8	Chettallur,	26	Pullasser,
9	Chunanganad	27	Sreekrishanapuram
10	Elampulasser,	28	Thachampara,
11	Karakkot	29	Thachanatukara,
12	Kariyavattam	30	Tenkara
13	Katampazhippuram	31	Thiruvizhamkunnu
14	Kolappulli,	32	Vallappuzha
15	Kodakurissi	33	Valambur
16	Mundakkotukurissi,	34	Vatakkumpuram
17	Muttutala	35	Vellinezhi ⁷⁷
18	Naduvattam	36	Vettattur. ⁷⁸

Note: Numerous caves and artifacts were excavated from other places in Vellinezhi, including Kuruvattoor, Karalmanna, and Ottappalam, in addition to Menhires and Dolmens Cromlech. The aforementioned theories indicate that Valluvanad contains archaeological relics and historical significance. There may be megalithic sites all across this region. In Kerala, human residence and technological advancement occurred during the Megalithic period. Following the discovery of iron, people relocated, and many of these new locations saw technical advancements. It is included in Valluvanad as well. Cropping patterns, the availability of arable land, and water supply all contributed to the growth of agriculture, as was previously discussed. The invention of iron implements revolutionized agriculture. This study shows that with the improved tools, communities could engage in more widespread farming throughout the Iron Age.

⁷⁷ K. Sivasankaran, *op.cit.*, p. 52.

⁷⁸ *Ibid.*, p.52.

The study claims that stone tools and artifacts provide proof of how early humans lived, built things, and engaged with their surroundings over time. The Stone Age began when early men used primarily stone implements. They developed the ability to make a variety of stone tools via experience, which served as markers of cultural achievements prior to the development of technologies. Evidence of the evolution of man and his culture can be found in the prehistoric Stone Age. The people of pre-historic Kerala were farmers, hunters, gatherers, and animal herders, according to a number of reports of the state's Stone Age society.

Neolithic age

Gordon Childe called the profound change that occurred during the Neolithic era a revolution.⁷⁹ The people's way of life changed significantly as a result of agriculture and cattle rearing. The assurance of food boosted output by encouraging a larger population.⁸⁰ The Neolithic period also saw the emergence of numerous handicrafts.⁸¹ Globally, the main source of income during the Neolithic era was either agriculture or animal raising, depending on the ecosystem. According to neolithic data, South India used both agricultural and pastoral means of subsistence when the environment was right. The Neolithic means of subsistence in Kerala probably included hunting and fishing in addition to rudimentary cultivation and gathering.⁸²

Human Settlements and Developments

Formation of agriculture

Agriculture was the mainstay of the Megalithic economy, which had a rustic feel to it. They resided in a few distinct communities. As a result, most people thought that farming was a significant profession. Various building tools were discovered, and the metal and ceramic objects show that some people were craftspeople or had

⁷⁹ Gordon Childe, *Man Make Himself 1961*, England, 1936, p. 59.

⁸⁰ Rajan Gurukkal and Raghava Varrier, *History of Kerala Prehistoric to History*, *op.cit.*, p. 35.

⁸¹ *Ibid.*

⁸² *Ibid.*, p. 37.

specialized occupations. The late Stone Age residents of Kerala were limited to the microlithic subsistence culture prior to the entrance of the iron-smelting people, and Neolithic culture was uncommon there. In Palakkad, Kozhikode, Wayanad, Thrissur, and the eastern part of Ernakulam, there seem to have been many examples of cultural transition. The Neolithic period in Kerala appears to have been brief, considering the speed with which iron was used.⁸³

The Neolithic people used well-shaped, grinding implements with smooth surfaces. They had planted crops, tamed animals, produced textiles, made earthen pots, and invented fire for cooking.⁸⁴ Archaeological excavations of the Ponnani River between Palakkad and Shornur also revealed a microlithic industry of quartz, rock crystal, and chert.⁸⁵ Among the archaeological tools discovered in the study area were the following.

- Choppers, scrapers.
- Chopping tools, flakes.
- Awls, cores.
- Points, stone strikers.⁸⁶
- Knives, swords, sickles, hoes, hooks, and tripods are used for local purposes. It proves the technical skills of the people of the area.

When a methodical investigation of the sites started during the British era, numerous megalithic monuments were found. The finding of megalithic monuments and stone implements from Bharathapuzha is evidence of human occupancy in these areas. By linking iron implements and agricultural equipment from these places, we

⁸³ *Ibid.*, p. 38.

⁸⁴ P. Rajendran, *Flake – Scars and Stone Striker*, Bulletin of Deccan College Research Institute, Vol. 37, 1978, p.18.

⁸⁵ *Ibid.*

⁸⁶ P. Rajendran, *op.cit.*, p. 124.

can gain a better understanding of populations that use iron and the development of agriculture.

As was previously mentioned, human settlements began in the Stone Age in the highlands and valleys along the banks of Bharathapuzha, through the Palakkad Gap, and through the utilization of resources. The discovery of numerous prehistoric tools and artifacts in the region indicates that early humans lived there. The everyday activities and survival strategies of the region's original inhabitants were illuminated by these metal and stone tools. The dwelling sites and rock shelters discovered nearby indicate that these early migrants selected regions abundant in natural resources, such as fertile soil and water sources, which were critical for their survival. As these regions transitioned from the prehistoric to the historic periods, they saw significant changes in the patterns of settlement.

Peopling: The region's population began with early human settlements in prehistoric times and continued to grow during the Iron Age, Early Historic Period, and Medieval Period, among other periods noted above. Due to significant advancements in trade, agriculture, and the establishment of governmental and religious institutions, the region rose to prominence throughout this time. Because of the interplay of government, economic activity, and cultural interactions, its population has continued to grow and diversity over time. The next chapter provides a detailed analysis. Numerous migrant groups, including traders, soldiers, and artists, carried with them diverse cultural influences and customs.

Nonetheless, the region saw a large number of migrations over several seasons. Immigrants inspire resources.⁸⁷ The foundation of the resources was paddy agriculture. Kurumbas, Vadugas, and Irulas are among the indigenous populations of the area; migrant groups included the Brahmins, Kammalas, Chetties, and Guptas, as well as multilingual communities. Over the years, many indigenous and migrant communities have been able to maintain their unique social and cultural identities.

⁸⁷ Parameswaran Namboothiri, *Charithrathinte Desavazhikal Melattur* (Mal.), Thrissur, 2012, p. 53.

The caste system in this area evolved over centuries due to historical, social, and economic factors, just like in many other sections of India.

Village clusters

Due to agricultural advancements, especially in the field of paddy cultivation, early immigrants began to form larger village clusters. Archaeological evidence indicates that a diverse population has inhabited the area since prehistoric times. These early pioneers formed small, autonomous communities engaged in archaic hunting, gathering, and agriculture. These people were typically found near fertile river valleys and coastal plains.

Indeed, the development and expansion of the hamlet cluster have been greatly aided by the banks of the Bharathapuzha river. From the earliest prehistoric towns to medieval temple-centered communities and modern agricultural villages, the river has been the lifeblood of the area. With the development of agriculture, human communities became more stable. The potential of the community to participate in non-agricultural activities as a result of surplus production led to the formation of specialized artisans' associations. The availability of raw materials has an effect on the regional specialization of crafts. In areas with clay deposits, for example, potters formed organizations, whereas in areas with metal resources, blacksmiths and other metalworkers thrived.

The extensive use of iron technology by the Megalithic people and its profound influence on their socio-economic existence are demonstrated by the numerous iron tools discovered in Megalithic excavations. Ironworking was an important part of Kerala's Iron Age culture, based on the variety of iron tools found at different sites.

The residences of the iron smelting employees and the local iron deposit are referenced in a number of place names in the designated study zone. The iron processing facilities are referred to as "Oothala" in Malabar.⁸⁸ Iron technology

⁸⁸ *Oothala* means iron Furnace

flourished over this region due to the origin of blacksmiths. They probably came from the first Megalithic builders in Kerala, who introduced iron technology to the area. They can be regarded as the community's founders, the Blacksmiths.⁸⁹ This area was assumed to include all of the previously mentioned sites. Magnetic ore is abundant in Malabar, especially in the areas of Palakkad, Valluvanad, and Kurumbranadu. The states and districts of Cochin purchased more over 300 tons of iron from the Malabar study region in 1854.⁹⁰ Iron ores were abundant in Malabar's barren fields and mountains.⁹¹ New tools and equipment were created as a result of the discovery of metals, starting with iron, copper, brass, and bronze. Even now, a great deal of knowledge about old land tools, their metallurgy, manufacturing processes, and craftsmanship is valuable and continues in use.⁹²

Iron was essential for the development of labour-intensive jobs as well as the growth of agriculture.⁹³ The established plough-based farming system required a new division of labor and labor skills. Once thought of simply merely providing services, the craft that lower castes offered was crucial in establishing more egalitarian relationships. But later, these relationships were broken by the enforcement of a strict division of labor. The increased demand has forced food production to relocate. Regarding agriculture, the general public adopted a scientific farming method and land use that considered the local climate and topography. As agriculture flourished, a large number of new castes moved into the production zone, making Valluvanad a cultural land. The majority of these resources were used during British rule. There is evidence of extensive iron mining in a number of locations in this region. Locations

⁸⁹ Ajesh M., *Perum Kollas of Malabar* (Unpublished Thesis), Sree Sankara University of Sanskrit, 2016, p. 63.

⁹⁰ G. Mani, S. Rajagopalan Nair, Unpublished Report, The Detailed Investigation Iron Ore Reports in Kozhikode District, Kerala, 1967, p. 5.

⁹¹ C.A. Innes, *op.cit.*, p.17.

⁹² Karthikeyan, D. Veeraraghavathatham, D. Karpagam and S. Ayisha Firdos, *Traditional Tools in Agricultural Practices, Indian Journal of Traditional Knowledge*, Vol-8, (2) Tamil Nadu, February, 2008, p.212.

⁹³ V.H. Dirar, *Natan Kala Sastra Parambaryam* (Mal.), Thiruvananthapuram, 2013, p.43.

of iron mining are often mentioned. Karuvan Thodika, Arakkuparamba, and Karuvan Parambu, for example.

In most of the iron industry, the names of the farmsteads belonging to the occupational groups imply a link to the production of iron. Local iron working groups that produced the iron required to construct weapons are mentioned in a few locations in Malappuram and Palakkad. These were widely scattered around the area. The place names in the districts of Malappuram and Palakkad (Valluvanad), as shown in the table, can be mapped.⁹⁴

In Palakkad and Malappuram, certain place names allude to the regional iron industries. Karuvarukundu, Irumbuzhi, Arakkuparamba, Alathodi, Aliparambu, CheriyaOothalakkunu, Valiyaoothalakunnu, Nareekunnu, Keedakunnu, Areechola, Arimalan Chola, and Areekundu are all place names that can be copied to the proper location.⁹⁵ We can deduce from the names of these communities that there is a substantial iron ore accumulation in the Melattur region, which is a part of Valluvanad.

Larger-scale iron ore extraction and processing takes place here. Karuvam Kottuparambu, (1-1-3) Arakunnu Parambu 2-1, 2, 3, 4) Karuvara Thodika, (54) Perum Kollan Thodika (61)275, Karuvara Thodika, and 10-Moosarithodika are some of the place names that were the settlement of Ironworkers. The existence of iron mining caste villages nearby lends credence to the aforementioned assertions.⁹⁶ The caste and occupation are reflected in the house name of the early time. For instance, they were employed as iron smelters and were referred to as Karuvan Thodika in Karuvan. The residents of Asari Thodika were carpenters known as the Asari. The following details about the main sources of iron slag in the Mannampatta region were gathered by me during my fieldwork. In conclusion, iron tools or artifacts are among the most significant cultural remnants of Kerala's megalithic past.

⁹⁴ *Ibid.*, pp. 52-53 (See Table-1, Appendices-3).

⁹⁵ *Ibid.*

⁹⁶ *Ibid.*, p.57.

Figure 1.1

Iron Slag or Keetakallau.



As mentioned earlier, the Megalithic people utilized their technical skills extensively, which impacted their economic way of life. Archaeologists claim that Kerala does not display the megalithic pattern of habitation. The Megalithic people were the first to use laterite in construction. The tools and procedures used by the people demonstrate their technical proficiency. They have proposed that agro-pastoral livelihoods control a number of subsistence structures within a tiered society. These communities are therefore arranged into separate but related vocational groups. As seen by the influx of agricultural instruments from the areas, farming practices have improved. Furthermore, the enormous pottery suggest that they enjoyed a stable life. The iron ingots found at various sites demonstrate that iron was produced locally.⁹⁷ The use of charcoal, fire technique, etc., in the remaining terracotta crucibles was suitable to ensure the excellent quality of the iron casting.⁹⁸

Historical descriptions in early medieval Kerala mostly emphasize the wetland agricultural area. These results indicate that marsh paddy agriculture has been prioritized in the social construction process. Paddy cultivation is an important agricultural activity and a key source of agricultural surplus. The stratified society that eventually gave rise to the state was built on the surplus that could only be created by

⁹⁷ V. Vinod and Athira Pillai, *op. cit.*, p. 105.

⁹⁸ *Ibid.*

marsh paddy agriculture.⁹⁹ The description above states that throughout this time, agrarian settlements were established, a variety of skilled groups emerged, a trading system was developed, and the population grew. A new form of economic system or tiered society with production, distribution, and excess production arose during this period, as evidenced by the existence of several technological tools and other artifacts.

Pottery: During this Megalithic era, pottery production must have been a major occupation, as evidenced by the large number of pots of all sizes and forms found in both habitation and burial sites. This suggests that skilled laborers were produced during the Megalithic era, when a vast number of individuals were employed in a range of jobs. Thus, in many parts of Kerala, pottery-making was a technological advancement. The iron tools and the technical skill of fire changed the course of the time. There were several uses for the techniques.

Clay is the primary component needed to produce pottery. Numerous ceramics and pieces of red and black pottery are associated with the Iron Age and the Megalithic. Red, black, and red-slip pottery, together with painted and russet-coated ware with wavy line designs and other embellishments, are the most prevalent pottery types discovered at the megalithic site. The ceramic assemblages of the Megalithic people comprise a wide range of objects, such as Russet coated ware, painted red ware, red slipped ware, polished red pottery, and black and red ware.¹⁰⁰ Megalithic people are believed to have utilized crackling black and red ceramics more than any other type of diagonal porcelain. Numerous shapes have been discovered during excavations.¹⁰¹

⁹⁹ K.S. Madhavan, *Primary Producing Groups in Early and Early Medieval Kerala: Production Process and Historical Roots of Transition to Caste (300-1300 C.E.)*, (Unpublished Thesis), Department of History, University of Calicut, 2012, p. 1.

¹⁰⁰ Raghava Varier and Rajan Gurukkal, *op.cit.*, p. 48.

¹⁰¹ Atmiya Chandra, *op.cit.*, p. 104.

They were the main shapes.

- Vases, ring stands, dishes, jar types, globular pots, and bowls with flat bases
- Bowls with concave necks, convex bodies, staggered bases, hemispherical bowls, deep bowls, interned rims, flat bases in polished red ware, legged, perforated, pyriform, pointed ones with fashioned rims, and round bases in black and red ware are examples of urns.¹⁰²
- Numerous websites have remarked on the size and shape of the beads. Among the raw material fields of quartz and locally accessible quartz, carnelian, jasper, orthoclase feldspar, glass, birth, horn, and terracotta have all found many burials.

Here, ceramics provided the opportunity to preserve objects, and cooking developed into an artistic endeavour. The first mention of pottery dates back to the Neolithic period. Megalithic ceramics from Kerala were durable, strong, and wheel-thrown. The majority of the area produced black pottery and red ware. There are several potters living beside the Bharathapuzha River. A sizable population congregated near riverbanks during the megalithic age, establishing local, long-distance, and worldwide trade. Specialized craftspeople, especially potters and dealers, became more prevalent throughout this period.

Due to economic necessity, community organization, and natural specialization, potters and other artisanal groups developed in this region before the rigid caste system. These divisions were first driven by the necessity for specific tools and objects and were based on clan and kinship systems. Due to commerce, cultural exchange, and the entrance of Vedic tradition, these artisanal groups were eventually integrated into the formal caste system, creating the complex social and occupational hierarchies that are observed here.

Nadu: The early village clusters allowed for more complex social organization. Kinship and clan-based institutions were prevalent, and the local chieftains,

¹⁰² *Ibid.*

sometimes known as head men, were responsible for upholding law and order and managing communal resources. The early Chera dynasty was crucial to the formalization of geographical divisions. They established administrative regions to efficiently govern their kingdom, which influenced the ultimate formation of Nadu. Because land, water, and a favourable climate were necessary for an agro-based culture, this area was rich in natural resources for the production of food crops. In the Middle Ages, Nadu had a territorial-political structure. The phrases Kadu and Nadu are used in old Tamil songs to describe various aspects of agricultural progress.¹⁰³ In settlements created in connection with agricultural labor, working groups are housed. According to Elamkulam, the Cheras of Mahodayapuram established structured government and developed settlements centered around temples during the ninth and thirteenth centuries.¹⁰⁴

Sreedhara Menon shares Elamkulam Kunjan Pillai's perspective in his study on Kerala history. According to MGS Narayanan, the Perumal era was a separate political entity during which they had no direct authority over a substantial area of the region.¹⁰⁵ Numerous academics have formed the concept of Nadu in relation to South India's land economy. According to the works of K.A. Nilakanta Sastri, Nadu was an administrative province of the Chola and Pandya empires in South India. During the Chola dynasty, Nadu was divided into Ur, Sabha, and Nagaram.¹⁰⁶ Ur was a village-level assembly, Sabha was a Brahmin assembly, and Nagaram stood for trade organisations. Nadu was occasionally used to refer to larger political areas.¹⁰⁷ Following the Perumal period, Swarupams became the centers of power for all Nadus.

¹⁰³ M.G.S. Narayanan, *Perumals of Kerala*, Xavier Publishers, Calicut, 1996, p. 90.

¹⁰⁴ Rajan Gurukkal, *The Kerala Temple and The Early Medieval Agrarian System*, Sukapuram, 1992, pp. 1-2.

¹⁰⁵ M.G.S. Narayanan, *op.cit.*, p. 178.

¹⁰⁶ K.A Nilakanta Sastri, *The Chola*, University of Madras, Madras, 1955, p. 302.

¹⁰⁷ Y. Subbarayalu, *South India under the Cholas*, Delhi, 2012, p. 214.

According to the Gundert vocabulary, nadu is an agricultural unit and cultivated land.¹⁰⁸

According to Y. Subbarayalu, the term "nadu" describes an agrarian region that originated in fertile valleys that were conducive to the production of paddy. It consists of a number of rural settlements. Water resources, soil, slopes, and other factors all play a part.¹⁰⁹ K.N. Ganesh asserted that Nadu was predominantly an agricultural area, whereas Nagaram was a commercially important hub.¹¹⁰ However, Nadu did not arise in coastal areas; instead, the suburbs of the coastal areas were conquered. In short, Nadus were the places where people had established their settlements.

There were many Kudi¹¹¹ and Urs in every Nadu. In addition, this would suggest that the artists, craft communities, and settlement farmers were essential to the production process and that they used and nurtured resources. Land relations developed as a result of the necessity for a labouring group to handle excess produce when land tenure was established.¹¹² When descendent groups split into domestic portions (Kuti), several Kudis founded Ur.¹¹³ The early historical existence of the Kudi and Ur villages is confirmed by early Tamil poetry.¹¹⁴

To protect the interests of the land-holding households of non-Brahmin ancestry that were found to have been raised in these production locations, specific Ur assemblies were established. The land-holding households represented in the Ur assembly were known by their Ur/Urpatrar names. The cultivation of food grains, which financed Brahmins, temples, and territory lords, was the primary feature of

¹⁰⁸ Herman Gundert, Malayalam English Dictionary, *Sahithya Prasadaka Sangham*, Kottayam, 2000, p. 514.

¹⁰⁹ Y. Subbarayalu, *The Political Geography of the Cola Country*, Madras, 1973, pp. 30-33.

¹¹⁰ K.N. Ganesh, *Malayaliyude Desa Kalangal* (Mal.), Kozhikkode, 2018, p. 36.

¹¹¹ M.P. Mujeebu Rehiman (ed.), *Peninsular India, Essays on South India*, Department of History, University of Calicut, 2018, p. 167.

¹¹² *Ibid.*, p.167.

¹¹³ Rajan Gurukkal and Raghava Varier, *History of Kerala, Pre-Historic to The Present*, *op. cit.*, p. 52.

¹¹⁴ K.N. Ganesh, *Reflection on Pre-Modern Kerala*, Thrissur, 2016, p. 303.

agrarian society.¹¹⁵ Paddy was the primary food crop cultivated in river basins and low-lying areas.¹¹⁶

Kerala was split up into many different regions under the Naduvazhies. Nadus' natural borders were rivers, forests, and mountains rather than a separate political region. It has been believed that Nadu has political limits. But in this case, we consider it to be a physical cultural object. Both skilled and unskilled people lived among the Nadus. These people exchanged extra produce and production.

The second Chera Kingdom has something to do with most of the Nadus. Medieval principalities are also known as Naduvazhies Swaroopam. Each Nadu was divided into Desam under the direction of the chief, Desavazhies, and Desakootam. Among his sons and other family members, the last Cheraman Perumal divided his domains. However, no written records exist. Kerala's land was thus split up into several territorial entities under the Naduvazhies at the start of the hierarchy. These systems were referred to as Swaroopam. Venugopal asserted, "It is the dictatorship of all kinds of power,"¹¹⁷ The several Tara or villages that comprised Desam were governed by the representatives of the Tara or village. As agricultural productivity increased and the population's necessities were met, paddy farming expanded. There were thirteen Nadus, which served as the primary settlement unit. Koalttunattu, Purakilanatu, Kurumporainatu, Eralanat, Valluvanattu, Nedupuraiynatu, Nedukalayanatu, Kilumalainatu, Nanpalanatu, Munninatu, Nanrulanat, and Veantu are some of Kerala's most significant Nadus.

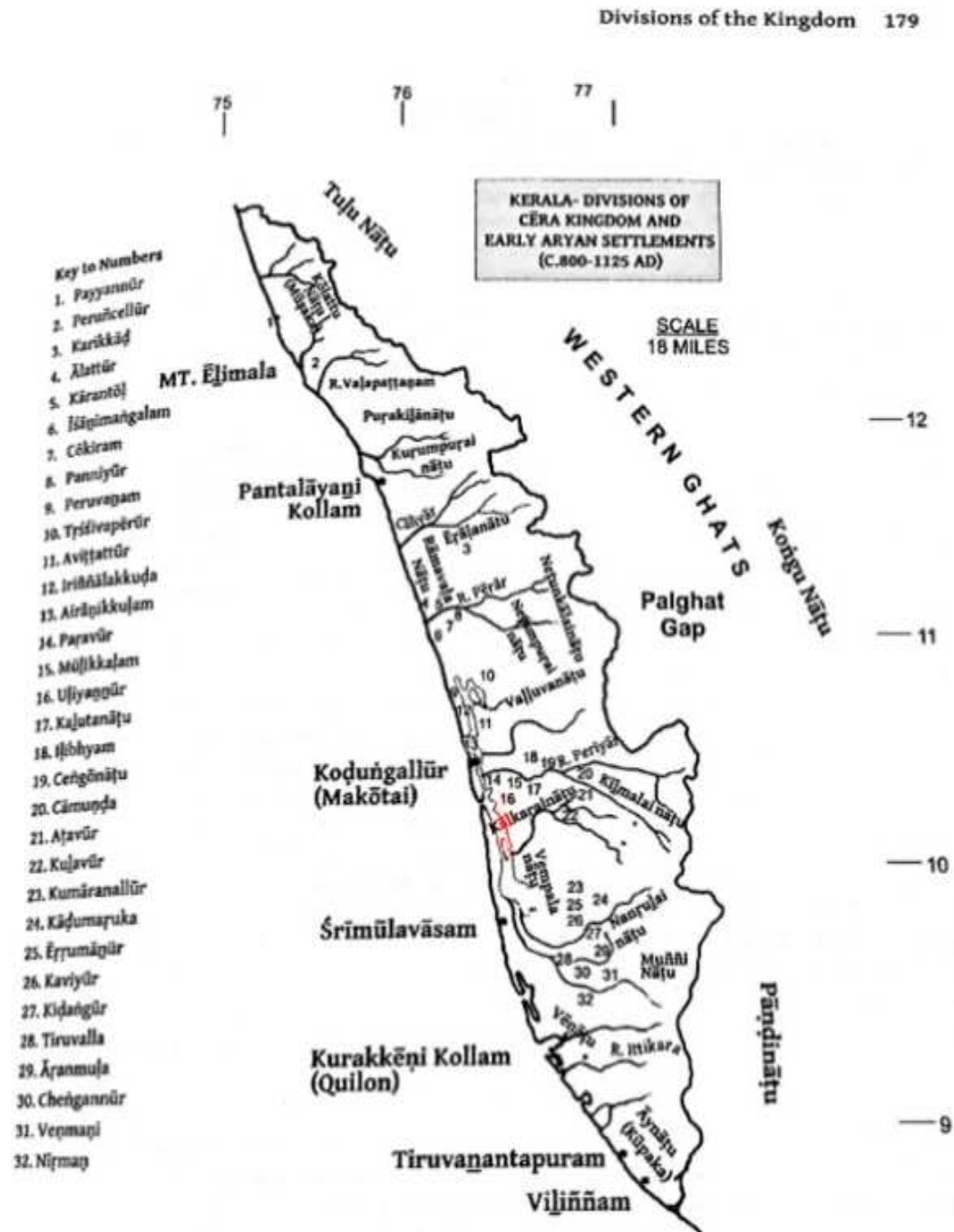
¹¹⁵ M.P. Mujeebu Rehiman (ed.), *Peninsular India, Essays on South India, op.cit.*, p.170.

¹¹⁶ Cherian P.J. (ed.). *op. cit.*, p. 124.

¹¹⁷ T.R. Venugopal, *Sambathum Adhikaravum Thrissuril Ninnullaoru Kazcha* (Mal.), Thrissur, 2017, p. 52.

Map 1.3

*Nadus of Kerala.*¹¹⁸



¹¹⁸ M.G.S Narayanan, *Perumals of Kerala*, Thrissur, 1997, p. 179.

Formation of Valluvanad:

Valluvanad, a well-known Nadu, was famous for its strategic importance as well as its cultural heritage. The earliest historical accounts of Valluvanad are found in oral traditions and local chronicles. The semi-legendary Keralolpathi has historical details of Valluvanad's origins and history.

Grandhavaries and other traditional writings provide detailed descriptions of Kerala's medieval political structure. It is necessary to comprehend the administration of land revenue links in order to study the medieval agricultural system. Temple records and inscriptions, which usually include land distributions and royal decrees, are the primary materials utilized to recreate Valluvanad's political and economic history. Temple records include information about religious activity, land ownership, and the temple's economic role in medieval society. Oral histories passed down from generation to generation provide valuable insights into medieval social and cultural life. These stories often focus on shared memories, local heroes, and significant events. Valluvanad's rich creative and cultural legacy can be understood through its medieval literature and relics.

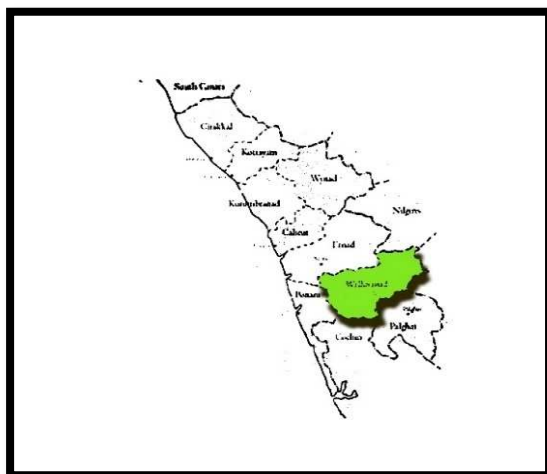
It was ruled by hereditary nobles and had a thriving agrarian economy. The 12th and 18th centuries saw the formation of Swaroopam, a feudatory state where Kerala was ruled by over fourteen combined larger governmental groups. The research zone was taken by Zamorin (Nediyiruppu Swaroopam), Venad, Perumpadappu Swaroopam, and Nediyiruppu Swaroopam.¹¹⁹

¹¹⁹ S. Rajendu, *op.cit.*, p.18.

MEDIEVAL VALLUVANAD

Map 1.4

Medieval Valluvanad.



Arangottuswaruapm

The Arangottu Swaroopam was the most common ancestry in the Valluvanad. A member of the main royal dynasty, who may have been assigned authority over the Arangottu realm or who had already established themselves there, founded it. Valluvantu is governed by the Arangottu Swaroopam, sometimes referred to as the Swaroopam of Valluvakonathiri.¹²⁰

Mannarmala Rajah, Patinjarkara Rajah, Kizhakkekara Rajah, Mannarghat Nair Kannamprath Nair or Vettikkat Nair, Kongat Nair Edathara Nair, Mannoor Nair, Thrikkadiri Nair, Kundarakkal Nair, and Kakooth Nair were among the many nobles who served under the Valluvanad Rajah. They provided Valluvanad Rajah with troops and financial assistance during times of conflict because they owed him loyalty.¹²¹

Royal house: The Valluvanad kings' Kovilakam, or old traditional royal house, was called Kadannamanna. The status of the Valluvanad ruler was referred to as

¹²⁰ S. Rajendu, *Valluvanatu Charitam Praacheenakalammuthalad 1792 vare* (Mal.) Perinthalmanna, 2012, p. 35.

¹²¹ *Ibid.*, p. 294.

"kotahikadungonaya Kovil karumikal"¹²². The Mankada, Ayiranazhi, and Ariptra royal families were left behind by the Kadannamanna royal dynasty. The house of Valluvakonathiri was at Kuruva. Previously, Valluvanad Raja had sovereign control over whole of South Malabar.¹²³

At the bottom of the power structure, Valluvakonathiri has three positions. The important Tavazhies of the royal houses include Mankada, Ariptra, Kadannamanna, and Ayiranazhi.¹²⁴ The oldest male member of these families was the Valluvakonathiri. Kuruva was the location of the royal mansion. Previously, Valluvanad Raja had sovereign control over a large portion of south Malabar.¹²⁵ Usually, a portion of Swaroopam's property is reserved for the elder members' lifetime enjoyment.

Sthanam

The unique estates that are created in this way are called Sthanam. The phrase alludes to the dignity and status of the elder family members; it implies that they are granted separate estates in order to maintain their standing. Each family member enjoys the Sthanam in turn as they rise to the position to which they are assigned. The five Sthanies are named Valluvanad Wallaba Valiya Rajah, Kolathur, Thacharppad, Edathralppad, and Vellarpad, in that order.¹²⁶ For instance, in order of seniority, the royal members are Valluvakonathiri, Vellarpad, Edathralpadu, Thachalpad, and KolathurTahmburan.¹²⁷ The senior lady Thampuratti is in charge of each Kovilakam, and Marumakkathayam acts as the succession plan. A Sthanam bearer does not own the KovilakamThavazhi property.¹²⁸

¹²² S. Rajendu, *Valluvanadu Charithram*, *op.cit.*, p.35.

¹²³ S. Rajendu, *Valluvanatu Charitam Praacheenakalammuthalad 1792 vare* (Mal.), *op. cit.*

¹²⁴ *Ibid.*

¹²⁵ *Ibid.*, p. 114.

¹²⁶ S. Rajendu, *Valluvanatu Charitam, Praacheenakalammuthalad 1792 Vare*, *op.cit.*, p. 297.

¹²⁷ *Ibid.*

¹²⁸ *Ibid.*

Karuvayoor Moosad was the chief minister of Vellattiri. Second only to the Valluvakonathiri in political influence were the Kovil authorities and the two Brahmins who arrived at Karuvayoor Moosad. Kolathur Varier, Dharmoth Panikkar, Edathara Nair, Kongad Nair, Pulappatta Nair, Veettikkattu Nair, Mannarkkad Moopil Nair, and Karakkat Moopan (Kuthiravattaom) were all under him. From Perinthalmanna, Kakkuth Nair, the Valluvanad Raja's command-in-chief, was a member of the Naluveettil panikkars.¹²⁹ Karuvayoor Moosad could not be ruled, thus the Nemath Moosad was given the authority. Nemath is located in Vattalur, north of Valluvanad's administrative hub, Kuruva. Legend has it that they existed when the ancient Valluvanad extended all the way to Kottakkal.¹³⁰

Puthumana, Verkot, Chendrathil, and Vayankara are the four families that make up Naluveettil Panikkar. Kuruva, the capital of Valluvakonathiri, is not far from their house. It is claimed that it has enabled us to understand the broad ideas of Valluvanad Raja's territory.¹³¹

Chemmal Moopil Nair has been referred to as Chemmal Kaimal, and Chemmal Chakki is thought to be an elderly woman. Chemmal Nair's name might have come from the hill station's previous name. Many people consider Chemmal Nair's house to be a Thariyingal abode. Kakkuth Nair's place is fixed by Moopil Nair. Near Perinthalmanna lived Kakkuth Nair, the top commander of the Valluvanad raja. The Kakkuth Nair was tasked with carrying out the monarch of Valluvakonathiri's orders.

Kavudaya Nair was the previous name of the Thirumandhamkunnu temple at Angadippuram. Irikalikkara Nair, who is in charge of guarding the Bharathapuzha region of Thirunavaya, is known by the title Thekkumkoor Kotharayiran. Under the leadership of Kakkuth Nair, the bulk of the Attakalams were planned during the months of Kumbham and Meenam (February to March). Additionally, these

¹²⁹ *Ibid.*

¹³⁰ *Ibid.*, p. 48.

¹³¹ *Ibid.*, pp. 25-30.

Attakalams took place during the Onam seasons.¹³² After the 12th century, Valluvakonathiri obtained a part of Nedunganad. But it lost its position of power in the fourteenth century when Zamorin took over the area between Thrithala and Karimpuzha.¹³³

The Zamorin and Tipu Sultan, among others, governed the nation in the years between its independence. While Kerala was under colonial rule, its geography underwent a complete transformation. The territorial division of the pre-modern era was changed. However, as the British Empire established new borders and Taluks, Nadu was being resurveyed. Here, Valluvanad and its administrative divisions are investigated. The British era is covered in full in the third chapter.

Kerala's various regions evolved over time to become distinct with multiple regional identities, and Valluvanad was a key region that emerged during the Middle Ages. Trade flourished at this time. Chantha and Angadies were both designed as transaction centers. The economy of pre-modern Kerala is renowned for being self-sufficient, yet trade was a strong and vibrant force that attracted numerous trading groups and individuals from various areas. Along the western shore, an extensive commerce network connecting the eastern and western worlds started to take shape. The three powers—family, Jati, and Swaroopam—shared actual control over the relationships and the production and selling process. The growth of plough agriculture and the requirement for a steady labor supply led to the preservation of the Jati system. The Brahmins maintained their control over labor by placing a primary producing class in a servile position. In a sense, the Jati, which never remained constant, was the ideal way to divide up work and a way of thinking about getting extra.¹³⁴ The region also has a number of these specialties.

¹³² *Ibid.*, p.51.

¹³³ Muhammed Kutty and P.A. Ummer, *Cherpulasseriude Charithram* (Mal.), Cherpulassery, 2023, p. 23

¹³⁴ M.P. Mujeebu Rehiman, *Malabar in Transition State, Society and Economy in Malabar*, Delhi, 1750-1810, 2020, pp. 47-48.

Transformation of settlement

The early medieval era saw a change in the layout of habitation. During that time, Kuti, Tara, Ur, Desom, and Nadu were the main settlement patterns. There were many occupational groups that settled in unique areas called Tara. In this Tara, there were non-Brahmin occupational groups and several customary rights.¹³⁵ Nadu is where it's situated. They adhere to specific customs and ideologies. The rise of non-cultivating people like Brahmins, who controlled communities, and middlemen, who had land rights and creative, productive lands, led to an increase in economic riches. The study claims that nature is made up of a range of natural resources that are closely related to eco-systems and life landscapes. The formation of a society's material culture is significantly influenced by each of the previously stated factors. Thus, it is crucial to look into the traits of a material culture in this context.

In medieval Valluvanad, those who lived under a nadu were part of a sophisticated, hierarchical society with certain roles and responsibilities. Each group brought about improvements and promoted a feeling of community by contributing to the local economy, society, and culture. Understanding the different social groups and how they relate to one another will provide a complete picture of the material life in medieval Nadus.

The ruling class influenced legislation, governance, cultural norms, and land and resource control in order to maintain their privileged status. This class exploited the labor and resources of the working classes to protect their wealth and status. The study focuses on the complex historical changes in power, exploitation, resistance, and cross-cultural relations between the ruling class and the working class. Given their significant influence on the production, consumption, and meaning of material objects, an understanding of the roles played by social class, caste, and community is consequently essential to material culture.

¹³⁵ K.K. Kochu, *Kerala Charithraravum Samootha Roopeekaranavum* (Mal.), Thiruvananthapuram, 2012, pp.-228-230.

The primary focus of this study is the material culture of a region that is shaped by its terrain and human socio-economic relationships. Understanding how a place's terrain, population, occupations, socioeconomics, and cultural contacts are reflected in its material culture is essential. The environment in which people live affects their way of life. As people advanced from the Stone Age to the Modern Era, there were notable changes in their culture and way of life. Important changes occurred. The creation of new political regions, the increase of commerce and transactions, the slow expansion of power structures, and the establishment of castes and classes were among the stages of development. The study claims that as Valluvanad moved from the prehistoric period to medieval period, it underwent significant geographic, social, and economic changes. The development of permanent agricultural communities, the emergence of local dynasties, and the expansion of trade all contributed significantly to the region's identity. Valluvanad's complex social structure, cultural diversity, and technological advancements were hallmarks of its medieval era. Its evolution reflects the resourcefulness and adaptability of its people, who successfully navigated the challenges and possibilities presented by their changing reality.

Chapter II

Mobility and Migration

Mobility encompasses a number of factors, including economic development, social progress, transportation efficiency, technology, and other characteristics. migration and mobility have greatly influenced the development of Kerala, contributing to the state's social progress, cultural diversity, and economic prosperity. Migration has created opportunities for social mobility and economic gains, but it has also brought up problems such as resource management and cultural integration.

Migration

Conquest, the desire for better living conditions, and cultural assimilation are just a few of the reasons why people have travelled to India over the ages. The Negritos, Australoids, Mongloids, and Dravidians were the early inhabitants to live on the Indian subcontinent. Significant changes were made to Indian society with the arrival of the Aryans. They established a religious system and rituals that led to a new fusion of cultures after settling in India's fertile valleys.¹

The caste system, which was used to stratify Indian society, is an important aspect of social organization. Originally founded on the division of labor, this stratification later turned it became a hereditary.² Historians have differing opinion about the origin of the caste system. The roots of its origins date back thousands of years. Numerous theories have been proposed regarding India's caste structure.

¹ Romila Thapar, *Cultural Pasts: Essays in Early Indian History*, New Delhi, 2000, p.27.

² *Ibid.*

The System of Social Stratifications and Castesim: Theories

As was already noted, the caste system is the basis for the stratification of Indian society. In all regions of India, including Kerala, caste is a hereditary grouping that determines social position and has an impact on every facet of daily life. As a result, a large number of social scientists, travellers, trade groups, and scholars from the West have studied the history of India's caste system, especially in Kerala. The views of academicians from outside of India offer a critical viewpoint on the system.

From the thirteenth to the sixteenth centuries, Jati spread widely throughout the subcontinent within the Brahmin Varna. The seventeenth through eighteenth century saw the creation and development of numerous Upajatis. Many historians who are still researching Kerala's caste structure are intrigued by this continuous process.³

India's caste system, particularly in Kerala, developed via the transmission of numerous traditions, rites, and norms. Kerala primarily had two caste divisions: the higher castes and the lower castes, whereas India had four -fold divisions: Brahmins, Kshatriyas, Vaishyas, and Sudras. In Kerala, the temple-centered castes were regarded as upper castes, with Brahmins and Kshatriyas at the top of the caste hierarchy. Under the higher caste, there were numerous sub-divisions, with Vaishyas holding the third rung. This group contained the inherited professions of merchants and dealers. The last level was held by the lower castes, which were seen as underprivileged and included the Mannan, Thandan, Tatan, Asari, Moosari, Karuvan, Ezhavas, Thiyyas, Pulluva, and Cheruma castes.

However, the higher and lower castes were the primary way that Kerala's socio-economic structure was viewed. It also had an impact on the larger Indian varna system, which was divided into four groups: Brahmins, Kshatriyas, Vaishyas, and Sudras. Despite being idealized and not rigorously adhered to in Kerala, this varna framework influenced the development of hierarchical caste groupings in the area.

³ *Ibid.*, p. 181.

The caste system in Kerala was primarily upper-versus-lower. However, the larger Indian varna paradigm was the source of the four-fold concept.

Compared to other regions of India, Kerala's traditional society had a more intricate and complex caste structure. Distinguishing between caste and class hierarchy was challenging. Determining the caste system's historical location has been the subject of numerous research and disciplines. The first person to attempt something based on historical materialism was D.D. Kosambi. There is a hypothesis that explains how caste and untouchability appear on the outside.

In his book "An Introduction to the Study of Indian History," D.D. Kosambi notes that caste was not the result of internal division inside the Vedic society's Varna system. Rather, it resulted from an external process whereby tribal aspects blended with the broader culture. Kosambi argues that, the shift from tribe to caste was brought about by plough agriculture, which changed the mode of production and dismantled clan and tribal structure. Clan terms evolved into clan names as a result of this shift, and caste names followed. Caste was further solidified as a method of social organization based on the mode of production with the incorporation of locals into the Brahmanical tradition and the Sanskritization of local folk cults.⁴

Sharma proposed, concepts of purity and impurity are what gave rise to the caste system's dimensions. According to an older theory, the caste system served those who were drawn to its untouchability and external representation. It is clear that in early Vedic times, a number of crafts—especially those related to leather—were not stigmatized as being impurity-prone. Society had neither completely moved past the tribal and pastoral stage nor entirely transitioned into a class-based phase at this time. Numerous scholars have emphasized how socio-economic issues played a part in the formation of caste and untouchability.⁵

⁴ D.D. Kosambi, *An Introduction to the Study of Indian History*, Bombay, 1956, pp. 96-98.

⁵ R.S. Sharma, *Rethinking India's Past*, New Delhi, 2009, p.7.

Sharma contends that the manner of production that shaped the functionality of a society was influenced by the role of Varna-based social groups.⁶ He assesses Varna and caste as components of material culture and views caste as a class form that is influenced by production methods. By separating from primary producers, artisans, and agricultural laborers, the higher varnas aimed to maintain their status and authority. Sharma examined critically perspectives of other academicians on casteism. According to Irfan Habib, India's caste system is a unique of social structure. He points out that caste is a distinct, segregated group of people who are bonded by endogamy and frequently by a common inherited obligation or profession. Habib quotes.

Marx, who believed that the caste system was a part of the relations of production and it was an inflexible way of divide labor. However, Marx, distinguished between two occupational groups: artisans who supported -villages and artisans who dependent on the market in the Towns. In one case, the labor caste was part of a natural economy.⁷

Romila Thapar argues that, the Vedic literature, the oldest literary source, provides evidence for the origin of the caste system. The four hierarchical classes that form the varna an organized division of society, are Brahman (priest), Kshatriya (warrior aristocrat), Vaishya (cultivator and trader), and Sudra (labourer for others). The fifth category, the untouchables, is considered to be above the out caste. Although Jati denotes to real social status, Varna evolved into a ceremonial or ritual position. Jati stood for the practical aspects of caste, while Varna represented the theoretical aspects. Using Harappan culture as a starting point, Varna tried to explain the world as it was.⁸

The caste system was explained from the viewpoints of colonial academics and orientalist. orientalist viewed Hindus as captives of a rigid, hierarchical, and

⁶ *Ibid.*, pp. 5-7.

⁷ Irfan Habib, *Essays in Indian History: Towards a Marxist Perception*, New Delhi, 1995, p.169.

⁸ Romila Thapar, *Early India: From the Origins to AD 1300*, Haryana, 2015, pp. 63-65.

Brahman-centered set of values. A more caste-conscious social structure was largely the result of their persistence on this issue. As landowners and priests, Brahmins occupied a superior social status in Kerala.

A comprehensive understanding of caste groups is essential to Studying the social structure of this place. Louis Dumont argues in his book *Homo Hierarchies* that caste is an inequality-based structure rather than a social stratification system.⁹ He highlights the monolithic nature of Indian caste in his ethno-sociological writings, arguing that caste is not a social classification system. But structure based on inequality. This element is critically investigated before the colonial era of Valluvanad, when Brahmins were the most powerful caste group and created a new social structure in Kerala society. Caste controlled every facet of Hindu religion and daily life, and each group held a specific position in this complex ladder.

This study takes into account a number of demographics, such as laborers, migrants, traders, artisans, and landowners. The stratification system perpetuated disparities that persisted for centuries. The caste system, which has been in place since medieval times, is useful for studying the culture of this region. In a caste-based culture, a person's caste history affects who is allowed to move, why they move, and what options they have after migrating. For instance, lower caste groups are frequently forced to migrate because of poverty, bonded labor, or a lack of land, while upper caste groups may relocate for temple administration or service. Many tribes are still restricted to their old caste-based activities, such as weaving, pot making, or ceremonial service, which limits their social mobility even after migration. Consequently, caste is not a distinct topic covered in this thesis.

It is a framework that influences both the results of mobility and the complete migration process. In migration research, ignoring caste would be equivalent to dismissing the different realities that other societies must contend with. Caste is crucial to comprehending the distinct picture of historical and social change, particularly in areas like Valluvanad where many migrant communities are defined by

⁹ Louis Dumont, *Homo Hierarchicus: The Caste System and Its Implications*, Chicago and London, 1980, pp. 40-45.

their occupations tied to caste. Even though Valluvanad is the specific subject of this study, the area is not separated from Kerala's larger caste, social, and political dynamics. Due in large part to common religious institutions, migration patterns, feudal systems, and cultural customs, the caste system in Valluvanad evolved in tandem with larger trends throughout Kerala.

The historians of Kerala have explored and expressed their views on the origin of caste system in the state. The first historian who is believed to have written historically on the origin and development of caste was Elamkulam Kunjan Pillai. He argues that the society was classless throughout the Sangam era. He asserts that, the land, which was the primary property in the eleventh century was held by Brahman. The Brahmans were able to expand their dominion through the Chera-Chola battle. He further contended that they created the Varna philosophy, which came before the Janmi-centered land system and the caste system. He claimed that after a century of conflict, the caste structure of Kerala was entrenched. The primary caste divisions were augmented by the rise of sub-castes. Kerala became the most extreme example of a caste-dominant state in India.¹⁰

M.G.S. Narayanan, in his work *Perumals of Kerala*, the old caste system in Kerala was brought about by Aryan Brahmin groups. In its early stages during the Sangam period, when society was seen to be divided into numerous regional and tribal groups. According to him, when Parasurama, a group of West Coast Brahmins, conquered Kerala and left behind areas full of Aryan settlements¹¹ caste formation received a new impetus with the development of agriculture, Fertile regions developed with various settlements. Numerous caste groups began to settle on the banks of Bharathapuzha, the study region.

¹⁰ Elamkulam Kunjan Pillai, *Janmi Sambradayam Keralathil* (Mal.), Trivandrum, 1966, p.16.

¹¹ M.G.S. Narayanan, *Perumals of Kerala: Brahmin Oligarchy and Ritual Monarchy - Political and Social Conditions of Kerala Under the Chera Perumals of Makotai (c.AD.800-1124)*, Thrissur, 2013, p.271.

According to Rajan Gurukkal, the basis of Jati, which was tribal in origin and belonged to the horizontal divide of the primitive type, was the idea of a pure self and impure others. He asserts that local groups with hereditary professions and the Jati were not Brahmanical in their formation. He views Brahmanical as the idea of hierarchy rather than Jati. However, hierarchy in general is not just a Brahmanic concept. The objective circumstances unique to the forces and relations of production are to blame.

The caste system is discussed in the book, *The History of Kerala Pre-Historic to the Present* by Rajan Gurukkal and Raghava Varrier. The most atrocious institution of social discipline for investigating labor and its byproducts was Jati. Jati gradually reduced to a purely occupational identity. People who worked for the general public would inevitably fall under one of the Jati occupational categories. The core of the Jati system was comprised of those outside the designated service tenure, such as traders, artisans, craftsmen, and other occupational groupings, who made up the agrarian community.¹² Raghava Varier and Rajan Gurukkal researched the economy and society of early medieval Kerala. Nevertheless, the book analyzes the role of Namboothiri and Nayars, gives undue weight to the foreign source, and fails to critically evaluate the facts put out by the foreigners.¹³ The Jati movement was characterized by the creation of stratified production relations that went beyond kin-labor, the opening of deltas for agriculture, and the integration of agro-pastoral descent groups into hereditary occupational experts.¹⁴ Here caste is defined by the process of the economic system.

K.N. Ganesh claims that the shift from tribal ties to labor groups is the foundation of Jati's expansion. The vertical stratification of Jati can be attributed to the growth of the landlord class. The attitudes of other communities regarding the feudal authority influenced the positions of other labor organizations. They were able

¹² Rajan Gurukkal and Raghava Varrier, *History of Kerala Pre-Historic to the Present*, Hyderabad, 2018. pp. 140-145.

¹³ P.K. Balakrishnan, *Jati Vyavasthayum Kerala Charithravum* (Mal.), Kottayam, 1983, pp. 320-322.

¹⁴ *Ibid.*, p.272.

to reach their jati's heights through service to the ruling elite. In order to determine caste, factors such as purity, pollution, birth, death, marriage, and labor group organization have both non-economic and significant value. Caste based labor, social status, and Jati made each person's position in a feudal society.¹⁵

Kesavan Veluthat also studied the caste system in Kerala. According to him, the Brahmanical groups established their power through the usage of Jati. Invoking the Varnashrama Dharma concept gave the proper legitimacy or power to differentiate between society and the position of Brahmanical-owning groups, where the Brahmanical worldview was imposed and easily accepted. Unlike other parts of South India, Brahmanical power was taken and continues to be a major problem today.¹⁶ Since he believed that this was one of the unique features of Kerala's culture, he wrote about the socio-economic elements that underlie the Brahmanical settlements. According to the facts, Brahmins are superior in every way, including central government and the economy, and they encouraged the spread of Sanskritization. "One crucial aspect of the settlements of Kerala is that they were primarily temple-centered, with temples serving as synonyms for Brahmana settlements and vice versa."¹⁷

The viewpoint holds that the Brahmanas' economic achievement and dominance over the central government enabled them to occupy a better social position, which in turn accelerated the Sanskritization process and granted their village settlements total authority. The oligarchic structure of upper-caste landlords who were situated above the peasants involved in farming is also supported by evidence.¹⁸ P.K. Balakrishnan claims that caste has always been perceived as a system of persistent backwardness.

¹⁵ K.N. Ganesh, *Keralathinte Innalekal* (Mal.), Thiruvananthapuram, 1990, pp. 60-67.

¹⁶ Kesavan Veluthatt, *The Early Medieval in South India*, New Delhi, 2009, p. 257.

¹⁷ Kesavan Veluthat, *Brahman Settlements in Kerala a Historical Studies*, Calicut University, 1978, p.27.

¹⁸ Kesavan Veluthatt, *The Journal of Kerala Studies*, The Department of History University of Kerala, Thiruvananthapuram, Part II & III, 1977, p. 191.

In conclusion, caste and India's social structure became excessively complex during the Middle Ages. After the feudal era, many more complex societal changes took place. The introduction of caste groups, their linkages, and the inflexibility of casteism also contributed to a period of cultural depreciation. As a result, the economy gradually changed throughout the years. As a result, it is crucial to take into account how the population and caste structure shaped the material culture of each region of Kerala.

In a traditional culture, land ownership was a vital symbol of distinctive pre-eminence, laborers were viewed as belonging to lower classes and landlords as belonging to higher castes. The underprivileged groups in such a socio-economic structure faced both social and economic problems. It is considered that there were sixty-four caste groups in Kerala. They were the Brahmins – eight, the Nyunavargas – two, the Antaraalajas – twelve, the Sudras – eighteen, the Silpis – six, Patitas – ten, and the lowest was eight.¹⁹ But according to the Indian census report, Kerala society was classified into 192 castes, each of which was further broken into 1070 subdivisions.²⁰ A pattern of settlement was developed during the Middle Ages by the migrating communities, occupational groups, and landlord classes. Malabar had a rural economy at the time.

Many theories about human migration have been put forth by anthropologists, sociologists, and historians. Society is shaped over time by long-term settlements and group mobility. Before moving to each place and forming permanent communities, the people made decisions about their occupation, the available resources, and a host of other factors. There are thousands of different types of beliefs, customs, rituals, and behaviours. Caste, material cultural components, and the social mobility of migrant people based on production and distribution.

¹⁹ P. Bhaskaranunni, *Pathomabatham Nootandile Keralam* (Mal.), Thrissur, 1998, p. 175.

²⁰ *Ibid.*

Castes' Composition

Kottarathil Shankunni's work *Aithiyamala* has the fabled tale of Paryipetta Panthirukulam. In Vikramadithya's court, Vararuchi, a Brahmin scholar, was one of the nine gems. He embarked on a quest to find the ultimate response to Vikramadithya's questions. A Paraya girl named Panchami was married to him when he was traveling. After embarking on a pilgrimage, they were fortunate to have twelve children. Due of their mouths, eleven youngsters were left behind by their parents at specific points during the journey. On top of a hill, the twelfth kid was dedicated to a divinity.²¹ Eleven households from various castes or societal groups adopted the eleven abandoned children.²²

They are; 1) *Mezhathol Agnihotri* (Namboothiri), 2) *Pakkanar* (Parayar - Eerattinkal Pakkanar colony), 3) *Karakkal Matha* (Royal Kshatriya women, Kavalappara Swaroopam), 4) *Pananaar* – (pane community–Vadanamkurissi, Chemmattuthodi) 5) *Nararanathu Branthan* (Ambalavasis, Rayiranelloor-Narayanamangalathu Mana, 6) *Akavoor Chathan* – servant or care taker of Akavoormana, 7) *Vaduthala Nair* (Nair community-Kunduli Nair Tharavad)²³ 8) *Uppukoottan* - (Muslim – trade, Thrithala Kumbidi street Muslim family- different historical opinion are discussed in this book about the caste of uppucoottan), 9) *Vallon* –(Pulaya- Tiruvallur – Tamil Nadu-different opinion among of historians) 10) *Rajakan* (washerman-²⁴) 11) *Perumthachan* (Vishwakarma-Carpenter-Uliyanloor) 12) *Vayillamkunnilappan* (Deity- Katampazhipuram)²⁵

In the Valluvanad areas, the myth of Parayipetta Panthirukulam is strongly prominent. Nevertheless, the story has shaped culture as a natural aspect of existence of Valluvanad. After Brahmanical control was established in this region, the fable and

²¹ Rajan Chungath, *Panthirukulathinte Pingamikal* (Mal.), Kozhikode, 2004, pp.14-15.

²² *Ibid.*

²³ *Ibid.*, pp. 40-47.

²⁴ *Ibid.*, pp. 53-57.

²⁵ *Ibid.*

myth may have spread.²⁶ In an interview with him, Bijumon Panthirukulam, a descendant of the Panthirukulam family, disclosed that such a reunion occurred. At the same time, he demonstrated that although Valluvanad has experienced every phase of the caste system, this lovely legend still lives there.

This study only looks at a few of the major migration groups of Valluvanad. They came from Karnataka, Andhra Pradesh, and Tamil Nadu. Communities from neighbouring states moved. They eventually become an unavoidable aspect of Valluvanad culture. Nonetheless, Cheruma, Pulaya, Mannan, and Vishwakarma were the most populous communities in Valluvanad. The majority of them came from lower social classes. According to several panchayath records in the area, the field investigation proved that a large number of the settlements were part of occupational groups centered on agriculture.²⁷ The highest caste in the system is held by Brahmins, also known as Namboothiri. During the colonial era, the British census report calculated the number of caste groupings. The composite and mixed cultures of these areas have been shaped over the centuries by a variety of races and classes. Based on the available references, this study classifies the inhabitants of this area.

- Early inhabitants – lived in the hilly forest area. Vellalar, Kuravar, Ayavar and Edayar (Sangam period)
- Migrated people -Buddhists, Jains, Aryans, Brahmins, Taraka, Chetties, Potters, and other castes
- Arya -Dravida – Intermixed castes (Nair and Ezhavas) from this group, Brahmins, were Kerala's powerful, dominant caste. Several castes and sub-castes existed in these areas. However, we selected some castes like Pana, Cheruma, Paraya were directly connected with the agro-economic system.

²⁶ Personal interview with Bijumon Panthirukulam (50 Yrs.), Cultural Activist, at his residence Chemmattuthodi, Vadanamkurissi, Shornur, 25/1/2022.

²⁷ Field data collected by the researcher, Caste based Survey records, Panchayaths Ottappalam, Sreekrishnapuram in Valluvanad region (15, March, 2018).

It is difficult to reconstruct the historical context of each of the caste groups of Valluvanad. Consequently, a direct explanation is not historically correct. In Valluvanad, there are numerous aboriginal and multilingual castes, occupational castes, landowner classes, peasant communities, and religious individuals. The migration of the land-owning Brahmins to Kerala contributed to the change of Kerala's socio-economic structure. From the mountainous forest on the banks of Bharathapuzha, the first people to live on the area moved from the deep woods to the riverbanks. The native people who started farming were subsequently referred to as Pulayar and Uzhavar.

Even though they were few in number, the native tribal communities lived in the forested and hilly areas prior to their arrival. The Aryan invasion of northern India marked the start of the third phase, when the Dravidians joined their kinfolk, including the Nayars, Vellalas, Kammalars, and Ezhavas. Before the Brahmins arrived, there was no important political organization that could influence historical accounts. Consequently, a popular narrative about the Brahmin villages was created by the oral tradition. William Logan claims that it wasn't until the eighth century A.D. that the first Brahmins came to Kerala.²⁸

Migration: A Theoretical Approach

As a result of human movement, a composite culture emerged. These cultures have thrived in their homes by adapting to the social contexts in which they must live. They have, nevertheless, resolutely defended their cultural values against the forces of time.

A key component of the larger process of social and economic transformation was human mobility. In order to better understand the agency and structure in migration processes, this framework conceptualizes migration as a function of

²⁸ K. Sivasankaran Nair, *Pracheena Keralathinte Charithram* (Mal.), Kottayam, 2017, pp. 335-340.

ambitions and capabilities to migrate within certain sets of perceived geographical opportunity structures.²⁹ Migration is influenced by numerous causes.

Social scientists put forward many vital theories.

1. Everts Lee's theory of migration,
2. Duncan's theory, and
3. The Standing theory of materialism.³⁰

On the basis of various societal concerns, scholars have attempted to develop a number of theories. These theories focus on both macro and micro-level analysis of migration. A perspective on the migration study is first developed by Ravenstein. According to his theory, people merely travelled a little distance. The void was filled by other migrants from farther out.³¹ Human migration, according to Lee's law, is mostly caused by push and pull forces. This strategy was developed in particular because of the migrants' unpredictability. It was hence referred to as the situation-oriented approach.³² There are reasons why people migrate. Some variables for migration were developed by Everett Lee's hypothesis, sometimes known as the Push-Pull theory. According to migration theories, some individuals were drawn to areas with greater employment opportunities, agricultural land, or trade, while others were compelled to leave their communities due to caste issues or a lack of land.

1. Push factors: Induce people to move out of their location, for instance, poverty, political instability, and religious intolerance.

²⁹ H. de Haas, *A Theory of Migration: The Aspirations-Capabilities Framework*. CMS 9, 8 (2021). <https://doi.org/10.1186/s40878-020-00210-4>

³⁰ *Ibid.*

³¹ Ernest George Ravenstein, *The Laws of Migration*, England, 1885, p. 23.

³² Christiane Harzig, Dirk Hoerder & Donna Gabaccia., *What is Migration Theory?* UK, 2009, p. 63.

2. Pull factors: Induce people to move to new areas, for instance, democratic Government, developed economics, and job opportunities. He describes many such elements for migration in his push-pull theory.

British Sociologist, E.G., Ravenstein points out the Migration factors

1. Most migrants take only short distances towards the absorption centre.
2. Long distances migrants are young males
3. Migrants travelling long-distance move to large industrial Centres
4. More migration is found where there is more transportation facility and
5. Most migrants take step-by-step or step migration.³³

In summary, migration is influenced by socio-political, economic, ecological, and cultural aspects. The blooming natural wealth has continued to be the driving force behind the origin of human settlements. In a particular sense, the land and dependance on nature provide the basis of cultural advancement. Throughout recorded history, human migration has changed the basic characteristics of continents and territories as well as the ethnic, cultural, and linguistic makeup of the populace. The new trading status was made possible by the migration through Palakkad. More people began traveling to Kerala for amicable and tranquil trading from far and wide.

The circumstances that led to the castes' movement and settlement in the area are credited by migration theories. Migration of each caste to the more isolated regions of this zone was driven by a variety of circumstances. The pattern of village settlement was created by the settlers and the original inhabitants. Their actions also support in the advancement of the local communities. The local castes' movements are caused by economic, social, and environmental variables.

The migrants who came over the Palakkad pass have been the subject of several studies. Communities in the Palakkad district have seen the migration of

³³ *Ibid.*

Chetties, Tami Brahmins, Moothan, Ravuthers, Vadugas, Odder, Kuravar, Kaikolas, Chetti Vellalas, and AndiPandarms.³⁴ During various periods, a large number of indigenous lower caste laborers, Muslim traders, Tamil weavers, and various Andhra artisans arrived and settled.

Evidence of the Jains' early settlements in the state can be seen in the Jain temple in Palghat town. Jain settlements are also known to have existed in the neighbouring regions of Alathur, Mundur, Thachampara, and Nattukallu.³⁵ The majority of the raw materials were transported and made available in Malabar as a result of the growth of trade and trade centers. There is ample evidence that communities of artisans have been migrating to distant locations from other sections of the region.³⁶

These labor groups moved from Valluvanad districts to produce a variety of agricultural technology implements. In the first millennium B.C., metallurgy played a significant role due to the interdependence of technological progress and socio-economic development. Metallurgy enabled the provision of equipment and tools that directly affected output.³⁷

The majority of those who discovered the banks of Bharathapuzha and the many resources that appeared to be sources of income at that time migrated. Through the "fission-fusion" process, the river had produced a complex diversity of bounding and overlapping groupings in the areas. Trading took place in the ancient and medieval eras between various groups, the most significant of whom were the Arabs, Jews, and Christians.³⁸ In a similar vein, the groups that came here because of push factors have

³⁴ K. Gopalan Kutty, *Kongan Pata, Onam, Thoppi Charithrathile Atayalapeduthalukal* (Mal.), Kottayam, 2012, pp.26-27.

³⁵ M.K. Das, *The Saga of Kalpathy- The story of Palghat Iyers*, Palakkad, 2021, p. 31.

³⁶ Vibha Thripati, *The Age of Iron in South Asia Legacy and Tradition*, New Delhi, 2001, p.101.

³⁷ Bhairabi Prasad Sahu (ed.), *Iron and Social Change in Early India*, New Delhi, 2006, p. 198.

³⁸ V. Kunhali, *Calicut in History*, University of Calicut, Calicut, 2004, p.92.

also made their home. Those who arrived for cultural and socioeconomic reasons eventually became essential to day-to-day operations.

The migration theory clarifies that the population of Valluvanad increased gradually rather than all at once. Therefore, the combination of caste, occupation, and culture present in Valluvanad now can be explained by migration theory.

Brahmins

The legendary story of the creation of Kerala was related to the warrior sage Parasurama. The Parasurama means "Ram with an axe." His birth was intended to liberate the world from the haughty oppression of the ruling caste of Kshatriyas. He slaughtered every Kshatriya and urged the Brahmins to atone for his transgressions. He followed the advice to mediate in Gokarnam. After arriving in Kanyakumari, he hurled the axe over the ocean; the distance between Gokarnam and Kanyakumari was 160 katham. Parasurama Kshethram, which subsequently became known as Kerala, is the name of this location.³⁹

The early medieval era, perhaps the eighth or ninth century, when Perumal rulers ruled, is sometimes cited as the time of the Brahmin migration. According to legend, Brahmins were given this area by Parasurama to carry out holy rites and obligations. Many temples were built on the fertile majority of the land. On the banks of the Bharathapuzha, a new socio-economic structure developed in Kerala during the 7th century. In Kerala, the Brahmins gain prominence. 32 settlements, including Payyannur, Perumchellor, and Alathoor, were identified by historians.⁴⁰

Malayalam Brahmins, also known as Namboothiri, and foreign Brahmins, also known as Iyers, Pattar, Konkanies, Pottis, etc., are considered to be Arya Brahmins who came to Kerala. Iyers and Pattar were the Brahmins who made their home on the banks of Bharathapuzha. In Kerala, Namboothiries were the most prominent of these groups. During the reign of Mayura Varma, a Brahmin who established the Kadamba

³⁹ Mukundan Kurup, *Kerala Samskaram Charithram Brahmana Gramangaliloode* (Mal.), Kottayam, 2018, pp. 60-68.

⁴⁰ *Ibid.*, p.38.

dynasty in Karnataka, they migrated from northern India in the eighth century AD. The people that live between Korapuzha and the Periyar River have distinctive cultural, ceremonial, and historical traits. Information gathered from a variety of texts indicates that the Brahmin community is particularly characterized by these traits. By way of Aruvamozhi, Palakkad Pass, and the South Canara Road, Namboothiri most likely travelled from the north to the south and made multiple settlements in Kerala. Panniyur village was the first Brahmin village in this settlement, according to some Brahmins. However, Taliparamba was given the first position by several academics. According to Keralolpathy tradition, Tulu Brahmins lived in Thirty-two villages north of Chandargiripuzha. Those in the south are also known as Malayalam Brahmins.⁴¹

According to K.P. Padmanabha Menon, brahmins first appeared in the third century. William Logan, on the other hand, claims that it took place in the eighth century. In any case, during the first century of the Christian period, the migration of Jains and Buddhists persisted. A number of historians have noted some similarities between Kerala and Karnataka Brahmins. Additionally, certain archaic Kannada usage in the inscriptional language (old Malayalam) lends credence to this hypothesis. All of these migrants established themselves in the public areas of Bharathapuzha and began growing paddy. The Sabha was the village governing body, and the majority of settlements had a feudal system centered on temples.⁴²

In his book *Aryadhinivesavum Nampoothiri Samskaravum*, Rajeev notes that because there are occupational groups among Brahmin families, they must find means to secure laborers services when they settle down. In regions where agriculture thrived, Namboothiri settlements arose.⁴³

There have been multiple settlements at Valluvanad, which is close to Bharathapuzha. Once limited to the original Brahmin communities, the Vedic heritage

⁴¹ *Ibid.*, pp. 60-68.

⁴² K.N, Ganesh, *Reflection on Pre-Modern Kerala*, Thrissur (ISBN: 81-88765-19-8), 2016, p.28.

⁴³ Rajeev K., *Aryadhinivesavum Nampoothiri Samskaravum* (Mal.), Kottayam, 2015, p. 21.

of the Nila basin eventually extended to a number of nearby villagers. In the extensive Vedic belt that is part of this region, Kashikar and Parpola have identified a number of villagers, including Alathur, Kalpatti, Mundur, Mannampatta, Valimbilimangalam, Cherpulassery, Chelakkara, Killimangalam, Mayannur, Mannannur, Kavalappara, Panjal, Cheruthuruti, Shornur, Karalmanna, Thiruvegappura, Etappal, Kannanur, Kumaranallur, Alannogode, Nannamukku, Karikkattu, Palanmi, and Pattambi.⁴⁴

The distribution of Brahmin villages demonstrates that they are always found in agroclimatic zones that are conducive to paddy cultivation, which was the primary natural resource of this era for economic growth. A landlord was essentially the lord of rice fields, which were the most important source of wealth in modern times.⁴⁵ In order to support the peasant groups, agriculture expanded as a result of the Brahmin settlement. As the Karyasthans of the Illams, the Brahmins lived alongside the Nair populations. The majority of Nair's numerous subgroups were farmers throughout the feudal era. In Kerala, land ownership rights appear to have started early medieval history of Kerala. It has been stated that private land ownership in Kerala predates the Tamil Sangam era.⁴⁶

These communities played a significant part in the growth of agriculture. The Valluvanad culture had an impact on the Brahmin habitation pattern in the Nila valley. On the shores of Nila Valleys, feudalism existed in various stages. This land-owning community brought about significant changes in Valluvanad. The well-known Nambuthiri Manas in this area are Poovalli, Olappamanna, Varikkasseri, Kudalloor, Porayanoor, Oralasseri, Meppatt, and Edamana. Ashtagrihathiladyanmar was their name.⁴⁷

Kerala Brahmanas: Known as Vedic Brahmans, Nambuthiris are divided into six groups according to their social duties and ritual performances: Adhyans,

⁴⁴ C. Rajendran, Jamal Mohammed (ed.), *Vedic Tradition of the River Basin in Perspectives of Kerala Studies*, Sreesankara University of Sanskrit, Kalady, 1999, pp.151-152.

⁴⁵ Rajan Gurukkal, *op.cit.*, p.78.

⁴⁶ M.T. Narayanan, *Agrarian Relations in Late Medieval Malabar*, New Delhi, 2003, p.36.

⁴⁷ Mukundan Kurup. *op. cit.*, p.62.

Samaanyas, Jatimatras, Sapagrasthas, Thambrakkal, and Visishtha Namuthiris.⁴⁸ On the banks of Bharathapuzha, there are numerous Vedic academics who concentrate on Vedic education and the priesthood. They also engaged in astrology, medicine, and sorcery. Along the Kalpathy River, members of the Pattar sect, which also included the Iyer, Vadayar, and Dikshitar, migrated from Tamilnadu. A clear picture of Palakkad Iyer's migratory history may be found in the book *Saga of Kalpathy*. According to Mukundan Kurup Brahmins most likely migrated to these areas, Brahmin settlements were encouraged by the agricultural and transportation amenities made possible by the river banks. It is significant to note that there were no Malayalam Brahmin settlements between Pattambi and Kozhikode Palakkad Pass.⁴⁹

The Kerala Brahmins were divided into numerous sub-castes, including Namboodiripad, Bhattathiripad, and others. A list of Kerala Brahmin sub-castes is provided below, which was compiled using data from a variety of literary sources.

Table 2.1.

Namboothiri Brahmins and Sub-Castes

Sl. No	Caste	Occupation
1	Namboothiri Brahmin	Landlord Janmies
2	Namboodiripad	-do-
3	Bhattathiripad	-do-
4	Nambudiris	-do-
5	Bhattathiri	-do-
6	Imbranthiri	Priestly class
7	PattarBrahmin	Various
8	Mossad	Priestly jobs
9	Illayad	-do-

⁴⁸ Avinisherry Narayanan Nambeesan, *Brahmanuipattukal* (Mal.), Thrissur, 1969, pp.12-16.

⁴⁹ Mukundan Kurup, *op.cit.*, p.68.

Castes, which are occupational groups with rigid norms and conventions, were brought into the agricultural society by the social structure that developed under the Namboothiri community. By bringing new farming methods, seedlings, solar calendars, and astronomy, Brahmins increased their influence and consolidated their position of authority in society. As new villages grew and agriculture and commerce flourished after the fifteenth century, Brahmins rose to prominence by assimilating into the caste system and agricultural connections. By creating a temple-centered social structure in which temples functioned as hubs for yoga, art, and worship, they established dominance. This resulted in Brahmin dominance in this area, which was reflected in the social structure of the area.⁵⁰ In 1871, the population statistics of Malabar district showed that there were 4339 Brahmins living in 64 villages in Valluvanad Taluk.⁵¹ In this study, local customs and social hierarchy were impacted by the introduction of Brahmins, which resulted in the construction of temples and the dissemination of Vedic culture.

Ambalavasis; They are the Nambeesan (who make flower garlands for temple idols), Warriar (who make garland and sweep at Siva temple), Marar (who beat drums), Nambiar (who sweep the interior of the temple), Potuval (who play temple drums), Pisharody (who make garland at Vishnu temple), Chakyar, and Marar. Kurup (Kalamezhthu Pattu) were dispersed and established themselves in temple areas of Valluvanad.⁵² These groups were separated based on caste.

Nair and sub-castes: As geographical administrative divisions evolved for both civil and military purposes, the significance of the Nair caste increased with the emergence of the Nadus and Desams. Since the Nairs have many traditions and rituals that set them apart from other Keralites, many sociologists believe that they are not native to Kerala. The Nairs were naka (naga or snake) lords who governed as feudal lords in

⁵⁰ K.N. Ganesh, *Kunchan Nambiar, Vakkum Samoohavum* (Mal.), Sukapuram, 1996, p. 318.

⁵¹ Statement of Population of 1871: *The Malabar District Area, Caste and Occupation*, RAK, 1871, p. 56.

⁵² N.M. Namboothiri, *Kerala Samskaram Akavum Puravum* (Mal.), Calicut University, 2004, p. 413.

Chera kingdom, according to Chattambi Swamikal, an interpreter of ancient Tamil writings. According to this theory, the Nairs are descended from Kerala's pre-Brahmin rulers and married nobles.⁵³ Megasthenes, the Greek ambassador, is the first to mention Nairs. He mentions the kingdom of Chera and the Nairs of Malabar in his descriptions of ancient India. Regardless of the various explanations put forth to explain the origins of the Nairs, it is evident that, as feudal rulers with vast estate holdings, the Nairs maintained their dominance in medieval Kerala culture until the early 20th century.⁵⁴ The non-Brahmin communities such as Karthavu, Kaimal, Nambidi, Nambiar, and Moopil Nair acquired land. Prior to British rule, the chiefs' feudatories were Nedungadi, Thirumulpad, Vellodi, and Karthavu.

Kerala's pre-British civic, administrative, and military elites were dominated by Nairs. The Nair community in Kerala was divided into a number of occupational subgroups. As previously stated, the Nair caste was split up into numerous sub-castes by the kings according to employment. The internal split of the Nairs was mostly focused on profession and service responsibilities, notwithstanding their high social and administrative rank. Nair groupings of Valluvanad, a major regional force, kept strategic ties with the Samantas, Namboothiries, Ezhavas, and Thiyyas. together with other villages, they were essential to administration of temples, land management, and security services.

