

**CHAPTER - IV - ORGANISATION AND TRADE EXCHANGE SYSTEM IN THE TAJIK.**

### Urbanisation and Trade Exchange system in the Taluk.

4.1.0. The functional and structural characteristics, of human settlements are closely related to physical environment. In the previous discussions we have been analysing the topography, geography, resources, different kinds of settlements etc., which are reflected in the field names collected from the area. The characteristics of human settlements and their functional aspects are mainly studied by urban geographers and they have brought out certain basic principles for the analysis in these directions. Urban geography is concerned with the study of the economic base of the cities with interpretation of the relationships between the city as an important form of mans occupance of the land and the activities, within the hinterland or economically contributory area which focus upon the city and which give use to urban occupance.<sup>1</sup>

#### 4.1.1. Urban and rural:

Urban and Rural are two terms used in the urban geography studies with specific meanings. Urban implies an activity that is divorced from the cultivation of soil and that is carried out in close association with kindred activities at fixed places. These activities in the broadest sense are cultural (especially religious), commercial, industrial administrative and residential. These characteristics vary with the physical environments with the density of population and with characters of human economies and cultures.<sup>2</sup> In this chapter we try to analyse the urbanisation and different types and stages of trade exchange system existing in the area under study, on the basis of the suggestions given by the field names of the taluk.

4.1.2. The site and situation of the settlement is the first and foremost condition in the development of trade centres. We have discussed the topography, geography and the fertility of soil in Chapter I based on the place name specifics and generics. It is found that the South Western Half of the taluk which includes the G.B.III and Southern portion of G.B.II comprises of the major complexes in the taluk. The area has much facilities to have external and internal contacts.<sup>3</sup> The fertility of the area indicates possibility to produce more commercial crop items rather than paddy.

<sup>1</sup>Harold M. Mayer, 'Geography and Urbanism' in Readings in Urban Geography Ed. Harold M. Mayer and Clyde F. Kohan (Central Book Depot, Allahabad, 1967), PP 7-8.

<sup>2</sup>Robert E. DICKINSON, 'The Scope and States of Urban Geography an Assessment' in RUG, P.10-

<sup>3</sup>Maps NO. 8, 53, 59 and 60.

4.1.3. The farming element in the formation of a trade centre is also to be considered.<sup>4</sup> The production of the area is also noted in Chapter II, which indicates that the surplus production of the area is of cash crop type. There are forest produces and other natural resources too.

4.2.1. The early foreign notices substantiate the facts reflected in the names. The history of the Malabar District is of special interest here. The trade with European and other countries of the west was carried on in early times through the ports of Malabar coast, especially from the port at Calicut. The foreign notices point out that Calicut port was a perfectly secure one, and that Calicut was a large city with eight miles of circumference and had a big bazaar.<sup>5</sup>

4.2.2. South western half of the taluk where ~~presence~~ settlements, religious, commercial and administrative centres are crowded can be identified as an urban area. The North eastern half, except KUTAYTAI complex can be considered as a rural area. THAZHEKKODE, NATUVALLUR and ~~INDARASSERY~~ groups are almost distributed in the north eastern half. They have some common features. (86/109)

1. Settlements of commercial communities and artisans are comparatively less in this area.
2. Density of Settlements in the area is relatively low.
3. The land is comparatively fertile.
4. Administrative centres are minimum in these groups.
5. These groups do not include any commercial centres.

4.2.3. The following table helps us to compare the settlements of different groups of people in the north eastern and south western half of the taluk. Part A of the following table gives an idea about the cultural tendencies of non-Aryan people and the commercial and artisan communities of the north eastern half. Part B gives an idea of tendencies of these people in the complexes and in the south western half.<sup>6</sup>

<sup>4</sup> Robert E Dickinson, RUG, pp. 10-11

<sup>5</sup> K. P. Padmanabha Menon, History of Kerala (Ernakulam, 1928), pp. 233-34.

<sup>6</sup> Table No 82.

TABLE - 82.

Items	THA.	NATU.	TANA.	Frequ- ency	%	KUN.	KUTA.	PAL.	KATA.	VALA.	PU.	HA.	Frequ- ency	%
	ZHE. KKOD	VAL. LUR	RA. SSERY			HAMA. IKAL. AH	TTAI	UR	LUN. DI	YANA. TU	THI. YAN. GADI	GA. RAH		
	<i>22 villages 24 vll. 40 vll.</i>													
1. Non-Aryan			<i>A</i>											<i>B</i>
a) Castes & shrines	1	2	7	10/25	40	2	1	..	3	3	2	2	15/25	60%
b) Deity & shrines	9	11	24	44/58	27.8	16	4	3	21	18	18	30	114/158	72.1%
c) Deity & other generics	7	6	16	29/84	34.5	11	2	..	8	6	12	11	55/84	65.4%
d) Other types of worship centres	3	6	10	19/38	50	7	..	..	1	..	9	1	19/38	50%
e) Names indicative of Non-Aryan castes	21	32	74	127/322	39.4	30	7	6	11	31	66	36	195/322	60.5%
Total	41	57	131	229/627	36.52								398/627	63.47%
Commercial Communities	18	16	51	75/237	31.63	25	8	17	20	23	28	40	162/237	68.38%
Artisans	13	17	62	92/246	37.39	32	10	5	17	32	23	35	154/246	62.6%
				167/483	34.57								316/483	65.42%
Density of Commercial and Artisans				167/86 =	1.94								316/99	3.19%
Non-Aryan				237/86 =	2.75								398/99	4.02%

4.2.4. Density of settlement is much high in the south western half of the taluk. 4.02 is the density of non-Aryan people and 3.19 is the density of commercial and artisan communities. 68.6% of the commercial communities are settled in this area. Artisans are only 62.6% and non Aryans are only 63.4%. Eventhough the density shows higher values, <sup>in the case of Non Aryan items.</sup> it can be seen that the commercial communities are more attracted towards the south western half where commercial and trade activities are for a large scale. The percentage of settlements of Non Aryan people in the north eastern half is 36.52%, whereas commercial communities are only 31.63% in this area. This means that commercial communities are not much attracted by the north eastern half whereas non Aryan Communities are attracted towards this half as reflected in Table No. 81 in Chapter III.7

4.2.5. Religious centres indicative of indigenous rituals and modes of worship are more in the north eastern half. Out of the total thirty types of such centres, 21 types are reflected in the field names of this area. This reveals that the tendency of the artisans and other communities who are not directly trade communities, show attraction towards the rural centres compared to urban centres in the coastal belt. Distribution of worship centres in the North-eastern half of the taluk is given here.<sup>8</sup>

T A B L E - 83.

pOTTaN kaavu - 2/2	taccan kaavu - 2/2	tanTaan kaavu - 1/1
ceeloOR kaavu - 1/1	naakaali kaavu - 1/1	paTaalI kaavu - 2/2
tarilli kaavu - 1/1	ORrvelli kaavu - 1/1	ecci kaavu - 1/1
aguraaen kaavu - 2/2	muttaccan kaavu - 1/1	koovilaen kaavu - 1/1
teyyan kaavu - 2/2	koovilaen kaavu - 1/1	kuruti kaavu - 1/1
veeTAR kaavu - 1/1	karcintiri kaavu - 1/1	veTTunna kooTTaa kaavu - 1/1
paATTupura - 2/3	paLLiyarakkavu - 1/1	kaliyaatta paR - 5/7
	Total 31/34	% 91.17

4.2.6. Occupational groups like velutteesTan, kaniyaan, iiluvan, tiyyar, kanakkall and other communities who which are not related to commercial activities are also highly distributed in the north eastern half of the taluk. 46/102 is their frequency in the area.

4.3. Thus eventhough the growth of settlement is more in the south western half of the taluk, the non-aryan and non-commercial groups mentioned here are more in the north-eastern half. It is evident that the growth of settlements is directly related to the density of population to some extent. Population particulars are never reflected in place names. So we have to assume that the population based on the growth of settlements is comparatively high in the south western half where urbanisation is more. Agricultural occupation by their very nature call a higher land to man ratio than industry does and consequently rural areas have a low population per square mile.<sup>9</sup>

4.4. Now, we have to observe the three groups more closely in order to analyse the specialisations if any in the groups.

<sup>8</sup>Table 72, a(ii).

<sup>9</sup>J.B. Chitambar, Introductory, Rural Sociology, (New Delhi, 1964), pp.130-135.

4.4.1. THAZHEKKOD Group

The group consists of 24 villages of the taluk (vide List No. 71588)

4.4.1.1 For analysis each group is treated as a single unit. The specialised activities are noted on the basis of:

4.4.1.1. Settlements of commercial communities and artisans. These include the industrial activities too, since a weavers loom or an oil mill and streets and worship centres of such communities indicate some industrial activities as well as settlements of commercial communities in large scale.

2. The commercial activities and assembling of people from various parts are related with each other. Indications like a street, road, ferry, light house etc. are also to be taken into account.

3. The administrative activities are noted on the basis of forts and training centres for soldiers. kalari and an adjacent kootta can be taken as an instance. In some cases Palaces and kalams are also seen. Such field names in total refer to the administrative activities of rulers.

4.4.1.2. Names indicating specialised activities are given in the following table:

TABLE 84

Commercial	Serial Number of villages	Total Number	Meanings of the terms
<b>1. Artisans</b>			
karuvaar	158, 136, 172	3	Karuvaar: Blacksmith of low caste, GN. 162
kollan	142, 126, 159, 122	3	kollan: Blacksmith, Artificer, GN. 225
perinkollan	153, 168, 122	2	perinkollan: Blacksmith GN. 486
taccan	157	1	taccan: Carpenter, plough maker, generally lower than aassari GN. 299
aassari	122, 157, 136	3	aassari: Carpenter, <sup>cu</sup> saluptor of idols and of stones GN 83
taTTaan	122	1	mucciloottu: It is a term indicative of vaaniyan. mucchiloottu Bhagavathi is the worshipping female deity of vaaniyans.
<b>2. Commercial communities</b>			
mucciloottu	158, 116	2	vaaniyan: a caste of oil-makers; oil merchants GN 644
cakkaalan	159, 122	2	cakkaalan: cakkaala vaaniyan, the caste of oil makers GN 247. the term cakkaala may indicate the shed of an oil press.
ceTTi	126, 122	2	ceTTi: one of the foreign merchant classes GN 276
muusaali	122	1	caaliyar: a weaver GN 261
caaliyar	122	1	muusaali: abrazier, a tribe of the 5 kammalar. Bronzsmith GN 592.
<b>Total 1 + 2</b>		<b>20</b>	

3. Other names related to specialisations:			
nirattu	153, 128, 168	3	nirattu: a road, high way GN 368
mokkam	153, 168	2	valipookku: way, road, path, GN 641
kuufal			nafa: walk place, a footpath or a road used by the travellers. GN 369
valipookku	168	1	toonicaal: a stream or a track for the wooden boat. GN 348
nafa	106	1	maatom: a house or a hut of a low caste. It may indicate a resting place too.
toonicaal	116	1	valimaatom: an inn or a rest house GN 642
maatom	172	1	vilakkumaatom: a place where lamps are lighted. If it is on the road side, it is intended for the travellers. GN 668
vilakkumaatom	168	1	
katavu	158	1	satram: an inn. GN 642
catram	122	1	katavu: beach landing place, wharf, or ferry GN 14
caala	122	1	caala: a thatched roof. Usually intended for collecting and distributing the fish GN 261
cakku	126, 159	2	cakku: oil press. oil mill GN 247
kaccootam	158, 159	2	kaccootam: commerce in clothes, trade in general GN 148
Total		17	

The villages 122, 168, 158, 153, 126 and 159 show more frequencies of the terms and hence we may expect more instances of specialised activities in those rural areas:

122: caala, catram, caaliyar, musaali, cetti, cakkaalan and assaari

126: kollan, cetti, cakku

159: kaccootam, katavu, mucciloottu, kollan, karuvaar

158: cakkaalan, kaccootam, cakku

153: caala, kuufal, mokkam, nirattu, perinkollan

168: perinkollan, nirattu, mokkam, valipookku, vilakkumaatom

But in most of the villages viz: 143, 123, 124, 152, 105, 106, 12, 17, 109, 119, 125, 127 and 128, no term indicative of any specialised activity is seen. Thus the group is included in the rural class.

4.4.1.3. Villages where terms connected with administrative centres reflected in place names are noted below:

TABLE 85

152	valiyakooTTamala - 10 kooTTaranjikoovilakam - 5 valliyakooTTakkunnu - 7	kooTTa: Fort, residence, G.N. 228. Koovilakam - palace residence of ruler. This area indicate a fort on the hillock and a palace of kOTTayam Raja. The land is almost owned by the kOTTayam koovilakam.
122	kalarikkal - 169 kooTTamunfa - 199 kooTTamala - 257 kooTTapaR - 258 netiyiruppapar - 49 koovilakampar - 50	kalarik: Fencing school of 42' length. GN 171. netiyiruppu: Residence in ERNASTU. Where all the children of Tamuris born (GN 403) Title of the Calicut dynasty is netiyiruppil swaroopan. The original seat of Zamorins of Calicut was supposed to be NEDIYIRUPPU, a village in the ERNAD taluk. (See K.V. Krishna Iyer, The Zamorin of Calicut P.1) Here the name has such significance. The name is close to fields indicative of palace, fort and training centre of soldiers. The land belongs to the family of ampaatikoovilakam, a branch of Zamorins family.
158	patanilam - 120 paTapaR - 225	patanilam - Battle field. paTa - battle, fight. GN 413.
168	kalaripar - 53 eeRaatiPaR - 104, 107 veTTunnakooTTa - 199 kooTTakkunnumala - 237 pantaerapaR - 221 kooTTappaTi - 232 kalarikanTi - 127	kooTTappaTi - entrance of a fort. pantaeram - It is a specific used very frequently to represent the ownership of the object or land of the rulers. The term means Government. eeRaati: a sub division of the samanta section of the Nayar race. The zamorins family belongs to the erraati family and they used the title for the ruling king and his brothers. veTTunnakooTTa - This may indicate a worship place where animals are killed and offered to the deity or mactation.

4.4.1.4. Villages 122, 158, and 168 have more specialised instances of commercial activities. Administrative centres of the area are also seen in these villages. Villages 122 and 126 are adjacent; 158, 159 and 152 are also adjacent.

In 122 - NEELISWARAM there are many Brahmin settlements; famous temples, settlements of temple communities and Tamil Brahmins. But no commercial centre is seen there. Hence villages 122 and adjacent village 166 are purely rural areas.

4.4.1.5. Villages 158, 159, 152 and 153 are close to a large river and road junction. The Iruvelannipula has two branches at the meeting point of the three villages 158, 159 and 153. This area is known as mokkam or kuufal. One of the earliest trade routes, is crossing the river from south to north at the point where the river branches out. This route connects the PALUR complex with the KUTATTAI complex and connects other trade centres like MYSORE in the north and COIMBATORE and GUDALUR in the south and south east. These villages indicate oil press, fish collecting yard, highway, ferry, and small trade activities. In later times the area came to be known as MOKKAN and at present it is a town. It is declared as a new town during the 1971 census period.<sup>10</sup> The peculiarity of this town is also to be noted. During the 1961 census, the functional character of a town was decided on primary activity, industrial activity, commercial activity, Transport and service <sup>according to</sup> by the revenue officials. Mokkam is under the category of primary activity, namely agriculture and its allied activities.<sup>11</sup> The population under this category is classified as cultivators, agricultural labourers, people whose occupations are mining, quarrying forestry, fishing, hunting, plantation and allied activities. According to the census reports, the three major commodities imported to the area are rice, sugar and kerosene oil. The most important commodities exported are Dry coconut, Dry ginger and pepper. Coir, copra and coconut shaft are the commodities manufactured in the area.

4.4.1.6. It has to be noted that during the revenue settlement of Mysoreans, the ruler Tippu Sultan had taken much interest in giving lands to temples and some local rulers of the areas around MOKKAN. However, it is obvious that the NEELESWARAN area and MOKKAN area (122 and 158, 159 and 152) have some importance in early times. There are many cross roads in the area of Mokkam, which connects the villages to HAGARAN complex KUNNAMANGALAM group and PALUR complex.

No.168 is close to the PALUR complex and KUNNAMANGALAM village. Around it lies the three villages of KANNIPARAMBA group, with four peentikasasalas or store houses. In the village there is an important temple.

According to the settlement records the ploughs are more in this Group and there are 75 carts, 35 weavers looms and 65 oil mills.

4.4.2. NATUVALLUR Group

There are 22 villages in this group (vide List No. 53-70 )

10 Census Report 1971-P.5.

11 Ibid PP 12-13.

4.4.2.1. The distribution of artisan groups commercial communities and terms indicative of specialised activities are given below:

TABLE 86

Item	S.No. of Villages.	No.	
1	2	3	
<b>1. Commercial communities and Artisans.</b>			
karuvann	91, 98, 16	7	tattaan: Goldsmith GN 301
kollan	103, 104, 188, 13, 91, 117, 16	7	panniyan: Weaver.
tattaan	104, 91, 98	3	cellattan: Gold miners and Gold quarrying groups.
taccan	98	1	yaavaari: A caste engaged in trade GN 614
aavaari	155, 188, 14, 65, 70, 77, 81, 16	8	
panniyan	98	1	
caaliyan	103	1	
caakalan	13	1	
muccilcotti	13	1	
muussali	188, 16	2	
catti	103, 104, 13, 98, 16	9	
cellattan	91	1	
yaavaari	103	1	
	<b>Total</b>	<b>47</b>	
<b>2. Other names related to specialisation.</b>			
caakku	154, 156, 14m 81m 98, 77	6	teruvu: Street, GN 339 A weaver village
caala	188	1	peruvali: High way GN 487
nirattu	110, 91, 81, 16	6	naattikkal: may be an attaan or it may be one of the indication of a megalithic burial site. In most cases it is a type of burial ground close to the way side.
aala	188	1	
teruvu	13	2	tora - Port. The opening to a tank, lake stream or river is called tora. Here it is on the bank of cerupula and it is a ferry. A frequented palace, rendezvous, a harbour place for washing clothes GN 332.
pala-anirattu	110	1	
naTamukham	155, 98	2	
peruvali	188	2	
kuntal	155, 188, 91, 96, 81, 59	7	vaattavalam - Cart stand valiyampalam, tarumanappam, valittalamattam, and valimattam refer to a type of rest house.
mukku	110, 154, 188	4	
vayikkattu	188	1	tannilapura - water shed
naattikkal	103, 9, 144	3	
kaTavu	103, 155, 13, 65, 70	7	

1	2	3
toonikkaTavu	110	1
toRa	65	1
vanTittaavaLam	14	1
valiyampalam	110, 154	2
terumanTapam	98	2
vayittalammaTom	81, 103	1
valimaaTom	156, 155, 13, 81	4
tanniirpura	188, 104	1
manTapam	13, 14, 70, 16, 65	5
vilakkumaaTom	91, 70, 77, 117, 16	5
	Total	66

4.4.2.2. No village in the group indicate a shop or market. Villages 9, 59, 144, 96 are in this case very similar to rural villages in the THASHEKKOD group.

Villages No.188, 16, 13, 110, 91, 98, 81, 65, 155, 103 and 156 indicate more specialisation

188: mukku 2, kuutal 2, peruvai 2, caala, vali, aala, tanniirpura

16: teruvu 2, nirattu 3, manTapa 2, and vilakkumaaTom

13: kaTavu, teruvu 2, valimaaTom, manTapam.

91: nirattu, cakku, kuutal, vilakkumaaTom

98: terumanta (manTapam and temple, cakku, naTa)

155: kaTavu, valimaaTom, naTa, kuutal

156: cakku, valimaaTom

81: nirattu, valittalammaTom, valimaaTom, kuutal

65: kaTavu, toRa

103: kaTavu, naattikkal

4.4.2.3. Most of the villages in this group are distributed in the northern part of G.B.II. Compared to the earlier group there is an increase in names indicative of cross roads, river junctions, rest houses, oil mills, streets etc. and this points to an increase in specialisations.

4.4.2.4. Some villages in the Group indicate administrative units in place names. Such instances are given below:

TABLE 87

Names indicative of administrative units	Meanings
104 kooTTakunnucaalu - 36, 56	kiTannu: trench, ditch GN: 85
kiTahniNpoyil - 43	kalam: It is a term seen distributed in the taluk.
188 kaLarikkanti - 83, 84	It means a granary GN 171. Zamorins palace records
kaLakkuti - 94	give a number of kalam, kaLari and Bagavati temple
ceRukaLari - 131	in clusters and it shows that the rulers stayed
kooloottupaR - 106	there for collecting the income from the land.
65 toRayilkooTTe - 35	
kaLariyullapaR - 43	
pañTaaraPaR - 30	
96 kaLarikkal - 177, 9	
kooTTakkunnu - 6	
91 kaLariyullapaR - 132	
pañTaarakkanti - 146	
koolottupaR - 104	

4.4.2.5. Villages 155, 156, and 188 are relatively closer and they indicate more specialised activities in the group. Eventhough 154 is not in the more specialised stage, there are oil presses, junctions and a rest house. These four villages are close to the specialised area MOKKAM in the THAZHEKKOD group. The valiampalam, valimaTom and tannirpura distributed in the villages along with oil mills, highways, ferry and administrative units show more instances of specialisation compared to THAZHEKKOD group. It is significant that these villages are on the side of a major trade route which connects these areas to GUDALUR, MYSORE and NAGARAM. In 188, a Palace and a fort are also reflected in names. kalam or granary which had much importance is also seen in 188. kalam is a place where the agricultural produces were collected for taking rulers share. There were many kalams in the Zamorins territories, which were usually under the control of the King. The name naTamukham is on the side of the ferry in 155, where the present town MOKKAM has grown up. This area was attracted by the Mysorean ruler Tippusultan. According to the Inam Commissioners reports of 1895 Tippu had given lands to the temples tax free at 154 ANAYAMKUNNU and KUMARANALLUR. The areas and the name of the lands are given below.<sup>12</sup>

<sup>12</sup> R1c, pp 1-6.

1. kudaranhi karumakan temple      mannileedattu Nair - Chattamangalam amsom  
kalpakacheri kanara panicker - Thiruvampadi amsom (RIC, Index 1 P.1 No.1)
2. Tavenur Devasom - Karat Narayan Namboodiri, tiruvampadi amsom (RIC Index 1 P.1 No.2)
3. Anayamkunnattu Devasom, koliat Krishnan Namboodiri, Tiruvampadi amsom (RIC Index 1 P.1 No.2)
4. Kumaranallur Devasom - Anayamkunnattu vadakkupura Iswara pattar (RIC index 1 P.1 No.4)

4.4.2.6. Tippu had given lands tax free to certain temples, rest houses and palaces in the NAGARAM complex in the taluk. Another area selected by him was the Villages 154 and 155. It seems to be very significant and historically of much importance. The road from Mysore crosses these villages and it reaches the bank of CHALIYAR, which is on the southern boundary of villages 188. From there one could move to Peroke, Peroke could be reached from NAGARAM too. He might have thought of another safe pocket on the eastern boundary of the taluk also. These areas had much hill produces and agricultural produces to supply. The areas were under the local rulers like PULAVAY NAIR and KALPAKACCERI NAIR. It is to be noted that in KUTARANJI, there was a fort and <sup>a</sup> palace of the KOTTAYAM RAJA. On the northern side, in NEELESWARAN, Zamorins of Calicut had a palace and a fort. Thus, this locality where villages under THAZHEKKOD and NATUVALLUR groups are distributed seems to be very important to the rulers.<sup>13</sup>

4.4.2.7. Villages 91, 98, 16 and 13 are in a chain, where streets, highways light houses, rest houses, oil mills and ferries are reflected. From the northern side of the taluk, trade routes enter the region and they cross through these villages. In village No.14 close to the abovementioned chain there is a vandittaavelam or cart stand. These factors along with presence of forts and training centres of soldiers in 91 and 96 show that these areas also have some kind of specialisations.

Along with the administrative units and the presence of ferry, oil mill, streets etc., the settlements of commercial people are also to be taken into account.

4.4.2.8. The presence of tattaan 3/46, kollan + karuvaan 14/46, mussaali 2/46 and callattan 1/46 indicate the industrial activities of the areas. Village No.91 indicate the presence of cellattans, a community engaged in mining and quarrying.

91 tattaaripar - 66

ponnaattuura - 190

callattananti - 77

ponnetuttanhilam - 69

The field names mentioned above, are close together where the presence of cellattan and goldsmith are seen. ponnetuttanhilam means the area from where gold has been taken.

A name with the specific kiTaaran is seen in No.98. kiTaaran is a caste name, who are generally workman in leather. toolkollan is the common name used by them.

In 9, PAVANTUR also manappaara and polkuli are indicated. The name means yellow rock, and in such rocks the content of gold is seen. polNaala and polNaticcaala in 154 and 155 also seem to be related to the content of gold in rocks, *or Gold Smiths workshop.*

In 54, a kallittapealam or stone bridge is indicated.

4.4.2.9. From the above discussion it is clear that the villages under this group show a little more commercial activities than the THAZHEKKOD group. However, we have classified them under the rest house centres since no shops or markets are reflected in the place names.

4.4.2.10. As in the case of THAZHEKKODE group <sup>here also</sup> wherever special activities are more, a kind of commercial, industrial and administrative units are seen located in the same village or in its vicinity. According to the settlement records there are 90 weavers looms, 129 oil mills and 185 carts in the area.

4.4.3. THAMARASSERY in Group.

There are 40 villages in this group (Vide List No. 29-52)

4.4.3.1. The following table shows the distribution of commercial, industrial, and administrative activities in the group.