In medieval Valluvanad, the Samantha caste was a prominent subset of the Nair people. They owned territory, exercised royal authority, and had significant administrative and military responsibilities. Kerala's land revenue administration relies heavily on the wealthy Nair family in the study area.⁵⁵ One prominent example of Nair leadership in this area was Kavalappara Moopil Nair, who ruled over 96 territories. Thus, land administration of Valluvanad involved a number of Nair caste

⁵³ Globalnss.org

⁵⁴ *Ibid.*

⁵⁵ N.M. Namboothiri, *op.cit.*, p. 412.

groupings. There are 116 different Nair caste groupings, according to census data, and each one of them used a matrilineal inheritance system in their family life.⁵⁶

K.K. Kochu critically analysed Kerala's caste groups in his work *Kerala Charithravum Samootha Roopeekaranavum*, arguing that the Samantha caste was largely responsible for the dominance of Valluvanad as Naduvazhi.⁵⁷

The Nair category itself includes various vocations. Within Valluvanad, the Nair community was spread across numerous localities. There are supposedly differences between Nairs. They were Kiriyaathu, Illathu, Swaroopathil, Monokki, Pattola, Maran, Padamangalath, Pallichan, Chembotti, Idasseri, Odathu, Vattakatt, Anduran, Athikurissi, Vyapari, Pulikkal, Vilakkithala, and Veluthedath. They were referred to as Pathinettu Nayanmar.⁵⁸

Sub-groups

At the Zamorin's palace, the Pata Nayar were also referred to as Kurup or Panikkar, and the Nair society was known as Lokar or Janmam.⁵⁹ The proudly noble Nair community is one of the largest communities of Valluvanad and a significant part of the area. The warrior class is referred to as Nair under the native chieftains. The Nair community's subgroups are Kiriyaattil Nair (ruling Namboothiri Brahmin officials), Illayathu Nair (household slaves), and Pallichan Nair (carriers of the palanquin). There were also upper-caste washermen (Veluthedath Nair), potters (Anduran Nair), Brahmin's helpers (Athikurissi), oil producers (Chakkalan Nair), and upper-caste barbers (Velakkithala Nair).

According to the foregoing, the majority of castes were associated with the Kanam system and were not farmers. In general, intermediate caste groups comprised

⁵⁶ Unni K. Raman, *Caste in South Malabar: A Study of a Social Stratification in South Malabar* (Unpublished Thesis), The Maharajasayajirao University of Baroda, 1961, p.107.

⁵⁷ K.K. Kochu, *Kerala Charithravum Samootha Roopeekaranavum*, Kerala Bhasaha Institute, Thiruvananthapuram, 2015, pp. 278-308.

⁵⁸ *Ibid.*, p.170.

⁵⁹ N.M. Namboothiri, *op.cit.*, pp. 430-431.

the great majority of Veroompattam tenants. The Nair of the bottom group have been cultivating a tiny Kanam or Veroompattam holding that was provided to them by the village leader.⁶⁰

In Valluvanad taluk alone, eight Sthanies and Tharavadu may be found in twelve to fourteen places. In these Sthani Tharavadus, the senior male succeeds the deceased head of the Sthanies lineage, and the rulers' coronation ceremonies, known as Ariyittuvazcha, are held. The Ambalavasis are not considered to be of higher rank by the Samanthas or the Sthanies. The male leader of a Sthani household is closer to the Samantha ruling class than the Nair, and he has the privilege of dining with Namboothiris and Ambalavasis.⁶¹

The following is a list of famous Nair families from this region, compiled based on information gathered from literary references on medieval Kerala history.

- Kavalappara Nair – landed nobility –Kavalappara Desam (Karakkad, Valluvanad, Kailliyad, Panayur)
- Mannarkkad MoopilNair – Mannarkkad (Attappady, Silent Valley).
- Kuthiravattathu Moopil Nair (Samoothiri cavalry force)
- Kuppathode Moopil Nair (ruled Pulpally)

Ruling Tharavad of Samanthas, Rajas, and some Naduvazhies had fortified servants of *Purathucharnas* Nairs and had household workers known as *Akathethara* Nairs.

When it came to political power, the Purathucharnas were ranked differently. The 10, 000 armed retainers under Valluvanad raja were on par with the Kiriyaatil Nairs everywhere. They came under the Kiriyaatil because they were ranked lower than those under the Zamorin. Some Kiriyaatil and Purathucharna Nairs were given the titles Menon and Panicker by the Zamorin and Valluvanad rajas. The highest title

⁶⁰ Unni. K. Raman, *op.cit.*, p. 112.

⁶¹ *Ibid.*, pp. 112-113.

the Zamorin gave his private army men, who were selected from Purathucharna Nairs, was the Paricha Menon.⁶²

Ara, or land rule, and Thura, or bay rule, were the two divisions of local administration. Numerous leaders, ranging from Nambidi Tharakkal Menon to Mathilakath Konga Cheri Mootha Nair, Chembu Panicker, Mulanjoor Patanayar, Chunangad Patanayar, and Chunangad Chennur Kuthiravattam Nair, were crucial to the administration of this region.

From Ponnani to Palakkad, ten or fifteen regions were situated along the northern and southern banks of Bharathapuzha river. Similar to Talooks, these regions were governed by the Cherikkal land system, which separated each king's private estates into smaller sections.⁶³ In the history of Kerala during the Middle Ages, this structure was essential. According to the study, their influence on regional power structures resulted in the development and fortification of the feudal system.

Moothan, Gupta and Taraka Community

The terms "Moothan, " "Gupta, " and "Taraka" refer to a group of people who are primarily from the Valluvanad region. They go by different names in different regions, but they are all regarded as belonging to the same itinerant trading group. The locations where they settled and the ways in which locals identified led to these variations in names. The Gupta and Tarakan communities are located in other areas of Valluvanad, while the Moothan community is primarily concentrated in the Palakkad region. They have a special place in economic history of Valluvanad and share a lot of cultural customs. Despite minor variations in social standing and regional traditions, the groupings can be analysed collectively as connected subgroups of a broader society.

There were no such communities in northern regions of Malabar. Numerous publications on caste groupings, local history, and panchayath records describe their

⁶² *Ibid.*, p.117.

⁶³ J. Smee, *Malabar Records, Report on the Survey and Assessment of South Malabar - 1799*, Calicut, 1871, p. 15.

function in Valluvanad and their pattern of settlement. Their lives are thought to have been filled with odd traditions and behaviours. Despite being part of the same broader community, Moothans, Guptas, and Tarakans differ in a few ways depending on their living arrangements, cultural practices, and how other people perceive them in society.

Scholars disagree about where these communities came from and how to categorize them. The references to these caste groupings are derived on local customs and the historical interpretation that is now available. As a result, Moothan, Gupta, and Taraka are addressed here as related subgroups with common cultural and vocational traits, but simultaneously recognizing the differences in how they are recognized and interpreted in various geographical areas.

The historical significance of these caste groupings was made clear by numerous historical documents. Through the Palakkad pass, the Tharaka or Moothan community immigrated to Kerala and played a vital part in the economic history of those areas. A number of years ago, they moved to Palakkad from Tamil Nadu. They were involved in trade and commerce, just like now. Their migration to Kerala was the subject of various myths and tales.⁶⁴

Trade opportunities, migration routes, access to temples and markets, and connections with local rulers all had an impact on their settlement patterns. These groups eventually entrenched themselves in certain areas, which helped the larger population create unique local identities and customs. Being aware of their historical movements and the contribution they made socio-economic fabric to Palakkad and the neighbouring territories. The majority of Taraka people regard Valluvanad to be a settlement.

⁶⁴ K.S. Singh (ed.), *People of India – Kerala*, Anthropological Survey of India, New Delhi, Vol.27, 1992, p.947.

Taraka's settlement

Their settlement places in Valluvanad are *Vellinezhi, Vayillamkunnu, Katampazhipuram, Kuttanassery*,⁶⁵ *Perumangode, Mangalamkunnu, Mannampatta, Eeswaramangalam, Marayamangalam, Nellore, Thrikkidiri, Cherpulassery, Veeramangalam, Neealmangalam, Parthala, Kulakkattu, Mangalamkunnu, Punchappadam, Vettekkara, Alanngaad, Azhiyannur, Peringode, Parasseri, Pulappatta, Thrippalamunda, Cheraya, Kongad, Vadasseri, Keralasseri, Kundalasseri, Thadukkasseri, Elampulasseri, Karakurissi, Pallikkunnu, Thachanattukara, Chethallor, Panamkurissi*⁶⁶ and their sub castes are also settled in the locality their ancestors migrated from Tamil Nadu and that they were Nair sects of Vaishyas status. This is also mentioned in different books. The sub group includes Moothan, Vaniya Nair, Chetty Nair, and Tarakan.

Despite being part of the indigenous caste system, the Tharakan or Moothan caste had no formal standing and was consequently seen as being on par with or superior to the lesser Nair caste. The Muttans (Moothan) were immigrants from Tamil areas who lived in Palakkad taluk and parts of Valluvanad taluk approximately five hundred years ago.⁶⁷

On the banks of Bharathapuzha, N.M. Namboothiri studied a trading group known as Tharaka Moothan, which was intimately associated with the Vaniyamkulam local market (Nattangadi). Gathering commodities from markets like Kavalappara Angadis and Vaniyamkulam Angadis that travel to neighbouring port cities is a crucial function of this organization. The Jain and their communities are linked to these Angadis.⁶⁸

⁶⁵ M.K. Ramakrishnan, *Guptayanam: Aithihyangal, Charithram, Achaaraanushtaangal* (Mal.), Gupthan Sevana Samajam, State Committee, Mannarkkad, Kerala, 2016, pp. 47-56.

⁶⁶ N.M Nambuthiri, *Malabar Patanagal, Samoothiri Nadu* (Mal.), Thiruvananthapuram, 2008, pp. 602-603.

⁶⁷ *Ibid.*, pp. 21-23.

⁶⁸ N.M. Namboothiri, *Keralasamskaram, Akavum Puravum* (Mal.), *op. cit.*, 2004, p.16.

There are various subdivisions within the Tharaka community. Tarak is a term meaning brokerage. In local language, the agent is referred to as Taraka or Tharaka. This can point to Tarakans' monopoly in Chantha or market transactions. It also emphasizes how individual merchants or groups of merchants accumulated wealth and power, which over time led to the rise of merchant entrepreneurs. At Angadippuram, there is a merchant community known as Tharakan.⁶⁹

Mukundan Kurup added that the majority of trading groups in northeastern Kerala opposed Brahmanization, citing the Moothan communities in the Palakkad regions. They lived in the Palakkad district. They were Jainists, and there was a group of Guptas who were called Tarakan. The Tarakan, who lived in agricultural and commercial areas, embraced many of the Shudra's traditions. Later on, they were referred to as Brahmin servants.⁷⁰

These communities' beginnings may be seen in Kottichezhunnallath, a ceremony held during the Eralppad's Sthanarohanam during the Zamorin era. The trip took place between Mezathol and Karimpuzha. Moothans greeted the Eralppad when the trip arrived in Mangode. According to some historians, they were Jain devotees. They were of the Arya Vaishya ethnicity and originated in Chola land. They were led by the Chola minister and received Samoothiri to Moothan protection.⁷¹ According to the Moothans themselves, they belong to the higher classes of society. They adhered to Brahmin-like traditions, such as wearing the sacred thread or participating in Upanayanam.⁷²

The Moothan settlement were mainly concentrated in Katampazhipuram, Mangode, and Puthangadi at Thiruvazhiyode, which is considered to be Melnagaram, according to the Vattezhuttu inscription discovered at the Thirupurakkal temple. It is

⁶⁹ *Ibid.*

⁷⁰ Mukundan Kurup, *op. cit.*, p. 120.

⁷¹ *Ibid.*, p.121

⁷² *Ibid.*

thought that these inscriptions were believed to date back to the thirteenth or fourteenth century.⁷³

Native historians' and British officials mention a number of Moothan community activities and emphasize their connection to the economic exchanges of Valluvanad. Tharakan is either their offspring or fellow immigrants who have a common ancestry. Moothans Palghat are now a separate group and do not marry with those from other regions. Tamil is a home language in the bilingual former. The Moothans of Valluvanad and Tarakans, who are now acknowledged as indigenous castes, are reported to have some alien characteristics that distinguish them as an immigrant caste. They are primarily found in the taluks of Palghat and Valluvanad.⁷⁴ Within the caste system, Moothans hold a very authoritative social position.

The Guptas of Valluvanad were also recorded in the Malabar Gazetteer. Parts of Palghat district (known by several names) and Valluvanad, which borders it, are home to the Moothans. They are claiming to be Vaisyas because of the large number of Tamils in the population. Some took on the caste-appropriate moniker of Guptas. Some, however, go by the name Ezhuthachan. In Palghat, some Moothan are referred to as Mannadiyars; some Taragans also seem to bear this title. These castes in the "Palghat" and "Walavanad" regions differ significantly from one another.⁷⁵ The significant role played by the Moothan community in Valluvanad has been documented by the Mamankam records, Valluvanad Grandhavari, and Pracheena Valluvnatinte Charithram.

Gupta's settlements

As mentioned as, Guptas are a smaller group compared to other two, and they are known in certain areas of Valluvanad. Their settlement patterns, i.e., The name of the place that they settled and the name of the families are given as follows.

⁷³ E.P. Bhaskaraguptan, *Desayanam* (Mal.), Katampazhipuram, 2005, p.72.

⁷⁴ Unni K. Raman, *op.cit.*, pp. 112-113.

⁷⁵ C.A. Innes, *Malabar District Gazetteer: Malabar*, Vol. I, Madras, 1908, p. 118.

- Angadippuram – *Ettuveetilachanmar, Thaschimapuram, Puthanangadi, Aayichathu, Karippuman, Pothirathu, Cheeranthodath, Koothan*
- Ramapuram– Mangode – *Okkothu, Okkothillathu, Pallimannad, Thodankannathu, MoothaMannnad, IlayaMannadu.*
- Eralapuram -Thiruvazhiyode – *Shankarathu, Mannattil, Mangalathu, Vaduvamkunnathu, Erappathu.*⁷⁶

Nowadays, they represent one of the economically wealthy Communities of Valluvanad. They played a unique role in the economic history of these regions.⁷⁷ They settled near the Kodikkunnu temple and constructed a warehouse (*Pandikashaala*). The following poem describes the importance of the Gupta community in the Palakkad district.

*Guptha samraajya sooryanasthamicha sesham
Ethiyingoru koottam baudharaam kachoodakkar
Ulnaadan kachodathil kannulloravaranni-
Chinnaththe kodikunnil kodikuthi paarththu
Moothaanmarravarennna perum nalki namavar vegam-
Eththi poy kuberanmarkku-
Llunnatha sthanagalil
Undakki Lakshmi kshethramonnavaridathil
Kaalathin prasadaththil pettavar thenni
Palakkattilum patti paduthoo moothanthara*⁷⁸

⁷⁶ M.K. Ramakrishnan, *op. cit.*, p.47.

⁷⁷ Sivadasan K. and N.M Namboothiri (ed.), *Kerala Charithrathinte Nattuvazhikal* (Mal.), Kottayam, 2018, p. 296.

⁷⁸ Summary: The community recognize their elders (Moothan) acknowledging their wisdom and importance. With urgency and respect, people rush to honor them these elders then go on to occupy high and revered places, symbolizing their leadership and guidance. The goddess Lakshmi the symbol of prosperity is installed in a sacred place showing that the communities' effort and traditions are blessed by the grace of time, they received divine favor, finally the poem grounds this journey in Palakkad, where these Moothan found their place in the region's memory and heritage. It suggests the lasting contributions of respected community -like Moothan -in shaping the cultural and social

These communities' costumes and daily life patterns areas not as Malayalees. It is an intermix of Tamil culture.⁷⁹ Traditionally, the Moothan community exhibited a linguistic blend of Tamil-Malayalam, which may be attributed to their Tamil origin.⁸⁰

In the Palakkad region, Moothan were settled separately, and the location was known as *Moothan Thara*. This community is considered as a minority community.⁸¹ In the census of 1933, the Muthan communities' population strength was 9198.⁸²

The Moothan community was also identified as a Malabar trading group in the 1901 census. A significant caste in the area, the Guptas were farmers, especially at Katampazhipuram, Karakurissi, and Chethallor. They have perks and a high economic status as a result. They did, however, have an interest in education and trade. Many members of the Gupta community participated in the national movements. For example, Kunju Moothan, Katampazhipuram, Kongad, and Kunjirama Guptan (Khadi movement, anti-liquor movement).⁸³ In conclusion, they established themselves and spread throughout the Palakkad district, greatly boosting the local economy.

Moothan Settlement area: The primary settlement center for the Moothan community is Moothan Thara, which is situated near Melamuri in the western part of the Palakkad district. They have previously engaged in trade and commerce. Parts of

fabric of Palakkad. The poem is a folkloric or poetic representation of how the Gupta community migrated or moved to Palakkad. It symbolically connects them to wealth, prosperity and divine blessing. It implies that this group played an important role in local prosperity, trade and economy. *Ibid.*, pp. 300-301.

⁷⁹ Sivadasan K. and N.M Namboothiri (ed.), *op.cit.*, pp.300-301.

⁸⁰ Personal Interview with N. V. Muraleekrishnan (62 Yrs.), retired Senior Manager, Canara Bank, writer, cultural activist, at his residence, Vathamkolly House, Mannampatta, 26/12/2020.

⁸¹ *Ibid.*

⁸² K. N. Krishna Swami Iyer, *Madras District Gazetteer*, Malabar District, Vol. II, Madras, 1933, p. 23.

⁸³ Pallikkara Kalam Balakrishnan, *Desa Charitham* (Mal.), Thachampara, Palakkad, 2022, pp. 376-382.

Ottappalam and Mannarkkad Taluk, as well as the Valluvanad areas of Perinthalmanna (Malappuram), are home to this group.

The Moothan considers itself to be a member of the middle order, as do others. They consider themselves to be Vaishya and are cognizant of the Varna system.⁸⁴ According to Chellan Govindan, the main goddess of Moothans of Palakkad district is Kannaki. Due to their migration from Kangayam and Karur of Tamilnadu, they were traditionally linked to Tamizhakam, and their habits were more like those of the Tamil people than the Malayalees.⁸⁵

As previously stated, the Moothan trading class, which is present in the Palakkad Taluk and a portion of Valluvanad, has Tamil ancestry. The habits and rituals of this society are unique. The 1901 Madras Census Report contains Edgar Thurston's description of the Muttans (Moothan). Muttan (Moothan), Tharakan, and trading castes are allies in Malabar. Nevertheless, these classes saw acknowledging any kind of affinity with one another as a dishonour.⁸⁶

Their settlement places were Angadippuram, *Thiruvazhiyode*, *Thirunarayanapuram*, *Kuruvattur*, *Pakaravur*, *Mangode*, *Kinasseri*, *Perumangode*, *Mangalamkunnu*, *Mannampatta*, *Iswaramangalam*, *Sreekrishnapuram*, *Valimbilimangalam*, *Kolakkad*, *Vellinezhi*, *Veeramangalam*, *Punchappadam*, *Neealmangalam*, *Vayillamkunnu*, *Thalenakkad*, *Katampazhipuram*, and *Alanngaad*. *Azhiyannur*, *Peringode*, *Parasseri*, *Kongad*, *Vadassseri*, *Keralasseri*, *Kundalasseri*, *Elampulasseri*, *Panamkurissi*, *Pallikkunnu*, *Thadukkasseri*, *Thachanattukara*, *Chethallur* and *Panamkurissi*⁸⁷ were the central settlement region of Taraka and Moothan communities of Valluvanad. These communities share similar occupations, customs, and social roles, though they are different names in different areas and have

⁸⁴ M.K. Ramakrishnan, *op.cit.*, p.48.

⁸⁵ Chellan Govindan, *Kannaki Worship in South India and Sri Lanka*, Selvam, Chennai, 2002, p.20.

⁸⁶ *Ibid.*

⁸⁷ E.P. Bhaskaraguptan, *Desayanam*, *op.cit.*, p.46.

some internal differences in status and identity. For the purpose of the study, they are discussed together, while also noting their individual features where necessary.

It is clear that they are present and actively involved in these communities. This locality was incorporated into larger trade networks by these trading communities. Economic growth and the emergence of a powerful merchant elite were made possible and aided by this connectedness.

The Vaniyar community, who are Vaishyas, work in a variety of occupations. This is clear from the field research, where the investigator saw their lively and engaged involvement in the local economy. They were organizations of traders. They developed trading links with neighbouring states and traded important goods like tamarind and areca nut, or Ettadakka. In Nagaram and Angadies, they maintained and managed their commerce. The Valluvanad region was home to numerous trading organizations.

Multilingual and Merchant Communities

The communities' migration to new places is proof that they travelled in search of work, according to immigration theory. Many parts of Kerala borrowed the Shaliya's roadways by weaving them, and the Temple itself was used in numerous locations. The southern Indian states of Tamilnadu, Kerala, Andhra Pradesh, and Karnataka are home to several of these communities.⁸⁸ A weaver from Karnataka moved to Karimpuzha centuries ago to be with his family. The Karimpuzha handloom is well-known. The Devanga Chetty category includes the Chetties of Karimpuzha.⁸⁹

According to C.A. Innes, Chetties or Komatties engaged in both domestic and international trade during the Sangam era.⁹⁰ There was a thriving trade between Tamilakam and its neighbours. Through middlemen like Telugu Chetty, Kaikkola Chetty, Vaniya Chetties, and numerous more, trade was carried out on cows, oxen,

⁸⁸ Unnikrishnan, *Karimpuzha Deshapperuma* (in Mal.), Souvenir, Aksharadeepam Digital Edition, 21 June, Palakkad, 2020, p.27.

⁸⁹ *Ibid.*

⁹⁰ C.A. Innes. *op.cit.*, p.407.

and horses. During the studied period, both domestic and international trade expanded and prospered.

The Categories of Chetties of Kerala included *Kottar Chetties*, *Parakka Chetties*, *Elur Chetties*, *Attingal Chetties*, *Iraniel Chetties*, *Sri Pandara Chetties*, *Telugu Chetties*, *Udiyankulangara Chetties*, *Peroorkkada Chetties*, *Asdhu Chetties*, *24 Mana Chetties*, *Wayanadan Chetties*, *Kalavara Chetties*, *24 Manai Telugu Chetties*, *Mountain Chetties*, *Idanadan Chetties*, *Devadiga*, *Devanga*, *Vaniyan*, *Vanika*, *Vaanika Vaishya*, and *Vanibha Chetti*.⁹¹ This proves the fact that the community was large and diverse.

The Zamorin encouraged the arrival of numerous Chetty sects in Kerala. The Chetties also settled in and around the Market enters, establishing their homes in these surrounding areas. Among the market places of Valluvanad, Chettiar Street, Cherpulassery, Mannarkkad, Karimpuzha, Katampazhipuram, Mangalamkunnu, and Sreekrishnapuram are the best instances of Chetties' distribution. The Chetty people exchanged goods like food items and textiles. As needed, they carried goods like oil, cloth, pappadam, and murukku on their heads and sold them to people as they strolled around the villages. The table displays the number of Chetty community houses in the villages of Valluvanad taluks based on the 1871 census on the population of communities and the names of villages in the Malabar district (the village name is written in the same manner as in the Census Report).⁹²

⁹¹ Kerala State Backward Classes Development Corporations, Thiruvananthapuram, 2000.

⁹² Chetti Communities and Their Settlements in Valluvanad Taluk Census Report, 1871, Madras, Government Gazetteer Press. 1874, RAK, p.56.

Table 2.2

*Chetti Communities and their Settlements in Valluvanad Taluk Census Report, 1871, Madras, Government Gazetteer Press, 1874.*⁹³

Sl. No.	Names of villages	Houses of Chetty community	Sl. No	Names of villages	Houses of Chetty community
1	Angadippuram	61	33	Perumutiyur	13
2	Palambur	6	34	Muttutain	13
3	Perintalmanna	34	35	Naduvattam	41
4	Elakkulam	25	36	Vilayur	14
5	Pulamandol	19	37	Pulasheri	13
6	Anamangat	19	38	Chundampatta	7
7	Parla	3	39	Natapatam karalmanna	29
8	Kuruvambalam	25	40	Kulukkamilapuram	31.
9	Puyakkattiri	14	41	Charplachery	53
10	Kulattur	8	42	Pallapuuya	59
11	Panga	7	43	Priphotuveli	11
12	Kuruva	9	44	Chalapura	15
13	Koura		45	Kotakurushi	4
14	Mangata	15	46	Punagad	67
15	Pallipuram	5	47	Vatakumbram	65
16	Nenmini	18	48	Mulanjur	85
17	Karyapattam	14	49	Perur	199
18	Melattur	20	50	Katambayipuram	99
19	Pettatur	21	51	Kallatikkode	129
20	Arakkuparamba	56	52	Aliparamba	14
21	Kacchanattukara	8	53	Elambulasheri	8
22	Chettanallur	25	54	Srikrishnapuram	53
23	Arakkurishi	686	55	Vellinayi	41
24	kottopadam	13	56	Muttetattumattamba	117
25	Kacchachampara	19	57	Eleattumattamba	35
26	Tuvur		58	Kariumpuya	25
27	Tirupayamkunnu		59	Karakkat	59
28	Tengara	13	60	Mudamuka	68
29	Kumaramputtur	4	61	Kolapalli	99
30	Netirimangalam	38	62	Mundakottukurishi	11
31	Kallatipatta	24	63	Panamanna	107
32	Pattambi Pallipuram	10	64	Kunattara	684

⁹³ *Ibid.*, p.56.

Shaliya Chetties, Muthaliyar Chetties, and Kaikkola Chetties were in charge of their commerce and clothing marketing. Since weaving fabrics needed both raw resources and expertise, textiles were in high demand. As a result, the community of the weavers gained great social standing. The weaving centers remained overly active during the entrance of Europeans. They left the Tamil districts of Kanchipuram and others. Since the manufacturing of textiles is one of the most significant commodities traded, the society of the weaver has progressively gained significant social and economic standing. However, the industrial revolution reduced the amount of work produced by the weaving community. Potters, also known as Kumbharan Chetties, have already been discussed. All societal groups depend on their services, and these ceramics are useful for both everyday use and ceremonial purposes. They were from Andhra Pradesh and went by another name, Anduran Chetties. They made their homes in the Kulamukku Angadies, Angadippuram, and Katampazhipuram of the Palakkad District.⁹⁴

Another Chetty ethnic group that was present in some areas of Valluvanad were the Vaniyan Chettiars or Chakku Chettyars. They were oil pressers. Their homes are referred to as Vaniya thara. Bangle vendors, known as Vala Chetties, visited the marketplaces throughout the festival periods. Nonetheless, there were not many habitation sites in the research area. They spoke several languages and were also migrants from nearby states. The researcher was unable to get a comprehensive understanding of the Valai Chetty community settlements in the study region from any of the materials that were available.

Another group of people residing in the study area are the Pappada Chetties. They settled in Mannarkkad, Karimpuzha, Sreekrishnapuram, Mangalamkunnu, and portions of Ottappalam. The Chunnambu Chetty group, which is uncommon in the Valluvanad region, is found in a portion of the Palakkad district. Nonetheless, these

⁹⁴ *Ottappalam Panchayath Samgra Vikasanam Rekha*, Ottappalam, 1996, pp.15-18.

people have settled in some parts of Valluvanadu, such as Vaniyamkulam and Chunnambuthara, which is in the Palakkad district.⁹⁵

Telugu Chetty of Vaniyamkulam

The Chetty community of Vaniyamkulam is identified as the 24-mana Telugu Chetties in the Panchayath records. The main source of employment for everyone is immigrants from the states of Andhra Pradesh and Tamil Nadu.⁹⁶ There are 24 Manakkars (categories and sub-castes) in Telugu Chetty's caste. Legends abound regarding their genesis. Kavalappara Swaroopam granted unique privileges to a number of Vellalas Chetties' communities in Koonathara, Valluvanad. For trading purposes, 24 Mana Chetties and Tamil Chetties relocated to Vaniyamkulam.⁹⁷ Komatty Chetties, who spoke Telugu, settled in Vaniyamkulam and worked in commercial activities.

The 24 Manai Chettiar Community

The 24 Manai Chettiar community, originating from Tamil Nadu and Andhra Pradesh, is a notable trading community with a rich history of commercial activities.⁹⁸ This community's linguistic diversity, encompassing languages such as Tamil, Telugu, and Kannada, is a testament to their extensive migration and trade networks across southern India.

Clan Structure and Organization

The community is organized into 24 Manai, or houses, which are further categorized into two distinct groups:

⁹⁵ *Vaniyamkulam Panchayath Vijnaneeyam*, KCHR, Thiruvananthapuram, 2001, p. 557.

⁹⁶ *Ibid.*

⁹⁷ *Ibid.*, p.117.

⁹⁸ *Ibid.*, p.162.

1. Sixteen Houses: These include clans such as Mammaudiyar, Bhairavan, and Kenthvarangan.⁹⁹
2. Eight Veedu: These comprise clans such as Makativar, Marattiyavar, and Soppiyavar.

Cultural Significance

The 24 Manai Chettiar community's history and traditions are deeply intertwined with their commercial activities and linguistic diversity. Their unique cultural identity is shaped by their experiences as traders and migrants, facilitating cultural exchange and economic growth in the regions they inhabit

Devanga Chetty: The Devanga is a Hindu subcaste. Devanga is of Brahmanical origin; the beginnings of this caste are rooted in numerous myths and stories. They belonged to one of India's weaving castes. In different states, members of the same caste had different names. Devanga is found in most of Indian states. In the past, Devanga Chetties was multilingual. As a result, they identify as Telugu Devanga and Kannada Devanga.¹⁰⁰ The Devanga Chetties were traditionally cloth traders, but they also became farmers and weavers. Karnataka, Andhra Pradesh, Odisha, Tamil Nadu, and Pondicherry are home to the Devanga community. In Kerala, the Kannada Devanga were concentrated in a small number of villages, particularly in Karimpuzha, Kallanchira, and Vallangi-Nenmara in the Palghat district of Chittur, and Kuthampulli in the Thrissur district.¹⁰¹

These communities had migrated one after the other, in phases. These populations' negative experiences in the Vijayanagara Empire (1560 AD) and incompatible sultanate culture are the causes of the migration.¹⁰² Silk weavers made

⁹⁹ P.V. Devi Das and P.E.D Namboothiri (ed.), *Palakkad, Innu, Nale* (Mal.), Thiruvananthapuram, 1981, pp. 38-39.

¹⁰⁰ Retrieved from: <https://bykkarthik1982.blogspot.com/2012/09/devanga-chettiyar-history.html>, Thursday, September, 20, 2012. pp.1-4.

¹⁰¹ *Ibid.*

¹⁰² *Ibid.*

up the majority of the skilled craftspeople of the community. In addition to using unique techniques like brocade, damask, and matelassé—which entail weaving patterns with gold or silver threads—they produced textiles with ornamental designs. While some moved to the south, others moved to the north.

The Chetties, who came from Tamil, Telugu, Kannada, and Kongini, were known as Andhra Chetties, Komati Chetties, Kannada Chetties, and Tamil Brahmans. Mannarkkad is where the four types of Chetties moved 400 years ago. They played a significant role in trading.¹⁰³ Chetiyangady Theru was the name of the Chetties habitation section in the town. Chetty Midukku, which shows how skilled Chetties are at trading.¹⁰⁴ Chetties are referred to as Muthaliyar Chetty communities because of their proficiency in trade settlement. The town of Mannarkkad is still home to numerous Tamil Chetties, whose main occupation was weaving. Resources including soil, rivers, and forests were the main draws for the immigrant community.¹⁰⁵ A well-known commercial organization with an interest in maritime trade was the Vaisya group. However, other people had little interest in maritime commerce. Commercial interest farming was practiced by some agricultural laborers. A vibrant society was created in this area thanks in large part to the bilingual community and the mobility of people. The traditions that promote economic progress, cultural synthesis, and social cohesion are the result of the interplay of various languages and cultures.

Muslim: Malabar, Kerala, is home to the Mappila Muslims, who are mostly concentrated in Ponnani and Tirur. They are mostly involved in trade and business and have gone by a number of names.

¹⁰³ P. V. Devi Das and P.E.D Namboothiri, *op.cit.*, p.38.

¹⁰⁴ K.P.S Payyanadam, *Mannarkkad Charithra Peruma* (Mal.), Mannarkkad Block Panchayath, Mannarkkad, 2018, p. 39.

¹⁰⁵ *Ibid.*, p.39

The Mappilas became Zamorin's naval officials and kept cordial relation with Zamorin.¹⁰⁶ The majority of them lived around the seaside (Thura), while those who lived farther inland in Valluvanad worked in agriculture.

By incorporating their distinct culture, values, and customs into Kerala's rich cultural heritage, the Mappila community has made a substantial contribution to public life of the state. Historically, they have been heavily involved in international trade, particularly in the exchange of foreign currency and black pepper. Books and references in Malabar emphasize the role that Muslims have had in this area. The Mappilas left behind a lasting legacy after initially being dispersed and then settling mostly in the Malabar region.¹⁰⁷

When the Zamorin returns from a procession through the town, some Mappila families in Calicut give him betel nuts on the Kallai bridge as part of the Zamorin's installation.¹⁰⁸ Many international trading communities were granted certain rights throughout the Zamorin era. In Malabar, a cultural synergy thus emerged.

When the Portuguese arrived on the Malabar Coast, a change occurred that M.G.S. Narayanan refers to as cultural symbiosis. Enmity and retaliation were the Portuguese response to the preponderance of Muslim traders in South Indian ports. On the one hand, they considered the Paradesi Muslims, who were associated with the ports of the Red Sea and Arabia, to be their main trade adversaries, and they thought that the Zamorin were inciting them against them. In the early decades of the sixteenth century, the Portuguese were keen to attack the Muslims in Calicut.¹⁰⁹

Some Muslim families moved to the interior of Malabar as a result of the ongoing conflicts between the Portuguese and Muslims. Groups of Islamic religious

¹⁰⁶ K.N.N. Salim and et.al, *Malabar Paithrikavum Prathapavum* (Mal.), Kozhikode, 2014, pp. 93-98.

¹⁰⁷ Edgar Thurston, *Caste and Tribes of South India*, Government Press, Madras, 1909, p. 456.

¹⁰⁸ *Ibid.*, p. 457.

¹⁰⁹ Shameer Ali Mankada, *From Traders to Land Owners; The Mappillas of Valluvanad in the 18th Century*, 3rd MESMAC International Conference, MES Mampad College, Malappuram, 16 January 2019, p.1.

propagandists contributed to the increase in the Muslim population in Malabar's interior in addition to the foreign infiltrations on the coast. Some Sufi saints, including Hadramis, Baalawis, Jifris, and Baramies, travelled to Malabar in the 17th and 18th centuries in order to spread their religion and engage in trade. The majority of them travelled to Malabar for religious propagation as well as marketing. They constructed mosques and madrasas or dars, owned land, and wed indigenous Mappila women.¹¹⁰ They ventured into Kerala's interior regions. Their devout lives contributed to the conversion of native lower caste members to Islam to a certain degree. In contrast to the so-called "cultural symbiosis" in the coastal districts, Muslim entry to the interior was less cooperative. Muslim infiltration in Kerala's interior led to conflicts with the locals or leaders over land and property ownership.¹¹¹ There is evidence that the Muslims migrated to the interior of the study region from some of the oldest towns, mosques, and Kabarsthans (Muslim graveyards).

Local say that Many of mosques and Jarams in Valluvanad are 500 years old or more years. One thousand years was even given to the age of some of the mosques. At Jarathingal, close to Kadampuzha, on the path from Vettichira, near Kottakkal, to Perinthalmanna, in the Malappuram district, is one of oldest dargahs of Valluvanad ¹¹² Following sixteen Swarupis, the Kizhisseri family, a Muslim family decorated in Perinthalmanna, occupied the seventeenth position, known as Vellethalekettu. This Muslim family arrived from Thirurangadi with a Brahmin family called the Kizhisseri. The Kudipathi system was the name given to this installation method. Along the Valluvanadu Grandhavari, these Muslim family were referred to as Tirurangadi Kudipati. The Valluvanad Grandhavari has mentions to 16 Kudipati, including

¹¹⁰ *Ibid.*

¹¹¹ *Ibid.*

¹¹² *Ibid.*

Table 2.3*Muslim Kudipati of Valluvanad*

Sl.No.	Kutipatis
1	Puthiyaveettil Nalakath,
2	Eramakka Veettil Chalilakathe Palevadiyan Perunkulathil,
3	Puthiya Veettil Ambalakath,
4	Eramakka Veettil Chalilakath Kuruvakkalathil
5	Kunnath Illathu nechiyil akathu,
6	Eramakka Veettil Kolangarakath Pallikkapparambil
7	Eramakka Veettil Chalilakath Mattil,
8	Aveelachan Veettil Bheemanad Desathu,
9	Pulikkalakath PulikkalIllathu,
10	Nechiyilakathu KunnathI llathu Tharakam Thodiyil,
11	Edayakka Veettil Chalilakathu Kuttanjeriyum Vattaparambilum,
12	Kizhadikka Akathu,
13	Eramakka Veettil Chalilakathu Mulliyakurissi
14	Puthiya Veettil Valiyakkathodiyilakathu,
15	Kunnathu Illathu Meleveettil,
16	Karyavattam, Deshathu, Kodakkad. ¹¹³

It is evident from the earliest Muslim settlement areas such as Puthanangadi, Nattukallu, Perinthalmanna, Moonnakkal, Jarathingal, Mankada, and Pattikkad. etc.

The early Muslim settlement in Valluvanad was occasionally less tranquil than medieval era of Calicut in the 18th century. Some of the local markets and agricultural lands were populated by Muslims. The lifestyles of the Muslims in Valluvanad were similarly changed by the Mysorean invasion.¹¹⁴

¹¹³ *Ibid.*

¹¹⁴ *Ibid.*

Evidence of Muslim settlements in several areas of Valluvanad is provided by references in Grandhavaries.¹¹⁵ Muslim populations have settled in the remote regions of Valluvanad, including Cherpulassery, Nellaya, Pattambi, Murukkumpatta Ottappalam, and Katampazhipuram.¹¹⁶ Muslim traders have had a major impact on trade, urbanization, and cross-cultural interactions in this area. Their presence promoted a bilingual and cosmopolitan society that combined elements of the wider Islamic world with local customs.

To put it briefly, the Mappilas were at a disadvantage when they abandoned the maritime commerce. The Janmi system, which had previously grown stronger under the British, became more susceptible to exploitation of the peasants in the countryside who had converted to Islam. This served as the backdrop for both the 1921 riots and the 18th-century Mappila riots. The aforementioned caste and religious communities have been crucial in fostering socio-economic and cultural features of Valluvanad. They have distinctive arts and socio-cultural traditions. These caste groupings have not received much attention in past researches of Valluvanad, but their significance cannot be understated when studying Valluvanad as a component of cultural studies.

Traditional Occupation: A Theoretical Approach

Throughout India, there are traditional occupational communities. However, because they were outside the mainstream of society and had a lower socio-economic status, they were stigmatized. Traditionally, their line of work was passed down from one generation to the next. Around the Common Era, Kerala was known for its advanced technology in metal smelting, weaving, glassmaking, stone cutting, ceramics, and other crafts, according to both foreign and local literary sources.¹¹⁷

¹¹⁵ S. Rajendu, Valluvanad Grandhavari (Mal.), Sankara Narayanan, Perinthalmanna, 2015, p. 280.

¹¹⁶ Pallikarakalam Balakrishnan, *op.cit.*, pp.43-46.

¹¹⁷ Rajan Gurukkal and Raghava Varrier, *op. cit.*, p.53.

The majority of members of occupational castes view a certain occupation as either their own unique labor or as a group of individuals who have somehow come to be linked with that occupation.¹¹⁸

The Thiyyas or Ezhavas and other lesser castes known as Cherumakkal were the main group engaged in the agriculture sector in these locations.¹¹⁹ In addition to these agrarian groups, the Ezhavas were agricultural laborers and tenants. There were numerous artisan groups according to their occupation in addition to these agricultural groupings.

Along with migrating groups like the Chetties and Pandarams who entered through Palghat Pass, these individuals included Kuravar, Kollan, and Asari.¹²⁰ Muslims were granted the right to fish while Ezhavas tapped toddy. The settlement was also founded on the caste system, which was another oddity. Nearly every caste group resided in a group. As a result, the Chetty communities, particularly the weaving communities in Pavadis, the Brahmins lived in Agraharams, the Nair were restricted to the Tharavad, and the agricultural laborers lived in Kudiyiruppu.¹²¹

During the colonial era, Nesfield, a British administrator and educationist, believed that the caste system was a natural byproduct of occupational division of Hindu society. According to him, "The caste system originated because of function, and that function alone." He thinks that everyone was free to pursue their chosen career in the early days, when there was no rigidity. Because of the inflexibility of the system, occupational changes gradually ceased. The interpretations though, has not gone unchallenged and continues to face criticism.

There are significant discrepancies in the status of agricultural castes in some regions of India, and the argument goes that occupation is not the only factor

¹¹⁸ S.V. Ketkar, *History of Caste in India*, Jaipur, 1979, p.103.

¹¹⁹ Bhaskaranunni, *op.cit.*, p.41.

¹²⁰ Vaniyamkulam Panchayath Vijnaneeyam, *op.cit.*, pp. 191-192.

¹²¹ Jyothi Krishnan, *Enclosed Water, Property Rights, Technology and Ecology in the Management of Water Resources in Palakkad*, Kerala, Wageningen University, Germany, 2007, pp.14-15.

contributing to caste differences. These agricultural castes are viewed as higher and more respectable in North India, but as (lower) inferior in the South. The argument posits that the occupation of merchant or artist groups in Kerala was gradually passed down through the generations. Every member of the community performed the same tasks, which were passed down from one generation to the next and were referred to as the same caste. Valluvanad was divided along the same caste lines.

Kumbharan -The Traditional Potters

It is likely that the earliest engineers in human civilization were potters. They were among the first to abandon food production and pursue a full-time career. This shift was driven by societal needs, as making earthen vessels for cooking and storage was a specialized craft that required skill and training. In terms of its influence on human evolution, the development of the potter's wheel was a major turning point on par with the mastery of fire. The wheel on a bearing was a unique invention, even if numerous others imitate its constant rotating action.¹²²

Aa Mannum Eemannum Chemmannum Kootti
 Kuthira Kulambile Kuzhamannum Kootti
 Aanayadiyile Adimannum Kootti
 Paththari (Paththidangazhi) Kalam Theerththu
 Ettari Aradi Kalam Theerthu
 Kundli Pdaav¹²³ Theerthtu.¹²⁴

In this song depicted the pottery making process.¹²⁵

¹²² Lalithambika, M., *Modernization of Traditional Pottery*, Integrated Rural Technology Centre, Palakkad, 2016, p.4.

¹²³ Pdavu Means Storage Pottery of Grains, Traditional storage clay pots. These large clay pots were traditionally used in villages to store harvested grains safely for long periods, showing the importance of pottery skills and storage techniques in agrarian life.

¹²⁴ Vellinezhi Achuthan Kutty, *Valluvanadan Kalakalum Vellinezhi Kalagramavum*, Naattakam Kalasamskarika Vedi, Thiruvazhiyode, 2017, p.47.

¹²⁵ Summary: These lines outline a traditional preparation technique that emphasizes precise measuring, the use of natural materials, and the incorporation of components inspired by horses and elephants, which stand for strength and power. The technique is likely used to create ceremonial items, pottery, or constructions. When combined, they demonstrate the

These songs showcase the cultural pride of Kumbharan community while simultaneously preserving technological expertise. They maintained village life and preserved the indigenous knowledge system as traditional potters. In order to obtain the raw materials required for their labor, the Kumbharan population usually resided in small, discrete settlements on the margins of agrarian villages, frequently close to rivers or rich clay fields. These communities were essential to the local economy and served as hubs for crafts. Their material life was both marginal and significant in the rural landscape, despite their social placement in the lower caste order. Their abilities were essential to both daily living and ritual practices. As previously said, their physical surroundings had a significant influence on their material lives, which is seen in the layout and design of their communities.

Settlements

In Kerala, potters reside in communities associated with their particular potter's group. It was never discovered that members of two or more communities lived in the same settlement. The majority of pottery communities are found in paddy fields or river basins. This has to do with the availability of raw materials.¹²⁶

Every family shares a shrine or temple in the majority of villages. The majority of potters worship Kuruppaswamy or Mariamma. They also have male community members who serve as temple priests. Pottery groups were spread out across Kerala during the study.

As previously stated, the highest number of pottery colonies is found in the Palakkad district. In the eastern region of the Palakkad district, which borders Tamil Nadu, there were also distinct communities of Kumbharan people who practiced Tamil culture. They don't have any relationships with other Kumbharan people. The Tamil-speaking Kumbharan people are referred to as Mannudayan in some locations.¹²⁷ Twelve communities in Kerala are involved in pottery production: the

dexterity and meticulous procedures required for ancient crafts and rituals. They create sizable earthen pots that can accommodate a lot of grain using this clay.

¹²⁶ Lalithambika, M. *op.cit.*, pp. 4-5.

¹²⁷ *Ibid.*

Kumbharan, Kusavan, Adi Andhra, Tamil cultured Kumbharan, Mannudayan, Kulala, Andhur Nair, Velan, Pandy Velan, Odan, and Urali Kumbharan.¹²⁸ The districts of Palakkad, Thrissur, Kozhikkode, Wayanad, and Malappuram are home to Kumbharan people.

Potters Clusters in Palakkad and Malappuram Districts¹²⁹ - The banks of river Nila, has been the life line of many traditional artisanal communities including potters. Potters cluster are typically located in the region with an abundant supply of clay and a long tradition of pottery making.

Historically, the pottery cluster and the riverbanks have been essential to Kerala's material culture, providing earthenware for commercial, religious, and household purposes. The list of clusters and the Nila banks can be found below.

Table 2.4.

Potters clusters in the banks of river Nila .

Location	No. of Households	Location	No. of Households
Palakkad District			
Kavasseri	80	Pattancheri	3
Puthokkpde	30	Perumatti	3
Vadakanchery	13	Melarkkode	22
Tarur	21	Nenmara	30
Kizhakkancheri	10	Elavancheri	11
Vandazhi	20	Muthalmada	1
Erimayur	5	Puthunagaram	2
Kottayi	40	Koduvayur	10
Mathur	1	Kollankode	15
Kuzhalmannam	25	Shornur	55
Peringottukurissi	25	Ottappalam	7
Kuthanur	10	Chittur	4
Thenkurissi	10	Piriyari	18

¹²⁸ *Ibid.*

¹²⁹ *Ibid.*

Location	No. of Households	Location	No. of Households
Peruvemba	3	Parali	50
Akathethara	18	Koppam	8
Puthusseri	4	Kanjirappuzha	10
Malampuzha	3	Mannarkkad	10
Kozhinjampara	15	Lakkidiperur	22
Eruthepathi	1	Mankara	6
Nallepalli	3	Pattambi	10
Malappuram District			
Areekkode	25	Irimbilyam	14
Cheekode	7	Nilambur	25
Kavannur	2	Edavanna	17
Vazhakkad	10	Manjeri	2
Vazhayur	4	Pulamanthol	12
Elamkulam	8	Aliparambu	8
Melattur	8		

The cluster of potters of Valluvanad includes Shornur, Ottappalam, Parali, Kanjirappuzha, Mannarkkad, Mankara, and Pattambi in the Palakkad district, and Elamkulam, Pulamanthol, and Melattur in the Malappuram district. The Kumbharan is also referred to as Tamil Kumbharan, Kulala, Andhur Nair, and Velan in the Palakkad district. In the Palakkad area, 646 households practiced the traditional craft of pottery.¹³⁰

Their choice for isolated communities, frequently found on riverbanks or next to paddy fields, where they have preserved their ancient worship pattern, is one of the most distinctive aspects of potters' settlement. Some of the poorest segments of South Indian culture, particularly Kerala, are traditional potters. Although they are dispersed throughout the state, they reside in colonies.

¹³⁰ *Ibid.*

As was previously noted, the caste system, which regulated social and economic relations, caused Kerala society to establish a complex caste hierarchy. Ironically, despite sustaining social inequity, the economic system depended on the lower caste. Old inscriptions listed several castes of artisans, such as Vaniyar (oil mongers), Vannar (washer man), Kalavaniyar (potters), Kollar (blacksmiths), and Taccar (carpenters).¹³¹

Artisans Groups

More than thirty-two Brahmin communities, or Agraharam, were connected to important temple districts as a result of the ongoing expansion of the temples and the establishment of the Brahmin settlements. In this sense, it was believed that the labor groups in the neighboring villages were not just focused on a certain task. Nonetheless, they encompass nearly all designated employer groups that carry out the tasks required for society to run smoothly. Even in the Agraharas, communities of artisans are seen in the South Indian inscriptions.¹³² The development of agriculture in Valluvanad was aided by the presence of the Vishwakarma groups. It cleared the path for overproduction and gave rise to market economy of Valluvanad. Vishwakarma or Kammalans were the common names for the artisan community. Researchers noted that Kammalans belonged to the Ainkudi Kammalans, or five groups of artisans.¹³³ Each of these groups of artisans claimed Deva Brahmins as their ancestors.¹³⁴

The professional occupational category and its role were a prominent and inevitable depiction of the society and economy of Kerala. The professional groups were Araya (head fisherman), *Perum Thattan* (goldsmith), *Perum Kollan*

¹³¹ Rajan Gurukkal and Raghavarier Varrier, *op.cit.*, p.142.

¹³² Ajesh. A.M. Temple and Artisan Community in Kerala, In Johnson V. (ed.) *PESQUISA*, Vol.3, Issue 1, 2017, p.12.

¹³³ L.A. Anathakrishna Iyer, *The cochin Tribes and Caste*, Vol.I, Madras, 1909, p.343.

¹³⁴ Pupul Jayakar, Metal Casting from Kerala, in *Indian International Quarterly*, Vol.1, No.4, 1984, pp.63-67.

(blacksmith), *Perumthachan* (associated with woodwork)¹³⁵ and *Tunnaran Cakravarti* (Royal Tailors), *Marakkaayar* (Chief Muslim Overseas Traders)¹³⁶ were a part of society. (*Karuva*) (blacksmith), *Musaries* (brazier), *Asari* (carpenter), *Chembotti* (Copper smith).

The other lower caste of social strata included *Kaniyan* (astrologers), *Tiyar* (toddy-tappers), *Mukayar*, *Mukkuvar* (both fishermen), and *Mannan*. *Vettuvār*, *Panan* (bard), *Pulayar* (semi–enslaved person agricultural labourers), *Parayar*, and *Cheruma*.¹³⁷

In medieval Kerala's caste-based society Professionals were strongly linked to the caste status. The artisan population as Sudras, or inferior caste. Nonetheless, they were given the names Achari, Achani, Perum, Perum Kollan, and Perumthachan. In exchange for their services, the Naduvazhies hoped to retain the community. The following groups of people are part of the Kammala groupings/artisan groups. The role of Vishwakarma or Kammalas caste is represented in the songs of Nanthuni of Valluvanad.¹³⁸ The detailed version of the song is appended as Song-1 in Appendix 2.

The metal workers are Musaries. Their main products were temple-centered and domestic kitchenware. Their primary occupational medium was bronze. This metalwork is still practiced by several families. The main hubs for Musaries settlers are Adakkaputhur and Ottappalam. They were not engaged in agricultural activity, and Thattan was known as Swarna Panikkar. In Kerala's ancient past, they held an important position. They shared a home with Kerala rulers, nobility, and temples. They make ornaments for an upper caste of society. Because wearing gold ornaments

¹³⁵ M.C. Appunni, Nambiar (ed.), 24, *Vadakan Pattukal*, Thrissur, 1983, pp. 249-300.

¹³⁶ V.V. Haridas, *Zamorin and the Political Culture of Medieval Kerala*, New Delhi, 2016, p. 39.

¹³⁷ *Ibid.*

¹³⁸ S. Subharamma Aiyar, *Economic Life in a Malabar Village: A Study in Indian Rural Economic Organization*, Bangalore, 1925, p.83.

was forbidden by the lower classes at the time. Throughout the Middle Ages, they had unique status and benefits.¹³⁹

Perum Thattan and Deshathu Thattan were well-known blacksmiths in the area. They wore Kuduma and Punool. But soon there was discrimination and dissension within their caste. Because they pursued careers in jewellery making, they took pride in their caste. They deal in gold, silver, and stones. It is evident that the Valluvanad region has accommodated the Thattan community, which has its own traditions and customs.¹⁴⁰

In summary, Thottara Knives, Adakkaputhur Kannadi,¹⁴¹ Kothavil Koopu (Wooden Arts), Kathakali Koppu, and numerous more items in the study region demonstrate the technical proficiency of the Kammala peoples. They created the material culture of the study area and were significant social workers.

Kothuli Chethuli, Kaimal Kondu

Chithramuli, Pathramuli, Kaimalkondu

Koottuli, Nakhamuli Kaimal Kondu

*Punaruli Chippuli Kaimal Kondu*¹⁴²

The song depicted different types of tools and their technical skill.¹⁴³

The cultural heritage and village life of Valluvanad were greatly impacted by the artisan community. The fact that the artisan communities established themselves in the resource zones of the research locations is one of the noteworthy aspects. Other castes include the Ganika Panicker, who practice astrology (which is unavoidable in agrarian community of a village), the Thandan, who are toddy bearers, the Tappers,

¹³⁹ Mukundan Kurup, *op.cit.*, p.4.

¹⁴⁰ *Ibid.*, p.4.

¹⁴¹ R. Rajagopalan, *Nattunavu, Mozhi Malayalathinte Kaathoram* (Mal.), Thiruvananthapuram, 2017, p.18.

¹⁴² *Ibid.*, p.43.

¹⁴³ Summary: This folk tune is about making tools of carpenters. The numerous tools they use on different occasions are described in detail in this folk song. For things that created material existence, such as a plough for farming, wooden kitchen vessels, doors, and storage boxes, villages relied on carpenters.

who work in agriculture, the Mannan, who use traditional pollution purification methods, local remedies, and local masons.

Mannan: This community is more widely dispersed over Kerala. Vannan and Peruvannan are other names for them. In Thrissur, Palakkad, and Malappuram, their group is well-known as Mannan. The Mannan community worked primarily in traditional folk medicine and laundry. They used Balachikitsa, a child care treatment. The employment of Mannan's villages is to provide Mattu to Nayars to wear before to bathing, enabling them to cleanse themselves of impurities. Through is mostly connected to ritual services and ritual-based healing methods in a number of Valluvanad locations.

Thottam songs are a means of passing down indigenous knowledge, such as diseases, the human body, etiologic, spiritual causes of illness, and healing techniques, among communities like the Peruvannan and Mannan, who historically perform rituals and assist in holy events. An illustration of a Thottam pattu pertaining to the human body is.

Bhoothadiyil Bindu Thonni
Binduvil Nadam Thonni
Nadaththil Sadasivan Thonni
Sivathil Rudram Thonni
Rudrathil Medha Thonni
Medayil Majja Thonni
Majjayil Asthi Thonni
Asthiyil Shuklam Thonni
Shuklathil Shonitham Thonni
Shonithathin Naduve Oru Chuzhuvundaayi
Athil Aham Ennoraksharam Janichu
Niravil Varnnamaana Pozhuthe
Naaganoorayiram Kodi Indrayangalam
Ezhupatheeraayirakkodi Romadwarangalum
Ellum Elumbilum Aanum Pennumaayi Uruththirichu

Mannu Kondu Karupidichu
Aakaashamaaru Velivaakki
Enjaanu Neelavum
Naalpaanu Dashayum
Ellukondu Medanju
Dhashakondu Pothinju
Romam Kondu Aani Tharachu
Nakham Kondu Pattittu
Vaathaththaalum Piththathaalum
Sheeshmaththaalum Koottiketti
Oppichirikkunna Kaayamanu Shareeram ¹⁴⁴

In the songs of Bhagavathi Tottam of mannan community learn the healing procedure.¹⁴⁵ However, their traditional healing procedures and methods progressively dwindled and vanished as modern medical therapies advanced.¹⁴⁶ They were given special treatment even though they were untouchable castes. For the Brahmins, Kshathriyas, Ambalavasis, and Nair, their support was essential during ceremonies related to puberty, childbirth, and death. However, it is no longer customary to accept Mattu from Mannathi, or Mannan's residence.

In the Porattu Natakam, there are songs about the social life of the Mannan community. This type of art condemns superstition, moral degeneration, and bigotry. The role or occupation of the Mannathi is portrayed in this song. the song starts with Guruvandanam, which claims that even with this knowledge, the Savarnna castes are responsible for cleaning their filthy garments. Being able to afford it is difficult. But

¹⁴⁴ Summary: From the head to the feet, every part of the human body is described in depth in the Mannan community's Thottam pattu. These songs also describe how the human body was created through a variety of physical and elemental processes, including things like bones, blood, phlegm, and bile, among other things. In the past, individuals from different castes sought their medical care and medications without facing any discrimination.

¹⁴⁵ Personal Interview with Kumaran Vaduvannna (78 Yrs.), Thottam Pattu (Nanthuni Pattu) Performer, at his Residence, Kuttanassery, 20-3-2018.

¹⁴⁶ Personal Interview with Kumaran Vaduvannna, *op. cit.*

it's part of their everyday routine, and the Mannathi desire to see the Desams and Thara in their area. Mannathi/Choppathi or Mannan/Choppan state in this song that they are alone and that they should not be afraid to beg for food.¹⁴⁷ The songs of Porattu Natakam emphasize the need for compassion and fundamental human rights. It serves as a reminder not to disregard or despise members of the Mannan or underprivileged communities. Here are a few lines of Porattu Natakam.

The Porattunatakam song is like,

.....

Enteyoru Jaathi Mannarkulamanu

Ellam Sabhayorkkariyan

.....

Deshavaum tharayum Nadannu Varunna

Murayundu Njagalkku

Azhukku Thunikalkku Tharunnathathrayum

Arakkathe Kayyileduthu

Puzhukki Alakki Unakki Kodukkum

.....

Kooru Kurayaathe Achanmmare Ningal

*Choru Nannayi Tharane ...*¹⁴⁸

On the significant events of that era, Deshathu Mannan¹⁴⁹ and Deshathu Asaari were pertinent. They took great pride in their advantages. Although these privileges

¹⁴⁷ Hashik N.K. *Rivers as a Cultural Construct Myth and Ritual on The Banks of Bharathapuzha*, Unpublished Thesis, University of Hyderabad, 2012, p. 80-86.

¹⁴⁸ The laundry occupation of the Mannan or Mannathi (female) people is also shown in graphic detail in the song of Porattu Natakam of Palakkad district. The act makes the argument that they ought to at least receive meals politely, without disdain or hesitation, after putting in all of this work. According to the song, they had an extremely difficult life. Even though they cleaned other people's clothing, it is clear that society did not value or respect their labor.

Personal Interview with Chandran, Retired Professor, Folk Cultural Activist, At His Residence, Palakkad, 8/8/2023.

¹⁴⁹ Personal Interview with Narayanankutty (65 yrs), at his residence, Puliyakkattu Theruvu, Mannampatta, 12/2/2018.

existed during the contemporary era as well, they are increasingly becoming less common. Masonry is also maintained in this area by the Mannan community. Therefore, communities continue to play an active role in the rural study regions and have always been a vital aspect of rural economy of Valluvanad. However, the composition of occupational structures was impacted by the development of new technologies, the growth of urban centers and markets, the emergence of industrial centers, and socioeconomic shifts. As a result, members in these occupational groups are viewed as socially and economically excluded. They are thought to be in a worse economic status. In the studied area, there were numerous regional identities, each with its own distinctive customs and specialties, and various groups of individuals retained their own professional skills.

In his book *Journey from Madras Through the Countries of Mysore, Canara, and Malabar*, Francis Buchanan documented the existence of iron ore in Malabar, especially in the steep areas. He pointed out that methods for smelting iron had been used for ages.¹⁵⁰ Conventional techniques for extracting iron required a lot of work and depended on tiny furnaces run by specialized groups. The majority of people who worked in the iron smelting, bronze casting, and other industries were concentrated in a particular area of Valluvanad. The availability of resources, especially iron ore and other raw materials necessary for their artistic endeavors, played a significant role in determining their settlements. These deposits were discovered across Valluvanad.

Another significant specialized craft that is common throughout the area is bronze casting, or Moosari. Bronze objects, cutlery, jewellery, and temple idols are produced by these communities. Notably, Kulamukku, Chembilangadu, Adakkaputhur,¹⁵¹ Pulapatta, and Thiruvillamala all have sizable foundry furnaces. In

¹⁵⁰ Francis Buchanan, *A Journey from Madras through Centuries of Mysore, Canara and Malabar*, Vol.II, London, 1807, pp.320-325.

¹⁵¹ S. Rajendu, *Village History Adakkaputhur Nattupazhama*, P.T Bhaskara Panikkar Memorial Public Library, Adakkaputhur, 2014, p. 35.

the areas of Pulapatta near Katampazhipuram and Chembilangadu near Kulamukku, bronze utensils like the Charakku, or large caldron, were made.¹⁵²

In summary, the area made significant contributions to painting, sculpture, building, and art as well. Among the oldest surviving examples in this area are the rock-cut shrines, such as the Kaithali Mahadeva temple near Melepattambi.¹⁵³

Labourers

During the Middle Ages, Kerala's indigenous people were regarded as untouchables. Due to their status as a labouring population bonded to lands, these are the main producing groups ascribed to the Adiyalar during the medieval era. Due to the structural arrangements of Indian social experiences, indigenous aboriginal people have been denied the right to be human for thousands of years, making them disenfranchised social groups.

It is believed that the name Valluvanad was a variant of Valluvakanakkar, as previously indicated. There are concentrations of certain caste groupings in particular study zones. There were many aboriginal communities in this region, including Pana, Paraya, Malayan, and Nayadi. In addition to the statement, the information from the field study and the evidence obtained demonstrate the diversity of such a community. During the Thirumandhamkunnu Pooram, Valluvanad and Arangottu Grandhavaries asserted that these archaic societies enjoyed unique advantages.¹⁵⁴

Tribal succession was most concentrated around riverbanks. Additionally, he claims that the largest percentage of restored caste is found in the Ottappalam taluk. Many members of the lower castes were employed in agriculture. In addition to the agricultural Ezhavas and Thandan, there were also people involved in a variety of

¹⁵² Pallikkarakalam Balakrishnan, *op.cit.*, p. 365.

¹⁵³ Greeshmalatha A.P., *Historical Geography of Valluvanad*, Unpublished Thesis, Department of History, University of Calicut, 2001, pp. 245-246.

¹⁵⁴ S. Rajendu, *op.cit.*, pp. 16-17.

occupations. Cheruma, Pana, and Pulaya were the three main caste groupings represented in the agrarian labour structure of Kerala.¹⁵⁵

Cheruma: Cherumas are important in a culture that depends on agriculture. They belong to a caste of agricultural serfs who till the land. This caste is known as Cheruman in south Malabar and Pulaya in north Malabar. The exact origin of these caste group is debated. Some academicians suggests that it may be linked to the word meaning agricultural workers. They are divided into 39 divisions and serve as coolies and agricultural laborers.¹⁵⁶

But in the past, the Cherumas were regarded to be polluted caste. Paradoxically, the majority of the laborers of the villages belonged to these classes. Under the family head, Cherumas had a greater social rank and felt respected in their role as a cadre. The Cherumas and Pulayas made up the majority of the landless farmers. They were workers who were illiterate in the Malabar region.

Pulaya means polluted, while Cheruma means tiny or small 1) Kanakka Cheruma, or Kanakka, is one of the divisions of the Cheruma caste. 2) The Kudan; 3) the Era Cherumas or Eralans; 4) the Roli Cherumans or Rolans; and 5) the Pula Cherumans or Pulayas. Among their caste, the question of whether this distribution qualifies as a distinct caste is crucial. Some are further subdivided, while others are endogamous groups.¹⁵⁷

The fact that Buchanan uses the caste term Cheruman (also known as Cherumar) rather than the Malayalam word for enslaved people, Adima, is noteworthy. This was rather understandable given that the majority of the adima were members of the same caste, known as Cherumans in south Malabar or Pulayans or Pula Cheruma in north Malabar.¹⁵⁸

¹⁵⁵ N.M. Namboothiri., *op.cit.*, p.31.

¹⁵⁶ K.S. Singh (ed.), *People of India – Kerala*, *op. cit.*, 2002, pp. 338-342.

¹⁵⁷ C.A. Innes, *Madras District Gazetteers, Malabar and Anjengo*, Govt. Press, Madras, 1908, p.133.

¹⁵⁸ Dharma Kumar, *Land and Caste in South India*, New Delhi, 1992, p.36.

The settlement pattern of these villages reflects a significant component of this region. Since Valluvanad is an agricultural society centered on the land, we may observe more of their environments here. According to the conversation in this regard, the only people who reside here are Kanakka, Kudan, and Kanakka Cheruma.¹⁵⁹

Only the southern Taluk of the area (Valluvanad is a portion of south Malabar) is home to the Era Cherumans and Kanakkan. They tend to be separated into exogamous groups known as Kuttams, many of which take their names from the household of the masters they serve. For example, the houses in these categories are Vadakkedathu Kunnu Chala, Madathil Palla Chala, Chuliyottil Chala, and Naduvathodi Chala. Their house names no longer employ these Chala terms."¹⁶⁰

The system of slavery does not adhere to the same regular pattern. Graeme and Buchanan concerned that slaves might be sold separately from the land. According to Buchanan, it was a local practice in the Cheruma community for members of the Cheruma caste to be sold. Occasionally, members of this lower caste would sell to members of higher castes. This illustrates the extent to which caste-based slavery and bonded labor were prevalent in that culture.

Instead of being sold to separate masters, the husband, wife, and kids were all sold to a single master and lived in the dwelling the master supplied. According to Graeme's report, the Malabar revenue administration stated that the Cheruma village was home to 9478 enslaved individuals. In this locality, there were 34902 Cheruma slaves, according to the 1857 census.¹⁶¹

These communities were crucial for labouring in the paddy fields and growing rice because of caste distinctions and bonded labor. But once their labor was done, they were forced to face the harsh reality of tyranny based on caste. These

¹⁵⁹ Personal Interview with Ammini (80 Yrs.), Agriculture Labour, at her residence Madathil Parambil, Mannampatta, 24/8/ 2018.

¹⁶⁰ N. Ajith, *Malayaliyude Naadodi Vazhakkangal*, Kozhikkode, 2008, p.61.

¹⁶¹ William Logan, *Malabar Manual*, T.V. Krishnan (Trans.), Kozhikkode, 2009, p.151.

underprivileged communities' songs represent all of these realities. These songs are listed here.

Koodaanum Thamburaanum Bhedamenthanu
Mele Varmbadeyithaa Thamburan Ponu?
Thazhe Varambodeyithaa Koodaanum Ponu
Chanthumaninjittithaa Thamburan Ponu
cherumaninjittithaa Koodaanum Ponu

.....
.....

Koodaanum Thamburaanum Bhedamenthanu (summary of the song are given below).¹⁶²

Despite being slaves to the land and its owners, the Cherumar are separate from the Janmam and can be owned and sold independently of it. They continued to till the land in Malabar and were regarded as Janmam from that point on.¹⁶³ Absolute property belongs to the Cherumar. They belong to the livestock of an estate. They are not required to follow the soil while selling or purchasing land. Both types of property can end up in various hands and are equally disposable. Like the hand itself or any other piece of property, the Cherumar can be bought, sold, leased, or mortgaged.¹⁶⁴ It implies that, like land or any other piece of property, the Cherumar may be bought, rented, or mortgaged.

Neeli Penne Neeli Penne Neeyengottu
Thmbran Veetil Koythinu Ponu Kochambraane
Ennude Vayalil Koyyan Vaayo Neelipenne

¹⁶² Summary: The Cheruma community portrayed as people who live by working in the fields and by obeying the landlord's words. They are allowed only to toil in the fields. yet both groups are human beings. because caste-based untouchability, the landlords stand on the boundary of the fields, while the labourers stand below to do work. the essence of the song is the discrimination between these two groups.

¹⁶³ Major Walker, *Report Upon the Tenures and Forms of Transfer of Land in Malabar*, 20th July 1801 (High Court Library, Ernakulam), p.28.

¹⁶⁴ *Ibid.*, p. 28.

Ningale Vayalil Koyyan Varilla Kochambraane
Alavum Vishuvum Thannathalle Kochambraane
Thambraan Veetil Koythinu Poyillel Vazhakku Parayille
Kochambraane Kudiyozhippikkum ...

.....

avarinte bhoomiyilalle njagalirikkanathu ¹⁶⁵ (this song explain the social history of the current situations).¹⁶⁶

According to ancient laws of Malabar', the Jenmakkar is not answerable to anyone for the life of his own Cheruman, but he is the legal arbiter of his transgressions and has the authority to execute him if he seems deserving.¹⁶⁷ Act V of 1843 outlawed slavery, and the Cherumar are now producing productive, diligent citizens.¹⁶⁸

Wet paddy farming relied heavily on their labor, which was later extended to dry land cultivation. The Report of the Revenue Administration of Malabar examines every aspect of the social conditions of slavery in Kerala. Prior to colonization, there was no comprehensive information on the living conditions of the enslaved caste or their social and familial lives. In contrast to other regions of the world, slavery in Malabar may be described as moderate.¹⁶⁹ A few isolated cases of enslaved people in Malabar are reported, where they own land in Patum or lease any of it, and the government revenue is recorded in their names in the accounts. However, these are rare exceptions to the rule.¹⁷⁰

¹⁶⁵ Personal Interview with Sarojini (74 Yrs.), Agriculture Labourer, at her residence, Mannathu Parambu, Mundur, 12/2/2021

¹⁶⁶ Summary: The songs are mentioned here because they are representative of the indigenous folk traditions of these groups and offer important insights into the lived experiences and historical events they are rooted in.

¹⁶⁷ Major Walker, *op.cit.*, p.30.

¹⁶⁸ *Ibid.*, p.28.

¹⁶⁹ Reji Kumar (ed.), *Report of the Revenue Administration of Malabar*, Kerala State Archives, Govt. of Kerala, Thiruvananthapuram, 2010, p.74.

¹⁷⁰ *Ibid.*, p. 75.

The Cherumas only work as coolies and agricultural laborers. But they also produce baskets and mats. At a distance of 64 feet, they pollute the higher castes, and it is appropriate for them to address their superiors by referring to their rice as chaff and calling themselves chained people (Adiyan). They have no literacy at all. As mentioned as, they live in miserable huts called Chalas or Madams, and they wear the simplest, coarsest clothing.¹⁷¹

They are proficient at agricultural pursuits. Their entire way of life was centered around agricultural practices. Nevertheless, they continue to remain hidden from the mainstream of society. Sreekrishnapuram, Ottappalam, Mannarkkad, and other regions have a large concentration of their settlements. Nevertheless, they are still undeveloped in terms of education. The labor community occupies the majority of the Palakkad district. To help these groups, the government plans and implements such measures. (For example, the Changathi literacy program, AWWAZ insurance, land acquisition, microcredit, enterprise loans, startup loans, traditional sector grants, life mission housing, and construction worker pensions through the K-smart cess reform.)

The purpose of the monies was to support their artistic endeavors and upliftment. According to the former president of the Block Panchayath, "the upliftment was without overcoming the self-inflicted sense of inferiority and that government functionaries were always ready to help them come forward and rediscover the folklore in their possession, making it worthwhile to the village."¹⁷² They were nevertheless an unavoidable aspect of culture. Nevertheless, they continue to cultivate plantations, garden grounds, and rice fields.

Pana– The earliest residents were the Pana community, who were mentioned during the Sangam era. "Pana" means "singer." Malayan and Thiruvarangan are other names for the Pana people. According to Sangam literature, the Panas were the first bards,

¹⁷¹ C.A. Innes, *op.cit.*, p.134.

¹⁷² Personal Interview with Sri. Aravindakshan Master (56 Yrs.), Former Panchayath President, Sreekrishnapuram, Panchayath Public activist, at his residence, Perinchira house, Mannampatta, 8/9/2022.

while others were farmers. The majority of these groups assert a legendary beginning and evolution connected to certain gods and rites; however, their exact origin is uncertain.¹⁷³

Due to their expertise in magic, sorcery, and devil-driving, the Panan caste asserts equal status with Kaniyan (astrologers). Panans engage in skilled labor, vocations, and agricultural activity. These individuals are now a part of cultural history and have made significant contributions to traditional arts and customs of Valluvanad.

Singing praises to Hindu deities is their profession. They served as ambassadors and were the most well-known orators in the King's palace. They danced as well. The Pana sects are mentioned by Kanipayoor Sankaran Namboothirippad in the second section of the Aryan migration. Singing Prabhatha Ganam (morning hymns) from the pavements of the local shrines used to be their daily task.

According to numerous sources, the Panas are sorcerers and magicians who occasionally practice the black art at the request of even individuals from higher castes. Similar to the Parayans, some Panas participate in disgusting magical rituals to get potent medicine that gives them the ability to acquire anything they desire.¹⁷⁴

According to folklore, the Panar wrote and performed devotional poetry during the Sangam era. The Panar community is where Thirupanazhvar was born. Well-known for his connection to the Ranganatha deity of the Sreerangam temple, Thirupanazhvar is said to have united with the deity after passing away. The 18 worshippers of the Sreerangam Temple, which bears the name of the deity, are musicians and music students. Presumably, they held a significant position in society. AdiPanaar is Thiruvarangan. The Panar community is still singing songs that honour Thiruvarangan today.¹⁷⁵

¹⁷³ G. Bhargavan Pillai, *Pananmar Pattukal* (Mal.), Sahithya Pravarthaka Co-Operative Society, National Book Stall, Kottayam, 2001, pp.43-46.

¹⁷⁴ Edgar Thurston. *op.cit.*, p.36.

¹⁷⁵ *Ibid.*, p. 39.

The Madras Census Report of 1891 states that Panas are a scheduled caste group. The Panas, also called Malayans, are thought to be the descendants of a hill people. According to the 1901 census, Panas are devil dancers and exorcists.¹⁷⁶

The earliest source that mentions the Pana community is Tolkappiyam. Ezhuthathikaram, Cholladhikaram, and Poruladhikaram are the three divisions of Tolkappiyam. Only Poruladhikaram is provided to the community from this Panas information. It alludes to people who were known as Koother and who made dancing their job.¹⁷⁷

This community was highly regarded in society during the Sangam period for its ability to sing beautifully and rhythmically. In south India, the Pana group was the court poets and enjoyed the same rank as Brahmins. There are allusions to all kinds of art in the Sangam writings.

Four Kudi, or settlements, such as Panas and Parayar Kadambar, are described in Tamil literary writings. As the Pananar of the Paryipetta Panthirukulam, Thiruvaramba's profession was to awaken kings by singing, utilizing his celestial personality.¹⁷⁸ Pananar held a specific role in the Chola royal court. On the shores of Cauvery river sites the Sreerangam temple, which is close to Tiruchirappalli. An idol of Panans is erected in such temple according to the Vaishnavar idea. As Thirupanalvars entered the temple, Pananar became one of the eighteenth Alvars. Devotees of the shrine include those who study music and those who are interested in classical music.