TABLE 88

Item	Serial No. of Villages.	No.
Commercial Communities and Artisan's settlements		
taccaN	115, 160, 75, 62	4
assaari	7, 8, 15, 18, 94, 114, 175, 177, 84, 12, 90, 171, 1, 97	12
kollan	15, 18, 86, 92, 93, 114, 84, 99, 101, 102, 55, 97	14
perunkollan	160, 167, 130	3
karuvaar	15, 18, 87, 92, 160, 62, 63, 102, 171, 173, 67, 108, 187	
	Total	49

Item	Sl. No. of Villages.	No.	
karuvaanKaavu	114, 175, 67	3	karuvaanKaavu: The shrine of Blacksmith community.
ceTTi	62, 63, 90, 102, 67, 97	14	caaliyakkaavu: The shrine of weaver community.
ceTTikuLam	92	1	ceTTicceeri: The street or suburb of ceTTis.
ceTTicceeri	67	1	ceTTikkulam: The pond for ceTTis.
vaaiyan	18, 93, 94, 114, 167, 175, 63, 58	8	vaiyan: Belonging to the third caste, merchants, agriculturists and cowsheds GN: 689
mpociloTRu	87	1	
cakkaalan	90, 102, 67, 97, 167	4	kammaammaar: kammaalar, the artificers, goldsmiths braizers, carpenters, blacksmiths especially copper smiths GN 157.
muussaari	84, 90, 102, 130, 97, 114, 160	7	
caaliyan	99, 101, 102, 120, 97, 18, 92, 115, 175, 75, 80	11	
caliyakkaavu	114m 75	2	
taTTaN	84, 120, 67, 97, 151	9	
collaTTaN	87	1	
kammaammaar	120	1	
vaiyan	67	1	
kuuTal	18, 160, 167, 175, 176, 177, 75, 102, 67, 97	11	
mokkam	86	1	
valipookku	177, 67	2	
naTalane	67	1	
nirattu	7, 87, 62, 63, 90, 130, 173, 151	7	
vayittala	79	1	vayittala - end of a road or starting or junction of a road
vayittaari	79	1	vayittaari - road
teru	97	1	
teruvaataari	97	2	teruvaataari - street (settlement records 1890-1900)
kallunaatti	187	1	vaLattoTi - boat shed or ferry
toonipookku	87	1	kali - small river mouth, ferry
toonipar	87	1	sala - pound
kaTavu	7, 176, 177, 79, 63, 120, 173	10	satRam - an inn
vaLattoTi	58	1	vanTippeeTTa - Cart Stand
cakku	7, 160, 176, 79, 169, 83, 90, 99, 130, 173, 151	12	cakiriyiTom - the place where the coconut fibre is produced.
			cakari - coconut fibre GN 246

caala	8, 86, 177, 62, 58, 55	6
kaccOOTam	160	1
kuttukal	102	1
maatom	63, 55, 187	3
kali	63	1
maatakam	83, 63	2
aala	83	1
tannirpantal	67	1
satram	97	1
vanTippetta	151	1
cakiriyitom	167, 177	2
Total		135

4.4.3.2. Names indicative of administrative units are given below:

TABLE 89

97 kooTTavayal - 295	kooTTattala - The end of a fort, kooTTayullapaR - Place where
kooTTattalakal - 294	the fort is situated. kooTTattaalam: land below the fort.
kooTTayullapaR - 338	
kooTTattaalam - 28	
169 ceerikkalnilam - 2, 35	ceerikkal - Government land exempt assessment G.N.281. The land
kooTTakkuli - 19	owned by the Zamorins of Calicut and other rulers in the area
koolottoTika - 24	are termed as ceerikkal lands.
ceRukkooTTa - 5	putukkooTTa - new fort, ceRukkooTTa - small fort, koolottoTika-
putukkooTTa - 11	place where the palace stands. kooTTakkuli - ditch around the
	fort.
18 kooTTapaR - 155	
kooTTakkal - 180	
kooTTakkalitaal - 47	
86 kilakkaettattu kooivilakam - 13	
kalattinnal - 20	
87 poRattakoovilakam - 102	kooTTaaram: Palace, stable, out house, place where temple affairs
kooTTaarakkundu - 107	are managed. GN 222. Here adjacent to the field, the name of
kiTannanpaR - 104	the palace is prefixed with poRattu. poRam or puRa the outside
kooTTakkal - 102	GN 471 eg: puRaccira - an outer embankment. puRakkooTTa - outwa
	fortification GN 471

- 94 kalariyullapar = 130  
 kooTTavayala = 95  
 kooTTkkunnu = 106  
 kooTTakkutaale = 94
- 114 kalariyullapar = 163  
 kallaaramkooTTa = 122 Village 114 and 115 are adjacent.
- 115 kalattinnal = 30, 139
- 83 kooTTanikunnapar = 51 kooTTanikunna: Place where the fort stands  
 kalariapar = 106, 103  
 kooTTapparampu tarisu = 84 tarisu = waste
- 84 kalariyullapar = 84 Villages 83 and 84 are adjacent.
- 171 kalarikkal = 60
- 173 kooTTakkal = 2, 4, 10 paTapaRampu = Battle fields. Villages 171, 173 are adjacent.  
 paTapaRampa = 28
- 58 kalariapar = 104 No.58 is included only to locate the area of kilakkumpom,  
 kooTTamuuli = 82 which is discussed in the part where historical background  
 kilakkumpom = 110 is discussed.
- 90 kooTTaarakkunnu = 44 pattaayam = A large cess to keep rice, treasure.  
 kooTTakkal = 45  
 pattaayakanti = 3,4, (kalam) pattaayappura = A granary GN 422. The field kooTTaaram is  
 also see there.  
 kooloottupar = 42 A place is indicated kooloottu
- 99 kooTTakkunnu = 85  
 talappaattikkooTTa = 13,8,10, porutanilam = a field where the battle was conducted or  
 11, 12, 14, 15, 16, 17 poruka to meet in the battle, tovie, emulate GN 497  
 porutanilam = 66 , 67, 68
- 102 kooTTakkal = 234, 235  
 kalari = 244  
 panTaarapar = 264  
 paTaattil = 345  
 kooTTarettil = 280  
 talakooTTakkunnu = 18

5.3.12.5. There are five wharfs viz. Valappil kaTavu, ValiyakaTavu, kannan kaTavu, panTaara kkaTavu and marakkaam kaTavu. Valappil kaTavu and Valiya kaTavu are in a region set apart for the foreign settlers. panTaarakkaTavu is the wharf area under the direct control of the ruler of the land. The maarakkam kaTavu is situated in a place where the Muslim settlements are of high density and owned by sa<sub>h</sub>abetaR koya. On the southern side, there are four wharfs namely mulankaTavu, panTaarakkaTavu and pattaani kkaTavu and kuulinatukaTavu. Here also, a wharf belongs to the ruler of the land. On the eastern side, along the lands of ceRupula, there are two wharfs by name kallukuttikkaTavu and putiyapalan kaTavu.<sup>232</sup>

5.3.12.6. The differentiation of them is also a notable character. Valappil kaTavu indicate some kind of walls built around it and land transaction records indicate them. This maybe because of the custom restrictions for the foreign goods arrived by ocean vessels panTaara-kkaTavu belonged to the King and it was under the direct control of the King. marakkamkaTavu has another name saamentara.koya kaTavu, where the kolikkotte koya had some special control. pattaanikkaTavu indicate some kind of importance to the pattanis in the wharf.<sup>233</sup>

5.3.12.7. Later records attests many landing places and cart stands around the city area. Near pattaanikkaTavu, kallukuttikkaTavu and putiyapalan kaTavu there were landy places. Other landing places were maankaavu in the Valayanaatu complex, mooriyaatu near kallukutti kkaTavu, putiyara near putiyapalan, eranjippalan and karaparampa on the north east of the city, and Nadakkaavu is also on the north of the city. All these are along the side of the roads which enter the city. The cart stand by name vantippettas near Nadakkaavu, mooriyadu and pattaanikkaTavu are also important.<sup>234</sup> Thus, wharfs, ferries, cart stands and landing places are distributed around the port town in accordance with the transportation facilities by road, river or by ocean.

5.3.12.8. The commodities brought to the port were safely stored in warehouses which are indicated by names uppukuttans and paattikasaalas. These storages are also distributed in the city in convenient places. There is no manufacturing belt in the city complex; there are only trade exchange centres and loading and unloading places. A trade centre needs easy

<sup>232</sup>List of Ferries, *infra* p. Part II List No 109.

<sup>233</sup>List of wharfs and ferries.

<sup>234</sup>Chart and Geometrical figure. No 9. Map No 84.

all times, and we have to give allowances to the peculiarities of the location, habitat and various other factors. Even though there are studies postulating certain rules and general principles regarding the growth of urbanisation, growth of cities and centralisation of special activities in a land,<sup>15</sup> the theoretical approach cannot hold good completely, since distortions due to local factors, industrial concentration, transport routes, productivity of soil, type of agriculture, intensity of cultivation, topography, Government organisation etc., are possible.<sup>16</sup>

#### 4.4.4.1. Service Centres:

The major portion of these three groups located around the centres of specialisation are their tributary areas. No exchange centres are reflected there except three names denoting kaccootam, the lowest type of local exchange system. The centres of specialisation generally indicate local market, trade, defence and administration. These small specialised centres can be called local service centres as some scholars do.<sup>17</sup>

In the later middle ages, (after 1200 A.D) the great majority of towns grew as local centres of trade and administration and had only local nodality. Their sites were dictated by the need of defence rather than trade and either castle or town or both, were placed on strongly defended natural sites such as hill tops and river spurs.<sup>18</sup>

This general remarks of the early service centres hold good in the case of the centres of specialised activities identified here among the rural area, namely the areas under the three groups. There are terms indicating forts and palaces, and in many cases they are on a hill or hill-side. koTTakkunnu and koTTayiltaale suggest the hill<sup>w</sup> here the fort is situated and the land below the fort respectively. koTTamala, koTTamunTa are also significant. In villages No.65 there is a toRayilkooTTa, which means the fort near the ferry and the area is on the river bank. Villages 151, 156, 155 etc., around the MOKKAM are also indicating palaces and forts. The defensive measures were a must, as indicated by several battle fields in these service centres. Another peculiarity is also to be noticed. The defensive measures and some other administrative offices are distributed in the Groups. A few of them are not in the specialised centres. It points, out the necessity of the defence in the region, even if there are no specialised centres. Terms like koTTaaram, kalam and Kal<sub>2</sub>ri are important in this connection. They refer to the centres where temple affairs are managed, agricultural produces are collected and soldiers are trained.

<sup>15</sup>Edward Ulman, 'A Theory of Locations for Cities' RUG, pp.201-2.

<sup>16</sup>Ibid p.211

<sup>17</sup>John E Brush and Howard E Bracely, 'Rural Service Centres in South Western Wisconsin and Southern England' RUG, p.210.

<sup>18</sup>Robert E Dickinson, RUG, p.12.

4.4.4.2. We may observe the special distribution of these local service centres. Service centres of each group are listed below:-

- Local Service Centres: THAZHEKKOD - 123, 126, 158, 159, 153  
 NATUVALLUR - 188, 16, 13, 91, 98, 155, 156, 81, 65, 103  
 THAMARASSERY-18, 114, 84, 90, 102, 67, 97, 171, 173, 58

4.4.4.3. Scholars who analysed the rural service centres in south western Wisconsin and southern England have concluded that spatial patterns are alike in those two areas, though the two areas are unlike in population density, organisation, transportation and settlement history. Two orders of service centres are the major types and still a lower order is also noticed by them. In the first type the centres are spaced at about 8 miles and in the lower order they are spaced at 4 to 6 miles intervals. They conclude "The similarities in distribution pattern in Wisconsin and England suggest that there are some common spatial relationships in the hierarchy of rural service Centres".

4.4.4.4. Local service centres identified here are separated by an average distance of 2 to 5 miles as the maps of the settlement records indicate. The general pattern pointed out by the abovementioned scholars can be applied herewith slight modification.

The local service centres are more in the villages around MOKKAM viz., 188, 154, 155, 156, 122, 15g, and 126. MOKKAM attained the position of a town in recent times.

4.5.1. KUNNAMANGALAM Group SEMI URBAN centre.

This group is named as semi urban since all the villages in this Group reflect one or more small exchange centres. There are 19 villages in the Group. (List 19-23, 24-28)

Villages 51 to 85 is a chain and others are distributed in the taluk, widely separated. The terms connected with commercial communities, commercial activities, exchange centres and administrative units are given in the following table.

TABLE 90

<u>Items.</u>	<u>Sl. No. of Villages.</u>	<u>Total</u>	
<u>Commercial Communities and Artisans:</u>			
Kollan	51, 60, 85, 10, 95, 121	6	cempootti - Coppersmith
Perinkollan	52, 121, 170	3	tannikkaallu - watershed where pure water is
karuvaan	60, 170	2	stored. stone through piitika - Shop GN 464
karuvaanveeri	52, 66, 85, 95	5	piitika vaaniyam - Shop-keeping. Here the
nassaari	25, 78, 95, 170	4	term vaanibha piitika is seen. Vaanibha-
taccan	60, 85	2	piitika is seen. vaanibham or vaniyam: trade
	<u>Total</u>	<u>22</u>	GN 644.

Item	Sl. No. of Villages.	Total
mussaali	52, 60, 85	3
caaliyaN	52, 89, 121	3
veaniyaN	10	1
ceTri	62, 60, 61, 85, 78, 89, 95, 12 100, 161	12
taTtaar	62, 53, 66, 85, 10, 95, 161	10
veaniyaN	53, 56	2
muccilooTTu	53	1
caakaaLaN	85, 95	2
cempoTTi	82	1
raavaari	82	1
	Total	36

caala	51, 53, 56	3
vayyampaati piiTika	95	1
vaanibhapiiTika	10	1
piiTikaannaati	82	1
nocciipiiTika	66	1
piiTika	51, 52, 53, 56, 57, 60, 61, 66, 85, 10, 78, 82, 89, 100, 107	17
kaTavattapiiTika	161	1
puttanpiiTika	121	1
paantiyaala	85	2
valiyampalam	66	1
manTakam	66	1
taavaleM	56	1
naaTom	56, 57	2
taanikkallu	85	1
taaniiirkaNTi	85	1
kalluvaNTikaNTi	95	1

piiTika annaati - The term seems to be indicative of a transitional stage of shops into market. annaati usually indicate a street of small shops where different types of articles are exchanged. paanTikasaala: It is a paanTikasaala or paanTiseala according to GN. It means a store house, a magazine or a ware house GN 446, 419.

Item.	Sl. No. of Villages.	Total	
canta	161	1	kavala - junction - Road junction.
caku	52, 66, 85, 161	4	canta - a weekly or annual market GN 251
aala	52	1	
kaTavu	52, 53, 85, 161	11	
toonikkaTavu	66, 85	3	
kavala	60	1	
nirattu	57, 121	2	
kuuTal	56, 85, 10, 89, 170	5	
mukku	52	1	
teruvu	10	3	
valipookku	52, 56, 85, 121	4	
palayanirattu	95	1	
nata	51	2	
palaya Road	51, 52	2	
paalam	52	1	
eTavali	53, 85	2	
nagaram	170	1	
		<u>Total</u>	139

4.5.2. A small shop or an exchange centre can be observed in almost all the villages. But a few of them reflect the existance of a higher percentage of exchange system along with related factors.

51: caala, palaya road, kaTavu-3, nata piitika.

52: palaya road, piitika, aala, caku, valipookku, paalam, mukku, muusaali, caaliyaN, ceTTi, taTTan, karuvaalNceeri, kollan

56: caala, piitika, vali, maatom, taavalam, kuuTal, vaaniyaN

60: kavala, ceTTi-2, karuvaalN, muusaali, piitika, kaTavu

66: piitika, caku, toonikkaTavu, maTTakam, valiyampalam, noccipiitika

85: kaTavu-3, piitika-3, caku, valipookku, tanniinkanti, tanniirkallu, toonikkaTavu-2, kuuTal, paanThiyaala, kollan, muusaali, ceTTi, taTTaar, karuvaalNceeri-2, aassaari, cakkaalan

10: toonikkaTavu, kuuTal, teruvu, vaanibhapiitika, piitika-2

95: kalluvanTikanTi, vayyampaatipiitika, palaya nirattu, toonikkaTavu, ceTTi, taTTaar, karuvaalNceeri, aassaari, cakkaalan, kollan

161: kaTavu-2, kaTavattapiitika, piitika, caku, cantakuuTal, nagaram, maTTakam

Names reflective of Administrative units:

TABLE 91.

82	kalaripar - 24, 25	kilakkeekooTTa - Fort on the eastern side,	
	kooTTayullakanTi - 104	paTinnaaReekoTTa - Fort on the western side.	
	kaLattilpar - 102	valiyamaaluur and ceRiyamaaluur: maaluur is	
95	kooloottakanTi - 229, 232	significant because this area was supposed to be the	
	tuRRippuRatta - 12, 10, 14	capital of the early POLANAD, the PORLATIRI's	
	kaLattinkal - 14	territory. The adjacent village 61 indicate	
151	kooTTayiltaalam - 32	PORLATIRI's temple, POLAR temple. It is discussed	
	kooTTanjam - 32	in detail in the historical background of the taluk.	
	putukkooTTakulam - 48	kaluttuutti and venkaLam might have some relation	
	kooTTattaalam - 73	to a battle.	
	kilakkeekooTTa - 74, 78	venkaLam: battle field ST: kuruntala:	
	paTTukulamara - 74	kottaLam: Bull work bastion.	
	paTinnaaReekoTTa - 74		
	valiyamaaluurkaatu - 86		
	ceRiyamaaluurkaatu - 86		
	neTunkoLam - 60		
	neeleekoTTa - 74		
52	kuRuntalakuLam - 84	53	kooTTapar - 14
	kooTTakkalataale - 85		tekkumprom - 25
	kaLappar - 92		venkaLam - 6
	perinkoLam - 117		kalutuuttiPar - 15
60	koolcompaR - 27	63	kooTTakkal - 23
	paTaaraPar - 146, 147		kaLattil - 72
	kilakkumprom - 12		pooluuraampalam - 21
	putukoTTa - 50, 53	85	kaLarikkal - 293
66	kooTTappaRampakunnu - 1		kaLarikkanti - 526, 527
	paTavayal - 109		kallaaramkooTTa - 292
	paTaalipar - 91		kottaLampar - 515
	kuRRipRatta - 84		ceerikkal -
	kooTTaampar - 1		kooTTaaramkanTi -
	kooTTakkal - 106		kaLattilkanti -

4.5.3. The distribution of semi urban centres is the most significant factor here. Except a chain of villages 51 to 85 all others are widely separated and ~~the~~ isolated units <sup>are</sup> surrounded by various tributary rural areas. 161, 170 and 121 are in G.B. No.I and Village No.89, 95, 78 and 82 are situated in G.B. No.II. Villages 10, 101, and 107 are also in G.B. No.II but the tributary rural centres are on their northern side under the Guilandy taluk, which is not included in this study. Thus, these semi-urban shop centres or small exchange centres by their distribution indicates that they are almost under the pattern suggested by Walter Christaller.

4.5.4. The essence of the theory is that a certain amount of productive land supports an urban centre. The centre exists because essential services must be performed for the surrounding land. Ideally, the city should be in the centre of the productive land.<sup>19</sup> Flinders Petrie's statement about ancient Egypt the Mesopotamia is also to be noted here.<sup>20</sup>

It has been noticed before how remarkably similar the distances are between the early non-capitals of the Delta (twenty one miles of an average) and early cities of Mesopotamia (averaging twenty miles apart. Some physical cause seems to limit the primitive rule in this way. Is it not the limit of central storage of grain is the essential form of early capital? Supplies could be centralised upto 10 miles away, beyond that the cost of transport made it better worthwhile to have a nearer centre.

This mutual dependant scheme of the rural and urban centres is almost applicable to the pattern observed here also, eventhough these are small exchange centres in the form of central place scheme suggested by Christaller. All the isolated semi-urban units are in the more productive areas, distributed comparatively at large intervals. They receive what the rural areas have to supply for them and distribute what these units have to supply in exchange to them.

4.5.4.1. Emphasis of Sombart, Adam Smith and other economists on the necessity of surplus produce of land in order to support the cities is also to be pointed out here. Fertile land ordinarily produces more surplus and consequently more urban population, although the town may not always derive its subsistence from the country in its neighbourhood.<sup>21</sup> Of course, the land under analysis is productive, and the tributary areas mentioned here are

<sup>19</sup>Edward Ullman, RUG, P.203.

<sup>20</sup>Ibid, P.203.

<sup>21</sup>RUG, P. 207.

almost in the G.B. No. I and II which are more productive areas for paddy too. Thus, in general the tributary areas here are to be classified as productive for cash crops as well as paddy. The area near the western ghats supplies more forest produces also. Thus, even if the term productive is applied, it will not be incorrect. The theories postulated by Christaller and others are based on the cases of large cities of European countries and most of the theorists try to observe certain basic principles of growth of urban centred and the mutual dependant scheme of rural-urban set up. Here, we have no large scale cities and hence we cannot use the principles laid down by urban geographers completely. But with certain modifications to their concepts, the mutual dependant system of the taluk can be analysed. Certain observations which are useful in this connection are given by Ullaman:

As a working hypothesis one assumes that normally the larger the city the larger its tributary area. Thus there should be cities of varying size ranging from a small hamlet performing a few simple functions, such as providing a limited shopping and market centre for a small contiguous area, upto a large city with a large tributary area composed of the service areas of many smaller towns and providing more complex services, such as wholesaling large scale banking, specialised retailing and the like services performed purely for a surrounding area are termed "central" functions by Christaller, and the settlements performing them central places. An industry using raw materials imported from outside the local region and shipping its products out of the local area would not constitute a central service.

Ideally each central place would have a circular tributary area as in Von thunen's proposition and the city would be in the centre. . . the best theoretical shapes are hexagones, the closest geometrical figures to circles which will completely fill an area.<sup>22</sup>

4.5.4.2. According to Christaller the number of central places follows a norm from largest to smallest in the order 1:2:6:18:54: etc. Barnes and Robinson point out that farm houses might well be regarded as the smallest settlement units in a central place scheme, although they might not be in the same numbered sequence.<sup>23</sup>

4.5.4.3. Here the situation is something between the suggestions of Christaller, Barnes and Robinson. We take village as the basic unit. The village (parallel to the western concept of farm houses) are in dispersed farm. It is very difficult <sup>to</sup> analyse their situations and to reckon them into a geometric figure. For the eighty six rural villages, we have 19 central places or semi urban centres. But the distribution of all the 19 centres are not

<sup>22</sup>Ibid, P.204.

<sup>23</sup>Ibid, P.205.

in a central place scheme. Only ten are there in the suggested circular or hexagonal pattern,<sup>24</sup> where the central place is the semi urban centre KUNNAMANGALAM. The semi-urban centres around KUNNAMANGALAM in the suggested pattern are 161, 170, 121, 89, 107, 100, 95, 82 and 78. Barnes has pointed out that there are irregularities when the farm house settlements are taken as basic units. In the same manner we also observe irregularities when villages are considered as basic units. The ratio between the number of complexes and semi-urban centres is 6:19, which resembles the ratio suggested by Christaller and Barnes. Since we have no large cities in the area the first two points of the ratio i.e. 1:2 suggested by them will not be applicable here. We have to start from six, and proceed to 19 and then to 36.

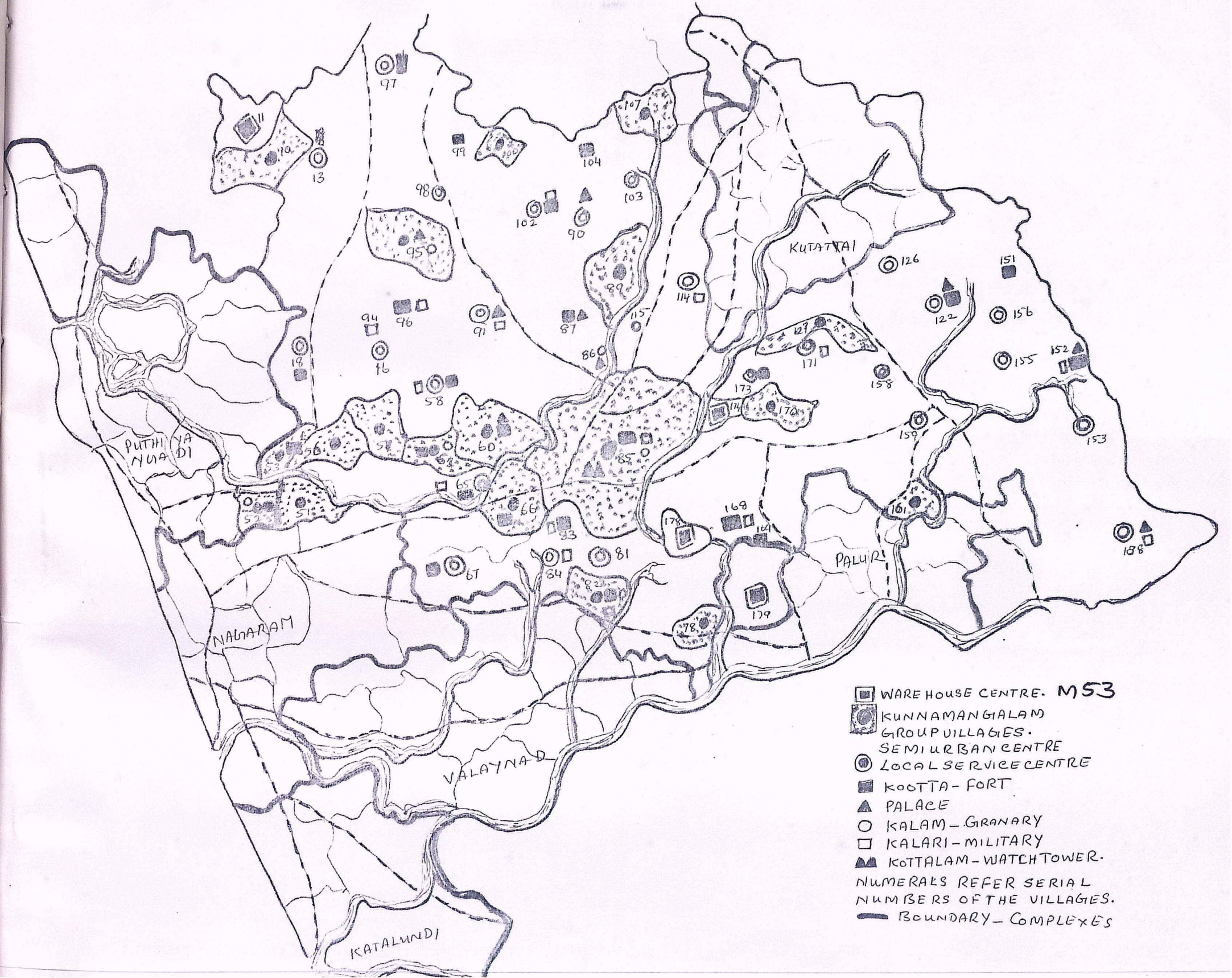
4.5.4.4. Out of the 19 semi urban centres 161, 78, 82, 170, 107, 100, 95, and 10 are on the sides or trade routes. 121 and 95 are between two trade routes and a few others are on river banks. All the trade routes and rivers connect the hinterland areas to the trade complexes. The distribution of these semi urban centres represents an elongated pattern with some distortions. This type of structural pattern has been observed by Ullman. He says "In many cases central places are strung at short intervals along an important transport route and their tributary areas do not approximate the ideal circular or hexagonal shape but are elongated at right angles to the main transport line".<sup>25</sup> As pointed out earlier there are 25 service centres and thus their ratio is almost 1:3. <sup>(25:86)</sup> This ratio seems to be of basic importance, as it is reflected in the relationship of various types of trade exchange centres in our analysis as well as in the studies of western urban geographers. The basic pattern of the ratio between complexes: Semi urban is 6:18 (i.e. 5:19) or 1:3. The ratio between semi urban to rural is 18:54. Thus eventhough some distortions are observed the basic pattern of the ratio between different types of trade exchange centres remain constant. In addition to distortions the type of scheme prevailing in various regions is susceptible to many influences. Productivity of the soil type of agriculture and intensity of cultivation topography and governmental organisation are all obvious modifiers.<sup>26</sup>

Eventhough the theory postulated by Christaller is an important one various limitations of it are pointed out by Edward Ullman, E Bruch, Howard E. Bracey, J.L. Barry, Bobeck and others. Bobeck says that Christaller's proof is unsatisfactory. According to Bobeck, two thirds of the population of Germany and England live in cities and that only one third of

<sup>24</sup>Geometrical Map No. 4. 5,6,7,8 and Map Nos. 8, 53

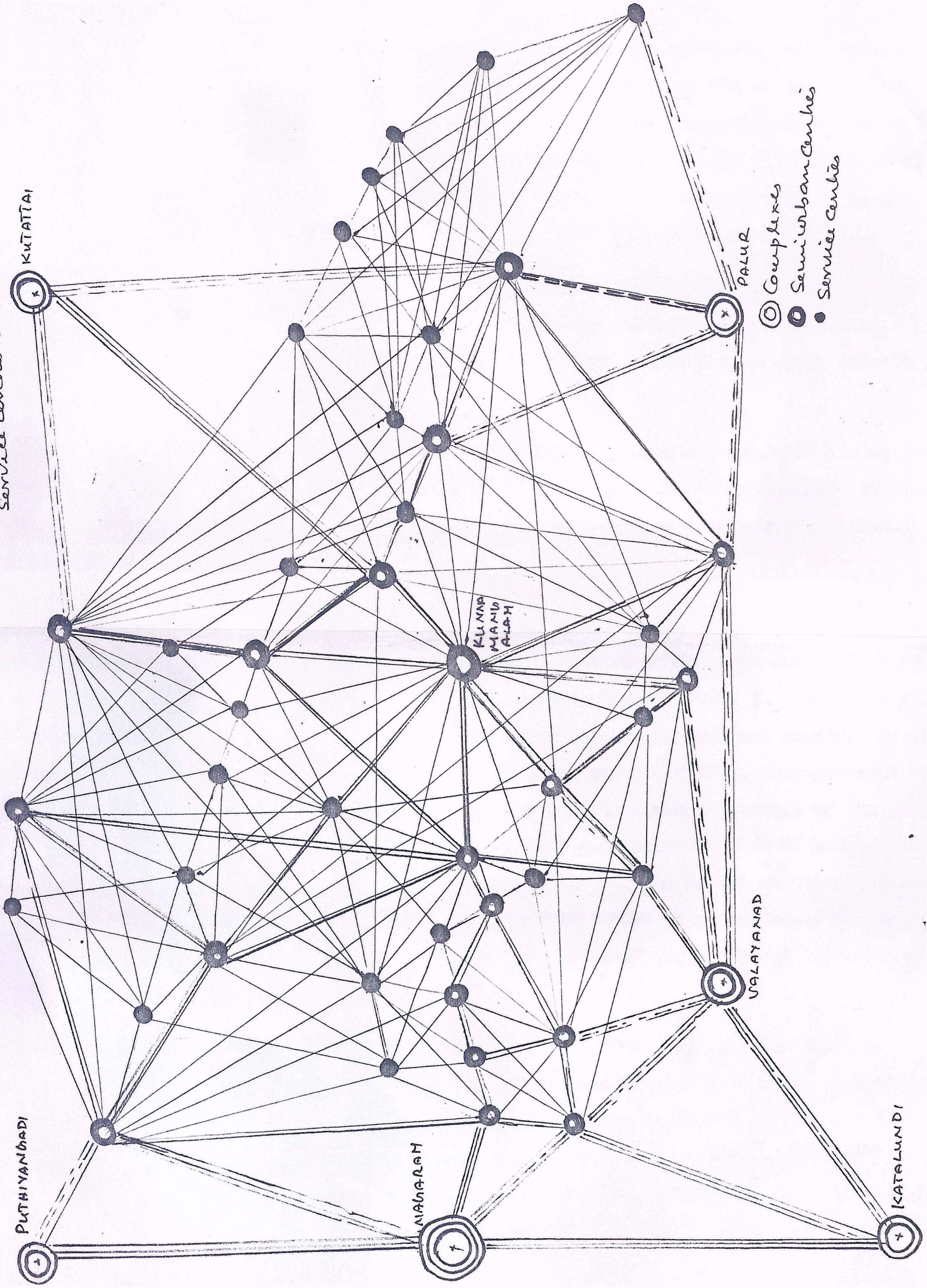
<sup>25</sup>Edward Ullman RUG P.206.