In summary, as previously mentioned, the community occupied an important position in society. Sailkanathan, also known as Thiruvaramba Pananar or Thiruppanam Alvar, is the author of Bhagavatha Puranam, Hrijumala Pathika, Deepashikha, and the commentary of the Bharathi of Prabhakaran. He was given the

¹⁷⁶ *Census Report 1891, op.cit.*, p.56.

¹⁷⁷ G. Bhargavan Pillai, *op.cit.*, p.24.

¹⁷⁸ Chettoor Radhakrishnan, Thuyilunarthu Pattum Pananmarum, in M.V. Vishnu Namboothri and Suresh Babu Elayavoor (eds.) *Folklorinte Kaivazhikal*, (Mal.), Chirakkal, Kannur, 2004, p.87.

title Panan, which means singer, for writing the Bhagavathi Puranam. The Pana community was historically pushed to the periphery of society due to extreme social and economic marginalization.

Paraya Community: Babu Mundeckad's work *Vellattara Parayar*, which offers important historical insights into the cultural past of this caste in the area, is where the term "Paraya" originates. The term "parayan" also refers to a caste pariah. The Parayan are seen as serfs from a lower caste. They came to Kerala as immigrants from Tamil Nadu. Vela Parayan, Koova Parayan, Meena Parayan, Pani Parayan, Minnu Ketty Parayan, Paramba Parayan, Pula Parayan, Mula Parayan, Kayattu Parayan, Chakkili Parayan, Thottiparayan, and so on are the typical classifications of the Paraya caste in Kerala. To express their caste, they use a specific language. This phrase is kept under wraps.¹⁷⁹ They weren't prepared to introduce the language, known as "Paaloon, " to other communities.¹⁸⁰ The Paraya community was represented by the sage Pakkanar of ParayipettaPanthirukulam. Traditionally, they made agricultural tools for farming, such as bamboo baskets, muram, and Vallam. Even though they were once thought to be untouchable, they were crucial in publicizing official directives to the general public.¹⁸¹

Although they have their own cultural identity, the Paraya community is one of the original inhabitants. They were possessed, just like the Dalit community, and adhered rigorously to all of their life stages' conventions and rituals. According to its etymology, the word "Parayar" means "drummers" (Para Kotti Ariyikkunnavan),¹⁸² or they served as the drummer for important events. Additionally, they are referred to as drummers at Tamil Sudras' weddings, funerals, and community celebrations.

¹⁷⁹ Vettiyyar Premnath, *Keralathile Adimakal* (Mal.), Thrissur, 1966, p.62.

¹⁸⁰ T.H. Chentharasseri, *Kerala Charithrathile Avaganikkapetta Edukal* (Mal.), Thiruvananthapuram, 2018, p.168.

¹⁸¹ Babu Mundeckad, *Vellattara Parayar* (Mal.), Polika Nattarivu Patana Kendram, Eravimangalam, Perinthalmanna, 2020, p. 13.

¹⁸² Vettiyyar Prem Nath, *op.cit.*, p. 62.

Diversity and cultural identity are important indicators of the community. They are categorized as one of the sixteenth hill tribes. Making baskets and worshipping ancestors are the traditional occupations of this community. Among these, there have been several folk tunes and instances of witchcraft. They worked at a variety of jobs. They were excellent artists and entertainers as well. On numerous occasions that are meaningful to them, they perform their arts and community activities.¹⁸³ They possess a wide range of artistic abilities. They produce kitchenware and agricultural implements. Vallam, Pettivallam, Upperikotta, Vellakotta, Chottukotta, Moodakotta (For Keeping Seed), Peya (For keeping clothes), ThekkuKotta, and Muram were the items.

Settlement Patterns of the Vellatara Parayan Community

The Vellatara Parayan community is primarily located in Perinthalmanna and surrounding areas in the Malappuram district of Kerala. This community is categorized into three distinct subgroups: Vellatara Parayar, Attiperumbarayar, and Kondarambar.¹⁸⁴

The Vellatara Parayar subgroup resides in various "Cheris" or settlements, including:

1. Vadakkan Cheri (Anamangad)
2. Vaduvachola Cheri (Paloor)
3. Pulamanthol Cheri
4. Kakkattukunnu Cheri (Elamkulam)
5. Thekkumpuram Cheri (Kunnakkavu)
6. Kulakkada Cheri (Pathaykkara)

¹⁸³ *Ibid.*, p.41.

¹⁸⁴ *Ibid.*, p.11

7. Vellanchola Cheri (Manathumangalam)
8. Kalappambu Cheri (Angadippuram)
9. Pannikunnu Cheri (Aliparmbu)¹⁸⁵

Attiperumbarayar Settlements

The Attiperumbarayar subgroup is found in the following Cheri:

1. Puliykkode Cheri (Melatoor)
2. Vengoor Cheri (Vengoor)¹⁸⁶

Kondarambar Settlements

The Kondarambar subgroup resides in the following Cheri:

1. Poopalam Cheri (Mullyakurissi)
2. Mudikkode Cheri (Panthalloor)
3. Pookode Cheri (Arikandam Pakku)
4. Vellarad Cheri (Pandikkad)¹⁸⁷

Significance of Cheri

The Cheri serve as vital centers for community life, social interaction, and cultural practices within the Vellatara Parayan community. These settlements reflect the community's social organization and cultural identity, highlighting the importance of spatial organization in shaping community dynamics.

The Paraya community of Valluvanad still resides in Cheri. Despite having been enslaved, the Paraya community has managed to preserve its unique cultural identity. Interestingly, their social life is still based on an independent tribal structure

¹⁸⁵ *Ibid.*, p.12

¹⁸⁶ *Ibid.*, p.11.

¹⁸⁷ *Ibid.*, p.11.

that is impervious to other influences. They were placed in a lower position even though they were essential to the local economy. According to historical accounts, they created a distinctive language that they employed for intercommunal communication. Their rich cultural legacy is revealed in the remnants of their folk traditions that have survived. They still experience social and economic marginalization in spite of their substantial contributions to the local economy and culture.

Pulluvas

Pulluvas are members of Kerala's bottom social classes. Nonetheless, they are entitled to carry out their religious rituals related to Naga worship in the homes and temples of both upper and lower caste groups.¹⁸⁸ With their medicines and sorcery, the Pulluva are skilled at healing young children and pregnant women who suffer from a condition known as Pulleru. They earned the name Pulluvan because "Pullu" signifies a menacing bird and "Erru" implies illness. The Pulluva community is divided into two groups: Nagam Padikal and Theyyam Padikal. A vital component of the agricultural culture and customs, the Pulluvan community has been engaging in a variety of folklore practices. They are important to farming cultures' ceremonial customs. Even though they don't work in agriculture directly, they support their own means of ensuring economic well-being of the local communities.

To have an understanding of the caste groups in the Malabar region, the caste census data is provided below. The Hindu population of Valluvanad as in 1871 is given below.

¹⁸⁸ Vettiya Prem Nath, *op.cit.*, p.70.

Table 2.5*Population in Valluvanad 1871*

Sl. No	Caste	Numbers	Sl. No	Caste	Number
1	Brahmins	4339,	11	Kusavan	610
2	Kshathriyas	3	12	Sthani	106
3	2Chettiies	3, 482	13	Sembadavan	-----
4	Vellalar	56, 000	14	Shaman	44661
5	other good castes	4803	15	Ambattan	2113
6	Idayar	192	16	Vannan	8039
7	Kammalans	14, 156	17	Others	3006
8	Kanakkan	...	18	Pariah	4, 999
9	Kaikolas	8972	Total		21582 ¹⁸⁹
10	Vanian	10205			

Based on a caste census, the above table shows the population statistics for Hindus in the Malabar region, particularly Valluvanad, by caste. It provides a list of different caste groups and the corresponding population sizes. It is simpler to understand how various communities are distributed

Other religious population

- Other Muhammadans -46Total – 75, 100.
- Others) Buddhists -...2. B) Europeans -2 C) Eurasians – 23 D) others -....5 E) Total -30. Total -291, 017.¹⁹⁰ A thorough picture of demographics of Valluvanad during the 1871 census is provided by the total population of 291, 017, which includes both Hindu and other religious groups.

Tribes: Tribes have distinct customs, cultures, and ways of life. Palakkad was home to a number of different communities and tribes. Several of these tribes are still present

¹⁸⁹ Statement of Population of 1871, *op.cit.*, p.56.

¹⁹⁰ *Ibid.*

in the area today. Kurumar, Kurichiar, Mutuvar, Arayans, and Kadar are among the remnant tribal communities or indigenous people who live in forested areas and serve as reminders of the pre-historic past.¹⁹¹

Kurumar, Kurichiar, Mutuvar, Arayans, and Kadar are among the last tribal communities or indigenous people who reside in forests and serve as reminders of the pre-historic past. Kurumar, Kurichiar, Mutuvar, Arayans, and Kadar are among the last tribal communities or indigenous people who reside in forests and serve as reminders of the pre-historic past.¹⁹² 1) Kurumba were the first group of Adivasi settlements in these areas¹⁹³. 2) Muduugas:¹⁹⁴ believed that they were immigrants from the Coimbatore district. 3) Irulas, is a Dravidian tribe.¹⁹⁵ They have rigid customs and practices in their life. This unique language of this group is called *Adivasi Bhasha*. They have rich cultural life and folk tradition but face class discrimination.¹⁹⁶ 4) Allar: These tribes are settled in the Perinthalmanna Taluk of the Malappuram District.¹⁹⁷ They are the early inhabitants of Kerala. Their language is a mixture of Tulu and Tamil.¹⁹⁸ There are many legends about the history of Allar. They live in the caves of the forest.¹⁹⁹ These people live in the remote areas of Valluvanad. However, they are not mingling with the native people. Although they constitute an essential part of the material culture of this region, structural caste – based exclusion have historically denied them to access to public and social spaces.

Settlements Pattern: - The wealth of Kerala's resources drew migrants to the area. The cultural harmony of the state was preserved by both indigenous people and

¹⁹¹ *Ibid.*

¹⁹² *Ibid.*

¹⁹³ *Ibid.*, p.95.

¹⁹⁴ *Ibid.*, p.2

¹⁹⁵ *Ibid.*, p.2

¹⁹⁶ *Ibid.*, p.4

¹⁹⁷ *Ibid.*

¹⁹⁸ *Ibid.*

¹⁹⁹ Malayala Manorama Thozhil Veedhi Supplement, *Attappadiyile Adivasikal* (Mal.) Kottayam, July 27/2013, p.10.

migrant travellers, traders, writers, historians, and geographers who relocated for a variety of reasons. Mukkali, Kottiyooru, Kakkappadi, Chemmannoru, Attappady, Oorattiyooru, Kollankadavu, and Kallamala of Attappady are among the settlement areas of tribal peoples in the Palakkad district. The study area had a secular perspective, much like the Panthirukulam story.²⁰⁰

History frequently highlights the activities of the top castes while ignoring the contributions made to the socio-economic environment of each Desams, by the artisans, laborers, and lower classes. A new style of life was shaped in part by the social development of ethnic groups and their activities.

The function of caste in the material culture of the study area is covered in this chapter. Political initiatives have altered the physical environment. Aryans were the first occupants of the colony, but tribes used agriculture to grow their settlement. There were certain rituals and customs associated with casteism.

A complicated and interconnected society was created by the vocational groups. Every group, including farmers, craftspeople, traders, and priests, was essential to maintaining the social, cultural, and economic life of the region. In actuality, lower society, occupational groups, and working labor groups were more important than life and culture. Every lower caste and occupational group helped to create the material culture of the region, which led to socio-economic development and a secular outlook. The foundation of the social and economic structure of the area was the lower class. Caste, slavery, and other factors were significant in domestic work, agriculture, and other occupations. Although their labor was crucial to the wealth of the upper classes, they lived in horrible conditions and under severe control.

The caste system was deeply ingrained in the material culture of medieval Valluvanad society. The social order was intimately linked to the creation and consumption of tangible goods like metalware, textiles, and ceramics. Certain skills and professions were linked to distinct castes, which served to further solidify their social status. The social and economic exclusion of lower caste populations is also

²⁰⁰ *Ibid.*

reflected in the material culture of the region. The production, use, and trade of material artifacts served to both support and challenge social hierarchies, as the study of material culture throughout this time period demonstrates. In spite of their subjugation, marginalized communities created distinctive material practices and traditions, demonstrating their agency and inventiveness.

It is evident that local populations and immigrants frequently start to resemble one another over time. Through their relationships, they bring about socio-economic changes. However, social mobility, economic activity, religious rituals, and political connections were all severely restricted by the caste system. Only restricted mobility and interaction between caste groups were made possible by these obstacles. This intricate link had a profound and long-lasting effect on civilization, shaping the history and culture of the area.

Chapter III

Material Life Under Transition

A significant shift in modern times was brought about by the transition from the medieval to the colonial eras, which altered social construction, material life, and international vision. A period of discovery, exploitation, and trade that changed a region's economics, culture, and identities. It was the transition from the Jati-Janmi Naduvazhi systems to the rise of the Western values. According to literary sources, the entire Malabar region's shift from the medieval to colonial eras took place against a backdrop of significant social change, bustling commercial networks, and geopolitical, strategic importance as stated earlier.

Initiating a new trend in a region's material life was largely influenced by economic issues. The primary focus of this chapter is the dynamic shift in the social and economic sphere, which is typified by the shift in the mode of production as well as social and cultural shifts, particularly from feudalism to capitalism. In this chapter, the material culture of Valluvanad is examined from the pre-colonial to the colonial era. Especially Land relations, commercial networks, and socio-cultural Transformation.

A hierarchical caste system, with social status based on work and place of birth, was a feature of the feudal system brought about by the region's agrarian economics. The main tenets of economic ideology were artisanal skill, regional trade networks, and subsistence farming. With little outside influences, the medieval economy was mostly independent. Political philosophies during the Middle Ages ranged from decentralized agrarian civilizations to city states and feudal monarchies.¹

¹ Rajan Gurukkal and Raghava Varier, *History of Kerala Pre Historic to the Present*, Hyderabad, 2018, p. 84.

The shift from feudalism to capitalism is viewed from a variety of angles by many theories, emphasizing the complexity of historical shifts and the intricate interactions between social, political, and economic developments. While each theory focuses on a different facet of the transition process, they help us comprehend the processes of historical change and the development of contemporary capitalist society. The following are some of the main theories that try to explain this change.

Theories of Transition from Feudalism to Capitalism

Mode of production: The nature of Indian society and its shift from feudalism to capitalism have been discussed by Marxist academics. Some contend that India had a unique production system with semi-feudal relations, in which aspects of capitalism and feudalism coexisted. This perspective holds that India's capitalist development was uneven and mixed with the lingering effects of feudalism.

The significance of regional differences in India's transition to capitalism is another point of emphasis for historians. Because of things like geography, environment, caste, and colonial policy, different regions saw economic changes at different rates and in different ways.

Marx maintained that societies grow economically in phases, each of which is distinguished by particular production relations. Marx saw India to be a society that combined pre-capitalist and feudal social connections. Marxian theories provide a framework for comprehending the shift from Indian feudalism to capitalism, but they also call for critical examination and reinterpretation in the light of India's particular historical circumstances. Kerala's shift from feudalism to capitalism was impacted by a number of historical, social, and political elements, such as social reform movements and colonialism. Kerala's distinct socio- economic trajectory was molded by this intricate interaction of forces.²

Brenner Debate: Named for the historian Robert Brenner, the Brenner debate centers on how rural class relations contributed to the shift from feudalism to capitalism.

² *Ibid.*, p. 323.

Brenner contends that the distinct characteristics of landlords—peasants' secure property rights and ability to invest in agricultural productivity—were responsible for the emergence of capitalism in England. Agrarian capitalism resulted from this, laying the groundwork for industrial capitalism.³

Political Economy Approach: This method places a strong emphasis on how markets, Institutions, and Government action contributed to the shift to capitalism. The growth of capitalism was greatly aided by colonial expansion.⁴ According to some academics, the transition was characterized by times of social unrest and disaster. Feudal societies were destabilized by economic crises, demographic shifts, and disputes over resources and authority, which gave capitalists the chance to restructure. New social and economic relationships that are hallmarks of capitalism emerged as a result of these transition crises.

In order to comprehend the shift from feudalism to capitalism in the Indian setting, Indian historians have also created their own ideas. Peasant resistance, agrarian conflicts, and the effects of colonialism on rural societies have all been studied by academicians such as Ranjith Guha and Dipesh Chakrabarty. They maintained that intricate relationships between colonialism, class relations, and subaltern communities' modes of resistance characterized India's transition to capitalism.

The significance of materialist and structuralist perspectives in comprehending Indian history is emphasized by R.S. Sharma.⁵ Marxist historians like R.S. Sharma contend that a mix of internal social and economic variables as well as foreign forces like colonialism and global capitalism impacted India's shift from feudalism to capitalism. Their research examines how the Indian economy and

³ T.H Aston, C.H. E Philpin (Ed.), *The Brenner Debate, Agrarian Structure and Economic Development in Pre-Industrial Europe*, 1985, p. 50-55.

⁴ Eren Duzgun, *The Political Economy of The Transition of The Transition to Capitalism in The Ottoman Empire and Turkey: Towards New Interpretations*, (In Book Case Studies in The Origin of Capitalism) University of Cyprus, 2019, pp. 266-272.

⁵ Krishna Mohan Shrimali, Ram Sharan Sharma: *The People 'S Historian*, The Marxist, Communist Party of India, Cpim.Org. (<https://www.Cpim.Org>> 2011, XXVI, 4.

society are impacted by market forces, agrarian relations, and governmental policies. By analyzing the part played by peasant groups in the shift to capitalism, Indian historians have also made contributions to the subject of peasant studies. For example, Irfan Habib, has examined the dynamics of tenancy relations, peasant resistance, and agrarian development in many parts of India. They contend that disputes between landowners and peasants over labor, resources, and land throughout the shift from feudalism to capitalism influenced the course of India's agrarian development.⁶

Historians and academicians have tried to comprehend the changes and shift from pre-colonial to colonial Kerala. According to academicians, Kerala's economy and society were greatly impacted by British colonial policies, including the development of colonial institutions, the commercialization of agriculture, and the introduction of cash crops. The colonial influence thesis contends that when Kerala joined the global capitalist economy, colonial authority altered traditional agrarian relations and paved the ground for contemporary capitalist development.

The state and varied ties between land and man are revealed by historical geography. Ecology and society come together to create a history of land-based conflict. The majority of land ownership and agriculture in ancient times was centered on the community; agrarian societies typically practiced collective or tribal property ownership. Within the society, land was divided among many clans or families, and agriculture served as the foundation of the economy.⁷ The main source of income and social standing during the Medieval Ages was land. Land ownership and agricultural roles are influenced by a caste-based structure. The higher caste-controlled land and an authority for decision-making. Tribal and lower caste groups had no land rights and were only employed as laborers.

⁶ Amiya Kumar Bagchi, On Colonialism and The Indian Economy, Review of Agrarian Studies, *The Journal of The Foundation for Agrarian Studies* (ISSN 2248-9002), 2015- See More Details, Irfan Habib, *A People's History of India: Indian Economy Under Early British Rule 1757-1857*, Vol. 25, Aligarh Historians Society and Tulika Books, New Delhi, 2013.

⁷ Rajan Gurukkal and Raghava Varier, *op.cit.*, pp.41-42.

2. Land relations

Traditional feudal structures dominated the region's land relations prior to the arrival of European colonial forces. The land was distributed among a number of Janmies, or local chieftains and landowners. These Janmies ruled over large swaths of land and had significant power over the agrarian populace, which included laborers and tenant farmers. The development of the unusual land system in Malabar was ascribed to the Aryan immigration that began in the 7th century.⁸ As the Brahmins attained full priesthood, a new class of agricultural laborers appeared to work in the fields Nambuthiris. The Nambuthiri brahmins received assistance and support from the local chieftains and monarchs, which subsequently enhanced their position in Kerala history.⁹

The Janmi kudiyan system, also known as the Janmam-kanam maryadai ¹⁰or traditional land system of Kerala, was similar to the feudal arrangements that existed in other regions of India. In this system, kudiyan tenants farmed the land in return for rent or a portion of the produce, while powerful landowners controlled the land and owned huge estates. ¹¹ As a result of local rulers rewarding loyalty and military service with land grants, a feudal land tenure system developed. The peasants who farmed the land were subject to the feudal lords will, which frequently resulted in economic inequality and exploitation.¹²

3.Traditional Land Tenure systems

The hierarchical structure was a defining feature of the old land tenure system.

1. The land was ultimately owned by Janmi (land lords), who also collected rent from the tenants.

⁸ Elamkulam Kunjan Pillai, *Janmi Sambradayam Keralathil* (Mal.), Kottayam, 1966, pp.8-10.

⁹ T.K. Gangadharan. *Evolution of Kerala History and Culture*, Calicut, 2012, p.95.

¹⁰ K.N Ganesh, *Reflection on Pre-Modern Kerala*, Thrissur, 2016, p.167.

¹¹ M.R. Raghavavarier, RajanGurukkal, *Kerala Charithram* (Mal.), Sukapuram, 2011, pp.128-129.

¹² A. Sreedhara Menon, *Kerala History and Its Makers*, Kottayam, 1987, p.41.

2. On Janmies' behalf, Kanakkars (the intermediary) oversaw land management and made sure rent was collected.
3. Tenants known as verum pattaikkars farmed the land and gave the Janmies a share of their produce in exchange for rent.
4. Kudiyiruppu: As communal duty, farmers and craftspeople are given residential plots, frequently at no cost.

To put it briefly, Janmam includes Rajas, Brahmin temples, and Naduvazhies; Kanam includes Nairs and Nairs' subcastes; Verumpattam includes Nairs, Moplah (Muslims), Ezhavas, and others; and Agricultural slaves include Pulayas, Cherumas, Parayas, and others.¹³ The Brahmins did not cultivate; instead, they subsisted on the rent that they received from their tenants, who were primarily Nairs, to whom they mortgaged or leased their lands.¹⁴

The land, land ownership, land lord-tenant relationship, and customary norms that control land tenure and usage were also experienced by the region. The three categories of land ownership during this time, known as Cherikkal, Dewaswam, and Brahmaswam, are mentioned in several inscriptions.¹⁵ Cherikkal lands were either the king's land or the feudatories that the indigenous people lived on and farmed. Serfs or agricultural laborers, frequently via intermediaries, farmed the Cherikkal land.¹⁶ During that time, there were three different types of rights: viruthi, otti, (mortgage), Pattam, Kutimai (occupancy), Karanmai (tenancy), and Kanam (proprietorship)¹⁷. As landlords, kings and rulers also owned enormous areas of land.¹⁸ The hierarchy of caste and land rights under Kerala's feudal system during the pre-

¹³ *Ibid.*, p.2.

¹⁴ *Ibid.*

¹⁵ M.T. Narayanan, *Agrarian Relations in Medieval Malabar*, New Delhi, 2003, pp.36-37.

¹⁶ *Ibid.*, p. 54

¹⁷ K.N. Ganesh, *Reflection of Pre-Modern Kerala*, *op. cit.*, p.172.

¹⁸ B.A. Prakash, *Changes in Agrarian Structure and Tenures in Kerala: A Historical Review*, Thiruvananthapuram, 2017, p.2.

colonial period followed this pattern.¹⁹ The temple produced a variety of revenue streams, such as rakshabhogam. Prayaschitam, or repentance, from the guilty, dhanam, or fines inflicted on defaulters, and the dues collected for the protection it provided to the locals.²⁰

Land management

The entire Nair community devoted their life to serving the feudal lords and formed the military of the land.²¹ According to the terms and conditions between the Janmi and the Kanakaran, the money that the Kanakaran gave the Janmi would be regarded as a loan for which interest would be charged. The Kanakaran would also be required to deliver the Janmi a certain quantity of produce from the land after subtracting the interest. The Kanakaran, who would cultivate the property, would be the third party to receive the produce from the land under this system. In this scenario, the system would resemble a two-tier system, with the exception that Janmi would have received financial advances from the Kanakaran. These land leases included otti. Viruthi,²² which was the method of leasing land or a portion of produce to the workers working at the temple, and Verumpattam,²³ which was the most basic kind of land transfer.²⁴ The kingdoms of Kolathunad and Valluvanad were likely always more or less independent of the Chera Kings. The Nairs may have been mercenary soldiers in the Chera army, but it was not until the Chera dynasty's demise in the ninth century that they actually began to spread southward to Cochin and Travancore.²⁵ In addition, there were service castes and artisans, such as blacksmiths, carpenters, and

¹⁹ *Ibid.*, p.2.

²⁰ A. Balakrishnan. Brahmin Settlements and The Land Tenure System of Kerala, *History Research Journal*, Vol. 5, Issue 6, 2019, p. 2658.

²¹ K.P. Padmanabha Menon, *History of Kerala*, New Delhi, 1982, Vol.1, p.263.

²² M.T. Narayanan, *Agrarian Relations in Medieval Malabar. op.cit.*, p.8.

²³ *Ibid.*, p.114.

²⁴ *Ibid.*, p.8.

²⁵ Lowis Moore, *Malabar Law and Customs*, HIGGINBOTHAM & Co., Madras, 1905, p.4.

washermen. The majority of the agricultural laborers were from lower "polluting castes."²⁶

Taroor Swaroopam in the east and Ponnani in the south were added to the Zamorin's domain throughout the Feudal period. They were both a regional king and a landlord, and they were in a perpetual battle with Valluvanad. Since the Zamorin were Janmis, or landlords, they controlled the land and its people and owned enormous estates.²⁷ The Zamorin played an important role in the social, cultural, and material life of the region in addition to enforcing the law, collecting rent from tenant farms, and maintaining order within their borders. visiting temples, planning festivals, and lending help to organizations. The Zamorin were the most prevalent Janmis in Valluvanad at the time.

At the time, the Chunagadan (rice) was a popular product in the Kozhikkode market, and Zamorin was interested in its commercial possibilities.²⁸ Tarakkal Menon is in charge of managing Chunagad in Valluvanad. Tharammal Varier was appointed "Menon" after the Zamorins overran Nedunganad. They regarded the whole Nedunganad as one Cherikkal.²⁹ Additional local landowners and aristocratic families probably owned smaller estates and controlled particular areas in the area. Depending on elements like political alignment, ancestry, and the magnitude of their land holdings, these local Janmis would have had differing levels of influence and authority.³⁰

Kuthiravattathu Nair, Dharmoth Panikkar, and Kavalappara Nair formed an alliance with the Zamorin of Calicut during this time, abandoning their loyalty to the Valluvanad kings. The passing of Kuravayoor Moosad, the devoted military leader of

²⁶ M.R. Raghava Varier, *Kerala Charithram* (Mal.), Vallathol Vidyapeetham, Sukapuram, 2011, p.130.

²⁷ V.V Haridas, *Samoothirikalathe Kozhikkodu Kathayum Charithravum* (Mal.), Kottayam, 2012, pp. 33-34.

²⁸ *Ibid.*, p. 34.

²⁹ N.M Nambuthiri, *Kerala Samskaram Akavum Puravum* (Mal.), Calicut University, 2004, pp. 534-535.

³⁰ *Ibid.*

the principality, was a serious blow. He fought against the Zamorin's soldiers in the famous battle of Padapparamba, near Kottakkal in Malappuram, but was ultimately routed and murdered. Irikkalikkara Nair, also known as Thekkumkottil Kotharayiran, was forced to change his allegiance to the Zamorin as a result. Over the course of about 350 years, the Zamorins gradually expanded their territory into Valluvanad, which was finally annexed during the Mysorean invasion in 1766 AD.³¹

The Zamorin implemented his income scheme in the annexed areas of Valluvanad when political power was established. With a rate set in proportion to wet and dry areas, land revenue was mostly evaluated in kind. This was determined by measuring the productivity of paddy fields. The Zamorin depended on Verumpattam and Kanam tenancy agreements, which guaranteed a consistent flow of revenue from both produced share and customary dues. With the use of this system, he was able to incorporate the local agrarian economy into the larger Calicut-centered trading network, particularly the export of rice to the Malabar coast and other areas.

Landowners were typically given land by Zamorin at this time, and they were responsible for farming and tax collection from the peasants. Tenants and agricultural laborers, who worked the land for a living and paid rent or taxes to the landowners, were at the bottom of the social scale.³² In the aftermath, Tirunavaya and other Bharathapuzha coastal territories were taken by Zamorin. Only a portion of the Valley of Attappady and Ottappalam Taluk were kept by the Valluvanad King. Zamorin maintained Naduvazhies and Desavazhies Swaroopam in the second half of the 18th century by controlling a number of locations in his territory, either directly or through entities that submitted to his authority. Zamorin attempted to subjugate this hamlet, but Vettathunadu took over as ruler.³³ The natural riches and activity of the zone created these political conditions, which made Valluvanad a powerful political and

³¹ S. Rajendu. *Valluavantu Charithram* (Mal.), Calicut, 2012, p. 53.

³² N.M Nambuthiri, *op.cit.*, p. 501.

³³ Mohan Kumar K.V. (Ed), *Palakkad Sthalam, Kalam Charithram* (Mal.), District Tourism Promotion Council, Palakkad, 2011, pp.41-46.

economic force.³⁴ Some features of the overall economic situation in medieval Kerala can be seen in the descriptions found in Kunchan Nambiar's Thullal compositions.

Kappamtharanamkalamthorum
Vilavilpaathinamukkutharenam
Mulakusamsthaavumelpikkenam
Thengu, Kavungukal, Maavumplaavum
Engumenikkiahakandezhuthenam
Maadambikalude Padavikalonnum
Koodukayilla Nammudenaattil
*Veedanmarum Vilavukal Nellukal.*³⁵

In reality, a sizable chunk of south Malabar was formerly under the sovereign authority of Valluvanad Raja. The Zamorin had been slowly dividing his kingdom. The king had visited numerous locations over the years, including Thirunavaya, Malappuram, Valluvampuram, Panthalloor, Kattiparuthi, Manjeri, Thuvvur, and Nilambur. Ultimately, Zamorin was able to seize a few locations from Vellattiri, including Thiruvizhamkunnu, Thenkara, Kumaramputhur, Karimpuzha, Thachanattukara, Aliparambu, and Neduganadu, Elumbulasser, Vellinezhi, Sreekrishnapuram, Katampazhipuram, Kalladikkode, Vadaakkumpuram, Muthedathu Madambu, Thrikkidiri, Chalavara, Cherpulassery, Naduvattam, Karalman, Kulukkallor, Chundanpotta, Vilayur, Pulassery, Muthuthala, Perimudiyur, Nethirimangalam, Kalldipotta, Vallapuzha, Kothakurussi, Iladathu Madambu, Chunagad, Mulanjoor, and Peroor.³⁶ The Valluvanad region is familiar with these historical occurrences.³⁷

³⁴ *Ibid.*, pp.36-42.

³⁵ The lines outline peasants' duties to turn over coconuts, Arecunaut, mangoes, and jackfruits, to have them recorded everywhere, and to pay half of their harvest in taxes along with pepper and other commodities. The collection of tithes from householders and the privileges enjoyed by local chiefs are also mentioned. In essence, this is a satire of landowner privileges and agrarian taxes.

K. N Ganesh, *Kunchan Nambiar, Vakkum Samoohavum* (Mal.), Sukapuram, 1996, p.31.

³⁶ V.C. Kabeer, *Palakkattussery Muthal Palakkadu Vare* (Mal.) Kozhikkode, 2011, p.25.

³⁷ Ramachandran, *The States and Economy Colonial British Kerala*, Trivandrum, 1998, p.4.

The Raja of Kochi and the Zamorin are not regarded as superior by the Kavalappara Desam. Kavalappara Nair was in charge of Mundakottukurussi, Panamanna, Koonathara, Karakkad, Kulapulli, Mundamuka, etc.³⁸ In AD 1561, Zamorin restored the governmental structure that had been in place during the Chera reign and transferred Vellappanattukara to Tharakkal Varrier's authority. There are locations within Vellattiri's jurisdiction from Mankada, Pang, Kootilangadi, and Vattaloor in Perinthalmanna taluk to the east sides of Amminikkad, as well as from Thootha Puzha to Valluvampuzha.³⁹

The Zamorin has his sights set on the lush regions of Valluvanad and beyond Palakkad. He aimed to seize control of fertile areas of Valluvanad (such as Nellaya,⁴⁰ Cherpulassery⁴¹, and Karimpuzha⁴²) and establish free passage in the Bharathapuzha seaport of Ponnani, motivated by his desire to control Kerala and expand trade for future economic development.⁴³ The Zamorins' encroachment in Valluvanad was a component of a broader initiative to concentrate resources and influence in the area.

Valluvanad was well known for its breathtaking views of the distinctive river scenery. The area consists of 32 Cherikkal holdings under Zamorin's jurisdiction, including 16 Cherikkal on the north and south banks of the Bharathapuzha.⁴⁴ These estates are significant because of the huge resource area they cover and the breathtaking views they offer.⁴⁵ The total number of Desams in the region is

³⁸ V. C.Kabeer, *Palakkattussery Muthal Palakkadu Vare, op.cit.*, p.25.

³⁹ S. Rajendu, *Nedunganad Charithram* (Mal.), Calicut, 2012, p.164.

⁴⁰ Muhammed kutty and P.A. Ummer, *Cherpulasseryude Charithram* (Mal.), Cherpulassery, 2023, pp.25-27

⁴¹ *Ibid.*

⁴² Vini. A, *Thalapilly Swaroopam Samskarika Sambhavanakal*, (Mal.), Kottayam, 2018, p.51.

⁴³ Greeshmalatha A.P., *Historical Geography of Valluvanad*, Unpublished Thesis, Department of History, University of Calicut, 2001, p.142.

⁴⁴ N.M Nambudiri, (ed.), *Mamankam Rekhakal, Records of Mamankam Festival*, (Mal.), Sukapuram, 2005, p.20.

⁴⁵ M. T. Narayanan, *Agrarian Relation in Late Medieval Malabar*, Delhi, 2003, p.54.

approximately 325. Settlement records from 1891 AD indicate that 32Cherikkal has these elements.

There are almost 150 of Cherikkal lands along the banks of the river which later merged with zamorin's region.⁴⁶ Records show that Nila has the most substantial long-term resource holdings.⁴⁷ The wealthiest villages are all located west of Ottappalam. The Zamorin controlled the entire forest area, and the most important crops in the study area were coconut and paddy. According to the Mamankam records, the primary source of rice for Mamankam is Cherikkal. The manufacturing and exchange system of that era is depicted in Mamankam records. The following is a reference to Valluvanad, a significant Cherikkal land owned by the Zamorin family:

Table 3.1

Cherikkal land of Valluvanad Under Zamorin

Cherikkalland of Valluvanad Under Zamorin	The Extent of Territory Acres
Melatur	322.14
Marayamangalam	556.66 ½
Karimpuzha	317.75 ½
Alanallore	116.39
Kootanadu	111.73

Karimpuzha is one of the most important locations in Zamorin, as the table shows. The fact that it is assumed that, The Zamorin took Valluvanad with the intention of gathering rice.⁴⁸ The local chieftains or Naduvazhi's of Nedunganad Desam were Vayyavi Nattu Nambidi, Maniyur Nambidi, Tharakkal Varier, Vakkada Nair, Karakkad Moothavar, Veettikkattu Nair, and Thrikkidiri Nair. Only Karakkat

⁴⁶ *Ibid.*

⁴⁷ N. M. Nambuthiri, *op. cit.*, pp.320-475.

⁴⁸ *Ibid.*, pp. 20-23.

Moothavar and Kavalappara Nair were able to defeat Zamorin's power. These regions continued to be referred to as Nedunganad even after the Zamorin were subjugated. Later, in 1792, these areas came under British rule, and the British East India Company and Tipu signed the Treaty of Seringapattanam. the Calicut Zamorin regions that are under the company's authority. Malikhana allowed Samoothiri and Valluvakonathiri but not Nedungediripad because the British considered Nedunganad to be an administrative area of Zamorin after the Mysore Sultan's rule. Nedunganad Taluk was later founded by them.⁴⁹ Although the Zamorin retained a nominal position, real political authority and revenue administration were exercised by the British.⁵⁰

The Zamorin's main source of revenue before to the British occupation in 1792 came from Cherikkal holdings, which were estates that were directly owned by him and farmed by tenants on Pattam or kanam (mortgage) terms. The main source of revenue was in-kind, particularly from paddy, pepper, coconut, and Arecunaut. Trade routes from Calicut port and tributaries from lower-ranking leaders were also used. In addition to supporting the royal household, this system paid for military expenditures and temple endowments.

⁴⁹ Muhammed Kutty, *Cherpulasseriyude Charithram*, *op.cit.*, p. 25.

⁵⁰ *Ibid.*, p.25.

Figure 3.1

Photos of the example of the details of Cherikkal lands of Zamorin

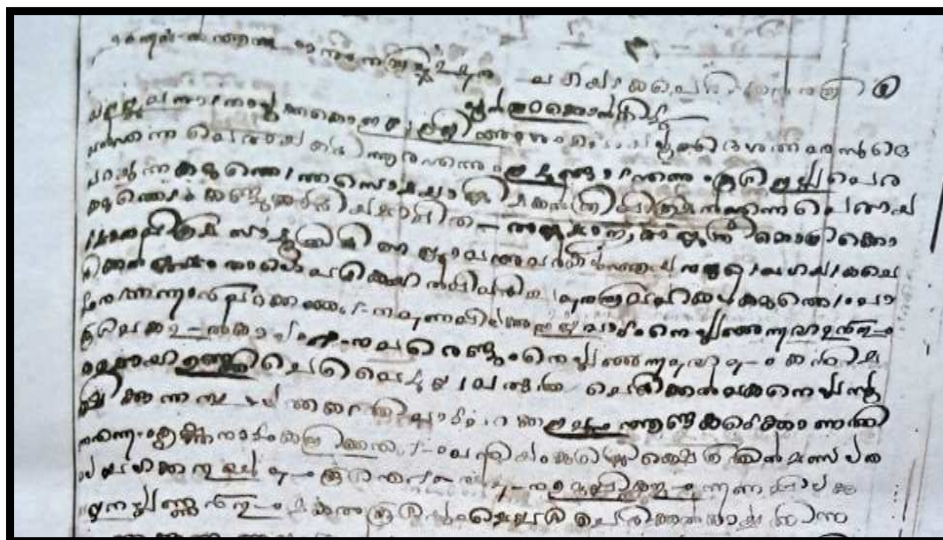
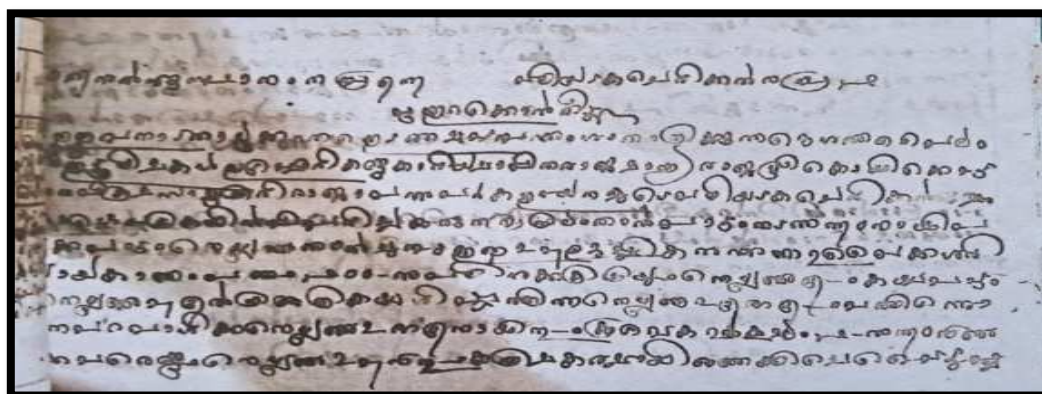


Figure 3.2

Title-Land Transaction Details



The Zamorin lands were granted a Kanam or Pattam in Desams, as demonstrated by the accompanying images.⁵¹ In conclusion, Valluvanad, which had a great degree of local autonomy, was ruled by the Naduvazhis in both political and economic capacities. They had the power to grant or lease land to individuals or

⁵¹ Kozhikkodan Grandhavari, Sukapuram, (ND)

organizations, subject to certain conditions and charges. For example, Karattukurissi was a part of the administrative division of Cherpulassery, Nedunganad.

The primary source of revenue for Cherpulassery Dewaswam Urayma is the paddy fields in Chalavara and Nellya. Since it is not possible to identify and note all of the Dewaswam land, only a few of the land's proprietors are given here. This indicates that the Brahmins occupied the entire area, with the Nair being the next in line. Caste groups below them were given these areas to cultivate. By working in agriculture and paying various taxes, they carried on with this process. When the monarchy ended with the overthrow of feudal lords, the majority of the lands in Valluvanad were owned by powerful families such as the Olappamanna Mana⁵², Poomullimana, Varikumancheri, or Varikkasseri Mana, among others. The Nair were stewards.⁵³

In the various parts of Valluvanad, there were places where the majority of the land was governed by various Brahmin communities. Cherpulassery was referred to as Valluvakonathiri rice storage, and it is evident that the majority of the land in the region was ruled by Brahmin households. The majority of their tenants and employees were impoverished and in starvation.⁵⁴ They were crucial in managing land and resolving conflicts, and it is believed that the traditional agricultural societies established the foundation of agriculture by combining agriculture, animal husbandry, and poultry in a way that reinforced one another while preserving diversity and choosing lively varieties. In the Valluvanad region, farming groups knew which seeds were best for growing. Over time, traditional farmers had refined their techniques.⁵⁵ The types of seeds cultivated in Valluvanad and the surrounding areas are depicted by Krishi Geetha. Following are a few lines from Krishi Geetha.

⁵² E.P Bhaskara Guptan, *Desayanam* (Mal.), Katampazhipuram, 2004, p.50

⁵³ Muhammed Kutty, *op.cit.*, p.27

⁵⁴ *Ibid.*, p..31

⁵⁵ B. Mohankumar, *Krishi Gita* (Agricultural Verses), Asian Agri - History Bulletin No.7, Asian Agri - History Foundation, Andhra Pradesh, 2008, pp. 35-37.

Paaricheedunna Vellappan Naadathil⁵⁶

Karuppullorerumakkari Vithu

Peruppillathinottum Vilavinnkal

Chittariyenna Viththinnorikkalum

.....

ankamundayorkeela chembaanum

aadarikkenam Vellappan Naadathil

Pattukilla Mahavyaadhi Nrunaam⁵⁷

To look after the land administration within his domain, the Zamorin appointed a number of officers. These officers, who came from many cases, played crucial roles in the operation of the region's feudal system and government. They belonged to the dominant land-owning caste of Nair officers, who played a significant administrative role under Zamorin. They were in charge of managing day-to-day operations in the area, keeping law and order, and supervising tax collection.⁵⁸ Temple land was frequently used to serve Namboothiri brahmins. Thiyyas and Ezhavas were assigned to certain administrative positions, mostly at the local level. They may have been tax collectors, village chiefs, or helpers lower ranking officials.⁵⁹

Keeping control, peace, and prosperity inside his area was the goal of the Zamorin policy. Trade and commercial activity were significantly shaped by agrarian relations. To increase agricultural output and make trade and transit easier, the

⁵⁶ Vellappan Nadu – Valluvanad

⁵⁷ Summary: The Valluvanad agrarian groups developed farming techniques according to the local ecological circumstances and had a thorough understanding of indigenous seed varieties. Traditional paddy varieties including Erumakkari, Chittari, Kadakazhuthan, Vella Kurinji, Karimkunji, Nallankachemban, Chemchemban, Kothambachemban, and others were painstakingly preserved and propagated by farmers.

B. Mohankumar, Krishi Gita, *op.cit.*, p. 7.

⁵⁸ S. Rajendu, *Valluvanadu Charithram*, *op.cit.*, p. 23.

⁵⁹ N. M Nambuthiri, *op.cit.* p. 502.

Zamorin may have made investments in infrastructure development projects including ports, roads, and irrigation systems.⁶⁰

In Valluvanad, the Zamorin brought several land reforms. Among these reforms was the creation of a system of land grants to temples and brahmins, which served to solidify his authority and create a hierarchical property ownership. In order to improve his control over the region's agricultural resources, the Zamorin also instituted laws governing land use and tax collection. A significant number of Kanam transactions occurred throughout the 18th century, especially in the area surrounding Bharathapuzha.⁶¹ In the pre-colonial age, when there was a balanced but hierarchical society with interdependent relationships between tenants, land was the primary source of wealth. The study found that the hierarchical land connections created an opportunity for inequality and conflict.

Mysore Intervention and Transition

With the coming of Mysore rulers Malabar underwent a transition in the latter half of the 18th century, all medieval institutions with their distinctive features were overthrown and the social reforms of Tipu sultan drastically altered Malabar's traditional way of life.⁶²

The Nair nobles and princes could not compromise with the modern and progressive measures brought out by the Mysorean administrators, because the principles of government introduced by were opposed to the usages of the country.⁶³

As mentioned earlier, the Nair chieftains, who were firmly rooted in the region's ancient customs, put numerous obstacles in the way of Hyder Ali and Tipu Sultan. One can very well imagine what would have been severe repercussions when

⁶⁰ M.R. Raghavavarier, Rajan Gurukkal, *Kerala Charithram Part - 2* (Mal.), Sukapuram, 2012, pp. 52-54.

⁶¹ K.N. Ganesh, *Reflection of Pre-Modern Kerala*, *op.cit.*, p. 183.

⁶² *Ibid.*

⁶³ C.K. Abdul Kareem, *Kerala Under Haidar Ali and Tipu Sultan*, Department of History, Aligarh Muslim University, Aligarh, 1968, pp.114-115.

a system was destroyed and switched over to a new one, that too was instituted by an out-side agency. In this task of replacing feudal anarchy that prevailed in Malabar by a strong Centralised government both Hyder Ali and Tipu sultan encountered a number of rebellion and difficulties which successfully they overcome.⁶⁴ The process of the integration of small principalities of Malabar fell upon the shoulders of the Mysoreans conqueror⁶⁵. In Malabar, the feudal nobility continued to be powerful and there was no indication of its immediate disappearance.⁶⁶

Changes in Agrarian relations

Though various factors are attributed for the Mysore invasion in Malabar, the nuances of pepper politics of the 18th century are rarely explored. The expansionist policy by Hyder Ali and Tipu Sultan had actually focused on establishing their monopoly in pepper and timber trade apart from their long-cherished dream of controlling the whole Western coast.⁶⁷

The tension created by the Mysorean invasion led to many brahmins and Nair flee to Travancore and the Mysorean officials had to make settlements with the Kanakkars or cultivators who utilised these opportunities to safeguard and retain their own identity. Tipu's stay was short and Malabar had to be ceded to the British according to the Treaty of Seringapattanam.⁶⁸

According to Mill, Tipu's country was the most prosperous and developed in all of India. In an effort to establish power, he redistributed lands to his followers,

⁶⁴ *Ibid.*, p.121.

⁶⁵ *Ibid.*, p.124.

⁶⁶ *Ibid.*

⁶⁷ M.P. Mujeebu Rehiman, *The Other Side of The Story: Tipu Sultan, Colonialism and Resistance in Malabar*, Kottayam, 2016, p.42.

⁶⁸ Swarna Kumari E.K, *Social Changes in Malabar with Special Reference to Two Traditional Communities 1881-1933*, Unpublished Thesis, Department of History University of Calicut, 2001, p. 93.

upending traditional property ownership patterns. The state increased its authority over land during this period and made an effort to create a new land income system.⁶⁹

In addition to eliminating middlemen like land lords and chieftains and instituting direct land revenue collection, Hyder Ali carried out methodical assessments of arable land. Tipu even levied taxes on temple grounds that had previously been exempt. The state created monopolies over significant commercial crops, and revenue was determined by actual output at rates of between one-third and one-half of the yield.⁷⁰

Land survey: The land area was determined using the yield of the land. In 1788–1789, a second land survey was conducted, new taxes were calculated, and lands that were wrongfully held were taken. He implemented many improvements in agriculture and provided special orders. This led to the decline of Malabar's centuries-old Janmi system. In the agricultural area, the Tippu Sultan faced strong opposition from the Malabar people. Among the farming reforms were providing farmers with annual loans, enacting crop taxes, creating land tenure, providing tax relief in the event of calamities, and allowing a small portion of net returns to be paid in taxes.

In Malabar Valluvanad was placed under a reorganized land revenue administration under the Mysore conquest. established in order to include the area into the centralized state economy of the Tipu Sultan. Tipu aimed to establish a unified, state-controlled tax system in place of the disjointed feudal collecting system used by the local chieftains. The land was surveyed, and productivity—rather than customary dues—was the main factor used to determine revenue.⁷¹ This indicates that the key elements of the Tipu program were the elimination of the old Janmi-kanam-verum

⁶⁹ *Ibid.*, p. 426.

⁷⁰ William Logan, *Malabar Manual*, Vol.I. Madras, 1887, pp., cxvii-cxxii

⁷¹ *Ibid.*, pp. 472.

Pattam hierarchy and the substitution of direct governmental demand from growers, which decreased the function of local landlords as middlemen.⁷²

Revenue Assessment

According to the expected yields of rice fields, revenue assessments were typically determined in cash and continued to be paid in kind.⁷³ By bringing fallow areas under production and providing remissions in recently recovered lands, Tipu's government also made an effort to promote cultivation.⁷⁴ This system was implemented in Valluvanad by hiring revenue officers and accountants who kept records in both Kannada and Persian, which was different from the custom of the area.⁷⁵

Based on the historical records that are currently available, it is thought that the land income system in Valluvanad operated under the Zamorin's reign through a network of local middlemen, with the payments being mostly customary and enmeshed in social and ritual responsibilities.⁷⁶ Under Mysore administration, land categorization and survey were the main methods of land assessment in Valluvanad. Based on fertility and irrigation potential, the area was measured and categorized into two wet and dry fields (Nacha and Puncha Nilagal), with additional gradations.⁷⁷

Produce is usually evaluated as a percentage of the expected output, usually between one-third and one-half, with productive wet paddy fields receiving the highest rates.⁷⁸ Arecunaut, pepper, and coconut fields were evaluated in cash rather

⁷² Stephen F Dale, *The Muslim Empires of The Ottomans, Safavids. and Mughals*, Cambridge University Press, 2010, p.198.

⁷³ K.K.N. Kurup, *The Malabar Coast and Its Socio-Economic Structure*, Calicut, 1988, p.145.

⁷⁴ William Logan, *Malabar Manual*, Vol.I. *op.cit.*, p.476.

⁷⁵ MG S Narayanan, *Calicut: The City of Truth Revisited*, Calicut University, 2006, p.211.

⁷⁶ William Logan, *Malabar Manual*, Vol. I, *op.cit.*, pp. 446-450.

⁷⁷ *Ibid.*, pp.472-474.

⁷⁸ K.K.N. Kurup, *The Malabar Coast and Its Socio-Economic Structure*, *op.cit.*, pp.145-147.

than in kind using state-set values that were frequently less than market rates.⁷⁹ The earlier Janmi-based land relations in Valluvanad were disrupted by a series of agrarian transitions brought about by the Mysorean emperors, both Hyder Ali and Tipu. Mysore officials Amildars, began collecting revenue directly from cultivators. This placed cultivators under governmental supervision and diminished the power of regional landowners and Naduvazhis.⁸⁰

As mentioned, Tipu made an effort to use innovative farming techniques. The government monopolized the trade of pepper, cardamom, and other spices. Numerous academics documented Malabar's economic development during this time. To put it briefly, the Tipu Sultan was the first to impose taxes. This led to the odd circumstance where Kanakkar and the farmers were left with the lands. They taxed the lands of all castes, regardless of caste type, after Tipu arrived. They measured the land for this. Dealing directly with the Kudiyan allowed taxes to be fixed. Many indigenous people migrated to Travancore because they were terrified of Tipu. Tenants were temporarily released from tenure under those Janmies.

As was already established, fields were categorized and rates were set based on crop type and soil fertility. In contrast to arid areas in the lateritic uplands, this resulted in greater taxes on productive paddy lands, particularly in river valleys like the flood plains of Bharathapuzha.⁸¹ Even while in-kind payments persisted, the Mysore government pushed for cash payments more and more, particularly for growers of pepper, coconut, and areca nut.⁸²

Pepper, cardamom, sandal wood, and other valuable commodities were subject to state control under the Tipu Sultan. Growers were required to sell their goods at set

⁷⁹ Francis Buchanan, *A Journey from Madras Through the Countries of Mysore, Canara and Malabar*, Vol. II, London, 1807, p.456.

⁸⁰ K.K.N. Kurup, *The Agrarian History of South Malabar with Special Reference to the 18th Century*, Calicut University, 1988, pp. 118-120.

⁸¹ Sanjay Subrahmanyam, *The Political Economy of Commerce: Southern India, 1500-1650*, 1990, p.132.

⁸² P.K. Gopalankutty, Mysore Revenue Experiments in Malabar, *Journal of Kerala Studies*, Vol.5, 1978, pp.45-47.

prices to agents selected by the state. Traditional trading interactions between Arab local merchant intermediaries and Malabar peasants were drastically changed by this.⁸³

In order to increase cultivation, Mysore authorities relocated migrant farmers from the Mysore heartland to areas of South Malabar, particularly highland tracts. In addition to the existing rice and coconut agriculture, these migrants brought new crops like ragi and pulses to certain arid belts.⁸⁴

Tenant farmers such as Verumpattakkars, Kanakkars, and kudiyan from Nair, Mappila, and lower agrarian castes were primarily responsible for agriculture in Valluvanad. Bonded labourers worked in the fields of paddy, coconut, and Arecunaut. Produce such as rice and pepper had to be sold to the state at low fixed prices, and income was collected directly from growers at high rates under Mysore administration.

Permanent rights to the land were also granted to Janmies' tenants who had not escaped. Because the government intervened in the tax system through them. The tax system was founded on the idea that a farmer may cultivate ten paras on a single plot of land, of which five and a half belonged to the cultivator. The remaining para was claimed by the Janmies as a lease and as a tax to the government. Undoubtedly, the thirty percent of the overall produce was set at the rate of one-fifth of the landlord's rent and three percent of the farmer's tax, which is an extremely high tax. However, it is impossible to overlook the fact that, in spite of farmers being evicted, agricultural land has expanded peacefully.⁸⁵ Furthermore, the societal change was first of its kind.

Tipu was the first to attain political power because he opposed the Brahmins' domination in the social, economic, royal, and spiritual domains. Politically and

⁸³ K.N Panikkar, *Against Lord and State: Religion and Peasant Uprisings In Malabar 1836-1921*, 1989, p.24-25

⁸⁴ K.V. Krishna Ayyar, *The Zamorins of Calicut*, Calicut University, 1976, p. 204.

⁸⁵ Francis Buchanan, *op.cit.*, p. 472.

economically, Brahmins are exempt from land taxes.⁸⁶ It was eliminated. Another significant change in the Brahmanical social structure that had persisted for a millennium was the rise of a Peasant class that later opposed the Brahmins, even if they were not religious. The systemic administrative reforms that Tipu brought about during the feudal era.⁸⁷

When it came to land-related issues, the Kanakkar and cultivators had to contend with the Mysore monarchs. It's interesting to note that Kanakkar, who were in a better position than Janmies, had land rights and were mainly concerned with protecting their kanam privileges. Despite their desire to maintain their kanam rights, they were not unqualified. When the Janmies left the area, the Kanakkar would have asserted their claim to the land if a Janmam represented complete ownership.⁸⁸ The portion of produce designated for Janmies was used to pay taxes to the Mysorean kings. The Kanakkar and cultivators would have assumed that they would be responsible for paying the taxes if Janmies returned. In order to enjoy the Janmis portion of the produce, many Kanakkar and cultivators seized Janmis' land and possessions. It is important to mention that the majority of the Kanakkar, or farmers, who owned the lands during this time were Muslims⁸⁹. During such brief period of Mysorean occupation, the Muslim peasants felt liberated. The Valluvanad raja and local Naduvazhis; lost political control, many were pensioned (Malikhana) or dispossessed, ending the regions 's older chiefly autonomy.

The first tax assessment in Malabar was arranged in 1773 by Mysorean Governor Srinivasa Rao. Minimizing potential tax losses by employing the Pattam as the foundation for middlemen there. The Dewaswam were not subject to taxes.⁹⁰

⁸⁶ *Ibid.*, p. 472.

⁸⁷ *Ibid.*, p. 473.

⁸⁸ V.V. Kunchikrishnan, *Tenancy Legislation in Malabar (1880-1970)*, New Delhi, 1993, p.3.

⁸⁹ Rajan Gurukkal, *Kerala History Pre-Historic to Historic*, op.cit., p.93.

⁹⁰ *Ibid.*, p.93.

The fundamental premise behind all tax payments was that ten paras of cereals would be produced annually on average from the production of Para seeds, of which the farmer would keep five and a half paras, the Mysorean government would receive three paras, and the Janmakkaran would receive one and a half paras. For coconut palms, pepper bushes, jackfruit trees, and betel nut palms, taxes were paid in cash.⁹¹

Haider Ali collected the first taxes in southern Malabar in 1774–1775, totaling around 508, 280 hunas, 5 fanams, and 499, 400 hunas, 4 funams. In the years that followed, southern Malabar saw so many uprisings and disturbances that it was impossible for the Mysorean inhabitants to routinely collect taxes.⁹² The Mysorean goal of a common taxation for Malabar was constrained by various local customs.

Different values served as the basis for taxation in southern and northern Malabar. In the South, taxes were based on a variety of pepper shrubs. In contrast, in the north, half of the pepper harvest was taxed. While the amount of tax in the north was determined by the actual rice harvest, in the south it was determined by the amount of rice sown.⁹³

Vellattiri, Valavanad, Nedumangad, Kavalappara, and Adhi Valluvanad were among these lands. These regions adopted the Huzur tax system between 1776 and 1777. Prior to 1776–1777, Mysore's tax receipts in these nations were as they appeared at the time. Tipu established his own tax collectors in 1789, and they were granted the same standing as the collectors in Malabar's southern districts. Tipu placed taxes on the manufacture of teak, tobacco, pepper, coconuts, currency, and tolls on commercial commodities in addition to taxing the land. Overall, the Tipu Sultan collected a sizable sum of taxes from the Malabar regions.⁹⁴

⁹¹ *Ibid.*, p.93.

⁹² Margret Frenz, *From Contact to Conquest, Transition to British Rule in Malabar, 1790-1805*, 2003, p.93.

⁹³ *Ibid.*, p. 94-95.

⁹⁴ *Ibid.*

The tax rates calculated using the predicted tax rates for Moeteen Mooppen and Kavalappara, Hyder Kutty in Vellattiri in 1776–1777 are summarized in the following table. As was previously mentioned, the exchange was added in the instance of Kavalappara Desam between 1776 and 1790-91.

Table 3.2

Title : Nadus and tax rate in 1770s ⁹⁵

Nadus	Based on% of the tax seed lease	1000 McLeod ser price if tax seed is converted into cash
Vellattiri	10%	125rupees
Valluvanadu	10%	125 Rupees
Nedunganad	-----	-----
A)89Desangal	10%	160 rupees
B)9 Desangal		111 rupees
Kavalappara	10%	100 Rupees

The Mysorean occupation in Malabar had detrimental economic effects. The amount of trade in coastal towns collapsed, shipbuilding, a traditional Kerala's craft, saw a dramatic fall, and pepper cultivation occasionally came to a standstill. Since the Nayars were disarmed and left in poverty, K.M. Panikkar thinks they suffered the most during the occupation. The Mappilas also lost their wealth; in fact, the conflicts and actions of the Tipu government, which sought to extract as much as possible from Malabar's tributary dependency and intended to drain its economy, had an impact on the entire population of Malabar.⁹⁶

Centralised Administration

Tipu brought about a significant shift in the administrative field. Tukridars and Seristtadars led the twelve Tukris (division) talukas (sub sunstrikes) that made up

⁹⁵ William Logan, *Malabar Manual*, T.V. Krishnan (Mal. Trans.), Kozhikode, 1985, p.401.

⁹⁶ Margret Frenz, *op.cit.*, p. 95-96.

the rulers of the Malabar state.⁹⁷ Tipu separated the Malabar governorship into the civil and military domains in 1786. Mir Ibrahim was appointed civil governor, and Arshad Beg khan was appointed Military Governor. Then, in 1788, Tipu issued an order for forcible conversion, expecting a total of twelve lakh Nazraanaa from the several Malabar rulers.

“The Tipu sultan gave orders for subdividing and new classing of these districts in to five general tookries or collectorship of Kurumbranadu, Calicut Eranad, Vettathunadu and Chavakkad. Each of these under the control of tookridars or superintending officers, who were all responsible in matters related to the collection, to Mir Ibrahim and Mir Ghulam Hosayne, who were given the first and second dewan ship respectively. These reforms were mainly meant for ameliorating the discontented Mappila rebels of Eranad and Valluvanad. The new officers were strictly instructed by Tipu to establish law and order to promote welfare of the provinces.”⁹⁸ The Ernad taluks included the present-day Valluvanad, which contains the Vellattiri Nadu in the early Mysore occupation. For example,

Table 3.3

*Vellattiri Nadu in the early Mysore occupation*⁹⁹

Kotur	Valambur	Vettahur
Kuruva	Kaaryavattom	Kottoppadam
Pallipuram	Nenmeni	Arakurissi
Mankada	Melattur	Tachambara
Arakkaparamb	Paanga	Aanamangad
Chethanallur	Kolaththur	Paraal
Angadipuram	Kuruvambalam	Chembrassery
Perinthalmanna	Pulamanthol	Pandikkad
Puzhakattiri	Eelamkulam	

⁹⁷ *Ibid.*, p. 92.

⁹⁸ Mujeebu Rehiman, *The Other Side of the Story: Tipu Sultan, Colonialism and Resistance in Malabar*, *op.cit.*, p. 32.

⁹⁹ William Logan, *Malabar Manual*, T.V. Krishnan (Mal. Trans.), *op.cit.*, pp.400-401.

The former Valluvanad has the following characteristics of the present Valluvanad.

1) Thoovur. 2) Thiruvizhamkunnu 3) Karimpuzha, 4) Tenkara 5) The Thachanattukara 6) Aliparambu. For a while, Nedunganad was ruled by Zamorin. The following individuals belonged to Nedunganad in present-day Valluvanad.

Table 3.4

*Nedunganad in present-day Valluvanad*¹⁰⁰

Elampulasserri	Cherpulassery	Nethirimangalam
. Vellinezhi	Naduvattamkaaralmanna	Pallippuram
Sreekrishnapuram	Kulukkallur	Kallatipatta
Katampazhipuram	Chundambatta	Vallappuzha
Kalladikode	Vilayur	Kothakurussi
Vadakkumpuram	Pulassery	Eledaththmaadamb
Muthedaththmaadambu	Naduvattam	Chunagad
Trukidiri	Mutuhala	Mulanjur
Chavara	Perumutiyur	Peruur

The Kavalappara was under the Kavalappara Nairs. The Naduvazhis of Kavalappara only accepted the nominal suzerainty of the Kochi raja and the Zamorin. During the British rule, the independent status of Kavalappara Nairs was recognized. Some parts of present-day Valluvanad were ruled by the Kavalappara Nairs. The following divisions of the modern Valluvanad taluk were part of Kavalalappara. 1) Mundakottukurussi, 2) Panamanna. 3) Kunathara. 4) Karakkad. 5) Kulapulli. 6) Mundamuka.¹⁰¹ Mysore rule under Tipu sultan brought Centralised administration and revenue reforms that altered traditional economic patterns, the monarch of Mysore, in 1792.¹⁰²

¹⁰⁰ K.V. Mohankumar, *op.cit.*, pp. 50-54.

¹⁰¹ *Ibid.*, pp. 50-54.

¹⁰² *Ibid.*

It is believed that Valluvanad's land assessment system was restructured to conform to a centrally managed fiscal model during the Tipu Sultan's dominion over Mysore, replacing the Zamorins' previous decentralized custom-based arrangements. The state determined the pricing at which cash crops like pepper, coconut, and Arecunaut were taxed. These adjustments put more strain on growers and disrupted the area's conventional farming practices, but they were also probably made to boost income and lessen the power of local landowners. During this time, commercial crops expanded, wet agriculture increased, and coin-based tax payments became more common in Valluvanad. Trade was rerouted through Mysore, where local landlords lost much of their historical autonomy and farming implements and storage techniques were modified to meet increased output demands.

The British East India Company also ruled over Malabar and Valluvanad following the overthrow of the Mysore kings. They started a number of agricultural changes. Although the goal of their system differs from that of Mysore's militarized revenue regime, many aspects of it, such as the pensioning of dismissed chiefs and accurate land measurement and differentiated crop assessment, were kept. However, the British replaced Mysore's direct crop extraction with a cash income system based on land lords, which formally recognized Janmis as sole proprietors. While guaranteeing a steady stream of income for the trade, this shift permanently destroyed the political independence of the area's traditional rulers and diminished the state's monopoly over pepper and garden crops.

In these areas, the decades after the Tipu Sultan's reign were a false turning point. An organized, map-based, and legally codified system took the place of earlier revenue methods linked to regional custom and produce sharing when the English East India Company took control in 1799. The agrarian economy and the sociopolitical environment were reshaped by this shift, which started with methodical surveys and maps and continued with innovative approaches to land classification, assessment, and taxes. The land revenue system underwent a drastic change when the British government introduced cartography.

Land and Land Survey Under British Rule

In order to precisely map areas, evaluate soil quality, and establish boundaries, the British instituted systematic land surveys, including revenue surveys and the trigonometric survey, based on various historical evidences. New revenue schemes in many regions were made possible by these surveys. Mapping an Empire: The Geographical Construction of British India, 1765-1843 by Mathew H. Edney, indicates British colonization of India and the efforts to make maps and conduct geographical surveys. The British were able to establish governance and control over India by charting its enormous and varied landscapes. The thorough charting of British India was necessary for the consolidation. Within the physical environment of hills, rivers, and woods, they identified and charted the human landscape of communities, forts, highways, irrigation systems, and boundaries.¹⁰³

Military surveyors like Colin Mackenzie and William Lambton¹⁰⁴ used triangulation and on-ground chain measurements during the 1790s and the early 1800s to precisely locate every settlement, field, and river. These studies were used to create Aaron Arrowsmith's¹⁰⁵ 1809 map of the Malabar province, which provided traders, revenue officials, and military planners with a level of spatial accuracy never before possible. This accuracy was expanded throughout the subcontinent by the great trigonometrical survey, which was initiated shortly after. Thus, they carried out land and river surveys and drew maps of Malabar's income zones.

According to Graeme's study, between 1818 and 1822, 2, 212 places in Malabar were rearranged into 429 parts. Based on this analysis, Malabar was divided

¹⁰³ Mathew. H. Edney, *Mapping an Empire the geographical construction of British India, 1765-1843*, London, 1997, p.16.

¹⁰⁴ William Lambton – Great trigonometrical surveyor of the English east India company
Lambton employed advanced triangulation methods to create precise maps of south India and extended his work into Malabar

¹⁰⁵ Aaron Arrow smith- London based map maker, he incorporated the result of William Lambton 's trigonometrical survey in to his updated maps of India, including Malabar coast.

into six revenue divisions and 10 Taluks. It is clear that it results in modifications to the Revenue Division and Taluk structures.¹⁰⁶

We have many works that explain the colonial material transition and the state of India as a whole. For instance, B.S. Cohn (Colonialism and Its Forms of Knowledge), D. Ludden (Agrarian History of South Asia), Washbrook (Makings of Conquest: Literary Study and British Rule India), C.A. Bayly (Rulers of Towns Men and Bazars: North Indian Society in the age of British Expansion -1770-1870), etc. Kerala had a significant revolutionary shift in both its economy and society during the British rule.

The economic relationships in society were drastically altered by the introduction of the capitalist economy, which placed a strong emphasis on the expansion of agriculture, the construction of plantations, and the establishment of a new industrial sector. The status of Brahmins and Nairs, whose authority the earlier social group was based on, was challenged by the colonial involvement of a powerful middle class, such as the Ezhavas, while the new group of the intermediate caste gained significant social domination.

Edney contends that the mapping process itself was a type of power exercise, turning the uncharted and ostensibly rebellious areas into areas that could be managed and controlled. A significant portion of the economy that received direct or indirect colonial support was able to successfully articulate the bourgeois interests, which enabled them to rise in the social hierarchy. The transformative significance of cartography during colonial control is shown while examining Valluvanad through the prism of Edney's work. British land surveys strengthened colonial control over resources in Valluvanad by converting customary holdings into legally defined domains. This practice decreased the authority of small farmers and labourers while strengthening cooperative local elites.

British economic exploitation was made easier by the thorough mapping of the area, which also had an effect on economic exploitation, military domination, and

¹⁰⁶ K.V. Mohankumar, *Palakkad Sthalam Kalm Charithram*, *op.cit.*, p. 54.

administrative control. It also had an effect on the social and cultural history of the area. Because the mapping was an active instrument used by empire to restructure the territories which had significant and long-lasting impacts, rather than being a passive record. This study looks at colonial modernisation in Valluvanad and how it altered the region's political and sociocultural landscape during that time. The company's infrastructure operations, such as revenue administration, the courts, the army, the police, schools, and censuses, are thought to be important enough to be thoroughly examined.¹⁰⁷

One of the main reason the British believed that they were better than the Indians and hence deserving of the geographical sovereignty they had gained was by their superiority in the fields of education and science.¹⁰⁸ The British government relied heavily on the maps created by these surveys. They made it possible to collect taxes, manage resources, implement military policies, and put an end to local conflicts.

Along with gaining a trade monopoly, the company made a permanent arrangement with settlers like Kongad and Kavalappara in 1806, which also gave them political influence. In Nedunganad in Valluvanad, British rule had been established. The British noted 150 Desoms in Nedunganad Taluk, which included the areas of Cherpulassery, Ottappalam, and Pattambi, and 152 lands in Valluvanad Taluk, which is a part of the Malabar district, during the survey conducted in 1821 AD. Previous British documents have made reference to it.¹⁰⁹

Formation of Taluk

During the eighteenth century, there were noticeable socio-economic shifts in Malabar's traditional society. Like many other historical and societal shifts, this one happened gradually. The historical forces liberated by the west posed a severe

¹⁰⁷ *Ibid.*, p.31.

¹⁰⁸ *Ibid.*, p. 132.

¹⁰⁹ Ward Corner, *A Descriptive Memoir of Malabar*, Kerala Gazetteer, Thiruvananthapuram, 1995, p. 23-25.

challenge to a society dominated by feudal institutions like as caste hierarchy and customary rules, which were still in place due to the stagnant aspects of medievalism. Changes in the previous state were unavoidable in such a scenario, acting as a catalyst for the Malabar society's development.¹¹⁰ A number of administrative rules were introduced in Malabar by the Bombay commissioners and then by the company's joint commissioners. The commissions had an impact on Malabar's social and economic transformations.¹¹¹

When Malabar first appeared in AD 1801, it was governed by subordinate collectors and was split up into nine parts. The Divisions of District were the name given to these divisions. They began to be referred to as Revenue Divisional Officers in technical terms. The revenue governance departments were the Revenue Divisional Officers and the District Collector. Each revenue division was split up into taluks, with the succession of governments.¹¹²

Amshom, also known as the Malabar revenue village, was the lowest administrative level.¹¹³ The Desoms and Nadus were the territorial divisions under Hindu sovereignty which were later converted in to Hobilies, by Tipu. The reforms of the Tipu were imitated by the company with slight modification in the initial stage.¹¹⁴

It is important to note that when examining the levels of governance that the British brought, they failed to consider the institutions that had previously evolved in Malabar. In addition to keeping their names, Desams were incorporated into bigger administrative divisions. The Amsams. In this manner, by the middle of the nineteenth century, the number of slightly more than two thousand Desams had been lowered to

¹¹⁰ K.K.N. Kurup, European impact Of Malabar society, In 18th century, An Analysis - Part II & III, in T.K. Ravindran (ed.), *Journal of Kerala studies*, The Department of History, University of Kerala 1977, pp. 429-435.

¹¹¹ *Ibid.*, p. 434.

¹¹² Ramachandran Nair, *The State and Economy in Colonial British Kerala*, Trivandrum, 1998, p. 32.

¹¹³ J Smee, *Malabar Records -1 Report on the survey And Assessment of South Malabar*, Calicut, Madras, 1871, p.5.

¹¹⁴ *Ibid.*, p. 5.

429 Amsams. The primary force behind British governance in Malabar was the land arrangement implemented by the British overlords. To bolster their power, they sought to produce a race of devoted compatriots and landowners. They made agreements with numerous ancient kingdoms and recognized the rights of peasants and local leaders over lands.¹¹⁵

Permanent land registration was established in Malabar by the British in 1794. The wasteland, which was also used as real estate, was subject to British taxation. The British had started surveying and documenting the land they had taken and they introduced Taluk System, which improved land assessments and administrative control during the nineteenth century, was the main unit of revenue collection. The taluks that were created during this time include Valluvanad, which was given its own taluk.

Division of Taluk

1. Thalasseri -Chirakkal, Kottayam, Kurumbranadu Taluk
2. Wayanad-WayanaduTaluk
3. Calicut-Calicut Taluk
4. Malappuram Eranad, ValluvanadTaluk
5. Palakkad, Ponnani taluk
6. British Kochi-Kochi Taluk.¹¹⁶

The majority of the area was incorporated into Valluvanad taluk under the British occupation (The list of Desoms of Valluvanad taluk is appended as Table 2 in Appendix 3).

¹¹⁵ see appendices MAP- 1

¹¹⁶ *Ibid.*, pp. 50-54.

Reserved Forest

According to a number of sources, Malabar's resources have changed significantly during the Zamorin, Tipu, and colonial eras. The forests were managed using traditional procedures and practices during the Zamorin era, but under Tipu Sultan they gained strategic importance and were centralized. During the colonial era, they were finally subjected to rigorous regulation, commercial exploitation, and systematic surveying. The ecological, social, and economic effects on the area were mirrored in these changes. For instance, the document "No.291:¹¹⁷ a reserve notification of the boundaries of Silent Valley National Park was issued during the British period.¹¹⁸

The forest regions' reserved boundaries are included in this notification. Furthermore, the Tipu utilized the rivers for military and strategic objectives, while the Zamorin period's rivers were valued and supported traditional trade and agricultural practices. Large-scale surveys, the construction of infrastructure, and economic exploitation throughout the colonial era drastically changed the natural character of the rivers and had an effect on nearby people. Formalized river management techniques included building canals, dams, and weirs to improve irrigation and regulate water flow.

Here, we examined the Valluvanad region's political climate and Governance. The socio-economic structure of the entire Valluvanad region was altered by the political authorities and their policies. Traditional land relations started to be impacted by colonial power. The agrarian economy changed as a result of the British introduction of land tax laws intended to restore land ownership. The agricultural

¹¹⁷ The document "No.291: His Excellency, the Governor in Council, is pleased to declare the provisions of section 16 of the Madras Forest Act of 1882 that from 1st July 1914, the areas, the boundaries outlined in the schedule appended to the notification shall be constituted." States that the reserve notification of the boundaries of Silent Valley National Park was issued during the British period.