<sup>26</sup>Ibid. P.206.



GIF6

Geometrical representation of  
Large Trade Exchange centres  
Semi urban centres and  
Service centres in the taluk.



- Complexes
- Semi urban centres
- Service centres

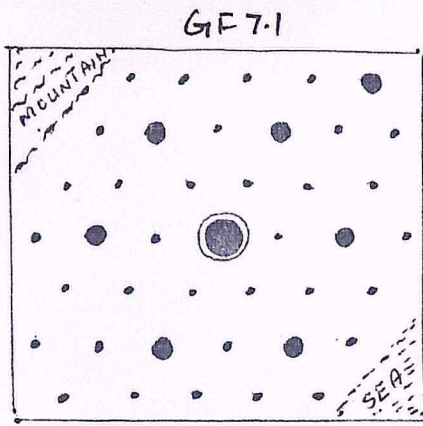
these cities in Germany are real central places. The bulk are primarily industrial towns or village inhabited solely by farmers. Exceptions in the rest of the world are common such as the TONKIN delta of Indo China. Ullman remarks that the central place theory probably provides as valid as interpretation of settlement distribution over the land as the concentric zone theory does for land use within cities and neither theory is to be thought of a rigid frame work fitting all locational facts at a given moment.

4.5.4.5. Population, topography and other factors reckoned by the other geographers are not taken as the basic material of this analysis. Our primary sources are place names. Even then the patterns pointed out by them are arrived at by the analysis of the names as described above.

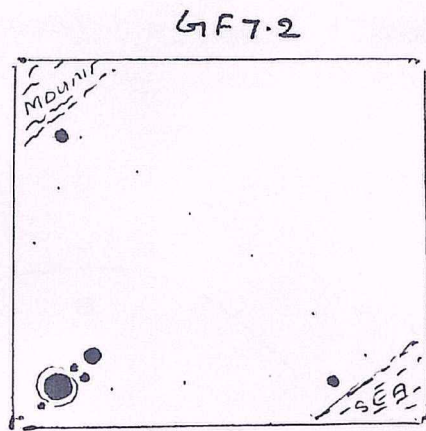
4.6. The large chain of villages 51 to 85 is also of much interest. The chain starts from 85 - KUNNAMANGALAM village, and ends in the PUTHIYANGADI and NAGARAM complexes. In other words the chain connects the central parts of the taluk to the NAGARAM and PUTHIYANGADI trade centres.

4.6.1. The village 85 is at the centre of the taluk, situated at the middle of the G.B.II, cerupula is on its south and south east boundaries. This river connects the village to the large exchange centres of KUTATTAI and PALUR in the hilly tract or G.B. I. The river flows through the middle areas of KUTATTAI complex and flows through the western boundary of the PALUR complex. The river finally merges with the large river CHALIYAR, which connects the areas to KATALUNDI and VALAYANADU complex. North and north western boundary of the village is the ELATHUR river which connects the areas of G.B. I and then PUTHIYANGADI complex to village KUNNAMANGALAM. These two rivers are connect the village to all complexes <sup>to the</sup> centres of the taluk. The distance from all complexes to KUNNAMANGALAM is almost equal nearly 16 miles. It is situated on an elevated land at the middle of the taluk and its topography is peculiar.<sup>27</sup>

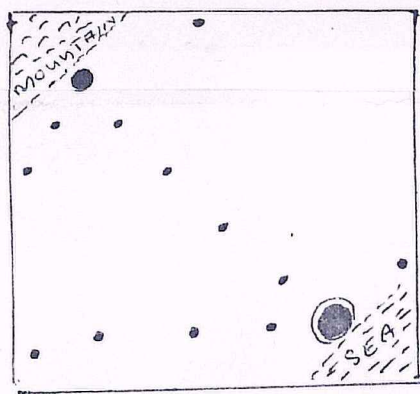
4.6.2. The hilly trade route which runs almost parallel to the coast and the Ghats connects KUTATTAI and PALUR complexes, which crosses the rivers Iruvalannippula and the cerupula at two points. The crossings are at MOKKAN, near the PALUR complex and KATAVATTUR in the middle of the KUTATTAI complex. As mentioned earlier, the river cerupula connects village 85 and PALUR complexes and finally reaches VALAYANADU and KATALUNDI complexes. The Iruvalannippula coming from outside areas of the G.B. No. I crosses PALUR complex and finally



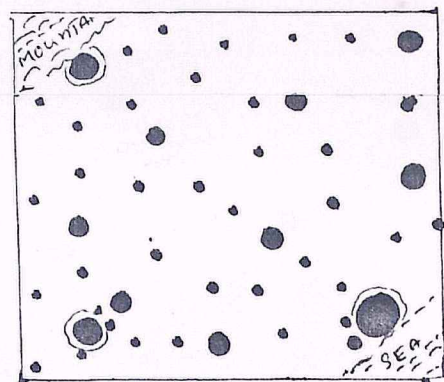
Theoretical distribution of central places.  
 In a homogenous land, settlements are evenly spaced, largest city in centre surrounded by six medium size centres which in turn are surrounded by 6 small centres. Tributary areas are hexagons, the closest geometrical shapes to circles, which completely fill area with no unserved spaces.



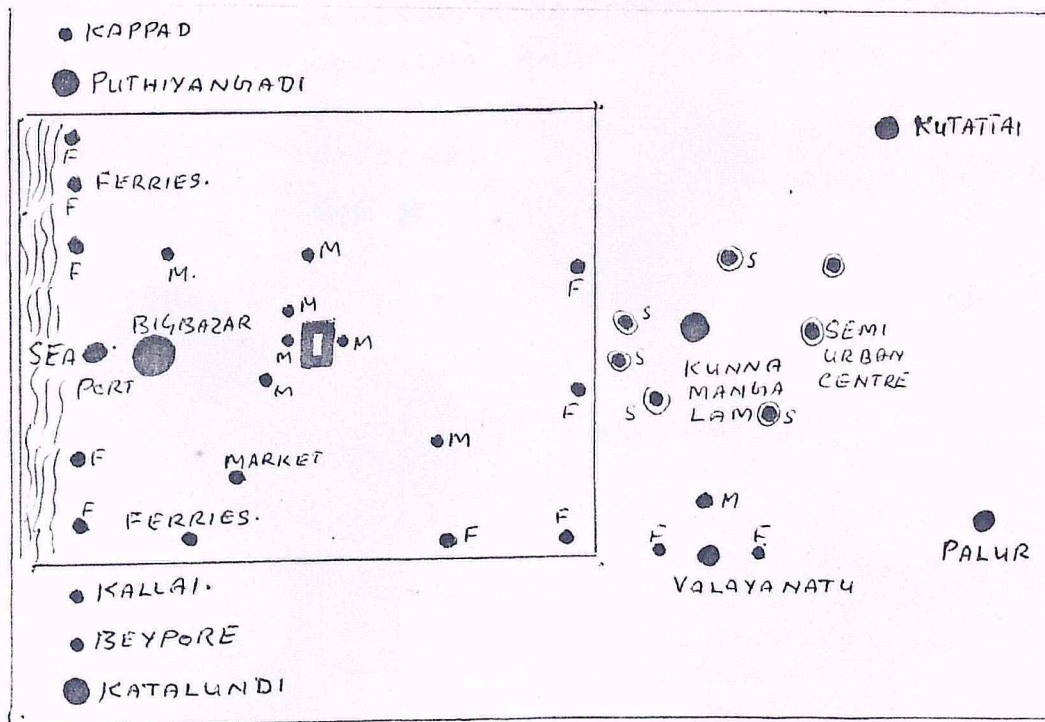
Specialised function settlements.



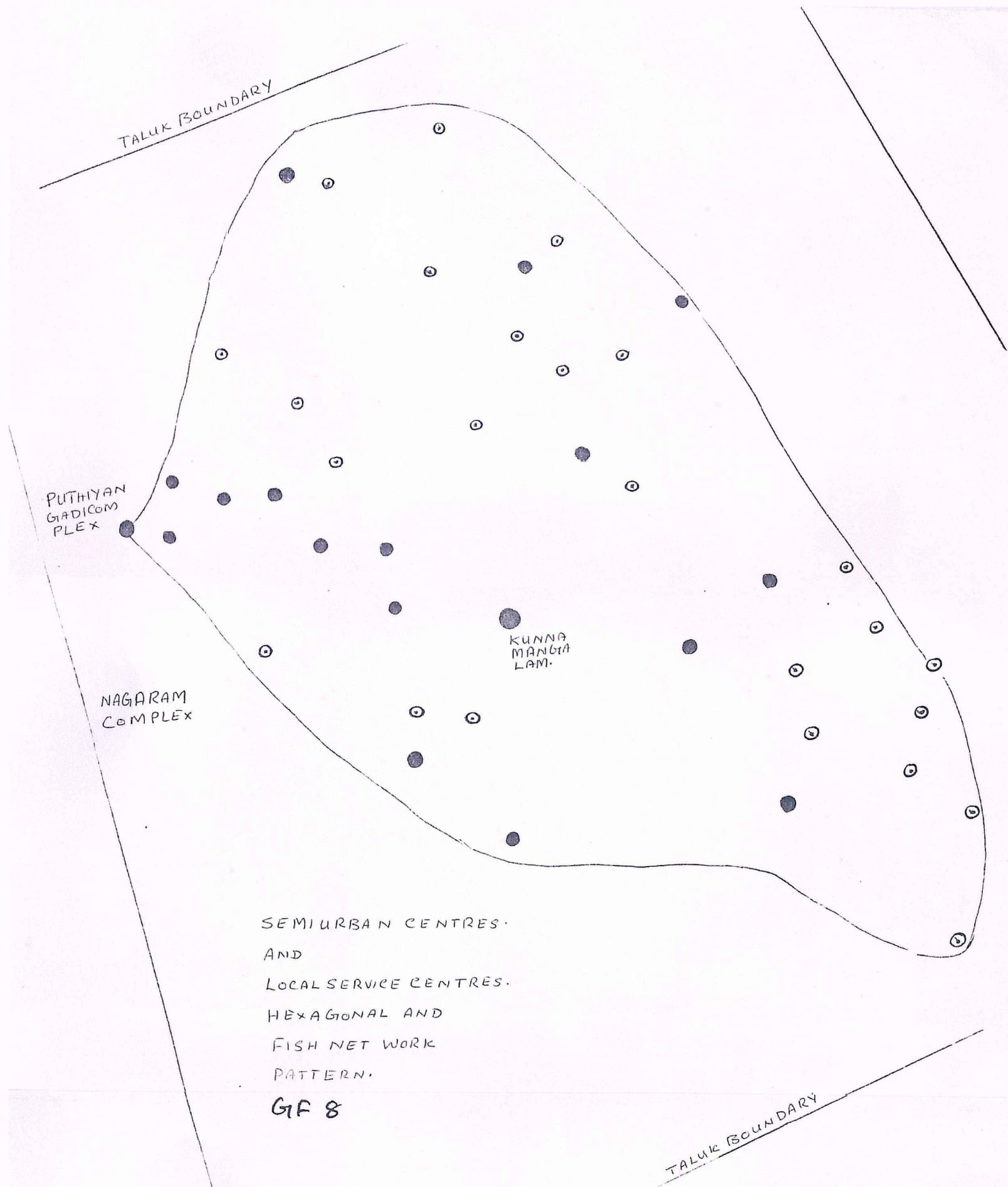
Transport centres aligned along railroads or sea coast. Large centre is port. Next largest is (rail) road junction. Small centres perform break of bulk.



Theoretical composition of grouping. Port becomes the metropolis and although off-centre serves as central place for whole area.



CALICUT PORT AND HINTERLANDS THEORETICAL DISTRIBUTION.



connects the areas to VALAYANADU and KATALUNDI complexes. Thus the hilly trade route is connected to the coastal complexes by river systems. The route crosses the G.B.I through its middle areas so as to enable the habitants to convey their produces to all sides, without any difficulty. This trade route connects the areas to MYSORE in the north and COIMBATORE and GUDALUR in the south, which are large trade centres of KARNATAKA and TAMILNADU respectively.

4.6.2.1. There are two major roads which connect south eastern and north eastern areas of the taluk to village 85. These roads start from the abovementioned hilly trade route. The road which connects the south eastern portion of the taluk starts from MOKKAN area, and the other which connects the north eastern part, starts from KUTATTAI complex. These two routes meet at the centre of the 85 KUNNAMANGALAM and proceed directly to the centre of the NAGARAM complex. Thus the junction of three routes is seen in 85. The road which starts from hilly route at KUTATTAI, runs parallel to the river ELATHUR and crosses KUNNAMANGALAM and form a fork area in the village. It proceeds to NAGARAM complex, without crossing the river. The inhabitants of all the interior parts and hilly tracts of G.B.No.I and central portion of G.B. II can reach the NAGARAM complex by road without crossing any river. Even if the road systems mentioned here are of comparatively later constructions the names indicated in different villages as rest houses, water sheds, junctions and sbrects suggest a net work of routes all over the taluk. The major roads mentioned here were repaired by the Mysoreans during their rule in Malabar in the middle of the 18th century.

4.6.3. KUNNAMANGALAM and the Storage centres around it.

4.6.3.1. The KANNIPARAMBA group, i.e. villages 11, 174, 178 and 179 are ware-house centres. Villages 174, 178 and 179 are adjacent to 85 - KUNNAMANGALAM. Village 11 is on the northern boundary of the taluk, away from KUNNAMANGALAM. Instances of specialisation in these villages are very few, but for a few paantikasaalas.

4.6.3.2. In 174, four fields are mentioned as paantiyaala or ware-houses. In 179, there are ware-houses, Goldsmiths, braziers, salt depot ferry, cunkam and a catukkam or junction, kollar, tattaar, mukkuvar and cetti are also settled in these villages as reflected in names. Names indicative of administrative units reflected are koottattala, kooloottumanna, koottaccalu, kurrikkatavu, pantaarakkantom. In 174, there are putiye koovilakam or new palace, kunnattaar koovilakam or palace of the kunnalakkoon-Zamorin? and a fort. These palaces, forts and toll house shows the importance of the ware-houses.

4.6.3.3. These ware-house centres are located in G.B.II on the banks of the rivers when roads cross them. The village 85 alongwith 174, 178, and 179 can be considered as a centre where produces of the hinterland areas were collected and conveyed to the ports in the coastal area. It is significant that produces from the surrounding areas can be easily stored in 85, 174, 178 and 179 since they are connected by river courses and roads from all parts of the taluk. Even though the village 85 is not on the coastal area, it attained the position of an important exchange centre. Gradually this village attained an important position among all other villages in the hinterland area. The Census Report of 1971 shows that 85 - KUNNAMANGALAM has developed into the position of a town by that time. Towns are areas where the minimum population required is 5000, density of population 1000 men per square mile, atleast 75% of the male population depending on non-agricultural livelihood. The navigable river cerupula is at a distance of only 1 k.m. from the village and the sea port at Calicut is at a distance of 15 k.m. Rice is imported to this town. The important items exported are pepper, coconut and arecanut. Coir, copra and tiles are the three important items manufactured.<sup>28</sup>

4.6.3.4. The semi urban exchange centre KUNNAMANGALAM is connected to FUTHIYANGADI complex by a chain of semi urban exchange centres, distributed along the banks of ELATHUR Pula. Trade exchange system is reflected in the field names of all these villages. In no other part of the taluk such a chain is seen. Thus it can be assumed that the only river which connects the middle area of the taluk directly to the FUTHIYANGADI complex might have been the major cause for the development of such centres. On one end of the river there is the ware-house centre, having semi-urban and trade exchange characteristics and at the other end the FUTHIYANGADI PORT (ELATHUR PORT).

4.6.3.5. The central place scheme of Christaller is reflected in 85 KUNNAMANGALAM. The statement of Von Thunen on relationship between the value of agricultural land and the distance to the market is also to be remembered in the case of distribution of service centres and semi-urban centres in the taluk.<sup>29</sup>

4.6.3.6. In the first place, we have noted the service centres of rural areas which might have originated mainly to overcome the costs of distance. The service centres are connected to the semi-urban exchange centres which are distributed in the central place scheme. This distribution again points out the tendency of the habitants to overcome the costs of distance.

<sup>28</sup>CR, 1971, P.15-16.

<sup>29</sup>RUG, PP.533-7.

Here the ware-house centres and the 85-KUNNAMANGALAM are situated almost in the middle of the taluk which is accessible by roads, rivers and streams by travelling a distance of 16 to 20 k.m. from all parts of the taluk. Semi-urban exchange centres are seen distributed around it at a distance of from 6 to 10 k.ms. This situation may be compared with the distribution of market towns of Southern England, of the medieval times. There the market centres were spaced at intervals of 4 to 6 miles that served as rudimental trade centres accessible by cart-roads from the rural villages within an hours journey.<sup>30</sup> The normal service area limit for the smallest centres are also calculated to be 4 to 6 kilometers, approximately the distance one can walk in an hour.<sup>31</sup> But a comparatively large centre like KUNNAMANGALAM can serve more areas of hinterland and their exchange centres. Here, the importance of 85-KUNNAMANGALAM and the ware-house centres, is that they are in the middle of the taluk where collecting the local produces are collected. Such a centre can serve 10 to 15 miles according to some scholars.<sup>32</sup> One virtue of centrality is the minimisation of the transportation costs.<sup>33</sup> This seems to be the most important character of the semi-urban exchange system and ware-house system prevailed in the taluk.

4.6.3.7. Chauncy Morris and Edward L. Ullman in a study classifies the cities into three categories basing the support of cities as suppliers or urban services. Of them the second category is described as follows:

Transport cities performing break of bulk and allied services along transport routes supported by areas which may be remote in distance but close in connection because of the cities strategic location on transport channels. Such cities seem to be arranged in linear patterns along rail lines or at coast.<sup>34</sup>

All cities are dependant on transportation in order to utilise the surplus of the land for their support. This dependance on transportation destroys the symmetry of the central place arrangement in as much as cities develop as foci or breaks of transportation and transport routes are distributed unevenly over the land because of relief or other limitations. . . . Here transport routes do not produce a city, but according to Cooley if break of bulk occurs the focus becomes a good place to process goods. When the form of transport changes as transferring from water to rail, break of bulk and storage ports is port Arthur-Port William, the twin port and wheat storage cities at the head of Lake Superior, surrounded by unproductive land, they have arisen at the break of bulk points on the cheapest route from the wheat producing prairie provinces to market of the east. Some parts develop as enter ports such as Hongkong and Copenlegem supported by transshipment of goods from small to large boats or vice versa...Transport centres can be centrally located places

<sup>30</sup>John E Brush and Howard E Bracely, 'Rural service Centres in South Western WISCONSIN and Southern England', RUG, PP. 216-77.

<sup>31</sup>Edward Ullman, RUG P.205.

<sup>32</sup>John E Brush and Howard E Bracely, RUG P.216.

<sup>33</sup>Chauncy P Harris and Edward L.Ullman, The Native of Cities RUG, PP 278-80.

<sup>34</sup>Ibid, P.279.

or can serve as gateways between contrasting regions with contrasting needs... The central place type of city or town is wide spread throughout the world particularly in non-industrial regions. Such cities have imposing shopping centres or wholesale districts in proportion to their size, the stores are supported by the trade of the surrounding area<sup>35</sup>

4.6.3.8. From the above remarks it is clear that these principles are applicable in the case of small towns such as 85 - KUNNAMANGALAM. According to Harris and Ullman cities as central places serve as trade and social centres for a tributary area. If the land is homogeneous these centres are uniformly spaced as in many parts of the middle west. <sup>In areas</sup> of the uneven resource distribution the distribution of cities is uneven. The centres are of varying sizes, ranging from small hamlets closely spaced with one or two stores, serving a local tributary area, through larger villages, towns and cities more widely spaced with more special services for larger tributary areas, upto the great metropolis such as New York or Chicago <sup>offering</sup> many specialised services for a large tributary area composed of a whole hierarchy of tributary areas of smaller places. Such a net or tributary areas and centres form a pattern somewhat like a fish net spread over a beach, the net work regular and symmetrical where the sand is smooth but warped and distorted where the net is caught in rocks.<sup>36</sup>

4.6.3.9. The service centres and semi urban centres of the area under our study is distributed in a map (Map No. 8. <sup>(G.F)</sup>), exhibit a fish net work. The fish net work pattern starts from the PUTHIYANGADI Complex gradually becomes wider and covers all the area in C.B.I.

4.7. Communication system <sup>reflected</sup> in the toponyms. Geomatic fig 6, Map No. 69.

4.7.1. Passes, highways, road and river junctions, light houses and rest houses are reflected in the specifics of field names. We try to locate the earlier trade routes used by local people for contacting other areas. The terms are listed in the companion volume. A consolidated list is given below:

TABLE - 92.

Terms	Villages where the terms are distributed.		
	1	2	3
nirattu:	153, 128, 168, 110, 91, 81, 16, 7, 87, 62, 63, 90, 130, 57, 121		- High way
kuutals:	18, 160, 167, 175, 176, 177, 75, 102, 67, 97, 155, 188, 91, 96, 81, 59, 153, 168, 56, 85, 10, 89, 170		- Junction
mokkan:	153, 168, 52, 110, 154, 188, 86		- Junction

1	2	3
palayanirattu:	110, 95, 51, 52	Old highway
naFamukan:	155, 98	Junction
vali:	188	Road
peruvali:	188	Highway
teruvu:	13, 97, 10, 98	Street
kafavu	103, 155, 13, 65, 70, 51, 53, 85, 161, 7, 176, 177, 79, 63, 120, 158	Ferry
valipookku:	168, 52, 56, 85, 121, 177, 67	Foot path
naFa:	106, 87, 81	Foot path
tooniccaal:	116, 87	Water way
toonikkafavu	66, 85, 110	Ferry
vayittala:	79	Junction
vayittaari:	79	Road
teruvasteari:	97	Road
vallettoTi:	58	Boat shed and ferry
naTakan:	83, 63, 66	Rest house
tanniirkantal:	67, 188, 104	Water shed
setRam:	97, 122	Rest house
vanTippetta:	151	Cart stand
naaTom:	63, 55, 187, 172, 56, 57	Rest house
vilakkunaaTom:	168, 91, 70, 77, 117, 16	Light house
valiyampalam:	66, 54, 110	Rest house
taavalam:	56	Resting place
tanniirkallu:	85, 85	water shed
kalluvantikanTi	95:	Cart stand
kevala:	60	junction
paalam:	52	Bridge
toRa:	65	Ferry
vanTittaavalam:	14	Cart stand
terumanTapan:	98, 13, 14, 70, 16, 65	Rest house
valittalamaaTom:	82, 93, 156, 155, 13, 81	Rest house

These field names reflect a large net work of roads or foot-paths connecting all the villages in the taluk.

4.7.1.1. The inns (satram), Cart stands (vanTippura), water sheds (tannirpantal) and the like suggest the early highways. In 188, a peruvalli, a water shed, and a junction are reflected. The present highway which ends on the bank of CHALIYAM enters the taluk from southern areas of the main land <sup>and</sup> connects large trade centres of south and south east regions. In village 151, adjacent to 188, a vandipetta or cart stand is also seen. petta means a suburb, a resting place or a market in Kannada. This term is seen used in the FEROKK area in the KATALUNDI complex also. So, it might have migrated during the period of Mysorean interlude. A village name ALLI (Village 153) is also significant in this connection. The area belongs to KOTTAYAM RAJAS, who were the rulers of the WYHAD regions on the boundary of KANNATAKA state. alli seems to be halli, which in Kannada means a village. Thus, these two terms very common in Kannada are reflected near the highway show the connection of the area to the Mysore regions. In KUTATTAI complex, there are indications of the highways crossing the complex. It may not be incorrect to assume the existence of a hilly trade route in this area in early times.

The palaya nirattu, teruvataari satram and kuttal reflected in 97 is significant. In the adjacent villages 10 and 13, there are streets and terumanTapans. There is highway entering the taluk, which connects the taluk to other northern areas. The road crosses, 97, and goes to the PUNNIZANGADI complex. On the side of the road, in 54 and 56, through which it passes valiyampalams are reflected. In 56, a taavalam is seen. Here also, the name indicate a highway or trade route entering the complex. The paalam or bridge in 52 and cart stand in 95 also reflect a busy route in the area.

In 85, there is a kuttal. There are two road junctions and on boundaries of the village there are ferries. A water shed, tennikkafavu, valipookku are also reflected. The roads from KUTATTAI complex and from the MOKKAN area met at this village. In 104, there is a water shed, in 83 there is a rest house, in 168 there is a vilekkumastom or light house, in 63 and 66 there are rest houses. In 91 a light house is seen reflected on the road side and the road connects the villages 97 to 85.

There are highways connecting hilly complexes, 85 KUNNAMANGALAM and areas in belt No. I to various parts of the country.

4.7.2. There are many descriptions of the HAGARAM are in the early Foreign notices.<sup>37</sup> It is said that when Vasco De Gama arrived at PANTALAYANI in 1498, he travelled to KAPPAD in 283

37 Velayudhan Panickasseri Sancharikalum CharitRakaranmaaram Vol. I (NBS, Kottayam 1971) and Volume II (NBS, Kottayam, 1977) Volume I, pp. 58-59, P. 276, 303, 313, 319, 320 P. 170 and 171 Volume II pp. 28-29 P. 34.

THIRUVANGOOOR by road and then through the river Korappula by boat about 3 Kms to the South worshipped at the PUTHUR temple and continued his journey to the City of Calicut by road. This description points out that there was a highway upto THIRUVANGOOD from the north <sup>and</sup> upto PUTHIYANGADI, from the south.

This description reveals the existence of a highway from Pantalayini to Kappad and from Puthur to NAGARAM complex. The connecting link between the two highways was Korappula. This highway is seen mentioned in a record dated H.E. 771 (A.D. 1596) in the Zamorins Palace Records. The King for his visit to PANNATTUKARA, proceeded his journey by road upto VARAKKAL and stayed for three days at pararaman, a residence of his Minister. ICOM kai cetti street was at PUTHUR and he was gladly welcomed <sup>by</sup> the cettis of the street, and he proceeded to PUTHUR temple. The record is incomplete. It is clear that the road upto PUTHIYANGADI, VARAKKAL and PUTHUR existed even during 1596 A.D.<sup>38</sup>

4.7.2.1. Another record dated 858 H.E. (1683 A.D) of Zamorins palace records describes certain routes entering the NAGARAM area. The King used to stay at PANNANI, where his major palace stood. From there the goods to Calicut were usually sent by patavu or ship. But the King travels most of the way by road, through cempalennaatu, trikkenpiyuuR and KATAIUNDI. He crosses the rivers by boat and finally arrives at Beypore. From BEYFORE he proceed to the NAGARAM through tiruvaccira, panniyankara and kallai. He crosses the river kallai by wooden boat and arrives at the palace in the heart of the city. This description indicates an early route from PANNANI to CALICUT via BEYFORE. During the Mysorean invasion Tipu arrived PANNANI from Calicut through this route. A small route from tiruvaccira (the present neenchanda) to Beypore is known as Tippu Sultan road or the road constructed by TIPPU.

4.7.2.2. Two other records of H.E. 906 (A.D. 1731) describe some of the roads in the NAGARAM area. The King after his worship at the tali temple starts his journey to the PARIYARAPURAM temple at RAMANATTUKARA.<sup>39</sup> He goes by road upto PUTHIYAPPALAN, and from there his journey is by boat through the cerupula, and valiyapula upto a ferry near the Pariyapuram temple at RAMANATTUKARA. From there by road he reaches the temple. Through the same route he returns to the palace at Calicut. This route is significant because if there were any roads from the NAGARAM to RAMANATTUKARA at that time he would have travelled by that way. The road from NAGARAM to PANNANI was at that time assumed that through PANNIYANKARA, TIRUVACCIRA and BEYFORE. At present, from TIRUVACCIRA, there is a highway upto RAMANATTUKARA. This road between PERORE and CALICUT city was also constructed by Tippu Sultan.

4.7.2.3. In another record of the same year, the routes from CALCUT to northern parts are described. Some of the roads on the northern side of the Zamorin palace at MANANCHIRA are also mentioned. From the palace, the King arrives on the bank of Koorappula and by boat he crosses the river. He moves by road to the temple at VALLIYARKULANGARA, He first reaches VARAKKAL, then turns to the temple at PUTHUR, and reaches the bank of Koorappuzha, crosses the river to the northern bank and moves by road to VELLIYARKULANGARA.<sup>40</sup> This might be the same route through which Vasco De Gama travelled during his first visit to Calicut in 1498.

4.7.2.4. Another record of M.E. 915 (1740 A.D) describes all the routes mentioned hitherto. He crosses the river at KADALUNDI and at CHALIYAM by canoe or ferry boat.<sup>41</sup> The record mentions a bridge at Kallai. The record clarifies the word bridge and says that since there was no bridge, the ferry boats were arranged in the form of a bridge and the King walked over it to the northern bank. Then he visited the VALAYANTU temple and through the road and visited GOVINDAPURAM temple by roads and returned to MANANCHIRA.

4.7.2.5. The last one in this set of records also again explains the Kings visit to VARAKKAL, PUTHUR and VELLIYARKULANGARA. From the palace, he enters and moves through a road on the western bank of MANANCHIRA and passes PUTHIYATERU or new street and reaches MANAVIRANAN teru, and pays homage to the deity of Ganapati there. From there he goes through KACCERI teru, KONDENATTA teru, putissarippati and reaches erannikkal. erannikkal is now known as erannippalam. The three coastal streets upto this area. Travelling in the north western direction he enters the VARAKKAL temple. From the temple he comes to the road through the northern side of the temple, crosses the vast paddy fields, and the etappeattur area, comes to pilaattikkolan (the modern Bilaattikkulam) and returns to the palace.

4.7.2.6. From the above references it is clear that there were highways entering the complexes from north and south. They are comparatively large too as the descriptions show that the Kings parade consisted of more than 500 people at a time. In certain places, he crosses the paddy fields to reach other localities.

4.7.2.7. It was during the Mysorean interlude a net work of roads was made. Logan remarks:

The climate, the physical character and in most places the nature of the road materials are all unfavourable to road making in Malabar. Indeed in ancient times and within the memory of the people still living bullock carts and made roads did not exist. The chief traffic of the country was and in great measure still is, carried on, by water and not by land. A force on the march went in single file and unencumbered by artillery and it was only after the Mysoreans invasions under Haider Ali and Tipu Sultan that the necessity for roads capable of carrying heavy guns began to be felt.<sup>42</sup>

402R III 1.

412R III 1.

421M, P.80-81.

4.7.3.1. Narrow foot-paths ran at random through paddy fields without any regard to the convenience of the travelling public. The phenomenon is reflected in names, and almost all the villages have ali, or valipookku indicative of foot paths. It does not mean that the traffic was poor and inter relations of the villages were feeble. According to Buchanan who visited the land during 1800-1801, says ". . . which however any merchant has to buy or sell goods, they are carried upon the backs of men who are either slaves or coolies hired for this purpose. Big merchants may have hundred or more of these men to transmit their goods from one place to another"<sup>43</sup>.

4.7.3.2. Tipu was the pioneer of the roads of the district. The minute by colonial Dow, one of the joint commissioners shows the state of roads in 1796 shortly after the British acquisition of the District. "Tipu project<sup>ed</sup> and in great part finished an extensive chain of roads".

4.7.3.3. The chronological order of the names are not available and hence the enormous number of roads, foot-paths and crossroads seen reflected in names could not help us to obtain the early phase of the net works of roads in the taluk. However, few of them are comparatively earlier ones.

4.7.3.4. The references of the early travellers also do not help us in reconstructing<sup>ing</sup> directions of the early highways and the net work of roads in the taluk. But it is evident that there are highways, and enormous number of roads leading to the trade centres of the taluk, finally linking the centres to the large port town. The ferries, junctions, water-sheds and rest houses clearly indicate the early facilities of travel and conveyance of articles in the taluk.

4.7.3.5. Big Bazaar and Big Bazaar road links the early palace complex of the Zamorins of Calicut to the Port in the Nagaram complex.<sup>44</sup> Athanasius Nikitin, a Russian Traveller (1468-1474 A.D.) refers the Big Bazaar of NAGARAM complex, and the bazaar extended upto the palace of the Zamorins.<sup>45</sup> The same large street with comparatively wide road is seen from the sea-shore to the palace locations of the Zamorins of Calicut. Varthema, who visited the city during 1503 A.D. mention the large streets and market places of the NAGARAM and says that the fortifications around the palace has a circumference of about one mile.<sup>46</sup>

43. Willianthackery, A Report on the Revenue Affairs of Malabar and Canara (Calicut, 1807) C.K. Karim, Kerala under Haider Ali and Tipu Sultan (Palco Publishing House, Ernakulam, 1973) P.157.

44. Velayudhan Panickasseri SC., P.158-59

45. K.P. Padmanatha Menon H.K., P.234

46. Velayudhan Panickasseri, Ibid., P.70-71

4.7.3.6. During A.D. 1800, Buchanan visited Malabar. He describes the communication system of Malabar area, and the area around Malabar. His visit in the CANARA area suggests routes leading to WYNAD and COIMBATORE through the western Ghats connecting Seringapatam in MYSORE. The chief trade at COIMBATORE is carried on with the province of MALABAR mainly with Calicut. However the other areas like PALGHAT, COCHIN, MANNARGHAT, TELlichERRY and ANGADIPURAM are also connected to COIMBATORE and CALICUT for trade. He travelled through MINGARA, KOLLANGOD, PALGHAT and many other places of commercial importance and left MALABAR province through the northern Frontier. He entered the province through PALGHAT, and travelled upto TIRUNAVAY in the western coast. From there he travelled through coastal highway and finally reached CALICUT. From CALICUT he went to TAMARASSERY and left the taluk to BALUSSERY in KURUMBRANAD taluk. All these places he visited shows a chain of commercial centres and all of them are linked to CALICUT ports. From his narration, the contacts of CALICUT to all places of trade importance in the main land can be seen. He narrates the trade relations of GUDALUR, COIMBATORE, PALANI, SALEM, DINDIGAL, DARAPURAM, TRICHY, TANJORE, MADURA, MADRAS, TIRUNELVELY, SERINGAPATON, COCHIN, PONDANIKAY, PALGHAT, CALICUT, CODUVALLY, TAMARASSERY, BADAGARA, TELlichERRY and places north of VALARPATTANAM.

4.7.3.7. The distribution of rest houses, watershade, cart-stands etc., reflected in names will show the movements of carriers and cargoes in the taluk, which in turn reveal the export and import of articles from Calicut port to different areas in the main land.

4.7.3.8. Different type of carriers are reflected in names. They are tooni, vallem, manchi, meccuva, vanchi, kappal, kaslavanti and vanti. The specifics like kappittaan and arank also indicate the presence of carriers. The names of *i*<sub>n</sub>dicative of store houses, bridges, and paataar are also to be counted here. The list of names below shows the frequency of distribution of these items in the complexes and groups. Maps 54-58

TABLE - 93

Specific or Generic seen in field names	Sl. No. of village.	Frequency.	
1	2	3	
<u>1. THAZHEKKOD Group</u>			
toonicoal	water way	161	1
catram	Rest house	121	1
maaton	Rest house	172	1
vilakkumaaton	Light house	161	1
	Total	4	

1		2	3
<b>2. NATUVALLUR Group.</b>			
toonikkafavu	Ferry	110	1
vanTittaavalam	Cart stand	14	1
peruvaliyampalam	Rest house	54	1
terumanTapan	"	98	2
vayittalamaaTom	"	81, 103	2
valimaaTom	"	156, 155, 13, 81	4
tanniirpura	Water shed	188	2
vilakkumaaTom	Light house	91, 70, 77, 117, 76	5
manTapan	Rest house	13, 14, 70, 16, 65	5
			Total 23
<b>3. THAMARASSERY Group.</b>			
toonopookku	Water way	87	1
toonipar	Ferry, Boat shed	87	1
valIattoTi	"	58	1
maaTom	Rest house	63, 55, 187, 3	3
manTakam	"	83, 63	2
tanniirpanTal	Water shed	67	1
eatRam	Rest house	97	1
vanTippeetta	Cart stand	151	1
			Total 11
<b>4. KUNHAMANGALAM Group</b>			
paanTiyaeala	Ware house	85	2
valiyampalam	Rest house	66	1
manTakam	"	66	1
taavalam	Resting place	56	1
maaTom	Rest house	56, 57	2
tannikkellu	Water shed	85	1
tanniirkanti	"	85	1
toonikkaTavu	Ferry	85	1
kalluvanTikkanti	Cart stand	95	1
toonikkaTavu	Ferry	66, 85	2
paalam	Bridge	52	1
			Total 13

1		2	3
<u>5. KANNIPARANBA Group.</u>			
paantiyalla	Warehouse	179, 11, 174	11
caturaala	"	11	1
Total			12
<u>KUTATTAL Complex.</u>			
vilakkumattom	Light house	137	1
maattom	Rest house	133	1
satram	"	146	1
manTakan	"	141	1
paalam	Bridge	138	1
kuutampalam	"	138	1
Total			6
<u>PALUR Complex.</u>			
toonipar	Ferry, Boat shed	180	1
naTappura	Rest house	182	2
manTakan	"	182	2
caaviti	"	184	1
paantiyala	Ware house	163	2
Total			7
<u>VALAYANATU Complex.</u>			
naTappaalam	Bridge	47	1
naTappura	Rest house	73	1
vilakkumattom	Light house	71, 73, 74	3
maattom	Rest house	71	1
kalamandapan	"	44, 47, 48	3
taavalam	"	34, 73, 76	3
vallekkenTi	Boat shed, Ferry	44	1
Total			13

1		2	3
<u>KATALUNDI Complex.</u>			
caaviti	Rest house	36 E	1
satRem	"	43	1
manTakam	"	43, 37B	2
tekkemaatom	"	42	1
kilakkemaatom	"	42	1
maatom	"	42, 36%, 37%, 80E	6
marakkali	ali	36E	1
toonikkaTavu	ferry	41, 43	2
paanTikasala	Ware house	42, 36E, 80E	5
aRaankintakam	residence of aRank	42	1
paanTikasala - kilakke	Ware houses	42	1
"	tekkoe "	42	1
"	vaTakke "	42	1
"	paanTinnaane "	42	1
Travellers Bungalow		42	1
steav Bungalow		80E	1
salt depot		80E	1
salt circle office		80E	1
Marine office		80E	1
uppukkuula	salt depot	80E	1
Total			30

1		2	3
<u>PUTHIYANJADI Complex.</u>			
paalam	Bridge	3, 45	3
maatom	Rest house	3	1
kalpaalam	stone bridge	3	1
manTakom	Rest house	22	1
kappalcoTikkintakan	Residence of the Captain	283	1
kaalaanTipar	cart stand	24	1
caaviti	Rest house	3	1
paanTikasaala	Ware house	27	1
maccuvapar	Boat House	283	1
vilakkumaatom	Light house	284	1
taavalam	Resting place	281	1
peruvaliyampalam	"	1	1
toonippura	Boat shed	1	1
kaTavupataar	pier	1	2
kaTavupataar	"	1	2
paanTikasaala	Ware houses	1, 24, 25, 27, 283	5
Total			22

4.7.4. kaTavu, pataar, paalam, naTappaalam are also indicative of the movement of people and carriers. As mentioned in the previous chapters most of the cargoes through the land were conveyed as head loads by men, bullocks and bullock carts. vanTi indicate bullock carts, taavalam rest pieces of men and carts. The cargoes in the inland were carried through waterways by tooni, vanci, vallon and paTavu and they are different types of wooden boats. paanTi, and cannaatom were used to cross the ferries. maccuva and kappal indicate large type of ships which used to visit the port from foreign countries. The primary function of a port is to transfer goods and people from ocean vessels to land or inland carriers and vice versa. This character is reflected in the different types of carriers indicated by the names too. The abovementioned items in the NAGARAM shows the maximum number.

TABLE - 94

1		2	3
uppukuuta	Salt depot	38	2
marakkaaruKaTavu	Ferry	38	2
aRabinciper	Residence of Arabi	38	1
manTakam	Rest house	18	1
kannippura	Food serving Centre	38	1
kannaNkaTavu	Ferry	38	1
kappittaNkulam	Tank of the Captain	38	1
valiyakaTavu	Ferry	38	1
penTarakkaTavu	"	38	1
valappukaTavu	"	38	1
vancikanakappillaiviitu	Residence of the port accountant	38	1
vairaagisatram	Rest house	38	1
verrilattarakupar	Toll	38	1
paanTikassele	Ware house	38	3
pukalapaaTikasaala	"	38	1
musaavari Bungalow		38	1
salt abkaari Town hall		38	1
Light House		38	1
Custom Offices		38	1
paalam	Bridge	35, 32	4
kannippura	Food serving centre	37	1
puttaNali		35	1
satram	Rest house	37	1
kaTelcunkam	customs office	37	1
manTakam		37	1
putiyakaTavu		37	1
paanTikasseala		36	1
paalam		36	2
uppukuufam		36	1
terakkinnal	Toll	36	1
bayyampalam		36	1
tooniyakkal		30	1
maafom		50	1
cekkuukaTavu		39	1
taanniirpanTel		39	1
maafom		29	1
teennaakkuuTu	Ware house	28	1
cunkam		31	1
			<u>46</u>
		Total	46

The distribution of the items itself shows that the coastal complexes indicate an accumulation of them.

TABLE - 95.

Groups	Number	Frequency	%	Complexes	Number	Frequency	%
THAZHEKKODE Group	4	4/187	2.1	KUTATTAI	6	6/187	3.2
NATUVALLUR Group	23	23/187	12.29	PALUR	7	7/187	3.74
TANARASSERY Group	11	11/187	5.88	VALAYANADU	13	13/187	6.95
KUNNAMANGALAM Group	13	13/187	6.95	KATALUNDI	30	30/187	16.04
KANNIPARANPA Group	12	12/187	6.41	PUTHIYANGADI	22	22/187	11.76
				NAGARAM	46	46/187	24.59
<b>Total</b>	<b>63</b>			<b>Total</b>	<b>124</b>		

Total in Complexes = 124 + 63 = 187  
+ Groups

Frequency coastal complexes Total = 111/187 = 59.35%

Frequency Hilly Complexes Total = 13/187 = 6.95%

4.7.5. Out of 187 terms indicative of rest houses etc., 111 or 59.35% is accumulated in the coastal complexes. It reveals that the people from different parts of the land used to stay in the hinterland areas for the purpose of trade and commerce and the migratory floating population in the complexes is higher.

4.7.6.1. Tipu was the pioneer of the roads of the district. The minute by col Dow, one of the Joint Commissioners shows the state of roads in 1796 shortly after the British acquisition of the District remarks, "Tipu projected and in great part finished an extensive chain of roads that connected all the principal places in Malabar and pervaded the wildest parts of the country".<sup>47</sup> When William Thackeray in his report dated 1806 A.D. compared the roads of Malabar and Canara wrote "The roads are passable, however they are not like the Military highways in Malabar".<sup>48</sup> The account of Tipu's Gun roads by Shannauth says that Tipu has constructed the following roads connecting Calicut to other parts.

<sup>47</sup>DS P.268

<sup>48</sup>Luthan Thackeray ARRMC (1807)

1. From Calicut to Caontonment Polweye via. CHOKUR, THAMARASSERY.
2. From Malappuram (in ERNAD) to THAMARASSERY.
3. From Calicut to Feroke.
4. From Feroke to THAMARASSERY via. KARAD and CHATHAMANGALAM
5. From Calicut to COIMBATORE via. Feroke.

4.7.6.2. The present 139 RAROTH area in the KUTATTAI complex is the "THAMARASSERY" according to to TIPPU. It is below the Ghats. It is interesting to note that all the roads are in general directed to "THAMARASSERY". It is in the middle of the 19th Century betterment of the early roads were considered a must and satisfactory efforts were done by the British Government. In 1848 Conolly, the then District authority wrote "There is also a coastal road generally available, though in parts very difficult for carts from extremity of the district to the other. Besides this there are a vast number of secondary roads under secting the district in various directions".<sup>49</sup> Even in 1854, the report of the public works included the construction of bridges at KADALUNDI and BEYFORE as an urgent need.<sup>50</sup> According to the same report, at Kallai, there is a long bridge having wooden superstructure on granite piles. It was at this period the THAMARASSERY Ghat was projected and opened to cart traffic.<sup>51</sup> The major roads which were widened and repaired during the later periods were Calicut-Milambur-Gudallur road, Calicut-Vayittiri-Gudallur Road, Madras-Calicut road, Calicut-Cannanore road and Calicut-Mysore Frontier road. All these routes connects the Calicut City and its hinterland to almost all the large trade centres of south India.

4.7.6.3. CHALIYAR, ELATHUR RIVER, KALLAI RIVER, BEYFORE RIVER, IRUVALANNI ppula, CHERU Pula, AGALAPPULA and KATALUNDI pula are the rivers which connect the immediate hinterlands and the hinterlands of the inland areas and the areas beyond the taluk and district.

4.7.6.4. AKALAPPULA from the northern side centres the G.B. No.III at ELATHUR and the river connects all the areas in the northern part of the taluk which are in KURUBRANAD and KADATTANAD taluks to G.B. III. In the same way KADALUNDIPPULA connects all the southern areas outside the taluks in ERNAD and other parts to G.B. No.III. The two other rivers ELATHUR and CHALIYAR connects the areas of western ghats and villages in G.B. I and II and areas beyond the Ghats to the G.B. No.III. The other rivers connects all the inland areas of the taluk to the coastal

<sup>49</sup>DE P.407.

<sup>50</sup>First Report of the Commissioners appointed to enquire into and report upon the system of superintending and Executing Public Works in the Madras Presidency (Madras 1853)

<sup>51</sup>Selection from the records of the Madras Government No.IX Reports on Important Public Works (Madras 1854).

strip. The AGALAPPULA and ELATHURPULA take their origins 2000' and 2300' above MSL in the Western Ghats, and their lengths are 20 miles and 39 miles respectively. Thus, all the northern side of the taluk along with the inland areas in the northern taluks and northern part of the Wynaad above the ghats are directly connected to the coastal belt, which enables the conveyance of carriers and cargoes throughout inland areas. The CHALIYAR and KATALUNDIPULA starts from 6700' MSL and 4000' MSL and have lengths 105 miles and 81 miles respectively. CHALIYAR has CHERUPULA (23 miles) IRUVALANNIPULA (28 miles) KURUMBRANPULA (18 miles) as its tributories.<sup>52</sup> The KADALUNDIPULA is also important in navigational point of view.

4.7.6.5. Thus, with these major river systems and the small river KALLAI the coastal belt III is connected to the areas upto a distance more 100 miles around the port or NAGARAM complex.

4.7.6.6. There were 100 miles of inland navigation in the district during 1848.<sup>53</sup> There were more than 250 ferries yielding a revenue of Rs.34,000/- per year in the district during this time. As in the case of conveyance through roads from very early times, the rivers and streams were used for carrying goods to a large extent in the early periods.<sup>54</sup> "Even to-day the transport of goods is carried on in this district by country boats on a large scale."<sup>55</sup> The KORAPPULA on the northern parts of the taluk flows from 139 RAROTH, touches 85-KUNNAMANGALAM at the centre of the taluk and enters the sea at PUTHIYANGADI Complex. Kallai river also starts from the central parts of the taluk and flows to the sea. CHALIYAR on the southern boundary touches the taluk at 186-PANNIKKOD and flows through the boundary and enters KADALUNDI-Complex. AGALAPPULA enters the taluk from the internal areas of OUILANDY taluk on the northern side at PUTHIYANGADI Complex and KADALUNDIPULA enters the KADALUNDI Complex from ERNAD taluk, the southern side. Thus, two major rivers connects the Belt No.I, Belt No.II completely to Belt No.III or coastal area. Apart from these rivers, the cherupula and Iruvalannipula cross the taluk almost diagonally in the middle and south eastern parts of the taluk. These roads and river systems are peculiar to which connect all the interland areas to coastal complexes.

<sup>52</sup> DG P.8.

<sup>53</sup> SHRPW (1854)

<sup>54</sup> DG P.415.

<sup>55</sup> DG P.416 See Map No. 59

4.7.6.7. The movements of cargoes and people in these system can be observed through the conveyance data of sale of tolls in and around the Calicut taluk during 1928. There are three A class ferries, five B Class ferries, twelve C class ferries and 47 D Class ferries collecting tolls ranging between Rs.90/- to Rs.6,010/- per year.<sup>56</sup>

4.7.6.8. The major canal in the taluk is reflected in the name Canolly canal, which connects the KALLAI river to PUNNURPULA or ELATHURPULA. The canal is parallel to the coast and it flows through the low regions in the eastern part of the NAGARAM complex. There is tributary of KALLAIPULA by name cerupula which flows northwards through eastern boundary of the village KASBHA upto PUTHIYAPALAM. This 'cerupula' is mentioned in the zamorins records of 1740.<sup>57</sup> In later times an artificial canal is constructed connecting this river branch with ELATHURPULA,

4.7.6.9. This canal taking the advantage of the natural facilities existing, loops together the drainage areas of the streams. Vadakkara canal in KADATTANAD taluks connects Payoli canal, Agalappula, Elathurpula and Kallaipula. It was constructed by Canolly, in 1848, who was the Collector of the District. Thus, by this canal, the river systems of KATALUNDIPULA in south to Vadekara canal in north are linked together.

#### 4.8. The urban complexes of the Taluk:

4.8.1. The identification of complexes are also based on the presence of commercial, industrial and administrative factors <sup>reflected</sup> in the toponyms. Each complex is considered to be a single unit on the basis of the principles mentioned for the identification.<sup>58</sup>

4.8.2. In a complex, the factors are clearly indicative of the specialised activities above the requirements of the rural peasant community as in the case of the semi-urban centres, and there are more instances of specialised activities in quality and diversity than the semi-urban. It is mainly noticed by the presence of an annaati or market. When a single small shop is to be referred, the inhabitants specifically use the term piitika. In some cases the name annaati-piitika, piitikaannaati, or veeñibhapiitika is also seen. But the term annaati alone is used

<sup>56</sup>Malabar District Gazetteers (1928) PP.1-3.

<sup>57</sup>IR III.

<sup>58</sup>Supra. PP 41-43.

to indicate market street, bazaar, or town.<sup>59</sup> If the bazaar is too large as in the case of the market in the NAGARAM complex, the people specifically use the term valiyaannaati or Big Bazaar. Thus the annaati is indicative of the trade exchanges in larger scale than the piitika. Two complexes, viz. KUTATTAI and PALUR are in the G.B. No.I and four complexes viz. KATALUNDI, VALAYANATU, PUTHIYANGADI and NAGARAM are in the G.B. No.III.

#### 4.8.3. KUTATTAI and PALUR Complexes:

##### 4.8.3.1. KUTATTAI Complex:

KUTATTAI consists of 18 villages,<sup>60</sup> situated in the north eastern corner of the taluk. Eventhough the complex is in the G.B. No.I, it is a low lying area surrounded by hills and hillocks, on the banks of the river CERUPULA. The CHERUPULA divides the complex into two equal parts.

TABLE - 96.

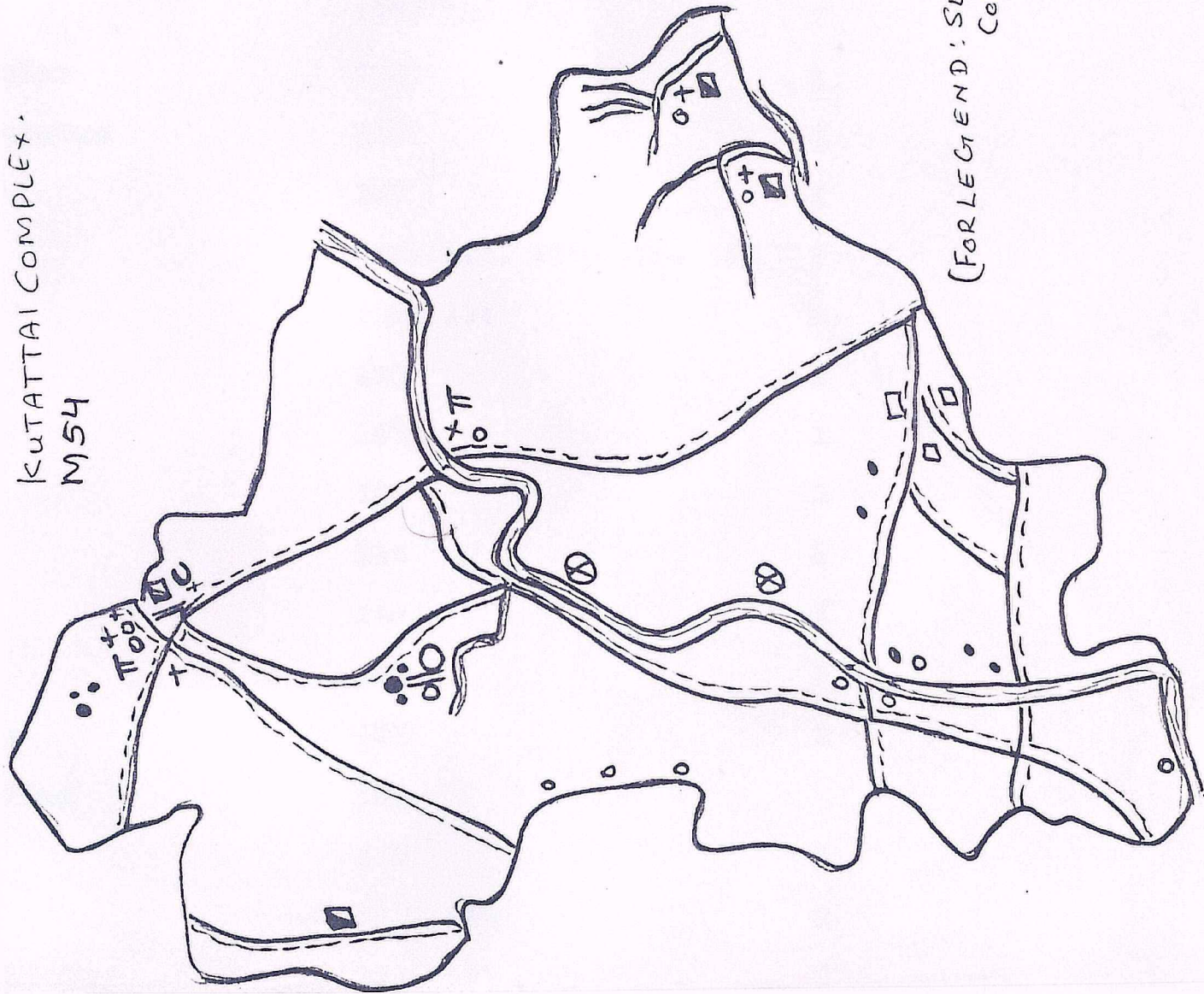
Factors of specialisations reflected in toponyms.

items	Sl. Number of villages	Total	Meanings of the terms.
1	2	3	4
caaliyaN	14	1	succiloottu Bhagavati is the principal deity of vaaniyaNs.
ceTTi	131, 137, 145	3	kalpiitika - piitika constructed by stone walls.
kammaalan	145	1	
vañikkaN	113	1	
taTTaan	131, 134	2	
cellaTTaN	141	1	
ceTTitteru	132, 138	2	
karuvaaNceeri	118, 111, 145	3	
succiloottu	113	1	
kollaN	118	1	
perinkollaN	112, 133	2	
kiTtaaraN	118	1	
peruvali	135, 113, 132, 129, 131	5	
naTa	129, 138	2	

<sup>59</sup>ST 59. Francis Buchanan JNCH Vol.II P.352. Angaadi is a street occupied by shops or what in many other places of India is called a Bazaar.