¹¹⁸ Davidson, Secretary to Government (*Silent Valley National Park*), *Reserve Notification*. Dated 18th May 1914, published in the Fort St. George Gazette June 9, 1914, p.1.collected from Forest Department, Silent Valley National Park, Mannarkkad, Palakkad, see Doc. 1, Appendix-1.

landscape was changed with the arrival of crops like spices and pepper. The land relations in this area were significantly impacted by British regulations by the 1800s. Traditional land holding patterns were further upended by the Permanent Settlement Act and other land revenue reforms.

This study looks into Valluvanad's government-assessed agricultural prices between 1805-06 and 1822, with a particular emphasis on the official pricing of several commodities at that time. The government-estimated price of paddy in Valluvanad decreased by precisely one rupee, or 6.75, from rupees 14.81 to rupees 13.81 per 1000 Macliyo Ser. This implies a decrease in demand, an increase in supply, or a downward revision for taxation influenced by policy. Turmeric's price stayed steady at around rupees 0.495 per 1000 Macliyo Ser, suggesting a consistent valuation and perhaps a minor or marginal importance in the area's agrarian economy.¹¹⁹ More than just a record of market swings, the Valluvanad pricing data from 1805–06–1822 provides insight into the East India Company's financial plans.

The British government was able to stabilize nominal rates while essentially raising the real tax burden by manipulating the official exchange rates between currency and produce. This procedure was essential to the region's agrarian system's incorporation into the colonial revenue framework, where economic realities were established by the state valuation rather than the market prices of cultivators.

Bengal Governor-General General Cornwallis made various adjustments to revenue governance to accommodate regional circumstances in Malabar. Supervisors, Diwans, and main supervisors at Cherpulassery and Thalasseri assist with tax collection as part of this. In summary, the capital of Valluvanad was moved to Perinthalmanna when Malabar was subjected to brutal governance. The headquarters were moved to Cherpulassery after the Malabar was split up into taluks. During that time, Kozhikkode served as the administrative hub of British Malabar's southern

¹¹⁹ William Logan, *Malabar Manual*, T.V. Krishnan (Mal. Trans.), *op. cit.*, p.408.

region. Later, Cherpulassery served as the South Malabar's headquarters. The company engaged a principal collector and deputy collectors (Thukkidi Sayippu).¹²⁰

The British government gave the Janmis exclusive control over their land and property, which gave them the legal authority to drive out Kanakkars or Verumpattakkars. As a result, the Janmies began to demand a larger part of produce from their tenants. Tenants were left with only two options, which caused them a great deal of suffering. Either give the Janmi a larger portion or risk being evicted. The real cultivators were the group most impacted.¹²¹ This meant that the locals would continue to run the business and get two-tenths of the nation's overall income as Malikhans. It altered Valluvanad's socio-political and economic structure. One fifth, or two tenths, of the total notice had been paid. "Malikhan" Pattuka is the name given to it. The Malikhan Document was the agreement between the British East India Company and the inhabitants.¹²² Under this arrangement, the Zamorin and Naduvazhis would get one-fifth of the tax money. The business made the decision to start paying this sum in 1794. The following sum was given to Zamorin and Naduvazhis: The following table was created using the payment information.¹²³

Table 3.5

*Malikhan payment from British to zamorin and other Naduvazhis*¹²⁴

Sl No	Name	Rupees	Ana	Pai
1	Samoothiri Raja	59981	15	8
2	Punnathoor Raja	4994	8	0
3	Thirumanasseri Nambyathiri	1028	9	4
4	Kuthiravattathu Nair	982	0	0
5	Vengunad Nambidi	859	0	0

¹²⁰ T. Muhammed Kutty, P.A Ummer, *op.cit.*, p.45.

¹²¹ *Ibid.*

¹²² K.P Rajesh, *North Malabar Society and History*, Kottayam, 2014, p. 97.

¹²³ Thekkepattu Balakrishnan, *Kuthiravattam Swaroopam Our Charithranweshanam* (Mal.), Thachampara, 2018, p.47.

¹²⁴ *Ibid.*, p. 47.

Sl No	Name	Rupees	Ana	Pai
6	Manakkulam Raja	457	2	4
7	Azhvancheri Tambrakkal	342	13	8
8	Eliangad Raja	342	13	8
9	Chittanoor Raja	229	9	4
10	Thirunavaya Vadhyar	200	0	0
11	Thamme Panikkar	102	14	0
12	Mangattachan	57	2	4
	Total	69663	4	0

Transformation of officials -Bureaucracy

A key turning point in Malabar's political and cultural life occurred during the British era with the advent of the printing press, the growth of bureaucratic administration, and the establishment of the paper state. By enshrining authority in written documents, petitions, and official correspondence, the British bureaucratic system – what Bhavani Raman refers to as the Document Raj – redesigned governance. This change altered social relationships in addition to consolidating the authority of colonial offices.

Bhavani Raman stated that, the formation of a "textual polity that represented a new disposition to writing" was largely due to the way that early bureaucratic tentacles of governance and administration changed pre-existing traditions in writing, memorization, and attestation.¹²⁵

Most pre-colonial customs were rendered obsolete by the new attestation, documentation, and evidence methods it created, Similarly, one of the most significant changes throughout the colonial era was the way records were kept. For example, Kavalappara Palace created records in the form of papers rather than ola or palm leaves. It was among the changes that occurred throughout the colonial era and the

¹²⁵ Hayden John Bellenoit, Document Raj; Writing and Scribes in Early Colonial India, *American Journal of Ophthalmology*, May 2013, p.834.

strength of understanding and control.¹²⁶ But these frequently ignored customary land tenure structures and disenfranchised indigenous populations. Indigenous peoples were uprooted as a result, and absentee land lords and colonial elites came to own the majority of land.

The revenue policy and legal procedures initiated by the British authorities were similar to 'knowledge and power' propounded by Bernard S. Cohn.¹²⁷

The British frequently hired new people from among the old Desavazhis and Naduvazhis who had lost their privileged status due to the new British authority. The primary responsibility of the Adhikaris was to collect taxes for the British government. They were therefore considered by the British to be the most important people for educating the public and carrying out orders.¹²⁸ In return, the Amsadhiakris were feared by the people more than they were worshipped and given the reputation of strong men. The British also made frequent attempts to placate the Adhikaris in order to win their loyalty and subordination.¹²⁹

Appointment of Joint Commissioners

In order to maintain the smooth operation of colonial administration in the region, the joint commissioners were crucial to the day-to-day management of British Malabar. The commission had an impact on Malabar's social-economic structure. These joint commissioners' reports would have shed light on social structure, land revenue systems, agricultural methods, and other pertinent topics. The peasant uprising against the Company's imperialist domination was greatly aided by

¹²⁶ Bhavani Raman, *Document Raj: Writing and Scribes in Early Colonial South India*, Chicago and London, 2012, pp. 277-279.

¹²⁷ Quoted in: Sherry Ortner, Nicholas B. Dirks, Geoff Eley, *Colonialism and Its Forms of Knowledge, The British India*, New Jersey, 1996, p.XIV.

¹²⁸ Margret Frenz. *op.cit.*, pp.101-102.

¹²⁹ *Ibid.*, p.102.

Valluvanad. These reports are important historical records that help us understand colonial rule and how it affected the area.¹³⁰

By ceding sovereignty to the past, the joint commissioners were able to execute an agreement between the firm and the rajas of local kingdoms. With the three northern Rajas of Chirakkal, Kottayam, and Kadathanad, they started enforcing settlements. The rulers of Vellattiri, Parappanad, Vettathunadu, Chavakkad, Eranad, Palghat, and Kurumbranadu Rajas were among the successive notable kings they were forced to contract with. It was verified that Malabar as a whole supported the commissioners as the British colony.¹³¹

After Malabar was placed under the principal collector's jurisdiction, a standard revenue structure was developed, with the collector at the top of the hierarchy. Since the collector's jurisdiction was established, orders and directives from his office were considered to apply to all Malabar residents, and a regular bureaucratic structure was established with the centralization of power throughout the entire Malabar territory. From taluks to village amishams (Amsoms), it descended. In Malabar, a taluk subdivision that encompasses multiple Desom or villages, the original Tara systems were transformed into Hobilies by the Mysore rulers. In 1882–1833, Special Commissioner Graeme organized the prior Amsoms method, which replaced the Hobili system. Graeme was in anguish as he searched. The most significant Desavazhies were Amsam Adhikaris, which caused significant changes in the geographic area where the land was surveyed and redistributed.¹³²

The average rural population suffered from the new land reforms, which fuelled social unrest among the upper classes against the British administration. During this time, various colonial reports were produced, such as Jonathan Duncan's 1794 report on revenue settlements in Malabar. Report on Spencer, Smee, and Walker

¹³⁰ K.M. Jaffer, *Malabar Porattam Charithravum Nattucharithravum* (Mal), Kottayam, 2020, pp. 44-46.

¹³¹ J. Rejikumar, *Report of Joint Commissioner Report on Malabar 1792-93*, Kerala State Archives, Government of Kerala, 2010, pp. 21-25.

¹³² *Ibid.*

(1801), Strachey's report on the northern division of Malabar (1801). The important report worth mentioning is H.S. Graeme's report on the revenue affairs of Malabar in 1822, which thoroughly covered the geography and administration of Malabar. Major Macleod also examined the revenue assessments of the province by William Thackeray in 1807 and submitted a report titled Report on the revenue affairs of Malabar and Canara in 1802.¹³³

Since the cultivator's surplus and even part of his subsistence produces were transferred to the landlord for rent, the cultivator was unable to sell his produce in the market in the new rural condition. However, the landlord may sell the rest and use the higher revenue rate.¹³⁴

According to Bipan Chandra, the new agrarian organization was neither capitalist, feudal, or traditional but a distinct colonial invention tailored to serve the goal of imperialism. Revolts were the traditional Malabar society's almost violent reaction to the colonial farming system in the 19th century. The region's farmers are suffering greatly as a result of growing rents and the rise of profit-driven intermediaries. Through middlemen, landlords are taking advantage of the grain-producing regions, especially in Ponnani, Palghat, Valluvanad, and Eranad, causing suffering to spread far. Mappilas make up the bulk of farming tenants in these areas, and the wet land is a significant source of income. Many people are being forced to deal with expulsion and rack-renting, which is a terrible scenario.¹³⁵

William Logan also highlights the peasantry's social circumstances. The cultivators, where a low-status group. The individual who caused the landlords' ire was excommunicated. The creation of new land nobles was guided by the joint commission's recommendation. It established a new social order. This system introduces new terminology linked to land. Pattam, Verumpattam, Janmam, and

¹³³ *Ibid.*, p. 135.

¹³⁴ K.V. Kunjikrishnan, *Tenancy Legislation (1880-1970): A Historical Analysis*, New Delhi, 1993, p.15.

¹³⁵ *Ibid.*, p.21.

Kanam. To measure, assess, and collect taxes from the agricultural land, mint officials were appointed.

Major Walker's Report - In the 1800s to look into and document the serious issues in the southern areas. Major Walker gives a thorough explanation of the unique Malabari custom surrounding the process and requirements for allocating Janmam property. The process of transferring the Janmam land is not simple. Delineating the rights enjoyed by the Janmakkaran and the Janmam Kollunnavan at each stage of the transaction is still a remarkable and intricate process. Despite all of this, the British government did not benefit financially from this long-standing norm. Major Walker recognized the intricacy of the Janmam selling procedure and the necessity of substituting it with a single operation for the colonial powers. They therefore made the decision to remove the Janmam Kollunnavan's intermediary role in order to clear up any misunderstandings that might have arisen when collecting land revenue from the landlords.¹³⁶

It is also worth mentioning that Valluvanad contributed to the development of the law courts during British rule. According to the legislation, the courts intervened to aid landlords in expelling noncompliant tenants, resulting in numerous land transactions that ultimately left the peasantry in poverty. Similarly, agriculture is becoming increasingly commercialized without any corresponding improvements or modifications to production methods¹³⁷.

Approximately 70% of the grain-crop fields were located in Ponnani, Palghat, Valluvanad, and Eranad. These grain-producing regions faced the brunt of the Jenmi's tyrannical extortion through middlemen. Only over 32% of the district's land earnings came from garden land, whereas 66% of its total land revenue came from those marshes. The majority of the farming tenants were Mappilas, or land portions in South Malabar.¹³⁸ Walker emphasized topics like the predominance of caste-based

¹³⁶ Major walker, *Land tenures of Malabar*, Malabar, Madras, 1862, p.40.

¹³⁷ *Ibid.*, p.15.

¹³⁸ *Ibid.*, p. 21.

inequalities, the role of middlemen in land ownership, and the effects of land taxation policies on Peasant communities.

A severe famine struck Malabar between 1876 and 1878. The government responded by providing rice kanji to impacted people in different parts of the region. Colonial ideology underwent a significant change throughout this time, impacting political systems, values, and beliefs. Medieval ideology was based on regional customs and traditions, whereas imposed colonial concepts led to disputes, resistance, and shifts in cultural identities.

Judicial modification

The British Government implemented modern, progressive practices along with extensive reforms in the areas of justice and cruel punishment. In different regions of the state, cutlery and judicial organizations were introduced. New reforms led to a redefining of officials. The Hindu customary laws, or dharma Satra, which governed many facets of social and personal behavior, were also included into Kerala's medieval legal system. Kerala's old judicial system had strong ties to Brahminic religion. The village assemblies and councils were crucial in settling conflicts and enforcing the law. The decentralized manner in which the judiciary functioned was impacted by regional traditions, customs, and the sociopolitical climate of the day. There were insufficient resources accessible about Valluvanad's legal system and punishment practices.

With the rise of Sanketam, it became clear that temples were centers of sovereign power. The temple and its grounds are part of the Sanketam.¹³⁹ The Sanketam used its judicial authority and rights. The brahmin trustee of the temple owned and ran the sanketam, which were local districts made up of multiple villages.¹⁴⁰

¹³⁹ K.N. Ganesh, *Polity and Society in Medieval Kerala* in K.K.N Kurup, Ed., *New Dimension in South Indian History*, Calicut, 1996, p.116.

¹⁴⁰ *Ibid.*

Vanjeri Grandhavari claims that the Sanketam investigates instances including subordination, theft, murder, manhandling, housebreaking, pollution, and border conflicts.¹⁴¹ By depending on established traditions and leaders, pre-colonial justice was easier to attain and more familiar to the local populace. Caste distinctions and social standing were taken into account in the legal proceedings, particularly when it came to the penalties. Although there were no legal or justice papers, Grandhavaris does have some information regarding legal and justice processes.¹⁴² This suggests that social commitment had a significant role in the application of the law and justice system during the Medieval period¹⁴³.

Water, fire, poison, and hanging ordeals were the four principal types of ordeals used in medieval Kerala to administer justice, known as Sathyapareeskha. Among these four, the fire experience was the most common.¹⁴⁴ To demonstrate his innocence, the accused was ordered to dip his hand's fingers in cooked oil or ghee. It was determined that the accused was at fault if the finger had been burned.¹⁴⁵ Then a decision was made on punishment. The accused was then ordered to put his hand in a jar containing poisoned snakes as part of the poison ordeal. The accused was deemed innocent if he had not been bitten by the snake. When the accused swam in a pond full of vicious crocodiles, he was deemed innocent because the crocodiles did not catch him.¹⁴⁶ Despite being focused on the community, pre-colonial justice was also impacted by social hierarchies, which frequently resulted in the continuation of inequality.¹⁴⁷ In terms of social standing and cultural identity, the upper castes enjoyed a comfortable place in society. The higher castes kept the peace in their domains, settled conflicts, and upheld customary laws. Caste-based punishment and judgments differed, with lower castes experiencing discrimination. According to the survey,

¹⁴¹ *Ibid.*, p. 96.

¹⁴² T.K. Gangadharan. *op.cit.*, pp.159-160.

¹⁴³ *Ibid.*, p.160.

¹⁴⁴ Raghava Varier and Rajan Gurukkal, *Kerala Charitram, op. cit.*, p. 273.

¹⁴⁵ *Ibid.*, p. 273.

¹⁴⁶ T.K. Gangadharan, *op.cit.*, p. 160.

¹⁴⁷ *Ibid.*

women's access to justice was restricted. In cases of family conflicts, inheritances, and personal complaints, women were at a disadvantage relative to men due to patriarchal traditions that limited their participation in the legal system and frequently undervalued their evidence.

After being centralized and codified under the Tipu Sultan, the region's judiciary was ultimately organized with the arrival of courts and judges who were influenced by Islamic law. The judiciary's goal was to standardize legal procedures while incorporating regional customs. Significant modifications were made to this region's legal system with the arrival of British colonial power. The British compiled statutes, rules, and ordinances to regulate many facets of the legal and administrative system, enacted legislation, and codified existing laws in the area.¹⁴⁸ Several courts were established throughout Kerala during the British rule. Individual rights, particularly those related to landed property, were recognized by the British legal system.

The Amscha cutchery from Valluvanad is kept in the Cherpulassery. Numerous South Malabar cases and decisions were put into effect in this cutcherry. It was also intended that gallows for the execution of those who had been given death sentences would be placed near the building. Later, the taluk office and court moved to Pattambi and Ottappalam.¹⁴⁹

Under the colonial judiciary, Laws, court, and the legal practices were systematically codified and professionalized. The general magistrate, also known as the supervisor, was in charge of the government and had two superintendents working for him. These superintended controlled both the northern and southern half of the Malabar provinces, which were split in two. Northern's headquarters were in Thalasseri, while the southern superintend headquarters were in Cherpulassery.¹⁵⁰

¹⁴⁸ Sreejith. K. *The Middle Class in Malabar; A Social History*, New Delhi, 2023, pp1-7

¹⁴⁹ T. Muhammed kutty.*op.cit.*, p.47.

¹⁵⁰ S. Rajendu, *op. cit.*, pp. 343-345.

These supervisors used their administrative and financial authority. The supervisor, who was based in Kolikotu, had even more political, financial, and legal authority. His supervisor was required to travel the taluk in order to facilitate his administrative supervision. Their duties included maintaining order, administering justice, collecting taxes, and monitoring the mint¹⁵¹. One of the significant innovations of the 1793 rules was the creation of local courts, or the Daroghaships (cutcherry native tongue). It was established to control the native from inside and further the company's objectives with greater indigenous involvement. Consequently, seven Daroghaships—Cannanore, Quilandy, Tanur, Thirurangadi, Ponnani, Chettuvai, and Palghat—were founded in Malabar.¹⁵² According to the regulation, the judges of the provincial courts have the authority to appoint native officers, darogas in the local courts, pandits and Maulvis, peons, and other servants. They can also occasionally remove these officers and, in the event of a vacancy, appoint any other qualified individuals to the position.¹⁵³

A complex interaction of economic, social, and cultural elements is shown by studying the change of this region. Traditional land relations and adaption among the indigenous population were disrupted by the imposition of colonial policies. The ecology and economy of the area were negatively impacted for a long time by the colonial exploitation of natural resources. Furthermore, the establishment of a new administrative and judicial system had a big impact on the organization of society.

Trade Net Works

The area had a well-established network of local marketplaces and commercial routes in the 1600s. In addition to trading textiles, artisanal goods, and agricultural products, the area was well-known for its spice trade, with pepper being a significant export. Trade between the region and its neighboring areas was greatly aided by indigenous traders. The cash economy began to flourish in the 14th and 15th

¹⁵¹ Margret Frenz, *From Contact to Conquest, Transition to British Rule in Malabar, 1790-1805*, p.101.

¹⁵² *Ibid.*, p. 71.

¹⁵³ *Ibid.*, p. 71.

centuries. The monarchs, temple militia, and garden crop growers benefited from the influx of money brought about by the development of the Chinese, Arabs, and Europeans.¹⁵⁴

These long-standing commercial patterns underwent numerous alterations with the arrival of European colonial power, from the Portuguese to the British. Three different kinds of exchanges were used to develop trade during this time.¹⁵⁵

"Trade is an activity that involves buying a good at a lower price and selling it at a higher one. Its historical roots are in piracy and pillage,"¹⁵⁶The history of trade was marked by the presence of numerous ethnic groups in ports and other metropolitan centers, the dominance of merchant groups, and the exchange of goods in particular places. The region of Valluvanad is mentioned in the literary source of medieval Kerala Kokasandesam. It makes reference to the region's market regions, Angadies, and Chanthas, which are part of the local commerce network. The development of trade in this area was impacted by a number of reasons, including the Zamorin of Calicut's promotion of trade through the establishment of trade-friendly laws and the protection of trade routes, as well as the region's strategic location near the Arabian Sea, which made it a major trading hub. Because to its closeness to the shore, it was possible to conduct marine trade with other regions of India and the world.

The Indian subcontinent was connected by important commercial and maritime trade routes, and this region was well known for its spice farming. Through these conduits, items including precious metals, fabrics, and spices were exchanged. Kerala's coastline has changed geomorphologically throughout time, which has an impact on how commerce centers are arranged. In particular, the different fortunes of

¹⁵⁴ K.N. Ganesh, *Reflection of Pre-Modern Kerala*, *op. cit.*, p. 171.

¹⁵⁵ T.K Gangadharan, *op. cit.*, p. 113.

¹⁵⁶ Kanakalatha Mukund, *The Trading World of The Tamil Merchants Evolution of Merchant Capitalism in The Coromandel*, Chennai, 1999, p. 4.

ports along the west coast have been influenced by coastal erosion, the silting of inlets, and the formation of new routes.¹⁵⁷

They had to convert their paddy and Parambu highland production for non-agricultural production, which was necessary for the agricultural communities. Kerala's Parambu, garden lands produced a wide range of agricultural goods. Kerala's dense forest is in high demand in the business sector. For millennia, forest resources have played a significant role in international trade. Among these, teak, ebony wood, honey, ivory, and so forth were essential.¹⁵⁸ In addition, a number of spices were in high demand in Kerala's international trade. Spices were one of Kerala's most well-known exports. The most important item shipped from the ports of Malabar in the east-west maritime commerce was pepper, which was grown on the slopes of Kerala's western Ghats and was in high demand in China as well.¹⁵⁹ A redistribution system organically evolved as a result of the industrial process's progressive evolution. The temple in pre-modern Kerala, which served as the hub for the redistribution of the rent collected, had a significant impact on society.¹⁶⁰ Internal developments in the various sub-regions that resulted in the expansion of trade and trading centers were primarily caused by the pattern of production that emerged in Kerala: production for use and production for the market exchange. Three levels of trade existed in Kerala: local, long-distance overland, and long-distance international.¹⁶¹

Large marketplaces and commercial hubs were gradually becoming more urbanized. This urban process has a conceptual foundation due to trade guilds and other organizational structures. Since the 19th century, Malabar has been a hub for

¹⁵⁷ Vijayalakshmi M. *Trade and Trading Centers in Malabar*, Unpublished Thesis, Department of History University of Calicut, 1997, pp. 73 -76.

¹⁵⁸ Rajan Gurukkal, Raghava Varier, *History of Kerala, Prehistoric to The Present, op.cit.*, p.131.

¹⁵⁹ Noboru Karashima, (ed.,) *A Concise History of South India Issues and Interpretations*, New Delhi, 2014, p. 73.

¹⁶⁰ Mujeebu Rehiman, *Malabar in Transition: State, Society and Economy in Malabar*, 2020, p. 36.

¹⁶¹ Mujeebu Rehiman, *The Other Side of the Story: Tipu Sultan, Colonialism and Resistance in Malabar, op.cit.*, p. 37.

trade and business, with a sizable market network close to port cities like Ponnani and Kozhikode. Kerala's trading and commercial ties had grown extremely intricate and deep by the pre-colonial period. Kerala was experiencing a boom in both local and international trade at that time. Every product, including paddy, vegetables, spices, and other income crops, has a variety, which has contributed to the market's expansion.¹⁶²

In many cases, production and retailing were not separate occupations, particularly for those dealing in food products (cooked fish, raw and roasted meat, toddy, and other food products), as well as for those who dealt in copper, brass, and goldsmithing, as well as for those who dealt in precious stones, perfumes, and other fragrant substances. The urban centers of consumption, production, and trade also attracted a large number of traders, service providers, and traders who catered to the needs of the urban populations. While some operated from traditional shops and a wide range of retailing tactics existed, others were obviously nomadic vendors selling their items door to door.¹⁶³

The coastal hinterland was connected by the Western Ghat passes, and relatively dry areas allowed for easy and continuous travel. Later, as a sizable agricultural base emerged to incorporate the Andhra region into a robust trading network, these routes were expanded.¹⁶⁴ Merchants were the driving force behind the expansion of production beyond sustenance, or for exchange, in the pre-industrial and predominately agrarian economy. This allowed for the diversification of economic activities. In addition to successfully establishing a more integrated market at the supralocal level, their trade, which went beyond localized exchange to interregional and worldwide markets, also made it possible for non-agricultural output to expand beyond the constraints of local demand.¹⁶⁵

¹⁶² Vijayalakshmi, *op cit.*, p. 87.

¹⁶³ Kanakalatha Mukund, *op cit.*, p. 8.

¹⁶⁴ R. Champakalakashmi, *Urbanisation in South India, The Ideology and Polity*, Presidential address, session I Ancient India, IHC 47 Session, 1986, p. 34.

¹⁶⁵ Kanakalatha Mukund, *op. cit.*, p.1.

The maritime industry, which included Christian, Jewish, and Muslim traders, expanded significantly during this period. In Kerala, Jewish and Christian merchants established in ports along the Malabar coast were granted copper plate charters by the monarch.¹⁶⁶ In exchange for spices and agricultural products, they brought luxury goods, food grains, metals, silk, and other textiles to Kerala. The early urbanization of Tamilakam was a secondary development brought about by interregional trade, mostly coastal, between the Tamil region, Andhra, and the Ganges valley, as well as between the coasts of Gujarat and Kerala. It was not caused by forces of inner growth.¹⁶⁷

As previously said, outsiders such as Arabs, Chinese, and Christians were drawn to the favorable anchoring and the reasonably priced minerals and spices. In addition to the ports, where they maintained separate colonies along the waterfront, foreign merchants were also a significant presence in the metropolitan landscape. Along the coast, there were communities of foreign sailors and merchants. Another significant shift at this time was the expansion of port towns.¹⁶⁸ Numerous ancestral craftsmen and skilled representatives from the hinterlands worked in the ports and the ruling center, possibly forming corporate formations.

The port's advantageous location in this area was crucial in accelerating the cultural and economic transformations. These ports made it easier for commodities to be exchanged, connecting this area to the regional and global commercial networks.

Calicut – According to James Jones, the monarchs of Cannanore, Cochin, and Quilon are Zamorin feudatories, and Calicut is the most significant city in Malabar. One of India's greatest ports, Calicut was known for its rich goods.¹⁶⁹ Calicut was a well-known commercial center that dealt in a variety of commodities, including gold,

¹⁶⁶ *Ibid.*, pp.146-147.

¹⁶⁷ *Ibid.*, p. 92.

¹⁶⁸ Noboru Karashima, (ed.,) *A Concise History of South India Issues and Interpretations*, New Delhi, 2014, p. 265.

¹⁶⁹ James Johns, *The Portuguese and The Socio- Cultural Changes in Kerala, 1498-1663*, New Delhi, 2020, p. 84.

cotton, copper, rose water, coral, sealing wax, porcelain, musk sandal wood, aloes wood, pearls, aljofar, camphor, and Chinese luxury goods.¹⁷⁰ In terms of business dealings, Muslim traders were crucial in Calicut.¹⁷¹

The spice trade was the main driver of the significant commercial ties between the Malabar region's Calicut and Valluvanad. A nearby area called Valluvanad was crucial in supplying Calicut's market with spices, and other goods were frequently transported over the previously mentioned trade routes that linked the area's inland regions to the seaside town of Calicut. These commercial connections helped both regions' economies flourish during the Middle Ages. The principal ports of international trade in the kingdom of the Zamorins were Calicut and Ponnani. Through the Valluvanad regions, the goods from the Palakkad gap made their way to Calicut and Ponnani. During this period, Ponnani likewise contributed to the same trade prosperity as Valluvanad.

The seaside region of Ponnani is situated where the Nila River and the Arabian Sea meet.¹⁷² Ponnani, the southernmost region of Malabar, has unique physical features that allow it to access both the sea and rivers, which have an impact on its economy and culture. In medieval times, the Ponnani was ruled by the Thirumansseri Nattu, who had the protection of the Vellattiri (Valluvanad) chief. Later, the Thirumansseri raja gave the port of Ponnani to the Zamorin of Calicut. It has been involved in maritime trade and offers facilities for travel and transportation¹⁷³.

By the fifteenth century, the port town had progressively grown into Zamorin's second capital.¹⁷⁴ The city saw multiple conflicts between the Portuguese and Kozhikkode admirals over control of the spice trade after Portuguese explorers arrived

¹⁷⁰ *Ibid.*, p. 84.

¹⁷¹ James Johns, *op. cit.*

¹⁷² Ahammed Kunnath, *Rise and Growth of Ponnani from 1498-1792*, Unpublished Thesis, University of Calicut, pp. 81-83.

¹⁷³ Arifa.K. *Anti- Colonial Struggle in Ponnani- An Overview*, MA Dissertation, Department History, University of Calicut. 2019, pp. 33-35

¹⁷⁴ *Ibid.*, p.139.

in the late 18th century. Markkar, the naval chief of Zamorin, also had his headquarters at Ponnani. Ponnani, an old harbor, attracted the attention of numerous powers.¹⁷⁵

Trade Routes - The town of Kulamukku, Kodikkunnu, was also mentioned in the Mysore Inscription. This is where the Jain trade route formally begins. From Kulamukku in the north, the Jain trading community traveled via Angadippuram, then via Thamarassery to Kozhikkode and Wayanad to Mysore. The path passes through Poyilam Angadi on the south bank of the Bharathapuzha and Vadakancheri on the Jain Basti Road in the south before continuing past the Kavalappara neighborhoods to the Palakkad Jain Center and Alathur Jain Center. Through Kothachira Kunnamkulam Guruvayoor, a local road links Palakkad with Chetva Kodungallur Thrikkanamatilakam in the south¹⁷⁶.

Because of this trade route, the Kizhakunnathu Nambidi acknowledged Eralppad as a Sthani of Nedunganad, a region of Valluvanad. Kozhikkode has a commerce route as well. Zamorin's help is also needed in this situation. All of the Sthanies in Nedunganad-Valluvanad have taken notice of the Thrithala Kulamukku Thirunavaya region. The settlements of Poyilam and Kulamukku have distinct centripetal forces, which makes the merging or confluence of Thootha Puzha with Bharathapuzha at Kulamukku particularly noteworthy. Here, the Ponnani shoreline area and the Palakkad Pass were crucial components of trade activities.¹⁷⁷

Due to maritime trade routes in rural marketplaces and trade centers in the Malabar region, the traders prospered and amassed significant wealth. The principal centers of trade. Local market places are where small-scale goods transactions take place. They were eventually referred to as Chanthas or Angadies. Then, many Chantha classifications were created, along with expansive transaction hubs.

¹⁷⁵ *Ibid.*, p.35.

¹⁷⁶ N.M Nambuthiri, *op.cit.*, p.523.

¹⁷⁷ *Ibid.*, p.56

Multilingual Traders

These markets are surrounded by Chetties, Vanikar, Nattuchetties, Tharakan, Moothans, Ezhavas, Panas, and Parayas from various regions. The Mappilas are widely distributed across Valluvanad along the banks of Bharathapuzha, and they are particularly populated along the Bharathapuzha terminus, as well as close to Ponnani and Tirur. A large number of them were artisans. The Mappilas traders purchased cattle and timber in various locations throughout Valluvanad. The Mappilas typically reside in coastal towns. Their trade encourages them to settle in villages and small towns.¹⁷⁸

The growth of the market suggests that products, the distribution of money, and the significance of the exchange system are becoming more broadly available in the local community. Festivals usually offered larger marketplaces for agricultural products and fell during harvest season.¹⁷⁹ The markets were attended by local chieftains and Naduvazhies.

"The test specifies the cultivation of rice fields, pepper, sugarcane, coconut, and Arecunaut trees, as well as locations with mango and jackfruit trees. Many foreign tourists explain the trading policy of Zamorin. Malabar's economic growth was greatly aided by Calicut, whose ports, merchants, and Zamorin's support helped the region become a major trading center for Kerala and the rest of the world. Christians and Muslims were present, which was crucial for fostering trade. Also, the market and business were considerably supported by foreign exchange. The demands of Kerala were reached by traders from TamilNadu, Karnataka, Andhra, Kalingam, Malavam, and Vamgam.¹⁸⁰

The emergence of structural changes in society was made possible by the role of merchants and the geo economic systems. The Tarakans, or middlemen, were in

¹⁷⁸ S. Rajendu, *Adakaputhur Pazhama* (Mal.), Adakaputhur P.T. Bhaskara Panikkar memorial public library, Adakaputhur, 2014, pp. 20-31.

¹⁷⁹ N.M. Namboothiri, *Mamankam Rekhakal* (Mal.), Sukapuram, 2005, p.31

¹⁸⁰ *Ibid.*, p.244.

charge of acquiring and delivering products to the harbor in later years. The intermediary, which included Christians, Muslims, and Chetties, connected the interior consumption centers like the temple with the port of trade and Angadies. They also had a part in setting the commodity prices.¹⁸¹ Through land routes, traders from Tamilnadu, Karnataka, Andhra, Orissa, and Bengal traveled to Kerala to conduct commercial activities with merchants from south India. But it was more expensive since it was simpler and less expensive. In Kerala, the Chetty and Vanik classes were involved in inland trading.¹⁸²

As previously said, spices were the most sought-after exports from Kerala, which led to their increased cultivation. Luxury items, food grains, metals, medicinal herbs, silk, and other textiles were among the items imported from northern India. Silver and gold had a role in international trade with nations like Saudi Arabia and China. Horses brought from Arabia by the ruling elite were another important import that cost a significant sum of money.¹⁸³ Transactions were conducted using foreign currency, including gold and silver. The actions of the Chetties of Kulamukku, a settlement by a river in the interior close to Bharathapuzha, are one of the most notable examples.¹⁸⁴ The exchange centers were crucial in promoting trade, cross-cultural interactions, and diplomatic ties at the location.

The economic backdrop of the pre-colonial Ages was that the demand for exported commodities increased and the maritime trade made significant strides during this time. By growing these products in rural regions and trading excess produce in markets, it grew. Local trade was strengthened by the growth of markets. Market-available paddy varieties suggest that some of the generated paddy made it to the marketplaces. As previously stated, the market system was progressively made possible by the surplus production of agricultural trade networks. Valluvanad's economics, society, and culture were all represented at this market.

¹⁸¹ K.N Ganesh, Reflection on Pre-Modern Kerala, *op.cit.*, p. 132.

¹⁸² *Ibid.*, p.56.

¹⁸³ Raghava Varier and Rajan Gurukkal, Kerala History Part -11, *op.cit.*, pp. 56-57.

¹⁸⁴ *Ibid.*, p.133.

"The destruction of medieval trade based on small farming and handicraft production closed a long historical period, it examines medieval merchant organizations. Malabar had maintained a thriving merchant class during the medieval period.¹⁸⁵ Export was the main factor in the Malabar trade. The main exports were apparel, sandalwood, pepper and cardamom.¹⁸⁶

Expansion of trade centers

During the pre-colonial period, Kerala's principal regional trading hubs were Chanthas and Angadies. The main goods traded in these markets were daily commodities such fish, rice, vegetables, betel nut, salt, and paddy. The formation of groups of trade and exchange centers was made possible by the emergence of multi-crop paddy resource mobilization and the expansion of paddy production.

Every product, including rice, fish, coconut, tobacco, pudding, wheat, textiles, and kitchenware, is sold at the Angadies. Chantha just refers to equitable weekly or yearly markets.¹⁸⁷ Angadi has a persistent presence in towns and villages, such as retail bazaars. Different kinds of markets exist. Chanthas were in various significant places. There were some Chanthas that served as nodal points. It indicates that it is situated near the intersection of several routes. There are some Chanthas close to ferries. These had made contact with the shore.

In the past, local products were traded at the market sites. Marketing agricultural products like meat, fish, and other meals was the main purpose of the marketplaces. On occasion, the Market has served as a location for the selling of warrior gear and apparel. In contrast to past eras, specialized artisans emerged during the medieval era.

Pattanam Thorumangadikal Kettichu
chetty Theruvukal Pattani Veedukal

¹⁸⁵ Ashin Das Gupta, *Malabar in South Asian Trade 1740-1800*, 1967, p. 103.

¹⁸⁶ *Ibid.*, p.106.

¹⁸⁷ Panmana Ramachandran Nair, *Kerala Samskara Patanagal*, Kottayam, 2011, p. 274.

Muttipurakalum Thattar Kudikalum
Nattil Pathinettu Kettulla Veedukal
-lottallavanoru Kodi Paniyichu¹⁸⁸

One of the most important trade groups that may be explained in various ways is the expansion of markets and crossings as a component of the exchange system. The Chettiar, Rawari (traders), Nair, Vaniyar Panicker, and others are trade groupings that were established in relation to trade, as was previously described. There is another, distinct category that is based on agricultural production. There have been claims that the trade associations were entitled to certain rights.¹⁸⁹ Because it was so easy to convey goods and access manufacturers and buyers, many Chanthas were built around water bodies.¹⁹⁰ Around the temples and Kovilakam, the Angadies have expanded and flourished.¹⁹¹

Types of Chanthas and Angadies

Chanthas take place at various locations and at various times. There are Chanthas held on Vyazhavattam or twelve years, as well as Morning Chantha, also known as Nalangadi, Evening Chantha, also known as Anthi Chantha, Day Chantha, Weekly Chantha, and Annual Chantha.

¹⁸⁸ Summary: The poem talks about the markets, Chetties traders' streets, Muslim traders' quarters, and Thattar (artisans' and goldsmiths' cottages) in every town. Exchange was facilitated by trade associations around markets and bridges. Apart from farmers, they were also different types of traders who were specifically associated with trade. According to some academics, there may have been a close connection between these trade associations and agricultural output.

Rajan Gurukkal And Ragha Varier, *Kerala History*, Part1, Sukapuram, p.262.

¹⁸⁹ Shameerali Mankada, *From Traders to Landowners; The Mappillas of Valluvanad in the 18th Century*, In The 3rd MESMAC International Conference MES Mampad College, Malappuram, 16/1/2019. p.1.

¹⁹⁰ *Ibid.*

¹⁹¹ N.M. Nambuthiri, *Kerala Samskaram Akavum Puravum*, *op. cit.*, p.523

Angadippuram has gained a lot of popularity. It is situated where the crossways meet the roadways.¹⁹² The Valluvattangadi was situated next to the four-story intersection in the Perinthalmanna marketplace. Valluvattangadi in Perinthalmanna is continued in Thaliparambingal in Angadippuram. When traveling from Mysore via Gudallor, Palakkad, Pandikkad, and finally Perinthalmanna, the roads diverge significantly. Numerous paths lead to Pattambi, Cherpulassery, Angadipuram, Mannarkkad, and Pandikkad from Valluvanattangadi. These factors contributed to Perinthalmanna's prominence as a Valluvanad commerce hub. Vishuvela and Pathiru Vanibham are examples of internal trade policies that are specific to the Nila River valley¹⁹³. Among the Angadi are Kootilangadi, Vettathangadi, Pazhayangadi, Angadiparmabu, Valiyangadi, Puthiyangadi, and others. The Zamorin urged Muslims to participate in maritime commerce. It should be noted that the Vaishya-Muthar sect, an intermediary, is likewise excluded by the Kavalappara, who are Muthar or Moothans. (Maps of the Vaniyamkulam and its trading routes).¹⁹⁴

The market relied on purchasing gold, camphor, and salt for clothing, and a large number of traders traveled from various regions of Kerala. On Friday, the Market spread out. The onion, coriander, and chilly were imported from Tamil Nadu. Clothes from Kuthampulli, rope and rope items from the Tirur-Ponnani region, and gold from the Palakkad Street of Moothan.¹⁹⁵

"The Jain community used to have a trading monopoly in the Vaniyamkulam market. Through Kodungallur, they transported the land for the thousand Panam for Palakkad Raja, pepper, pumpkins, tortoise shells, and ivory that were shipped to Rome at Ship (Pathemari).¹⁹⁶ The Jains moved to Palakkad at Jainimedu after migrating

¹⁹² Ward and Conner, *Memoirs of Malabar Survey Report*, Govt. of Kerala, Thiruvananthapuram, 1995, p.81.

¹⁹³ Rajendu, *Valluvanad*, *op.cit.* p.116

¹⁹⁴ See Appendix – Map.2.

¹⁹⁵ *Ibid.*, p.131.

¹⁹⁶ *Panchayath Vijnaneeyam, Vaniyamkulam*, Ottappalam Taluk, Palakkad District-Is Part, KCHR, Thiruvananthapuram, 2001, p. 131.

from Mysore. In the past, the Vaniyamkulam market was dominated by Jain traders. Jains are Mysorean immigrants. They settled in Jainimedu, Palakkad, after purchasing land.¹⁹⁷

We can clearly see the Jain community's impact and commercial relations in Palakkad and the surrounding areas thanks to their interactions with the Jain community at Jainimedu. Nevertheless, there were several communities residing here. The Jain temple was constructed in the fifteenth century by two Karnataka diamond merchants. The Jain community member discussed the Jain community's legend and history with Sanitha throughout their conversation. 400 Jain households followed the teachings of Jainism while residing here in the 17th and 18th centuries. Chandarprabha Digambara Jain Temple was one of Kerala's top Jain places of worship. The village demonstrates the Palakkad district's role and commercial relationships.¹⁹⁸

There were designated areas on the market for the sale of various items, such as vegetables, grains, goats, and livestock. Moothans Street, Tholpetta, Theruvu (Pandi Street), Kumbharan Street, Pottery makers Theru, and Para Theruvu are the market's unique shopping destinations. On Wednesday, the marketplace would open at 10 a.m. and run through Friday afternoon. The market days resembled a regional celebration.¹⁹⁹ Jhonsy Mathew notes that the Malabar artisan groups, such as the Artisans classes, had their own unique, rigid communities known as Theruvu. Chaliya Theruvu, where weavers made textiles; Chakkara Vanibha Theruvu, where jaggery makers lived and marketed their wares; and Kusava Theruvu, where potters displayed their wares for sale. As a result of their popularity, these streets eventually became marketplaces.²⁰⁰ Foodstuffs and handicrafts were among the many items available in these markets. Parts of Valluvanad had such streets, particularly the weavers'

¹⁹⁷ William Logan, *Malabar Manual*, *op.cit.*, p. 598.

¹⁹⁸ Personal interview With Sanitha (43-Years,) Jain Community Member, at her residence, Vadakkumthara, Palakkad. May, 31, 2021.

¹⁹⁹ *Panchayat Vijnaneeyam*, *op.cit.*, p. 131.

²⁰⁰ Jhonsy Mathew, *Economy and Society in Medieval Malabar (A.D 1200-21600)*, Changanasseri, 1996, p.149.

pathways. Mannarkkad, Ottappalam, Thottara, and Karimpuzha were the region's principal weavers.

Hinterlands and Ferries

Examples of Chanthas near the ferries were Kootilangadi, Thrithala, Parli, and others. Some Chanthas were also located in the interior hinterland areas close to the ferry lands area, such as Nellaya, Alanallur, and Thachanattukara. These were always associated with the coast.²⁰¹ These Chanthas received products from both foreign and coastal nations.

The merchants purchased salt, tea, and other items from Ponnani in a state boat known as Thoni, and they returned coconut oil, fruits, sugar, and other items. Kootilakkadavu is a significant ferry across the Kunthi River. It is located at the intersection of Karimpuzha.²⁰² The Attappady hills served as the primary trading hubs for the Karimpuzha waterways. The bullock cart was used to transport the goods from Kootilakkadavu to nearby locations like as Perinthalmanna, Angadipuram, and Cherpulassery. Vegetables and carts were available for home delivery. Chanthas-imported products were loaded into carts. For people who were unable to visit Chanthas and make purchases, this was a huge aid.²⁰³

Similar to the unique language used for marketing, there existed a particular application related to Chanthas. Chantha Kootam or Chantha Koodal, which means prepare for marketing and exchanging commodities, is the term used to describe those who came to trade. Chantha Charakku (marketable commodities) (tie the market place) Chantha Kettuka.²⁰⁴ In the Valluvanad markets, the terms Chantha Karan (seller), thiruvu (category: good or lesser grade), and Taraka Kur or Tarakan (Taraka means brokerage; Tarakan indicates intermediate man) are frequently used.²⁰⁵ This

²⁰¹ William Logan, *Malabar Manual*, Kozhikkode, 1985, p. 400.

²⁰² *Ibid.*

²⁰³ *Ibid.*

²⁰⁴ Panmana Ramachandran, *Keralathinte Samskarika Paithrikam*, *op.cit.*, p. 275.

²⁰⁵ E. P Bhaskara Gupthan, *op.cit.*, p. 46.

commercial activity language was simply managed by the Tarakan, as they are known locally.²⁰⁶

Special Day Markets

There are specific marketplaces during Onam in various places of Valluvanad, where a marketplace only convenes twice a week. Vegetables, commodities like Kotta (basket), Muram (riddle), Paya (mat), bamboo, coir, bananas, fruits, clothing, vegetables, and all festival-based products are available in the market on the occasion of Thiruvathira, when Vishu was active and Chanthas were present.²⁰⁷ The activity of the Chantha in a given village can be used to gauge its level of riches and prosperity. Villagers congregate at Chantha, which served as the hub for the community's political culture, economy, and traditional knowledge. Over time, a diverse group of traders from many regions arrived and offered their wares for sale in the marketplaces. We can acknowledge Ainkammalar's input here. Local and regional products sold in these markets were part of material culture.²⁰⁸

The most notable aspect of the era was that the common peasant groups' tools and utensils were fashioned from natural resources. For instance, these groups mostly used the Panas and Paraya instruments for daily living because they were unable to purchase pots and utensils. They could purchase vessels and implements made of copper. Valluvanad Grandhavari and Mamankam documents provide information about the tools and equipment kinds described. The pricey equipment items belong to the higher class. Agricultural items and other instruments were created in many regions and sold in the marketplaces. In the market, the villagers were greeted. Seasonal shifts have occurred in markets like Vaniyamkulam,²⁰⁹ Kongad,

²⁰⁶ Personal Interview with Muraleekrishnan, 63 years, Culturalist, at his residence, Vathamkolly, Mannampatta, 2022.

²⁰⁷ Panmana Ramachandran, *Keraklathinte Samskara Charithram*, *op.cit.*, p.276.

²⁰⁸ *Vaniyamkulam Panchayath Vijnaneeyam*, *op.cit.*, p.125.

²⁰⁹ *Ibid.*

²¹⁰Kuzhalmannam, and Perumangode.²¹¹ At first, these markets were centered on the trade of goods without the need for middlemen.

Cattle Market

From Kochi to north Malabar, the only historic and well-known cattle market is Vaniyamkulathangadi. Palakkad, Puthussery, Vaniyamkulam, Thalapilly, and Perumpilavu were the locations of the former cattle markets. Additionally, Vaniyamkulam features a distinctive street-style building. This is where a lot of forest and agricultural resources arrive. Here, "better" refers to storage or cell space. The Ottappalam taluk's Vaniyamkulam Chantha was well-known even before British records were made. People from Ponnani, Palakkad, Thrissur, and Kondotty come here to purchase cows and moors that are transported from Tamil Nadu, Salem, and Erode to Madurai and Karaikudi²¹². Vaniyamkulam Chantha supplied a range of commodities, including luxury and basic items. Cattle, sheep, vegetables, hill products, cereals, textiles, curry preparations, iron tools, salt, and other items were among the several varieties on display at Vaniyamkulam Chantha. Vaniyamkulam Chantha began on Wednesday morning and finished by Friday.²¹³

Trade Festivals

Because the villagers attended the regular fairs held in conjunction with the festivals of the local deities (kavu) or on specific holy days in large numbers, they fulfilled both secular and religious purposes. There is evidence that many caste groups worked together to make the Mamankam event a success. On this particular occasion, there is a high level of participation from Muslims, musicians, tailors, stonemasons, astrologers, carpenters or woodcutters, and oil pressers.

²¹⁰ M.P. Balagangadharan Master, *Kongatinte Innalekal* (Mal.), Kongad, 2017, pp. 40-45.

²¹¹ Chirathu, Magazine (Mal.), Sreekrishnapuram Public Library, Sreekrishnapuram, 2016, p, 10.

²¹² Kattakada Divakaran, *Kerala Sancharam*, Thiruvanthapuram, 2015, p..432.

²¹³ Panchayath Vijnaneeyam, Vaniyamkulam, *op. cit.*, pp.80-86

However, everything was carried out as the monarch had directed. It is important to note that the economic and cultural festival is such a huge event that it has helped with both business prosperity and socio-cultural cohesion.²¹⁴ All of this, however, was carried out at the ruler's direction. It must be acknowledged that the economic and cultural festival is so large that it has facilitated both business success and socio-cultural unity. Muslims have complete control over the artillery and navy. During certain auspicious days, Muslims perform various naval exhibitions.²¹⁵ The trading fair on the banks of Bharathapuzha during the Medieval period was exemplified by Mamankam.

Vishuvela and Pathiruvanibham

The identity trade of the future is domestic marketing techniques like Pathiruvanibham and Vishu vela. Within temple sanctuaries, this is typical. It is important to note that the huts (shops) are located in the Aryan Kavu and remain there till Vishu Vela visits and inspects their homes. The Vaniyamkulam market is modeled after this miniature one. The foundation of government is the devotional strength that temple bestows.²¹⁶

Since every caste has responsibilities and rights, several merchants entered the various Desams during their temple festivals and sold food, upscale goods, and necessities for everyday living. In addition, performing arts are still practiced today. All facets of society might come together for celebrations at sacred locations. It is important to note that this has a financial explanation. Resources, such as money, are gathered and dispersed among people. This marketing of man's household commodities, such as carpenters and weavers, has been connected to the rise of a futuristic market. The cloth was imported from traditional weaving facilities in Vaniyamkulam and Kuthampulli, which persisted until the arrival of European forces. Karimpuzha and Kuthampulli Pavu was famous for Pavu Mundu and dhoti. This

²¹⁴ N.M. Nambuthiri *Mamankam Rekhakal* (Mal.), Kottayam, 2018. p.48.

²¹⁵ *Ibid.*

²¹⁶ N.M. Namboothiri, *Kerala Samskaram Akavum Puravum*, *op.cit.*, pp. 584-586.

traditional effort, which can be viewed here, involved hundreds of families. The majority of the goods traded on the market were manufactured inland, and salt was imported from Ponnani. In addition to this, the areas of Valluvanad offers items from outside the state.

A native from Nedunganad, who was well-known for making copper artifacts, later discovered the origin of the Adakkaputhur mirror, which is a very common metal alloy. Adakkaputhur mirror is well-known. In Sreekrishnapuram, Mannampatta is renowned for producing knives using a specific type of cast iron. The solidity and elegance of Thottara's and Kuruvattur's knives and swords were exceptional.²¹⁷

In summary, goods and services were traded in medieval marketplaces. Frequently hosted in designated market locations like town squares. Farmers, craftspeople, and merchants would congregate there to sell their goods, making them centers of economic activity. Before bridges were frequently constructed, ferries were boats or vessels used to move people, products, and cattle over bodies of water like rivers. They were essential in bringing people together and making trade and travel easier.

The growth of commercial and socio-cultural movement along the shore has been directly impacted by Valluvanad's overland and international trade. Traders who have settled in Valluvanad, particularly in the Bharathapuzha region, are known as trading diasporas. Their primary secular role is to act as middlemen in trade between the home state and other countries. The table lists various market locations (See Table 3, Appendix III).

Traditional medical practices would be reflected in the availability of herbal and remedial medicines in markets. According to the study, the region may not have been able to become a major trading hub during the Pre -colonial period due to a number of factors, including competition from coastal ports, inadequate infrastructure, political unpredictability, resource dependency, changing trade routes, market size, and a lack of outside investment. Mamankam was a significant historical

²¹⁷ Rajendu, *Adakkaputhur Pazhama*, *op.cit.*, pp.30-34

occurrence that influenced its cultural and economic importance. It might not have made Valluvanad a significant commerce hub on par with other inland hubs or coastal ports. Because of its strong ties to the yearly celebration and the local political climate, its effects were probably more limited in scope and time.²¹⁸

Traditional trade routes and economic operations in this region were disrupted by the military wars of the Tipu Sultan. The region's incorporation into the kingdom changed the way products moved across the area and how local traders made a living. The local economy was further squeezed by the introduction of new taxes and restrictions. His more comprehensive economic initiatives included the promotion of agricultural productivity and the introduction of new crops.

Infrastructural Reforms

Wide artillery lines were established in Kerala as a result of the Tipu's road development program, which was another effect of his power. The Tipu Sultan Road, a seaside route, and the road from Batheri to Vaithiri via the Sultan Pass to Kozhikkode are two of the major highways constructed by Tipu. The value of these highways for domestic travel and, consequently, the growth of trade cannot be overstated.²¹⁹

Many Muslims who stayed were there to trade goods after Tipu's road development measures. They originated in Malabar's western region. Muslim traders made their mark in Mannarkkad, Kolopakam, Kunthipuzha, Ottappalam, Pattambi, and Thrithala. These were the trading posts along the rivers.²²⁰ According to several Malabar sources, the region of Valluvanad (Western Ghats) and Eranad taluk was abundant in teak wood, ironwood, jack wood, and Ventekk during Tipu's reign. These resources were being transported from the furthest reaches of the mountains. These forest products were employed for commercial purposes by the British and Tipu.

²¹⁸ V.V Haridas, *Mamakavum Chaverum* (Mal.), Kottayam, 2015, pp.58-59.

²¹⁹ T.K Gangadharan, *op.cit.*, p. 423.

²²⁰ V.C. Kabir, *Palakottacherry to Palakkad*, *op.cit.*, p. 58.

Roads were not required in Malabar prior to the Mysorean invasion since the region was divided into numerous local rulers that were always at odds with one another. Before the middle of the 18th century, Malabar was unaware of wheeled transportation, pack bullocks, or traffic transported over inland waterways. Broad roads were only necessary for the quick deployment of troops and the establishing of Mysorean authority in the area during the Mysorean invasion.

The Mysorean rulers constructed an extensive network of roads connecting important places in Malabar. The following were the gun roads built by Tipu Sultan: - (1) Feroke, Tipu's Capital in Malabar, was connected with Coimbatore by a road led via Tirurangadi to Venkata Kotta and then bifurcated, one going to Coimbatore by Angadipuram, Mannarghat and the Attappady valley, (2) Coast Road from Beypore to Cranganore via²²¹. Tanur, Ponnani, Velliyangode, and Chettuvayi, (3) A road from Tanur to Palghat through Pudiyangadi, Thrithala, and Lakkidi, (4) A road from Palghat to Dindigul and (5) A road Originating from Palghat and ending at Kollangode. The conquest of Malabar by the British temporarily arrested the growth in the construction of roads. During the early years of colonial rule, several streets were destroyed by the local landowners through gradual encroachment. Many roads also lost their shape due to the poor and hasty construction of roads by the Mysorean.²²²

as previously said, Malabar's landscape was transformed, with roads were replacing the network of narrow alleys and walkways, linking various communities together. The Palakkad-Coimbatore Road, which went via Cherpulassery, was one of them. Every road in Malabar constructed by Tipu has a unique feature: trees such as jack fruit trees, mango trees, and all are planted on both sides for the benefit of onlookers. His deeds of kindness included creating Thanneer pandals (a drinking water station) and Athani (a resting place) for people to carry and rest on. Additionally, it assists farmers by creating public irrigation wells and ponds.²²³

²²¹ *Ibid.*, p. 49.

²²² *Ibid.*, p. 50.

²²³ T. Muhammed Kutty and P.A Ummer, *op. cit.*, p.41.

Nearly all of Malabar's roads have deteriorated as a result of the colonial government's lack of interest in maintaining the current infrastructure. There were only two carriage roads throughout Malabar, according to a report by Mr. Connolly, Collector of Malabar, in 1848. One ran from Coimbatore to the sea, and the other ran from the Mysore border to Cannanore and Tellichery. The necessity to build additional roads was recognized by the colonial government. However, other from establishing ways to quell the Pazhassi raja in uprising in the Tellichery, Wayanad region, no significant efforts were made to construct new roads. Even though the colonial government earned a respectably large amount from ferry taxes, it wasn't until the middle of the 19th century that the money was used to build roads or upgrade ferry service.²²⁴

Markets were situated along the coast prior to the invasion of Mysore. The nearby Ponnani market and the Ponnani harbor were well-known. That after Mysore takes over, Palakkad develops into a significant commerce hub.²²⁵

1. The advent of new business communities
2. Construction of new -roads and footpaths
3. The monetary system implemented by Tipu.²²⁶

Gun Roads are the name given to the roads constructed by Tipu. These roads were constructed to meet military requirements. Connell joined the Joint Commission that was established to supervise Malabar's governance after getting to know Tipu. That's what a letter to the governor regarding Malabar's roads says. Tipu's road system links all of Malabar's major locations throughout the Western Ghats. In the past, trade routes served as a means of communication. New inventions, religious practices, beliefs, languages, products, and raw materials were all spread via this path. The capital of Mysore, Seringapatam, was also accessible via these highways. According to the Zamorin minister Shamnanda, these are the highways in Mysore.

²²⁴ *Ibid.*, p. 50.

²²⁵ K.V Mohan Kumar (ed.), *op. cit.*, p. 49.

²²⁶ *Ibid.*, p. 49.

1. The road from Kozhikode to Thamarassery
2. Road from Malappuram to Thamarassery
3. From Farook to Thirurangadi Venkata Fort (Kottakkal)
4. Road to Coimbatore via Pattambi, Kavalappara, Mankara, Palakkad and Walayar.
5. Road from Palakkad to Dindigul via Thathamangalam and Pollachi Palani.
6. This was the road from Kottakkal to Angadipuram, via Kunthipuzha (via Mannarkkad), to Coimbatore.²²⁷

It is evident that a number of these important routes are connected by smaller ones. The road to Palakkad passes through Thathamangalam, Tanur, Thirunavaya, Thrithala, Kavalappara, Lakkidi, and Beypore. All roads to Valluvanad are necessary from Farook to Kottakkal via Thirurangadi, and from there to Mannarkkad via Cherpulassery.²²⁸

Transition to Capitalism

The final decade of the 18th century marked a turning point in Malabar history as the area underwent a significant shift from pre-colonial to colonial authority. In order to quell the uprisings, the government built new roads in Malabar in response to the repeated Mappila outbursts that occurred in the 1830s and 1840s. Twenty-two outbursts occurred in Malabar between 1836 and 1853, in addition to many failed uprisings and plans. Furthermore, by allocating a portion of the ferry tax in 1851-55, efforts were made to rehabilitate district roads -and build new ones.

Roads were constructed until that point using imperial monies. A number of roads were built, and by the 1880s, Malabar had roughly 97 roadways totaling 1568 miles in length. All but seven of these 97 roads were either railway feeders or branch lines. Calicut was connected to important locations in Malabar and other districts by

²²⁷ *Ibid.*, p. 50.

²²⁸ *Ibid.*, p. 55.

seven major roadways totaling 482 miles. Road length increased throughout the latter two decades of the 19th century, and by 1901, Malabar had roughly 1747 miles of roads, of which 1695 miles were metalled and 52 miles were unmetalled.

Transportation

The arrival of contemporary transportation infrastructure in colonial Malabar, notably Valluvanad, signaled a dramatic change in the economic and communication environment of the area. In order to facilitate administrative control, military movement, and the export of cash crops like pepper, coconut, and later lumber, traditional routes and rivers were gradually augmented and replaced with metal roads, bridges, and subsequently railway lines during the British era. These projects linked port towns and market areas with the rural interiors of Valluvanad incorporating the regional economy into larger networks of colonial trade. Although these transportation movements improved trade and mobility, their primary purpose was to further British economic interests rather than local demands.

The Southern Railway has long been an important part of South India's inland transportation system. From humble origins, it has grown steadily to become a vital component of the economy of south India. The railway had a crucial role in linking the presidential cities of Madras, Bombay, and Calcutta for political, commercial, and military reasons.

Lord Dalhousie underlined the significance of the organization in charge of the railroads, the selection of gauges, and the positioning of lines. Contracts for railway operations lasted 25 or 99 years, and provisions for property purchases, government acquisitions, and termination were all thoroughly thought out. In keeping with his pro-imperialist views, Dalhousie also backed private businesses under the Madras administration.

As was previously stated, the main goals of building railways in Malabar were to guarantee military supremacy over the area and to support imperial commercial interests. These rails connected to Podanur. Despite Beypore being the original

terminal, commercial considerations ultimately led to the line's relocation to Kozhikkode.²²⁹

Calicut, Kallai, Feroke, Kadalundi, Parappanangadi, Tanur, Tirur, Edakkolam, Kuttippuram, Pallippuram, Pattambi, Cheruvannur (Shornur), Ottappalam, Lakkidi, Mankarai, Olavakkot, Palghat, Kanyikod, and Valliyar were the principal railway stations in Malabar²³⁰. Numerous instruments and equipment were introduced to new societal and economic developments throughout the colonial era. Nonetheless, it was the desire to publicize accomplishments, mostly for British business.

An excellent road has always been maintained between Ponnani on the coast and Coimbatore and Palani inland, while the Palghat gap allowed for easy contact between the east and the west. The seaside roads provided the typical route taken by travelers to or from Calicut.²³¹ This road passes via Palakkad, where it splits in two, one branching out north-westward to Palani from Thrithala and the other branching off to Coimbatore.²³²

According to several historical accounts, Malabar's transportation system changed from hill passes and coastal tracks to engineering trunk roads and, after 1861, to rail between 1800 and 1900. A presidency road department was established in 1845 and started to metal and maintain important routes, such as the Cannanore-Coorg Road over the Perambadi/Periya ghats (approved in 1848, finished in 1851), the Palghat gap connecting Malabar and Coimbatore, and the Calicut-Wayanad connection over the Thamarassery Ghat.²³³ When the Beypore (Chaliyam)-Tirur broad gauge was opened by the Madras railway in March 1861,²³⁴ train came. Extensions then went from Tirur to Kuttippuram, Kuttippuram to Pattambi, and Pattambi to Podanur, forming the Malabar-Madras trunk route with Palghat gap. In

²²⁹ William Logan, *Malabar*, In Two Volumes (Reprinted), Madras S, 1951, p. xxiii.

²³⁰ *Ibid.*, p. 67.

²³¹ *Ibid.*, p. 66.

²³² B.A. Prakash, *Economic history of Kerala from 1800 To 1947 AD Part I: Malabar change in agriculture census*, Handbook Report of Malabar district, 1951, p. 652.

²³³ William Logan, *Malabar Manual*, Vol.I, Govt. Press, Madras, 1887, p. 62

²³⁴ C.A. Innes, *op. cit.*, pp. 255-256.

January 1888, Kozhikkode was given a station, taking Beypore's place as the western terminus.²³⁵

In colonial Valluvanad, new roads and railways improved connectivity and boosted trade, but they were designed mainly for colonial extraction, benefitting port-linked markets while marginalizing many interior communities. The attitude of local people toward the new transport facilities were mixed. many traders, land lords and market town residents welcomed roads and railways for faster movements of goods, easier market access and improved links to urban centers. farmers near stations benefited from selling surplus produce more widely. It is assumed that, some villagers and traditional boatmen saw these changes as disruptive river trade declined, tolls and transport taxes rose, and land was acquired for roads and railways without much compensation. In some areas, there was suspicion toward the colonial motive, with the belief that the infrastructure mainly served British military and commercial needs rather than local welfare. The marginalized natives were reacted the modification under the British rule through their folk songs. but their response was complex. The modifications and modernization of the colonial ruler are depicted in the songs of Chavittukali Pattu of natives of Valluvanad.²³⁶

Trade Groups-Colonial Period

Trade in Malabar, particularly Valluvanad, became more intertwined with the world economy during British administration. In order to prioritize the export of commodities that are profitable in both European and global markets, the British reorganized production and transportation. Valluvanad was a major provider of pepper, coconut products, arecanut and later copra, as well as Nilambur teak from the nearby forest region because of its lush river valleys and close proximity to the Palghat gap.

Pepper, coconut goods, arecanut, and extra paddy were all sustained by the lush river basins of the Bharathapuzha and its tributaries.²³⁷ The Mappila Muslim merchants are thought to have engaged in both inland and maritime trade, connecting

²³⁵ *Ibid.*

²³⁶ See Song 2, Appendix 2.

²³⁷ William Logan. Malabar Vol.I, *op.cit.*, 307-312.

the ports of Calicut and Ponnani with the agricultural hinterland of Valluvanad. Particularly after the connection through the Palghat gap, the Chettiars and Komatties, who spoke Tamil, functioned as wholesale traders and moneylenders. Grain and arecanut trade between Valluvanad Palakkad and Tamil marketplaces were the focus of Palakkad's Moothan traders.²³⁸

Weekly marketplaces, which were connected to bigger trading centers, were supplied with items by travelling petty dealers and local agricultural surplus sellers. Small farmers and labourers sometimes experienced declining returns as a result of price swings, high land income needs, and reliance on borrowing from trading castes, even while same networks brought riches to merchant groups and intermediaries.²³⁹

Valluvanad had a modest but important weaving industry, centered on a few villages and market towns, in addition to merchant and agricultural trade. the main weaving settlements that created excellent cotton fabrics for regional markets and coarse cotton cloth for local consumption.²⁴⁰ Each group operated under a hereditary guildlike framework, and traditional weaving was arranged according to caste.

There are approximately four lakh weavers in the Madras presidency, and the fact that English handloom weavers vanished when they were forced to compete with power looms is not strictly applicable to Indian conditions. Furthermore, the handloom is superior to the power loom in producing the most socially acceptable types of clothing for women. However, the strain has certainly been high for the hand weaver in recent years. Handloom weavers had no chance of improving his lot in life unless he decides to adopt a better loom design or identify the organization's shortcomings.²⁴¹

“There is a colony of Devanga Chetties in Kuthampulli. They are very reluctant to change their work method or take to weaving new varieties of clothes even when they know that the latter are in greater demand in the market. They say that they have to change their looms to weave new cloth patterns, which is beyond the

²³⁸ C.A. Innes, *op.cit.*, Pp.215-219.

²³⁹ A. Sreedhara Menon, *A Survey of Kerala History*, Kottayam, 2019, pp.334-336.

²⁴⁰ William Logan, *Malabar Manual*, *op.cit.*, pp. 309-311.

²⁴¹ Subbarama Aiyar, *op.cit.*, p. 80.

means of many of them.”²⁴² “The majority of the weavers are poor, and their position has distinctly deteriorated in recent times. Many of them have left the place to get work abroad, and most of them are dissatisfied with their present lot. The spirit of litigation is among them.”²⁴³

“Produce from land consists of paddy, coconut, Arecunaut, and other vegetables, largely consumed by all classes. While the few manufacturing industries, which are continued the home of workers, are characterized by poor earnings, most artisans and working classes live from hand to mouth each generation without any improvement in status or aspirations. The hereditary caste system is an impassable wall. At the same time, the artisan’s low standard of life, low wages, and still lower aspiration for material advancement are only consecrated and perpetuated by an ineradicable and touching faith in the doctrine of karma.”²⁴⁴

The arrival of British mill -made cloth from Bombay and Madras after the mid – 19th century seriously affected local production.²⁴⁵ Imports were cheaper and often taxed at lower rates than local products, leading to a decline in demand for handwoven cloth. by the 1880s, Innes noted that many weavers in Malabar had abandoned the craft for agricultural labour or pretty trade, with weaving persisting mainly in pockets where there was loyal local customer base or where ceremonial cloths were in demand.²⁴⁶

Social Transformation

During the Mysorean invasion, there was an effort to alter the social climate in Kerala after the Bhakti movement. Agrarian and administrative changes were their primary objectives. They attempted to perform some social deeds as part of these. Tipu also made an effort to influence society. The peculiar polygamy and the women's

²⁴² *Ibid.*, p. 87.

²⁴³ *Ibid.*, p. 87.

²⁴⁴ *Ibid.*, p. 130.

²⁴⁵ C.A. Innes., *op.cit.*, pp, 215-216.

²⁴⁶ A. Sreedharamenon, A Survey of Kerala History, *op., cit.*, pp. 336-337

constant clothing caught Tipu's attention.²⁴⁷ Tipu primarily attempted to eradicate the major economic and social traditions. The following chapter goes into further detail.

The social and cultural transformations in this area were brought about by colonial intrusion. including urbanization, the rise of new social strata, and cultural interactions with European commerce and colonists. In Valluvanad, social hierarchies, gender roles, and communal identities were altered by the fall of traditional feudal systems and the advent of capitalist relations of production. The colonized society almost always underwent some sort of structural transformation as a result of the colonial process.

The Western industrial system is mostly the result of unbridled capitalism. It's true that the developed western countries have conquered some obstacles and are working to eliminate others. The state of that labor is better now than it was previously.²⁴⁸ During colonial authority, the area saw a profound societal transformation. The region's socio-cultural linkages were shaped by the intricate interactions and changes that marked the pre-colonial to colonial Valluvanad shift.

Western culture was introduced during the Tipu's invasion and colonial interference; it subsequently came to represent modernity and prestige. Some Malayalam literature provide important insights into the social history of the British era. For example, O. Chandu Menon's *Indulekha* (1889) is a well-documented novel that describes the changes that occurred in society at large and especially among the Nair community.

The work of Kizhakkepattu Ramankutty Menon's *Parangodi Parinayam* is comparable to that of *Indulekha*. Both of these books describe the English-educated Madhavan, the lawyer hero of *Indulekha*, and *Parangodi Kutty* (*Parangodi Parinayam*), who like *Indulekha*, the heroine of *Indulekha*, was also educated in Western methods. The social circumstances, traditions, and practices of the current era were described in these two volumes. According to *Parangodi Parinayam*, all systems of dominance have characteristics of struggle with them, and the critical evaluation of colonial treaties began as soon as they arrived. *Parangodi Parinayam*

²⁴⁷ T.K Gangadharan, *op.cit.*, p.54.

²⁴⁸ *Ibid.*, p. 87.

has a firm grasp on these languages of acceptance and resistance to colonial modernity.

A new social structure is imposed by colonialism, which also typically marks the beginning of widespread commercialization. Eventually, a shift in the social structure results from the ensuing disturbance of the economic structure. Additionally, colonization leads to the spread of religion and culture. They are frequently attempts to impose changes on many of the customs that are thought to be too primitive or immoral. Both of these processes led to significant alterations in Kerala's social structure throughout the colonial era. English education had become more democratic by the early 1800s. During the colonial era, education was a key requirement for belonging to the middle class, but the missionaries and later the government gave the lower classes and women the chance to pursue it.²⁴⁹

Ultimately, the statue of law superseded the local panchayath courts in many ways since the British administrators refused to implement their rulings. Inequalities and social divisions were sustained when western legal and educational systems were introduced, further solidifying colonial notions of racial and cultural supremacy. Colonial rule introduced a number of laws and regulations, and the British colonial state made an effort to govern and discipline India's native population. In order to offer effective colonial governance, the early colonial regulations were created to guarantee local cooperation and involvement. The rule was drafted in a way that made it impossible for native officers to abuse their authority.

During the colonial era, the caste structure saw significant modifications. The latter part of the colonial era saw the most of these developments. During the British era, the Valluvanad region gradually changed in tandem with Kerala society as a whole. The caste-based social structure of the area was drastically changed by the colonial agent's economic, political, and ideological activities starting in the early 19th century. The traditional balance of power in colonial Kerala was disrupted by the rise of industrial capitalism, which was made possible by the demise of feudalism. A virtual class system essentially replaced the caste system. Literary masterpieces such as *Sarada*, *Parangodi Parinayam*, *Unni Nambuthiri*, *Indulekha* by O. Chandu Menon,

²⁴⁹ Sreejith.K. *The Middle Class in Malabar; A Social History*, op.cit., pp. 1-7

and works by K.P. Kesava Menon, C. Sankaran Nair, and T.K. Gopala Panikkar Sanjayan and Murkothu Kumaran provide in-depth details regarding middle-class society and how their perspectives have changed in colonial Malabar.

The opinions of the educated middle class are shown in the literary sources, along with their opposition to the Tarawad, Sambandham, and Marumakkathayam systems. Teachers, lawyers, and government employees were among the middle classes who were hired. The majority of those in learned occupations like vakils and schoolmasters, as well as a sizable part of those working in scriptory, are Nairs.²⁵⁰

Opportunities for the Nair of lower economic standing were created when the British government appointed wealthy and respectable men as revenue and court officials because of their involvement in rebellion. By utilizing their official position to accumulate fortune, they improved their social standing. Magistrates, judges, and magistrates themselves had started off as low-level village authorities.²⁵¹ In summary, the British era posed a threat to pre-colonial society as a whole. New disciplines and instruction were being introduced, which gave students a global perspective. Native schools and Nattethuthachan were derided prior to the arrival of British traditional modes of instruction. The lowest communities in the caste system were not supposed to be literate or numerate. When they grew up, their children worked as agricultural laborers and cared for grazing cattle. During this time, some officials and specialized professions formed. For example, a table of the occupations that changed during the British period has been prepared as follows;

Table 3.6

Government Officials of British Period

Sl. No	Name of The Officials
1	Inferior And Superior Acting Peon, police
2	Land Agents
3	Municipal Officer, Government Service Superior
4	Bazar Man , Dealers of precious stones, Book Binder , calico dyer

²⁵⁰ *Ibid.*, pp.1-7.

²⁵¹ Chettoor Sankaran Nair, *An Autobiography of Chettoor Sankaran Nair*, Chettoor Sankaran Nair Foundation, Ottappalam, p.182

Sl. No	Name of The Officials
5	Betel Seller, cotton manufacturer, cotton dealers,
6	Messenger
7	Coconut Gardner
8	Railway Attender
9	Army Officer
10	Village Servant (Adhikari)
11	Seaman (Apprentice)
12	Vakeel (Office of Law Court) ²⁵²

Education System

Locals' services were required by British colonial authorities as lower-level employees. Clerks, peons, constables, and others were needed. This necessitated at least an elementary level of education. However, the British government was unwilling to spend money on education. People from other regions of Madras presidency partially covered the employment vacuum. The British government had to modify its policy as a result of the shifting circumstances²⁵³.

During the medieval Ages, churches and monasteries in Europe had assumed this function. Catholic missionaries made the demand for the first modern school to be founded in Malabar.²⁵⁴ The Basel mission began by establishing a universal education system in Malabar as part of their admirable efforts in the social, industrial, and religious spheres. The established schools were of a different genre. There were elementary, middle, and high schools. Vernacular schools existed. In Anglo vernacular schools, science education was prioritized and English was taught as a subject. Malayalam was the medium of instruction. These schools did not permit

²⁵² *Census of 1881*, Alphabetical List of Occupation – Malayalam, Regional Archives, Kozhikkode, 1887, pp.22-46.