<sup>60</sup>List No. 16-~~10~~ Part II PP.91-101 and Infra Chart: IV, V. Map No.7, 19, 54 in Part II.

KuTATTAl COMPLEX  
M54

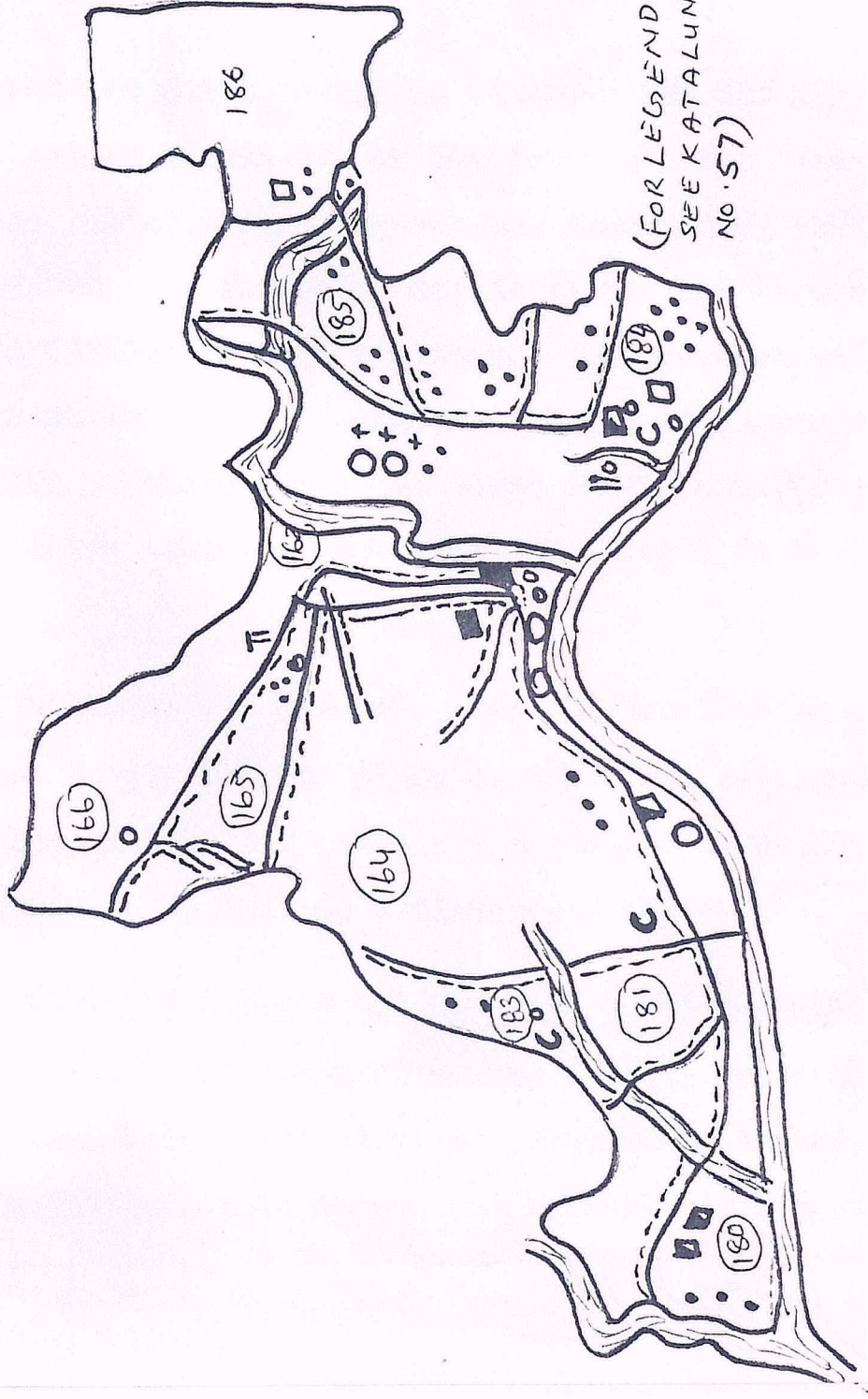


(FOR LEGEND: SEE KATA LUNDI  
COMPLEX No. 57)

1	2	3	4
vanmuukam	138, 140	2	
kuuTala	132, 129	7	
kuuTampalam	138	1	
vilakkumaatom	137	1	
ali	137	1	
katavu	113, 118, 129, 138, 141	5	
caala	129, 131	2	
maatom	133	1	
cowkkan	146	1	
canta	146	1	
teru	146	1	
satkan	146	1	
piitika	146	2	
mantakan	141	1	
kalppiitika	145		
pealam	138	1	
cakku	137, 145	2	
puttanpiitika	133, 137	2	
kiilannaati	138	1	
ciirannaati			

4.8.3.2. KUTATTAI Complex is at an average distance of 22 kilometers from the Headquarters of Calicut. 18 villages of the complex constitutes an average area of 52 square kilometers. As far as the communication systems are concerned, cerupula flows through the middle of the complex if connects the PALUR complex with KUTATTAI and finally enters the VALIYAPULA and the Complex. It connected with KATALUNDI Complex in the coast. The WYNAD\_GUDALLUR\_COIMBATORE road passes through the complex. A number of roads connect the complex with PALUR, NAGARAM and PUTHIANGADI complexes. In the Mysorean interlude, in Malabar, Tipu's THAMARASSERY contonment was situated in this complex and the new gun roads widened and constructed by him were all directed to this complex.

PALUR COMPLEX  
MSS



4.8.3.3. The market is situated on the boundary of villages 138 and 139 on the WYNAD-CALICUT road side. This annaati is called kiilannaati or the lower market. The villages are below the ghats and hence the name. nati, paalam, katavu and junction of three roads are reflected in names <sup>in</sup> 139-RAROTH and cettitteru or street of cettis in the 138 ANDONA. All these fields are adjacent, eventhough the fields lay into <sup>w</sup> villages. The presence of a rest house by name ampalam (valiyampalam?) is also indicated. JINANTOTIKA may be suggestive of Jainas. The area seems to be a territorial boundary since the names KURRI, talakkulam and the presence of a kottalam are reflected along with the name ceRaati. eRaati is the title used by the Zamorins of Calicut.

4.8.3.4. In the boundary of villages 137 and 149, near the junction of the roads and river crossing of the highway there is yet another trade centre. In 137, the name cetti is seen. An ali, vilakkumaatom, piitika, kuutal and caku are reflected in field names of adjacent fields. In 147 there is a canta, kuutal and a nirattu or street.

4.8.3.5. In the boundary of villages 145 and 146 there is a third centre. In 146, a canta, teru, kuutal, satram, piitika and cowka are reflected. In 145, there are cetti, kammaalan, cellatran, karuvaan and a caku, katavu and piitika. The administrative unit of KOTTAYAM RAJA was in village 145. Novilakam, koottakunnu and a temple of Bhagevathi are there. These fields are a little north of the piitika-cunkam centre. The place is called TAMARASSERY koovilakam and the temple of KOOTTAYIL Bhagavathi the deity of KOTTAYAM RAJA.

4.8.3.6. Administrative units in 129 and 131, on the boundary seems to be important. kootta-pparampu, kalari, kalam and ceerikkal are in village 131. vennalam, pooruur, kootta and kalam are in village 129. The deity pataalai is also indicated here. ponnetuttakanai, ponpaara, manipuram, compaara, mancappaara are adjacent fields in village 118 and they indicate the presence of gold and precious stones.

4.8.4. PALUUR COMPLEX: This complex is situated in the south corner of the taluk, in belt No. I below the Ghats. It consists of 12 villages, on the bank of CHALIYAR. The land is comparatively low lying and marshes and lagoons are more compared to KUTATTAL, Map 6, 17 and 55.

4.8.4.1. The complex is at an average <sup>distance</sup> of 22 kilometers from the Headquarters of Calicut and has an average area of 40 Sq.kilometers. The GUDALLUR-COIMBATORE-WYNAD Road enters the complex from south, in village 184, and two roads from other districts of the southern part, enter the complex from south in villages 163 and 181. Many routes from the complex are directed to NAGARAM complex and PUTHIYANGADI complexes. IRUVALANNIPPULA divides the complex into two and CHALIYAR is the southern boundary of the complex.

The following table shows the distribution of factors of specialisations.

T A B L E - 97.

Items	Sl. No. of Villages	Total	
karuvaN	163	1	
perinkollaN	182, 184	2	
kosevaR	162, 163	2	
taTTaaN	163, 183	2	
muusaali	163	1	
vaaniyaN	164	1	
cakkaalaN	165, 182	2	
caaliyaN	165, 166, 183, 185	6	
ceTTi	182, 184	3	
ceTTitteru	184	1	
kaTavu	162, 163, 183, 184, 186	8	
ali	184	1	
kuuTTakkaTavu	184	1	
varattakkaTavu	163, 185	2	
perunkaTavu	185	1	
kuRuukaTavu	185	1	putuvali - New road
teyyattunkaTavu	185	1	poNNaala - Workshop of Goldsmith
annaatikkaTavu	182	1	
valipoockku	183, 186	3	
putuvali	184	1	
muunnupoockku	164	1	
cettuvali	164, 165	2	
toonipoockku	180	1	
naTa	180	1	
valipocm	180, 183	1	
peruvali	184	2	
kallavali	181	1	
naTappura	180	1	
manTakan	182	2	
naTasila	180	1	
caaviTi	184	1	
vayittala	163	1	
aala	181	1	
poNNaala	184	1	
naaTTikkal	184, 185	2	
kuuTal	163	1	
annaati	163, 185	3	
paanTiyaaala	163	2	
kuliyilepiitika	164	1	
puttanpiitika	185	1	
cunkam	184, 185, 183	3	
cakku	165, 185	2	

4.8.4.2. There are three annaati centres in this complex three toll houses and many places where the presence of administrative units are reflected.

4.8.4.3. In villages 184, 185, and 186 an annaati centre ~~is~~ seen. An administrative centre is also reflected in toponyms in the area.

4.8.4.4 . In 185 three ferries of different names i.e. varattikkafavu, perumkafavu and kurumkafavu are seen. These ferries are on the north western corner of the village, close to the annaati centre. There are piittikas also reflected in the annaati. kootta, talakkulam, netiyiruppu and covara are seen in the 185. In 186 there is a panilam, kootta and talakkulam. In 186 a ferry is also reflected. The name irumpalloori in 186 seems to indicate the indigenous production of iron. The annaati centre and administrative units are connected by a road. From the junction of annaati in 185 another road goes to 184 and there are cunkam, caaviti, street and administrative centres at the place where the road ends. kootta, koovilakam, kottalam and a battle field ~~are~~ also situated near this centre. The administrative centres seems to be belonged to the rulers of Calicut. Accordingly to the settlement records the koovilakam in 182 belongs to one of the branches of Zamorins of Calicut. The netiyiruppu fields, koovilakam, talakkulam and the adjacent forts suggest this fact.

Distribution of Administrative Centres: KUPATTAI and PALUR Complexes.

TABLE - 98

Items	Field Names	Notes
1	2	3
112	koottakal - 50	
	koottapar - 50	
	kalallinnal - 22	
	kalarikkanti - 48	
118	vennalampar - 16	vennalam - Battle field
	poorura - 65, 66	poorur - Battle field
	koottakal - 11	
	kalattinnal - 66	kalam - Granary
129	cerukoottakunnu - 8	
	pantaarampar - 2, 5	pantaaram - Belonging to Royal family

1	2	3
131	paTaalipar - 18	paTaalī - paTakaali - Devine Goddess enshrined near battle field.
	paTaalikunnu - 27	
	ceerikkalpar - 33	kurri - a small fort, mudfort, boundary
	koTTapparampu - 37, 55	talakkulam - tank on the boundary. Artificial sites usually constructed in the form of a taluk to mark the boundary of a territory.
	kalarikkanti - 165	
	kalattinnal - 2	
139	eeRaatikanti - 80	taamarasseeri koovilakam - This palace belonged to KOTTAYAM RAJA.
	kuRRippati - 38	
	talakkulam - 42	kilikkootta - Small fort.
	kottalattilpar - 14	
140	koTTaarampar - 33	
	elakalari - 30	
145	koTTakkunnu - 38	
	koovilakam - 64	
	koTTayil Bhagavatipar - 36	
	taamarasseerikovilakam - 63	
	koovilakampar - 64	
<u>PALUR Complex:</u>		
165	venkaLampar - 24	
	kilikkootta - 79	
	kalarikkal - 77	
166	koolumtoTika - 65	
	kalarikkal - 57	
180	koTTapar - 79	
	koTTaarakkunnu - 19	
	paTTaarempar - 7	
182	koovilakattoTika - 130, 146	This field was owned by the Zamorins family. A palace is reflected in the field name. covara might have been a hidden passage in the fort for escaping from the enemies.
	kalarikkal - 75	
	valiyakootta - 117	
	caalapar - 78	
	kutiravaTTomkunnu - 63	
	koTTakkunnu - 31	

1	2	3
184	kooTTappuram - 39, 51, 105 kooloottilpar - 63 to 68 venkalakkanti - 96 kottalattapar - 158 caalakkanti - 100 ceRiyakooTTa - 31	
185	kooTTapar - 26, 30, 62, 63 putukkooTTa - 1 kooTTakkuli - 34, 28 covaRamuLLapar - 85, 86 covaRamaTom - 87 neRiyiruppukuLam - 98, 98 koolikkoLam - 18, 19, 78, 79	
186	talakkolaM - 36 kooTTamala - 88 vennaLam - 60 putukkooTTa - 41	

#### 4.8.5. Comparison of factors of specialisations in the hilly complexes:

4.8.5.1. Both these complexes are in the same geographical belt, below the Ghats. As described in Chapter II, PALUR is more unfertile compared to KUTATTAI and it is on the banks of the major river and more close to the coastal complexes. The fertility of the area, the communication facilities and the distance from the coastal complexes seem to have influence in producing trade exchange centres. Alongwith this, the rulers were interested in these localities. In KUTATTAI the palace of KOTTAYAM RAJA is seen. The presence of erasTi and his residence indicate the interest of the Zamorins in the area. In later times, Mysore rulers added importance to KUTATTAI. They directed all major routes to KUTATTAI area, and in their records the area is mentioned as THAMARASSERY. In the adjacent villages of PALUR there were palaces owned by KOTTAYAM RAJA. Here also Mysoreans had much interest. They donated lands tax free to the temples in PALUR. The topographical and administrative peculiarities which contributed to the development of this area to an urban complex is reflected in toponyms.

4.8.5.2. There is only one annaati in KUTATTAI. A weekly (cante) gunkam, and two streets are there. Three piitika centres are also seen. But PALUR indicates a larger centre with many annaati centres. There is a ferry by name annaati. Ware houses, toll office and names indicative of rulers residences forts etc. are more in the PALUR Complex.

4.8.5.3. KUTATTAI area has not yet included in the list of towns by the census reports. But the adjacent village NOKKAM of PALUR Complex has become a town.

4.8.5.4. KUTATTAI complex is connected with all other complexes as well as trade centres outside Calicut taluk. The major function of this Complex is to serve the rural villages including the tributary areas through the semi urban centres and service centres. Weekly market, streets toll houses and administrative centres in the complex are centred in the annaati areas. Commercial communities are seen largely scattered in and around the annaatis and a number of them are seen spread all over the complex. According to settlement records there are 12 weavers looms, 54 oil mills and 103 carts in the complex. Apart from the annaatis, small piitika centres are distributed in the villages under the complex. Fish collecting centre or caalas, oil presses, leather working centres and metal works suggest the commercial activities of the area. The major crops of the villages in the complex according to the settlement records of 1890 are Betelvine, Plantain, Pineapple, talepod palm, Tappioca and many forest produce. The names of such as satram and other type of facilities are also suggestive of the trade activities. Later historical records reveal that there were two satrams; one in putuppaati and another in tamarassery. This area reflects some kind of territorial boundary also.<sup>61</sup>

4.8.5.5. The factors of a trade exchange centre reflected in the KUTATTAI complex are all seen in PALUR, but in frequency and nature they suggest a larger exchange centre in this area. A large number of ferries and annaatis are seen. These ferries are differentiated by attributing wards like large, small and market. A higher frequency of administrative centres with certain differentiation are also seen. valiyakootta (large fort), <sup>and</sup> ceReyakootta (small fort) are examples. This area also suggest some boundary which is probably the meeting point of territories of KOTTAYAM RAJA, ZAMORINS OF CALICUT, PULAVAY NAIR and ALLIL NAIR. The toponym neTiyiruppu reflects the presence of Zamorins of Calicut. Eventhough toponyms do not reflect the presence of KOTTAYAM RAJA, later land records reveal the areas owned by them. ALLIL NAIR and PULAVAY NAIR were the feudatories of Zamorins and their centres were in the complex.<sup>62</sup> The area was later occupied by Mysoreans. The tamarassery-Malappuram Gna road constructed by

<sup>61</sup>LM PP.10, 85, 474, 484, 465 and 565 LTR 196

<sup>62</sup>LM PP. 721, 724, K.V. Krishna Iyyar ZC P.325-26

Tippu crosses this complex. It is significant that the northern villages on the banks of cerupula became a township in 1970, which itself suggest the trade and commercial activities of them ~~are~~ higher compared to the KUTATTAI Complex.

4.8.5.6. Both of the Complexes are on the hilly track, equal distant from the coastal complexes and from 85-KUNHAMANGALAM. But the presence of many administrative centres and the location of the area on the banks of Valiyapula might have helped PALUR to develop into a larger trade centre, compared to KUTATTAI,

#### 4.8.6. The coastal complexes:

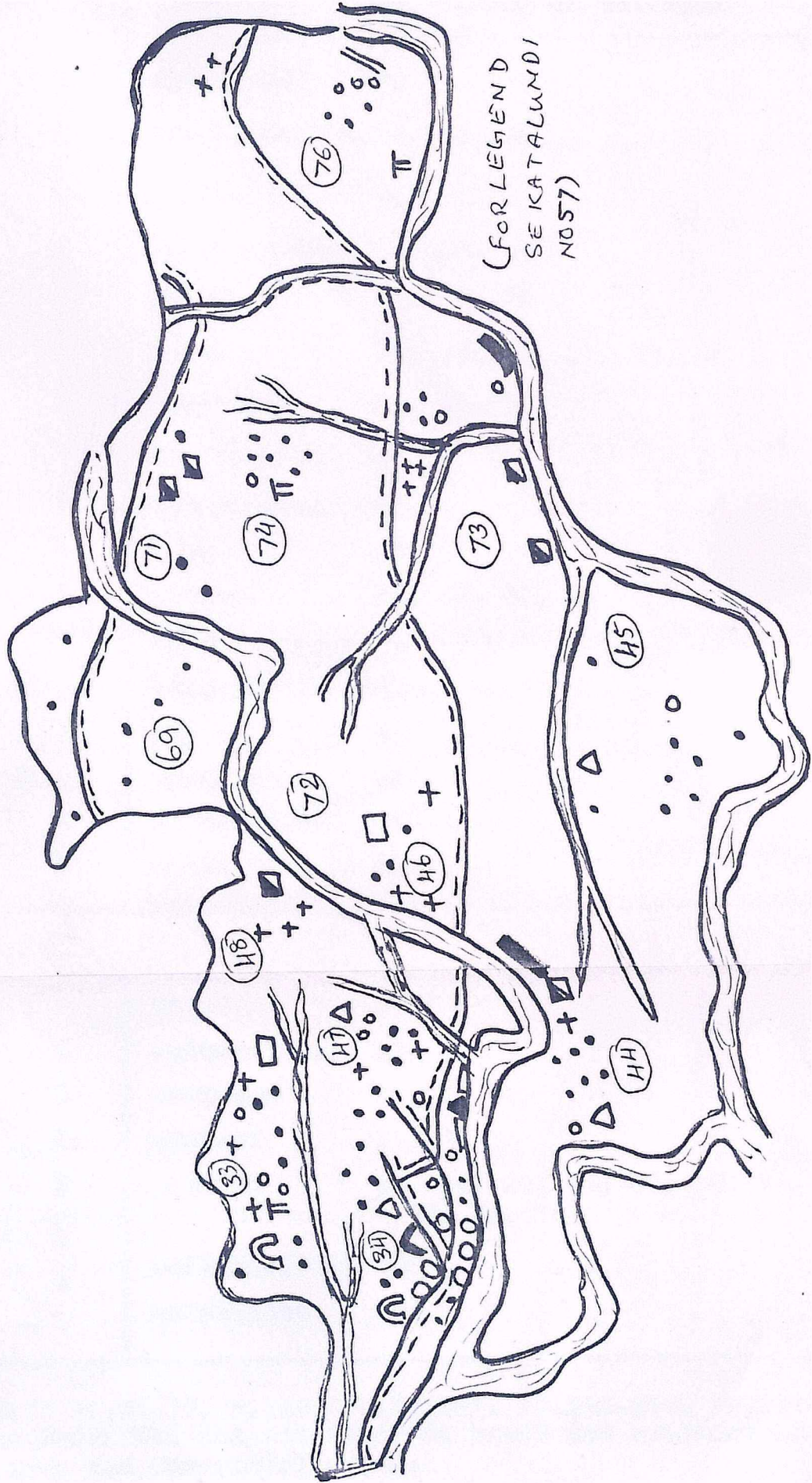
##### 4.8.6.1. VALAYANADU:

4.8.6.1.1. The complex of 14 villages and it is at a distance of six kilometers south-east of the Headquarters of Calicut. It has an area of about 57 Sq. Kilometres. This complex <sup>is</sup> directly connected to PALUR and KATALUNDI complexes by CHALIYAR and NAGARAM complex by KALLAI river.

4.8.6.1.2. 34-BALAYANADU and 33 KONMERI are the most important commercial centres. In village 34, a large annaati centre is situated. The names suggestive of annaati are wide-spread and it consists of 8 fields on both sides of the roads on the banks of river close to KALLAI. There are 10 names indicative of caaliyaN, cetti, vaaniyaN, karuvaan and muusaali. pattanam and a weekly market aaleavattom and a nagaram are also located in this village, adjacent to annaati. The names Kallai and tuRa are on the bank of the river, on the eastern side of the annaati. Names indicative of ferries, ali and uppukuttam are situated close to it. This village is supposed to be one of the earliest place where the rulers of Calicut established their administrative and religious centres.<sup>63</sup> tali, indicative of the settlements of Brahmins also <sup>is</sup> seen in this complex.

DISTRIBUTION OF COMMERCIAL AND ADMINISTRATIVE FACTORS IN COMPLEXES.

VALAYANATU M56



Toponyms related to specialisations are given below:<sup>64</sup>

T A B L E - 99

Items	Sl. Number of villages	Total	Items	Sl. Number of villages	Total
kollan	33, 46, 47, 69, 71, 74	9	naFappura	73	1
aassaari	33, 34, 45, 46, 47, 48, 69, 74	2	vilakkumaaTom	71, 73, 74	3
taccan	72, 74	2	maatom	71	1
karuvaan	74	1	kalemaandapam	44, 47, 48	3
karuvaan- ceeri	34	1	caala	71, 73, 76	5
tattara- palli	34	1	caaku	33, 47, 69, 71, 73, 74	6
tattan	33, 34, 72	6	taavalam	34, 73, 76	3
tattaaceeri	74	1	vallakanti	44	1
vaaniyakkara	74	1	valakkaTom	44	1
caakalaan	72	1	aala	34	1
vaaniyan	74, 76	2	kaTavu	34, 47, 44, 45	8
ceTTi	33, 34, 44, 45, 47, 71	10	tura	71	1
muusaali	34, 44, 46, 47	4	taccali	47	1
naTe	34, 45, 47, 71, 73, 76	9	ali	44	..
mukkuuTTam	76	1	puRakkali	44	1
mukkom	73, 74	1	ceRakkaTavu	44	2
kuuTTuvaay	34	2	ceRittali	47	1
mukkoola	73	1	perinnali	47	1
kuuTal	44, 71, 47	3	kallai	34	1
vali	44	1	annaati	34	1
peruvali	46	1	aalcavatTom	34	1
valippuRam	47	1	paTTanam	34, 71	2
naTapaalam	47	1	nagaram	34, 33	2
valipookku	48	1	piitika	33, 34, 44, 46, 47, 48, 71, 72, 73, 74	19
vayittiri	48	1	pellanaapuram	73	1
nirattu	71	1	naTakkaavu	45	1

<sup>64</sup>Francis Buchanan, JMCM Vol. II PP. 76-77, P. 139, PP. 180-81, PP. 280-299, PP. 316-352, PP. 359-360, PP. 396-419. Buchanan describes the situation of trade and commerce in the Malabar area, Shopping Centre, routes and Commercial goods.

4.8.6.1.3. talikunnattu temple, koottappuram, koottakkunnu, koottakkulam, kalam, kalari, koovil, caala, natakkaavu and koovilakam are all distributed in the village 34-VALAYANATU. The name of the village VALAYANATU is associated with a folk story pertaining to the principal deity of the rulers of Calicut. But the temple of VALAYANATTU kavu is in 33-KOMMERI. A small exchange centre or piitika and settlements of commercial communities are seen in KOMMERI. kootta, koovilakam, kalam, pattayappura, are all seen in 33-KOMMERI. The names indicative of Jaina settlements like paappinivitu, paappinikkaavu, pallippuram, palliyaarkanti, matattilpar, puttalatta, cenayanankanti and a nagaram are also noticed in this village. tontaaromatom, pattininilam, pallikkal, kinaacceri, cenamvitu, puttalattu distributed in 34-VALAYANADU. The forts and palaces in KOMMERI and VALAYANATU, along with this religious centres and commercial centres reflect the existence of a large trade exchange system in the area.

4.8.6.1.4. On the southern bank of the river KALLAI, village 44 indicates kuttal, ali, kalmandapam, katavu and piitika are reflected. cerukooTTakkunnu, kalam, natakkaavu and a palace are also indicated by the toponyms. On the eastern and north eastern side of villages 33 and 34 villages 47 and 48 are situated. In both these villages, we observe kootta, koovilakam, pattayappura and other terms indicative of the presence of administrative units. There are piitika centres and rest houses and residences of commercial communities. In villages 74, 73 and 46 there are piitika centres, settlements of commercial communities and terms suggestive of administrative units. In 73, there is a field on the bank of CHALIYAR by name palliyootapar, a ferry from where the rulers used to cross the river in the royal visits.