²⁵³ Prakash Manhapra (ed.), *Pathemari, Advent of Modern Education*, Indian National Trust for Art and Cultural Heritage, Vol.23, 2022, p. 3.

²⁵⁴ *Ibid.*, p.3.

caste-based discrimination and welcomed pupils from all walks of life. Education without prejudice was the Misson of.²⁵⁵

In Valluvanad, 7,117 people were educated, 19,149 were pursuing education, and 281,836 people including the illiterate were not included in the educated category, according to the 1881 census, which was rearranged in the Malabar Manual.²⁵⁶ These figures are thought to show that, despite the colonial era's introduction and gradual expansion of institutional education, a sizable portion of the Malabar population, especially those in rural and socially disadvantaged groups, remained outside its reach, underscoring the profound educational disparities of the later 19th century. In 1895, the AV school was founded at Ponnani in the Malappuram district. Arokya Swami Pillai, a well-known teacher and role model, was the school's first headmaster. K. Kelappan (1889–1917) accelerated Ponnani's cultural activities and the fight for independence. Prominent graduates of the school include Edasseri Govindan Nair, E.M. Raghavachari (the district collector of the former Malabar district, who later advised the governor of Kerala), Kunjahammed Kutty (a judge of the Madras High Court), Chettoor Sankara Nair (a former judge of the Kerala High Court), P.C. Kutty Krishnan, and others.²⁵⁷

Joint Family System: A Transition Phase

Kerala society was structured around the joint family system before colonization. It is thought that the land holding patterns and social structures of the medieval age had an impact on Kerala's matrilineal system called Marumakkathayam. The system places a strong emphasis on female-line inheritance and property. The evolution of matrilineal system of Kerala, especially during the medieval era, was probably influenced by the interaction of land and ownership, the agricultural economy, and community dynamics.

²⁵⁵ *Ibid.*, pp.16-17.

²⁵⁶ William Logan, (T.V. Krishnan), *Malabar Manual* (Trans.), Kozhikkode, 1985, p.95.

²⁵⁷ Prakash Manhapra (ed.), *Pathemari, Advent of Moder Education*, *op.cit.*, p.17.

Several Hindu castes, including the Kshatriyas, Ambalavasis, and Nairs, adhered to Kerala's Marumakkathayam system. Every category of Brahmins adhered to the patrilineal system. While the Kammalas adhered to Makataayam, the Ezhavas practiced a combination of Makataayam and Marumakkathayam. A blended system was also used by the Pulayas and other hill tribes. In general, Muslims, Christians, and non-Hindus have adhered to Makataayam.²⁵⁸

The Marumakkathayam family, known as Tarawad, was the ancestor of the joint family, polygamy, and polyandry. All of the members of this family shared a common female ancestor. They shared a common kitchen and lived together inside the same house. From the family property, each matrilineal family member was entitled to maintenance. However, the unanimous assent of all Tarawad members could influence the family's division. Even while joint properties were legally the female members', the senior male members, known as the Karanavar, were given the authority to administer them because they were thought to be incapable of running the family.²⁵⁹ Unless all of the Anataravans or junior members indicated their agreement, the Karanavar lacked the authority to alienate the family property. In the event that he mismanages family matters, he may also be dismissed from his position through legal action.²⁶⁰

The region's shift from a pre-colonial to a colonial family structure is indicative of larger social, economic, and legal changes brought about by colonial control. The region's social and economic stability was significantly impacted by the transition from a communal, matrilineal society to a more fragmented, nuclear family structure. According to Kathleen Gough's description, the Nair Tharavad are said to have represented a type of matrilineal patriarchy during the pre-colonial era, in which the senior male (Karanavar) held authority but the female line was followed for descent and inheritance. experienced notable changes. The joint family and the

²⁵⁸ Ammukutty. K. P, *Matriliny and Women in Medieval Kerala*, unpublished Thesis, Department of History, University of Calicut, 2013, p. 29.

²⁵⁹ Elamkulam Kujan Pillai, *Studies in Kerala History*, Kottayam, 1970, pp. 210-215.

²⁶⁰ Ammukutty. K.P. *op.cit.*, p.28.

Marumakkathayam framework were steadily weakened by British legal and revenue policies, particularly the definition of property rights, which encouraged individual ownership and male-centered inheritance. These measures marked a significant departure from the pre-colonial social order by changing the Nair family from a corporately run matrilineal unit to a more nuclear, property-oriented household.²⁶¹

According to Kathleen Gough, majority Nairs were land lords over at least some land. Junior members of the joint family might sometimes lease land, for usufruct, from their own Tarawad and occasionally, could even at lease land from their wives Tarawad, in which case any improvements made to it would become the separate property of the wife and her matrilineal descendants.²⁶²

As an institution, the Tarawad had developed into the center of local affairs at the start of the colonial era. The Nair Tarawad had developed into a stronghold that governed the distribution and exploitation of Taras' excess resources. With the aid of notable local chieftains, the bulk of whom were Nairs, the British were able to conquer Malabar. They made arrangements with the several chieftains after the conquest was over.²⁶³ With the implementation of the direct revenue system by Hyder Ali and Tipu, Tarawad in Malabar had already started to collapse. Under this method, officials collected taxes directly from the tenant. The landowners' interests were negatively impacted by this action.²⁶⁴

As previously stated, Malabar was formally included in the East India Company's domain following the Tipu Sultan's defeat in 1792. The legal modifications that made the ensuing decades possible. It had an impact on the matrilineal Tarawad modifications.²⁶⁵ The legal system that the British enforced was founded on patriarchal standards. The conventional matrilineal system was put to the

²⁶¹ Kathleen Gough, David schneider (ed), *Nayars: North Kerala, In Matrilineal Kingship*, 1961, pp.391-392.

²⁶² Ammukutty. K.P., *op.cit.*, p.260.

²⁶³ *Ibid.*, pp-168.169.

²⁶⁴ Sreedhara Menon, *Survey of Kerala History*, Madras, 1984, p.257.

²⁶⁵ Ammukutty. K. P., *op.cit.*, p, 178.

test by this. The demise of the matrilineal system was influenced by changes in landownership patterns, urbanization, and the expansion of education.

Malabar marriage act, 1896, the Malabar marriage act was passed in 1896, which allowed Nair women to register their marriages and claim maintenance from their husbands. This act marked a significant shift towards patriarchal norms.²⁶⁶

By putting monetary revenue demands on collectively owned lands, Regulation IV of 1816, which was implemented during the Madras presidency and brought formal land revenue assessment to Malabar, had an indirect impact on Tharavadu cohesion.²⁶⁷

The Madras rule of 1833 reduced the absolute power of the Kara Nair by allowing courts to decide Tharavadu property claims and resolving inheritance conflicts within matrilineal clans.²⁶⁸ Regulation II of 1835, ²⁶⁹ often known as the Malabar Marriage Act. The institutional underpinnings of Tharavadus in Malabar were steadily undermined by a number of British rules and provincial statutes between 1800 and 1900, including the Madras Civil Court statutes of 1873, ²⁷⁰ the Malabar Compensation for Tenants' Improvement Act of 1887, ²⁷¹ and the Malabar Wills Act of 1898.²⁷²

The Joint Family Act, which symbolizes the imposition of western legal ideals on traditional culture, was a significant factor in this change. An educated elite in Malabar reimagined the concept of "home, " influenced by the colonial conditions

²⁶⁶ Elamkulam Kujan Pillai, *Studies in Kerala History*, *op. cit.*, pp. 213-215.

²⁶⁷ K.N Ganesh, "Ownership and Control of Land in Medieval Kerala, Janmam, Kanam, Otti", Proceedings of Indian History Congress, Vo.51, 1990, pp. 402-410.

²⁶⁸ *Ibid.*

²⁶⁹ Robin Jeffry, *The Decline of Nair Dominance*, Delhi, 1976, pp. 47-49.

²⁷⁰ Saradamoni, *Matriliny Transformed, Family, Law and Ideology in Twentieth Century Travancore*, New Delhi, 1999, pp.65-68.

²⁷¹ K.K.N. Kurup, *Modern Kerala: Studies in Social and Agrarian Relations*, New Delhi, 1988, pp.112-114.

²⁷² Susan Bayly, *Saints, Goddesses and Kings: Muslims and Christians in South Indian Society, 1700-1900*, Cambridge University, Cambridge, 1989, pp. 191-193.

they were living in and the Victorian discussions on domestic issues. The patrilineal nuclear homes were gradually replacing the matrilineal Tarawad.²⁷³ The ancient Tarawad system was undermined at this time, which also brought about significant legal and social changes throughout Malabar.

Originally exclusive to the Nair, the Marumakkathayam method was eventually allegedly adopted by other castes through extended contact and stay. According to the Malabar Marriage Act of 1896, the Tarawad was a joint family with community property and Marumakkathayam law. From the perspective of inheritance, it was made up of the female descendants of a common ancestor. The Karanavar shared authority with the central ancestors and served as the representative of the Hindu joint family. Traditionally, the Tarawad was not allowed to be divided, and by sharing power with the other focal points, the monolithic concentration of power in patriarchal families was avoided. The patriarchal colonial institution, however, mistook the central ancestress for a power-bearer and construed the Marumakkathayam legislation to give the Karanavar the sole authority and responsibility for overseeing the Tarawad.²⁷⁴

The acceptance and breakdown of the Marumakkathayam and combined family were encouraged by the rise of modernist ideas during colonialism. The dictatorial actions of Karanavar were one of the main causes of contention in the Marumakkathayam family. His devotion was thought to rest with his wife and kids, and he was frequently accused of betraying his Marumakkal. This was made worse by British interpretations that undermined the trifocal power of the family.²⁷⁵ Kerala's Hindu Joint family and Marumakkathayam legislation were irrevocably changed by the corrupt and predatory power of colonialism. In this context, the rise of private property, capitalism, and education among young men and women, as well as the

²⁷³ Prakash Manhapra (ed.), *Pathemari, Advent of Moder Education*, op.cit., p.17.

²⁷⁴ Arathi Kumar “Punishment and Mandatory Minimums in the Indian Context”, *“International Journal of Legal Developments and Allied Issues*, Volume -7, Issue-6, , (October 2021): 148-154, The Law Brigade (Publishing) Group, ISSN – 2454—1273.

²⁷⁵ *Ibid.*, p.140.

significant strain placed on the matrilineal system and inflexible caste barriers, were all factors.²⁷⁶ In addition to widespread dissatisfaction with succession law in Hindu society, there were multiple legislative attempts to restrict and regulate the Hindu joint family structure before it was formally abolished.

Legislation was created by the colonial power's assault on the once-fluid social and political activities. Around 1850, the British courts were frequently inundated with cases concerning the devolution of self-acquired property outside of the Tarawad and impartible joint families of the matrilineal line. Judges and jurists attempted to bring Marumakkathayam law into line with natural rights and the legality of the western legal system by establishing the eldest male as the head of the family and ignoring the exceptional nature of matriliney in the absence of codified customs or precedent. They frequently referred cases to madras or invoked Hindu scriptures or Roman law.²⁷⁷

In light of this, the Malabar Marriage Act, which was the first piece of legislation to be passed in 1896, permitted Sambandham to be registered as a legitimate marriage and gave his wife and children a portion of his self-acquired property. Although few weddings were registered under it, it turned out to be a dead letter of law. The elite Nairs' reformist movement led to the act itself, as they petitioned the colonial legislation to recognize Sambandham as a marriage under the then-concubinage. As a result, the conversation surrounding the law normalized social movements that sought legislation and reform. The emboldening of the Karanavar had a greater influence on the practices of Marumakkathayam law than the Malabar marriage legislation did. This may have been the axe that gradually eroded matrilineal relationships, igniting dissatisfaction and fostering the Nair reform movement. Primarily led by well-educated young Nair men, they denounced

²⁷⁶ *Ibid.*

²⁷⁷ *Ibid.*

matriliny as promiscuous polyandry and demanded the division of Tharavads and individual property rights.²⁷⁸

The Abolition of Slavery

The most inhumane institution in history was slavery, which was practiced in various ways during this time. The caste system and agrarian economy of this area, like the rest of Kerala, were closely linked to slavery. Slaves from the lowest castes, including Pulaya, Paraya, and Cheruma, were among them. They were viewed as inaccessible and untouchable.²⁷⁹ Agricultural workers made constituted the lowest class, and after years of repression, they had lost their self-confidence. by the upper caste. They grew up and were born on the ground. Their owner provided them with dwellings on their land and employed them in a way that was significantly better than how they used their routine, but they lacked adequate food and a decent shelter. Their settlement was close to the rice fields. The slaves receive extremely harsh treatment, and it is clear by their small size and filthy look that they are not receiving enough food²⁸⁰ (An example of document added see document -2 Appendix-1).²⁸¹

The feudal society in this area was greatly impacted by the discrimination in labor relations and agricultural land ownership. Tenant farmers' and laborers' experiences are shaped by economic exploitation and caste-based inequality. Social discontent and resistance movements that sought to overthrow the establishment were exacerbated by this inequality. The 19th-century social revolution in Valluvanad was facilitated by colonial changes, which resulted in a slow increase in the rights and

²⁷⁸ *Ibid.*, p. 141.

²⁷⁹ Abbe J.A Dubois, *Hindu Manners, Customs and Ceremonies*, Oxford, 1905, pp. 63-65.

²⁸⁰ Velayudhan Panikkasseri, *Kerala Charithrathinte Ullarakalikku* (Mal.), Published Author, 2012, pp. 22-23.

²⁸¹ K.P.S Payyanadam, *Mannarkkadinte Charithram*, Mannarkkad Block Panchathu, 2014, p. 58.

status of former slaves. According to census data from 1857, there were 34, 902 slaves living in Valluvanad under colonial administration.²⁸²

The British government started to view slavery more seriously during the Madras presidency, which included south Malabar, in 1843 when the Indian Slavery Act (Act V of 1843) was passed, making it unlawful to purchase or sell slaves. However, there were obstacles to the abolition of slavery in this region. Many landowners opposed the revisions because of the society's well established caste system and economic reliance on bonded labor. However, reliance on conventional forms of bonded labor was also lessened as a result of the shifting economic landscape brought about by the introduction of new crops and commercial agriculture.

Slavery in the area gradually decreased as a result of a confluence of economic, social, and legal reforms. However, some local residents claim that their forefathers endured unspeakable suffering while being held as slaves by the upper classes. The Peasants' complaints and opposition to the British colonial government were fueled by officials and landowners alike. They endured severe punishment, arduous labor, and a constant threat of retaliation. Their lives were characterized by ongoing exploitation and a lack of agency.²⁸³ Oral traditions are a significant primary source that sheds light on the daily lives of enslaved people.

Because of the British colonial policies, the region witnessed tremendous changes between 1800 and 1900. British attempts to modernize the area through administrative, social, and economic reforms frequently resulted in widespread unrest and uprisings. Numerous sources indicate that the region's uprisings were mostly caused by high taxes, land reforms, trade restrictions, social and cultural disturbance, the abolition of slavery, and political marginalization.

²⁸² William Logan, *op. cit.*, p.148.

²⁸³ Field Study, 12/2/2023.

Crisis Period in Valluvanad

Significant economic, social, and cultural upheavals resulted from the colonial invasion of Valluvanad in the 18th and 19th centuries. The complex Janmi-kanam-verum Pattam structure was upset by the implementation of the land revenue system, which substituted strict cash rents for the traditional grain-based dues. This change, along with increased legal authority for landlords, increased peasant debt and caused a large-scale loss of tenant holdings.

The cultivation had been negatively impacted by the colonial policy of taking the maximum portion of agricultural produce as land tax and bolstering landlordism in Malabar. Additionally, the large imports of consumer items and other piece goods deterred the domestic cottage industries. Taxing skilled workers like boatmen, carpenters, ironsmiths, toddy tappers, and implements like looms, oil pressers, fishing nets, and carts also deterred the creation of jobs outside of the agricultural sector and productive worker activities.²⁸⁴

Pre-colonial reforms sought to combine public resources with traditional structures in an attempt to adjust to changing social norms. A broader view of cultural and economic change was beginning to take shape, but there was also conflict in the rural culture as a result of western influence. Between 1900 and 1909, British colonial policy aimed to combine administrative authority and income extraction in the area. Due to its advantageous location, Valluvanad was frequently at the center of resistance during this time, which saw a number of uprisings and anti-tax riots in Malabar up to 1921. These events reflected larger conflicts between political marginalization, economic demands, and cultural tradition. Politically, the local chieftains and Valluvanad rajas lost their administrative power, undermining their ability to resolve conflicts and govern themselves. Divide and rule policies increased caste and communal conflicts, while colonial courts and the commercialization of commitments

²⁸⁴ B. A. Prakash, *Agrarian Development, op.cit.*, p.13.

undermined social collaboration. As colonial interests transferred business to coastal ports and plantation zones, Valluvanad's markets were sidelined by the reorganization of trade lines and the disregard for interior transportation. All things considered, colonial intrusions eroded Valluvanad's cultural ties, threatened its political independence, and shattered its economic stability. As mentioned earlier, food shortages in Valluvanad were brought on by colonial tax practices and the promotion of cash crops by the 1860s and 1970s. Tenant unrest in the late 19th century intensified into organized rebellion against Janmi landlords.

Peasant Resistance

The south Malabar taluks of Valluvanad and Eranad were marked by feudal oppression and unrest the peasants suffered greatly under the landlordism and traditional system of production, and they occasionally rebelled against the exploiters. Rather than focusing on political causes, the Mappila rebellion of the 19th century was a protest against socioeconomic exploitation. The Malabar agricultural riots' history begins at a pivotal point in time. The land of the peasantry was taken away when the exiled princes and landowners returned under British administration, and the British started using previously unheard-of levels of violence and horrors.²⁸⁵ With the assistance of British officials, the landlords cleared the farmlands and seized all of the farmers' rent and taxes. Numerous riots, both big and little, occurred between 1800 and 1836, 1843, 1844, 49, 1851, and 1896. Primarily in the taluks of Eranad and Valluvanad. Police officials who were landlords assisted in suppressing the East India Company. Muslims and Hindus were among the peasants who demonstrated. The impoverished peasants on the one side, and the Government and landowners on the other. Only that the majority of farmers in the taluks of Eranad and Valluvanad were Muslims.²⁸⁶

²⁸⁵ K.M Jaffer, *Malabar Porattam*, op.cit., pp.47-49.

²⁸⁶ Radhakrishnan, *Peasant Struggles and Social Changes Malabar 1836-1982*, New Delhi, 1989, pp. 16-19.

In both taluks, the Mappila population was 35% in Valluvanad and 60% in Eranad. They were in charge of the riots that occurred in Mannur village on November 14 and Pallippuram village in Valluvanad on April 5, 1841. A lot of individuals lost their land, and others were afraid they may do so at any time. The Namboothiri landlord Perumpally Namboothiri was killed during the Mankada Pallippuram riots of 1841, and some of his Hindu household members were also massacred. Around the same time, demonstrations across Malabar demanded the right of tenant farmers to access agricultural land. Landlords resist land reforms at congressional hearings. Soon after, the unrest intensified and gained national notice. According to the references that are now available, peasant uprisings primarily occurred in the Lahala(riots) of the Valluvanad, Melattur, Mannarkkad, and Cherpulassery.

Given how everything influences people's lives, the social backdrop here is irksome. Despite the modifications to the formation process, societies have been added here. In any event, it is viewed as a rural uprising in the historical commentary on Valluvanad's material culture. It is a team of people who must work when the lives of others are disturbed.²⁸⁷ The violent uprisings were referred to as riots or Mappila uprisings. The Muslims, especially the tenants, attacked the Hindu Janmies, which was one of the riot's key aspects. During this time, there were a lot of riots. 1896–1856. A Map illustrating the agrarian revolts in Valluvanad is provided as Map 3 in Appendix I.

In 1852, Thomas L. Strange was appointed as a special commissioner by the Madras government to investigate Mappila disturbances in the Malabar district.²⁸⁸ Following a thorough examination, the commission came to the conclusion that

²⁸⁷ *Ibid.*, pp.16-19.

²⁸⁸ V.V. Kunchikrishnan, *Tenancy Legislature in Malabar, 1880-1970. An Historical Analysis*, New Delhi, 1993, pp. 16-17.

religious fanaticism was the cause of the Mappila outbreaks and suggested that they be put down.²⁸⁹

A focal point of the 1880 unrest was Melattur in Valluvanad. In 1879, there were unrest in the Paral, and in 1873, in Kolathur. The former was led by Kunnathu Moidin Haji, who was brought in for the 1873 uprising.²⁹⁰ The seven Moplah were arrested for rioting in Paral Amsam, six miles from the Tahsildar's office in Angadippuram, according to the Valluvanad taluk magistrate. Numerous rebels were taken into custody, and there were numerous disturbances throughout the south Malabar region during the 19th and early 20th centuries. Their rebellion against the British overlords and the Hindu Janmies was one of their noteworthy actions.²⁹¹

Historical Analysis of the Peasant's Struggle

The peasant riots in Valluvanad during the early twentieth century marked by tenant uprisings against Janmi landlords, violent confrontations, and symbolic acts of defiance have been variously understood by historians depending on their theoretical stand points.

A.R. Desai would view these disturbances as a local manifestation of the larger class struggle in colonial India from a Marxist structural perspective. The British revenue system solidified the Janmi-tenant relationship, resulting in an exploitative hierarchy wherein excess extraction and tenure uncertainty were routine. According to Desai, the riots in Valluvanad were not just issues with law and order; rather, they were anti-feudal demonstrations that were a part of the country's peasant movement, which subsequently gave rise to formal political groups.²⁹²

²⁸⁹ *Ibid.*, p. 17-19.

²⁹⁰ *Ibid.*

²⁹¹ K.M Jaffer, *Malabar Porattam*, *op.cit.*, pp. 47-49.

²⁹² A.R Desai, *Peasant Struggle in India*, Bombay, 1979, pp.152-165.

The comparative sociological method of D.N. Dhangare would make a distinction between the organization that emerged in subsequent decades and the spontaneity of the early Valluvanad riots. He would contend that although the turbulence of the 1900s was mostly reactionary, brought on by evictions, rent increases, and crop failures, it also prepared the way for the establishment of unions and tenant groups in the 1930s. According to his interpretation, the Valluvanad riots mark a stage in between sporadic uprisings and long-term class-based organization.²⁹³

From the perspective of James C. Scott's moral economics, the Valluvanad riots might be interpreted as a violation of the subsistence ethic of the peasantry. As long as their minimal level of financial stability was maintained, tenants were willing to pay rent and submit to landlord rule. The moral economy was broken by Janmis when she imposed increased rents, expelled tenants' enemas, or confiscated harvests, all of which were grounds for open rebellion. The everyday opposition in Valluvanad, such as sabotage, reluctance to collaborate, and intentional crop damage that preceded major conflicts, would also be highlighted by Scott's framework.²⁹⁴

These riots would be seen by Ranajit Guha as a part of the lengthy history of subaltern insurrection. In this framework, symbolic actions like as setting fire to a landlord's granary, destroying revenue records, or blocking police patrols were meant to undermine the legitimacy of oppressive authority. Guha would advise interpreting the Valluvanad events not only for their economic significance but also for the political awareness ingrained in the rebels' offensive strategies, territorial claims, and target selection.²⁹⁵

Lastly, using his Marxist activism and local knowledge, E.M.S. Namboothirippad would portray the Valluvanad riots as the beginning of Malabar's

²⁹³ D.N. Dhangare, *Peasant Movements in India, 1920-1950*, Delhi, 1983, pp.210-225

²⁹⁴ James C. Scott, *The Moral Economy of The Peasant*, Newhaven, 1976, pp. 49-68.

²⁹⁵ Ranajit Guha, *Elementary Aspects of Peasant Insurgency in Colonial India*, Delhi, 1983, pp. 15-35

ongoing revolutionary movement. The early organized forms of anti-feudal tenant resistance were not isolated outbursts for E.M.S.; rather, they were converted over decades under communist leadership into a systematic movement that culminated in Kerala's post-independence land reforms.²⁹⁶

In conclusion, during the late 19th and early 20th centuries, land conflicts were a major source of discontent in Valluvanad. In addition to land taxes, there were taxes on salt, tobacco, houses, businesses, animals, and other types of personal property. Due to their difficult economic circumstances, the rural populace fiercely opposed this system. Ordinary people frequently rejected arbitrary demands prior to the establishment of colonial administration, but under British control, peasants had no recourse due to the lack of efficient grievance procedures. Recurrent uprisings were mostly caused by the growing poverty of farmers and the lack of reasonably priced land.

These confrontations demonstrate the indigenous population's tenacity and the pressure they faced as they sought to maintain their traditions and means of subsistence in the face of adversity. Larger anti-colonial agitations were entwined with movements by laborers and tenants, which were frequently framed within more general demands for justice and equality. Inequalities were strengthened and previous landholding patterns were upset by the colonial agrarian system, which was partly carried over from the Tipu Sultan's rule and solidified by the British. Therefore, when viewed from a variety of historical perspectives, the peasant struggles of Valluvanad demonstrate the intricate relationship between caste, class, and colonial authority in forming rural resistance. Economic uncertainty, high colonial taxes, and repressive Janmi-tenant relations are thought to have characterized Valluvanad's agrarian society during this time, all of which contributed to the material conditions for peasant insurrection.

²⁹⁶ E.M.S Namboothirippad, *History, Society and Land Relations*, New Delhi, 2010, pp. 87-104.

Overall, based on all available information, Valluvanad's transition from pre-colonial to Tipu, colonial periods entailed significant cultural changes fueled by administrative restructuring, Land reforms, and the intersection of social and economic transformations. Hindu landlords lost their properties to Muslim families and other Tipu sultan supporters when Tipu imposed revenue policies, transportation infrastructure, and other changes. These changes were a reflection of how colonial power was imposed and how native society was subsequently transformed. British colonial laws and the so-called modernity had a big impact on the material culture of this area. The material existence of the community and its residents were altered by the introduction of new infrastructure, education, social changes, and industrial commodities initiated by the colonial modernity as stated elsewhere.

Chapter IV

Mapping Cultural Shifts through the Ages

Indigenous cultures were significantly disrupted and transformed during the colonial era. These shifts have left behind enduring effects that continue to influence modern societies. These modifications set the stage for the area's modernization and assimilation into Kerala's larger colonial and post-colonial cultural scene. Many historic customs and cultural components persisted in spite of these changes, combining with fresh influences to create the region's distinctive cultural landscape.

This chapter examines the cultural changes that occurred in this area between 1600 and 1900, which is a testament to the people's inventiveness and quietness. Women and depressed communities played a crucial role to the preservation and transformation of the area's cultural legacy. Their contributions to social engagements folklore, and religious practices enhanced the cultural environment and ensured its vitality and continuity across centuries of change. By looking at these long-standing traditions, we hope to comprehend how past social structures still affect present society and to make the case for their continued existence and evolution.

Since they depend on agriculture for their livelihoods and survival, agrarian cultures make up a sizable share of the world's population. These communities frequently live in isolated or underdeveloped areas with little access to opportunities and resources. Agrarian, marginalized societies continue to retain rich cultural traditions firmly anchored in their agricultural methods and social ties, despite obstacles including poverty, soil degradation, and a lack of infrastructure. In many facets of the material culture, women were important group. Their involvement is evident in the home and social domains, as well as in sectors like trade, artisanal crafts, and agriculture.

A complex interaction of cultural, economic, and political elements influenced the lives of women and other marginalized groups in Valluvanad between 1600 and

1900 CE. This region's cultural life was significantly influenced by folk traditions. These cultural forms gave marginalized populations a voice and a venue for expression by frequently illustrating their hardships and tales. Women were actively involved in these cultural acts at the same time, frequently performing, writing ballads, and maintaining oral traditions. In conclusion, this chapter seeks to highlight the underappreciated contributions and experiences of women, migrant groups, and depressed women in these local communities. They accomplished this by emphasizing their diverse cultural traditions, flexibility, and ability to adjust to shifting conditions. Because of the deeply ingrained caste system, many marginalized populations in India have historically experienced extreme social exclusion and discrimination. Their traditional traditions, which are an essential component of their cultural identity and a form of resistance, have been preserved in spite of these difficulties. Within the unavoidable caste system that has attempted to sideline the subject, this study examines how folk tradition and cultural heritage have kept their folk arts.

The marginalized community's cultural and traditional activities in the pre-colonial area most likely centered on their regional customs, rituals, and professions. Participation in community festivals, folk music, dance, and rites pertaining to agriculture are some examples of these activities.¹ There might not be much precise historical record of these operations, though. Oral traditions, as opposed to written documents, preserved a large portion of the culture of the marginalized communities.

Oral histories should be preserved since they are susceptible to extinction over time, particularly in the absence of concerted efforts to record them. Contemporary writers, feminists like P. Sivakami (*The Grip of Change*), Omprakash Valmiki (*Joothan*), Sanal Mohan, Rekha Raj, and Dalit Bandhu (N. K. Jose), as well as authors like Ambedkar and Mahaswetadevi, have greatly illuminated the cultural history and

¹ Vijayakumar Menon, *Folk Kalayude Lavanya Chintha* (Mal.), in Vishnu Namboothiri (ed.), *Poli*, Kerala Folklore Academy Kannur, 2002-December 16, 2003 April 14, Book -1, p.12.

experience of the Dalit community. Their writings have been essential in illuminating the Dalit experience and cultural heritage.

In an agrarian society, folk tradition can change over time due to a variety of variables, including external influences, societal shifts, and technical improvements. These changes may happen gradually over many generations or more quickly as a result of important occasions or cross-cultural interactions. Additionally, as new concepts, practices, and beliefs are introduced and incorporated into pre-existing cultural practices, interactions with neighboring communities, migration, and colonization can all influence how folk traditions change over time.²

Cultural shifts

Cultural shifts are characterized by significant alterations in the common values, beliefs, customs, and behaviors of a community or civilization over time. These changes frequently affect a variety of elements, including social behaviors, customs, and viewpoints. Verbal and nonverbal expressive styles have been used by folk communities in and around Valluvanad to express themselves. Myths, legends, stories, ballads, songs, folk speech, ritual observances, customs, performances, and the personal accounts of members of cultural communities are among the genres.³ The primary source material is the material culture related to local traditions of worship and storytelling. The study's core resources have been captured on audio and video. Throughout time, folk culture changes and evolves due to a variety of circumstances. These changes are explained by a number of theories.

- 1. Cultural Diffusion Theory** - Although this theory has been studied by many academics over the years, it is linked to individuals such as William Graham Sumner, Edward Tylor, and Franz Boas. The main points of Franz Boas' thesis were the significance of appreciating and comprehending cultural diversity,

² Bhavani Premnath, *Panipattukalude Lavanyam* (Mal.), in Vishnu Namboothiri (ed.), *Poli*, Kerala Folklore Academy Kannur 2003-December 16, 2003 April 13, Book-2, pp.34-36.

³ C.R Raja Gopalan, *Nattunavu Mozhimallayalathinte Kaathoram* (Mal.), Thiruvananthapuram, 2017, pp. 61-62.

distancing oneself from ideas of racial hierarchy, and highlighting the influence of historical and environmental elements on human civilization. In order to explain how the process operates among geographically adjacent locations, he created a theory of cultural diffusion.⁴

2. **Cultural Hybridity** - In the contact zone created by colonization, hybridity is often used to describe the emergence of new transcultural forms. There are various types of hybridization, including linguistic, cultural, political, and racial. According to his thesis of cultural hybridity, civilizations are dynamic and ever-changing as a result of exchanges and contacts with different cultures.⁵ The idea of a third zone, where cultural identities are continuously negotiated and reshaped, is something he highlights. According to Bhabha, cultural hybridity generates new modes of expression and comprehension that go beyond conventional dichotomies and undermines rigid ideas of identity. His writings, which provide insight into the complexity of cultural interaction and transformation, have had a significant impact on post-colonial studies and cultural theory.⁶
3. **Cultural Evolution** - The theories of cultural evolution were developed in large part by E.B. Taylor, Lewis Henry Morgan, and Herbert Spencer. The evolution of a population's common values, customs, and social and political standards throughout time is known as cultural evolution. Karl Marx is credited with creating the historical materialism approach to cultural progress. This suggests that the need for production to survive led to the evolution of culture. Put another way, as the population grew, so did the desire for material goods, and culture developed accordingly.⁷

⁴ Ashley Crossman, *Understanding Diffusion in Sociology*, <https://www.thoughtco.com/5/10/2019>

⁵ Nasrullah Mambrol, *Homi Bhabha's Concept of Hybridity – Literary Theory and Criticism*, <https://literariness.org/4/8/2016>

⁶ *Ibid.*

⁷ Jessica Whittemore, *Theories of Cultural Evolution: Human Stages, Historical Materialism & Neo Malthusian*, study.com. <https://study.com.lesson/theories>

These theories offer conceptual frameworks for comprehending the ways in which folk culture evolves and adjusts to a range of internal and external factors. It is true that the local society has been impacted by the movement of other societies, including those from nearby states and multilingual origins. The region's culture has been enhanced by the blending of various cultures. Valluvanad has seen cultural shifts undergone, much like any other society. Examining the region's cultural continuity and changing processes it is assuming that the processes would be encouraged by Boas' acknowledgment of cultural dynamism.

Folk culture

The agricultural methods were shaped by festivals, rituals, and group activities, as was discussed in earlier chapters. Shared agricultural labor created strong social links among the surrounding communities, and festivals, harvest celebrations, and village get-togethers were essential components of the area's cultural life. In summary, Valluvanad's culture was firmly anchored on its agricultural past and placed a high value on tradition, community, and respect for the soil. Aspects of this rich agrarian culture have persisted and shaped the region's identity despite changes over time.

A mix of historical marginalization and cultural expression is perhaps what connects the lower community to Valluvanad folklore. The local area was a significant part of Valluvanad's history and was well-known for its Dalit community, as was indicated in the preceding chapter. Unlike other caste groupings, they possessed a distinct identity and area of expertise. The major low-caste groups in the society were the Panas, Parayas, Cherumas, Pulluvas, and others. Every one of these communities has its own distinct material existence and culture.⁸

In Valluvanad, marginalized societies used a variety of mediums to represent their material life, frequently to demonstrate their cultural distinctiveness and social interaction resistance. For example, members of marginalized communities frequently worked in artisanal crafts like wood carving, weaving, and ceramics, infusing designs

⁸ T.K Gopala Panikkar, *Malabar and Its Folk*, New Delhi, 1995, pp.152-153.

and motifs from local folk traditions into their works. In addition to being useful, these crafts were material manifestations of their cultural legacy.⁹ The use of commonplace items and cultural artifacts as tangible representations of their identity and a channel for sharing their folk traditions define the cultural activities of Valluvanad's impoverished communities.¹⁰ The importance of music and cultural expression in their everyday lives and agricultural practices is further highlighted by the fact that the oppressed communities developed folk songs and musical instruments for a range of occupations, including agricultural tasks like planting, harvesting, and plowing.¹¹ For example Following are a few lines from Valluvanad's agricultural song.

Azhakante padikkale azhakulla kadam
 Anchu para kadam uzthuthalane
 Ayalathe pennungalum athinoppam aanungalum
 Uzthuthumbolekkum njaaru parichu

 Varum kaalatheekkoru vilayum orukki
 vilakoyyum kalam vilavnte kalam.¹²

Oral traditions played a significant role in alleviating stress during farming through work song. Agricultural folk songs are passed down orally down the

⁹ M.V. Vishnu Nambuthiri, *Keralathile Natoti Vinjaneeyathinoru Mukhavura* (Mal.), Kottayam, 2012, p.45.

¹⁰ Personal interview with Folk Artist Mannoor Chandran, (62) at his residence Mannoor, 6/12/2020

¹¹ Bhavani Premnath, *op.cit.*, pp.34-36.

¹² Summary: The happiness and prosperity of traditional agrarian life are emphasized in this Valluvanad song. It illustrates the cooperative labor of farmers and household workers in planting and caring for the fields, how a tiny number of seed might produce a big harvest, and the landlord's happiness when crops thrived. The ground was well-prepared with the right manure, water, and care, and the start of the harvest season represented plenty and community joy.

Vaniyamkulam Panchayath Vijnaneeyam, part-1, KCHR, Thiruvananthapuram, 2008, p.146.

centuries.¹³ The rural community held rites to honor and pacify the supernatural beings connected to the land, water, and crops. Rituals were carried out to ensure the productivity of the land, its bounty, and its preservation, and offerings were presented to agricultural deities. Agrarian customs relied heavily on cooperation and mutual help. During the planting and harvesting seasons, farmers frequently collaborated and engaged in group labor exchanges.¹⁴ The local community creates and performs the folk songs for itself during their gatherings. for example.

Thozhee Namukku Dhanumasam Vannippol
Khoshikavenam Thiruvathira
Chathuri Thedunna Maathar
Palar Koodi Paratha Chernnu Kalichideenam
Rathriyilezhara Nazhika Chellumbol
Thozhimaarellarum Koodidenam.¹⁵

Folk songs related to farming often functioned as labor songs sung by laborers as they planted, weeded, harvested, or carried out other agricultural tasks. Among the many songs are Njattu Pattu, Vithu Pattu, Vanchi Pattu, Vadakan Pattu, Thekku Pattu, Kiliyattu Pattu, and Kalaparikkal songs.¹⁶ Here are a few quotes from the Vadakan Pattu.

¹³ Personal Interview with Radhakrishnan, (52) Mundakkaparambil, at his residence Mannampatta, Sreekrishnapuram, 2023.

¹⁴ Poli, Article - K.P. Rajesh, *Charithra Nirmithiyile Sookshmathalangal*, Kerala Folklore Academy, Chirakkal, Kannur, 2008-2009, pp-40-41.

¹⁵ Summary: The cultural and ceremonial background of Thiruvathira songs is explained in the paragraph. At night, women congregate in the courtyard to sing and dance in circles. The songs frequently feature dialogue-like exchanges that are occasionally lighthearted and amusing, expressing themes from devotion, social relationships, and everyday life conversations. Songs of Thiruvathira were more than just ceremonial or celebratory sentiments. They represented the emotional, social, and familial facets of women's existence in the area and provided a cultural forum for women's collectivity.

C.P Govindhapillai, *Keralathile Pazhaya Pattukal*, (Mal), Cultural Publication Department, Govt. of Kerala, Thiruvananthapuram, 2004, p.89.

¹⁶ M. Mukundan, *Kalariyum Kalarooopangalum* (Mal.), Thiruvananthapuram, 2011, p.33.

Aaromal Chekavar

Ammavan Kalakalum Kumbidunnen
Nerukayil Thottu Varam Koduthu
Maarilanachu Thazhukunnunde
Vannitho Vannitho Ponmakane
Enneyum Neeyu Marannu Poyo
Enikkume Thanne Vayaththu Kalam
Aanmakkal Thanne Enikkillallo
Makanumathaayathum Neeyu Thane
Marumakanaayathum Neeyu Thane
Njanume Venu Marichu Poyaal
Ikkanda Dhanamokke Ninakkanunnee.¹⁷

The development of folk songs about rural life has been greatly impacted by the intersections of numerous historical and cultural factors, such as migration, trade, colonization, and religious activities. In the end, unique regional musical styles and subject preoccupations have been produced by the syncretism and alteration of musical traditions brought about by the dynamic interaction between communities made possible by the exchange of ideas. Notably, some songs have served as a kind of social commentary that challenges the dominant society norms and ideals in addition to capturing the pleasures and contentments of rural life. Here are a few lines from Valluvanad's Chavittukali song.

Kallidumbile vellam pole
Ente Nenchinakathunnu Ponthanu Patteey....
Pattu Kondoru Kamanam Valachu
Chodu Kondoru Panthalittu

¹⁷ It represents the opinions of common peasants, frequently women, discussing life's uncertainties and everyday struggles. The lines discuss how people show optimism and resiliency in the face of adversity like poverty, starvation, and death. It draws attention to the rural people's philosophical mindset, which views life and death as a natural cycle. C.P Govindhapillai, *Keralathile Pazhaya Pattukal*, op.cit., p. 116.

Njagalum Poonu.

Kottu Kondarangu Thookyaa...

Kanam Kanam Njammakkey ¹⁸

They frequently included humor, satire, or protest while expressing themes of resilience, solidarity, and cultural identities. Musical instruments were an essential part of many folk-ritual traditions in agrarian civilizations, both symbolically and practically. In an agrarian civilization, playing an instrument likely helped people connect with one another and foster a sense of community. Participating in group musical activities could help people connect with each other more deeply, which would improve social bonds and promote community cohesiveness.¹⁹

In Valluvanad, the Chavittukali songs were a distinct kind of music. These songs have a strong connection to traditional folk dance and are frequently sung while working in agriculture, especially by paddy field laborers. The laborers' everyday hardships, sweat, and hard work—including their hunger and the wait for food after a long day in the fields—are reflected in the songs. These are frequently held on open fields during harvest and religious festivals. They perform their tunes in between temple festivals and other rhythmic events. They sing joyfully, taking immense pleasure in these tunes and rhythms. A few quotes from the Chavittukali pattu are included below.

Njangale Padippich Acha Muththanmare.

Anka Kalareelonnu Erangnundu Njaneey...

Kaveettam Kalimakkalu Paatangdu Paadyaa..

Iruttaththu Pookkutti Kathichapole

Kaavettam Kalimakkalu Chodangane Vachaa

¹⁸ This epitomizes the joyful and rhythmic spirit of Chavittukali, where people sing and dance together during festivals, clapping and moving in unison. It's like water inside a stone, a song is surging inside my chest, surging, forming an arch with a song, a wall with a step, a stage with a drum beat,

Vellinezhi Achuthankutty, *Valluvanaadan Kalakalum Vellinezhi Kalaagramavum* (Mal.), Thiruvazhiyode, 2017, p.105.

¹⁹ Chandran. K, *Natan Kalakal, Natinte Sampathu*, (Mal.), Thrissur, 2023, pp-59-61.

Kumbhathilidi Vetti Mazhapeyyanapole
Kaveettam Kalimakkalu Kottangane Kottya
Olapadakkaththinu Theepidichathupole.²⁰

As previously said, a group of individuals who are traditionally thought of as untouchables are referred to as the Dalit and marginalized. The higher castes' production systems, lifestyles, and deities were not the same as those of the Dalit communities. Even their ability to travel freely on public roads without fear was restricted, and they were not allowed to enter temples or schools. Asaari, Moosari, Thattan, Mannan, and other groups of artisans, as well as Pulaya or Cherumar, Panar, Pulluvan, Parayar, etc. Tribal people, such as Kurumbas and Muduagas, were regarded as the untouchable caste. The larger villages, which were occupied by the aristocratic classes, were off limits to them. There was widespread observation of the practice of pollution.

Oral history makes a vital contribution to efforts to reconstruct the lived experiences of those who have been forgotten by history. Compared to the elite and privileged classes, lower-class people—peasants, workers, women, migrants, and indigenous tribes—frequently have fewer written documents. These marginalized groups are often reduced to statistical summaries derived from administrative data in popular histories. Documents that were more informal, local, and personally had a lower chance of surviving.²¹ Over time, different languages and cultures brought by migrants have blended to form the region's creative and cultural legacy. Rituals and beliefs were created and organized within a stratified society as human societies transitioned from hunting-gathering to pastoral and settled agriculture. Ritual occasions were marked by sacrifices. A community's collective identity is embodied

²⁰ Summary: They say that when they sing, it's like a fire igniting the flower canopy during the festival at the sacred grove, whether it's in the performance space where songs are sung, dances are performed, or the drums are beaten ritualistically. When they beat the drums, it's like lighting off a fire cracker, and when they dance, it's like thunder delivering rain.

K. Chandran, *Pattinte Chootukal* (Nadan Pattukal, Nattarivu Pattukal) (Mal), Kavettam-Nadankala Padana Gaveshana Kendram, Palakkad, 2011, p. 42

²¹ Chandran. K, *Natan Kalakal, Natinte Sampathu op.cit.*, pp-59-61.

in its folklore, which serves as a source of social and cultural history.²² Folklore in Valluvanad includes unique cultural, religious, and social phenomena and illustrates the development of folk life.

Cultural expressions

Based on local myths, folklore, and historical documents, the origin of story of a local deity can differ greatly depending on the location. In general, indigenous beliefs, religious syncretism, and cultural behaviors are the main sources of local deities. The local deity may have its origins in tribal customs, old folklore, or the movement of people from different regions.

Immigration brought Aryan institutions and ideas to Kerala's Dravidian society. The titles "Aryan" and "Dravidian" in this study refer to two linguistic-cultural complexes of ideas that interacted with one another rather than two separate races. Whereas Dravidian refers to tribes and indigenous communities, Aryan refers to Brahmanical civilization, eliminating Buddhist and Jain elements. Brahmins, who belong to the priestly class, have been stewards of religious customs and ceremonies that support the social fabric of spirituality. In South India, where Brahminical culture has predominated, aspects of Dravidian folk religion have been assimilated and modified. Unique religious activities and beliefs have emerged as a result of the blending of deities, rites, and practices from both traditions.²³

The idea of Grama Devatas, which refers to the grouping of people in a particular area, was born out of the growth of agriculture and human settlement. The practice of worshipping the local god is widespread in the rural regions of Valluvanad. The indigenous folk culture of Malabar society and the classical culture of recent immigrants coexisted and inspired one another without resorting to violence.²⁴

²² K. K. N. Kurup, Aryan and Dravidian Elements of Malabar Folk: A Case Study of Raamavilliam Kalakam, *Journal of Kerala Studies*, University of Kerala, Department of History, Thiruvananthapuram, 1978, p.1.

²³ C.R. Rajagopalan. *Nattunavu Mozhimallayalathinte Kaathoram* (Mal.), Thiruvanthapuram, 2017, pp.107-109.

²⁴ K. K. N. Kurup, 'Aryan and Dravidian Elements of Malabar Folk, *op.cit.*, pp.1-2.

Pre-Dravidian elements were probably lost in the mainstream Aryan civilization, while Dravidian and pre-Dravidian elements were assimilated to create the indigenous folk culture. Although some Dravidian components were first mingled with Aryan conceptions and rituals, non-Aryan aspects in native folk culture are classified as Dravidian. Two distinct strands—one native (Dravidian) and the other foreign (Aryan)—are blended in Malabar folklore to create a distinctive system of social organization and devotion.²⁵

Local Deities

The worship of ancestors, snakes, witchcraft, ancient family deities, and archaic types of worship were practiced by many Aboriginal communities and occupational groups. Every community and caste had its own worship style.²⁶ The traditional cultural groupings in this area are revealed by site surveys. The archaic custom of honoring ancestors may have given rise to the idea of Kuladaivam, or family deity. Ancestor worship is very common in Valluvanad, where local deities are placed next to the spirits of departed ancestors. At homes or paddy fields, people worship deities such as Kandakarnan, Kandamuthan, DandaMuthan, Maruthaveeran, Muniyappan, Mundiyan, Kulavan, Chathan, and Lokaparameswari by setting an unshaped stone beneath a tree. They revered spirits for protection and prosperity, demonstrating their close ties to agriculture.²⁷

In the past, local traditional shrines, called Kavus, lacked a temple-like construction. With shrines (a piece of stone) positioned beneath trees for worship, the rudimentary form of Kavus and its beliefs were evident. Megalithic remnants that express primordial religion and ideas about ghosts, spirits, and dread can provide

²⁵ *Ibid.*, pp.1-2.

²⁶ Personal Field Survey. conducted by the author, at Mannampatta and Sreekrishnapuram for collecting information of local shrines and sacred groves, February- March, February 20-25, March 1-10, 2016.

²⁷ Personal Interview with Ramankutty (70 yrs.), Folk artist, at his residence, Mannampatta 26 March, 2022

insight into ancient beliefs and practices. According to field research, various lower castes continue to engage in this kind of worship.²⁸

Mother Goddess

Stories of the deity's ocean of generosity have been intertwined into Kerala's centuries-old practice of worshiping female deities. In isolated communities, every group has developed its own rituals and traditions for celebrating mothers. In these folk societies, worship includes other beliefs, ideas, and thoughts. In Kavus, the study area is dedicated to the worship of mother goddesses, which stand for fertility, creativity, and birth. There are still a lot of Kavus in the area, and Taras, Thattakam, and Kavus are the main forces behind social mobilization. The diversity of popular art illustrates a solid and secure political and economic foundation and attests to the participation of the entire community.

In addition to the primary Hindu gods and goddesses, Kerala's Hindus frequently worship a number of lesser deities. Thampuratti, Chamundi, Kali, Durga, and Bhadrakali are the objects of long-standing Bhagavathi worship. Worshiping deities such as Bhagavathi and several indigenous and tribal goddesses is widespread in Malabar. Because of this, traditional Kerala's society continues to display characteristics from its tribal heritage, especially in terms of religion. It is uncommon to come across a Hindu community or hamlet in Malabar that does not worship Kali or have a shrine dedicated to the mother goddess, or a community without a shrine or Kavu of Bhagavathi.²⁹

A big part of farming is preparing the land, and Bhoomi Devi puja is done to ask the Goddess Bhoomi Devi for help in resolving land and property disputes. Landowners and laborers prayed for a bountiful crop at that time. Offering puja to deities, particularly the mother goddess or earth god, during cultivation is a common

²⁸ Field Survey, February 20 - March 10, 2016.

²⁹ K.K.N. Kurup, *'Aryan and Dravidian Elements of Malabar Folk, op.cit., p.19.*

theme in folk songs. The intimate bond between man and nature is best illustrated by one tribal song.

Manne Nambi Lelayya Maramirippo
Marathe Nambi Lelayya Mannirippo
Marathe Nambi Lelayya Kombiruppo
Kombe Nambi Lelayya Chillayirippo Bough)
Chillaye Nambi Lelayya Ilayirippo
Ilaye Nambi Lelayya Poovirippoo
Poove Nambi Lelayya Kayirippo
Kaye nambi lelayya vithirippo
Vithe nambi lelayya namirippo
Name nambi lelayya naadirippo³⁰

The Attappady tribal tribes, including the Cherumar and Panar, exchange agricultural work songs, including the folk tune mentioned above. In Kerala, the majority of festivals are related to agriculture and have unique customs for each step of the event. Customs, traditions, and culture were impacted by changes in agriculture.

“Divine Mother worship was once widespread, spanning from the Nile to the Indus Valley. John Marshal asserts that this form of worship emerged later. B.M. Barua contends in his article on Pre-Aryan Elements in Indian Culture that the mother-

³⁰ The Tree Exists Trusting the Soil
The soil exists trusting the tree
The bough exists trusting the Tree
The Branch Exists Trusting the Bough
The Leaves Exists Trusting the Branch
The Flower Exists Trusting the Leaves
The Berry Exists Trusting the Flower
The Seeds Exists Trusting the Berry
We Exists Trusting the Seeds

Summary: The Country Exists Trusting the People, trees depends on the soil and in turns, the leaves, branches, roots, flowers and fruits depends on the trees. human life depends on the seed, just as the land itself depends on people. in short everything exists in mutual dependence.

Rajagopalan, *Nattunavu*, *op.cit.*, p.85.

goddess cult in India has pre-Aryan origins. The Mother Goddess has been venerated since ancient times, with indigenous farming also being native to it. It is postulated that mother worship originated in societies where the family system existed, such as Syria, where mother worship was practiced in antiquity.”³¹

“The people of Kerala were considered adopts in shakti worship. Almost every important Tarawad (joint family system), Sakti worship carried on a certain fixed day. Both for war and love, Sakthi, in the form of kali is the great goddess worshiped”.³²

Chettoor Sankaran Nair says that in his autobiography “I said that the head of my father’s Tarawad was head of a Kalari gymnasium. All the Nair children were trained in the Kalari. They had to train their body, learn something similar to what is now called jujitsu of Japan, lathi exercise and be and be fairly good swords men. Our duties were Kannu (eye) Kayyu (hand), Kalpana (Order), Vettu (cut, kill) Kettu (tie), Nayattu (hunt) i.e., on supervision, control, fight, chase. In youth they worshipped the ordinary gods, Vishnu, Siva, and Devi. etc. On attaining old age they receiver Brahmopadesam and retire to lead a life of consecration and worship. “. ³³ In this area, mother goddesses and serpents were revered in the Nair Tarawad. This area was home to a variety of Kavus, or sacred burials.

Worship Patterns

Sociologists, environmentalists, theologians, folklorists, and historians have all researched Kavus in Kerala in great detail from their own points of view. Locally referred to as Kavus, these shrines are treasured for their sacred qualities even though they lack a true shrine. The ancient Kavus had places for prayer inside the dense undergrowth of old trees, but they lacked the building temples of later styles. Without priests, worship is performed by setting a stone beneath a tree. Kavu, a group of trees, is the name given to Bhagavathi temples. Within the jurisdiction known as Thattakam

³¹ Chelanattu Achuthamenon, *Kali-Worship in Kerala*, Malayalam Series, No.8, University of Madras, Madras 1959, p.30.

³² Chettoor Sankaran Nair, *Auto Biography of Sankaran Nair*, Chettoor Sankaran Nair Foundation, Ottappalam, 1966, p. 2.

³³ *Ibid.*, p. 3.

or Kavu Thattakam, Kali temples and Serpent Shrines (Pambin Kavu) are also considered Kavus.

The history of the cosmos demonstrates the importance of religions and beliefs in early cultures. In Kerala, Hindus commonly claim a portion of their land near their dwellings as the residence of the goddess Durga or serpent god Naga. This is known as Kavu, Kalikavu, or Sarpa Kavu.³⁴ Deities such as Sastha, Bhagavathi, Sarpa Kavu, Amman, Kamaljai, Mariai, Bhavani, and Bhagavathi were worshipped in these groves. Many sacred woods have origin stories that involve supernatural powers. Furthermore, several myths illustrate connections between local figures, families, or historical events and sacred trees.³⁵

K.K.N. Kurup documented the worship of the mother goddess Malabar in his book "Arya Dravida Ghatakangal Malabarile Natan Kalayil." North and south Malabar have various ways of worshipping the mother deity. Before the Aryans arrived, the people had already established Sritatvam's divinity, and the mother at last became the personification of God. These mother gods were credited by the tribes of enslaved people for producing a plentiful and fulfilling crop. As mentioned earlier, some ancient religious texts make it clear that the upper and lower castes in Kerala worship distinct forms of the mother goddess.

In regions of South India, Kannaki is revered as a deity. The people disobeyed and revered Kannaki, the heroine of the famous Tamil epic Chilappathikaram, because of her brave virginity and loyalty to her husband. The Chera king Senguttuvan built the Masati stone "to memorialize this chaste woman" after completing all the steps required to produce such a stone, according to folklore and tradition. The author of this epic aims to blend the religion of the intellectuals with the folk religious currents of his time, taking into account the classical and popular cultural currents of the time.

³⁴ *Ibid.*, p.276.

³⁵ U.M. Chandrasekhara, *Conservation and Management of Sacred Groves in Kerala*, An Institution of Kerala State Council for Science, Technology and Environment Peechi, Thrissur, Kerala, ISSN 0970-8103, p.10.

The story of Kannaki and how she rose to fame as a deity while posing as a Masati, or gorgeous chaste lady, is an intriguing aspect of religious history of Kerala. These customs influenced folk songs dedicated to goddesses like Sreekurumba, Bhadrakali, Nallamma, Manimanga, and Mariamma. With its regional variations, this particular deity had been absorbed into the more common worship of Kali or Sakti in this area. Ilanko Adikal described the miracles performed by Kannaki, a virgin, in his epic. He believed that the magical ability to perform miracles was possessed by all chaste women. With moderate or severe modifications, the legend of Chilappathikaram emerged when the rural population thought Kannaki was the incarnation of the goddess Kali. Variations of the Chilappathikaram narrative began to appear in folk songs used to worship Kannaki after the rural populace began to view her as the embodiment of the goddess Kali.³⁶

In one form or another, Kali is worshipped by every Hindu in Kerala, irrespective of caste. Throughout the Middle Ages, the kings of Kerala's numerous Nadus began by praying to their mother goddess. For example, Madayakavilamma is the deity of Kolathiri in Chirakkal. The Kottayam King used to worship Sri-porkali. Lokanarkavilamma is the family deity of the Kadathanadu Raja, whereas Thirumandhamkunnillamma is the deity of the Valluvanad dynasty. While Kochi worshipped Payyannur Bhagavati, the Travancore dynasty worshipped Attingal Bhagavati.³⁷

The family deity of several royal dynasties of Kerala was Bhagavathi, also known as Kali. The worship of the Valluvanad deities is described in a variety of sources, along with information on their locations and attributes. Regional writings also discuss Kali worship in the Valluvanadan region. As indicated earlier, the upper caste held the mother goddess in high regard as their household deity. For instance, Machil Bhagavathi by Namboothiri Illam and Tharavad by Nair.³⁸

³⁶ K.K.N. Kurup. *Aryan and Dravidian Elements of Malabar Folk*, op.cit., p.21.

³⁷ *Ibid.*, pp. 22-23.

³⁸ *Ibid.*, pp. 22-23

The lower castes (Kammalans, Thiyyas, and Vannan/Mannan) celebrate the mother goddess of their family once a year with puja and celebrations in their homes. These castes' families have done poojas together. For the tribes, Neeli is another kind of worship. In conclusion, everyone in society believes that Kali protects them from all dangers and diseases, regardless of their social standing. As the agricultural sector grew and flourished, there was a new emergence in the arts and culture. The non-Brahmin Poojari included the Vaisyas, Ulladans, and Nairs. When performing their pujas, they adhered to the Saktheyam Pujas. It's amazing that each group has their own unique worship style.³⁹

Thirumandhamkunnu Bhagavathi: - Temples have historically served as cultural entry points and continue to do so now. It significantly affects any region's cultural legacy. The temple is the focal point of the devotees' hope and redemption. The temple of Thirumandhamkunnu Bhagavathi is an essential component of Valluvanad's cultural landscape. Everyone comes together for some special feasts and celebrations at the temple. A historically noteworthy temple is Thirumandhamkunnu Temple at Angadippuram. It served as Valluvanad Rajavamsham's capital. This temple is a popular pilgrimage destination in Kerala and has a direct connection to the Mamankam cultural festival. The Chaver Thara memorial building is located in front of the temple's main entrance. Being Thirumadhamkunnilamma ancestral abode, Angadippuram has significant historical and religious significance.⁴⁰

There are several parallels between the famous Bhadrakali temple in Kodungallur and Thirumandhamkunnu temple. The gods of both temples face north, with the Seven Mother Goddess, Sapthamathrukkal, close by. Furthermore, the idols' and the eight-hand holdings' placements are similar.⁴¹ According to the sources, the primary attraction of the Thirumandhamkunnu temple, Parayipetta Panthirukulam, is that it gives the Pana community preferential treatment during the annual celebration. The Dravida traditions of Thirumandhamkunnu temples illustrate the importance of

³⁹ *Ibid.*, p. 22.

⁴⁰ Dr. C.K. Kareem, *Kerala District Gazetteers*, Malappuram, Ernakulam, 1986, p.24.

⁴¹ *Ibid.*

people from lower castes.⁴² Thirumandhamkunnu was the geographical name that reflected the power of this caste. Valluvanad's place name serves as the clearest example of this. After the yearly celebration is ended and the ceremonies are finished, they are not granted any rights at this temple. Again, they were considered to be of a lower caste.

Rituals of Thirumandhamkunnu

My field research indicates that the manner in which communities of people from lower and higher castes worship different types of mothers are a reflection of broader social, cultural, and religious disparities. They also show varying responses to historical injustices and equality struggles. Dravida ceremonies at Thirumandhamkunnu temple illustrate the importance of low-caste people. No religious texts, rituals, or customs regulate the Dravida people's way of life. This ritual further demonstrates the purity of Dravida customs. On the eleventh day of Pooram, certain customs and ceremonies are performed in accordance with 12 Arattu. The Thanderivarav of Moopan Malayankutty and the Chavittukali of the Cheruma community were two important traditions.⁴³

The royal escort enters the Pooram grounds, and Vellattiri appears in his ceremonial garb to speak to the headman of the Pana hamlet. The Pana community's efforts to creating the forest's capacity to sustain human habitation in the prehistoric past near Thirumandhamkunnu are the reason behind this event, according to the locals. In appreciation of this contribution, the Valluvanad raja also gave the leader of the Pana community the title of Malayankutty. Another idea states that the Pulayar, Kuravas, Vilavar, Parayar, and Pana were the original inhabitants of the region.⁴⁴

The notable culture and customs of the area were greatly influenced by the Thirumandhamkunnu temple. The temple remains a center of religious and cultural harmony. People from all ethnicities and castes consider it to be a sacred spot. Today,

⁴² *Ibid.*

⁴³ *Ibid.*

⁴⁴ *Thirumandhamkunnu Kshethra Mahathmyam*, Perinthalmanna, 2003, p.24.

the area serves as a thriving gathering place for pilgrims, traders, and craftspeople once a year. The area was a component of the economic and commerce system. By emphasizing the empowerment, protection, and nurturing of all people, worship of the mother goddess transcends societal boundaries and highlights the universality of divine womanhood. In many cultures, the mother goddess stands for empathy, solidarity, and the interconnectedness of all creatures, regardless of social status. She serves as a unifying force, promoting peace and healing divisions throughout the community.

Sacred Groves (Kavu)

The local residents and their homes depend heavily on Kavus. Beliefs, anxieties, myths, ecological biodiversity, beauty, purity, sacrifices, festivals, and folk-art performances all use them as nerve centers. Furthermore, Kavus's priceless flora and fauna offer therapeutic and health advantages. They are also the foundation of the community economy and act as soil and water reservoirs. It is not surprising that Kavus has a strong connection to the history of the area given their complex role in local history.⁴⁵

Types of Kavus – Mundiyan Kavu, Kanyar Kavu, and Sarpakaavu

The enormous slopes of the plains, which had been protected woods since the dawn of human settlement, are where the majority of the Kavus are located. According to the same book, H. K. Shasthri noted that in the majority of South Indian villages, animal sacrifices are the means by which the goddesses are revealed, regardless of how inconsequential it may seem to view a temple with one or more of them. These goddesses had no temple of their own. The Goddess sculptures were created without a great deal of artistic talent. Mundiyan Kavu and Kanyar Kavu were the names given to kavus in South Malabar.⁴⁶ Every year, between the months of

⁴⁵ Muhammed Maheen. A. *Exploring Kavu, a Space for Indigenous Culture and Ecological Wisdom* in M.P. Mujeebu Rehman & K.S. Madhavan (ed.), *Explorations in South Indian History*, SPCS, Kottayam 2014, p.277.

⁴⁶ Personal Interview with Narayanan Kutty Poojari of Mundiyan Kavu, (65 Yrs.) at his residence, Puliyakattil, Mannampatta, October 15, 2019.

Vrischikam and Meenam, the Malayalam month (March – April) The Pooram festival is held in all of Valluvanad's (Kavu)sacred trees.

In Kerala, ceremonies of agricultural significance are visible in honored bulls and agricultural implements. Different communities follow these traditions in different ways. There are several work and agricultural songs about the land and various phases of agricultural activities that are passed down orally among tribal groups like the Panar, tribes of Attappady, Cherumar, and other Kaivela tribes (artisan groups). Offerings are made by devotees in order to grant their desires. Producing agricultural goods is a necessity. Pujas are performed with rice and rice products such Unakkalari (raw rice), Malar (puffed rice), and Avil (pounded rice). Locals pray to the gods of sacred trees for their well-being and the welfare of their families. While at the sacred groves, couples prayed to God for a healthy child.

Individual families and the statutory organizations responsible for temple administration are the three categories into which sacred groves fall. In our social lives, there are a lot of superstitions and beliefs. The following are instances of several kinds of Kavus's photographs:

Figures 4.1

Mundiyan Kavu



Photo Courtesy: Sunil Puliyakkad, Mannampatta

Figure 4.2

Kanyar Kavu Mannampatta



Photo Courtesy: Priyesh, Drishyachitra Studio, Mannampatta

Figure 4.3

Sacred Grove – Pambin Kav.



Photo Courtesy: Priyesh, Drishyachitra Studio, Mannampatta

Figure 4.4

Bhagavathi/Sreekurumba Kavuv – Melepurakkal



Photo Courtesy: Priyesh, Drishyachitra Studio, Mannampatta

Many of these Kavus can be found in different parts of the region among different caste groups. These Kavus have all recently been repaired and built. My fieldwork taught me that there are a lot of Kavus in or near community dwellings, both large and little. According to my observations, these Kavus were common in the households of the Mannan, Thandan, and Kammala groups in the study zone. Alongside these Kavus, one can see the Taras, or foundation, where the sub-deities resided. The Mundiyan Kavuv is where Vishu Vela and Mundiyan Kalasam are performed. Here, cattle ailments are cured by performing poojas. It is one of the oldest Kavuv in Mannampatta. The puja was performed by the carpenter's group's community members. Kalavela and Vishuvela are performed during the Vishu and Pooram festivals.

Kavuv Thattakam

Many fairs and festivals are conducted in Valluvanad's kavus to celebrate the planting and harvesting of paddy. On the bank of the Bharathapuzha River, a number of regional festivals take place, such as Pooram, Vela, and Thalappoli. Several Nadus make up Kavuv Thattakam, also known as Kavuv. From Ponnani to Palakkad, the Kavuv follows the river's two banks. As evidenced by Valluvanad's trading history, the festival is more than just a force for commerce. The Mamankam event is known to

Valluvanad.⁴⁷ It has been mentioned in Malayalam literature, folklore studies, and historical and cultural works. It is a place with several Kavus. Tara, a Thattakam that has multiple Taras, is one of the lowest habitation units.⁴⁸

The Kavus Thattakam and the festivals and rites performed by Samoothiri in the Ottappalam region, which was a part of the Valluvanad, are suggested by several literary sources. In addition, Kottakkal, Ponnani, Koduvayur, Tirur, and Kozhikode are home to Kavus Thattakam. Nira, Pattu, Ashtami Rohini, Dasami, Kaliyattom, Thanneerkodukkal, Puthari, Mandalam, Thiruvonam, Thulasankramam, Navarathri, Vishukani, Thulavavu, Pooram, Karthika Vilakku, Shivarathri, and Vaaram were among the festivities that Zamorin organized the most. Ankabali, Thiri Uzhichil, Pattu, Kaliyattom, Aattu, Thalapoli, Ottappam Nira, Kummatti, Kanyar Kali, Vela, Ramasharam, Pooram Kuthirakettu, and Koothu are all notable examples of Kavus-temple rituals.

All of the aforementioned measures were intended to further his economic objectives, as well as Zamorin's political and power structures. Nonetheless, the local population has been affected by Kavus Thattakam and the subsequent festivals and festivities. Numerous Kavus are described graphically as the worship centers of the lower classes in colonial documents such as gazetteers, census reports, and memoirs. According to the Valluvanad (Valluvanad) taluk survey report:

“Angadypoorum, the capital situated in the Parunthullamun DASUM (Perinthalmanna Desam and Munnar (Mannor) are the only considerable town in this division, is a Bhugguvuddy (Bhagavathi) pagoda on arising ground amidst a grove of trees, it is a temple of the great concourse of the surroundings inhabitation.”⁴⁹ We can identify the folk communities and their beliefs based on the discussion above.

⁴⁷ N.M Nambuthiri, *Mamankam Rekhakal* (Mal.), Sukapuram, 2005, pp, 45-48.

⁴⁸ C.R Rajagopalan, *op.cit.*, p.108.

⁴⁹ Ward and Conner, *Descriptive Memoir of Malabar Survey Report*, Govt. of Kerala, 1995, p.160.

Cultural Fest

The event (Mamankam) that took place on the banks of Bharathapuzha made Valluvanad famous. Because different people attended this major celebration and celebrated this function. According to N.M. Namboothiri, many markets used to operate alongside Kerala's temples, creating a sense of a hallowed or holy fair.⁵⁰

The main local sources that mentioned Mamankam festival are Kerala Mahathmyam, Kander Menon Pattu, Kozhikode Grandhavaries, and Mamankamkilipattu. Folk festivals evolved from the social rituals and joys of agricultural laborers following the harvest. Since the very beginning, all of these festivities have been intimately linked to human social life.

Puja and festivities are now hosted here as a community festival.⁵¹ The homes of the caste groupings, such as the Gupthan or Taraka community, Thandan, and Nairs, had Pambin Kavvu, or sacred groves for snakes. Nevertheless, there is no such place of worship in the homes of the lower castes, including the Pulaya, Paraya, Cheruma, and Pana.⁵² The Kavvu Thattakam is shown in following the table. As was previously said, Valluvanad is home to a large number of Kavus. Within the Kavvu Thattakam is each Desam.

⁵⁰ Holy Market- In connection with the pooram festival, Vishuvela, and other temple festivals, numerous markets functioned which may be regarded as a form of sacred or holy markets Where Vegetarian Items are to be Sold.

⁵¹ Personal interview with Ayyappan Kutty, at his residence Moodengattil (Temple Committee Member Kannyarkavu), Mannampatta, 5/2/2018.

⁵² Personal Field study, conducted by in connection with different folk festivals of Mudyankavu, Kanyar Kavvu of Puliyakkattu Teruv, Mannampatta, 10/4/2022-15/4/2022.

Table 4.1*Kavu Thattakam of Valluvanad*⁵³

Sl. No.	Kavu Thattakam	Places under the Kavu Thattakam
1	<i>Pariyanampatta</i>	From East of Cherpulassery Kakkathode to Katampazhipuram
2	Mulayankavu	West of Kakkathode to vettathunadu
3	Thirumandhamkunnu	north to thootha puzha
4	Vellinezhi	Including Kinasseri, Kalluvazhi, Pakaravur, Adakkaputhur, Kulakkad (14desams of Pariyanampatta)
5	Chinakkarthoorkavu Kavuv (South)	Varode, Ambalappara, Ottappalam
	Newly formed Thattakam	
	Mangottu kavu, Panamkurissi, Uthrathil Kavuv, Pookkottukalikavu	

Agricultural festivals

In the world of agricultural celebrations, the harvest season is closely associated with numerous fairs and festivals. The farmers in the Palakkad district of Kerala are still following their traditional methods, demonstrating the cultural heritage's continuing legacy. Paddy farmers begin preparing for the upcoming crop as the new year begins, and their excitement is evident in the days leading up to and following Vishu. The farming community celebrates the arrival of summer rains in several places, including a section of Valluvanad in the Palakkad district.

One moving illustration of the mutually beneficial interaction between agricultural methods and cultural heritage is the Chalital rites, also known as crop-related ceremonies, which are performed cooperatively by farmers and laborers. As a testament to the community's reliance on the land and their deep-seated reverence for the natural world, this ritual, which is characterized by prayers for the restoration of

⁵³ Vellinezhi Achuthan Kutty, *Valluvanadan Kalakalum Vellinezhi Kalagramamavum*, *op.cit.*, p. 198.

crops, is usually performed on the day of Vishu (celebrated around April 14) or the day after. The ceremony's significance is further underscored by its role in congratulating farmers for their harvest, thereby reinforcing the notion that the agricultural cycle is inextricably linked to the community's well-being.

The farming community's cultural customs have not completely disappeared despite the collapse of the customary processions in the fields. While honoring the rules, traditions, and conventions that govern their lives, elderly farmers continue to follow their traditional farming methods. As a sign of their deep respect for the soil as the basis of their everyday lives, agricultural laborers from a variety of backgrounds offer prayers to Bhoomi devi before they begin work. By starting their folk performances with the Bhoomi pooja, the Cheruma community—the region's main labor force—creates a strong bond between their traditional customs and the land they cultivate. Invoking the blessings of the soil in the opening lines of Chavittukali pattu, a traditional folk form, highlights the complex interrelationship between the community's natural environment and cultural legacy.

Bhoomikkare, bhoomide deshakkare,
Bhoominonnunarthi thareen deshakkare
Bhoomide deshakkare....⁵⁴

Wormwood leaves (Kanjiram) are used to make the cover, which are then filled with seeds and placed in a fresh basket. Seeds and tools would then be brought to the field by farmers and laborers. The chanting ceremony, which ushers in the agricultural season, is held at the area's right-hand corner, in order to obtain the blessings of Mother Earth and guarantee the successful building of an agricultural plan, Bhoomi Puja entails a number of rituals. A priest typically chooses an auspicious time and date for the event based on Hindu astrology. During the ceremony, a light is

⁵⁴ Summary: Praying to awaken the earth is the theme of this song. For the tillers, who made agriculture their daily profession, the land was everything. As a result, they follow all agricultural traditions and practices. In May, the initial stage of agricultural activity starts. Additionally, there are customs for beginning an agricultural endeavor.

Personal Interview with Kunji Lakshmi (74 Yrs.), agricultural labourer, at her residence Madathilpalla, Mannampatta, Palakkad, 8/8/2016.

lit to represent the acceptance of knowledge and wisdom and the expelling of negativity and darkness. different objects presented to the gods while reciting holy chants.

Cleaning the area and making sure that people and environment coexist together. As instructed by the astrologer, the land was ploughed by oxen, and the seeds were sown following weather observation.⁵⁵ Songs of the Paraya community of Valluvanadu make reference to agricultural pursuits. (See Song 3- Appendix.2).⁵⁶

The topic of planting seeds to store the harvested paddy is covered in this song. Numerous songs are about the agricultural process. Every agricultural task carried out by these farm laborers is covered in the song. It is possible to comprehend these classes' social lives and agricultural pursuits. They are adept at assessing every phase of agricultural operations and carrying out their responsibilities within them. Every stage of cultivation has a different tune. For example, the sowing songs, Vithidal Pattukal, Njattu Pattukal, chakram Chavittu Pattukal, the harvest songs and Koythu Pattukal.⁵⁷ Crop harvesting is associated with rituals and customs; some gathered crops are presented to local goddesses. example of Koythu pattu.

Muttalan Paadathu Koyyan Poyi
Avidannu Oru Kandathinu Vithu Kitti
Vithine Kondu Njan Kuthiyittu
Avidoru Mathanga Undayeelo
Kuttadan Paadthu Koyyan Poyi
Avidannumoru Kandathinu Vithu Kitti
Muthine Poloru Vithu Kitt.⁵⁸

⁵⁵ Personal Interview with Subramanian (53 Yrs.), at his residence Kuppathil house, agricultural labourer, Mannampatta 5/3/2021.

⁵⁶ Personal Interview with Babu Mundekkad (64 Yrs.), at his residence Mundekkad Mana, Eravimangalam, Perinthalmanna, 12/3/2020

⁵⁷ Vaniyamkulam, Panchayathu Vijnaneeyam, *op.cit.*, p.64.

⁵⁸ Summary: I discovered a seed in the field when I went to harvest. introduced the seed and planted it, followed by a pumpkin seed. then proceeded to harvest in another field

Every action had its own distinct customs, from the beginning of agriculture to the gathering of crops. The folk performances and traditions that the farmers and laborers have devoted themselves to are offered to the local mother deity. These celebrations are held annually at the local Devi temples in Valluvanad.

Ucharel Vela

Many regions of Valluvanad and south Malabar have observed this ritual. It was observed that traditional farmers were more cautious in their use of the land's riches, and this fertility rite honors the cultivators. They worshipped the goddess Bhoomi Devi in hopes of wealth and a bountiful harvest, and they considered the land to be God. Bhoomi Devi performs the Ucharel Puja offerings during the month of Makaram, which is also known as Sankranthi. Ucharel refers to farmland's rest period. Following the Makaram harvest, this rite was carried out; starting that day, no agricultural activity was to be done. Plowing, stabbing, and handcuffing are all prohibited when iron comes into contact with the ground. 'Uchal Thottal Vittu Poyi,' a well-known folk proverb, states that all agricultural labor results will be in loss.⁵⁹

Pathayam, one opens and shuts on Ucharel on the 29th, the third day. Aquarius will either announce one or the other on the 30th of Capricorn. Panamkurissi Bhagavathi temples, including Mangode and Puthanalkal, perform some ceremonies in the evening of the same day. The practices may be similar in many different temples.⁶⁰ The workers sing during harvest, which is the last phase of agricultural tasks. Following the harvest, Valluvanad hosts a harvest festival and a number of cultural events related to its temples. Each caste monopolized a large number of traditional arts. The faith and fraternity of the study zones have been preserved in large part by each of the arts.

and discovered seed there as well. these seeds like pearls. Vaniyamkulam, Panchayathu Vijnaneeyam, *ibid.*, p.64.

⁵⁹ Personal Interview with Lakshmi (78 Yrs.), Agricultural Labour, at her residence, Kuzhiyil House, Mannampatta, 9/5/2015.

⁶⁰ Personal interview with Balakrishnan (50 Yrs.), Folk Artist, at his residence Plakkundilhouse, Pullundasser, Katampazhipuram, Palakkad.14-2-2022.

Valluvanad is home to a wide variety of folk arts, both connected to an unrelated to agriculture. The distinctive artistic legacy of this area includes the folk arts of numerous towns. Numerous artistic disciplines that were prevalent in the past are becoming less relevant. For example, religious songs like Dhaf Mutt, Arabanamuttu, and Margamkali; ritual songs like Ayyappan Pattu, Kalamezhthu Pattu, Pulluvan Pattu, and Nanthuni Pattu; and art forms like Valluvanad, Parichamuttum Kali, Pankali, Porattu Natakam, Cherumakkali, and Nayadikali.

The lower classes in Kerala used to worship the sun, lightning, and rain, among other natural forces. They later visited a Naga worship site. Demons and ancestors have finally been worshipped. The district of Palakkad is home to a large number of Sreekurumba Kavus. Kannaki is adored by the Vaniyan, Chetties, Mannadiyars, Moothan, Tharakan, and Guptas. To put it another way, these Tamil-speaking populations also reside in some areas of the Palakkad district. The temple dedicated to the goddess Kannaki was located on the Moothan Thara.⁶¹

The Palakkad district is home to numerous temples of devotion for these groups. Every year, the Kavus of Valluvanad celebrate the Pooram festival. It takes place following the harvest. The chart lists the well-known temples that host Pooram celebrations.

Table 4.2

List of Temples and Festivals.

Sl. No	Temple	Place	Main Attractions
1	Aryankavu	Shornur	Kuthira Vela (96 Desoms of Valluvanad), Tholpavakoothu
2	Chinakathoor	Ottappalam	Kalavela (Aswa Vetahali)
3	Mannarkkad Udayarkunnu	Mannarkkad	Arrival of Chetties (Chetti Vela) Adivasies of Attappady
4	Pariyanampatta	Pookkottukavu	Kalavela
5	Thirumandhamkunnu	Perinthalmanna (Angadippuram	Malayankutty Ezhunnallippu, Attangayeru

⁶¹ Chellan Govindan, *Kannaki Worship in South India and Sri Lanka*, Selvam, 2002, *op.cit.*, pp.106-120.

The lower groups performing rites in these temples were the main draw of Pooram. Alongside Kalavela, Kathir Vela, and Kuthira Vela, many folk groups brought models of bulls and horses to the temple. They dedicate all of these traditional celebrations to their Thattakathilamma for life's success. The cultural and artistic performances at the Kavu festivities are discussed here.

Devi worship was deeply ingrained in the indigenous knowledge, beliefs, and practices of Valluvanad's lower caste groupings. Indigenous arts, medicines, local history, folklore, and cultural studies have chronicled the historical basis of the main caste groups in society, despite the fact that little is known about these peoples and their cultural practices. The fundamental caste groupings play a significant role in researching Valluvanad folk culture.

Komaram / Velichappad

In this research region, Kavus is home to oracles, also known as Komaram. It is thought that this oracle exposes the people to the god or goddess of the corresponding Kavus. Because the Kavu deity protects the Thattakam people from all sicknesses and disasters and delivers prosperity to their Thattakam, the oracle in a trance gives the people instructions and grace.⁶² Every caste, particularly the Ainkudi Kammalans Kavus, has its own Komaram and temple. The historical legacies of Valluvanad's Panan, Mannan, Pulluvan, Parayan, and Cheruma communities demonstrate their contributions to the area's cultural past.⁶³

Cultural Practices of Different Communities

Different villages are densely inhabited within the research zone. Since the Sangam period, there have been various references regarding the Pana communities, who were the area's first residents. They all worked in different professions and performed specialized labor. In addition to worshiping demons and goddesses such

⁶² Greeshmalatha A.P., *Historical Geography of Valluvanad*, Unpublished Ph.D. Thesis, University of Calicut, 2008, p. 212.

⁶³ Personal Interview with Vasudevan Master, at his residence, retired LPSA, Mannampatta, Sreekrishnapuram, 25/4/2022.

Kuttichathan, Gulikan, ParaKutty, and Karinkutty, their main deities are Kali, Malankuruthi, Kappiri, Mookan, Chathan, and Kappiri. To appease the tutelary deity Kalladikode Neeli, Panans offer her Homam (holy fire). Additionally, they employ a native medical tradition, black magic (odi), etc.⁶⁴ Employees distribute rice, plantains, coconuts, and malar (parched rice) while cleaning the areas. They also revere ancestor spirits and observe new moon fasts. Pana community of Valluvanad's were historically associated with ritual song and folk performance traditions, sing the song Thuyilunarthu Pattu.⁶⁵ They sing a range of ritual songs at each Pooram celebration. Their songs are also a legend of the Panar's tribal beginnings, according to M. V. Vishnu Namboothiri.

Theyyattam: Theyyattam is one of their other performances. Panas is possessed at the Theyyattam ceremony. As is customary, the astrologer is consulted regarding the issue and its resolution. They play on harsh and noisy pipes, sing, and dance tom-tom while wearing a mask.⁶⁶ One of them is a simulated living burial in which the main performer is buried in a plank-covered pit and a fire is started using jack branches to execute a sacrifice.⁶⁷ Panas and Mannan also took part in rituals at another temple, Bhadrakali, where actors dress appropriately.⁶⁸

Nayadikali: They disguise themselves as hunters during this ceremony. They go to the Thattakam of Valluvanad's home. They perform and sing in relation to the Valluvanad region's Pooram festival. Four or five people stand in a circle and tie their hands and heads together while bending two bamboo sticks together with colored fringes as part of this performance art form. To sing the rhythm, a little bar is attached to the long stick that is secured to the left armpit. On the shoulder, they have a tiny

⁶⁴ Chummar Choondal, *Janajeevithavum, Kalakalum* (Mal.), Kerala Folklore Academy, Kannur, 2003, pp.20-23.

⁶⁵ M. Sivasankaran, *Valluvanattile Natan Pattukal* (Mal.), Kottayam, 2003. p.101.

⁶⁶ Edgar Thruston, *Caste and Tribes of South India*, P-S, Madras, 1909, p.32.

⁶⁷ *Ibid.*, p. 32.

⁶⁸ Personal Interview with Aneesh, folklorists, at his folklore center *Olive Natan Kalapatanakendram*, Mannarkkad, 2020

wooden doll known as Itingalikkutty. They also play a puppet game with this doll as part of their show.⁶⁹

The Kavus of Valluvanad are where these rites are performed. But these customs gradually vanished from the Valluvanad area. The styles of these songs are different. Their ideas and desires are for the welfare of the people in their area, despite the fact that they are many and ignorant. The goddess "Nadu Vazhuka, Veedu Vazhuka Nagaram Vazhuka" is the object of their prayers. Their melodies are beautiful, and they use literary terms that are easy for the average person to understand. It must be acknowledged that their songs did not achieve sufficient success in spite of all of this. The truth is that the literary works of the upper class have outpaced such kinds of literature.

Porattu Natakam

Small stage (pandals) is erected in the village fields in honor of the post-harvest celebration. Kootta Porattu and Ottapuratt are other names for this type of drama. Different caste communities are represented by the characters. It is stated that the Pana community's Purat is a partner.⁷⁰ These songs use intellectual concepts to explain the social life of the era. The Panan community holds a significant position in Valluvanad's sociocultural history.

Mannan is another community that is common in these areas. They followed numerous customs and ceremonies. They lead a matriarchal lifestyle. From various life phases, they adhere rigorously to the community's traditions and ceremonies. as said as earlier, Mannan is a magician and sorcerer. Bhasmam (holy ashes) and Mantram (chants) are used to placate the smallpox goddess. They worship the stones that stand in for Chandan, Mundan, Kandakarnan, Karinkutty, and Chathan, respectively. These deities have a Thara, or little shrine, in every Mannan family. It is situated at the corners of their compounds, beneath a tree. On the tenth of Dhanu

⁶⁹ Personal Interview with Unni Gramakala (49 Yrs.), folk artist, at his residence, Ambalappara, 12/2/2022

⁷⁰ Vellinezhi Achuthankutty, *Valluvanatan Kalakalum Vellinezhi Kalagramavum*, Natakam Kalasamskarika Vedi, Thiruvazhiyode, 2017, p.169.

(the final week of December), on Tuesday in Makaram (January–February), and on Kumbha Bharani (March–April), it provides them with rooster, coconut, and dried rice. They chant songs about the aforementioned Gods as a form of devotion.

They obediently follow the customs and traditions of the community, which span all age groups. The society commemorates significant events from birth until the afterlife. The Garbhabali, Kettukalyanam, and Thirandukuli are examples of everyday occurrences.⁷¹ This community has the unique pleasure of performing Poothan during the temple festivities. The art forms of Attu, Thira, Mundiyan Kalasham, Bhagavathi Sthuthi, and Thottampaattu are also performed by them. The Mannan community, who worship deities including Siva, Vishnu, Bhagavathi, and Sastha, is their traditional employment. They have oral traditions and worship Bhagavathi as their family deity.⁷² They perform folk tunes. They participate in festivals held at temples.

Poothan and Thira

The community's artistic and ceremonial abilities were acknowledged in the research. During the months of Makaram, Kumbham, Meenam, and Medam (January to May), the popular art forms of Poothan and Thira are displayed during the Kavus festivities of Valluvanad.⁷³ Additionally, the Mannan communities possess both magical and medical skills. With the exception of homes where a death occurred that year, these Poothan, Thira, and Parapoothan visit homes in the neighborhood (Thattakam).

Poothan and Thira are widely regarded as Bhagavati's messengers, bringing prosperity and magical power to their community. It also aims to safeguard animals and make agriculture more prosperous. Additionally, it aims to stop the spread of infectious diseases including measles, chicken pox, smallpox, and other infections.

⁷¹ Chummar Choondal, *op.cit.*, pp. 20-24.

⁷² Personal Interview with Chandran, Retired Professor, Govt. Victoria College, at his residence, Palakkad, 22/4/2021

⁷³ Personal Interview with Narayanan (56 Yrs.), Thira artist, at his residence Koodamkunnu, Mannampatta, 2/3/2016

Nonetheless, residents of the interior regions firmly believe that the curse of Bhagavati is to blame for the development of illnesses like measles, smallpox, and chicken pox. The goddess is revered among them.⁷⁴

Poothan and Thira gave performances throughout the districts of Malappuram, Palakkad, and Thrissur at the historic Valluvanad Kavus. Ottappalam in the Palakkad district, Perinthalmanna and Ponnani in the Malappuram district. Additionally, a few locations in the taluks of Nilambur, Ernad, Malappuram, Mannarkkad, and Chavakkad are home to it. These ceremonies are based on the myths surrounding the Kannaki and Kovalan of Chilappathikaram. The same community performs Nanthuni Pattu as a ceremony. Poothan is referenced in Nanthuni's song.⁷⁵ song 4.9.

Chandana Manimanchathilvechu

Thachadachuthazhupootti

Aayiramkanullaottavaliya

Sri bhoothaththaanethotti.⁷⁶

Materials of Thira and Poothan:

The shape of the monster is composed of thin wood. Two holes are positioned for viewing as the breast of the eye, and a tongue extending from the bulging face is carved into the hair. The cobras are slashed close to the Poothan's head. The leaf is the upper portion. Chengana grass or a peacock feather are used to make foliage. Marthali, Arathali, Karivala, Kadakavala, and shoulder decorations are among the flowers, mirrors, and paintings that accentuate the demon's beauty.

The semi-circular screen is thought to be the eye's crown. The Varika Plav's (jackfruit 's middle portion) heart is used to carve the wave. The core of the root used

⁷⁴ Personal Interview with Sankaran, at his residence Koodamkunnu Thira Poothan Artist, Mannampatta, 2/3/2016

⁷⁵ Summary: In Valluvanad, the method of performing Poothan and Thira is described in the Bhagavathi Thottam of the perspective communities, which emphasize that it must be done in a very particular manner. they are made using very thin pieces of wood, decorated in a special way, and the Poothan thus created is praised.

⁷⁶ Sachithanandan Velladikunnu, *Poli, Poly 2*, Folklore Academy, Kannur, 2004, p.42.

to cut the curtain is used to make the curtain. The upper portion is Mahalakshmi shape, while the lower portion is Vyalley (Dragon) face.⁷⁷ In Valluvanad's eastern section, three Mahalakshmi figures are carved. The sixteen-layered elephant's gold amulet encircles the water-shaped figure. Taking a piece of grass and twigs and sewing them over the wooden planks will create the eye of the horse on the fabric in front of it. For this, materials in shades of black, red, white, and green are utilized. In front of the hole are two rings. A fresh towel was placed in its equilibrium by Thira. Eye drops, turmeric, and Arimavu (rice powder) are added to the concoction, which is then applied to the face and body. Njeri and Chittada are worn as garments on top of the 8-inch-long underwear, which only descends to the ground. In the azure beat of Para Thira players, Chilampattam, Therupparakkal, and Kuthirachattam execute moves like cutting, swordsmanship, and crocodile jumping. The oldest Thira in Kerala was made by skilled carpenters.⁷⁸ A performer discloses that carpenters use other materials to create the carpet.⁷⁹ solely during Valluvanad festivities are Thira and Poothan visible, and they are solely used in ceremonial contexts. Nonetheless, there have been recent initiatives to popularize this traditional art. Nonetheless, there have been recent initiatives to popularize this traditional art..⁸⁰

Nanthuni Pattu

The Peruvannan community performs the Nanthuni song as part of a rite. The unity of heaven and earth is symbolized by the flood. Following the Flood of the Cretaceous, the earth shook, and the trinity was unable to resolve the problem. When Brahma poured Punyaham, or sacred water, on the transformation given to Peruvannan by Vishnu's power, the earth ceased to tremble. The caste was trusted by Perumannan to earn a living. Only after praying to Lord Ganesha and the goddess Saraswathi does the Nanthuni pattu start. These songs are generally sung at rituals in every home. These songs are mostly sung in the homes of caste groups in the

⁷⁷ *Ibid*, p.42.

⁷⁸ *Ibid*.

⁷⁹ Personal Interview with Ramankutty (64 Yrs.), Puliyaikkatutheru, Mannampatta, Folk Artists, 22/3//2020.

⁸⁰ Chettoor Radhakrishnan, Thuyilunarthu Pattum Pananmarum in M.V. Vishnu Namboothri and Suresh Babu Elayavoor (eds.) *Folklorinte Kaivazhikal* (Mal.), Chirakkal, Kannur, 2004, p.81.

Valluvanad region, including the Peruvannan, Mannan, Thandan, Ezhava, and Kammalas. The instrument utilized in that song is the Nanthuni. Nanthuni, like Pala, Plav, and Alari, are made of wood and shaped like humans. The Ottappalam Taluk is home to a large number of Nanthuni singers. Additionally, Nanthuni pattu in Ashari, Karuvan, Thandan, and other poets' works. The history of Kannaki is the song's central theme.⁸¹

At the Mannarkkad Bhagavathi temple, it is played during the Kalamezhuthu Pattu and Kalam Pattu, a song that is a component of the ceremonies. Additionally, Bhagavathi Kavus in Valluvanad is where these rites are performed. These instruments were also utilized by Kurup and Mannan communities to play the ritual hymn, Bhagavathi Pattu. In the south Kerala's goddess temples, the Kurup community uses these instruments during Kalamezhuthu Pattu, also known as Kalampattu, and during times when songs are sung in honor of the mother goddess.⁸² Here, we learned more about the Mannan communities widely utilized Nanthuni in Ottappalam, Sreekrishnapuram.

About five feet long and six inches wide, the Nanthuni has a rectangular, hollow body with a protruding tail that is mainly composed of jackfruit wood. Through the bridge, two strings cross its body and are fastened to an iron hook at the top. Chummar Choondal has documented the folk instrument Nanthuni in great detail.⁸³ This is fastened to the two bottom pegs. The strings are composed of sisal or palm fiber.⁸⁴

During the Kalampattu, Nanduni is employed as both Shruti and Layavadya. The thinner string presses on the frets, which are turned to Sa 'pa.' The thicker string serves as a drone of the two strings. Additionally, it features a 14-inch resonator that holds the frets 3 through 5 in place. A buffalo horn plectrum is used to strum the string

⁸¹ Personal Interview with, Kumaran (76 Yrs.), Folk Artists and Nanthuni Performer, at his residence at Vaduvannna, Valimbilimangalam, 5/8/ 2018.

⁸² Kerala Culture. Org, Department of Cultural Affairs, Government of Kerala.

⁸³ *Ibid.*, pp. 23-28.

⁸⁴ Lalitha and Nandini, '*Notes of Nandhurni and Colours of Kalam*', The Hindu, 21, September 2017.

players. With the person at the top, it is held vertically on the lap. The artist strums with the right hand while pressing the frets with the left fingers.⁸⁵

Figure 4.5

Image of Nanthuni



Photo Courtesy: Priyesh, Drishyachitra Studio, Mannampatta

The Mannan community's Bhagavathi Pattu discusses how Nanthuni was made.⁸⁶ The instruments utilized for Kalam Pattu, Thottam Pattu, and Bhagavathi Pattu are the kinds of Nanthuni that are found in the study area. The document has been provided as proof by Kumaran Melepurakkal, the performer of Nanthuni Pattu. The palm document is approximately 100 years old; he claims. Many sections of the palm leaves are destroyed due to lack of preservation. Even so, he explained, measures were taken to safeguard it. He suggests that it is a priceless gem that has been handed down through the generations and that everyone who is interested has the chance to learn from it.⁸⁷ He did, however, add that it is a fact that the younger generation is hesitant to engage in such research. The following are pictures of palm leaves.

⁸⁵ Personal Interview with Kumaran, Folk Singer, Nanthuni player of Melepurakkal Bhagavathi Temple, 20/3/2020.

⁸⁶ Personal Interview with Achuthan (65 Yrs.), Folk Singer (*Nanthuni Pattu*) at his residence Melepurakkal, Mannampatta, 21/3/2018; Personal Interview with Kumaran (78 Yrs.), Folk Singer (*Nanthuni Pattu*) at his residence Melepurakkal, Mannampatta, 21/3/2018.

⁸⁷ Personal Interview with Raman Kutty (73 Yrs.), folk artist at his residence Puliyakkattu teruv, 21/3/2018.

Figure 4.6

Pictures of Palm Leaves of Nanthuni (Bhagavathi) Thottam Pattukal



Photo Courtesy: Collected by the Researcher

Figure 4.7

A closer Pictures of Palm Leaves of Nanthuni (Bhagavathi) Thottam Pattukal



Photo Courtesy: Collected by the Researcher

Malolma Thottam: The history of Sri Malolma Bhagavathi, the main goddess of Panamanna Desam of Valluvanad, is portrayed in the song Malolma Thottam. Here, the "Kaloottu" ceremony is conducted. It is customary to appease Bhagavathi before to the annual celebration, or Thalappoli, which takes place at the end of the

year. According to Professor Chandran, who studied Malolma Thottam, this rite hasn't been carried out in forty years. Additionally, he gathered songs about Malolma Thottam. Bhagavathi and the social history of the local medieval Naduvazhi system are described in these Thottam songs.⁸⁸

Paraya Community and Cultural Activities

In reference to the slave system, Kerala Charitham stated that the Paraya communities in Kerala were slaves until the end of their lives. Other castes mistreated the Paraya group and they were enslaved. Their nutrition likely contributed to their physical strength. They lie about decaying and are experienced meat eaters. They are either brown or dark, and frequently almost black. Oil is rarely used to curly black hair. There are a lot of heavy decorations worn by the rather flimsy and fair females.⁸⁹ Each village's Janmis of Malabar provided lands with either bamboo or palm leaves; these homes were known as Chala or Cheri.⁹⁰ The majority of them lack the resources to buy even the most basic apparel, and they live in abject poverty. They are either completely nude or, at most, dressed in the most repulsive rags.

The Parayan were praised for their expertise in black magic and sought advice on issues pertaining to stealing, demonic influence, and enemy murder. They revered their forefathers as well as unique Murthies like Bhutham Manthramurthi, Madan, and Karunkali. Despite lacking temples, the Parayans worship Kali or Siva to ward off illnesses like smallpox and cholera.⁹¹ The following are the customs of Paraya communities:

- Theyyattam: Managing the Paraya community's cherry dwellings

⁸⁸ Personal Interview with Prof. Chandran, at his residence, Thorapalayam Palakkad, November 14/2016.

⁸⁹ Padmanabha Menon, *History of Kerala*, Educational Service, New Delhi, 1984, pp. 514-515.

⁹⁰ William Logan, *Malabar Manual*, Volume 1, Madras, 1887, p. 85.

⁹¹ Personal Interview with Dr. Babu Mundekkad, at Polika Nattarivu Patanakendram, Malappuram, 20/2/2021.

- Kalavela: Participating in the Pooram festival;
- Attu Kalyanam: A ritual performed to commemorate Paraya women's fifth month of pregnancy.
- Parappootham: They visit Thattakam's homes before to the Kavu festival's vela.
- Karineeliyattam: Organizing the Paraya community's Cherries(slums)
- Malavaiyattam: Both men and women take part in this event honoring Malavayi, the Paraya community's goddess. During this kalam, several Veshams (costumes) are done, along with pujas and dancing. At the conclusion of the event, Velichappad and Malavayi bless the people, representing various stages of agricultural activity.⁹² The folk songs of the Paraya community serve as a rallying cry against the horrors of the Janmi system, including casteism and feudalism. The people's rites and rituals reflect the characteristics of an agrarian civilization.

The Cheruma community because they worked in paddy fields or on agrarian grounds. From birth to death, they adhered to standard community customs, much as other communities. The Cheruma people were limited to working in outside agriculture in relation to upper caste households. These members would present goods to upper-caste homes they worked for, based on their learned caste-related skills. Blessed with creative talent, the lower caste of Cheruma was very lively in performances such as vela, Velakali, and agricultural songs.

Chavittukali

A traditional art form that is well-liked in the Valluvanad and Malappuram regions is Chavittukali. Chavittukali is also known as Cherumakkali. The Cheruma Community performed these arts, as the name implies. This art performance will be presented during the celebrations of Onam, Pooram, Kooth, Thalapoli, and weddings.

⁹² Dr. Babu Mundekkad, *Vellatara Parayar*, Polika Nattarivu Patanakendram, Malappuram, pp. 40-41.

The main themes of the play include love, fun, social consciousness, and life's concerns, all of which are covered in numerous songs. Many songs revolve around the conjectures and revelations of the ignorant, who are bewildered by the latest reforms. These players were all laborers in agriculture. This explains why agricultural fields are mentioned frequently.⁹³

On the occasion of the Pooram festivals of Puthanalkal, Mangottu Kavu, Thutha, Mulayankavu, Kalikavu, Aaram Kunnathu Kavu, Uthrathil, Panamkurissi, and Pariyanampatta, a special stone light and the location are permanently set up for performances.⁹⁴ These artistic mediums address contemporary societal mores and realities. Their songs represent the Janmi system of agriculture, its social rigidity, and the manner of life of common people. Usually accompanied by rhythmic clapping and dance, Chavittukali Pattu's songs tell tales from Hindu mythology, regional legends, or historical occurrences. Although Chavittukali Pattu is not as well-known or as frequently performed as some other Kerala folk arts, it is important to the Cheruma community as a way to showcase their culture and strengthen their bonds with one another.⁹⁵ In Kavu, special stone lanterns and a kali area(playground) are frequently erected in conjunction with the celebration.

Their melodies, which express comedy, creativity, and joy, reveal the social history of a time. Nonetheless, they were considered to be their masters' landlords' servants. The harvest season was associated with several traditions and rites. They took part and displayed their creative abilities. The Cheruma community's artistic performances critically depict every pathetic facet of the day's social existence. People from all lower castes than Brahmins attend the Pooram Vela celebrations at the rural Bhagavathi temple and the Kodungallur Bharanivela, where Cheruma takes part. They also took part in Vittu Iduka, a Bharani celebration that entails delivering paddy seeds to the village's Bhagavathi shrine. When they got home, they spread the paddy

⁹³ M. Sivasankaran, *Valluvanattile Natan Pattukal*, Kottayam, 2003, pp. 12-13.

⁹⁴ Personal Interview with Radhakrishnan, folk artist, at his residence, Murichirakunnu, Mannampatta, 25/3/2024

⁹⁵ A.K Nambiar, *Natan Pattukal*, Vol. 2 (Mal.), Kerala Folklore Academy, Kannur, 2003, pp. 83-84.

grains they brought on a bamboo mat in front of them after offering prayers to Kali while standing at the distances determined by the ruler.⁹⁶

Kuda Chozhi: Kuda Chozhi is performed by the Cheruma community. They bring umbrellas in order to appease Bhagavati. Rotating the umbrella and pushing it to the ground causes the companions to play. The right and location of the land is described in the song of this ceremony. The Goddess's presence is indicated by the umbrella. The mother's hair is the umbrella's crotch. Agriculture is linked to Valluvanad's Chozhikkali Pattu. Thiruvathira Chozhi pattu and Kudachozhipattu are the two varieties of Chozhikkali Pattu. During the Meenam-Edavam (March–June) celebrations in Kavu, the Kudachozhipattu is performed. The Cherumas community performs Chozhikkali, which begins the day before the celebration. Within two days and on the festival day at the Velaparambu,⁹⁷ They dress as Chozhi from their Desathara/Daivathara and dance in the courtyards of their Thattakam's homes. Chozhi receives new Dhotis, rice, coconuts, and paddy as gifts. Agricultural descriptions can be found in Chozhikkali songs. The Chozhikkali Pattu's beat is similar to the Pulayas' Pretham Vili (calling of ghost) songs.

Chozhikkali is currently only performed in a few locations. After the harvest, Kudachozhis used to walk by singing throughout the rice fields while holding a Veesari (hand fan) in one hand and an umbrella in the other. The history of the Desam, the yield of the paddy fields, and other details are also described in their songs. The Chozhi dancers were also accompanied by the beating of a tiny drum known as the Tudi. At the Tiruvatira festival in the month of Dhanu (December–January), one can witness the Tiruvatira Chozhi, also known as the Chappila Chozhi. These Chozhis visit every home and cover their bodies with dry leaves.⁹⁸ Chozhis' voyage comes to an end at the landlord's backyard, where they perform the art form by responding to the lord's inquiries. This was followed by the era of straw-based forms. The bull is

⁹⁶ Personal interview with Raman, Agriculture worker and Folk Singer, at his residence, Sreekrishnapuram, 10/3/ 2020.

⁹⁷ Personal Interview with Raman, Murichirakunnu, Folk Singer, Sreekrishnapuram, 10/3/ 2020.

⁹⁸ Greeshmalatha, *op. cit.*, pp.223-225.

carried by three or four persons, and Valluvan's oxen travel through tiny fields in a number of ways before arriving at Kavu during the day. The wealth of agriculture is represented by the extremely productive bull. According to the old tales, Valluvanad was an agricultural region ruled by Vallon of the aforementioned Panthirukulam. The traditions and behaviors reveal the caste-related brides' agricultural heritage.

Daivam Vili: The Dalit community in Valluvanad is fond of this tradition. It is thought that the Nadus and the houses will thrive if one worships the local deities of their community, such as Karin Kutty, Kuttichathan, and ParaKutty, with offerings (toddy and non-vegetarian food). The arrival of Daivakolam with Kuruthola, or hair made of coconut leaves, is the main celebration. At the conclusion of Thottam songs, the Daivakolam arrives with swords and riotous chanting, accompanied by the rhythm of Chenda. By issuing directives (oracles) to the believers, this Daivakolam withdraws.⁹⁹

Another caste that was deteriorated in the isolated parts of Valluvanad were the Nayadies. Like other low-caste groups, they were nomadic and practiced ancestral worship. They performed cultural and folk customs. Their cultural diversity was deeply ingrained in their traditions. However, they were prohibited from interacting with members of other castes. Because they thought it was safe to live in the remote places, they mostly stayed in the village's interior. Like other lower classes, the Nayadies were viewed as outcasts, according to numerous European travelers. Nayadies' circumstances were worse. The field study served as the basis for this table. The following are the names of some of the common deities of Valluvanad's lower castes.

⁹⁹ Chandran Panamanna, *Pattinte Chootukal* (Mal.), Kavettam, Natan Kala Gaveshana Kendram, Palakkad, 2011, p. 18.

Table .4.3*The Common Deities of Valluvanad's Lower Caste*

Sl. No	Caste	Deities
1	Pana	ParaKutty, Karinkutty, Chathan, And Spirit Of Their Ancestors
2	Cheruma	Bhagavathi, Mundiyan, Karinkutty, Kuttichathan, Neeli, Karinkali Chathan, And Spirit of Their Ancestors
3	Paraya	Mookan Chathan, Neeli, And Spirit of Their Ancestors
4	Mannan	Kuttichathan, Marutiveeran, Karinkutty, Vettekkara, Kara Neeli, Murukan, Subramanian, and Spirit of Their Ancestors.

The Dalit Communities of Valluvanad Worship the Gods Through Rituals and Traditions. There are numerous family deities in Many Communities. The Gods are given no specific shape or form in such devotion. There is no temple for these gods. Under certain trees, they were revered. (Kanjiram, Kalli Pala, Neem, and Pipal) Dalits still hold these specific cultural deities in high regard. They pray to the local deities through a range of ceremonies in order to preserve their wealth and protect them from disease. They have a unique ritual.

Sarpam Thullal: Another significant folk community is Pulluvan. They are a crucial part of cultural studies in the region. They held a special place among the class that was despondent. They were endowed with the ability to sing. They were spread out across Valluvanad's Mannampatta, Mannur, Ambalappara, Sreekrishnapuram, and other surrounding places.¹⁰⁰ They belong to the Dravidian prehistoric group. There are many subdivisions in the Pulluvas neighborhood. They were fortunate to have a gift for singing. The Pulluvas' songs are called Pulluvan Pattu.¹⁰¹

¹⁰⁰ Personal Interview with Ambika, folk artist, at her residence, Mannampatta, 20/3/2024

¹⁰¹ Personal Interview with Radhakrishnan, folk artist, at his residence Murichirakunnu, Mannampatta, 25/3/2024

Most of Pulluvan's artistic acts are ceremonial in nature. There have been reports of serpent worship in each of the study zone's remote locations. There is a Sarpakaavu in every upper caste home. It is called Pambin Kavu in Malayalam. The success of agriculture and the profusion of animals were the objects of this worship. It also helps people recover from some illnesses. Sarppa Kavu is the location of the Pulluvan Pattu ceremony. People follow the ideas of riches, respect, and snake protection. Pulluvan Pattu performs in both lower and higher castes and sings ceremonial songs in serpent temples.¹⁰²

Though with different emphasis, the Moothan, Gupta, and Tharakan communities all had a similar attitude toward Hindu religious rituals. Traditionally, the Tarakans were associated with worship of Shiva and Bhagavathi, frequently with regional temples and celebrations. Sarppam Thullal is observed as a significant ceremony in their home. Their houses are located next to little sacred groves that are used for ritual purposes. The homes of the Pulluva villages frequently host ritual performances that last three or four days. Offerings, chanting, and ceremonial songs are all part of these ceremonies, which are said to call forth snake deities and guarantee the family's and the land's safety, fertility, and prosperity.

Sarppapattu, Nagam Pattu, Sarppam Thullal, and Pambum Thullal are the names of the Pulluvas' ritual. This is significant considering Kalamezhthu's extraordinary artistic talent. They also create stunning pictures of Kalam using skilled painters and natural colors. In a particular procedure known as KudamNirakkal, the promised material—typically rice—is put into Pulluvan's clay pot.¹⁰³ Maintaining this old social art form, which has significant problems because of the quickly changing society and people, requires respect for the ancient ideals of our culture and tradition.

104

¹⁰² *Ibid.*

¹⁰³ Personal Interview with Thankammu (65 Yrs.), Pulluvan pattu performer, at her residence Chealattukunnu, Mannampatta, 2019.

¹⁰⁴ *Ibid.*

Pulluvass employed instruments known as the veena and Pulluvakkudam at the Sarpamthullal. It is said that using such an instrument will draw in divine Nagas and provide blessings. In a precise order, the Pulluvass performed Pulluvan Pattu around the adorned Sarppakkalm. They are exceptionally talented artists that can draw the Sarppakkalm. Coconut shells are used to prepare the Naga form in various ways depending on the situation. The husks from paddy threshing are burned to create turmeric powder (yellow), rice powder (white powder), vaka powder (green), and umikari (black).¹⁰⁵ The image demonstrates the Pulluvass community's artistic ability.

Figure 4.8

Sarppakkalm



Photo Courtesy: Priyesh, Dhriyachithra Studio, Mannampatta

During a personal interview with Thankammu, Performer, who were part of the Pulluvan community, they visited the homes and performed a Siva ceremonial song during the Kanni and Makaram. Kudam Nirakkal, Naveru Pattu, songs of

¹⁰⁵ Personal Interview with Kunchjukutti Ammal, at her residence Chingathu, Mannampatta, 21/4/2024.

Muruka, and Vishnu performed for the family's benefit and well-being.¹⁰⁶ Every rite they performed by both men and women.¹⁰⁷

The material lives of the oppressed classes in pre-colonial Malabar were so wretched that their only tools were earthen pots and small homes, usually made of bamboo and thatched with straw or, more specifically, the type of dried grass that was abundant on the hillside. Some of them reside in tiny huts on the fields' edges or on the large earthen mounds that divide them, far from the fields itself.¹⁰⁸

Migrant group's festivals: As previously mentioned, the Tamil, Telugu, and Kannada cultural influences are evident in this area. The Mariamman Kovil Taipooaya celebrations are one example of this tradition. The worship of Mariamma became a tradition when traders arrived from Tamizhakam districts. Traders can be seen at Mannarkkad, Pulamanthol, Vaniyamkulam, Kuthampulli, Koonathara, Cherpulassery, and Peruvemba. It is well known that the Mariamman Kovil has a Neem tree. Their street or territory is considered to be guarded by Mariamma.

There are also Kannada, Tamil, and Telugu cultural influences in the area being studied. The custom of worshipping Mariamma began with the arrival of traders from a particular area of neighboring states. Mariamman Puja is performed by Saiva Vellala Chetties using an amulet. Mariamman has some songs. The locations of their rituals are Udukku and Nadaswaram. There are unusual rituals performed in Mariamman worship to guard against contagious diseases.¹⁰⁹ The art form of these immigration groups was assimilated into Valluvanad's culture.

The Kaikkola Muthali group, who practice Mariamman Pattu, has a distinctive way of life and culture in the Vellinezhi region. Dasa, Bandara, Manikya, and Ittimarathan from Chidambaranath disobeyed the modified state regulation. A rite

¹⁰⁶ Personal Interview with Thankammu (65 Yrs.), Folk Artist., at her residence Mannampatta, 25/3/2021.

¹⁰⁷ Vellinezhi Achuthan Kutty, *Valluvantan Kalakalum Vellinezhi Kalagramavum*, *op.cit.*, p.172.

¹⁰⁸ T.K Gopal Panikkar, *Malabar and Its Folk*, *op.cit.*, p.153.

¹⁰⁹ Vellinezhi Achuthan Kutty, *op.cit.*, p. 45.

connected to the Kovil, a temple constructed in their streets by Mariamman Kovil, is the Mariamman Pattu. It was usual to offer Mariamma green (Pachai) when smallpox afflicted the region. There will be community-wide exercises and customs like whip-blowing and puja. The celebration of Agni Kumbha and the Sasya family rises during the month of Makaram, and the Mariamman song honors the Goddess during the special pujas. ¹¹⁰

About 300 years have passed since the construction of the current Mariamman Kovil on Kottapuram Street. There, Muthaliyar Pillai resides with two other people. Over the past three years, the Muthaliyar community has become increasingly isolated from the Anchumurtimangalam region.

In Karimpuzha, which was under the authority of Zamorin, numerous Janmi, or landlords' families resided. For this reason, many members of the ruling elite settled in Karimpuzha. Similarly, members of the Devanga Chetty community also resided here. Their establishment here is thought to have been fostered and patronized by the Zamorin and these Janmi houses. Karimpuzha also has a Devanga Chetty community habitation area. The language, traditions, and practices of these immigrant populations are unique. They are the ones who revere Mariamman. Mariamman Soudeshwari Devi is also honored. Near their street is the shrine devoted to Saudeshwari Amman Kovil. For them, Navratri Pooja is very significant. For prosperity, fresh grains are also included in the Pooja. ¹¹¹

¹¹⁰ *Ibid.*, p.196.

¹¹¹ Personal Interview with Aravindakshan Master, Former Block Panchayath President, at his residence, Sreekrishnapuram, 2021.

Figure 4.9

Saundeswari Temple at Puliakkad Teruv



Photo Courtesy: Priyesh, Dhriyachithra Studio, Mannampatta

Among the traditional and cultural practices of the Gupta, Taraka, and Moothan people in the Valluvanad region are Naga worship, Kannaki worship, Ezhammuthi Kali, Parichamuttukali, and Panakali. The Ezhammuthi art form was simultaneously practiced and enjoyed by the Tharaka-Muthan community in the Kuruvattur, Thiruvazhiyode area.

Ezhammuthi was an art form that was simultaneously a festival and a rite. The audience participates in a performance that blends music, costume, lighthearted acting, and animated conversation. This site also satirizes a number of thought-provoking social concerns. This demonstrates how the art form entertains and engages the audience in contemplation by using humor and satire to analyze societal issues. The story of Dharikavadham served as the presentation's central focus.¹¹² In the midst of worshipping Ganapati and Saraswathi, it is also performed on stage. The art form was complemented by Thottam Pattu. But today, this creative genre is entirely unknown.

Paanakali: The male members of the Nair family execute the Paana ritual in front of the shrines as an offering to Bhagavathi. The purpose of this act is to shield people

¹¹² Vellinezhi Achuthankutty, *op.cit.*, p. 43.

from illnesses and assaults. The Nair performers divide themselves into three groups: one for playing music, another for dancing in front of the goddess, and a third for singing songs to honor her. Paana is infrequently performed in Hindu houses and Bhadrakali Kavu in areas like Valluvanad, Ponnani, Palakkad, and Thrissur. Paana has a lot of rituals.¹¹³

Darika Thottam in Pana Thottam, Kali Nataka Thottams are significant. Offerings are given to the Nair family in Desam in addition to the work of the Bhadrakali temples in Nedunganad.¹¹⁴ The Nayars and the Muthan Tharaka sect serve the Paana at the Bhagwati Kavu festivals by performing Pana at Valluvanad. Palli Pana, Pakal Pana, Kalli Pana, or Nalar Pana are the names of the cups. These differ from Desam to Desam. Festivals were organized at the start of the year to defend the rights of the people and to declare their Thattakam. The same idea is used by several cults to carry out their procedures.

Archaeological and anthropological data indicates that performances of music, dance, and theater have long been a part of both secular and spiritual ceremonies; these performances are productive. Still, they are often beautiful and entertaining performances. Effectiveness, attractiveness, and beauty are all intertwined in performance. On top of the Palathandu, which is covered with an inner layer of oil-soaked plantain, they make a lot of this. Installing the branches of the Pala trees and starting the Bhagavathi Pooja constitute the first step of Paana, known as Palakombunattal. Thiriyuzhiyal, which involves dancing while passing a lit lamp over the body and limbs, is the next step. They lit it on fire and danced as a group around the shrine, playing the pookkula (coconut blossom) and palathandu. All participants in this event sit in the southern half of the temple and sing the Thottam song, which recounts the Kali-Dharika war (Paana Sthuthi song).¹¹⁵

¹¹³ Vellinezhi Achuthankutty, *op.cit.*, p. 82.

¹¹⁴ *Ibid.*, p. 82.

¹¹⁵ See Song 4 in Appendix 2.

Ivar Kali: Ivor Kali, sometimes referred to as Thattilmel Kali or Pandavar Kali, is a blacksmithing art form practiced by Aingudikammalans, including carpenters, masons, and blacksmiths.¹¹⁶ This ceremony has made use of musical instruments such as Elathalam and Ponthi.¹¹⁷ The song's subject matter is Kali's past. The Kavus will have some unusual walking spots. The art forms' development began with Vattakkali, Parichakali, and Kolkali.¹¹⁸ The Mahabharata tale was sung in the Ivar Kali in addition to the Kaleecharitam.¹¹⁹ The Ivar kali is now uncommon in this area. The song starts with the stories Srikrishna and Ramayana are also the subject for Ivar Kali Pattu.¹²⁰ song .4.10.

Aa ...Aa...Aarthaduthu Porkkalathil Yudham Cheyyuvan
 Arikaleyum Poruthiyadukki Naadum Vazhka
 Mukil Varnnan Muthirnnu Krishnan
 Paandavarkku Bandhuvayirikkinnu
 Palanaal Pathi Kapadam Cheythorinnu
 Parayunnathil Mahimayadattangeetthu Kondu
 Parayadich rajyam vaaneerunna kalam, Aa.... Aaaa¹²¹

Tholpava Koothu

According to the informational sources, Tholpava Koothu, a manifestation of Dravidian culture, began in Kerala, and spread across the nation. Tholpavakoothu is

¹¹⁶ K.V. Prabhakaran, *Nammude Kalakal* (Mal.), Calicut, 2010, p. 121.

¹¹⁷ *Ibid.*, p. 122.

¹¹⁸ *Ibid.*

¹¹⁹ E.K. Nambiar, *op.cit.*, p.78.

¹²⁰ *Ibid.*

¹²¹ Note: The legend says that this ritual was advised by Srikrishna to the Pandavas to appease Bhadrakli, who engaged upon learning of the slaying of Karna, a devotee of Kali, set out to destroy the Pandavas. realizing kali's wrath. Srikrishna summoned the Pandavas and instructed them to sing songs of praise to the goddess to win her Favor. Sree Krishnan himself stood in the center like a lamp and led the singing, making the Pandavas participate. as a result, the goddess was pleased and blessed the Pandavas, according to the legend. besides Bhadrakli praise. There is also a story that it was an entertainment organized by Sugriva and others to cheer up Rama who was saddened by Sia's separation. This is presented in conjunction with vela and Thalapoli.

traditionally conducted by Pulavar, who is regarded as scholars. Tamil Nadu was abandoned by the Pulavar ethnic groups, the Pulavar community settled in the Valluvanad area. Koonathara is one of the common towns in the Pulavar group, and the puppet shadow performance includes stories from the Ramayana and mother goddesses. It is performed in the temples of Ponnani, Palakkad, and Ottappalam. Kerala's puppetry system is said to be 300 years old.¹²² In Koothumadam (stage), Tholpavakoothu is prepared and performed with special care.

January is the date of the performance. In Vilakkumadam, the dehusked coconuts are split in half and arranged in a row on a long plank. Their cotton wicks emit light onto the screen, and they are made of coconut and oil. The thin bamboo rod is then fastened vertically to the rear of the puppets to hold them upright. Shadows appear on the screen when the puppeteer moves them in opposition to the light. The performance is set in the Kamba Ramayana, with the troop Pulavar's leader reciting Adal Pattu's lines in odd rhythms. Approximately 200 puppets are required for the 21-day play. ¹²³Tholpavakoothu is the main performance of Bhadrakali Kavus. Numerous researches of art have been conducted. The Tholpavakoothu is linked to the Mannadyar, Moothan, and Vellala Chettiar. There is a global connection between the Kavalappara, Pulavar Tholpavakoothu, and Koonathara Krishnan Kutty groupings. Ramachandran Pulavar's Tholpavakoothu is one such instance. Kavalaparamooppil Nair fostered the growth and development of this art form. Tholpavakoothu performances in the Bhagavathi Kavus of the Valluvanad region are; Puthanalkal Kavuvu, Cherpulassery, Vaneerkavu, Chalavara. Kayiliyadkavu – Chalavara, Vengasseri Kavuvu – Ottappalam, Aryankavu – Kavalappara, Panamkurissi kavuvu– Chethallur, Pariyanampatta – Mangalamkunnu, Ottirithikkavu – Thiruvazhiyode, Pookkottukalikkavu – Mangalamkunnu, Killikkavu – Vaniyamkulam, Karakurissi- Mannarkkad, Killikkavu, Manisseri, Vaniyamkulam, Chathankandarkavu, Thiruvazhiyode Bhagavathi– Ambalappara, Chinakkarthoorkavu – Palappuram, Sathramkavu -KalladikodeNalusserikkavu –

¹²² Kerala culture.org, Department of Cultural Affairs, Government of Kerala.

¹²³ Aswathy Thirunal Gowri Lakshmi Bai, *Kerala Samskaram Oru Thira Nottam* (Mal.) Kozhikode, 2012, pp. 201-206.

Karimpuzha, Muthalapparakkavu – Ambalappara, Mangode Kavu – Athipotta, Mulayamkavu – Koppam.¹²⁴

Materials Used for Tholpavakoothu Performance

When deer skin was not available, puppets made of animal hide—typically buffalo or deer skin—were utilized. Before being used, the skins are meticulously cleaned, sun-dried, then scarred. Perforations in the intricately designed cutout figurines let light through, giving the screen a luminous appearance. painted with vibrant red, green, and black hues utilizing natural dyes and occasionally colored powders. The Ayappudavas screen is made of a long piece of white material. It is securely stretched over a frame made of bamboo.¹²⁵ During the performance, traditional oil lamps are used. The necessary illumination, which produces the shadow effect, is provided by a row of roughly 21–41 lamps positioned behind the puppets. The permanent stage, known as Koothumadam, is a particularly constructed addition to Bhadrakli temples.¹²⁶

Figure 4.10

Tholpavakoothu



Source: K.K. Ramachandran Pulavar, *Tholpavakoothu*. Kerala, Thiruvananthapuram, 2015

¹²⁴ K.K. Ramachandran Pulavar, *Tholpavakoothu*. Kerala, Thiruvananthapuram, 2015, pp.138-141.

¹²⁵ *Ibid.*

¹²⁶ *Ibid.*

In Valluvanad, where there was a sizable Namboothiri-Brahmin community, classical arts also flourished. ¹²⁷The cultural landscape of Valluvanad is a fusion of Aryan and Dravidian art styles, with distinctive characteristics that set it apart from other areas. ¹²⁸ These temple arts include Madhalam, Chenda, Karnataka Sangeetam, ChakyarKoothu, Koodiyattom, Koothu, Krishnattam, Ashtapadi/Kottipadi Seva Ashtapadiyattam, Kathakali, and Kathakali Sangeetam—. As the number of temples increased and the trustees' control over land and property expanded, a number of classical and temple-focused art styles emerged in the temples. There were Brahmin influences. Worship customs changed along with the steady alteration of the Aboriginal population. Intricate Valluvanad folk arts and instruments are set out as a table. The tables demonstrate that each society and location developed its own conventions, while lower castes had their own folk traditions (see Table 4, Appendix III). ¹²⁹

Traditional Art Forms

A community's traditional art forms are its cultural manifestations that have been handed down through the ages. Through theater, dance, music, and rituals, they represent the people's religious practices and way of life.

1. Parichamuttukali: This martial art was well-liked in several areas of these places. It is performed by holding a sword and shield while dancing to a set of rhythms and movements while chanting their commander. This art style is practiced by ten or twelve men. This art form used to be the main attraction at weddings and other special events ¹³⁰.
2. Pettivaravu: Events like the Pettivaravu to Kondotty Jharam in regard to Kondotty Nercha reveal the relationship between Valluvanad and Kondotty. Pettivaravu is first and foremost a native of Valluvanad. Many members of

¹²⁷ Personal Interview with Ramachandra Pulavar, at his residence, Koonathara, 22/11/2023.

¹²⁸ Greeshmalatha, *op.cit.*, pp.228-232.

¹²⁹ Nattaka Polima (Mal.), Nehru Yuvakendra, Chittur, Palakkad 1999, pp-61-71.

¹³⁰ E. KNambiar., *op. cit*, pp.52-53.

various religious groups settled in the study area and incorporated their cultural traditions as Valluvanad developed from the medieval to the present age. Brahmins and other castes centered on temples settled in Valluvanad. The monarchs supported classical art forms for this reason. Vellinezhi is well-known for its rich cultural history.¹³¹

The traditional art forms are still through temple ritual, cultural festivals and training centers. However, many face challenges today due to changing life styles and declining patronage, making preservation efforts essential. Women played a significant role in a number of traditional art forms and ceremonies. However, because of the dominant caste and gender hierarchies, women's social position throughout this time remained relatively low despite their active participation. In this area, women held a complicated social standing. Their social mobility and liberty were severely restricted, despite their strong participation in traditional art forms and rituals, agricultural labor, and family management. Their access to public venues, education, and property rights was limited by caste systems, patriarchal conventions, and religious laws. While lower caste women faced several levels of marginalization and exclusion, upper caste women enjoyed comparatively larger privileges in terms of attire, ritual participation, and social acknowledgment.

Status and Social Identities of Women

As the custodian of the Tarawad property, the male had a particularly significant impact on the family system under the joint system, when inheritance was passed down through the female line. Sambandham was common among Nambuthiri Brahmins, and only the family's eldest son was permitted to wed a member of his own

¹³¹ Vellinezhi Achuthan Kutty, *op.cit.*, p.53.

caste.¹³² The other man visited the Nair women to find comfort. Their women's Nair Tarawad Sambandham with Namboothiries. The Namboothiri held that virginity was not required of Sudra women. When Nambuthiri brahmin chose a lady to live with, his power was so tremendous that she was frequently compelled to end her previous relationship.

The Namboothiri women could abandon the Nair women in pursuit of other women after making brief bonds with them.¹³³ When it came to choosing their husbands, women had virtually little said. According to the sentimental pattern of the matrilinear Tarawad, women had to be the children's guardians and could not rely on their husbands to help them with their education. Karanavar listened carefully to the kids. Women's circumstances were not better. The family life of the Namboothiri women was severely restricted. Women were subjected to harsh, if not absurd, male-dominated norms and traditions.¹³⁴

The Nambuthiri women were kept in strict seclusion, whereas the Antharjjanam were shielded by their enormous umbrellas made of palm leaves (marakkuda).¹³⁵ The Antharjjanams lived in ignorance and superstition, denied the opportunity to receive an education. Caste laws and customs promoted social division, hindered social mobility, and weakened personal initiative. The caste system denied the lower society access to higher status. Valluvanad's societal development was a gradual one. These women were already the targets of mockery based just on their attire. The breast was left exposed, but the loincloth was so twisted and turned

¹³² Sajjan R., Historical Views of Kinship and Matrilinear System in Kerala, *Impact International Journal in Humanities, Arts and Literature*, Vol 6, Issue 11, Nov. 2018, pp.3-4.

¹³³ Chandu Menon, *Indulekha* (Mal.), Kottayam, 1997, p.194.

¹³⁴ *Ibid.*

¹³⁵ William Logan, *Malabar Manual*, Vol.1, *op.cit.*, p.127.

that it barely reached the knee. Remarriage was prohibited, and the widow's life was harsh.¹³⁶

The unmarried ladies were protected from engaging in extramarital affairs. Adulterers were had to go through a trial called "Smarthavicharam." and they were excommunicated if found guilty. After making several inquiries, the local Namboothiri leaders go to the suspected woman's home and attempt to verify the veracity of the accusation through a Dasi, or female servant.¹³⁷ If the girl is found not guilty, the caste council members who performed the smarthavicharam will ask for her forgiveness. After that, she and the family were readmitted to the caste. The Namboothiries Smarthavicharam and caste obligations in the area were decided by the Zamorin of Calicut.¹³⁸

Gender inequality and caste-based oppression were commonplace for lower caste women in the Malabar region. Because of the dominant social hierarchies, their participation in traditional art forms and rituals was frequently limited or excluded. Women from lower castes worked alongside men in the fields. The landlords mistreated the women of the lower classes. The previous procedure was followed by slaves who were subject to the matrilineal law of inheritance. The slave community had to deal with a lot of discrimination and inequalities.

The women of the lower castes were forbidden to wear any cloth above the waist. The women of the lower caste were denied many rights and privileges enjoyed by their counter-parts in other communities, which were ranked high in the social hierarchy.¹³⁹ The women of underprivileged caste were denied the right to wear upper cloths and ornaments like silver and gold.

¹³⁶ V.T Bhattathiripad, *Kannerum Kinaavum* (Mal.), Kottayam, 1970, p.146.

¹³⁷ William Logan, *Malabar Manual*, *op. cit.*, p.124.

¹³⁸ *Ibid.*

¹³⁹ *Ibid.*

In pre-colonial Kerala, upper caste women, such as Nairs and Brahmins, wore longer, more intricately draped robes, frequently adorned with jewelry, signifying wealth, ritual purity, and social distinction. Clothes were not only utilitarian but also symbolic of social hierarchy. Women from lower castes, such as Ezhava and Pulayas, wore modest clothing that befitted their social exclusion and financial constraints.¹⁴⁰ So, the pre-colonial times, social standing and attire were linked.

In Valluvanad, an agrarian region where most people lived in rural settlements or worked in fields, social standing was correlated with wealth, heritage, and land ownership. The lower caste wore basic clothing, whereas the landowners and upper caste wore elegant attire. In addition to reflecting socio-economic standing, these dress variations served to uphold social hierarchies in the area.

Clothing – Every community and caste has a traditional way of dressing. Mundu, or white cloth, was the typical man's attire, while Konakam or kaupinam were the traditional undergarments. Thorthu was also worn on special occasions on the upper body. However, the unique ways of wearing were common in that particular community.¹⁴¹

Men from the common Muslim classes wear a white Mundu around their loins, with a Nool or waist string holding the border in place. To this thread are pieces of gold or silver metal that contain Quranic texts or magical yantrams. They also covered their heads with a little linen skull hat.¹⁴²

During this time, women wore unique clothing. White clothing was typically preferred by Hindu and Christian women. The higher castes, Hindu women wore an outer garment called Mundu, which is typically two and a half yards long and yard

¹⁴⁰ A. Sreedharamenon, *Social and Cultural History of Kerala*, New Delhi, 1979, p.212.

¹⁴¹ Dhyana. B. Nair, Impact of Socio-Economic Transition on The Traditional Dress Culture of Middle Kerala, Article, *International Journal for Multidisciplinary Research*, Vol. 5, March-April 2023, p.1.

¹⁴² *Ibid.*

and a half wide, over a unique sort of undergarment called Onnara Mundu. The upper portion of the body is covered by a blouse or Mundu. Except in cases where brahmins were present, Nair women were permitted to cover their chests.¹⁴³

Most Hindu women were prohibited from wearing upper garments. But in order to demonstrate that the body was prohibited by their social and religious morals, Muslim and Christian women were compelled to wear long dresses that covered their entire bodies.¹⁴⁴ The caste system had a significant impact on dressing during that the medieval period. There was a complicated relationship between caste and number of subcastes and dress. For instance, Brahmins and Nairs wore different clothes. Leaves of sedge were utilized by males from lower castes. To hang below the knees, these leaves are weaved and knotted around the waist. These kinds of garments were worn by the Cherumas and the Paraya, Pulaya, Pana, and other castes.¹⁴⁵

There is no historical documents pertaining to the fashion sense of the lower classes. However, the history of the lower-class people's clothing code is well-known throughout Kerala. One indicator of identification and social standing is clothing.

During this time, it was normal for women to wear immodestly. According to Hindu norms, women were not allowed to conceal their bosoms unless they were brahmins. While the accompanied Nair women were occasionally prohibited from covering their upper body, the Brahmin ladies covered their entire body with cloth from neck to toe.¹⁴⁶ It was seen as extremely disrespectful for members of the lower

¹⁴³ *Ibid.*

¹⁴⁴ Bindu. K, Manosh Manoharan, Absence in Presence: Dalit Agency, Channar Lahala and Kerala Renaissance, *Journal of International Women's Studies*, Vol. 22, No.1, February, 2021, p.21.

¹⁴⁵ Personal Interview with Lakshmi (80 Yrs.), Agriculture Laboure, at her residence of Mannampatta, 4/8/2017.

¹⁴⁶ V.T Bhattathiripad, *Kannerum Kinaavum*, *op.cit.* pp., 146-147.

caste to conceal their bodies.¹⁴⁷ Landlords severely mistreated women from lower castes.

Brass bangles, various necklaces and chains, Malathi and Kamazhthi thalis, and ear studs such as todas, chirru, and marakkudas are all worn by Nambuthiri ladies.¹⁴⁸ Only white clothing was permitted for a Brahmin, and only silver and bell-metal bangles were allowed. Golden bangles, nose studs, ankle and toe rings, and crest jewels were forbidden.¹⁴⁹

Marjatta Parpola is a well-known academic who has made significant contributions to the field of South Indian jewelry studies. Including the Brahmin community in Kerala. Her creations provide insightful information on the symbolism, craftsmanship, and cultural meanings of these elaborate decorations.¹⁵⁰ Her work offers a thorough grasp of the many ornaments worn by different communities in Kerala, including Brahmins, and their traditional meanings. This book states that "the metal may be used repeatedly for new ornaments for different family members when needed, except for the Tali." The ornaments do not necessarily belong to the family members individually, but rather to the joint family as a whole.¹⁵¹

During her nephew's wedding, she was permitted to borrow a Cheru-Tali necklace from her original home, where the marriage took place, as some ornaments are preserved in the family for all of the women in the home to wear. Some had been residing in her father's home for a while, assisting with the preparations. provides

¹⁴⁷ Bhaskaranunni, *Pathomabatham Noottandile Keralam*, *op.cit.*, p.63.

¹⁴⁸ Personal Interview with Sruthy. K, Assistant Professor, at Department of Sanskrit, V T. Bhattathiripad College, Mannampatta, 12/2/23/023.

¹⁴⁹ Shiji K.P., *Discipling the Society: Regulatory Mechanism in Pre-Modern Kerala (AD 800-AD1750)*, Unpublished Thesis, University of Calicut, 2021. p.54.

¹⁵⁰ Majaratta Parpola, *Kerala Brahmins in Transition, A Study of Nambuthiri Family*, Helsinki, 2000, pp.300-307.

¹⁵¹ *Ibid.*, p.306.

thorough descriptions of the jewelry worn by Namboothiri women and other groups in the community.¹⁵²

The aforementioned makes it clear that women from lower castes were denied the opportunity to wear more expensive clothing and jewelry, while ladies from higher castes were completely subjugated and kept within. This method has been depicted in detail in pre-modern Kerala. Additional information is provided in the following chapters of *Kanneerum Kinaavum*, *Adukkalayil Ninnu Arangathekku* by V T Bhattathiripad, *Keralam Malayalikalude Mathrubhumi* by EMS, *Aphante Makkal* by M. Bavathrathan Nambuthiri, *Marakkudayile Mahanarakam* by M.R. Bhattathiripad, etc. However, by the later medieval era, ladies from higher castes were wearing *Mundum Neriyaathum*, which is a type of clothing that resembles a shawl and is wrapped over the upper body.¹⁵³ At the same time, lower caste members were prohibited from wearing clothing on their upper bodies. However, widows were not allowed to wear decorations.¹⁵⁴ The Nair wore flowers and decorations and decorated themselves. The table of appendices displays a variety of ornaments. See Table-5. appendix.3.¹⁵⁵

As said earlier, Slaves and lower caste women were not allowed to wear clothing above their waists or below their knees; most of the women's bodies were uncovered, and they occasionally wore *ottamundu*, which is a short piece of cloth that is typically tied around the waist by members of lower caste communities. During the modern age, the isolated location of Valluvanad was clearly noticeable. The upper portion of the body was not covered by the ordinary agricultural old age women

¹⁵² *Ibid.*, p.306.

¹⁵³ Personal Interview with Parvathy, Assistant Professor, at the Department of Sanskrit, V.T. Bhattathiripad College, Mannampatta, 27/3/2024.

¹⁵⁴ Personal Interview with Sruthy K., Assistant Professor, at the Department of Sanskrit, V. T. Bhattathiripad College, Mannampatta, 12/2/23.

¹⁵⁵ Personal Interview with Parvathy, Assistant Professor, at the Department of Sanskrit, V.T. Bhattathiripad College, Mannampatta, 14/2/2023.

laborers.¹⁵⁶ Agricultural workers also wore Thorthu as Thalekettu (turban), while Thandan (Ezhavas), Paraya, and Cheruma wore short lion cloth Konakam.¹⁵⁷ historical references says that, the Muslim and Christian women adapted upper cloths.

Stone ornaments - Dalit women were accustomed to wearing glass or stone necklaces, and it was general knowledge that the lower caste of Dalit women wore stone necklaces when they were depressed. It represented a lower social standing. The middle class wore bronze or brass decorations, whereas the untouchable castes were prohibited from wearing gold or silver.¹⁵⁸ According to the study, because caste-based prejudice and social hierarchy were so common, Dalit decorations were unlikely to be sold in mainstream marketplaces. They were disenfranchised and frequently kept out of mainstream economic endeavors. If they had any ornaments, they may have traded them among themselves or through unofficial means.

In pre-British Valluvanad, the society had a distinct identity. The caste system served as the foundation for social structures and relationships in traditional society. This place had a wide variety of customs and rituals. In general, caste, religion, and gender were among the many discriminatory aspects of material life that were common in medieval Malabar and Valluvanad as well. Local customs, religious beliefs, and the governmental authority often frequently influenced the laws and regulations that governed society. These laws covered a wide range of topics, such as trade, property ownership, social order, and individual behavior. These laws were

¹⁵⁶ Personal Interview with Kunji (80 Yrs.), Agricultural Labor, at her residence, Sreekrishnapuram, 2016.

¹⁵⁷ Personal interview with. S Rajasekharan Nair, Retired Professor, Department of History, V.T. Bhattathiripad College Mannampatta, at his residence, Ottappalam, December, 26/12/2023.

¹⁵⁸ Malavika Binny, *Kallumala Samaram; A Turning Point of Caste Based Sartorial Politics in Modern Kerala.*, Feminism in India.Com, Jan 11, 2021, pp. 1-6.

frequently established and upheld by local authorities, such as monarchs and landlords, using governmental processes, places of worship, and cultural norms.¹⁵⁹

Tipu realized that women were in a very pitiful state, therefore, he decided to abolish the rigidity of caste system including polygamy. Tipu urged them to abandon their violent past and embrace a new, materialistic way of living. He also threatens to take action to bring their leaders under the government's control if they disobey his commands and go back to their old ways. Tipu also attempted to alter several societal mores. The peculiar polygamy and the attempts by women to adapt their attire and end these barbaric customs were the main topics of Tipu's attention. He gave the women instructions to dress and make a statement about it. However, the Brahmanical dominance of servitude remained largely unchanged as a result of these declarations.¹⁶⁰ In his brief tenure, Tipu was able to bring about a number of Malabar advances. His initiatives in Kerala included things like distributing clothing to the underprivileged and outlawing the use of alcoholic beverages. He brought forward-thinking, creative concepts to state governance. The tax system was modified to benefit the general public along with its launch. Tipu made a concerted effort to end these barbaric customs. The following proclamation is attributed to Tipu following his visit to Kozhikode in 1788.

“Your women shall associate with ten men and your, mother and sisters to engage in those practices unimpeded. as I perceive that you have allowed and consequently all the people of this kingdom to be born for fornication, and that you are behaving worse than the animals that graze in the field, I hereby request you to

¹⁵⁹ Personal Interview with S. Rajasekharan Nair, Retired Professor, Department of History, V.T. Bhattathiripad College Mannampatta, 26/12/2023.

¹⁶⁰ T.K.Gangadharan, *Keralacharithravum Samskaravum* (Mal.), Calicut University, 2005, *op.cit.*, p.423.

leave this sin full way of life and live even the other people s of the human community”¹⁶¹

The established social order was severely damaged by the Mysorean interlude, which took place throughout the 18th century under review.¹⁶² The Mysoreans contributed to several developments in Keralan society despite their brief presence. The traditional way of life in the region was significantly changed by Tipu Sultan's social reform.¹⁶³ The strange features of the medieval establishments were violently shocked and swiftly overthrown when the Mysoreans arrived.

This change had an impact on many aspects of material existence, including as clothing, social structures, footwear, food, occupations, and ideology. As a result of colonialism, local habits and ways of life were changed by the colonial government through a process of cultural mimicry. There were a lot more sub-castes by the pre-colonial era, and the connection between castes and attire became more nuanced. As members of the downtrodden caste, the Nair clothed scantily for ages, whereas the oppressors were often ornamented. They also had no upper body protection.¹⁶⁴

In her book *Clothing A Matter; Dress and Identity in India*, Emma Tarlo makes the case that, prior to the 19th century, Hindu clothing was made up of various types of draped and wrapped garments. During the colonial era, elite men in particular gradually began wearing British-style clothing, and the British kept up with the times to distance themselves from their colonial subjects. The Indians' seeming desire for integration was driven more by their acceptance of the notion that European ideals and the concept of progress might help India flourish than by their adoration for the

¹⁶¹ P.K Gopalakrishnan, *Keralathinte Samskarika Charithram* (Mal.), Trivandrum, 1974, p.473.

¹⁶² William Logan, *Malabar Manual*, *op. cit.*, p.399.

¹⁶³ T.K Gangadharan, *Cultural History of Kerala*, *op.cit.*, pp.160-161.

¹⁶⁴ Purushu Arie, Article: *Influence of Caste in Clothing through Ages*, <https://purushu.com/2022/23/inf>.

British.¹⁶⁵ As a result, males either had Indian clothing altered in a European manner or alternated between two sets of Indian and European fashions using European textiles. Similarly, the middle class dressed in semi-European fashion during the colonial era. Due to the fact that middle-class people in Kerala were increasingly wearing aspects of western colonial attire. This use of colonial clothing. The British were instrumental in bringing about the socio-economic transformations that resulted in the emergence of the new middle class. The first people to adopt western fashion and attire were the nobles, rich businessmen, and bureaucrats who worked directly for Europeans. Inequality in fashion was prevalent throughout Kerala at the time.

The Colonial Mimic

When European traders first started visiting India, their attire set them apart from the Indians. misunderstandings resulted from these cultural disparities. The first people to adopt western design and attire were the nobles, wealthy merchants, and officials who worked directly for the Europeans. Wearing the upper body became the norm for dominating castes during the 19th century. During the British occupation, Indian officials wore long coats, jackets, and blazers at the ankles. The white Mundu, which was ankle-length and represented the dominant caste's fashion.¹⁶⁶ Hats and caps took the place of turbans. The middle class integrates western social norms into their material lives, such as eating, entertainment, home décor, and proficiency in English. Changes in the region's borders and cultural identity were also reflected in the way people dressed, walked, and lived. This phenomenon is not merely imitation but a form of resistance and negotiation of identity within the colonial context.

Despite their continued influence in a number of professions, colonialism upended traditional hierarchies and introduced new power dynamics. Some

¹⁶⁵ Emma Tarlo, *Clothing Matters: Dress and Identity in India*, Chicago University, 1996, p. 320.

¹⁶⁶ Personal Interview with S. Rajasekharan Nair, Retired Professor, V.T. Bhattathiripad College, Mannampatta, at his residence at Ottappalam, 26/12/2023.

Nambuthiri brahmins did take up leadership roles in tackling societal issues and advocating for reforms, including caste discrimination and other social ills.

By the end of the 19th century, however, there were observable changes. The criteria of fashion and beauty were altered by a number of circumstances. The reformers' previously derided views began to gain popularity. As the times changed, new values emerged. As previously stated, throughout the colonial era, there were significant changes in the clothing worn by both men and women in India. India had strict rules about food and attire of its own. The caste system clearly defines what members of the dominant and inferior castes are expected to eat, wear, and do in various ways. These regulations have legal force behind them. As a result, changes in fashion that went against these norms often provoked violent social responses.

Colonial Malabar: Social History provides a concise description of the Malabar people's and colonial society's transition. The primary reason for the shift was that the construction of railroads and the easing of caste limitations both reduced mental and physical obstacles to movement and travel.¹⁶⁷ The cities also developed into hubs of a thriving public life, but caste and gender inequality made sure that there was little trace of democracy or equality. In Kerala, the modernizing middle classes began in the 1890s with the lower classes of the dominating castes, particularly the Nairs.¹⁶⁸ By the early 20th century, the Thiyyas and Ezhavas, two upward-moving members of the dominant castes, had joined the rank.

Cultural changes in colonial and post-colonial India are seen differently by historians. Dilip Menon examines them from the perspective of interconnected histories and oceanic circulations, contending that cultural shifts were not limited by nation-state borders but rather influenced by cosmopolitan interactions.¹⁶⁹

¹⁶⁷ Sreejith, K *The Middle Class in Malabar: A Social History*, New Delhi, 2021, pp.1-7.

¹⁶⁸ *Ibid.*

¹⁶⁹ Dilip Menon, Nishat Zaidi (ed.), *Cosmopolitan Cultures and Oceanic Thought*, 2023, pp.15-18.

Ayesha Jalal frames cultural transformation as closely related to issues of identity and power, demonstrating how colonial modernity created both opportunities and difficulties.¹⁷⁰

According to Partha Chatterjee, colonialism created a divided domain where institutions in the outside world were influenced by western modernity while the inner realm of culture remained a negotiating space.¹⁷¹

Sanjay Subramaniam, meantime, emphasizes the significance of interconnected world histories by demonstrating how the cultural changes in South Asia were a component of larger networks of migration, trade, and knowledge.¹⁷²

Law, land, education, missions, printing, and new commodity circuits were some of the ways that colonial rule in Malabar changed daily life. William Logan's Manual, *Malabar*, Volumes 1 and 2, documents how the administrative gaze documented these changes, as well as the abolition of slavery, codified tenancy, new roads, and railways that documented domestic spaces, ritual, calendar, and festival economies.

In his book *Culture, Ideology Hegemony: Intellectuals and Social Consciousness in Colonial India*, K.N. Panikkar makes the case that colonialism reshaped hegemony by recasting caste, ritual, and public culture through the efforts of missionaries, educational institutions, print media, and legal reforms. This resulted in a colonial ideological order rather than a mere cultural imitation.

As previously said, rather than the entire society, the middle class in colonial Malabar was the main group impacted by cultural changes. However, rather than

¹⁷⁰ Ayesha Jalal, *Self and Sovereignty: Individual and Community in South India Asian Islam since 1850*, Oxford, 2001, pp. 45-52.

¹⁷¹ Partha Chatterjee, *The Nation and Its Fragments: Colonial and Post-Colonial Histories*, Princeton, 1993, pp. 5-3.

¹⁷² Sanjay Subramaniam, *Connected Histories: Notes Towards a Reconfiguration of Early Modern Eurasia*, *Modern Asian Studies* 31, No.3, 1997, pp. 735-762.

embracing new customs or styles, peasants, workers, and marginalized people frequently felt these changes indirectly through regulations, taxes, or land laws. In order to preserve their position and modern respectability, the Nairs, who were land elites, avidly embraced English education, western fashion, and social changes while incorporating them with their traditional traditions.

Women had additional avenues for communication thanks to print culture, which complemented the reform discourses already in place. Reading became an essential component of middle-class leisure as education and print culture advanced.¹⁷³

They were a consuming class that adhered to colonial notions of excellence and frequently inspired typecasts of Westernization. Historically, Nairs were recognized for their prowess in combat and frequently participated in local military operations.¹⁷⁴ As a result, Nairs served as colonial officials in a variety of roles, including administrators, revenue collectors, and others. During the colonial era, Nairs generally wore a blend of traditional Kerala clothing with elements inspired by European fashion, which reflected their dual identities and roles within the colonial context. This could have involved donning European-style coats and blouses with traditional Angavastrams and Dhotis. The older generations considered the students of English education as Parishkkarikal, (fashionable) the students played games like Badminton, cricket, Tennis at their schools.¹⁷⁵

To put it briefly, the Nairs may have participated in colonial mimicry by retaining their traditional cultural identity while incorporating elements of European attire or administrative procedures. Discontent even in unexpected places was brought about by the decline of the Tarawad system and changing family laws.

¹⁷³ Saleena.K. K, *Print Culture and Marrying for Love: An Emotional History of Colonial Malabar* (Unpublished Thesis), Research and Post Graduate Department of History, Malabar Christian College, Kozhikkode, 2024, p.11.

¹⁷⁴ Chettoor Sankaran Nair, *An Auto Biography of C. Sankaran Nair*, *op.cit.*, p. 7.

¹⁷⁵ Saleena K.K., *op. cit.*, p. 94.

Krishna Menon, who received his education in England and lived there for the majority of his adult life before independence, had been in contact with his family in Malabar. Valluvanad also saw major changes during the colonial intervention.

The Mappilas upheld Islamic customs and interacted with colonial culture primarily through literacy and religious modernization, whereas the Ezhavas, who were primarily of a lower caste, selectively adopted missionary education, trade opportunities, and social change. In general, the bulk of rural and marginalized people were passive recipients of colonial culture, whilst the middle and higher classes were the main consumers and adapters. Valluvanad's agrarian and trade-based economy caused some local variation, but overall, the trend was similar.

The residents of the area had to balance embracing contemporary Western culture with maintaining their ancient customs as a result of Westernization. For instance, colonial contacts, indigenous customs, and religious rituals all influenced the region's architecture during these times. Every architectural type, from complex temple architecture and colonial-era forts and palaces to traditional homes like Nalukettu and Tarawad, represented the social, cultural, and historical settings of the area. Because they offer insights into historical cultural systems and artistic accomplishments, these architectural styles are still valued as important pieces of cultural history. A capitalist blending of pre-colonial and colonial culture constituted the new identity. The interior design and décor of homes were distinctly influenced by colonialism. Alongside the traditional homesteads, contemporary homes that were partially influenced by European architecture began to appear in Malabar in the late nineteenth century.¹⁷⁶ During this period, many middle-class homes, such as British bungalows, were constructed with tall roofs, verandas, large windows, and automobile porches.¹⁷⁷

¹⁷⁶ *Ibid.*, pp. 92-93.