4.8.6.1.5. The villages valayanaatu and kommeeri are important centres since they are said to be the earliest residences of the Zamorins of Calicut. The Zamorins palace records of A.D. 1622 gives the names as VALANATU. In a record which describes satyapariksha held at VALAYANATU, dated 1644, the village is mentioned as VALAYANATU and VALAYANATUNAKARAM. valayanatu nakaram seems to be an administrative unit of a commercial group. KOMMCCERI is the name <sup>form of</sup> KOMMERI as mentioned in this record. A KOYIMMA camkaran also was present in the satyapariksha. A field in village VALANATU is seen owned by the vettattu Raja, the king of VETTON and the name of the field vettattupar. The river in this area is called KUMARAMPULA. 65

4.8.6.1.6. The names of historical importance of the area are given in the following list. Even though valayanaatu complex indicates commercial and administrative units, it shows an importance in religious centres than the other three complexes in the coastal area.

Names of Historical Importance:

TABLE - 100

Villages	Field Names.	Notes.
1	2	3
33	kooTTakkalcira - 47	maaNanceeri, maanaari: Shows some relation to the title maaNaveedan or maNavik. Man of Zamorins of Calicut.
	kooTTayakam - 34	
	putykkooTTataalam - 97	
	kooloottataalam - 133-134	
	maanaaripaatom - 117	
	kokkooloottakunnu - 11	
	kaLattilpaR - 52	
	maaNanceeri - 117	
	valayanaaTTukaavu - 120	
	panTaarakkaNTi - 15	
	pattaayappurapaR - 22	
	nagarampaR - 150	
	taLikkunnatta - 110, 113, 148	
34	kooTTappuRattu - 115	
	maankaavil - 124, 175,	
	kaLattilpaR - 124, 113	
	kooloottapaR - 181	
	maatampisseeri - 187	
	kooloottutaalam - 182	
	panTaarampaR - 203, 84	
	maaNanceeri - 45	
	kaLarikkaNTi - 35, 39	
	ankattilpaR - 3	
	tampuraaNTikaNTi - 45, 175, 256	
	kaLattilpaR - 37	
	naTakkaavu - 260	

maatampi - a chief.

ankam - dwelling

tampuraaN - Honourable man, King

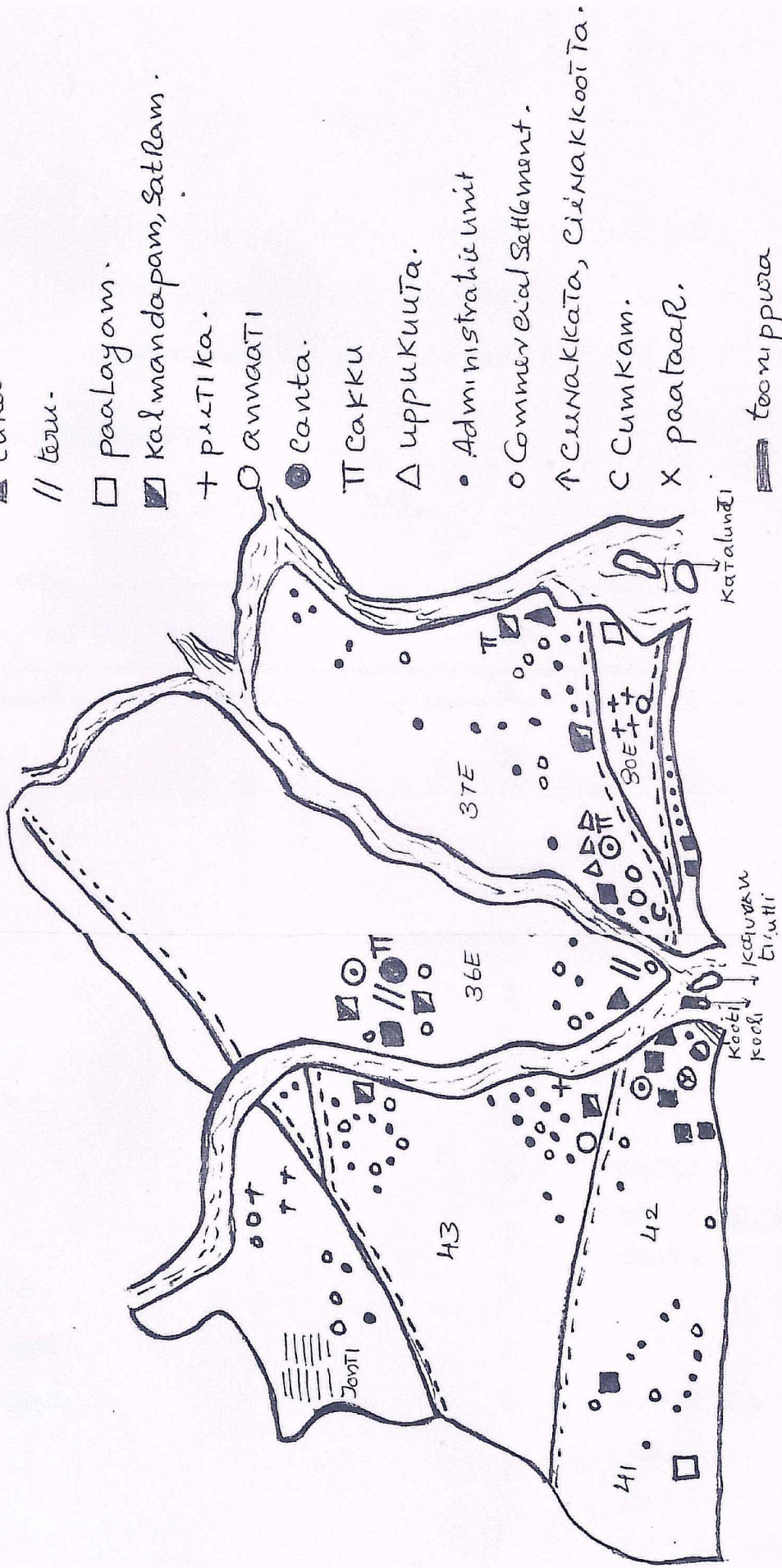
naTakkaavu - An avenue usually in front of the gateway of a fort or palace.

1	2	3
	caalappuRam - 29	
	kooTTakkulam - 270	
	kalam - 278	
	kooTTakkunnu - 234, 235	
45	kooTTapar - 10 (10 fields)	
	kooloottumpar - 80	
	kooTTappuRam - 110 to 114	
	kooTTakkalaru - 144	
	naTakkaavu - 88	
47	neTunkooTTa - 62, 63	
	ceRukkooTTa - 63, 64	
	koolottapar - 104, 106	
	paTinnaarekoolcotta - 105	
	pattaayappura - 105	
	kooTTappuRam - 140	
	pañTaaranilam - 149	
69	kuRRipRom - 65, 67, 32	
	paTaaraaviitu - 68	
	kooTTapoyil - 94	
	pañTaarampar - 111	
	kalari - 121	paLLiyooTam - Royal boat.
	kooTTakkantom - 132, 157	talakkuli - talakkulam - an indication of a territorial boundary.
	kooTTattaalam - 160	
	kooTTayullapar - 97	
	talakkulam - 16.	
71	talakkuli - 105	
	ceerikkal - 62	
73	paLLiyooTapar - 142	
	kaLattinnal - 94	
74	kooTTettaalam - 104	
	kooTTayilaruku - 105	
	kooTTavaaya - 110	
	kooTTappoyil - 125, 127	
	kooTTakkunnu - 127	
	kooTTavaLappu - 78 (10 fields)	

KATALUNDI COMPLEX  
M57

LEGEND

- ▨ paastika Saala.
- T.B
- cunakaaceeri
- ⊗ fishing yard.
- ▲ tura
- // tenu.
- paalayam.
- ▣ kalmandapam, Satlam.
- + prastika.
- annaati
- canta.
- π cakku
- △ uppukuuta.
- Administrative unit
- Commercial Settlement.
- ↑ cunakkata, cinakkoota.
- c cumkam.
- x paataar.
- ▨ teenippura
- ▭ Kallai
- ⌒ nagaram.
- ⌒ pattanam.



4.8.6.2. KATALUNDI Complex. Maps 3, 11 and 57.

4.8.6.2.1. This complex is situated in the southern part of the coastal belt, at an average distance of 10 kilometers from the Headquarters of Calicut. The average area of complex is 40 Sq. Kilometers. Two river mouths one in BEYFORE and another in KATALUNDI *are there.*

Toponyms suggestive of Specialisations:TABLE - 101.

Items.	Sl. No. of Villages.	Total	Remarks.
1	2	3	4
kollan	41, 42, 37E	3	
karuvaankaavu	41, 43	2	
karuvaantirutti	36E, 37E	2	
karuvaancira	80E	2	
karuvaan	42, 43, 80	3	
aassaari	41, 43	2	
perinkollan	43, 80E	1	
cellaTTaNceeri <sup>66</sup>	43	1	cellaTTaNs - A group of people who engaged in collecting gold dust.
panniyan	43	3	
vaisyar <sup>67</sup>	43, 80E	2	
cakkaalan	37E, 80E	2	
ceTTicckaavu	37E, 80E	2	caaviti - A public shelter. In nagaram complex a gossaicaviti is reflected in toponym. According to Buchanan, (JMCM Vol III P.7 there were gossais in Malabar who were traders.
muussaari	42	1	
ceTTiccira	41	1	
vaaniyan	41, 43	2	
irumaaniyan	41	1	
ceTTi	41, 42, 36E, 37E, 80E	7	
taTTaar	41, 43	3	
teru	36E	1	

<sup>66</sup>Francis Buchanan JMCM Vol. II P.441.

<sup>67</sup>Ibid PP.260-61. Vaisyas were Chief Merchants in Coimbatore and according to Buchanan, their major trade was carried on with the places in Malabar. It is to be noted that weavers or caaliyars were also related to Coimbatore area.

1	2	3	4
kuuTal	80E	1	
mukku	42, 43, 36E	3	
naTa	42	1	
vali	43, 36E, 37E	3	
palayanirattu	36E	2	
caaviti	36E	1	
kuuTal	43	1	
satRam	43	1	
manTakam	43, 37E	2	
tekkemaatom	42	1	
kilakkemaatom	42	1	
maatom	42, 36E, 37E, 80E	6	
marakkali	36E	1	
polittara	80E	1	
akattali	80E	1	
muttanali	80E	1	
niirali	80E	1	
annaatiali	80E	1	
maanali	80E	1	
aliyittavalappu	80E	6	
katavu	42, 43, 36E, 80E	10	
koottakatave	37E	1	
valiyacala	80E	1	
cala	80E	1	
caalattara	80E	1	
cakku	43, 37, 80E	5	
toonikkaTavu	41, 43	2	
kuuttomkatavu	36E	1	
paLlikaTavu	36E	1	
kallukuttiyapar	43	1	
tura	36E, 37E	2	

1	2	3	4
ciippu	36E	1	ciippu - A small bund across the canal.
ana	80E	1	ana - A small bund across a river or canal.
piitikkattara	80E	1	
annaati	80E	1	valayaatali - ali means river mouth.
valiyapiitika	80E	1	valayaatali is a point on the river
kafavattupitika	42	1	mouth where river has no bend.
piitika	42, 36E, 37, 80E	13	poli - An outlet of a river into the
valayaattali	36E	1	sea.
cunkattu	80E	1	
paantikassala	42, 36E, 80E	5	
cunkakkacceri	42	1	
araankintakan	42	1	
vatakkepaantikasaala	42	1	
kilaketeru	36E	1	
patinnaareteru	36E	1	
kaarakali cantu	36E	1	
miincaappa	42	1	
pattanam	43	1	
staav Bungalow	80E	1	
travellers Bungalow	42	1	
salt depot, salt vakamiincaappa			
salat circle office, marine office			80E
uppukkuuta valappu			

4.8.6.2.2. All the factors indicative of the specialisation are seen distributed in all the six villages of the complex. Most of them are concentrated along the coast, and crowded on the river mouths.

4.2.6.2.3. In 80E, there are paantikassala's, piitikas, tusa, salt depot, cunkam, kootta and koovilakam. In 36E, there are two trade centres. One is situated near the mouth of BEYPORE river on the southern bank where teru, kootta and koovilakam are situated. The second centre is also on the southern bank of the BEYPORE river is an interior part with forts, streets and markets.

4.8.6.2.4. There are paantikasaaalas, piitika's, koovilakams, forts and cunkakkacceeri. In 41-NATUVATION, paantikasaaala, koovilakam and forts are seen. In 43, on the northern bank of the river, opposite to the centre on the southern bank at 36E there are piitikas and kootta. Thus, the names indicative of commercial, administrative and industrial centres are of a higher frequency in this complex.

4.8.6.2.5. The situation of the land in the complex is highly suitable for a commercial and administrative centre. In 80E and at 36E, close to the sea shore, there were forts, ware houses and palaces even in the 15 century A.D.

Names of Historical Importance:

TABLE - 102.

Village	Field Names.	Notes.
41	maNayaakkoovilakam - 131	kalam and kalettara - kalam is a granary in ordinary service. But the term is used with specific meanings in the case of administrative purposes. Zamorins had different kalams, ceerikkals, devaswoms and Brahaswoms. ceerikkals were owned by the royal ruler traditionally as Jenmam. kalams were lands given to different settlers on the basis of verumpaattam for one year. The taxes on the land were collected for one year.
	pattaayapurakkal - 132	
	paTasseri - 132	
	kaLarikkal - 222	
	kaLarikkal - 41	
	caalappurattu - 172	
	eTakkaattukoovilakam - 46	
42	kaLattara - 42	The official place from where such share towards the King was collected is kaLattara.
	paNeennaattakoovilakam - 46	
	paLliyarakkal - 60	
	kaLattilpar - 92	
	BEYPORE putiya koovilakam - 112	
	tekkeppaattu koovilakam - 115	
	aRakkal - 115	
	ceRuarakkal koovilakam - 116	
	kaLarikkantti - 91	
	koovilakampar - 52	
	kutirapar - 52	kutira - Horse, stable ppaRampu.
	kaLarikkantti - 123	
	paTinnaaree koovilakam - 112	

1

2

3

naTuvilee koovilakam - 112

kaTavantura - 12

kilakkeppaattu koovilakam - 115

vaTakkeppaattu koovilakam - 115

pattaayapura - 115

43

kooTTayilpar - 2, 3

kooloompar - 15

kaLattilpar - 48, 49, 56

taamarinilam - 223

kaLari - 251

pattaapura - 255

kaLam - 293

kaLari - 298

kaLamULLakanTi - 304

36E

talakkooTTa - 33, 44

paTacceeri - 94

pattaayattinkel - 140

kaLattinkel - 168, 170

kalakappura - 221

kaLarikkal - 271

panTaaraccira - 176

kaLam - 304

kooTTappaatom - 343, 344, 345, 346, 347

kilakkekooTTappaatom - 350, 351

pattaalappura - 385

kaLam - 420, 498, 527, 505, 497, 558

paTakaanLipar - 559

kooTTakkunnu - 559

panTaarakkanTom - 496

koolottapar - 559

panTaarakkanTi 559

paRamukkukooTTa stalam - 587

paRamukku kooTTa sthalam:- It is on the southern bank of river chaliyar. The fort was built by Tippu Sultan in 1788. Remains of the fort are there on the hillock called kooTTakkunnu.

1

2

3

meettampali - 576, 577

koottakkantom - 626

pañtaarakkanti - 724, 786

koottaveeli - 627

ponnaanivaayakal - 658, 700

kalam - 663, 725

ceerikkal - 745

kottearam - 757, 758

koolocciira - 772

kalam - 789, 791

37E

kottearattil -

koottakkatavu - 279

koolottoTika - 169

koottavayal - 198

koottatirutti - 195

koolottoTika - 169

patinnaarekoottatirutti -

pattaayappura -

vikkirañkanti - 160

vatakkumpuram nilam - 160

koottakkal - 1

koottoompati - 1

koottappuram - 4

kalattil - 7

koottatirutti -

vayarattara - 167

koottakalpula - 284, 349

koottakunnu - 287

koottayappuram - 347

turakkal - 294

keeruur patanna - 1

keeruur kkatupatanna - 13

1	2	3
	kooTTayitompAR - 21, 30	
	maaNancira - 35	
	koovilakampAR - 92	
	kalattunkal - 98	
	paTapAR - 155	
	mutalakkulam - 127	
	paTTattaaNampAR - 271, 271	
	koTTakkaatu - 194	
	kaLam - 298	
	koTTakkanTi - 323 (20 fields)	
	koTTelakam - 336	
	arakkal - 336	

4.8.6.3. PUTHIYANGADI Complex: Maps-4, 13 and 58

4.8.6.3.1. The complex is situated on the northern boundary of the coastal belt, at an average distance of 9 kilometres from the Headquarters of Calicut. It consists of 18 villages and it has an average area of 64 Sq. Kilometres.

Toponyms related to Speculations:

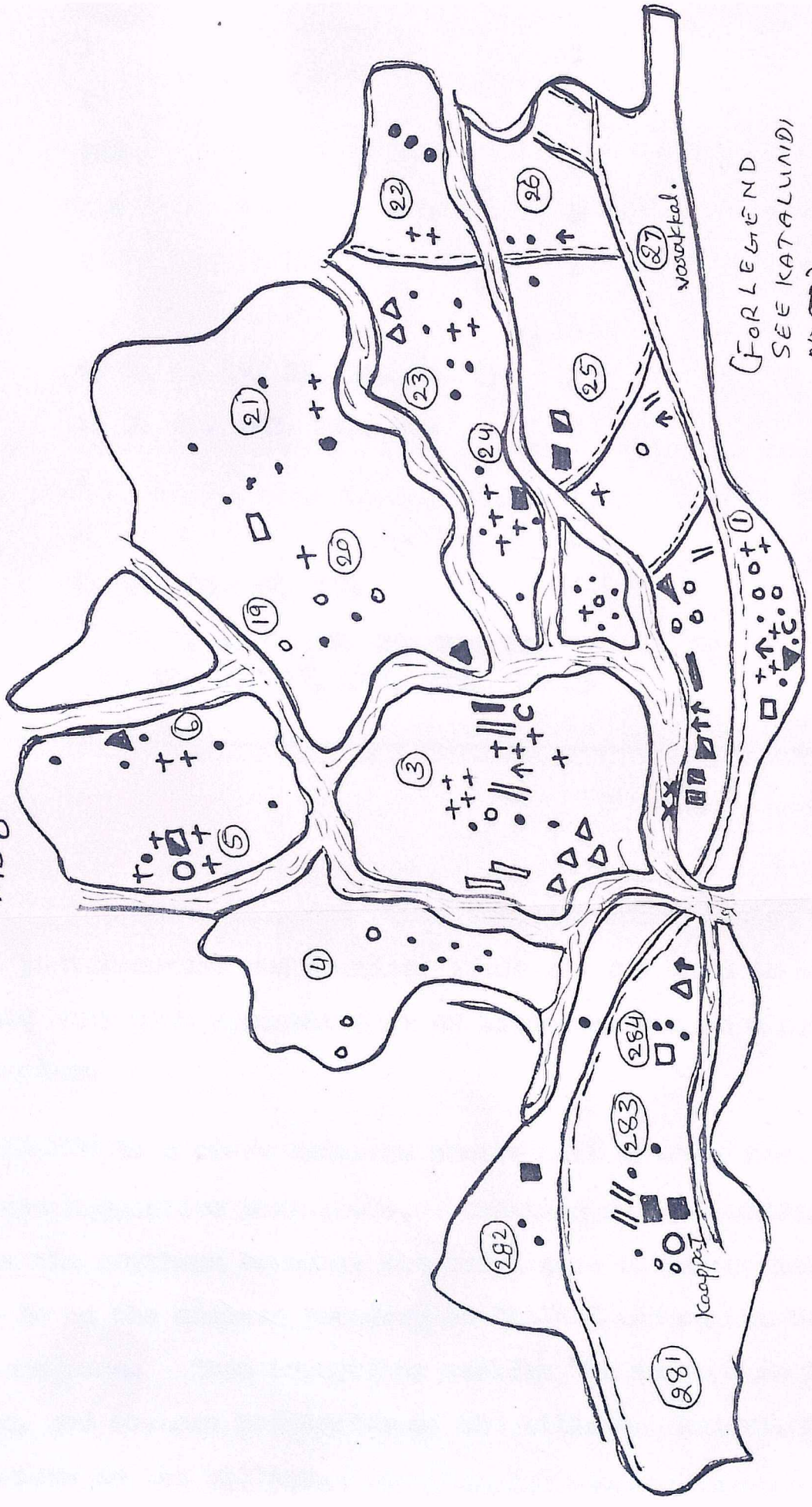
T A B L E - 103

Items.	Serial Number of Villages.	Total
1	2	3
kollaN	1, 3, 5, 6, 27	5
karuvaaN	21	1
perinkollaN	22, 23	2
taccaN	1, 2, 21, 25	4
kollacceeri	21, 27	2
saasaari	3, 4, 6, 19, 20, 21, 24, 25	8
karuvaaNceeri	283	1

1	2	3
mukkocceeri	283	1 mukkuvar - Fishermen
ceTTi	1, 3, 6, 19, 20, 24, 25, 27, 281, 283, 284	14 mukkuvaaceeri - The
ceTTicciira	20	1 major settlement of
caaliyam	22	1 fishermen community
vaaniyakkulam	26	1 in the Calicut. One
cempoOTTi	3	1 is near ELATHUR.
yaavaari	2	2 yaavaari - Traders.
cellaTTan	20, 21	2 caeppe - Fish curing
muusaali	20, 26, 27, 281	5 yard.
taTTaan	1, 3, 4, 24, 25, 26, 27	3
paalam	3, 4, 6	3
mukkam	3, 22	2
maatom	3	1
teru	3, 25, 27, 5	4
valipookku	4, 24, 27, 20	4
kalpaalam	3	1
manTakam	22	1
paravaccaala	19	1
kanakkaNcaala	26	1
cakku	3, 283	4
caappa	3, 27	2
cokkam	3	1
poli	4	2
alivalappu	3	1
kallai	3	1
kakkaTavu	20	1
korraTavu	20	
puttaNali	24	1
ciinaNkkaTa	284	1
aalaali	26	1
kaTatta	26	1
toBa	20	1

1	2	3	
puutuRa	20	1	puutuRa, puuntoRa, valiya puuntoRa
kalmañnaaTi	24	1	are all on the river mouth. pukum
veLLakkaarPaR	26, 27	2	tuRa, or the port on the entrance
aRaBipaR	283	1	of the river to the sea seems to be
kaP,alooTikkinTapaR	283	1	the probable meaning of the term.
ceerikkuli	27	1	
veRRilapaR		1	
tennaakkalaM	27	1	
kaalanTipaR	24	1	
piññaakkupaR	26	1	
kaaTTileepiitika	3	2	
caavitiPiitika	3	1	
valiyapiitika	3	1	
korrañnaaTi	4	1	
putiyateru añañTi	27	1	
payanPiitika	27	1	
taRapiitika	27	1	
paññTikesaala	27	2	
kaappaATTañnaaTi	283	1	
teru and temple	283	1	
maccuvopaR	283	1	
mukkilakam	27	1	
viLakkumaaTom	284	1	
kallaTakaTavu	284	1	
kalantaRpaR	283	1	
eTakkaTavu	283	1	
taavaLam	281	1	
paakkaTavu	27	1	
maakkaTavu	27	1	
caalattuRa	1	2	
puttañPiitika	1, 2	2	
piitika	1, 2, 3, 4, 5, 6, 20, 21, 22, 23, 24, 25, 27	30	

PUTHIYANGADI COMPLEX  
MS8



(FOR LEGEND  
SEE KATALUNDI  
NO 57)

1	2	3
peruvaliampalam	1	1
toonippura	1	1
nirattu	1	1
ceekkiNTakam	283	1
ponNarikkanti	1,4	2
valakkaatu	1	1
eravacceala	1	1
caala	1, 5, 6, 19, 21, 23, 24, 25	9
kuutal	1, 3, 20, 282, 283, 284	8
alikkal	1	1
kaTavupaataar	1	2
paanTikasaala	1, 24, 25, 27, 283	5
kaTavu	1, 2, 3, 4, 5, 19, 20, 21, 22, 23, 24, 25, 27, 282, 283, 284	27

4.8.6.3.2. The factors suggestive of the specialised activities are largely distributed in this complex. The river system in the complex is a net work spreading in all the villages with vast lagoons, marshes and small islands. This peculiar river system enables to build up the shops, annaatis, panTikasaalas and ferries, fords ali and tuRa in many location in the complex and hence the very high concentration of trade centres in a particular point is not observed in this complex.

4.8.6.3.3. Village 1, ELATHUR is a trade exchange centre with a tuRa, rest house, panTika-saalas, paataar and places suggestive boat sheds. The land in this village has a promoun-tary into the sea and on the northern boundary the confluence of rivers makes a large river mouth. The KOORAPPULA is on the eastern boundary of ELATHUR and on the banks of it tuRa, paataar, paanTikasaala are seen. Thus topography enables the traders to locate their centres on the western, northern, and eastern boundaries of the village. kalari, kalam, koota, caala and a paalayam are also seen in the village.

4.8.6.3.4. Village 2 PERUMTHIRUTHI is a small island in the river, opposite to ELATHUR. This village also reflect shops kottaaram and kalari. In village 3 THALAKKULATHUR there are streets of commercial communities, shops, salt depots and cunkam. The cunkam and the boat sheds are on the northern bank of the river. On the opposite bank of the river in 20-MAKKATA, a small port called puutuRa is seen. It reminds us the name puunTuRa, which is used as a honorofic term with the title of the Zamorins of Calicut.

4.8.6.3.5. In THALAKKULATHUR, kaLappurakooTTa, maananceeri, maanantala, vaTakkaNkurri, talakkulam, kaTakkalkalam, caalakkalam, and kaLari are seen located. Villages 19, 20 and 21 on the bank of the river of THALAKKULATHUR, paTanilam, koolikkaavu, kooTTa, panTaarakkanti, kalam, atirikkaavu, paarayil paRampu and tali are distributed. There are piitikas and ferries. An annaati with paantikasaala is situated in village 24.

4.8.6.3.6. In villages 5 and 6, on the eastern side of THALAKKULATHUR there is a tuRa on the bank of the river. piitikas, poli, nirattu are seen in village 5 and nirattu, piitika, caala and a puutora in the village 6. The name of the port is ValiyapuutoRa or valiyapuuttoRa. These are situated near kooTTa and kalam.

4.8.6.3.7. Villages 283 and 284 are on the northern boundary of the complex. It is believed that the Portuguese leader VascodeGama landed in the kaappaattannaati, in 283 THIRUVANGUR. There are paantikasaalas, teru, ferries, macouva fields and names suggestive of the presence of Arabs. puuntiruthi, kaLari, kooTTa, ceerikkal and naTakkaavu are also reflected here. VILAKKU maatom in 284 and taavaLam in 281 also deserve attention. In village 26 veLLakkaar had there residences and in 284 there was a large salt depot.

4.8.6.3.8. All these factors suggest a large trade exchange centre in the area. Three annaatis are there, one in village 28, near a paantikasaala and tuRa. The second one is in village 5, close to village 6, where a tuRa is seen. The third one is in 283 with paantika-saalaas and streets. cunkam, streets and valiyapiitika in village 3 are also important.