¹⁷⁷ *Ibid.*, p. 93.

Western-educated young men desired cleanliness, efficiency, and order in their houses, as well as reading, education, a loving marriage, and companionship from their wives. The old joint family structures broke dissolved into nuclear family units as a result of growing economic independence, which allowed for more closeness between married couples.¹⁷⁸ With regional differences, all of these also occurred in Valluvanad. Because it clarifies how the local people negotiated, adjusted, and combined colonial influence with their native culture rather than either accepting or rejecting it, hybridity is a crucial notion.

The phrase "hybridity, " coined by Homi Baba, was used by the indigenous populations of Valluvanad and led to the eradication of pre-modern civilization. The prestige or position of performers was also lost as a result of Western culture. Many Kerala 's customs and festivals were eradicated or faded as a result of colonial influence on. Indigenous cultural practices that were thought to be incompatible with colonial goals or ideals were occasionally the direct targets of laws and regulations passed by colonial governments. For instance, some types of traditional dances or rites may have been outlawed or subject to strict regulations. Indigenous traditional music and songs were restricted by colonial regimes, especially if they conveyed sentiments of cultural identity, revolt, or resistance.

To keep the local populace under control, authorities suppressed these songs because they saw them as subversive. In many colonized areas, this restriction aided in the loss of cultural legacy and the degradation of indigenous cultural traditions. Every region of the world is rich in this cultural distinctiveness, but without protection and preservation, folk art forms and customs will vanish. New dress conventions, gastronomic preferences, and behavioral norms were brought to Malabar by the colonial occupation. Despite being unequal across caste and class boundaries, these changes were indicators of modernity and social mobility during the colonial era.

¹⁷⁸ *Ibid.*, p. 97.

Another way colonized persons negotiated colonial power systems was by imitating colonial manners and etiquette. They attempted to obtain legitimacy and acceptance inside the colonial system by adopting the colonizer's behaviors. Western culinary, artistic, and recreational preferences were widely embraced by the conquered aristocracy. This worked as a tool for social differentiation in addition to signifying a desire to fit in with the colonizer's culture.

According to K.K.N. Kurup, this adoption reflected both desire and identity negotiation and was not a complete replica but rather a chosen adaptation that was frequently combined with local sensitivities.¹⁷⁹ According to A. Sreedharamenon, clothing has come to represent class mobility and compliance with colonial regimes.¹⁸⁰

Bread, biscuits, tea, and other Western staples became commonplace in villages that had close contact with the British. Gradually, greeting customs, timeliness, and hosting techniques were changed to reflect colonial standards. Malabar culture was altered by colonial control in terms of cuisine, attire, etiquette, and education. However, this region's cultural assimilation took place during the colonial era. It is the process through which aspects of one culture are absorbed by another, frequently leading to modifications in cuisine, attire, language, etiquette, etc., and combining them with regional customs.

Cultural Assimilation

Significant cultural shifts brought forth by the colonial era, especially under British administration, had an effect on many facets of life. During the colonial era, Western culture and lifestyle became more prevalent, especially among the educated classes and urban elite. Cultural standards and values rapidly changed as Western fashions, etiquette, architecture, and entertainment gained popularity. British

¹⁷⁹ KK.N. Kurup, *Pazhassi Samarangal*, Kerala Bhasha Institute, Thiruvananthapuram, 1985, pp. 34-36.

¹⁸⁰ A. Sreedhara Menon, *A Survey of Kerala History*, Kottayam, 2007, pp. 223-225.

colonization and the interactions between native populations and colonial authorities led to a number of cultural changes. Conversion to Christianity brought about changes in religious practices, social norms, and cultural traditions among the converted communities, particularly the adoption of western lifestyles and values. For instance, English became the language of instruction in schools and colleges, resulting a decline in the prime of indigenous languages.

In his book *Colonialism and Its Forms of Knowledge*, Bernard S. Cohn claims that although the British were the new rulers of India, they created a set of rules of behavior that kept them physically, socially, and culturally apart from their Indian subjects.¹⁸¹ Cohn's analysis of culture in the context of colonialism demonstrates how power dynamics impacted the representation and interpretations of cultural practices, ultimately influencing colonial perception and policies. This book describes how colonial powers shaped knowledge production in colonized societies. Similarly, the Valluvanad would have been subjected to the colonial educational system, which would have marginalized the indigenous knowledge system while promoting Western education and values.

The effects of colonialism were not solely detrimental, even though it did disturb and occasionally destroy local customs in some parts of this area. Colonial rulers frequently attempted to replace indigenous customs and practices with Western ones because they believed that they were archaic or outdated. While political dominance and economic exploitation were frequently the main goals of British colonial administration in India, there were times when colonial officials expressed interest in conserving traditional culture. In order to document local customs, languages, and traditions, British officials conducted ethnographic surveys, gathered folklore, and documented indigenous customs and rituals during the early 19th and 20th centuries. For example, anthropological surveys and ethnographic narratives

¹⁸¹ Bernad S. Cohn, *Colonialism and Its Forms of Knowledge, The British in India*, New Jersey, 1996, p.111.

were compiled by the Madras presidency, which encompassed parts of Kerala. Scholars and officials like Edgar Thurston and Rangachari were tasked with documenting and conserving elements of South Indian culture, particularly folk tradition.

One significant element was the influence of Western culture on Kerala's traditional way of life and cognitive processes. Social reformers were aware of their legal rights and privileges and began efforts to free them from caste prejudice and superstitions. The unintended consequence of colonialism is colonial modernism. The reforms and changes brought about by the colonial era may have been portrayed in the Cheruma community's song. It's possible that some songs included overt or covert criticisms of colonial legislation, forced labor, land alienation, and other discriminatory practices. These songs may have used metaphors, symbolism, and poetic descriptions to express the communities' resentment and hopes for social change. (See the Cheruma community's song.no.26. in the appendix.) The colonial modernism had a significant impact on both high and lower castes. Colonialism caused problems and unhappiness for the upper castes. It was hard for them to revert to the tradition because they had absorbed Western education and information. A strategic compromise was therefore unavoidable.

Significant cultural changes occurred in Valluvanad between 1600 and 1900 as a result of a number of events, including as religious movements, colonial policies, social reforms, and the rise of the middle class. Notwithstanding the strict caste system and patriarchal conventions, the Bhakthi movements, missionaries, and social reformers started to question established hierarchies and enhance the lives of women, Dalits, and other marginalized groups. These developments were further sparked by the emergence of an educated middle class, which fueled political activism and cultural rebirth. These changes set the stage for later societal changes in the area, even if development was not uniform and many old structures persisted.

Conclusion

Within Kerala, Valluvanad stands out due to its unique cultural character, which is defined by its material culture and folk traditions. This study looks at how agrarian communities maintained and changed their traditions, rituals, and performing folk activities in order to chart the region's journey from pre-colonial to colonial modernity. The foundation for a border understanding of Valluvanad's historical experience is laid by constructing the continuities and shifts in the socio-cultural fabric between 1600 and 1900 CE using Grandhavaries, field observations, interviews, British documents, Census Reports, regional historical literature, and local historical texts like oral traditions and folklore.

Patterns of habitation, agriculture, and culture were significantly shaped by the region's geographical and natural features, which included rivers like the Bharathapuzha, forests, hills, and fertile plains. In addition to promoting social contacts, the availability of water and other resources enabled agricultural, economic activity, and sustenance. Particularly, rivers became a hub for religious and cultural activities, having a significant impact on people's social and material lives. Additionally, it supplies irrigation for farming, allowing for surplus output and sustaining material culture.

The foundation of both cultural and economic development is made up of natural resources like wood, minerals, and fertile soil that can be found along the Valluvanad riverbanks. These materials support agriculture, construction, and tools. Bharathapuzha have long been vital routes for cross-regional trade and cultural exchange. This interconnectedness has allowed Valluvanad to acquire new ideas, technology, and items that have influenced its material culture. Sacred sites along the river include temples and shrines. Pilgrims, religious events, and regular worshippers all regularly visit these sites. The terrain and resources of Valluvanad combined to create a unique personality that is difficult to relate to either the eastern

plains of Palakkad or the western ghats. The development of the region's art, culture, conceptions, ideas, and innovation was influenced by its socioeconomic circumstances and geographic location. In this specific sociocultural context, Valluvanad's inhabitants coexist with a variety of cultural characteristics. It is important to protect their surroundings, long-standing traditions, holidays, ceremonies, and cultural identities.

The historical significance of Valluvanad is complex, and the interaction of old customs and contemporary influences has shaped its cultural identity. Despite their value, the region's reliance on agriculture and handicrafts makes it difficult to adjust to global markets and modern economic trends. Significant changes occurred throughout the colonial era, including advancements in infrastructure and economic policies that modified the conventional means of sustenance and social structure. During the colonial era, Valluvanad was notable for its rigid caste system and feudal political structure, which allowed the area to prosper as a center of trade, agriculture, and culture despite social injustices and conflicts. This complicated past emphasizes how important it is to take into account the complex interrelationships between human communities, culture, and nature while analyzing the heritage of the area.

Because of its fertile soil and consistent water supply, the Bharathapuzha river basin in Valluvanad was a desirable place for people to dwell. The river shaped the local culture and mythology, and the area is still known for its farming communities. This study looks at how the environment and human activity influenced the socioeconomic dynamics, production practices, and settlement patterns in the area.

The evolution of the region's culture and social structure has been greatly impacted by its geographic features. Natural resources in the area have been used sustainably, demonstrating a deep awareness of environmental preservation. Additionally, the region's caste structure has been molded by the historical dominance of the Naduvazhis and Brahmins, whose cultural practices and oral traditions have a significant impact on the mindset and worldview of lower castes. The rich history of the area further reflects the cultural heritage, as shown in the On the banks of the Nila River, many great figures in literature, history, and culture were born, and on the banks

of Bharathapuzha, many cultural fairs were held. These led to the development of Valluvanad's cultural history.

With its rich cultural legacy, the Bharathapuzha banks were the site of numerous traditional artisan activities that were influenced by the intricate regional dynamics.

The Brahmins, Nairs, and other artisans are among the caste-based groups that shaped the region's material culture, as discussed in the second chapter. The interaction of social institutions, cultural activities, and the natural environment defines the region's distinctive tradition and beauty. An important component of this study, which is based on reports of the mobility and movement of various caste groups, is the significance of caste in the creation of material culture.

The continuous exploitation of the water and other resources found in rivers has caused a change in the structure of traditional river-based crafts including mirror-making, mat-making, and pottery-making over time. These ancient handicrafts had a unique tradition and were incredibly beautiful. They were made from materials collected from the banks of Bharathapuzha. The cultural legacy of the area has been significantly impacted by the disappearance of these occupations.

Human society depends heavily on migration and movement, which frequently affects economic growth, population trends, and cross-cultural interactions. Migration is caused by a variety of factors, including social motivations, political upheaval, economic opportunities, and environmental issues. Caste organizations foster cultural diversity by bringing together individuals from different backgrounds, languages, and traditions. Societies gain from this cross-cultural interaction by fostering tolerance, creativity, and innovation. Additionally, migration typically leads to the sharing of knowledge, skills, and ideas—all of which can advance economic development.

Material change has been impacted by the migration and mobility of various caste groups in these areas. Through the introduction of new sectors and skills, they have economically diversified local economies. Mobility has challenged established

social hierarchies, leading to both conflict and progress. It has added a variety of languages and customs to the area, enriching its culture. Mobility has, however, also increased competition for resources, which could lead to conflict. Political caste-based movements have arisen, influencing local government and the region's overall effects of migration and mobility. In Material life change has many facets and can have both beneficial and detrimental effects.

Lower-class individuals encountered the intricacies of casteism, and land-owning-slave (Udama and Adima) connections were established. The material and social culture of the area was influenced by migrant and occupational groups. Agriculture grew and an agricultural mode of production appeared with the Brahmins. In the past, the Brahminic political system did not taken into account the working class and labour communities in the agricultural sector.

The caste system's contribution to India's ongoing social and economic inequity is highlighted in B.R. Ambedkar's writings. Because the system assigns jobs based on birth, underprivileged people have less access to opportunities and resources. The theories of B.R. Ambedkar are still applicable to comprehending how caste, labor, and material culture interact in Kerala.¹ The historical experiences of Kerala's agrarian and artisanal groups resonate with his finding that caste categorizes people into jobs and social status levels even before birth. The persistent denial of economic and political rights to these agricultural laborers, craftsmen, and disadvantaged groups strengthened a system in which land-owning elites and dominant castes-controlled production and material life. Therefore, Kerala's material culture can be analyzed via the critical lens of Ambedkar analysis, which takes into account both the result of ingrained social inequalities and geographical and ecological elements. The continuation of caste-based labor divides and the exclusion of marginalized groups from the distribution of surpluses highlight the close connections between material culture and social stratification.

¹ Awanish Kumar, B.R Ambedkar on Caste and Land Relations in India, Review of Agrarian Studies, *The Journal of the Foundation for Agrarian Studies*, (<https://ras.org.in>) Vol.10. No.1. Janu- June -2020, pp.2-3.

The intellectuals, artists, craftsmen, and working classes of the ruling classes all had an impact on Valluvanad's material culture. An examination of their demographics revealed that castes were less common in land-owning societies than in other communities. Members of lower social classes and marginalized groups were much more prevalent, and they were employed directly in agriculture. Historical reports indicate that multilingual people who had moved from neighboring states were part of Valluvanad's social life. They contributed to the region's material culture by producing tools and equipment for daily use.

By supplying the tools required by the governing classes, the agricultural industry, and other productive facets of daily life, occupational groupings also enhanced society's material well-being. The chapter looks at how various immigrant groups established in various regions of Valluvanad and how their traditions, rituals, and folk performances blended with the local material culture.

The development of the local economy and culture was greatly aided by the communities that were relocated to Valluvanad. In order to increase agriculture, production methods, production processes, markets, exchange systems, and import and export operations, political authorities urged social groups from a variety of occupations to relocate to the banks of Nila. Brahmins, Guptas, Tarakans, potters, and various Andhra Pradesh and Tamil Nadu Chetties were among the major immigrant groups.

The migration of social groups from neighbouring states is examined in the same chapter, which also tracks social mobility. According to the chapter's conclusion, Valluvanad's material conditions were improved by the occupational contributions made by every group that relocated here. Numerous artisan and migrant communities picked the fertile Valluvanad region for their livelihood because they relied on these riverbanks for resources. Cultural integration occurred in society as a result of the Arya-Dravidian civilization. Caste groups that relied on agriculture lived in this agricultural area. Castes came together to form an important system of production. Farming occupied a sizable portion of the area, and agricultural laborers and organizations like Ainkudi Kammalas were essential.

The contribution of agricultural laborers and occupational groups to the development of Valluvanad's material culture has not received much attention in earlier works. Nonetheless, evidence from British archives shows the important contributions of these groups, including records of iron ore discoveries, Kammalas settlement patterns, and the quantity of ploughs and equipment in the studied area. The region's material life and culture were greatly influenced by Bharathapuzha, and its agricultural culture was further enhanced by both large and minor water sources. Social standing was usually established by birthright rather than merit in hierarchical civilizations. Regardless of their aptitude or goals, artisans found it challenging to go beyond their designated station due to this social framework.

In the past, communities and caste groups were able to dwell inside the administrative boundaries of the reigning authorities. As part of a certain caste division, these groups were given particular rights. They followed the caste system and carried out their duties as directed by the governing classes, but they were not given the position they deserved. Caste divisions may have been made more archaic by the administrative structure put in place throughout the pre-colonial age. Local customs, religious beliefs, and the power of local chieftains and monarchs dominated the legal systems during the pre-colonial era. Justice was administered through customary institutions that were inspired by indigenous customs, Hinduism, and Islam and differed depending on the community.

Despite carrying out necessary tasks within the caste system, which was imposed by ruling factions for their own gain, community and caste groups—especially those from lower castes—were denied rights and basic amenities. They made up a large portion of the population in the study area and worked on the land as slaves or servants. People who were marginalized maintained their cultural identities and belonged to underprivileged social groups. These advantages were created by ruling factions for their own gain.

To put it briefly, Valluvanad's occupational landscape is greatly influenced by the communities of artisans and low-class individuals who work there thanks to their specialized labour and skills. They work in a variety of occupations, including small-

scale trade, small-scale industry, agriculture labour, and traditional crafts. Their contributions range from making elaborate fabrics and handicrafts to offering crucial services in industries like transportation and construction. These professions are essential to the socio-economic fabric of the area since they not only support local economies but also protect cultural assets and customs. Each of the local communities played a unique role in shaping the rural topography and culture of the area. In trade, art, socio-religious, and cultural activities, the artisans, traders, reformer etc. all had significant roles to play. Valluvanad is a distinctive and historically significant location because of their combined efforts and interactions, which not only supported the local economy but also enhanced the culture. The study, emphasizes how crucial it is to acknowledge the varied contributions made by every community in order to comprehend the historical and cultural evolution of this region which emphasize the significance of determining the influence of the population of the area that facilitate in historical research and advance our understanding of the cultural shifts that occurred in medieval Kerala. This study questions the conventional emphasis on dominant castes by highlighting the significant contributions made by marginalized and lower caste groups.

The agricultural tradition of Valluvanad and the cultural changes in material existence from pre-colonial to colonial times are examined in the Third Chapter through an analysis of historical and Malayalam literary texts and references. Agri business in fields, mixed crops cultivated in backyards, and forest goods were all part of the production process, which took place under a variety of settings. Naduvazhies, or local chiefs, were in charge of managing, supervising, and controlling production. Kerala created Nadus, or areas with political borders and administrative systems, throughout the Medieval period. One of the main areas that expanded in this manner was Valluvanad. A political system comprising Nadu, Desam, Thara, and Tharavad ruled over the land and Desams. This social structure was led by castes that owned land. As Valluvanad went through political processes, the land was categorized as Brahmaswam, Dewaswam, and Cherikkal land. The Valluvanad's material landscape was directly impacted by the region's trade, land management, and farming methods. A rich and vibrant regional culture resulted from the co-existence and interactions of

several communities, which fostered a culture of adaptation and reciprocal effects. For instance, the local economy benefited greatly from the contributions of numerous groups of artisans, such as potters, carpenters, blacksmiths, and weavers. From tools and utensils to clothing and housing materials, their products and abilities were vital to material life.

Land became productive under administrative direction, creating an internal surplus. There were also resource exchanges with another region. According to textual resources, Valluvanad had numerous holdings on both riverbanks throughout the Zamorin era, which promoted agricultural advancement and richness. Malabar's landlord-land relations changed as a result of the land survey. However, the invasion of Mysore resulted in land disputes and further altered landlord relations throughout Malabar. The economic stability and food security of the area were facilitated by the peasant groups. Their farming methods enhanced the body of knowledge in the area. There has been unrelenting exploitation of natural resources for commercial objectives. The soil, the river, the nature, and the lower classes of society were all exploited as geographical features gradually changed from tradition to modernity. Land and forests were resurveyed, and resources from rivers, forests, and the land were employed. As a result, new materials for a new way of life were introduced. The main economic activity in Valluvanad at the start of the nineteenth century was agriculture, which gave everyone a means of subsistence, with the exception of a small minority who worked in trade, commerce, carpentry, smithy, weaving, fishing, etc. Paddy, coconuts, betel nuts, and other agricultural items were produced in the area. The constant increase in population, the gradual expansion of the paddy field, and the stagnation of agricultural production can all be blamed for the ongoing food grain shortage. The great majority relied mostly on agricultural activities for their livelihoods because industrial advances did not grow. A state of chronic unemployment and ensuing widespread poverty was brought about by the backwardness of agriculture, the lack of growth of another sector, and an expanding population. A sizable portion of the populace was compelled to live in close proximity to starvation. Because they provided the labor and services necessary to support agricultural and material life, marginalized people were vital in this agrarian setting.

Given the general poverty and dwindling agricultural production, their participation becomes even more important. Material culture-related marginalized communities worked in professions that were included into the new social order. They supplied labour that was necessary for manual labour and agriculture. From planting and harvesting to animal management, they uphold the agricultural economy. Notwithstanding their marginalization, these service castes were crucial to maintaining the area's agricultural economy and guaranteeing food production. These underpinnings made it possible for the economy to grow beyond agriculture and cleared the path for new administrative and commerce networks.

A surplus of agricultural products enabled permanent settlements, administrative structures, and trade networks, which pushed society toward a more sophisticated and urbanized order. Temples served as foci for land management and rituals, which allowed Brahmin and Nambuthiri elites to solidify their power by controlling excess land. This combination of religious and economic authority strengthened the feudal system and established the groundwork for a harsh government where monarchs and temple officials-controlled Kerala's premodern economy. A hierarchy comprising the monarch, Naduvazhies, Desavazhikal, and Janmi, as well as Kudiyan tenants, shaped all aspects of social and economic life. The Brahmins were significant landowners who had a significant impact on agricultural management and practices. Their choices regarding methods and land usage had an effect on the local economy. They had an impact on many facets of cultural life, such as rituals, festivals, and education. Temples run by Namboothiries frequently developed into hubs for education and cultural events, conserving and advancing traditional literature, art, and Vedic knowledge.

The Nairs played a crucial role in preserving the administrative system and defence of the area. They stabilize the areas and defend them from outside threats in their capacities as landowners and warriors. In addition, Nairs supervised huge agricultural estates, impacting land through agricultural production and patterns. The festivals and martial customs they preserved, such the Mamankam, were important cultural occasions that strengthened regional unity and identity. But because of this

hierarchical structure, some groups continued to be disenfranchised and denied access to power and land, while others benefited from advantages and authority. Although they were marginalized groups at the lowest end of the hierarchy and excluded from land rights. The land they farmed, the Parayar or Cheruma of Valluvanad were the land's actual cultivators. The economic and social standing of the majority of people did not considerably improve in spite of these developments. Only a small percentage of people were financially stable and had access to advanced education. For lower works like cooking, cleaning, and getting water from the river, many families hired domestic servants. Women and children from lower castes fill these duties. To put it briefly, the land tenure system in pre-colonial Valluvanad was mostly founded on conventions and traditions. Private property ownership increased as a result of colonialism, frequently made possible by land concessions given to colonial officials and settlers. As a result, indigenous communities were uprooted, and patterns of land use changed. Traditional farming methods and regional crafts were frequently the foundation of colonial labour arrangements. The social standing and financial clout held by aristocratic classes were absent in the artisans and lower classes. They were regularly taken advantage of positions of authority, who paid them little for their labour and goods, in spite of their abilities and services to society. The maltreatment of artisans and lower classes was not the only historical instance of exploitation in Valluvanad. The area's potential for resources also led to colonial exploitation, which had a significant impact on its social and economic structure.

Valluvanad's people, social networks, and economic activities all contribute to the preservation of its distinctive cultural legacy. Its geographic features were formed by an agrarian civilization, and annexations resulted from its resource potential. Due to extensive resource exploitation throughout the colonial era, Valluvanad faced the challenges of feudalism. The region's agro-based social and economic structure evolved as a result of new social formation cultures brought about by the exploitation of hills and woods. The craftspeople in the area, who were essential to preserving cultural traditions, were severely impacted by this exploitation. As the local craftspeople, who were essential to preserving cultural customs.

Artists had a crucial role in preserving and transmitting cultural traditions through their skill. Nonetheless, the higher castes sometimes undervalued their contribution to the material existence of the community, placing more value on prestigious professions like the military or scholarly endeavors. Despite their skill and experience, artisans were typically overlooked in official records and historical narratives that tended to emphasize the achievements of the ruling classes. This erasure, which ignored the collective efforts of artists and craftspeople, preserved the notion of the self-made elite. Many artisans relied on the patronage of wealthy individuals or groups to sustain themselves. While this support provided a certain amount of stability. It also placed artisans at the discretion of their clients, making them both dependent and vulnerable. Artisanal employment, which was perceived as less valuable than jobs requiring stronger mental or physical skills, was often associated with manual labor.

The artisans, who were vital to the area's cultural legacy, were especially affected by colonial exploitation of Valluvanad's resources and social structure. Because of this stigma, artisans were further marginalized and excluded from positions of respect and influence. Greater trends of social injustice and exploitation are reflected on hierarchical societies' disregard for craftspeople. We can better comprehend the systemic obstacles that have traditionally prevented skilled craftsmen and women from being recognized and advancing by critically analysing the dynamics. The Hindu community's caste system and customs were put to the test when the Sultan invaded Mysore in the 18th century. Many upper castes and landowners were compelled to leave Malabar and give up their feudal authority. But after the British took direct control of Malabar, many came back and reclaimed power. This friction between caste and land-holding groups was reflected in the agricultural economy of Valluvanad, which was associated with riots and uprisings.

Colonial Modernity

During the British colonial era, the caste structure along the banks of Bharathapuzha saw several changes, and Valluvanad's agricultural economy was associated with riots and uprisings. Caste mobility was made possible by the

economics, education, and political action, even as historic caste structures continued to have an impact on cultural shifts. The region's social structure gradually changed as a result of these adjustments, which gave lower castes the opportunity to rise in rank and challenge the strict caste system. Along the river, a complex and changing social landscape was produced by the interaction of new opportunities and traditional habits. Some people from lower castes saw conversion to Christianity and Islam as a way to get away from prejudice based on caste. In order to improve the socioeconomic standing of communities, missionary rendered social assistance and progress in education. Thus, Valluvanad was characterized by both change and continuity. Many pre-colonial organizations and traditions persisted, adjusting to the new environment, even though the colonial era brought about important administrative improvements. The traditional powers were displaced as a result of the colonial administrative framework being imposed. The importance of indigenous governing systems was diminished when British-appointed officials gradually replaced local chieftains and hereditary officers. As the area adapted to its new surroundings, Valluvanad was marked by both continuity and change. Although significant reforms were implemented by the colonial government.

Political Boundaries

The political geography of Valluvanad was altered by the colonial administrations' emphasis on distinct territorial boundaries and the methodical partition of land. Social and economic changes resulted from this reconfiguration's impacted on local landholding patterns and power dynamics. To maintain social and economic control over the area, colonial authorities reorganized land and Desoms and enacted new legislation. But during these two times, the life of the actual land producers underwent significant transformation. Planning and supervising the construction of infrastructure was greatly aided by significant administrative positions like tahsildars and district collectors. In order to ensure that infrastructure projects supported colonial administrative and economic objectives, these administrators monitored the construction and maintenance of ports, roads, railroads, and irrigation systems. These changes affected land ownership patterns, social hierarchies, and

community interactions all at the same time, often leading to an increase in legal battles and social unrest.

Every facet of agrarian relations was affected by the deeply ingrained land holding patterns, which featured substantial social inequality in rights, access to land, and obligations. During the colonial era, when new land tenures and revenue systems were imposed, upending preexisting institutions and bringing in new types of inequality, these hierarchies were especially noticeable. The way that land ties are expressed is a sign of social and cultural identity as well as commercial transactions. They demonstrate how caste, ritual, and customary authority issues were intricately entwined with agrarian organizations. By incorporating customary rights into legal frameworks, the colonial encounter exacerbated these dynamics and altered the ownership and tenancy environment. This change was not consistent or unchallenged; rather, it led to conflicts, adjustments, and opposition in various regions of Kerala. This process demonstrates how contemporary land connections, which have their roots in traditional customs but have been reshaped by colonial intrusions, are the result of both continuity and change.

The early Malayalam novels are important for the ways they engaged with the changes that colonial modernity had brought in its wake. They presented the lives of the people who belonged to the margins and dealt with the ways in which they inhabited modernity. In that sense, these novels are thematically relevant to the period in which they are written and deserve to be read while engaging with the discourse of colonial modernity. There it can be argued that instead of a comparative evaluation with *Indulekha*, these experimented with newly introduced genre of prose writing. Modernity versus tradition, the first of *Indulekha*'s three main concerns was the need for contemporary education to free Malayali women. Second, it was important to highlight the freedom that Nair women experienced in matriliney, which was heavily criticized, especially the practice of *Sambandham*, which was based on infidelity. Third, to offer an example of the ideal Malayali. The novel was written by Chandu Menon because of the importance of these three issues to the society. A more contemporary and vibrant society emerged as a result of these developments.

Standardized administrative processes and legal norms were codified and documented during the colonial era. Transparency and accountability were ensured by this move toward a more documented and bureaucratic system, which was a fundamental component of modernity. The legal and judicial landscape underwent a significant change with the arrival of colonial control, especially under the British. The physical environment and infrastructure were among the many facets of society that were impacted by the legal system's modifications.

The British established and codified laws, formalized legal system, and a well-organized court based on English common law. Traditional dispute resolution procedures were superseded by the creation of formal courts, such as the district and high courts. These new legal requirements were implemented by British courts and legal personnel, many of whom were not conversant with local customs. The Valluvanad society was significantly impacted by these legal changes. They had an impact on community interactions, social hierarchies, and property rights, frequently favoring those who could successfully negotiate the new legal system.

Through infrastructural initiatives, British colonial rule changed the area's physical characteristics in addition to its legal system. The physical characteristics of the area were changed, as were the infrastructure amenities. The British constructed roads, railroads, and other infrastructure projects. These projects made substantial use of local laborers. Even though these programs produced jobs, they often involved hard manual labor under challenging conditions. Working groups were severely exploited and forced out of their usual jobs. The majority of the materials and textiles used to make pre-colonial clothing were produced locally. As weavers transitioned from precolonial to colonial periods, their societal status and artistic representations saw a significant shift. Many weaving communities had some autonomy prior to colonization, creating textiles for domestic use and commerce within regional networks. Weaving customs that are entwined with cultural identity and frequently transmitted from one generation to the next promotes continuity and pride. Even though this program produced jobs, they often involved hard manual labor under challenging conditions. Working groups were severely exploited and forced out of

their usual jobs. The broader imperial endeavor that changed regional industries like textiles included this exploitation. The majority of the materials and textiles used to create pre-colonial clothing were produced locally. As they transitioned from pre-colonial to colonial periods, weavers' sociocultural status and artistic expression experienced a significant shift. The introduction of new fashion, the revitalization of textile businesses, and the encouragement of export markets were all results of the western influence.

As a result, conventional production techniques declined and local fashion trends changed. During the colonial era, the market for locally manufactured fabrics was diminished due to by the flood of low-cost, mass-produced textiles from Europe. Local marketplaces were overrun by imported textiles, which were frequently subsidized by colonial governments, making it challenging for native weavers to compete. This put the livelihoods of weaving communities in jeopardy and caused a drop in the demand for traditional handwoven textiles. In order to meet the needs of colonial markets, weavers' communities changed their manufacturing methods and added new designs and techniques to attract to European clients. Others used acts of cultural preservation to fight colonial authority by recovering and resurrecting traditional weaving techniques as a symbol of resistance and resiliency. The natural resources in the area were severely exploited in the meantime.

In the colonial period, Valluvanad had a flourishing commerce network, especially in textiles, spices, and other goods. Commercial routes expanded and Valluvanad was incorporated into international commerce networks as a result of colonialism. As a result, local resources were exploited for export-oriented economies, and European colonial powers came to dominate regional trade. As British transportation and communication reforms were put into place, infrastructure evolved. As a result, contemporary technology was adopted in many economic sectors and production methods were altered.

The productive sector grew as a result of the contributions made by the entire workforce from underprivileged populations. During colonial rule, forced labor rose dramatically, particularly through the use of plantations and indentured slavery.

Large-scale commercial plantations were established as a result, and indigenous laborers were exploited. Conflicts grew more intense in the agricultural areas of the study area at the same period. Peasants fought fiercely against the ruling elites in several Malabar regions, including Valluvanad and Eranad. This implies that the peasant class are the majority of Valluvanad's population.

Alongside these cultural and social transformations, the region also witnessed significant administrative reorganization. Later, the Malabar district was split into the districts of Kannur, Kozhikode, and Palakkad on January 1st, 1957. The latter included Chittur Taluk from the former Travancore-Cochin state, the ancient Valluvanad Taluk, Palakkad Taluk, and a section of Ponnani taluk from the Malabar district. The Taluk of Valluvanad was split into the Taluks of Perinthalmanna and Ottappalam on the same way. Valluvanad's material circumstances have changed from traditional to contemporary. The development of the region's material culture and regional identities was greatly influenced by labor-occupational groups and migrant occupational groups. The productive sector grew as a result of the contributions made by the entire workforce from underprivileged populations. During colonial rule, forced labor rose dramatically, particularly through the use of plantations and indentured slavery.

The cultural customs of Valluvanad are explained in the Fourth Chapter. A chronicle of synthesis and assimilation, cultural history shows how communities, ethnic groups, migrants, and other religions have contributed to the customs, cultural quirks, values, identities, thoughts, and ideas of a place. Early folk traditions dealt with the topic of agriculture. Numerous deities became the subject of folk performances as religious and cultural tales gained popularity. A society's arts, literature, and occupations all influence its culture. As a result, it is inaccurate to presume that all societies and regions share the same views. Despite possible similarities, human culture permeates every facet of day-to-day existence. Even the depressed and excluded classes made significant contributions to Valluvanad's cultural life despite social exclusion, which helped to clarify this border understanding of culture.

Despite systematic discrimination and social marginalization, the depressed classes in pre-colonial and colonial Valluvanad made considerable cultural contributions. The region's depressed classes produced talented artists and craftspeople who contributed to a variety of artistic traditions, including woodwork, weaving, metalworking, and pottery. Their craftsmanship was essential to maintaining livelihoods in their community and enhanced local culture. The performing arts in the area benefited greatly from the contributions of the depressed classes. Encompassing dance, music, and other artistic disciplines. Their artistic manifestations frequently mirrored their life experiences, hardships, and goals, acting as conduits for unity, resistance, and cultural preservation.

Kerala is a home to several agricultural communities, like Valluvanad, where mother worship is common. Because the majority of the villages in the area worked in agriculture, their traditions and rituals were influenced by this. As a result, the area's traditional practices became more ritualistic. Numerous artistic disciplines were ceremonial and meant to honour gods. Marginalized individuals in Valluvanad were regarded as untouchables for a large portion of their history. The hardships and strains of their labor are depicted in their folk songs. Members of the local impoverished classes participated in rich oral and literary traditions despite having little access to formal schooling. In order to express their experiences, beliefs, and social critiques to the richness and diversity of Valluvanad cultural heritage, they wrote folk songs, poetry, and oral narratives.

The governing elites of the Medieval period encouraged their folk arts and permitted them to perform at festivals. However, they continued to be caste outcasts and were not allowed to perform within temples. Notwithstanding these differences, the region's marginalized societies' folk arts and artistic expressions evolved during this time. With their unique arts and civilizations, many of these arts were associated with agricultural culture and represented the realities of working-class people and children of the land.

Folk traditions were frequently misrepresented, usurped, and utilized for colonial ends by the colonial operations. Recognizing the agency and resiliency of

indigenous peoples in the face of colonialism's effects on their cultural heritage requires a knowledge of these changes. Many indigenous communities resisted cultural absorption and upheld their traditions and rituals in spite of colonial influences. These groups frequently managed to maintain the integrity of their cultural history while adjusting to shifting socio-political situations.

One of Kerala's most culturally diverse areas is Valluvanad. Ancient rituals and beliefs have been practiced in the area for a very long period, according to an analysis of megalithic remains and beliefs. During the feudal era, the Kavu and Thattakam arose as agricultural groups that populated the area, making it a significant agricultural area. Important centers for the divine market were also formed by these organizations. These centers served as divine marketplaces where people traded things during Kavu festivities. On these important occasions, cultural assimilation took place. Valluvanad's immigrant and Aboriginal populations had their own traditions, beliefs, and artistic expressions. They contributed to the region's cultural fusion and identity by showcasing their festivals and cultural events on significant occasions.

Ordinary people's artistic endeavors were discouraged throughout the colonial era. Folk art declined as a result of the colonial authorities' policy of fostering the productive sector. The survival of traditional folk forms in Valluvanad was made possible by the numerous shrines and sites of worship devoted to mother deities. The folk performing arts, agricultural traditions, customs, and rituals were all encouraged by the rulers. Supporting material conditions and advancing society depended on the actions of common people at the bottom of society. They consequently received specific rights and benefits.

These rights and benefits, however, were only given out in connection with agricultural customs or during festivals like Pooram and Vela. Bhagavathi was highly revered in the area, and many of the people who settled in Valluvanad were Hindus. Other religious communities established themselves as traders in isolated regions of the study area.

On Kerala's travel map, Valluvanad is an intriguing location. There are numerous temples in the area that lavishly celebrate traditional arts, Vela, and Pooram. Festivals in rural villages highlight the area's natural beauty and rich cultural heritage. This is a defining element of the Valluvanad and Bharathapuzha river banks. One of Kerala's most significant trade-holy celebrations throughout the Middle Ages, the Mamankam festival drew visitors from all over the world. The cultural heritage of Valluvanad benefited from this festival.

Kerala, India's Valluvanad district is well-known for its yearly Kavus, or temple festivities. These celebrations honour the veneration of fertility-symbolizing mother goddesses. Many members of lower castes engage in and showcase their traditional art at the Pooram festival. Numerous indigenous groups, including numerous Dalit communities that worship Bhadrakali and their Kuladaivam, can be found in Valluvanad, according to Namboothiri. The region's proficiency with ayurveda and folk medicines demonstrates a deep understanding and reverence for nature, which is essential to the community's well-being and cultural customs.

The agricultural lifestyle of these populations is reflected in their rich oral traditions and folk melodies. Valluvanad's communities were self-contained and structured for administrative, social, civil, and agricultural reasons during the Middle Ages. But during the British era, the social structure was different, with rigid social regulations governing caste relations. The caste structure that was in place and the society's feudal nature went hand in hand.

The beliefs and habits of the inhabitants of Malabar and Valluvanad did not change in the late 19th and early 20th centuries, despite changes in their political and cultural landscape. The poorest segments of society continued to face social and economic challenges. But in Kerala, society started to change quickly, becoming more politically conscious and marking the beginning of the national movement. While several art forms were in danger of going extinct during the British rule, folk arts are still practiced in many places of Kerala. British rule had an effect on indigenous items and the traditional village economy. Modernity has brought about changes to Valluvanad's cultural heritage. Because of its rich history and high level of artistic

consciousness, Valluvanad continues to be a significant cultural venue for writers and cultural activists even if it is no longer an official district or location.

There were numerous upheavals in different regions of the Valluvanad over the decade of the 19th century and the early 20th century. At the same time, new infrastructure was introduced, and the press was created to provide the public a voice on a number of regional issues. Additionally, the elite groups own newspapers. During these periods, it was a strong and efficient medium for disseminating different notions and ideas. Movements for social reform and education that have their roots in these areas have been crucial in ending established hierarchies and advancing equality, demonstrating an inclusive and progressive mindset. Indigenous festivals, art, rituals, and traditions persisted in Valluvanad, but they also changed as a result of British and Mysorean influence. Cultural changes resulted from the loss of some traditions and the adaptation of others. Western education, which was introduced during the colonial era, further changed daily life and gave rise to new forms of cultural fusion among various societal segments. As different communities preserved aspects of their original cultural heritage while selectively adopting western styles and practices, this dynamic process of transformation was mirrored in cultural hybridity and identity negotiation, resulting in a complex interplay between continuity and change under colonial conditions.

Cultural hybridity and identity negotiation are also shown in the various cultures' adoption of western lifestyles and practices. Many people and communities-maintained aspects of their original cultural heritage while ostentatiously adhering to colonial conventions, intricately fusing native rites with imported ones. In addition to preserving cultural continuity, this composite identity enabled adaptation to shifting socio-political conditions. However, while hybridity enabled adaption to changing socio- political conditions, it also compelled communities to undergo a difficult process of cultural negotiation and identity redefinition. However, this adaption also required communities to enduring difficult process of cultural hybridity and identity negation.

Endured a difficult process of cultural hybridity and identity negotiation in response to colonial influences, just like other marginalized groups. The loss of traditional cultural practices, languages, and belief systems frequently accompanied the embracing of westernization by the indigenous population. Due to the systematic deprivation of their land, resources, and autonomy, indigenous groups experienced marginalization and disenfranchised as a result of this process of cultural erasure and assimilation. Thus, even as they faced cultural erasure and assimilation, the marginalized communities become the backbone of the colonial productive sector.

These regions' culinary customs, with their unique tastes and ingredients, contribute to the region's rich cultural heritage. Complex dynamics of power, identity, and social change are highlighted by the impact of colonial mimicry and dress patterns on the middle class, especially within the Nair community of Valluvanad. It is possible to see the middle classes, especially the Nair community's, adoption of western attire and habits as a kind of mimicry, a practice used to copy and emulate colonial norms and ideals. Middle class people were able to link themselves with indigenous cultural traditions that were associated with lower social strata through mimicry, which frequently served as a means of social development and acceptance within colonial society.

It's possible that the Nair community's desire for status and upward mobility led to their adoption of western attire. By dressing in western fashion, one might indicate support for colonial authority structures and gain access to social, professional, and educational opportunities that were previously closed off to indigenous groups. As a result, it came to symbolize the desire for middle-class status in colonial culture.

A complex process of social change, identity negotiation, and power dynamics within the framework of colonialism is reflected in the middle class's embrace of colonial mimicry and dress styles, particularly among the Nair population in the area. Although it could have given some people the chance to move up the social ladder, it also brings to light the lasting effects of colonialism and the continuous fight for cultural independence and self-determination. The matrilineal system that has

traditionally been in place in the area highlights the distinctive social transformation of the area, where women played important roles in family and property lineage, influencing the structure and values of the community. Strong feelings of regional pride and identity are a result of the feudal past and resistance to colonial control, which show a legacy of sovereignty and defiance.

In the past, the Nair community in Malabar acted as a bridge between local leaders and colonial authorities. As indigenous political systems declined and colonial administration was established, many middle classes were employed by the colonial government in a variety of bureaucratic capacities. as mentioned, during the colonial era, British-occupied areas, such as Malabar, were separated into taluks. The land was measured, settled, and transferred to make revenue collection easier, in contrast to the feudal era. Power was centralized under colonial bureaucracies as a result of colonization. As a result, colonial laws and regulations were imposed and local officials were appointed differently. As previously said, the spread of naturally aided in the unrestricted interchange of ideas and the strengthening of national sentiment. The modern educated or those who had early access to and familiarity with modern institutions and ideas were the privileged groups that appeared to be able to use public life to their advantage in the late 19th and early 20th centuries. The aforementioned group of people made significant contributions to the state's transformation through the publication of *Indulekha* in 1889, the introduction of the Marumakkathayam Marriage Bill by Sir C. Sankaran Nair in 1890, and the Malayali Memorial in 1891. Print media was promoted by the roads, canals, and railroads that made up the colonial artery network. Knowledge boundaries were broken with the emergence of the print. The majority of middle-class English-speaking people were from affluent backgrounds; they had the financial means and social vision to send their children to schools that offered English instruction.

Women's position in this area was marked by a combination of cultural conservatism and slow changes brought about by developing reform movements and socio-cultural transformations. Although women had significant roles in their homes and communities, social norms and patriarchal frameworks frequently limited their

agency and opportunity for personal growth. Recognition of education's progressive significance led to the fast expansion of female education. The period's slow improvements in socio-political awareness and educational access paved the way for later advancements in the empowerment of women's rights in Kerala and around the world. The entire female group was placed in a submissive position. The Malayalam novelist Lalithambika Antharjjanam (Atmakathakkoru Amugham) describes how her village's traditional Namboothiries were agitated by her modern attire and social activities. The family structure, which also emerged as a response to the dominant economic system, reflected the societal changes. It nonetheless had a negative impact on women's position in divided households when it came to managing family finances and making decisions, and its consumerist mindset also made it difficult for women to raise family spending. Because of the patriarchal social structure derived from colonial ideas of women's liberation, women were unable to integrate into society even though they were able to reinterpret their place in it. Without putting the women into the public eye and working together to eliminate their limitations, the lower portion of them could not be eradicated. For the most part, the female activists were well-educated, took charge of social events, and guided their coworkers. For example, by promoting women's rights to education, healthcare, and the law, Karthiyayini Amma, Ammu Swaminathan, Arya Pallam, Thottakkatu Madhavi Amma, and others set the stage for future advancements in gender equality in the region.

At the same time, the social realities of the area were intricately linked to these reformist movements. Up until the middle of the nineteenth century, the majority of people in this area were farmers, and agricultural laborers like enslavement were still more prevalent.

They suffered under the exploitative janmi system, and in the nineteenth century, Valluvanad witnessed several Mappila uprisings as a part of broader agrarian revolts across colonial India. These movements have been interpreted in a variety of ways by historians. Scholars like James Scott highlighted the moral economy of the peasantry and the density of customary rights, while A.R. Desai placed peasant struggles within the larger framework of India's social and economic transformation

under colonialism. D.N. Dhargare placed agricultural uprisings in the context of colonial class structure and agrarian policy. In Kerala, E.M.S. Namboothirippad put an end to the Mappila outbreaks, which were characterized by colonial officials as sporadic fanatic outbursts rather than as deeply ingrained struggles against colonial oppression and feudal landlordism. The Valluvanad peasants' efforts, when viewed against this larger historical backdrop, appear to be both local and universal. They are local in their direct opposition to Jenmi dominance, but they are universal in their likeness to agricultural uprisings throughout India. A Kerala political awakening was fostered by the union of reformist currents and rural resistance.

The language, culture, and legacy of Valluvanad persist in locations like Ottappalam, Pattambi, Shornur, and Cherpulassery, despite the region's demise following the creation of the state. The distinctive idioms, language, cultural history, and art prizes of Valluvanad are well-known. Valluvanad still has a unique local identity in spite of all the changes. The caste systems that were common in Valluvanad throughout the 19th century have been dismantled in part by improvements in education and employment prospects for underprivileged populations. However, religion, traditions, and conventions continue to impose caste and gender discrimination throughout society. In Valluvanad, the caste system-related practice of polluting was widespread in its most extreme form. Although social changes have contributed to the abolition of such cruel customs, Hindus from lower castes continue to experience marginalization and exclusion. Since many rites and customs were hijacked by dominant castes and marginalized groups were either excluded or reduced to subordinate roles, the ritual and performance practices of the time show how exclusion was perpetuated in symbolic forms. As a result, caste hierarchies continued to exist in several domains of social life, influencing both material circumstances and cultural manifestations.

Valluvanad's cultural life revolved around festivals and rituals. They fostered unity by bringing together disparate facets of society. For instance, the Pooram festival featured a number of ceremonies and dramatic plays. These gatherings served

as a platform for tradition and shared beliefs in addition to providing entertainment. Songs and performances such as Ayyappan Pattu, Bhagavathi Pattu Thottam Pattu, Bhagavathi Worship, Nanthuni Songs and folk performing arts were important in this cultural setting. They reflected agrarian life and seasonal cycles. These forms also preserved community values and gave expression to religious devotion. They continue to be ingrained in the local cultural memory to this day. It is crucial to examine the larger transition from traditional patterns of life to modern structure in order to comprehend how these cultural manifestations changed throughout time.

Historical observation makes the shift from traditional civilization to modernity clear. Small-scale societal components drawn from native and frequently ancient cultural traditions are referred to as traditional society. Modernity, on the other hand, describes methods associated with industrial production or the growth of expansive, frequently colonial states. These reforms have a tangible impact on Valluvanad residents' daily life rather than being merely theoretical. For people in the current world, the differences between old and modern organizational structures are extremely important. An examination of Valluvanad's traditional society reveals that familial units of production, cooperation, simple division of labor, and production for use or subsistence are all interwoven with material culture. The trade system was interconnected, and consumption was concentrated on meeting rituals or basic requirements. We can observe the accumulation of redistribution, exchange for status, lack of a separate economic sphere, and social ownership in the material culture of traditional Valluvanad. However, many of these traditional structures were altered or disturbed when colonial power arrived.

When professional cultural programming started during the colonial era, cultural identities that had developed during the feudal era were eradicated. Lower castes and folk communities' material circumstances were not promoted neither improved. Private ownership, a separate economic sector with separate domains, the payment for products and services, the unequal distribution of resources and income, and the emergence of a techno-economic system are only a few of the notable changes

brought about by the modernization process. However, many communities were still heavily influenced by old beliefs and practices, which resulted in opposition to some contemporary concepts and methods. Conservative segments of society opposed social reforms, which were frequently gradual. In summary, Valluvanad remains renowned for its cultural grandeur despite numerous changes, including the Mamankam festival, classical art forms, and rich folk customs. Folk customs and performances, however, managed to hold onto parts of Valluvanad's cultural memory in spite of these changes, bridging the past and present. As a result of this cultural heritage, many writers became well-known in Valluvanad and made significant contributions to the intellectual and cultural history of their area.

Findings of the Study

The study's conclusions provide scholars and policymakers with important information, especially when it comes to designing programs and strategies that are pertinent to regional development. This study reveals the distinctive socio-cultural and environmental trajectory of Valluvanad by analyzing its historical transition from the pre-colonial to colonial age. Despite its historical background, Valluvanad has not received much scholarly attention. As a location of cultural and agricultural importance, Valluvanad is today over-used in terms of its soil, rivers, and other natural resources. changes in geography and human actions.

Geographical shifts and over-intervention by humans have altered its natural landscape. The current agricultural system is also being negatively impacted by climate change. The Nila River basin, which was once the birthplace of Kerala's culturally integrated legacy, is currently experiencing drought and is losing its unique identity.

Folk customs from Valluvanad are being reclaimed and presented in new ways by arts and cultural organizations. An excessive amount of criticism has made many ritualistic folk arts obsolete. However, research teams have discovered and promoted obscure performing arts and music in some regions. One of the most important

findings is the unintentional destruction of historically important records, music, and folk arts. These folk-art practices and cultural facts represent the historical relevance of each locality. Like much of Kerala, the region saw significant social and cultural changes in the late 19th and early 20th centuries as a result of several revival efforts. But even though these initiatives cleared the way for modernity, a number of barriers kept the area from fully and quickly embracing modernity. Many excluded and lower caste people struggle with poverty and restricted economic opportunities. The unequal distribution of the benefits of economic development led to long-lasting economic inequality. The absence of proper infrastructure development in the area, such as roads, hospitals, and communication networks, hindered overall expansion. Economic expansion and industrialization were hampered by limited access to resources and financing. The main goal of colonial programs was to support British rule and the economy, frequently at the expense of regional development. Consistent policy execution and development efforts may be impeded by political instability and weak local governance. While reform, education, education and nationalist awakening generated new intellectual and deep political possibilities, deep rooted inequalities persisted, and the cultural voices of the marginalized remained vulnerable to erasure. in this way, Valluvanad stands as a microcosm of India's wider history -where polity, economy, culture and resistance intersected to produce both continuity and in the passage to modernity.

Even after education was expanded, there were still significant differences in access to school based on caste, gender, and economic status. The quality of schooling differed in rural and urban areas because rural communities sometimes lacked resources and opportunities. People in the region, or in regions similar to it, are hesitant to embrace modernity completely for a variety of reasons. These include a variety of factors, including as deeply rooted social and cultural customs, budgetary limitations, and the complexities of rapid change. Many people in these regions still relied on manual labor and conventional farming practices to support themselves.

Modernity-promoting policies may not have been properly explained or put into practice at the local level. It's possible that not every segment of society has benefited from modernization, which has led to opposition and disillusionment. Due to a number of factors, including the historical prominence of other major Kerala's cities, strategic locations that favours coastal cities, economic concentration in trade hubs, targeted infrastructure investments, and political and governmental decisions that favours established major centers, Valluvanad did not become the state's largest city. But the indications of a material culture include things like production and consumption, cultural shifts, social identity, and the significance of symbols, among other things.

Valluvanad has a unique place in Kerala history due to its geographic diversity, historical significance, cultural heritage, economic activity, social structure, and tradition of resistance. Valluvanad's capacity to balance continuity and change is what gives it its lasting identity. Valluvanad maintained a cultural vitality based on language, memory, and performance in spite of the disruption of colonial modernity and the marginalization of indigenous customs. While classical and folk traditions combined to create a composite cultural fabric, reformers and social movements reinterpreted social hierarchies and challenged inherited injustices. In remote areas where a folk tradition preserved the lived experience of rural and marginalized communities, even if not institutionally safeguarded, Valluvanad's name was projected via classical arts. There is a dichotomy in this region's experience of colonial modernity. Despite the introduction of monetary benefits, the disadvantaged rarely benefited from them, and their persistent isolation was mirrored in their educational backwardness. Women started to express social concerns through their writings and activities that contributed to a new social consciousness at the same time that cultural reform organizations, which were mostly led by the higher castes, formed. Songs that also expressed happiness, relieved mental strains, and disseminated agricultural expertise gave the subaltern a way to express their sorrow and resistance. Through temple festivals and sacred groves, ritual practices continued to support agrarian

success and communal cohesion in the interior regions. Valluvanad actively took part in the fight and eventually assimilated into the national movement, albeit remaining relatively removed from the contemporary conveniences of colonialism. Consequently, the colonial era's changes made Valluvanad a place that is remembered for its lasting cultural distinctiveness rather than its material progress.

Thus, the study of Valluvanad between 1600 and 1900 CE emphasizes the significant changes in social structure, cultural traditions, and material existence. Agrarian society was altered and traditional authority was weakened when land relations changed from feudal tenures and customary rights to colonial legal frameworks. As underprivileged groups started to have access to education and new careers, the caste system encountered difficulties even if it still shaped hierarchy. During colonial administration, Valluvanad was integrated into larger networks of trade and government through the expansion of infrastructure such as roads, markets, and administrative institutions. Sambandham and marriage represented both continuity and reform, while the colonial legal system established new judicial hierarchies and reinterpreted earlier customs. The effects of trade, migration, and colonial actions also altered patterns of consumption, housing, and attire. At the same time, social and cultural life demonstrated both change and resiliency. The region's mixed legacy was reflected in the coexistence of folk arts and classical traditions, while reformist discussions gave rise to new innovations in artistic expression. Long influenced by patriarchy, women's standing started to change as a result of reform movements that challenged customs like untouchability and Sambandham and increased access to education. In order to maintain society, promote social reform, and start democratizing tendencies, leaders from many communities were essential. Nevertheless, Valluvanad has managed to maintain its unique cultural identity in spite of these significant changes. Its folk traditions, festivals, classical arts, and linguistic diversity were all resilient, ensuring that the depth of its legacy was not lost to modernity. A legacy that combines tradition and adaptability, Valluvanad successfully navigated continuity and change even as reform movements and colonial intrusions

altered society, confirming its enduring significance in the larger story of Kerala's social and cultural development.

Thus, Valluvanad's historical trajectory shows that colonialism and modernity did not eradicate its cultural identity; rather, they recognized reformist battles and adapted, opposed, and reinterpreted the continuation of local festivals, oral traditions, and creative activities. This is an example of how Valluvanad maintained its uniqueness. In this way, Valluvanad is a microcosm of Kerala's larger cultural resilience, where tradition and reform, continuity and change, resistance and accommodation, all worked together to maintain a distinctive regional identity that has persisted to this day.

Glossary

<i>Amsoms</i>	: Villages of British Period
<i>Asari</i>	: Carpenter
<i>Andhura Nair</i>	: Sub- Caste of Potters
<i>Ariyittu Vazhcha</i>	: coronation ceremony
<i>Adima</i>	: Slaves
<i>Chala</i>	: House of Lower Caste (Cheruma)
<i>Cheruma</i>	: Lower Castes, Agrestic Slaves of Malabar
<i>Chetties</i>	: Trade Community
<i>Cheri</i>	: Street, Village
<i>Cherikkal Land</i>	: Land Owned By Rajas or King
<i>Chunagadan Pazhayari</i>	: Unboiled Rice of Chunagad
<i>Churam</i>	: Sleep ascent
<i>Chaver</i>	: Suicidal squad of Valluvanad
<i>Chaliya</i>	: Weavers
<i>Chunkam</i>	: Toll
<i>Desam</i>	: Region
<i>Desavazhies</i>	: Chief of the Desam
<i>Eralpadu</i>	: Local Administer
<i>Gramam</i>	: Village
<i>Gupthan</i>	: Agro-Trade Community Of Valluvanad
<i>Hobli</i>	: Administrative Unit Of District
<i>Janmam</i>	: Birth Right
<i>Janmi</i>	: Land Owner
<i>Kavu</i>	: Sacred Groves
<i>Kammalas</i>	: Artisans Groups

<i>Kanakkan</i>	: Agricultural Groups, Sub Division Of Cheruma Community
<i>Kollan</i>	: Blacksmith
<i>Kudiyar</i>	: Tenants
<i>Kumbharan</i>	: Potters
<i>Kulala</i>	: Caste Sub- Division of Potters
<i>Kanam</i>	: Private Property.
<i>Muthan</i>	: Communities of Palakkad, Valluvanad
<i>Mana</i>	: House of Brahmins
<i>Modan</i>	: Cultivable Land
<i>Mannadiyars</i>	: Caste Of Palakkad District
<i>Mannudayan</i>	: Potters
<i>Moosari</i>	: Bronze Smith
<i>Mappila</i>	: Muslims
<i>Nair Pramani</i>	: Representatives Of Zamorin
<i>Nanthuni</i>	: Musical Instrument Of Bhagavathi Thottam Songs
<i>Illam</i>	: Brahmin's House
<i>Parambu</i>	: Dry Land, Garden Lands
<i>Para</i>	: Rice Measure Utensils
<i>Punam</i>	: Red Soil Terraces
<i>Panan</i>	: Traditional Folk Singers
<i>Pulaya</i>	: Agricultural Groups
<i>Prabutis</i>	: Menon
<i>Poothan</i>	: Art Forms of Mannan
<i>Sudra</i>	: Fourth Caste of Hindu Religion, Lower Caste
<i>Swaroopam</i>	: Chief Royal Family Group
<i>Smarthavicharam</i>	: A ritualistic trial used in Kerala to judge a Namboodiri woman accused of adultery, or having illegitimate sexual relations.
<i>Tarisu</i>	: Waste Land, A Place Name of Valluvanad
<i>Thandan</i>	: Toddy Topper Caste of Palakkad District

<i>Tattan</i>	: Gold Smith
<i>Tara</i>	: Foundation, Village Of Feudal Period
<i>Taluk</i>	: Administrative Division under Madras Presidency
<i>Tarawad</i>	: Joint Family
<i>Thattakam</i>	: Temple Centred Territory
<i>Tiyar</i>	: Islanders /Cingalees
<i>Thira</i>	: Art Forms Of Mannan Caste
<i>Vanibham</i>	: Trade
<i>Vannan</i>	: Washer Man
<i>Veluthedan</i>	: Uppercases Washer Man
<i>Warakkol</i>	: Measurement

BIBLIOGRAPHY

1. Primary Sources

1.1 Reports / Letters / Archival Reports

Davidson, Secretary to Government (*Silent Valley National Park*), *Reserve Notification*. Dated 18th May 1914, published in the Fort St. George Gazette June 9, 1914, collected from Forest Department, Silent Valley National Park, Mannarkkad, Palakkad.

Kerala State Backward Classes Development Corporations, Thiruvananthapuram, 2000.

Kozhikkodan Grandhavari, Vallathol Vidyapeetam, Sukapuram (ND)

Major Walker, *Land tenures of Malabar*, Government Press, Madras, 1862.

Major Walker, *Report Upon the Tenures and Forms of Transfer of Land in Malabar*, 20th July 1801, High Court Library, Ernakulam.

Palm leaves of Thottam Pattukal collected from Melepurakkal family, Mannampatta approximately hundred years old - dated on 21/3/2017.

Reji Kumar, J. (ed.), *Report of the Revenue Administration of Malabar*, Kerala State Archives, Govt. of Kerala, Thiruvananthapuram, 2010.

Rejikumar, J. (ed.), *Report of Joint Commissioner Report on Malabar 1792-93*, Kerala State Archives, Government of Kerala, 2010.

Smee, J., *Malabar Records -1 Report on the survey and Assessment of South Malabar*, Calicut, Printed at Government Press, Madras, 1871.

Smee, J., *Malabar Records, Report on the Survey and Assessment of South Malabar*, 1799.

Statement of Population of 1871, *The Malabar District Area, Caste and Occupation*, The Government Gazette Press, 1871.

Thirumandhamkunnu Kshethra Mahathmyam, Dewaswam Publication, Perinthalmanna, 2003.

Vaniyankulam Panchayath Vinjaneeeyam, Part-1, KCHR, Thiruvananthapuram, 2001.

Ward and Conner, *Descriptive Memoir of Malabar Survey Report*, Govt. of Kerala, 1995.

1.2 Gazetteers / Manuals / Proceedings

Champakalakashmi, R. *Urbanisation in South India, The Ideology and Polity*, Presidential address, session I Ancient India, IHC 47 Session, 1986.

Cherian, P.J. (ed.) *Perspective of Kerala History, The Second Millennium*, Kerala State Gazetteer, Vol. II, Part-II, Govt. of Kerala, Thiruvananthapuram, 1999.

Ganesh, K.N. "Ownership and Control of Land in Medieval Kerala, Janmam, Kanam, Otti", *Proceedings of Indian History Congress*, Vol.51, 1990.

Innes, C.A. *Madras District Gazetteers Malabar*, Vo.1, Madras edition in 1908. and Kerala State Library, 1951.

Innes, C.A. *Madras District Gazetteers*, Malabar and Anjengo, Govt Press, Madras, 1908.

Innes, C.A. *Malabar Gazetteer*, Kerala State Gazetteer, Government of Kerala, Trivandrum, 1951, reprint 1997.

Iyer, Krishna Swami, K.N. *Madras District Gazetteer*, Malabar District, Vol. II, Madras, 1933.

Kareem, C.K. *Kerala District Gazetteers*, Malappuram, Ernakulam ,1986.

Logan, William. *Malabar Manual*, Vol. I, Govt. Press, Madras ,1887.

Panchayath Records

Ottappalam Panchayath Samgra Vikasanam Rekha, Ottappalam, 1996.

Census Report

Census of 1881, Alphabetical list of occupation- Malayalam, regional archives, Kozhikkode, 1887.

Census Report of Palakkad, Village and Town Wise Primary Census, Directorate of Census of Operation Series-33, part XII-B, Kerala, 2011.

Chetti Communities and Their Settlements in Valluvanad Taluk Census Report, 1871. Madras, Government Gazetteer Press. 1874, Regional Archives, Kozhikode.

District Handbook, Village and Town Directory. Palakkad.

Unpublished Reports

Mani, G., Nair, Rajagopalan, S., *The Detailed Investigation Iron Ore Reports in Kozhikode District*, Kerala, 1967.

1.3 Articles / Journal / Weeklies / Souvenirs / Magazines

Articles & Journals

Jayakar, Pupul., Metal Casting from Kerala, in *Indian International Quarterly*, Vol.1, No.4, 1984.

Mankada, Shameerali., *From Traders to Landowners; The Mappillas of Valluvanad in the 18th Century*, In The 3rd MESMAC International Conference MES Mampad College, Malappuram, 16/1/2019.

Menon, Vijayakumar. *Folk Kalayude Lavanya Chintha* (Mal.), in Vishnu Namboothiri (ed.), *Poli*, Kerala Folklore Academy Kannur, 2002-December 16, 2003 April 14, Book -1.

Premnath, Bhavani. *Panipattukalude Lavanyam*, In Vishnu Namboothiri (ed), *Poli*, Kerala Folklore Academy Kannur Book -2, December 16, April 13, 2003.

Rajendran, P., *Flake – Scars and Stone Striker*, Bulletin of Deccan College Research Institute, Vol. 37, 1978.

Rajesh, K.P., *Charithra Nirmithiyile Sookshmathalangal*, Kerala Folklore Academy, Chirakkal, Kannur, 2008-2009.

Velladikunnu, Sachithanandan, *Poli, Poly 2*. Folklore Academy, Kannur, 2004.

Journals

Ajesh. A.M. *Temple and Artisan Community in Kerala*, In Johnson V. (ed.) PESQUISA, Vol.3, Issue 1, 2017.

Bagchi, Amiya Kumar. On Colonialism and The Indian Economy, Review of Agrarian Studies, *The Journal of The Foundation for Agrarian Studies* (ISSN 2248-9002), 2015.

Balakrishnan, A. Brahmin Settlements and the Land Tenure System of Kerala, *History Research Journal*, Vol-5-Issue -6, 2019.

Bindu, K. & Manoharan, Manosh. Absence in Presence: Dalit Agency, Channar Lahala and Kerala Renaissance, *Journal of International Women's Studies*, Vol.22, No.1, February, 2021.

Champakalakashmi, R., *Urbanisation in South India, The Ideology and Polity*, Presidential address, session I Ancient India, IHC 47 Session, 1986.

Chandrasekharan, Karthikeyan., Veeraraghavathatham, D., Karpagam, D. & Firdos, S., Ayisha. *Traditional Tools in Agricultural Practices*, *Indian Journal of Traditional Knowledge*, Vol-8, (2) Tamil Nadu, February, 2008.

Gopalankutty, P.K. “*Mysore Revenue Experiments in Malabar*” *Journal of Kerala Studies*, Vol.5, 1978.

Habib, Irfan. *A People's History of India: Indian Economy Under Early British Rule 1757-1857*, Vol. 25, Aligarh Historians Society and Tulika Books, New Delhi, 2013.

- Hayden John Bellenoit, *Document Raj; Writing and Scribes in Early Colonial India*, American journal of ophthalmology, May 2013.
- Jayakar, Pupul Metal Casting from Kerala, in *Indian International Quarterly*, Vol.1, No.4, 1984.
- Kumar, Arathi. Punishment and Mandatory Minimums in the Indian Context, *International Journal of Legal Developments and Allied Issues*, Volume -7, Issue-6, (October 2021): 148-154, The Law Brigade (Publishing) Group, ISSN – 2454—1273.
- Kumar, G., Prem. Genesis and Growth of Archaeology in Kerala, *International Journal of Humanities Lawand Social Science*, Vol -8, Issue1, New Archaeological & Genealogical Society, Kanpur India,2021.
- Kurup, K.K.N. Aryan and Dravidian Elements of Malabar Folk (A Case Study of Raamavilliam Kalakam) *Journal of Kerala Studies*, University of Kerala, Department of History, Thiruvananthapuram, 1978.
- Kurup, K.K.N. European impact Of Malabar society, In 18th century, An Analysis - Part II & III, in T.K. Ravindran (ed.), *Journal of Kerala studies*, The Department of History, University of Kerala ,1977.
- Menon, Vijayakumar. Folk Kalayude Lavanya Chintha (Mal.), in Vishnu Namboothiri (ed.), *Poli*, Kerala Folklore Academy Kannur, 2002-December 16, 2003 April 14, Book -1.
- Nair, Dhyana, B. Impact of Socio-Economic Transition on The Traditional Dress Culture of Middle Kerala, *International Journal for Multidisciplinary Research*, Vol.5 March -April -2023.
- Premnath, Bhavani. Panipattukalude Lavanyam, In Vishnu Namboothiri (ed), *Poli*, Kerala Folklore Academy Kannur Book -2, December 16, April 13,2003
- Rajendran, P. *Flake – Scars and Stone Striker*, Bulletin of Deccan College Research Institute, Vol. 37, 1978.

Rajesh, K.P. *Charithra Nirmithiyile Sookshmathalanga*, Kerala Folklore Academy, Chirakkal, Kannur, 2008-2009

Sachithanandan, Velladikunnu. *Poli, Poly 2*. Folklore Academy, Kannur, 2004.

Sajan, R. Historical views of kinship and matrilineal system in Kerala, *Impact International Journal in Humanities, Arts and Literature*, Vol. 6, Issue 11, 2018.

Veluthatt, Kesavan. *The Journal of Kerala Studies*, The Department of History University of Kerala, Thiruvananthapuram, Part II & III, 1977.

Vinod, V. & Athirapillai, Iron Age in Kerala a Short Summary, in Atmiya Chandra, J.N. Pal & Brijesh Rawat (eds.), *ICON Journal of Archaeology and Culture*, Vol. 3, ISSN: 2347-7032; 2016.

Weekly

Malayala Manorama Thozhil Veedhi Supplement, 'Attappadiyile Adivasikal' (Mal.) Kottayam, July 27/2013.

Souvenirs & Magazines

Chirathu, Magazine (Mal.), Sreekrishnapuram Public Library, Sreekrishnapuram, 2016.

Namboothiri, M.N. *Vaniyamkulam Vinjaneeyam*, Indian History Congress 67th Session Souvenir, Farook College, Calicut (March 10-12), 2007.

1.4 Travel Accounts

Buchanan, Francis. *A Journey from Madras through Centuries of Mysore, Canara and Malabar*, Vol. II, W. Bulmer & Co., London, 1807.

Divakaran, Kattakada. *Kerala Sancharam*, Chintha Publications, Thiruvananthapuram, 2015.

1.5 Interviews

Achuthan, age 65, (Folk Singer *Nanthuni Pattu*) at his residence Melepurakkal, Mannampatta, dated on 21/3/2018.

Ambika, age 62, folk artist at her residence, Mannampatta, dated on 20/3/2024.

Ammini, age 80, Agriculture, Labour, at her residence Madathil Parambil, Mannampatta, dated on 24/8/ 2018.

Aneesh, age 34, folklorists, at his folklore center *Olive Natan Kalapatanakendram*, Mannarkkad, dated on 2020

Aravindakshan Master, age 59, Former Block Panchayath President Sreekrishnapuram, at his residence, Perinchira, Mannampatta, dated on 2021. and 8/9/2022.

Ayyappan Kutty, age 52, at his residence Moodengattil, (Temple committee member, Kannyar Kavu) Mannampatta, dated on 5/2/2018.

Babu Mundekkad, age 64, at his residence Mundekkad mana, (Polika Nattarivu Patana Kendram) Eravimangalam, Perinthalmanna. dated on 20/2/2021 and 12/3/2020.

Balakrishnan, age 50, Folk Artist, at his residence Plakkundilhouse, Pullundasseri, Katampazhipuram, Palakkad. dated on 14/2/2022.

Bijumon Panthirukulam, age 52, Cultural Activist, at his residence Chemmattuthodi, Vadanamkurissi, Shornur. dated on 3/3/2020. and 25/1/2022.

Chandran, Retired Professor, age 65, Govt. Victoria College, at his residence Phoenix, Thorapalayam, Palakkad, November 14/2016 ,22/4/2021 and 8/8/2023.

Kumaran age 76, Folk Artists, Nanthuni Performer) at his residence Vaduvanna, Valimbilimangalam, dated on 5/8/ 2018 and 20-3-2018.

Kumaran, age 78, Folk Singer, (*Nanthuni Pattu*), at his residence Melepurakkal, Mannampatta, dated on 21/3/2018.

Kumaran, age 78, folk Singer, Personal instrument of Melepurakkal Bhagavathi Temple dated on 20/3/2020.

Kunchjukutti Ammal, age 78, (Sarpakaavu in their home), at her residence Chingathu, Mannampatta, dated on 21/4/2024

Kunji Lakshmi, age 74, Agricultural labourer, at her residence Madathilpalla, Mannampatta, Palakkad, dated on 8/8/2016.

Kunji, age 80, Agricultural Labor, at her residence, Sreekrishnapuram, dated on 2016

Lakshmi, age 78, Agricultural Labour, at her residence, Kuzhiyil House, Mannampatta, dated on 9/5/2015 and 4/8/ 2017.

Mannoor Chandran, age 62, Folk Artist, at his residence Mannoor, dated on 6/12/2020.

Muraleekrishnan, N.V, age 63, retired Senior Manager, Canara Bank, writer, cultural activist, at his resident, Nambiandath Vathamkolly House, Mannampatta, dated on 26/12/2020 and 2022.

Narayanan Kutty, age 65, Poojari of Mundiyan Kavu, at his residence, Puliyakattutheruv, Mannampatta, dated on 12/2/2018, 15/10/2019, and 22/3//2020.

Narayanan, age 56, Thira artist at his residence Koodamkunnu, Mannampatta, dated on 2//3/2016.

Parvathy, Assistant Professor, age 46, at the Department of Sanskrit, V.T. Bhattathiripad College, Mannampatta, dated on 14/2/2023 and 27/3/2024.

Priyesh, age 40, folk performer, at his studio, Drishya Chithra. Mannampatta, dated on 5/2/2021 and 20/2/2021.

Radhakrishnan, age 56, at his residence Murichirakunnu, Mannampatta, folk artist, dated on 25/3/2024.

Radhakrishnan, M., age 52, Mundakkaparambil, at his residence Mannampatta, Sreekrishnapuram, 2023.

Ramachandra Pulavar, age 65, at his residence, Koonathara, dated on 22/11/2023.

Raman Kutty, age 73, at his residence Puliyakkattu Theruvu, dated on 21/3/2018 and 26/3/2022.

Raman, age 56, (Agriculture work) Folk Singer, at his residence, Sreekrishnapuram, dated on 10/3/2020.

Raman, age 56, Murichirakunnu, Folk Singer, Sreekrishnapuram, dated on 10/3/2020.

S. Rajasekharan Nair, Retired Professor, age 63, V.T. Bhattathiripad College, Mannampatta, at his residence at Ottappalam dated on 26/12/2023.

Sanitha, age 43, Jain Community Member, at her residence, Vadakkumthara, Palakkad. dated on 31/5/2021.

Sankaran, age 70, Thira Poothan Artist, at his residence Koodamkunnu Mannampatta. Dated on 2/3/2016.

Sarojini, age 74, Agriculture Labourer, at her residence, Mannathu Parambu, Mundur, dated on 12/2/2021.

Sruthy. K Assistant Professor, age 39, at Department of Sanskrit, V T. Bhattathiripad College, Mannampatta, dated on 12/2/23/023.

Subramanian, age 53, agricultural labourer, at his residence Kuppathil house, Mannampatta dated on 5/3/2021.

Sunil Puliyakkad, age 28, native, at his residence, *Mannampatta*, dated on 8/2/2019.

Thankammu age 65, (Pulluvan pattu performer) at her residence Chealattukunnu, Mannampatta, dated on 2019 and 25/3/2021.

Unni (Gramakala) Ambalappara, age 49, Folk artist, Ambalappara, Ottappalam, Palakkad. dated on 12/2/2022.

Vasudevan Master, age 63, at his residence, retired LPSA, Mannampatta, Sreekrishnapuram, dated on 25/4/2022.

1.6 Newspapers

Lalitha and Nandini, The Hindu, 'Notes of Nandhurni and Colours of Kalam (Article21, September 2017).

II. Secondary Sources

2.1 Books

English

Achuthamenon, Chelanattu. *Kali-Worship in Kerala*, Malayalam Series, No.8, The Janatha Press, University of Madras,1959.