Locations of the Administrative Units in the Complex:

TABLE - 104

Village	Field names	Notes
1	2	3
1	paalayattilpaR - 50	kallara - This toponym used as a specific in kallarakkooTTa
	kallarakkooTTa - 68	suggests a hidden cellar inside a fort. Such hidden caves
	kaLarikkal - 75	or cellars are seen in forts. In such a construction
	kaLattilpaR - 71, 97, 98	still exists in the residence of Malappuram paara nampi
	kaLarittara - 91	at Malappuram. paaranampi was one of the ministers of
	kaLari - 104	Zamorins of Calicut. His residence at Malappuram is
	caalakkanti - 134, 137	inside the fort area called kooTTappaTi.
	kooTTakkal - 145	
	kaLattilpaR - 194	
	kaLari - 53	

1	2	3
	putisseerikalam - 73	
	putisseerikalari - 75	
	kalariyullapar - 138	
	panTaatakkanTi - 53	
2	talakuRri - 37	
	kalattumpuRam - 20	
	kalariyullapar - 20	
	koTTaarappaTi - 20	
3	koolikkulam - 213, 214	
	kalappura - 248	
	koTTappar - 182	
	kalarikkanTi - 69, 124	
	cerukooTTakkanTi - 100	
	kiilara - 36 to 39	kurrikulam - A form of talakkulam or talakkuli,
	maananceeri - 239	which are an indication of a territorial
	maanantale - 38	boundary. A good example of kurrikulam is
	maanantirutti - 206, 207	seen now the south western corner of the
	vatakkankurri - 94 to 98	NAGARAM complex, which is known as kurriccira.
	panTaaramnilam - 96	This point is the boundary of the Rajadhani of
	katakkalkalam - 151	Zamorins of Calicut.
	caalakalam - 193	
4	kalarikkanTi -	karTaavintekooTTa - Ayyayeraprabhu karTaavu was
	koTTakkanTom	one of the chiefs who lived in the VALAYANATU
	kurrikulam	area. He is invariably called Prabhu. Settlement
	koTTappuRam -	records give details of land ownership of this
	panTaarampar -	family and name of the owner is written as
		Ayyayira prabhu karTaav. The fort mentioned
6	koTTakkaltaalam - 9, 47	here might probably belonged to him. paarayil
	koTTattara - 9	nampi - paaranampi was one of the miniters of
	maaniccakkanTi - 33	the Zamorins of Calicut. His official residence
	talappaanTi - 58	in early days was on the northern side of the
	valiyapuuttura - 89	Varakkal temple, in the PUTHIYANGADI complex.
	panTaarampar - 102	

1	2	3
	puutorakkanTi - 121	
	kastaaviNTekootTa - 137, 138	
	kuRupiNTekootTa - 137	
19	koOTTakkaltaalam - 56	
	koOTTakkulem - 63, 73	
	paNTaarakkanTi - 102, 114	
	ankapparempu - 79, 80	
20	kalettilpaR - 121	
	paNTaarakkanTi - 134	
	koOTTakkal - 152	
	koOTTaveayil - 201, 220	
	eeRaatiVayal - 220	
	atirkaavil - 209	
	puutorakkal - 30	
	paNTaarekkantTi - 107	
	paarayil nampipaR - 107	
	tsLi - 108	
21	koOTTakkal - 37	koolikkaavu - An incident related to this temple is described in the palace records of the Zamorins of Calicut dated
	koOTTakkantom - 17	This temple belonged to the Zamorins of Calicut.
	koolikkaavu - 40	
	kuRriyilcira - 37	
22	kuRrippuRam - 7, 8, 42	koovilakan paarakkafavu - This ferry is near the puTHuR temple, on the banks of the backwaters of koorappula. VascoDeGama disembarked at this point during his first visit to Calicut in 1498 A.D.
	atirakaaTu - 5	
	koOTTappaRempu - 31, 32	
	kalettilpaR - 132, 46	
	kilakkakkootTa - 110, 111	
	paTakaalipaR - 21	
23	eeRaatiipaR - 51	
	kalettilpaR - 51, 52	
	kunnankoolcotta - 51	
	cuLlikkaafu - 15	
	maaniccankantTi - 22	

1

2

3

kooTTanilam - 59

vaTakkumpRomnilam - 59, 85

kooTTapar - 59, 85

talakurri - 31

24

kaLattil - 30

kooTTakkal - 40

koovilakempaaRakkaTavu - 56

kuruntala - 26, 12  
(vaTakke)

pañTaaarakkaLam - 7

talakkolaM - 20, 23

vennaLam - 20, 23

pattaayappuRa - 12

kooTTattala - 30

maaNañceeri - 45

tekkeettala - 30

aTTipeeRunilam - 69

ankappaR - 67

kaLam - 40

neytaluur - 106

kooTTavayal - 32

kooTTapaR - 33

ankakkaLari - 44

maaNisseeri - 5

27

pañTaaarattil - 30, 43, 44

koyelootta - 60

kaLattil - 56

kaLari - 59

pañTaaarankanti - 59

kaLam - 62, 82, 92

taamara perumaIkanti - 101

1	2	3
282	kalarikkantom - 3	
	kalaripar - 26	
283	koottappoyil - 32	
	koottappar - 32	
	koottakal - 36	
	koottappar - 194	
	kalari - 215	
	kooyilpar - 155	
	natakkaavu - 143	
284	kalari - 41, 37	
	koottappoyil - 97	
	vennalam - 41	

#### 4.8.7. VALAYANADU, KATALUNDI and PUTHIYANGADI Complexes:

4.8.7.1. These three complexes have certain common features. They are situated in G.B. III almost equidistant from the Headquarters of Calicut. They are on the both sides of NAGARAM and they form a continuous part of the NAGARAM complex. They have contacts to the interior areas by river courses and trade routes and along with other complexes they form a net work of urban centres. These three centres have river mouths. The VALAYANADU and NAGARAM complexes have a common river mouth at Kallai. KADALUNTI has two river mouths, the southern one formed by the river KADALUNDippula and the northern one formed by the BEYPORE river or CHALIYAR. In PUTHIYANGADI, the AGALAPPULA and KOORAPPULA form a large river mouth. All these openings are to the Arabian Sea. All these complexes are unfertile for paddy cultivation. The commercial and administrative units are seen crowded in these complexes. In all of them, the toponym tura (port) is distributed.

4.8.7.2. In the functional structure, these complexes reveal certain differences. VALAYANADU is crowded with temples and settlements of temple communities. The temple Valayanaatu Kaavu is believed to be the abode of the principal deity of the Zamorins of Calicut. There are tali

settlements around the complex, and the valayanaatu temple has certain Jaina features also.<sup>68</sup> There were residential location of the members of the royal family. The temple at valayanaattu kaavu was a centre of satyapareeksha, an ordeal system existed in early days.<sup>69</sup> The turas (port) and annati in the area reflect certain peculiarities. The port can be included under canal type port, which was made convenient by some arrangements for loading and unloading. There was a weekly market by name alcavattom, which is a usual phenomena found in the central zone system of commercial development, generally related to the residential area of the 'nobles'. The complex is on the South Eastern part (agni khada) of the Nagaram complex or Rajadhani at Calicut. This particular location is also significant according to Vastusastra. The agni khanda of a Rajadhani is set apart for the settlements of the Royal functionaries. pattanam, a toponym seen in the complex is also significant on the basis of vastusadha. This is emergence of this complex is closely related to the expansion of the royal administration at Calicut. Some topographical peculiarities are also to be noted here. The complex is situated in the gap formation of the cliff area already discussed. The turas and annati are on the low laying parts of the complex and the residential areas of the royal family are on the elevated table lands in the north and north eastern part of the complex. The eastern side of the complex except the gap, shows the elevation 272' (Pokkunnur) 160' (Palali) 198' (Puthur), 217' (Perumanna) 266' and 107' (vallayikkod) and 214' (Olavanna) above MSL. These elevated lands are the extensions of the cliff area, towards the Palur Complex in the east.

4.8.7.3. Katalundi complex is the southern boundary of the coastal belt III, where the cliff formation merges with the sea. The hilly part is in the middle of the complex, with two rivers flowing on both sides. There are two turas (ports) opened to the sea, behind them the elevated land of 175' Nadiur and 105' Cheruvannur above MSL are situated. On both sides of this elevated land, the average elevation is 25' (Mannur) and 22' above MSL (Beypore).

4.8.7.3.1. The two turas (ports)<sup>70</sup> are situated on Northern and southern bank of the same river, in Beypore and Chaliyam, where the river mouth is wider. There is a cunka kaccerri on the northern side and marine establishment on the southern side. The Portuguese fort

<sup>68</sup>DC P.69, LM P.185-186.

<sup>69</sup>ZR III 69.

<sup>70</sup>LM PP.98-100.

at Chaliyam (Dt. 1530 A.D) was on the southern side. Iŕgen points out that the anchorage assets is inside the river, close to the northern bank. A large number of paantikasaalas are seen on the northern bank around the port. Custom house and T.B. are also in this area. There are seven palaces around the port area, which belonged to the chief <sup>daams</sup> of northern parappanaatu or karippakovilakan.<sup>71</sup> The early name of the tuRa area was kaTavantura, which probably indicate the ferry on the high way towards Ponnani. There are two other commercial centres in MALLUR a little <sup>interior</sup> to the port, on the banks of chaaliyaaR. Tippu had built a Fort near these centres. There is a market by name peTTA, close to the Fort area, which denotes the presence of Mysoreans.<sup>72</sup>

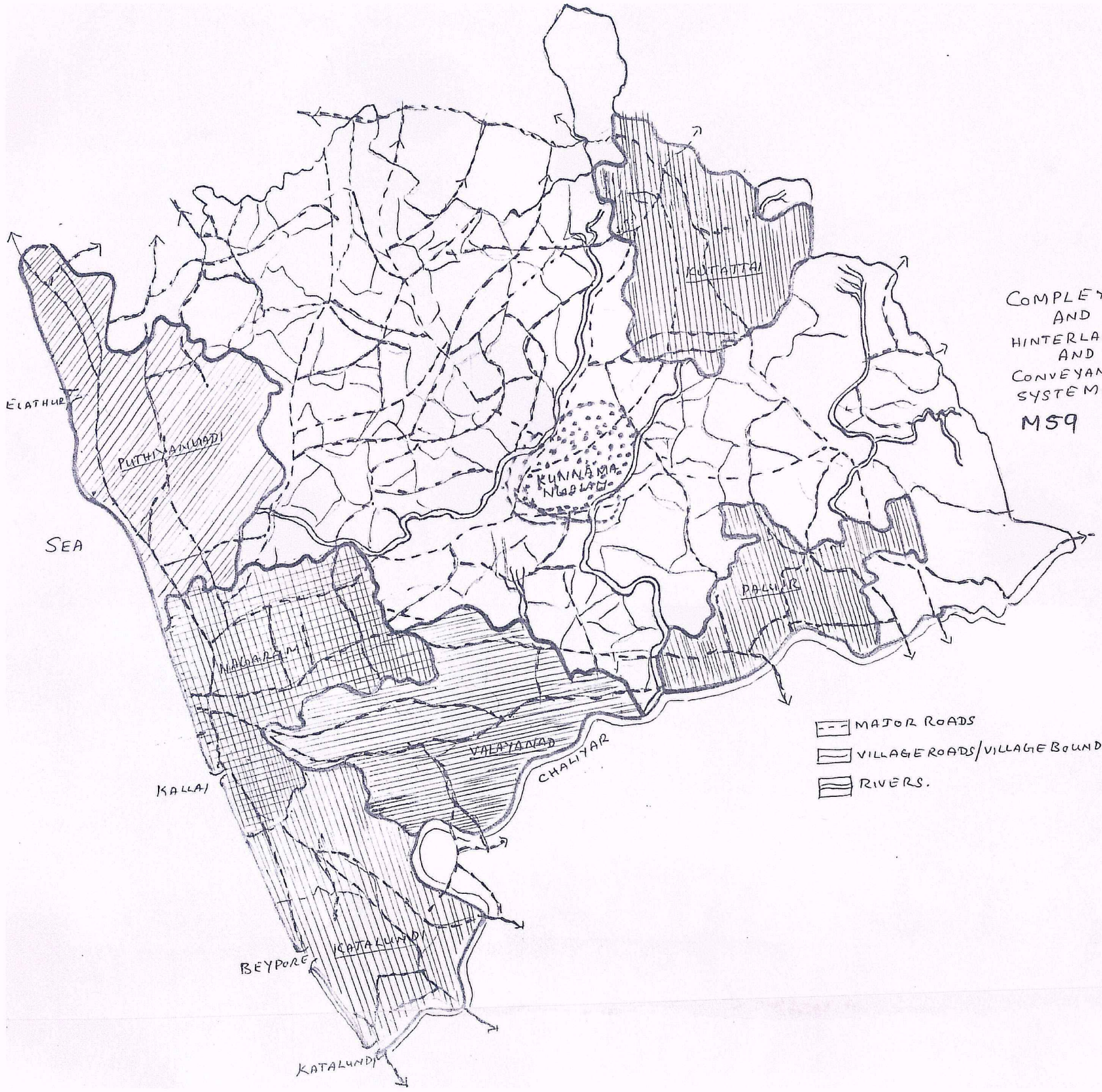
4.8.7.3.2. The field names like paantikasaalas palaces are all distributed in the complex which are suggest the stralege and commercial importance of the area. The Portugueserhad their fort at Chaliyam in this Complex. Later Tippu tried to shift the capital of Calicut to the MalluR, and he renamed the area as Ferokabad, and constructed a Fort as a strategic point on a hill. The physical geography of the site of the complex is highly suitable for a port and there were numerous locatiŕns for loading and unloading of maritime goods. The hinter-land area of this river mouth is also significant, which is spread in Calicut taluk and Ernad Taluk. On the basis of indigenous references and foreign notices, the scholars are tempted to identify this port area as the erstwhile tondiandopfir. The local chieftans like North and South Parappa<sup>nad</sup> and the foreigners like Portuguese<sup>73</sup> and later the Mysoreans were all interested to establish their seats because of the strategic importance of the areas. But, the port became insignificant in later periods. It may be partly due to the establishment of the Rajadhani<sup>NAGARAM</sup> complex and partly due to the geographical unstability of the port. The tendancy shown by the Mysoreans to shift the Headquarters of Calicut to a mere strategic point in their view can be interpreted as a corrective measure taken to develop this port.

71K.V. Krishna Iyyar ZCP 272 LMP. 274, ZR III

72LM PP 82, 84, 87 and 531. Buchanan JMCMP.

73DG P.758 ZR VI 8, dt. 1053, V3 1862, III 13, III 7. It is said that there was a palace of Pappukovil at Caaliyam KVK P. 272 LM P.727.

COMPLEXES  
AND  
HINTERLANDS  
AND  
CONVEYANCE  
SYSTEM.  
MSQ



4.8.7.4. The situation of PUTHIYANGADI complex on the northern side of the Nagaram Complex is also to be noted here. Topographically, the complex had more facilities than Katalundi and Valayanaadu for the conveyance of goods through water ways from different parts of the land. There is a promontory called Elathur cape in the river mouth of Korappula. But the area is completely marshy, with large lagoons spread all over the complex and hence the commercial centres are seen widely dispersed. It is significant that the northern bank of the river Koorapula, the land is plain, available and kaappaattu annaati, was situated in this area. There are toponyms reflecting the administrative centres of Zamorin, Kurumbranatu Raja and Kottayam Raja. It is significant that the area has not developed into a port, even though the factors related to such a development are seen here. This might have also happened partly due to the geographical instability of the complex and the establishment of a central administration at Calicut.

4.8.7.5. As we have noticed the topographical and geographical features, low fertility of the soil, conveyance systems, distribution of hills and hillocks and valleys have their own influences in the development of commercial centres. The man made facilities based on different aspects of life are also to be taken into consideration.

#### 4.9. Ports and their importance in the coastal complexes. Map 59.

4.9.1. In the first place we may notice the ports and their contributions in developing Valayanaadu, Katalundi and Putiyannaati complexes into comparatively large trade centres and their influence on NAGARAM complex, where the Calicut port is situated.

4.9.1.1. According to Logan KAPPATU, ELATHUR, PUTHIYANGADI, MOLANKATAVU at KALLAI river mouth, BEYPORE and KATALUNDI are ports. All these are distributed in the three complexes and the complexes are situated in such a way that they form a semi circle around the NAGARAM complex. Here we have to remember the cliff area around the coastal belt. These chain of ports are located on northern and southern parts of the Calicut port. In nature, we can consider them as the subordinate ports of Calicut.

4.9.1.2. "The number of ports in MALABAR is very large, but many of them are only occasionally visited by small coasting craft" says Logan in this enumeration on ports and shipping facilities in the District. He has given description of 37 ports proceeding from Kavvayi in the north to Cochin in the south. According to him CANNANORE, TELlicherry,

CALICUT and COCHIN are the principal ports in the MALABAR area. CANNANORE is a principal port with four subordinate ports namely KAVVAI, ETTIKKULAM, PUTHIYANGADI and VALARPATTANAM. TELlichERRY port have three subordinate ports ELARA, DHARMAPATTANAM and TALAI. CALICUT has PUTHIYANGADI, ELATHUR and MOLANKADAVU as the subordinate ports.

4.9.1.3. The second type of ports of some importance are BADAGARA, KOVILKANDI, BEYFORE and PONNANI. BADAGARA has CHOMBAL, MUTTUNGAL and KOTTAKKAL as its subordinate ports while KOVILKANDI has TIKKODY, KADALUR, KOLLAM and KAPPATTU as its subordinate ports. BEYFORE has one subordinate port, namely KADALUNDI. PARAVANNA and PARAPPANANGADI are the subordinate ports to TANUR. PONNANI has KUTTAI and VELIYANKOD as its subordinate ports. COCHIN has MADAYI, ATTAKKULI, KURKULI and ATTUPURAM as its subordinate ports.

4.9.1.4. Among these ports the author has not mentioned CRANGANORE, one of the earliest ports in the MALABAR coast. He says "Cochin is really the successful rival of the very very ancient trading city Mouzeris mentioned in the first or the third century A.D."<sup>74</sup> According to Logan, Cranganore<sup>was</sup> the capital city of the Chera Empire, and its site was manifestly well selected as a place of trade before the mouth of Periyar. It was blocked up by the sand banks and alluvial islands. Again this might have taken place before 1500 A.D, otherwise the Portuguese would no doubt have made their chief settlement at Cranganore instead of at Cochin had the advantages been in favour of the former. The port VALARPATTANAM, which is mentioned by one of the Arab travellers in 9th Century A.D. is now only a subordinate port of CANNANORE.<sup>75</sup> There were many port towns like MANTAI, NOURA, BARECA etc. along the coast of Kerala and a few of them are said to be in the MALABAR Coast. However, there are no clear evidences to locate them or identify them to any of the present port towns. This shows that some of the early large ports have lost all their importance and some of them have not at all existing at present. Few of them are now subordinate ports of the new large ports. Such instances are many, in the history of ports. Guido G Weigend has pointed out many such cases.<sup>76</sup> He says "It is however the never ending and constantly changing patterns of human activity that have had a continuing influence on 'situation'"....Bordeaux, the port once of national importance

<sup>74</sup>IM PP 102-104.

<sup>75</sup>A. Sreedhara Menon, Kerala History (S.Viswanathan, Madras, 1984) P.42

<sup>76</sup>Guido G. Weigend, 'Some elements in the study of Port Geography' in Readings in Urban Geography Ed. Harold M. Mayer and Clyde F. Kohn (Central Book Depot, Allahabad, 1967) P.366.

in France, has become purely regional. It appears to be the human factor is in the paramount in the rise and decline of ports. This factor may range from world activity over which the port has no control to decisions of local administrators and port planners.<sup>77</sup> Alongwith this human factors, we have to take into account the physical factors too. The site is obviously of outstanding significance. Any change naturally occurred or modified by man will considerably affect the evolution of a port. We have to view the ports on these basic observations which are pointed out by the scholars of the concerned disciplines.

4.9.2.5. The *tura*, indicative of a port is seen in all these complexes. In KATALUNDI, KALLAI and PUTHIYANGADI the toponym is distributed in a little interior areas from the river mouth. At BEYPORE the toponym is seen at the river mouth. The world port index recognises eight types of ports as sufficient to classify all ports of the world. All these can be included in the coastal type, in general. The port at KATALUNDI reflected in a little interior but we cannot include them under the canal type or lake type of the port because of the facilities of the backwaters. In VALAYANADU, the port is situated in the interior part which is a few kilometres from the river mouth KALLAI. It can be classified under the canal type. But MOLANKADAVU at KALLAI river mouth is the only one listed as the port. IN PUTHIYANGADI the port is to be taken as a lake type one. The port at KAPPATU shows a nature of open roadstead type. This classification is only tentative because we are not to analyse the physical factors which itself is a separate discipline. Eventhough no fieldname denoting *tura* is seen at KAPPATU, the historical records and revenue records describe it as a port.

4.9.3. Meaning of the term kappattu.

4.9.3.1. KAPPATU is a little port on the open coast, which is famous as the place where Vas Co De Gama's expedition first dropped anchor in A.D. 1498. The name is reflected in the Revenue Records as kaappattu annatti or the market at kaappattu. According to Correa's account based on Gama's journey, the city of CALICUT commenced from KAPPAD. Eventhough, we do not get any details of the port and market of that time, the circumstances indicate a comparatively earlier commercial centre located in the adjacent villages of PUTHIYANGADI, ELATHUR and KAPPATT area. The name kaappattu (capocate) is usually derived from kappal-kaTavu. (kappal-ship, kaTavu = ferry). A better derivation suggested here is kaappat kaatu.

4.9.3.2. kaappu means enclosure, garden, and reservoir for catching fish. kaatu means wilderness, wood, jungle and waste ground for burning corpses. The frequency of the term used as a generic as well as a specific is shown below:-

T A B L E - 105.

i. Generic: kaappu:

<u>Village No.</u>	<u>No. of terms.</u>	
34	1	VALAYANADU Complex
182	5	PALUR Complex
131	9	KUTATTAI Complex
135	1	-do-
139	1	-do-
147	1	-do-
20	10	FUTHIYANGADI Complex
283	5	-do-
37	3	NAGARAM Complex

i. Specific: kaappu.

34	kaappupar - 174 ittalkanti - 175 pattanattapar - 176 aalcavattom - 176 annaati - 178	The field is in the market area and as the adjacent field names indicate, it is marshy on the bank of KALLAI river.
182	kilakkekaappilpar - 217 kaappilpar - 218 natuvile kaappilpar - 218 kilupalampar - 219	The field is on the bank of CHALIYAR, near fields reflecting saltish lagoon.

- 131 kaappootu nilam - 107  
 kaappunnara - 174  
 vellaaRancaala - 175, 176  
 natukkaappu - 177, 179  
 kaappil par - 181  
 manantala - 185  
 ayiraanikkanti - 208  
 caalayuliakanti - 198  
 tooTu - 203
- 135 veppuurapar - 27  
 manantala - 26  
 uppukañTom - 22  
 kaappaattumala - 21
- 21 kaappayaayipar - 62  
 pula - 63
- The fields are on the bank of a stream where kappunnara indicates a tank intended for catching fish. A caala or storage of fish is also there.
- The nature of the area is indicated by VEPPUUR or the newly formed land, near saltish area.
- The field is on the bank of the river and it indicates a newly formed kaappu.

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4.9.3.2.1. All these generics and specifics indicate waste, unfertile lands in the vicinity of watered area or river. The kaappukaaTu either indicates waste land or fishing tank. There is a field name indicative of the residences of pilots of the ships in 283 namely kappalootikkunnavenTepar. It means that the field belongs to one who pilots the ship. But this indicate the existance of a ferry *nearby* (in kaappaatu), but however the possibility of etymology suggested here cannot be proved baseless by this single instance.

4.9.3.3. Logan has pointed out that Vas Co De Gama had not landed at kaappaatu. The description is as follows:<sup>78</sup>

"The ships continued running along the coast close to land, for the coast was clear, without banks against which to take precautions and the pilots gave orders to cast anchor in a place which made a sort of bay, because there commenced the city Calicut. This town is named capocate".

4.9.3.4. Logens comments on this description is very important here "Shortly afterwards, De Gama appears to have moved his ships a few miles to the north ward and to have anchored them inside the mud bank lying of Pantalayini-kollam".<sup>79</sup> The reason for such a comment is also given by him. "The mud bank still exists and in the monsoon season it is generally possible to land in a small bay immediately to the south of promontory which is used as a Muhammadan burial ground. Moreover even now sailing ships from the Arabian coasts and Persian Gulf invariably touch here if the monsoon is still blowing when they arrive off the coast, and the fact that Vasco De Gamas expedition reached the coast on 26th August, at a time, that is when the monsoon must still have blowing is much in favour of the supposition that it was here and not at kappaat that Vas Co De Gama landed."<sup>80</sup>

4.9.3.5. Toponym pantal, used in the field name pantalaayini:- Gama landed at PANTALAAAYANI, a few miles north of kaappaatu and from there he came to kaappaatu by road. PANTALAYINI is in the quilandy taluk in the KOZHNIKODE district. Most of the interpretations given to this name seem to be erroneous since the local meaning of the term has not been considered yet. The following meanings are attributed to this term.

pantal: Bandas harbour or part; temporary shed of leaves GN 425

paantal: a miry place GN 448, ST 1111

The term paantal and pantal are seen used as the specific of a number of field names in the coastal area. The following is the list.

T A B L E - 106

92	pantalakkalpar - 85	- field is near a stream
	aruvikkal - 77	
	caalu - 81	
83	pantalikkal ciRa - 13	- name of a tank in marshy area
66	pantalinnal - 126	- name is near a tank and a miry place
	caannarankulam - 126	
	ceerRukulitarisu - 117	
171	pantalaanikuli - 64	
21	pantannal - 37, 30	- Fields are saltish lagoons
	coRtara - 36, 34	
	pantalapar - 17 (20 fields)	
80	Vast areas on the sea shore of 80	- kaTalanTi are marked as paantal stalam.

<sup>79</sup>IM pp.94-95, 339. Gundert states that Gama landed at Pantalayini. Gundert KP, pp.1-7.

<sup>80</sup>IM pp.94-95.

4.9.3.6. According to settlement records, paantal or pantal means a swamp or marsh. So we have to assume that the term seen as a specific in the name PANTALAYANI is paantal or pantal suggestive of marsh.

4.9.3.7. kaappaat, is a minor port and we can reasonably assume that it is a subordinate port of koovilkandi and Calicut. D.G. says that the place is at a distance of 5 miles of south of Ouilandi and during 1498 A.D. it might have been a great commercial port. The area was a centre of commercial activities even in very early times as suggested by the toponym neytaluur located in the complex. Even at the date of 1564 A.D, the toponym putiyannaati (new market) and palayannaati (old market) are seen there.<sup>81</sup> The terms puuntura and valiya puuntura suggestive of the port at river mouth are also significant. The local belief that the original pillar constructed by the English East India Company at kaappaat in memory of Gamas landing was destroyed by sea erosion is not based on facts because as the fact that even at the time of Gamas arrival the "coast was clear without banks against which to take precautions".<sup>82</sup>

4.9.3.8. Small port at Elathur cape and port at PUTHIYANGADI might have been a commercial centre in early days. At present only small vessels call here occasionally for country produce. According to Logan, the port ELATHUR is at the south of the river of the same name, while PUTHIYANGADI is a coastal port. The tuRa terms, as we have noted, are distributed in a little internal areas. Thus, even though we may observe the ports <sup>or</sup> situated at the river mouth, the actual loading and unloading of goods might have been from these tuRa areas. The Kallai fields indicative of loading and unloading of goods are also distributed in a little internal areas are seen. According to the census reports of 1971 Rice, cloth and salt are imported to this area and COIR YEARN, COPRA and papers<sup>8</sup> are exported from here.<sup>83</sup>

<sup>81</sup>GR. III:8.

<sup>82</sup>DG P.776.

<sup>83</sup>CR PP.16-17.

4.9.4. The port at KALLAI river mouth as described by Logan as Molankadavu is a minor one. Here also the tuRa, and market are situated a little above the course of <sup>the</sup> river. It has to be noted here that the timber industry is concentrated in and around KALLAI. KALLAI is the second largest timber yard in the world. However this development seems to be a later one, and the water ways to the VALAYANADU complex has completely been closed off due to the abundance of logs stored in the river mouth of KALLAI.<sup>84</sup>

4.9.5. BEYPORE is described as a comparatively large port, with a subordinate port at KATALUNDI. It can be included under a river mouth port in the KATALUNDI complex. We observed cunkakacceri, warehouses, shops and administrative units on the northern bank of the CHALIYAR river mouth in BEYPORE. The southern bank of the river, at CHALIYAM also reflects such factors. Eventhough hisorians have suggested a possibility that BEYPORE is the port ophir, mentioned in the old testament,<sup>85</sup> We have no authoritative evidences to prove this suggestion. The place was said to be Belonged to the northern branch of PARAPPANADU Rulers. According to D.G. it is one of the chief ports of Kerala. Coconut products are the chief item of trade here. The port area has its limits upto one and a half miles from the rivers mouth.<sup>86</sup>

4.9.5.1. "The average tonnage of the port is 276071 per annum. Its average imports consisting chiefly of salt, and gram, are worth Rs.480407/- and exports consisting chiefly of Coffee and Cotton are worth Rs.37,66,095/-"<sup>87</sup>

4.9.5.2. The subordinate port of BEYPORE is KADALUNDI. The tuRa is seen a little interior area. It is only a small port according to Logan. Some scholars are of opinion that this port was the port town of the early Cheras. "There are no remains of mark, but as in the 1st Century A.D. tundi was only a village, not much can be expected in that way".<sup>88</sup> The other trade centres located in this complex are at Feroke and CHERUVANNUR. At present <sup>it</sup> is an important trading centre in lime shall, fish, coconut fibres, yarn and Coir, ceramics and tiles.<sup>89</sup>

<sup>84</sup>DG P.339.