Aiyar, S., Subharamma. *Economic Life in a Malabar Villages: Study in Indian Rural Economic Organization*, with Foreword by Gilbert Slater, Bangalore Printing and Publication Co. Ltd., 1925.

Allchin, Raymond. & Allchin, Bridget. *The Birth of Indian Civilization*, Penguin Books, New Delhi, 1982.

Aston, H., Philpin, C.H.E. (ed.), *The Brenner Debate, Agrarian Structure and Economic Development in Pre-Industrial Europe*, Cambridge University Press, 1985.

Ayyar, K.V. Krishna. *The Zamorins of Calicut*, Calicut University ,1976.

Bayly, Susan. *Saints, Goddesses and Kings: Muslims and Christians in South Indian Society ,1700-1900*, Cambridge University, Cambridge ,1989.

C, Rajendran. *Vedic Tradition of the River Basin*, in Jamal Mohammed (ed.), *Perspectives of Kerala Studies*, Sreesankara University of Sanskrit, Kalady, 1999.

- Chandrasekhara, U.M. *Conservation and Management of Sacred Groves in Kerala*, An Institution of Kerala State Council for Science, Technology and Environment Peechi, Thrissur, Kerala, ISSN 0970-8103.
- Chatterjee, Partha. *The Nation and Its Fragments: Colonial and Post-Colonial Histories*, Princeton University Press, Princeton, 1993.
- Childe, Gordon. *Man Make Himself 1961*, The New American Library, England, 1936.
- Chungath, Rajan. *Nila Through Space and Time*, Vallathol Vidyapeetam, Sukapuram, 2005.
- Cohn, Bernad S. *Colonialism and Its Forms of Knowledge, The British in India*, Princeton University Press, New Jersey, 1996.
- Dale, Stephen, F. *The Muslim Empires of The Ottomans, Safavids. and Mughals*, Cambridge University Press, 2010.
- Das, M.K. *The Saga of Kalpathy- the story of Palghat Iyers*, Ahaliya Publications LLP, Palakkad, 2021.
- Desai, A.R. *Peasant Struggle in India*, Oxford University Press, Bombay ,1979.
- Dhangare, D.N. *Peasant Movements in India ,1920-1950*, Oxford University Press, Delhi, 1983.
- Dubois, Abbe J.A. *Hindu Manners, Customs and Ceremonies*, Oxford, Clarendon Press, 1905.
- Dumont, Louis. *Homo Hierarchies, The Caste System and Its Implications*, Chicago, 1980.
- Duzgun, Eren. 'The Political Economy of The Transition of The Transition to Capitalism in The Ottoman Empire and Turkey: Towards New Interpretations', In Xavier Lafrance and Charles Post (eds.) *Case Studies in The Origin of Capitalism*, University of Cyprus, 2019.

- Edney, Mathew, H. *Mapping an Empire the geographical construction of British India, 1765-1843*, The University of Chicago Press, London, 1997.
- Frenz, Margret. *From Contact to Conquest, Transition to British Rule in Malabar, 1790-1805*, Oxford University Press, 2003.
- Ganesh, K.N. *Polity and Society in Medieval Kerala* in K.K.N Kurup, Ed., *New Dimension in South Indian History*, Calicut, 1996.
- Ganesh, K.N. *Reflection of Pre-Modern Kerala*, Cosmo Books, Thrissur, 2016.
- Gangadharan, T.K. *Evolution of Kerala History and Culture*, Calicut University Central Co-Operative Store Calicut, 2012.
- Gardiner, P. *The Nature and Historical Explorations*, Oxford university Press, London, 1979.
- Gough, Kathleen. & Schneider, David (ed.). *Nayars: North Kerala, In Matrilineal Kingship*, University of California Press, 1961.
- Govindan, Chellan. *Kannaki Worship in South India and Sri Lanka*, Selvam, Chennai, 2002.
- Guha, Ranajit. *Elementary Aspects of Peasant Insurgency in Colonial India*, Delhi, 1983.
- Gupta, Ashin Das. *Malabar in South Asian Trade 1740-1800*, Cambridge University Press, 1967.
- Gurukkal, Rajan. & Varier, Raghava. *Cultural History of Kerala. VoL.1*, Cultural Publications, Thiruvanthapuram ,1999.
- Gurukkal, Rajan. & Varier, Raghava. *History of Kerala Pre Historic to the Present*, Orient Blackswan Ltd, Telangana, 2018.
- Gurukkal, Rajan. *The Kerala Temple and The Early Medieval Agrarian System*, Vallathol Vidyapeetam, Sukapuram, 1992.

- Gurukkal, Rajan. *The Making and Proliferation of Jati a Historical Enquiry*, SAGE Publications, Jawaharlal Nehru University, 2015.
- Habib, Irfan. *Essays in Indian History*, New Delhi, 1995.
- Haridas, V.V. *Zamorin and the Political Culture of Medieval Kerala*, New Delhi, 2016.
- Harvey, Karen (ed.). *History and Material Culture a Student's Guide to Approaching Alternative Sources*, Routledge Taylor and Francis Group, United Kingdom, 2009.
- Iyer, L.A. Anathakrishna. *The cochin Tribes and Caste*, Vol.I, Higginbotham, Madras, 1909.
- Jalal, Ayesha. *Self and Sovereignty: Individual and Community in South India Asian Islam since 1850*, Oxford University Press, 2001.
- Jeffry, Robin. *The Decline of Nair Dominance*, Delhi, 1976.
- Jha, D.N. *Ancient India, In Historical Outline*, Manohar Publishers & Distributers, New Delhi, 2012.
- Johns, James. *The Portuguese and The Socio- Cultural Changes in Kerala, 1498-1663*, Manohar, New Delhi, 2020.
- Karashima, Noboru. (ed.). *A Concise History of South India Issues and Interpretations*, Oxford University Press, New Delhi, 2014.
- Kareem, C.K. Abdul *Kerala Under Haidar Ali and Tipu Sultan*, Department of History, Aligarh Muslim University, Aligarh, 1968.
- Ketkar, S.V. *History of Caste in India*, Rawat Publications, Jaipur, 1979. Sanjay Subrahmanyam, *The Political Economy of Commerce: Southern India, 1500-1650*, Cambridge University Press, 1990.
- Kosambi, D.D. *An Introduction to the Study of Indian History*, Popular Prakashan, Bombay, 1956.

- Krishnan, Jyothi. *Enclosed Water, Property Rights, Technology and Ecology in the Management of Water Resources in Palakkad, Kerala*, Wageningen University, Germany, 2007.
- Kujan Pillai, Elamkulam. *Studies in Kerala History*, National Book Stall, Kottayam, 1970.
- Kumar, Dharma. *Land and Caste in South India*, University Press, New Delhi, 1992.
- Kunchikrishnan, V.V. *Tenancy Legislation in Malabar (1880-1970): An historical Analysis*, Northern Book Center, New Delhi, 1993.
- Kunhali, V. (ed.). *Calicut in History*, University of Calicut, Calicut, 2004.
- Kurup, K.K.N. *Modern Kerala: Studies in Social and Agrarian Relations*, Mittal publications, New Delhi, 1988.
- Kurup, K.K.N. *The Agrarian History of South Malabar with Special Reference to the 18th Century*, Calicut University, 1988.
- Kurup, K.K.N. *The Malabar Coast and Its Socio-Economic Structure*, Sandhya Publications, Calicut, 1988.
- Lalithambika, M. *Modernization of Traditional Pottery*, Integrated Rural Technology Centre, Palakkad, 2016.
- Logan, William. *Malabar in Two Volumes*, Government Press, Madras, 1951.
- Logan, William. *Malabar Manual*, Mathrubhumi Books, Kozhikkode, 1985.
- Logan, William. *Malabar Manual*, Vol.I. Government Press, Madras, 1887
- Manhapra, Prakash (ed.). *Pathemari, Advent of Moder Education*, Indian National Trust for Art and Cultural Heritage, Vol .23, 2022.
- Manmadan, M.R. *Archaeology in Kerala: Past and Present* (ed.), Farook College Publications Division, Calicut, 2007.

- Mann, Michael. *Timber Trade on the Malabar Coast, C, 1780-1840, Environment and History*, 7, No.4 (Environment Society Portal), The White Horse Press, U.K, November 2001.
- Mathew, Jhonsy. *Economy and Society in Medieval Malabar (A.D 1200-21600)*, Changanasseri, 1996.
- Menon, A., Sreedhara. *Kerala History and Its Makers*, Dc Books, Kottayam, Madras 1987.
- Menon, A., Sreedhara. *Social and Cultural History of Kerala*, Sterling Publishers, New Delhi, 1979.
- Menon, A., Sreedhara. *Survey of Kerala History*, Madras Edition in 1984. DC Books, Kottayam, reprints 2007and 2019.
- Menon, Dilip & Zaidi, Nishat (ed)., *Cosmopolitan Cultures and Oceanic Thought*, Routledge, 2023.
- Menon, K.P. Padmanabha. *History of Kerala*, Asian Educational Service, New Delhi, 1984.
- Menon, K.P. Padmanabha. *History of Kerala*, Vol.1, Asian Educational Service New Delhi, 1982.
- Moore, Lowis. *Malabar Law and Customs*, Higginbotham &Co, Madras, 1905.
- Mukund, Kanakalatha. *The Trading World of The Merchant, Evolution of The Merchants Capitalism in The Coromandel*, Orient Longman, Hyderabad, 1999.
- Nair, Chettoor Sankaran. *Auto Biography of Sankaran Nair*, Chettoor Sankaran Nair Foundation, Ottappalam ,1966.
- Nair, K. Ramachandran. *The State and Economy in Colonial British Kerala*, Lipi Publication, Trivandrum, 1998.

- Namboothirippad, E.M.S *History, Society and Land Relations*, Leftward books, New Delhi, 2010.
- Narayanan, M.G.S. *Calicut: The City of Truth Revisited*, Calicut University Press, 2006.
- Narayanan, M.G.S. *Perumals of Kerala*, Xavier Publishers, Calicut, 1996.
- Narayanan, M.G.S. *Perumals of Kerala: Oligarchy and ritual monarchy -political and social condition of Kerala under the Chera Perumals of Makotai (C.AD 800-1124)*, Cosmo Publication, Thrissur, 1996 and 2013.
- Narayanan, M.T. *Agrarian Relation in Late Medieval Malabar*, Northern Book Center, Delhi, 2003.
- Ortner, Sherry., Dirks, Nicholas, B. & Eley, Geoff. *Colonialism and Its Forms of Knowledge, The British India*, (Bernad S. Cohn), Princeton University Press, New Jersey, 1996.
- Panikkar, K.N. *Against Lord and State: Religion and Peasant Uprisings in Malabar 1836-1921*, Oxford University Press, 1989.
- Panikkar, T.K., Gopala. *Malabar and Its Folk*, Asian Educational Service, New Delhi, 1995.
- Parpola, Majaratta. *Kerala Brahmins in Transition: A Study of Nambuthiri Family*, Helsinki, 2000.
- Prakash, B.A. *Changes in Agrarian Structure and Tenures in Kerala: A Historical Review*, Thiruvananthapuram Economic Studies Society, Thiruvananthapuram, 2017.
- Prakash, B.A. *Economic history of Kerala from 1800 To 1947 AD Part I: Malabar change in agriculture census*, Handbook Report of Malabar District, 1951.
- Prown, Jules David. *Mind and Matter: An Introduction to Material Culture Theory and Method*, Winterthur Portfolio 17, No.1(spring) 1982.

- Radhakrishnan, *Peasant Struggles and Social Changes Malabar 1836-1982*, Sage Publications, New Delhi, 1989.
- Rajesh, K.P. *North Malabar Society and History*, SPCS, Kottayam, 2014.
- Raman, Bhavani, *Document Raj: Writing and Scribes in Early Colonial South India*, Chicago University Press, Chicago and London, 2012.
- Ravenstein, Ernest George. *The Laws of Migration*, England, 1885. Mass: Polity Press, UK, 2009.
- Ravi, Udaya. & Moorthy, S. *Megalithic Culture of South India*, Ganga Kaveri Publishing House Varanasi, 1994.
- Rehiman, M.P. Mujeebu. *The Other Side of The Story: Tipu Sultan, Colonialism and Resistance in Malabar*, Sahithya Pravarthaka Co-Operative Society Ltd, Kottayam, 2016.
- Rehiman, M.P., Mujeebu (ed.). *Peninsular India, Essays on South India*, Department of History, University of Calicut, 2018.
- Rehiman, M.P., Mujeebu. *Malabar in Transition: State, Society and Economy in Malabar*, Kalpaz Publication, Delhi, 1750-1810, 2020.
- Rehman, M.P., Mujeebu. & Madhavan, K.S. (ed.). *Explorations in South Indian History*, SPCS, Kottayam, 2014.
- Sahu, Bhairabi Prasad (ed.). *Iron and Social Change in early India*, New Delhi, 2006.
- Saradmoni, *Matriliny Transformed, Family, Law and Ideology in Twentieth Century Travancore*, Sage Publication, New Delhi, 1999.
- Sastri, K.A Nilakanta. *The Chola*, University of Madras, Madras, 1955.
- Scott, James C. *The Moral Economy of The Peasant*, Newhaven, Yale University Press, 1976.
- Sharma, R.S. *Rethinking India's Past*, Oxford University Press, New Delhi, 2009.

- Singh, K.S. (ed.), *People of India; Kerala*, Anthropological Survey of India, New Delhi, Vol.27, 1992.
- Singh, K.S. (ed.). *People of India, Kerala*, VOL.XXVII, Part. One, New Delhi, 2002.
- Soman, K. *Geology of Kerala*, Center for Earth Science Studies, Trivandrum, 1980.
- Sreejith, K. *The Middle Class in Malabar; A Social History*, Manohar books, New Delhi, printed in 2021 and Routledge, New Delhi, 2023.
- Subbarayalu, Y. *South India under the Cholas*, Oxford University Press, Delhi, 2012.
- Subbarayalu, Y. *The Political Geography of the Cola Country*, Madras, 1973.
- Subramaniam, Sanjay. *Connected Histories: Notes Towards a Reconfiguration of Early Modern Eurasia*, Modern Asian Studies 31, No.3, 1997.
- Sutton, Mark, Q. & Anderson, E.N. *Introduction of Cultural Ecology*, Altamira Press, U.K, 2004.
- Tarlo, Emma. *Clothing Matters: Dress and Identity in India*, Chicago University, 1996.
- Thapar, Romila. *Cultural Past: Essays in Early Indian History*, Oxford University Press, New Delhi, 2000.
- Thapar, Romila. *Early India: From the Origins to AD 1300*, Penguin Books, Haryana, 2015.
- Thripati, Vibha. *The Age of Iron in South Asia Legacy and Tradition*, New Delhi, 2001.
- Thruston, Edgar. *Caste and Tribes of South India*, P-S, Government Press, Madras, 1909.
- Veluthat, Kesavan. *Brahman Settlements in Kerala a Historical Studies*, Sandhya Publications, Calicut University, 1978.

Veluthat, Kesavan. *The Political Structure of Early Medieval South India*, Oriental Blackswan, Telangana, 2012.

Veluthatt, Kesavan. *The Early Medieval in South India*, New Delhi, 2009.

Malayalam

Achuthankutty, Vellinezhi. *Valluvanaadan Kalakalum Vellinezhi Kalaagramavum*, Naatakam Kala Samskarika Vedi, Thiruvazhiyode, 2017.

Ajith, N. *Malayaliyude Naadodi Vazhakkangal*, Priyatha books, Kozhikkode, 2008.

Balagangadharan, M.P. *Kongatinte Innalekal*, Published by the author, Kongad, 2017.

Balakrishnan, P.K. *Jathi Vyavasthayum Keralavum*, Sahithya Pravarthaka Co-Operative Society, Kottayam, 1983.

Balakrishnan, Pallikkarakalam. *Deshacharithram*, Thachampara, Palakkad, 2022.

Balakrishnan, Thekkepattu. *Kuthiravattam Swaroopam Our Charithranweshanam*, Apple Books, Thachampara, 2018.

Bhaskaranunni, P. *Pathomabatham Noottandile Keralam*, Kerala Sahithya Academy, Thrissur, 1998 and 2015.

Bhattathiripad, V.T. *Kannerum Kinaavum*, DC Books, Kottayam, 1970.

Chandran. K. *Natan Kalakal, Natinte Sampathu*, Mangalodhayam, An Imprint of Green Books, Thrissur, 2023.

Chentharasseri, T.H. *Kerala Charithrathile Avaganikkapetta Edukal*, Thiruvananthapuram, 2018.

Choondal, Chummar. *Janajeevithavum, Kalakalum*, Kerala Folklore Academy, Kannur, 2003.

Chungath, Rajan. *Panthirukulathinte Pingamikal*, Mathrubhumi Books, Kozhikkode, 2004.

- Dirar, V.H. *Natan Kala Sastraparambaryam* Kerala Bhasha Institute, Thiruvananthapuram, 2013.
- Ganesh, K.N. *Charithram Undakunnathu*, Kerala Shastra Parishad, Thrissur, 2016.
- Ganesh, K.N. *Keralathinte Innalekal*, The State Institute of Language, Thiruvananthapuram, 1990.
- Ganesh, K.N. *Kunchan Nambiar, Vakkum Samoohavum*, Vallathol Vidyapeetham, Sukapuram, 1996.,
- Ganesh, K.N. *Malayaliyude Desa Kalangal*, Rasberry books, Kozhikkode ,2018.
- Gangadharan, T.K. *Keralacharithravum Samskaravum*, Calicut university, 2005.
- Gopalakrishnan, P.K. *Keralathinte Samskarika Charithram*, The State Institute of Languages, Trivandrum, 1974.
- Gopinathan, R. *Keralathanima*, The State Institute Language, Thiruvananthapuram, 2017.
- Gowri Lakshmi Bai, Aswathy Thirunal. *Kerala Samskaram Oru Thira Nottam*, Mathrubhumi Books, Kozhikode, 2012.
- Gundert, Herman. *Malayalam English Dictionary*, Sahithya Prasadaka Sangham, National Book Stall, Kottayam, 2000.
- Guptan, E.P. Bhaskara. *Desayanam*, Samabhavini Books, Katampazhipuram, 2004.
- Gurukkal, Rajan. & Varier, Raghava. *Kerala History*, Part 1, Vallathol Vidya Peetam, Sukapuram. 2017.
- Gurukkal, Rajan. and Varier, Raghava. *Kerala History*, Part 1, Vallathol Vidya Peetam, Sukapuram, 2004.
- Haridas, V.V. *Mamakavum Chaverum*, Sahithya Pravarthaka Co-cooperative Society, Kottayam, 2015.

- Haridas, V.V. *Samoothirikalathe Kozhikkodu Kathayum Charithravum*, Sahithya Pravarthaka Co-cooperative Society, Kottayam, 2012.
- Jaffer, K.M. Malabar *Porattam Charithravum Nattucharithravum*, DC Books, Kottayam ,2020.
- Kabeer, V.C. *Palakkattussery Muthal Palakkadu Vare*, Mathrubhumi Books, Kozhikkode, 2011.
- Kochu, K.K. *Kerala Charithravum Samooha Roopeekaranavum*, Kerala Bhasha Institute, Thiruvananthapuram, 2012 and 2015.
- Kumar, K.V., Mohan (ed.). *Palakkad Sthalam Kalam Charithram*, District Tourism Council, Palakkad, Govt. of Kerala, 2011.
- Kunjan Pillai, Elamkulam. *Janmi Sambradayam Keralathil*, DC Books, Kottayam,1966.
- Kurup, K.K.N. *Pazhassi Samarangal*, Kerala Bhasha Institute, Thiruvananthapuram, 1985.
- Kutty, Gopalan. *Kongan Pata, Onam, Thoppi Charithrathile Atayalapeduthalukal*, National Books, Kottayam ,2012.
- Kutty, Muhammed. & Ummer, P.A. *Cherpulasseriyude Charithram*, Udaya Press, Cherpulassery, 2023.
- Leela Krishnan, Alangode. *Nilayude Theerangaliloode*, DC Books, Kottayam ,2006.
- Logan, William. *Malabar Manual*, Krishnan, T.V. (Trans.), Mathrubhumi Books, Kozhikkode, 1985 and reprint 2009.
- Marar, K.K. *Keralathanima*, Natankalavinjanathinoru Amukham, Poorna publications, Kozhikkode ,2008.
- Menon, Chandu. *Indulekha*, DC Books, Kottayam, 1997.

- Mohankumar, B. *Krishi Gita* (Agricultural Verses), Asian Agri -History Bulletin No.7, Asian Agri -History Foundation, Andhra Pradesh, 2008.
- Mukundan, M. *Kalariyum Kalaroopangalum* (Mal.), Kerala Bhasaha Institute, Thiruvananthapuram, 2011.
- Mundekkad, Babu. *Vellatara Parayar.*, Polika Nattarivu Patanakendram, Malappuram, 2020.
- Nair, M., Sivasankaran. *Pracheena Keralathinte Charithram*, DC Books, Kottayam, 2017.
- Nambiar, A.K. *Natan Pattukal*, Vol.2. Kerala Folklore Academy, Kannur, 2003.
- Nambiar, M.C., Appunni (ed). *Vadakan Pattukal*, current books, Thrissur, 1983.
- Namboothiri, N.M. *Mamankam Rekhakal* (Mal.) Vallathol Vidyapeetham, Sukapuram, 2005.
- Namboothiri, Vishnu (ed.). *Poli*, Book-2 December 16, April 13 Kerala Folklore Academy Kannur, 2003.
- Nambudiri, N.M. (ed.). *Mamankam Rekhakal: Records of Mamankam Festival*, Vallathol Vidyapeetham, Sukapuram, 2005.
- Nambuthiri, M.V., Vishnu (ed.). *Folklorinte Kaivazhikal*, Chirakkal, Folklore academy, Kannur, 2004.
- Nambuthiri, M.V., Vishnu. *Keralathinte Natoti Vinjaneeyathinoru Mukhavura*, National book stall, Kottayam, 2012.
- Nambuthiri, N.M. *Kerala Samskaram Akavum Puravum*, Central Co- Operative Store, Calicut University, Calicut, 2004.
- Nambuthiri, N.M. *Malabar Patanagal, Samoothiri nadu*, Kerala Bhasaha Institute, Thiruvananthapuram, 2008.

- Nambuthiri, N.M. *Mamankam Records*, (Mal.), Vallathol Vidyapeetam Sukapuram, 2005 and National Book Stall, Kottayam, 2018.
- Nambuthiri, Parameswaran. *Charithrathinte Desavazhikal Melattur*, Kerala Sahithya Academy, Thrissur, 2012.
- Narayanan Nambeesan, Avinisherry. *Brahmanuipattukal*, Kerala Sahithya Academy, Thrissur, 1969.
- Narayanan, M.G.S. *Charithram, Vyavaharam, Keralavum Bharathavum*, Current books Thrissur, 2015.
- Nattaka Polima*, Published by Nehru Yuvakendra Sridevi Press, Chittur, Palakkad, 1999.
- Panamanna, Chandran. *Pattinte Chootukal*, Kavettam, Natan Kala Gaveshana Kendram, Palakkad, 2011.
- Panikkasseri, Velayudhan. *Kerala Charithrathinte Ullarakalikku*, Published Author, 2012.
- Payyanadam, K.P.S. *Mannarkkadinte Charithram*, Mannarkkad Block Panchathu, 2014.
- Pillai, C.P., Govinda. *Keralathile Pazhaya Pattukal*, Cultural Publications Department, Govt. of Kerala, Thiruvananthapuram, 2004.
- Pillai, G., Bhargavan. *Pananmar Pattukal*, Sahithya Pravarthaka co- operative society, national book stall, Kottayam, 2001.
- Prabhakaran, K.V. *Nammude Kalakal*, butterfly books, Calicut, 2010.
- Premnath, Vettayar. *Keralathile Adimakal*, Current books, Thrissur, 1966.
- Pulavar, K.K., Ramachandra. *Tholpavakoothu*, The State Institute of Language, Thiruvananthapuram, 2015.

- Raja Gopalan, C.R. *Nattunavu Mozhimallayalathinte Kaathoram* (Mal.), Chintha Publishers, Thiruvananthapuram, 2017.
- Rajeev, K. *Aryadhinivesavum Nambuthiri Samskaravum*, Sahithya Pravarthaka Co-Operative Society, Kottayam, 2015.
- Rajendu, S. *Adakkaputhur Pazhama*, Adakkaputhur P.T. Bhaskara Panikkar memorial public library, Adakkaputhur, 2014.
- Rajendu, S. *Nedunganad Charithram*, Geetanjali Offset, Calicut, 2012.
- Rajendu, S. *Valluavantu Charithram Pracheenakalam Muthal AD 1792 Vare*, Madhavam, Perinthalmanna, 2012.
- Rajendu, S. *Valluavantu Charithram*, Geetanjali Offset, Calicut, 2012.
- Rajendu, S. *Valluavantu Grandhavari*, K. Sankaranarayanan, Madhavam, Perinthalmanna, 2012.
- Ramachandran Nair, Panmana. *Kerala Samskara Patanagal*, DC Books, Kottayam, 2011.
- Ramakrishnan, M.K. *Guptayanam, Aithihyangal, Charithram, Achaaraanushtaangal*, Gupthan Sevana Samajam, State Committee, Mannarkkad, Kerala, 2016.
- Salim, P.B., Muhammed, N.P., Hafis & Vasisht, M.C. *Malabar Paithrikavum Prathapavum*, Mathrubhumi Books, Kozhikkode, 2014.
- Shashibooshan, M.G. *Deshacharithram Keraleeya Kshethrangaliloode*, DC Books, Kottayam, 2019.
- Sivadasan, K. & Namboothiri, N.M. (ed.). *Kerala Charithrathinte Nattuvazhikal*, DC Books, Kottayam, 2018.
- Sivasankaran, M. *Valluvanattile Natan Pattukal*, Current Books, Kottayam, 2003.
- Varier, M.R., Raghava. & Gurukkal, Rajan. *Kerala Charithram*, Vallathol Vidyapeetham, Sukapuram, 2011.

Varier, M.R., Raghava. & Gurukkal, Rajan. *Kerala Charitram*, National Book Stall, 2011.

Varier, M.R., Raghava. & Gurukkal, Rajan. *Kerala Charitram*, Part-2, National Book Stall, 2012 and Vallathol Vidyapeetham, Sukapuram, 2012.

Varier, M.R., Raghava. & Rajan, Gurukkal. *Kerala Charitram*, Vallathol Vidyapeetham, Sukapuram, 2011.

Venugopal, T.R. *Sambathum Adhikaravum Thrissuril Ninnullaoru Kazcha*, Current Books, Thrissur, 2017.

Vini, A. *Thalapilly Swaroopam Samskarika Sambhavanakal*, National Book Stall, SPCS, Kottayam, 2018.

Online Sources

Arie, Purushu. *Influence of Caste in Clothing through Ages*, <https://purushu.com/2022/23/inf..>

Binny, Malavika. *Kallumala Samaram; A Turning Point of Caste Based Sartorial Politics in Modern Kerala.*, Feminism in India.Com, Jan 11,2021.

Crossman, Ashley. *Understanding Diffusion in Sociology*, <https://www.thoughtco.com/5/10/2019>

de Haas, H. *A theory of migration: the aspirations-capabilities framework*. *CMS* 9, 8 (2021). <https://doi.org/10.1186/s40878-020-00210-4>

Globalnss.org

<https://bykkarthik1982.blogspot.com/2012/09/devanga-chettiyar-history.html>, Thursday, September, 20, 2012.

<https://www.valluvanad.com/nature>.

<https://www.valluvanad.com/nature>

Kerala Culture. Org, Department of Cultural Affairs, Government of Kerala.

Nasrullah Mambrol, *Homi Bhabha's Concept of Hybridity – Literary Theory and Criticism*, <https://literariness.org,4/8/2016>

Shrimali, Krishna Mohan. & Sharma, Ram Sharan. *The People 'S Historian, The Marxist, Communist Party of India*, Cpim.Org. (<https://www.cvim.org>> 2011.

Whittemore, Jessica. *Theories of Cultural Evolution: Human Stages, Historical Materialism & Neo Malthusian*, study .com. <https://study.com.lessontheories>

Unpublished Thesis/Dissertations

Ajesh, M. *Perum Kollas of Malabar*, Unpublished Ph.D. Thesis, Sree Sankara University of Sanskrit, 2016.

Ammukutty, K.P. *Matriliny and Women in Medieval Kerala*, Unpublished Ph.D. Thesis, Department of History, University of Calicut, 2013.

Greeshmalatha A.P. *Historical Geography of Valluvanad*, Unpublished Thesis, Department of History, University of Calicut, 2001,

Hashik, N.K. *Rivers as a Cultural Construct Myth and Ritual on the Banks of Bharathapuzha*, Unpublished Ph.D. Thesis, University of Hyderabad, 2012.

Kumari, Swarna, E.K. *Social Changes in Malabar with The Special Reference to Two Traditional Communities 1881-1933*, Unpublished Ph.D. Thesis, Department of History University of Calicut ,2001

Kunnath, Ahammed. *Rise and Growth of Ponnani from 1498-1792*, Unpublished Ph.D. Thesis, University of Calicut.2015.

Madhavan, K.S. *Primary Producing Groups in Early and Early Medieval Kerala: Production Process and Historical Roots of Transition to Caste (300-1300 C.E.)*, Unpublished Ph.D. Thesis, Department of History, University of Calicut, 2012

Raman, Unni, K. *Caste in South Malabar: A study of a social stratification in south Malabar*, Unpublished Ph.D. Thesis, The Maharajasayajirao University of Baroda, 1961.

Saleena, K.K, *Print Culture and Marrying for Love: An Emotional History of Colonial Malabar*, Unpublished Ph.D. Thesis, Research and Post Graduate Department of History Malabar Christian College, Kozhikkode, 2024.

Shiji, K.P. *Disciplining the Society: Regulatory Mechanism in Pre-Modern Kerala (AD 800-AD1750)*, Unpublished Ph.D. Thesis, University of Calicut, 2021.

Vijayalakshmi, M. *Trade and Trading Centers in Malabar*, Unpublished Ph.D. Thesis, Department of History, University of Calicut, 1997.

Dissertations

Anjali, A.K. *Megalithics Burials of Malabar an Overview*, MA Dissertation, University of Calicut, 2018.

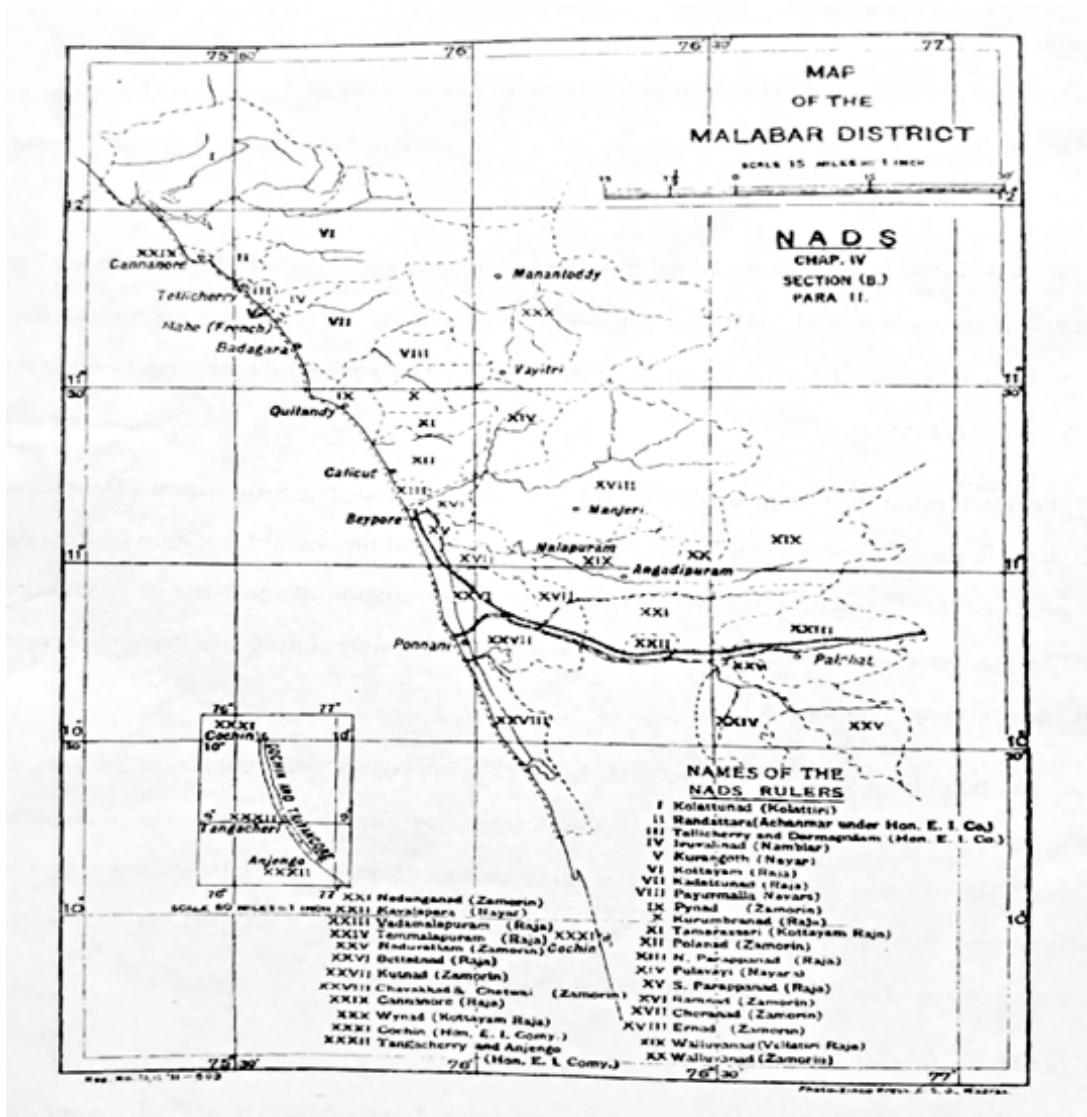
Arifa, K. *Anti- Colonial Struggle in Ponnani- An Overview*, MA Dissertation, Department History, University of Calicut. 2019.

Gopalankutty, K. *The Palakkad Gap – A Study of its Influence in the Shaping of History*, MA Dissertation, University of Calicut, 1974.

MAPS

Map 1

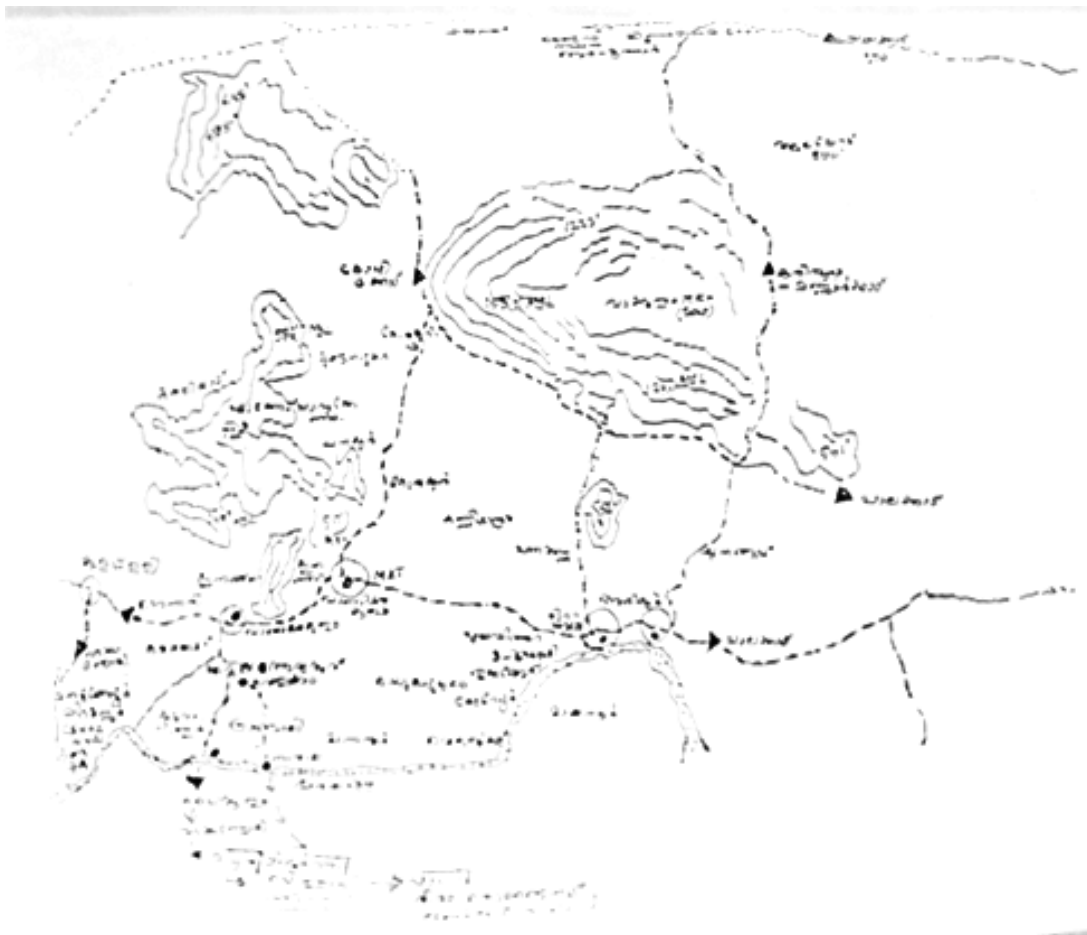
Map of the Malabar District



Source: From William Logan, Malabar Manual, Vol. I AES, New Delhi, 2004

Map 2

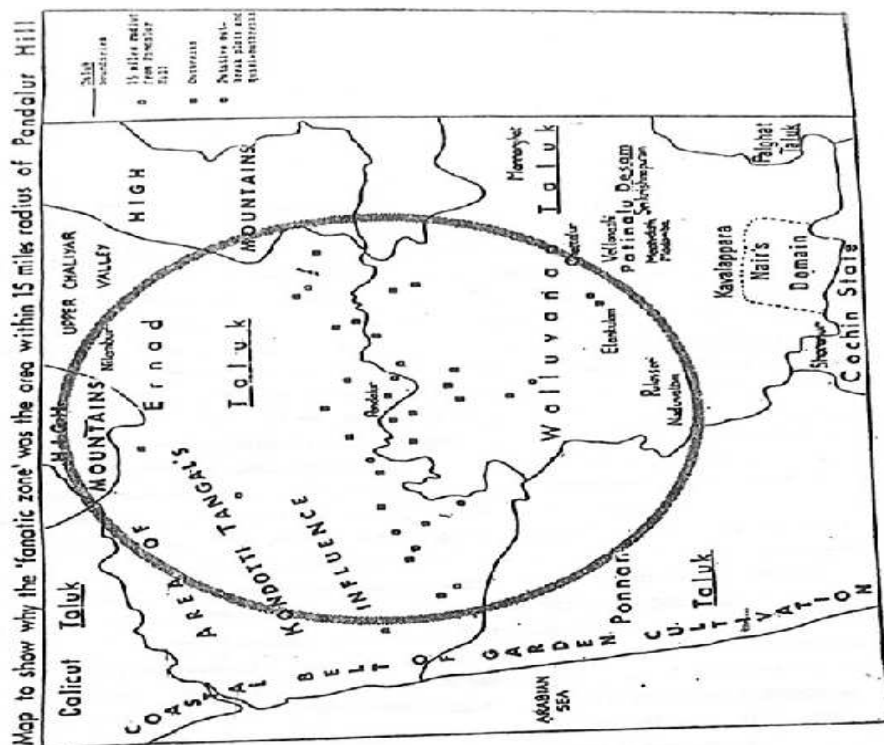
Trade Routes – Vaniyamkulam



Source: N.M Nambuthiri, Keralasamskaram Akavum Puravum, Calicut, Calicut University Central Co-operative Store, 2002.

Map 3

Places of Rebellion



Source: Conrad Wood, *Malabar Kalapam: Adiverukal* (Malayalam Translation) Published By T.V.K Prabahatham Books, Thiruvanthapuram, 2000, p. 77

Appendices

Appendix I

Document 1

SILENT VALLEY NATIONAL PARK

RESERVE NOTIFICATION DATED 18TH MAY 1914, PUBLISHED IN THE
FORT ST. GEORGE GAZETTE DATED JUNE 9, 1914.

No. 291: His Excellency the Governor in Council is pleased to declare under the provisions of section 16 of the Madras Forest Act V of 1882 that from 1st July 1914, the areas, the boundaries of which are set forth in the Schedule appended to the notification, shall be constituted, "reserve forest".

Schedule

District	-	Malabar
Taluk	-	Eranad and Wallavanad taluk
Village	-	Kandamangalam and Payyanadam desams of Walavanad taluk and the portion of the unreserved tract in Eranad and Walavanad taluks.
Name of block	-	Silent Valley blocks.

Boundaries

North: Starting from the trijunction of the three watersheds between the Kundipuzha, the Chokadpuzha, and the Kotapuzha, the line runs generally eastwards along the watershed between the streams running northwards into the Kotapuzha and southwards into the Kundipuzha (over elevations 6,247 Koyipara, 6311, 7297 Sisparabetta) to the Nilgiri district boundary; thence along that boundary south-south-west and east to elevation 7664 Kovitholabetta; thence the same boundary south-east to the G.T.S. on Anginda Peak, elevation 7817, east the north-west corner of the Attapadi reserve.

East: Thence generally southwards along the Eranad Walavanad taluk boundary being the western boundary of the Attappady reserve to the south-west corner of the latter on Arevamparai, elevation 3812.

South: Thence generally westwards along the ridge running down to the Kundipuzha river to a cairn at the top of the cliff on the east side of the Kundipuzha gorge; thence in a straight line to the trijunction point of Survey No.1/1-B of Payyanadam and survey numbers 51/3 A and 51/3-C both of Kandamangalam, thence in the same straight line along the north side of the last-named field to its north - west corner; thence its west side to the quadrajunction point of survey Number 51/3-C, 51/3-A, 51/2-C and 51/2-A all of Kandamangalam; thence the north side of the last named field to the trijunction point of survey Number 51/A, 51/2C and 51/2-B all the Kandamangalam to the GIS on Vannanpara elevation 3690.

West:Thence the east sides of survey number 51/2-B and 51/3-B both of Kandamangalam to Kalliparai, elevation 3648 on the cliffs to Udamparai, elevation 3530, thence westwards along the cliffs over Sempukatti to Kulikal Mudi elevation 3468, thence in a straight line west-south to Puvamalai, thence in a straight line south-west to Ponmudi, on the Ernad-Walluvanad Taluk boundary thence west-wards along the boundary to Madamudi, elevation 3318, thence north-west along the watershed between the stream running west-wards into the Pulianthodu and east-wards into the Palakazhipuzha (and Valakayanthodu its tributary) and to Olipuzha, thence north-wards along the west-wards between the streams running into the two last named rivers to Vallia Perumban Kumban shown on Government of India Survey map as Cherumban Kumban, elevation 3812, thence east-north east to Cheria Perumban Kumban, thence north to Kathisundan on the watershed between the streams running west-wards into the Olipuzha, Pallasharithodu and Chokadpuzha rivers and east-wards into the Kundipuzha, thence-along the last named watershed generally north-wards (over elevation 4152, 4031, Valia Mullumali, 5091 Sirisputhuvmudi) to the starting point.

D.DAVIDSON
Secretary to Government.

Document 2

പുണ്ണി കയ്യെഴുത്ത്. (വള്ളുവനാട്ടു ഗ്രന്ഥവരി - എസ് രാജേന്ദ്രൻ
ജ്: 150-151)

പുറാണിക്കാട് ദേശത്തെ ഒരു ആധാരം

പു-199-പുറം-1

കൊല്ലം 1033 ആവത കുറുംഭം ഞാറ്റയിൽ..... പുറാണിക്കാട്ടു
വുറ പത്തായപ്പുരയും കൊട്ടിലും വെപ്പു പുരയും തൊഴുത്തും
വാടം നിലം 64 പറ വിത്തിനും പെരിമ്പിനിലം 24 പറ
ത്തിനും മാമ്പറ്റ നിലം 80 പറ വിത്തിനും.....
നപ്പറ്റപറമ്പും തന്നിലക്ക് നീർചാഞ്ഞ മറ്റു പറമ്പുകളും
വതികളും ചെറുമക്കളിൽ ചാത്തനും പാലനും ചങ്കരനും
റിയെന്ന ചെറുമിയും അവളുടെ മക്കൾ വണിക്കനും
ദുത്തിരിയും കൂടി 815 പറ നെല്ലു പാട്ടത്തിനുള്ള തപ്പാട്ടമായി
മാണ പാട്ടനെല്ലിൽ കാണം പണം 5000 തിന്ന..... ഇപ്പടിക്ക്
പട്ടം മുതുവരെ മടത്തിൽ പിചുവും ചെങ്ങര ചാമുണ്ണിയു
മ്പറത്തെ ഗോവിന്ദനും പട്ടാമ്പി മുയ്തീനും സാക്ഷിയാകെ
കൊട്ട കുഞ്ചുണ്ണി കയ്യെഴുത്ത്. (വള്ളുവനാട് ഗ്രന്ഥവരി
149 -150)

കൂടി കൈമാറ്റം ചെയ്യുന്ന സമ്പ്രദായം മണ്ണാർക്കാട്ടും നിലനിന്നിരുന്നു.

ഭീമനാട് ദേശത്തു നടന്ന ഇത്തരം ഒരു കൈമാറ്റം വ്യക്തമാക്കുന്ന ഒരു ആധാരത്തിന്റെ (ഓലയിൽ എഴുതിയത്) പകർപ്പ് താഴെ കൊടുക്കുന്നു.

ഓല-201-പുറം-1

കൊല്ലം 1027 ആമത വൃശ്ചികവ്യാഴം കുംഭ ഞായറ്റിൽ എഴുതിയ ഉഭയപാട്ടൊല കരുണമാവിത-വള്ളുവനാട്ടുടയ വല്ലഭൻ ചാത്തനായ കൊവിൽ കരുമികൾ തൃക്കയ്യാൽ മുമ്പിലത്തെ കരുണത്തിനുപിമ്പായി മുപെയുള്ള 1000 പണം കാണവും 633 പണം കടം വായിപ്പയും കൂടി കൊണ്ടരുളി ചാലിയം മുതലായ തിരുരങ്ങാടിയിൽ കൂടിപതികളിൽ അവിലച്ചൻ വീട്ടിൽ ഭീമനാട്ടു ദേശത്തെ കുഴിഞ്ഞെടുത്ത അയിതസ്സു മൂയ്തീൻ കയ്യാൽ കൊണ്ടരുളി കൊണ്ടാർ കൊണ്ട പരിചാവിത - ഇക്കൊണ്ടരുളിയ പുതിയ പണം 1933- ന്നും കാർയ്യം - നമുക്കുള്ള ഭീമനാട്ടു ദേശത്തെ നമ്മുടെ ചെരിക്കൽ കുമഞ്ചേരിനിലവും കിഴക്കേ കരപറമ്പും പടിഞ്ഞാറേക്കര പറമ്പും കുമഞ്ചേരി കൂടിയിരിപ്പും തട്ടാര തൊടിക കൂടിയിരിപ്പും കൂടി പാട്ടം പറ 72 1/2യും താഴത്തെ കുമഞ്ചേരി നിലവും കൂടി പാട്ടം പറ 55-ഉം നമ്മുടെ ചെന്നെല്ലിപ്പുറം ദെവസ്സം കുറിയെടുത്ത കണ്ടവും അയ്യപ്പൻ അരിക കൂടി 8 പറ വിത്തുവിത ക്കാനുള്ള പറമ്പും നമ്മുടെ വെള്ളിലകുന്നു ദെവസ്സം പൊട്ടിരായ്ക്കൽ അരിക 3 പറ വിത്തുവിതയും പുതുകൊളത്തിങ്കൽ താഴത്തെപ്പുറം 20 പറ വിത്തുപാകുവാൻ പള്ളിമണ്ണായലും കൂടി 15 പാട്ടത്തിനും 152 1/2, പറ പാട്ടത്തിനും ചെരിക്കൽ വലിയ പാലനെന്ന ചെറുമനേയും അവന്റെ

ഓല-201-പുറം 2

ചെറുമിയേയും മക്കൾ ചാത്തനേയും കുഞ്ചീരിയേയും അവന്റെ ചെറുമിയേയും ഉണ്ണിയക്കനേയും അവന്റെ ചെറുമിയേയും കൂടി 20 പാട്ടത്തിനും കൂടി 172 1/2, നെല്ലിന പാട്ടമായി പാട്ടമാണ്ടാപാട്ടനെല്ലിൽ ഇപ്പണത്തിന്ന പത്തിന്നര പലിശ കണ്ടുള്ള പാട്ടനെല്ലുപറ 368 1/2, യും പിടിച്ച പുറപ്പാടുള്ള പാട്ടനെല്ലു പറ 168 1/2, യും പിടിച്ച പുറപ്പാടുള്ള പാട്ടനെല്ലു പറ 78 1/2,യും കാഴ്ചപണം 2-ാംആണ്ടു വരെ കൊടുക്കുവും കൊള്ളവും കടവർ ഇപ്പടിക്ക് ചെറിയ വീട്ടിൽ ചാത്തരും ആലങ്കാട്ട ഉണ്ണിക്കുമരനും സാക്ഷിയാകെ ചെന്ത്രത്തിൽ

APPENDIX – II

SONG -1

Songs Of Viswakarama

Vadakkum Kollam Chonattu Malavaarathil Chennu
Viswakarmmavu Chandana Malapukku
Chathurakkalu Naalum Vetti Veenu
Nettaliyenna Mala Pukku Nedum Chuzhyakal Eezhum
Vetti Veenu
Kaana, Kazhutha, Maram Murichu Kazhukkolorupaththettum Vetti Veenu
Edavittam , Kunthakkalu, Mookunni, Monthaayam
Mel Marangal Pathinonnum Vetti Veenu
Ennathine Kandu
Viswakarmmavu Uli Kondu Penaayam Kuthi
Kattil Punar Valli Valichu
Penaayathil Korthu Ketti Aana Thante Balathinaale
Paappaan Thante Cholvinaale
Nalla Nalla Marangalellam Mala Keezhvaram Valichirakkunnu
Ennathine Kanda Viswakarmmavu , Kanjiram Murichu
Kaalunatti Thengu Murichu Izhuka Vachu
Maraththine Thalli Unthiyaamarathil
Kara Kayatti Marathinte Maravum Kuravum Theerthu
Noolittu Nellola Parichilum
Eenthinola Parichilum
Nalla Nalla Marangal Oornu Veezhunnu
Ennathine Kanda Viswakarmmavu
Naalu Chathuram Bhoomi Thaan
Naduvil Chennu Devakannum Asurakannum
Viswakannum Manushyakannum Ennningane Naalu Kannum
Enni Koorthu Devakannum Devar Neekki
Shanku Naatti Shankinte Maravum Kuravum Theerthu Charade Pidichu
Manushya Kannathil Chethi Kkori , Kutti Tharachu
Naalumukkil Karinkal Vetti Pathichu
Karinkal Chumar Nirththi
Chumarummal Uththaram Vachu Uththarathil Chitramezhuthi
Idavittam Kunthakkolu Mukkunthi Moonthayam Mel Marangal
Pathinonnum Karakayatti Kazhukkolorupaththettum Niraththi
Mottittu Vala Thatti Urappichu Chembinaale Mavada Tharachu
Irumbinaal Aani Medi
Eeyathale Ira Menju Nal Ponninaale Nadu Menju

Muthinaale Koori Nirachu
Pavizhaththinaale Nadu Menju, Velli
Ponnaale Thazhika Kkudam Vachu Nallammede
Eettillam Manimaadaka Shaala Pani Mudiyunnu
Ennathine Kondu Vadakkum Kollam Nallachan
Okkum Chaale Kelppathundo Ente Viswakarmmave
Nallammede Eettillam Manimadaka Shaalakku
Viruthi Panikal Palathum Venam
Ennathine Ketta Viswakarmmavu
Oru Kamba Mameduththu Ombathu Azhi Vaathilum
Ombathu Mizhivathilum Pani Theerthu Vakkunnu .

Summary: The Thottam pattu (Nanthuni pattu) related to Nallamma portrays Vishwakarma as the cosmic architect, embodying divine craftsmanship. his journey to the sandal wood forest, selection of timber, use of chisel and the symbolic assistance of elephants, all form part of a ritual narrative that sacralises the act of construction. these ballads reflect both myth and practical knowledge of carpentry, blending oral tradition with the cultural memory of craft communities. thus, Vishwakarma's construction for Nallamma is not only a mythological account but also a cultural expression of the sanctity of architecture and material culture of Kerala.

Source: Orally transmitted: Personal Interview with Kumaran, At his Resident, Melepurakkal House, Mannampatta, 27/3/2017.

Song 2

Colonial Modernity

Santhana Ththothaninnonnayi – Kali
Thanenthinno Thaninnano
Thaninnanam Thannam Thaninnaane
vellakkaru maha sootharakkaru
shornoorunnu nilamboorkkoru theevandippatha
mileesinu mileesinu kambikaloolu ...
kambikaalil noorukanakkinu

Kundan pinjaanam
Mangalapuram Meyilaleki Vannaru Neram
Irupathettappeesum Kadannu Vannaru Neram
Madirashi Chennokkumbam
Paalam Thullalane

Ethara Ethara Sayippanmaarum
Ethara Ethara Kaniyanmaarum
Paalam Parishodhichu Kedu Kandittillya
Kannookkaran Appa Setti Paalam Parishodhichu
Athinte Sukooraani Elaki Nikkanundu
Udane Velakkeduththada Bhaagam
Thirichum Valabhagam Murukki Vachu
Engan (Engine) Nadathyekkumbam Palam Thullunnilla.

Summary: The southern railway established during the British rule. The Tirur – Kozhikkode railway line came in to being in 1861. it was extended in to Mangalapuram in 1907. The Shornur-Nilambur line across the Eranad – Valluvanad regions came about during 1927-28. Rail transport brought significant changes in the public life of Malabar. The curiosity it generated among the common people emerged in the forms of songs. especially it reflects in the Chavittukali pattu.

Source: M.Sivasankaran, Valluvanattile Natan Pattukal, Current Books, Kottayam, 2003, pp 43-45

Song 3

Parayarude Paattukal

Kelkkano Kelaa Venom Neeyum Entoru Peraa
Aariyam Paadaththu Poyi Kannu Pootttanam Peraa
Aranganeyum Chinganeyum Angane Randoru Kaala
Chorumme Chariya Kariyumedukkada Neeyumentoru Peeraa
Eare Thirukiya Mudiyankeledukkadaneyumentoru Peraa
Kannine Vittu Thelikkedaa Neeyumentoru Pera
Kannine Vittu Thelikkada Neeyumentoru Peraa
Kundanedavazhi Kurkki Thelikkeda
Neeyumentoru Peraa
Aariyam Paadaththu Poyi Nikkanuntoru Peraa
Nere Keykkottu Thirinja Nokkeettu Kootti Kettanu
Neeyumentoru Peraa
Kannine Vittu Pora Neraththu Thottilirakki Perem
Aariyam Paadaththu Njaarum Enthoorambayi Peraa
Aariyam Paadaththu Nello Soochi Muna Ponthiye Muthiye

Summary: The passage describes the traditional agricultural process in Kerala. Especially in Valluvanad through the song of Parayacomunity. In the song, the field were ploughed by using buffaloes, showing the importance of their domestication in farming. after ploughing, the next stage was sowing the seedlings. Finally, the text mentions how the sown seeds sprouted and grew, making the beginning of the crop cycle.

Source: Babu Mundekkad, Vellattaraparayar, Polika Nattarivu Patana Kendram, Eravimangalam, Malappuram, 2020, p. 82.

Song 4

Paana Sthuthi

Aadhithyan Guruvine Azhakodu Jaya Jaya
Ambutta Ganapathi Aruluka Jaya Jaya
Kaaranamayulla Kavi Makal Jaya Jaya
Kalarnnulla Panthal Thannilezhunnelkka Jaya Jaya
Pankaja Poomakalaay Vannu Jaya Jaya
Paala Keezh Maruvidum Kula Daivam Jaya Jaya
Paarvathiuranjente Paanakku Jaya Jaya
Paanakkinnalankaramaay Vannnu Jaya Jaya
Cheppu Vaalodu Peetam, Sharakkolum Jaya Jaya

Summary: Paana is a ritual performed for the appeasement of the goddess. Nairs and Moothan Taraka communities perform Paana. the central theme of panna is the slaying of Darika. There are various types of panna. Such as pallippana, Pakalpana, kalipaana etc. panna has regional variations. the instruments used are Chenda, para and Elathalam. it is performed in temples like Uthrathil kavu and Mangottu kavu. In Paana sthuthi, the ritual begins with a hymn of praise in which all the deities are first invoked and worshipped.

Source: Vellinezhi Achuthan Kutty, Valluvanadan Kalakalum Vellinezhi Kalagramavum, Nattakam Kala Samskarika Vedi, Thiruvazhiyode, 2017.

Appendix III

Table 1

Iron Ores of Valluvanad

Sl. No.	Place
1	Mankada
2	Pandikkad
3	Arakkuparambu
4	Chethallor
5	Arakkurussi
6	Valambur
7	Nenmini
8	Alathoor
9	Vadakkancheri
10	Vadavannur

Prepared By Author from various historical books

Table 2*Valluvanad Desom*

Sl.No	Desom Name	Desom Number
1	0	209
2	0	242
3	0	318
4	0	319
5	0	320
6	0	321
7	Akaloor	210
8	Alanalloor	148
9	Alangat	196
10	Aliparamba	144
11	Amayoor	298
12	Ammanakkattu	110
13	Anamangode	133
14	Angadipuram	113
15	Antalati	287
16	Arakkurissi	15
17	Aravakkad	199
18	Arippra	100
19	Ariyoor	23
20	Arrakkaparamba	147
21	Atakkaputhur	183
22	Atiyanloor	193
23	Attappadi	47
24	Attasseri	157
25	Avannikkad	123
26	Ayanikkatu	76
27	AyaroorThekkumuri	212
28	Bheemanattu	25
29	Chalavara	250

Sl.No	Desom Name	Desom Number
30	Chamaniyotu	40
31	Chathanalloor	105
32	Chelakkad	122
33	Chembra	307
34	Chemmalasseri	118
35	Chemmankkadavu	84
36	Chemmannoor	256
37	Chemmanthattu	48
38	Chenangad	213
39	Chengaleri	19
40	Cherakkaparamba	101
41	Cheriyam	61
42	Cherukare	127
43	Cherukattupulam	224
44	Cherukode	278
45	Cherumundasseri	201
46	Cherupulassery	260
47	Chettalloor	145
48	Chettanakurissi	129
49	Chiramannoor	234
50	Chirattamanna	112
51	Chorottor	222
52	Chuduvathoor	233
53	Chundampatta	275
54	Elumbulassery	163
55	Elamkulam	272
56	Elata	268
57	Erathoor	104
58	Eravimangalam	128
59	Erumbalasseri	262
60	Eruppa	231

Sl.No	Desom Name	Desom Number
61	Eswaramangalam	167
62	Etakkottuparakkonam	245
63	Etappalam	304
64	Etappattu	43
65	Edathanattukra	30
66	Etathara	137
67	Etayatoor	46
68	Ezhavanthala	280
69	Ezhavanthala	265
70	Kachinikkatu	72
71	Kadungapuram	91
72	Kakkothu	108
73	Kallatikkode	1
74	Kallatipatta	282
75	Kalluvazhi	180
76	Kanayam	241
77	Kanniyampuram	219
78	Karakkad	232
79	Karakkode	292
80	Karakkurissi	5
81	Karalmanna	143
82	Karattukurissi	251
83	Karikkattankunnu	32
84	Karimba	2
85	Karimpuzha	161
86	Karinganatu	300
87	Kariyappadi	96
88	Karikkatakam	62
89	Karumanakurissi	258
90	Karyvattam	36
91	Katambur	197
92	Katampazhipuram	192

Sl.No	Desom Name	Desom Number
93	Katannamanna	63
94	Kattilasser	95
95	Kattukulam	176
96	Katukkoor	68
97	Katungatha	78
98	Kayilatu	244
99	Kayippuram	309
100	Keezhattoor	49
101	Keezhmmuri	312
102	Kinasser	178
103	Kizhangathol	124
104	Kizhayoor	295
105	Kizhur	186
106	Koduvadu	92
107	Kolakkattukurissi	165
108	Kolapulli	240
109	Kolathoor	90
110	Kondiparambu	55
111	Konothummmuri	69
112	Koottil	59
113	Kotallor	285
114	Kotarmanna	175
115	Kothakurissi	247
116	Kothayoor	226
117	Kootamuna	317
118	Kottappuram	159
119	Kottoor	87
120	Kottoormanna	174
121	Kottopadam	26
122	Kozhikottasser	315
123	Kozhinjil	70
124	Kulakalloor	266

Sl.No	Desom Name	Desom Number
125	Kulakkalayad	158
126	Kulakkode	182
127	Kulappadam	20
128	Kumaramputhur	21
129	Kunathara	228
130	Kundkukara	294
131	Kunnakkad	160
132	Kunnakkavu	271
133	Kunnamangalam	28
134	Kunnapalli	125
135	Kunnathara	267
136	Kuruvambalam	116
137	Kuruvatoor	153
138	Kuruwa	79
139	Kuttanisseri	156
140	Kuttikkode	252
141	Kuzhiyankunnu	238
142	Makkaraparamba	77
143	Malaparambu	115
144	Manalaya	131
145	Manathoor	229
146	Manathamangalam	107
147	Manazhi	45
148	Mangalam	207
149	Mangalamkunnu	177
150	Mangottu	257
151	Mangottupalam	86
152	Manisseri	220
153	Mankata	60
154	Mannambatta	166
155	Mannankode	277
156	Mannankulam	93

Sl.No	Desom Name	Desom Number
157	Mannarmala	34
158	Mannekkode	299
159	Marayamangalam	264
160	Maruttoor	286
161	Meelmuri	313
162	Melathoor	44
163	Melur	198
164	Moorkkanad	117
165	Mulanloor	204
166	Muliyakkurissi	52
167	Mulookkara	291
168	Mundakkottukurissi	243
169	Mundanattukara	246
170	Mundumukku	235
171	Munnakkode	185
172	Muthukurussi	8
173	Muthukurussi	269
174	Muthuthala	314
175	Muzhunnamanna	130
176	Nalakkurussi	152
177	Nalamangalam	172
178	Nalloor	57
179	Nariparambu	308
180	Natuvattom	142
181	Natuvattom	311
182	Nedugottoor	236
183	Nellaya	281
184	Nellikkurissi	205
185	Nenmini	58
186	Netungottoor	305
187	Netyamangalam	273
188	Olamala	

Sl.No	Desom Name	Desom Number
189	Pachiri	37
190	Pakarappooru	181
191	Palakazhi	31
192	Palangodu	50
193	Palappram	206
194	Palathol	270
195	Pallikunnu	35
196	Pallikkurup	6
197	Pallippuram	66
198	Pallippuram	293
199	Pullundasseri	194
200	Paloor	119
201	Panamanna	215
202	Panamanna	216
203	Panagangankara	99
204	Panayoor	227
205	Panga	88
206	Paniyakurissi	109
207	Panniyamkurissi	259
208	Paral	138
209	Paramboor	53
210	Parthala	171
211	Paravakkode	214
212	Pariyapuram	136
213	Pariyapuram	114
214	Parutippra	237
215	Pathayikkara	111
216	Pathiramanna	98
217	Pathirikkode	42
218	Patinjattumuri	67
219	Pattikkadu	51
220	Pattisseri	263

Sl.No	Desom Name	Desom Number
221	Payyanatam	22
222	Pazhamanoor	80
223	Pazhur	187
224	Pembra	162
225	Peratiyoor	301
226	Peringottupalam	81
227	Perinthalmanna	126
228	Perinthattiri	71
229	Periyamanna	82
230	Perumangode	169
231	Perokkara	289
232	Perumpatari	16
233	Perumutiyoor	316
234	Perur	211
235	Ponniyampuram	164
236	Poonthanam	54
237	Poothakkode	255
238	Poovakkode	284
239	Pothi	184
240	Pottasseri	9
241	Pukkodkavu	188
242	Pukkunna	14
243	Pulachittra	225
244	Pulamanthol	120
245	Pulapattasseri	202
246	Pulappattsseri	189
247	Pulappetta	4
248	Pulasseri	303
249	Pulasserikkara	288
250	Puliyamkunnu	200
251	Puliyanamkunnu	249
252	Pullasseri	13

Sl.No	Desom Name	Desom Number
253	Punnakkode	132
254	Punnarppa	74
255	Puthangadi	102
256	Puthur	149
257	Puttanikkatu	27
258	Puzhakkattiri	94
259	Ramapuram	97
260	Srikrishnapuram	170
261	Tamanikkara	290
262	Tattanpalli	274
263	Thachampara	7
264	Thachamnattukara	150
265	Thachinganadu	56
266	Thalakkatu	38
267	Thalayannakkode	191
268	Thalekkode	146
269	Thanayakkal	179
270	Thanikkunnu	190
271	Thekkumangalam	208
272	Thekkumuri	141
273	Thenkara	10
274	Thirimmangalam	296
275	Thrikkangotu	221
276	Thirunarayanapuram	121
277	Thirunarayanapuram	155
278	Thirukkatu	103
279	Thiruvakkonam	248
280	Thiruvazhankunnu	29
281	Thiruvazhikkodde	154
282	Thottakkara	218
283	Thottara	173

Sl.No	Desom Name	Desom Number
284	Thrangali	230
285	Thrikkaloor	12
286	Thiruvegappura	306
287	Tontiyannoor	283
288	Trikkidissi	253
289	Ummanezhi	3
290	Ummathoor	83
291	Valambilimangalam	168
292	Valamboor	106
293	Valamkulam	134
294	Valluvampuzha	279
295	Vallikkapatta	65
296	Valoor	297
297	Valluvampuzha	18
298	Vantanthara	276
299	Vatakkumkara	73
300	Vatakkumanna	85
301	Vatakkummuri	140
302	Vatanakkurissi	217
303	Vatanamkurissi	239
304	Vatasserippuram	24
305	Vattaloor	75
306	Vazhengatta	139
307	Veeramangalam	254
308	Vellila	64
309	Vellinazhi	151
310	Velliyaatt	223
311	Velliyancheri	41
312	Vellottukurissi	261
313	Venad	89
314	Venakurissi	17
315	Vengasseri	203

Sl.No	Desom Name	Desom Number
316	Vengoor	39
317	Vettakkara	195
318	Vettathoor	33
319	Vilattoor	310
320	Vilayoor	302
321	Viyyakkurissi	11

Source: Valluvanad Taluk- Desoms (Index), Archives, Kozhikkode, 1904, pp. 243-251

Table 3*Markets of Valluvanad*

Sl. No.	Names of Markets
1	KOOTILANGADI
2	MAKKARAPARAMBA
3	RAMAPURAM
4	MANAKADA
5	PULAMANTHOL
6	VENGOD
7	MOORKKANAD
8	ANGADIPPURAM
9	PUZHAKKATTIRI
10	MELATTUR
11	VETTATHOOR
12	PALLIKUTH
13	THAZHEKKODE
14	THACHANATTUKARA
15	MANNARKKAD
16	ALANALLUR
17	SREEKRISHNAPURAM
18	KULIKKILIYAD
19	CHERPULASSERY
20	VILAYUR
21	KAIPPURAM
22	PATTAMBI
23	NELLAYA
24	LAKKIDI
25	VANIYAMKULAM
26	VELLINEZHI
27	KOTTATHARA
28	CHALISSERY
29	PARLI

Sl. No.	Names of Markets
30	PATHIRIPALA
31	PADAPARAMBU
32	VETTAMKULAM
33	THRITHALA

Source: Greeshmalatha A.P., *Historical Geography of Valluvanad*, Unpublished Thesis, Department of History, University of Calicut, 2001, p. 65.

Table 4*Folk Art And Art Forms of Valluvanad*

Sl. No.	Art Forms	Language	Mode of Art	Region	Community	Participants	Instruments
1	Chozhikali	Malayalam	Ritual	Valluvanad	Kurava	More Than 9 Members	Chenda, Ilathalam
2	Kurathi Natakam	Malayalam	Ritual	Valluvanad	Panar	12 Male Member	Chenda, Ilathalam, Haronium
3	Onapattu	Malayalam	Festival / Ritual	Valluvanad Sreekrishnapuram, Pattambi, Shornur	Panar	2 Male 2 Female	Chenda, Thudi, Para
4	Nayadikkali	Malayalam	Ritual	Mannur, Palakkad, Ottappalam, Sreekrishnapuram	Panar	One Male	Bamboo Sticks
5	Kanakkar Kali	Malayalam		Valluvanad Malabar	Kanakkar	Many Female And Male Members	Oral Songs
6	Para Theyyam	Malayalam	Ritual	Valluvanad Malabar	Parayar	2 To 8 Male	Chenda, Maram, Kuzhal
7	Ivar Kali	Malayalam	Ritual	Manjappara, Nattukallu Thekkethara	Kammalas	5,7,9,15,17,21 Members	Ilathalam
8	Paravadhyam	Mixed	Idol Worshipn	Valluvanad, Malabar	Parayar	7 Members	Para, Chenda, Kuzhal, Ilathaalam

Sl. No.	Art Forms	Language	Mode of Art	Region	Community	Participants	Instruments
9	Paana	Mixed	Ritual	Valluvanad, Thiruvazhiyode, Vellinezhi, Mangode	Taraka, Gupta, Nair	5 To 10 Male	Para, Kol
10	Thottam Pattu	Malayalam	Ritual	Valluvanad Mannarkkad, Bheemanad	Various Communities	Five Female	Kuzhithalam, Kinnam
11	Nanthuni Pattu	Malayalam	Ritual	Mannarkkad, Koppam, Sreekrishnapuram, Vadasseripuram, Valambilimangalam, Mannampatta, Sreekrishnapuram	Mannan, Vannan	4 To 5 Males	Nanthuni, Ilathalam
12	Cherumakkali	Malayalam	Ritual	Valluvanad, Palakkad	Cherumsa	18 Members	Orally Transmitted
13	Paankali	Malayalam	Ritual	Mannarkkad, Cherumkulam, Valluvanad	Pana	12members	Chenda, Ilathalam
14	Aattu	Malayalam	Ritual	Valluvanad, Sreekrishnapuram, Pattambi, Shornur, Panamanna	Mannan	12 Members	Para, Ilathalam, Thudi, Kinnam
15	Poothan Thira	Malayalam	Ritual	Valluvanad Sreekrishnapuram	Mannan	5 Members	Para, Thudi
16	Bhagavathi Pattu	Malayalam	Ritual	Valluvanad Sreekrishnapuram	Mannan , Kurup	4 Members	Madhalam, Nanthuni
17	Thannaram Kali	Malayalam	Ritual	Valluvanad Sreekrishnapuram	Various	12 Members	Bamboo Sticks, Chappatta, Vadi Chilanka
18	Kuttichathanaattam	Malayalam	Ritual	Valluvanad		10 Members	Paraya Chenda, Mela Chenda, Madhalam

Sl. No.	Art Forms	Language	Mode of Art	Region	Community	Participants	Instruments
19	Karimboothakali	Malayalam	Ritual	`	Various	10 Members	Thudi Para
20	Parapootham	Malayalam	Ritual	Valluvanadthrikkidiri, Kuttikkode, Ezhuvanthala, Pattambi	Panar	4 Male	Thudi, Para
21	Thumbi Thullal	Malayalam	Onam Celebration	Valluvanad, Sreekrishnapuram, Mannarkkad, Valluvanad	Various Communities	8 Female	No Instruments, Clapping Only
22	Pulluvan Pattu	Malayalam	Ritual	Sreekrishnapuram, Pattambi, Shornur	Pulluvar	5members 2 Female 3 Male	Veena, Pulluvakudam, Ilathalam, Thudiyaram

Source: Nattaka Polima, Nehru Yuvakendra, District Panchayath, Palakkad, Sreedevi Press, Chittur, 1999, pp. 161-171.

Table 5*Ornaments Of Different Caste*

Sl. No.	Caste and Ornaments
1	<u>Nambuthiri</u> – Nambuthiri women do not wear costly ornaments, the Kaasumala and the Oddyam were the most important ornaments of them. Mookkolakkallu / Kuttivechamothiram, Brass Bangles Arajann (Around the Waist), Thala (Anklet) Marakkuradu (After Kathu Kuthal Special Wooden Round Piece Placed inside the Hole), Chittu, Palakka Mothiram (Special Occasion), Pappada Thali Kuzhalan Mothiram both Kuzhalan and Palakka Mothirams have a Thalla (Meaning Old Women) Locket in The Middle with 10-12 Of the Others on Either Side Special Girls might get wear A Gold Elaass or Kingini, older girls wore a thick gold /or silver waist band, Arajann, pappad thali is a single piece locket with an ordinary thread for tying. Adhyayan's and Aasyans wore similar ornaments. the bangles girls wear similar o those of Antharjjanams. Chutty cheruthali – hollow cylinders made of gold and hanging from the distended loobs like a necklace. Adyan Nambudiris used to wear kuzhuthila and Karumalapattu, Bell metal bangles.
2	Nair /Ambalavasis – Thoda or Thakka in their dilated earlobe. The Thoda was a convex disc made of gold the front surface of which was either plain or set with rubies. Naagapadam or serpent hood was the oldest ornaments Mookuthi, Nalupathiyam, Puthali, avil mala, Kantaaram, Aripumani, Tandu motiram, Pulinakham, Pataam, Addiyal and Kolussu (anklet) , Kachappuram (around the waist gold or belt) Kettu minnu (thalikettukalyanam, thali tying in marriage ceremony) Nair – male, Kadukkan (ear).
3	Others Kshathriyas; -Two forms of ear rings- kathila or Manikathila, Puttukathila – shaped like horseshoe in outline and consisting of two halves nailed together with the outside presenting a view of closely set knobs of different size, Tantran or kuzhal were popular neck ornaments of Ambalavasis
4	Ezhavas – Attukkam samkhu chakram and attiminnu
5	Lower castes – Thoda or Thakka made of wood or lead, or brass, olachuttu (scroll of pandanus or coconut leaf) in the earlobe. a bead necklaces for the neck
6	Tribal – ornaments made of palm leaves, wood and beads from wild plants
7	Christian and Muslims – Minnu, marriage pendent, Mekka mothiram, Kallumala, elakkathali and lack of nose ornaments, Muslim – Kathila (Ear ring), Arapatta (Belt ornaments), jimikki, Kadukkan, Alicath, (gold or silver) they had different types of ornaments existed. region wise the name of ornaments are different.

Source: 1) Personal interview with Sruthi, Assistant Professor, V.T. Bhattathiripad College, Mannampatta, 12/2/2023.

2) <http://www.Kerala.fashions.Com/Kerala-fashion-jewellery-traditional.htm>