<sup>85</sup>DG P.76.

<sup>86</sup>DG PP.751-52, and 427.

<sup>87</sup>LM P.99, DG P.975.

<sup>88</sup>LM P.100.

<sup>89</sup>DG P.760 and 755.

4.9.6. From the situation described above, it is clear that all these centres are around the Calicut port. So, in general, we can assume the roll of these centres in the development of the Calicut Port.

The port of Calicut, inclusive of BEYPORE is commercially the most important port after BOMBAY and COCHIN on the West Coast of India. It is an open roadstead and its coast line extends from ELATHUR cape down to South Bank of KADALUNDI River.<sup>90</sup>

Thus, the coastal port of Calicut in the class of open roadstead type of ports, has six subordinate ports to supply commodities and to receive the imported commodities.

4.10. Before we analyse the NAGARAM complex, a summary review of the potentials of the resources, other products etc. is needed. There are names indicative of a number of factories and other concerns which reveals the industrial activities in the area. The presence of commercial communities and indications<sup>of</sup> the oil mills are reflected in the names. But no other details could be collected from field names. They clearly indicate the background of the area, which helped the development of Calicut port. District Gazetteers observes:

Several industries have been flourishing here from early days. These old time industries were mostly run on a small scale in the cottages of the artisans themselves. The forest that cloth the western Ghats from head to foot and cover a great part of the Mynad plateau, besides making Calicut one of the most important Timber marts in India, supports thousands of carpenters, sawyers, and wood cutters and their numerous progeny. On the many rivers in the district and backwaters into they discharge, an immense fleet of boats plies for hire and numbers earn their living by propelling them. More important still industrially are the palm, Ra, the Sago and above all the coconut palm. Toddy drawing alone supports 50,000 people, coir rope making and the manufacture of palm leaf hats, Umbrellas, baskets, and mats are all important trades. Trade statistics show more over that products of the coconut more than pay for the grain imported into Malabar, and thus indirectly they support the numerous dealers who distribute the grain all the district over. . . Malabar has more cooks, barbers, house-hold servants, tailors, cap-makers, stone workers, and knife grinders than any other district. Manufacturers, however, are still scanty and are might almost write to-day as the joint commissioners did in 1973 "its manufacturers, unless vegetable oils and coir fall under that denomination, there hardly any other". Most of the old time industries of Malabar catalogued above survive even to this day in the Kozhikode district though they have declined in importance.<sup>91</sup>

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90DG P.755

91DG PP. 335-336.

4.10.1. It has been pointed out that mineral resources were there and in the case of Malabar Rajas that *ponnarippu* or washing for gold was taxed by them.<sup>92</sup> Buchanan, early in the 19th Century noticed the crude method of producing iron from iron ores by natives.<sup>93</sup> He says that in all the hills of the country the ore is found forming leads veins or detached masses in the stratum of indurated clay found in great abundance in the hills of Malabar. During the British period, they have suggested the production of salt indigenously, and made a large part of the KOZHIKKODE taluk under the contra band salt.<sup>94</sup> We have noticed the presence of *cellattans*, *karuvaans*, *kollan*, and *aassaari*, who are generally engaged in washing of gold, making iron equipments and engaged in wood industry respectively. The *iluvans*, who are generally the toddy tappers, are also there. At present, this industry has lost its importance. The *panans* were the people who engaged in making umbrellas and hats. Nowadays, this industry has also died out. The other communities like *vaaniyans* and *cakkalans* were engaged in producing oils of different kind. The workshops are called *cakkala* and their indigenous oil press is called *cakku*. Reports upon the oils of Southern India dated 1855 indicates different kind of oils produced in the district.

. . . of animal oils, that extracted from the liver and other parts of various species in importance is coconut oil which is yearly exported to a large extent from Malabar and the western coast. In addition to this dried kernels have been exported from Malabar alone to the value of Rs.23,78,888/- and the fresh nut to the extent of Rs.20,43,669/- per annum (in 1850-54).<sup>95</sup>

We have noted a number of oil mills distributed in the taluk.

4.10.2. A number of *miincappa*, *caala*, *miinkuli*, *miinkulam* etc., are reflected in names. These are related to the fishing occupation in the taluk. There are enormous natural facilities for both marine and the inland fisheries. The backwaters, the rivers and the sea are in abundance of fish and fishing is the main occupation of a large number of people. The main fishing castes are *Nogaya*, *tiyya*, *mappila* and *Mukkuvan*. We have noticed the presence of *mukkuvas* in all coastal areas and even in many parts of the inland areas. *Arayas* and *Marakkars* are also engaged in fishing. The item helps in the manufacture

92K.P. Padmanabha Menon HK P.112. K.V. Krishna Iyyar ZC P.275.

93Francis Buchanan, EMSN P.139 and P.203, Supra. K.P. Padmanabha Menon HK P.112-13

94Supra, PP 204-206

95ROS (1855) PP.2-3.

of fishoil guano, manures etc. KOZHIKKODE and PUDIAPPA are the two major fishing centres in the taluk. KADALUNDI, BEYPORE and coast of NAGARAM complex is under KOZHIKKODE. PUDIAPPA is in PUTHIYANGADI complex. Fish is preserved by the conventional methods, like sun drying without salt and salt curing. In 1877, there were 37 fish curing centres along the Malabar coast and out of them seven were on the coast of the taluk ELATHUR, CALICUT, MADUVATTOM, PUDIAPPA, BEYPORE NORTH and SOUTH and KADALUNDI.<sup>96</sup> The types of industries emerged to serve fisheries are boat building and ice producing. There are important areas of lime shells in the coast and ELATHUR and KADALUNDI are areas of such marine produces. The fish meat plant started at Westhill is a recent development. The marine Biological station and Fisheries Technological Stations at Westhill area are also started recently. Later developments like the establishments of Government oil factory, Kerala Soap Institute etc, at Westhill area in the PUTHIYANGADI are also to be noted. The principal raw materials used in the soap industry are vegetable and animal oils, fats, common salt etc, which are available in the area. The Industrial concern, Hydrogenation factory which uses the ground nut oil and sesame oil as the principal raw material is situated in the PUTHIYANGADI complex and the factory is the only one of its kind in the public section in India. The Government oil factory which produces different kinds of oils is also situated in the peripheral area of NAGARAM complex. We have noted the position of natural resources reflected in names and the raw materials needed for these productions are seen available in the hinterland areas of the large trade exchange centre NAGARAM.

4.10.3. The chief forest produce from the land is timber and the local markets for timber are the sea ports and as pointed out earlier, KALLAI is the world's second largest timber market. It has been calculated that 60% of the timber from the ports goes to other countries. Tekku, veetti, karimarutu, venna, ventek, ayinipilaavu, mula are the trees available from forests and all of them are reflected in name. Honey, wax, canes, are all minor products available from forest. Furniture making is one of the important occupation of carpenters. "Next to Madras City Calicut was the largest business in furniture making in the presidency." <sup>97</sup>

4.10.4. The clay industry concentrated in the KADALUNDI complex is another character of the area. Tiles and ceramics are the major production out of clay. As we have already discussed,

<sup>96</sup>DG P.304

<sup>97</sup>HG P.252. DG P.339

<sup>98</sup>DG P.340

the peculiar type of clay available in the KADALUNDI complex has to be remembered. The factories are situated at Peroke and Cheruvannur. "This place is ideally suited for this industry since it possesses an abundant clay supply and transport facilities".

4.10.5. Coming to the small scale industries in the surrounding complexes and hinterland areas a few of them are to be mentioned here.

4.10.6. "The origin of the coir industry in the district dates back to the 15th century. The main causes of its localisation are the abundant supply of raw materials, existence of backwaters useful for retting, cheap water transport and cheap labour".<sup>99</sup> Coir making is carried on both as a factory industry and as a cottage industry. Field name fibre factory at Kallai is also to be noted here. We observed a few names like ceerikkuli, cakirikkuli, cakiriyitom in the complexes suggestive of the retting process. The retting bunks are mainly situated in BIATHUR, BEYPORE, VALAYANAD, CHERUVANNUR, HALLALAM and PANNIYANKARA. PANNIYANKARA is discussed in the analysis of NAGARAM complex. The chief varieties of coir are produced from BEYPORE.

4.10.7. The name like teanakalam, teennaakuuta and kopparakkantom reflected in KADALUNDI and PUTHIYANGADI complexes the storage of coconuts in the area and the process of drying them.

4.10.8. Eventhough rural cabinet making industry are concentrated in NAGARAM complex in the KASHA village, there are many centres in BEYPORE, MADUVATTOM and CHERUVANNUR in the KADALUNDI complex and EDAKKAD in PUTHIYANGADI complex. There are splints and veneers manufacturing centres, about 11 in number, principally situated in PEROKI. Soft wood like elava and paala are the chief raw materials for this industry.

4.10.9. The production of handloom clothes is suggested by the presence of caaliyars or weavers settled in different parts of the taluk. They have their own ceeris and terus and worshipping deities. The name of this community indicate some kind of relation to the

weaving communities in Coimbatore and Salem area in the TAMILNAD. We have noted a good number of looms noted in the revenue records. Handloom industry is one of the major cottage industries in the district. There are about 15000 looms in the district.<sup>100</sup> According to tradition the origin of the industry dates back from the last days of Cheraman Perumal, when the Zamorins of Calicut brought from Kaancciipuram eight families and their dependants for the purpose of weaving silk textiles required for the famous Mamankam celebration.<sup>101</sup> It is noted by Buchanan in 1800 A.D. that, Mr. Torin, the commercial resident of the English East India Company was endeavouring to establish the manufacture of long cloth at Calicut Town.<sup>102</sup> At present the KANNANCHERY in 39 PANNIYANKARA in NAGARAM Complex is the most important Handloom Production Centre. The name PANNIYAN, the specific of the village name itself indicate the weavers community. The metal industry is also to be mentioned as the names of blacksmith, braziers, copper-smits are reflected in the names.

4.10.10. A sizeable volume of the trade of the district is carried through retail shops, fairs and rural marketing centres. D.G. remarks: "It may be seen that the bulk of the trade in these places is carried on through waterways".<sup>103</sup> The district is famous for its cattle fairs. In addition, these are also fairs held at various centres in connection with the important religious festivals like Pi sharikaavu festival, Kodotti neercha, Nilambur paaTTu, Malappuram neercha, Manjeri pooram, Tirunavaay arat and PutiyannaaTi neercha and all these are around the Calicut District.<sup>104</sup> Varakkal vaavu in PUTHIYANGADI Complex is also an important festival. There are a large number of rural markets as reflected in VALAYANADU complex as AlcavaTTom. In the present amsams of the Calicut taluk, in KAKKUR, KIZHAKKOTH PUTHUPPADI, RAROTH, PUTHUR, KODUVALLY, CHATHANANGALAM and TIRUVAMBADI have weekly markets are conducted according to the census reports. There are 57 such markets in the district.<sup>105</sup> Commodities like tapioca, fish cotton, vegetables, house-hold utensils, coconut, tobacco, arecanut, betel leaves etc. are handled at these markets.

<sup>100</sup>DG P.352.

<sup>101</sup>DG P.352.

<sup>102</sup>Francis Buchanan JMCM, P. 239, 241, 475.

<sup>103</sup>DG P.374.

<sup>104</sup>CR PP.36-37.

<sup>105</sup>DG P.378.

4.11. The economic base of the cities can be explained only on the basis of the interpretation of the relationship between the city as an important form of man's occupation of the land and his activities. Within the cities hinterland or economically contributory area which focus upon the city and which helps the rise of urban occupation. It is not possible, for example, to understand the extent and patterns of industrial and commercial areas within urban agglomerations without an understanding of the nature and distribution of those activities that produce raw materials for the industries, carry the materials to the factories and the products to the markets and the consumers, convert the materials into marketable products, and use the products to secure economic and social advantages. Transportation both intra urban and inter urban are also to be analysed carefully. As far as this study is concerned, we have limited the area to be a single taluk with 189 villages. But, that itself gives some significant aspects of the economic background of the area and evolution of the trade exchange systems in the area. We have summarised the forces and relations of the large trade exchange centres at Calicut to its hinterland areas, which are in a hierarchical form complexes, semi urban centres, local service centres and rural centres. The relations of the land to the external areas in other parts of the country and foreign countries were not discussed in detail here. A detailed study of these aspects is needed. *Mayer's summary:* "We call upon many related disciplines from sociology, anthropology and political science to engineering, architecture, meteorology, pedology, geomorphology, history, geography and even psychology. Specialists in each of these fields may describe and interpret the special distribution of these groups of phenomena with which each is especially concerned, only the geographer is concerned with the inter-relationships among them as they exist within an area and as they differ from one area to another!"<sup>106</sup> We have been observing the details almost in the same way as suggested here by Mayer. "Indeed it can truly be said that the hinterland of today's cities is the entire world",<sup>107</sup> is the observation made by urban geographers.

#### 4.12. Toponym naatu and its significance:

The field names indicative of naatu are listed below. There are different meanings to this generic. It means primarily a cultivated land opposite to kaatu. It came to mean the country opposite to town or pattanam, then a kingdom and a province.<sup>108</sup> *list of naatu is given below.*

<sup>106</sup>Harold M. Mayer 'Geography and Urbanism' in UG, P.8

<sup>107</sup>Kingslay Davis 'The origin and growth of urbanisation in the world' in UG P.63

<sup>108</sup>Map No. 60, 61, 62. Glossary of Generics PP.719-752.

DISTRIBUTION OF NAATU.

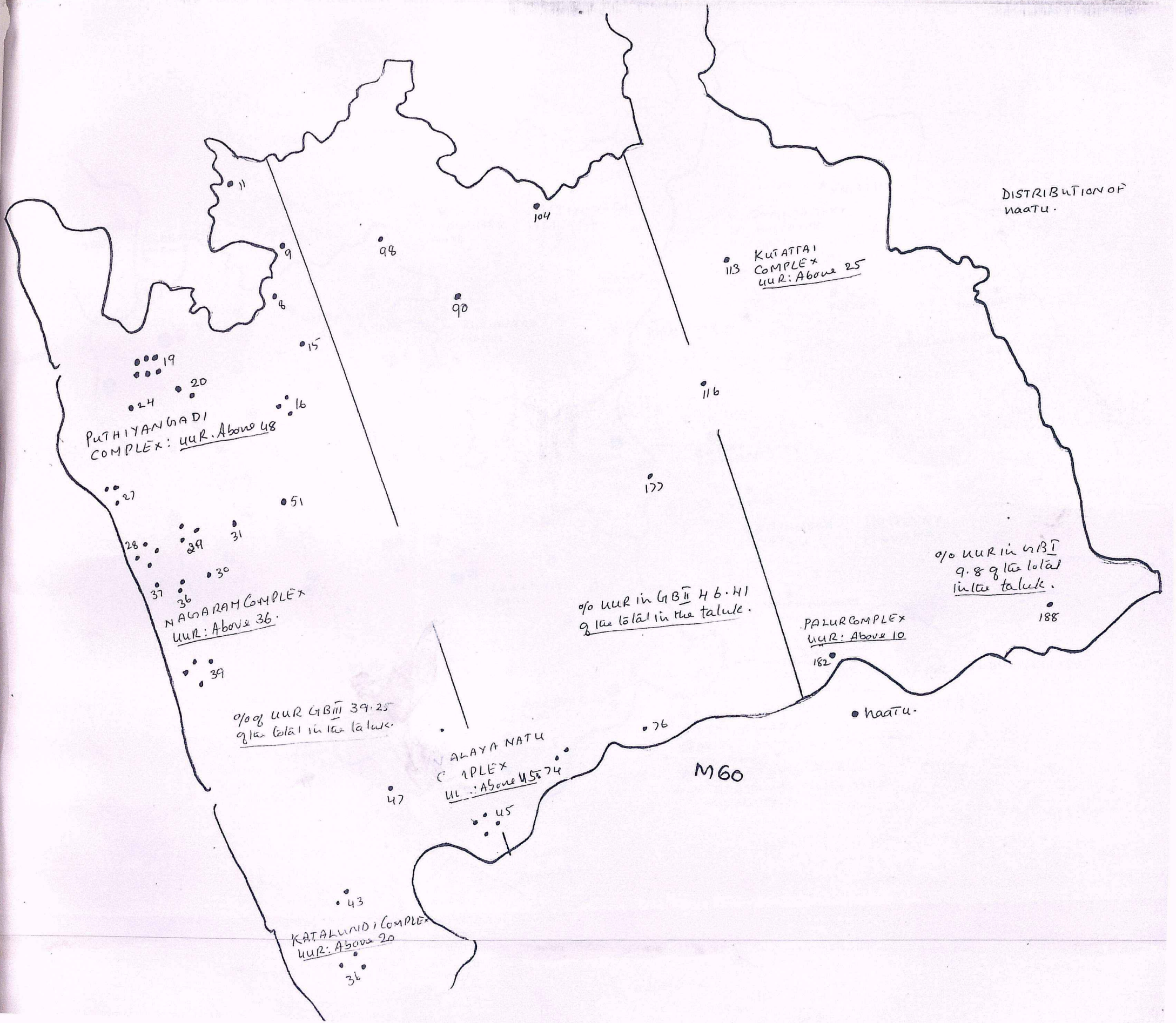


TABLE - 107.

1. NAGARAM Complex.

- 28 cennaattupa - 30  
 kunnattunaaTupaR - 11  
 konnenaatupaR - 67  
 kuttanaatupaR - 84
- 29 puutanaaTu - 92  
 konnenaatutery - 67  
 kuttanaaTu - 84
- 31 caattanaaTa -
- 39 payanaatapaatom - 18  
 maanaaTu -  
 kuttanaaTu -  
 payanaattupaatom - 21
- 30 koccunaaTu -
- 36 kiliyanaaTu - 45  
 kaTayanaaTu - 658
- 37 maayanaaTu - 92
2. KATALUNDI Complex.
- 43 muurkkanaaTu - 115  
 paRanaaTu - 175
- 36E ceelanaaTu - 137  
 cemmaanaaTu - 137  
 kaTayanaaTu - 65
3. PUTHIYANGADI Complex.
- 24 maanaaTu - 70
- 20 kaluppenaaTu - 173  
 kilakkinaaTu - 179
- 19 muurkanaaTu - 4  
 pulastanaaTu - 47  
 puluttanaaTu - 48  
 poyittanaaTu - 48  
 kulittanaaTu - 49  
 kaanaaTu - 88
- 27 kiliyanaaTu - 2  
 muurkanaaTu - 75  
 payyanaaTu - 189

4. VALAYANATU Complex

- 76 ceenaatu - 69
- 74 kunnattunaaTu - 30
- 34 mutunaaTu - 13  
 valayanaaTu - 29, 179
- 45 caannanaaTu - 5  
 cennanaaTu - 6  
 muurkanaaTu - 119  
 eranninaaTu - 19
- 47 maanaaTu - 90

5. PALUR Complex.

- 182 payyanaattupaR - 10

6. KUTATTAL Complex.

- 113 taccanaaTu - 42

GROUPS.

- 104 valayanaatuvayal - 200
- 16 muurkanaaTu - 41, 80  
 etappanaaTu - 42, 82  
 muuttanaaTu - 104
- 90 panaaTu - 32
- 177 kaavanaaTu - 48
- 188 mannaaTu - 16
- 105 ponnaaTu - 79
- 9 etattanaaTu - 40
- 8 ciinaaTu - 5
- 116 vennaTukunnu
- 98 ceenaatu - 161
- 15 ceenaatu - 30, 31, 32
- 11 payinaaTu - 39
- 51 keenaatu - 64

4.12.1. The above mentioned naatus are listed below on the basis of the meanings of the specifics.

TABLE - 108

Name of Naatu	Village No.	Name of naatu	Village No.
ceenaaTu	28, 76, 45, 15, 8, 51, 98	paRanaaTu	43
kuTTanaaTu	28, 29, 39	ceelanaaTu	36E
muuRkanaaTu	43, 19, 27, 45, 16	ceemanaaTu	36E
konnenaatu	28, 29	kalippanaaTu	20
maaNaatu	39, 37, 47, 24	kilakkinaaTu	20
kunnattunaaTu	28, 74	pulastanaaTu	19
payyanaaTu	11, 90, 182, 27, 39	mutunaaTu	34
kaTayanaaTu	36, 36%	eranninaaTu	45
kiliyanaaTu	45, 27	taccanaaTu	133
kaanaaTu	19, 177	eTappanaaTu	16, 9
vaLayanaaTu	34, 104	munTanaaTu	16
puutanaaTu	29	nannaatu	188
caattanaaTu	31	ponnaaTu	105
koccunaaTu	30	vanaaTu	116

4.12.2. From the list of distribution of naatus in Complexes and groups it can be seen that they are more in the coastal complexes.

TABLE - 109.

NAGARAM:	ceenanaaTu, kunnattunaaTu, konnenaatu, kuTTanaaTu, puutanaaTu, caattanaaTu, payyanaaTu, koccunaaTu, kiliyanaaTu, kaTayanaaTu, maayanaaTu - 11/28
KATALUNDI:	muuRkanaaTu, paRanaaTu, ceelanaaTu, ceemanaaTu, kaTayanaaTu - 5/28
PUTHIYANGADI:	maaNaatu, kilakkinaaTu, muuRkanaaTu, pulastanaaTu, kaanaaTu, kiliyanaaTu, payyanaaTu - 7/28
VALAYANATU:	ceenaaTu, kunnattunaaTu, mutunaaTu, vaLayanaaTu, muuRkanaaTu, eranninaaTu-6/28
PALUR:	payyanaaTu - 1/28
KUPATTAI	taccanaaTu - 1/28
Groups:	vaLayanaaTu, muuRkanaaTu, eTappanaaTu, munTanaaTu, panaaTu, kaavanaaTu, mannaaTu, ponnaaTu, ceenaaTu, vanaaTu - 10/28.

4.12.3. These frequencies are only indicative of the number of naatus. The geographical or territorial boundaries of these naatus cannot be identified. However, it is clear that the naatus are more in the complexes. There are very few village names indicative of naatu. The villages with generic naatu are VALAYANATU, NETTIYANATU, MAYANATU and RAMANADU. The early territorial names seen in the taluk are ERNAD, PARAPPANAD, KURUMBRANAD, PAYYANAD, PULAVAYNAD and PLANAD.

4.12.4. On the basis of the population density and the formation of towns, municipality and corporation in later times show that the areas where the frequency of naatus are higher, became towns, Municipalities or Corporations.

4.12.5. According to the census reports of 1871 all villages in the coastal complexes indicate the population above 4500. In the case of KUTATTAI and PALUR complexes, the population range is between 2500 to 3500, but most of the villages indicate the population around 2000.<sup>109</sup> In KODUVALLY and KUNNAMANGALAM it is above 4000. However the details of population are not available for a specific analysis. But we can observe that in the coastal complexes where the frequencies of naatu are higher more towns, and ~~no~~ Corporation are seen.

4.12.6. According to the census report 1961, the following areas have included under non-Municipal towns:

1. ELATHUR, 36E NALLUR (FEROKE, 80E KADALUNDI, 42. BEYPORE, 26. ETAKKAD, 33. KOMMERI, 32. FARAYANCERI, 49. HELLIKKOD, 27. PUTHIYANGADI, 44. OLAVANNA.

Three of them in KADALUNDI Complex, two are in the PUTHIYANGADI Complex, two are in VALAYANAD and two are in NAGARAM Complex. CHERUVANNUR in KADALUNDI Complex, MOKKAN near PALUR Complex and KUNNAMANGALAM in the middle of the taluk have acquired the position of town during 1971 census. A part of the PUTHIYANGADI Complex namely ETAKKAT and PUTHIYANGADI and a portion of ELATHUR is now under the Calicut Corporation. In the same way KOMMERI in VALAYANADU Complex is also now under the Calicut Corporation. The criteria for classification into towns is based on three factors. 1. Places with a minimum population 5000 persons. 2. A density of 1000 persons per square mile. 3. At least 75% of the male population should follow on-agricultural livelihoods.

4.12.7. Thus the areas with higher frequency of naatus in belt No. III in the taluk is seen developing rapidly and getting more urbanisation. So the term naatu has to be observed here as a concept indicative of more activities in all phases of life compared to the uR settlements and rural villages.

#### 4.13. Hierarchical structure of specialised centres:

4.13.1. H. Pierrenne, defined a medieval town as having three characteristics viz. its population was engaged in Industry and Commerce, it had a distinct legal constitution and institutions and it was a centre of administration and fortress.<sup>110</sup> Even though these factors do appear in the complexes and Groups, of the taluk in toponyms suggestive of activities related to trade and commerce, administration and religious centres, we have no evidence to prove the situations related to the distinct legal constitutions and institutions and the like. In the case of NAGARAM Complex, these factors co-exist and evidences prove that the concept of medieval town suggested by scholars existed in the area with certain structural and functional variations. In other complexes also we see co-existence of some of the factors and they are reflected in the toponyms too. At the present state of knowledge, we do not know whether the villages in the area had any distinct legal constitutions, or any type of local administrative system.<sup>111</sup> However, a hierarchical system of trade exchange centres and some structural peculiarities of the villages in the hinterland areas of Calicut Fort,<sup>112</sup> are visible in the distribution of toponyms.

<sup>110</sup>H. Pierrenne, Medieval cities, their origin and revival of Trade, Trans. F.D. Halsey. (Princeton 1925) P.17.

<sup>111</sup>Historians give details regarding different chief doms and the customs and legal systems existed in some of them. But they are not related to the Villages. The tara, tarakkuttam, tali, sabhai, uur, uuraalar, naattukuttom and the like pointed out by them also point out some kind of legal systems existed in smaller territorial divisions. The local exchange value of money for different villages is given in a Zamorins place record dated 16th Century, which is more indicative of some kind of legal systems and disciplines regarding the administrative units existed in desams. N.M. Nampoothiry Samutiri Charitable Kaanganurungal (Sukapuram 1967) pp. According to Malabar Gazetteers there were Desavalis for each and every grama. MG P.285.

<sup>112</sup>Table 110.

RURAL VILLAGES.TABLE No. 110.

(Serial Number of villages are given in the list)

i. THAZHEKKOD Group	152, 123, 124, 125, 128, 172, 119, 136, 143, 142, 109, 116, 168, 105, 106, 12, 17, 157
ii. NATUVALLUR Group	154, 117, 77, 110, 103, 144, 101, 70, 59, 96, 14, 54
iii. THAMARASSERY Group	187, 151, 127, 130, 160, 167, 175, 176, 177, 169, 79, 80, 75, 83, 62, 63, 55, 86, 87, 88, 92, 115, 120, 93, 94, 15, 7, 8, 101, 99, 108

RURAL SERVICE CENTRES.

Groups i, ii, iii.	153, 159, 158, 122, 126, 188, 155, 156, 81, 103, 91, 98, 13, 16, 65, 84, 67, 173, 114, 58, 18, 90, 102, 97, 171, 122
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SEMI URBAN CENTRES.

iv. KUNNAMANGALAM And	178, 179, 11, 174, 161, 121, 170, 78, 82, 86
v. KANNIPARAMBAGroups	66, 60, 61, 57, 56, 53, 51, 52, 89, 107, 100, 95, 10

LARGE TRADE EXCHANGE CENTRES.

111	112	113	162	163	164	1	2	3	33	34	44	41	42	43
118	129	131	165	166	180	4	5	6	45	46	47	36E	37E	80E
132	133	134	181	182	183	19	20	21	48	64	69			
135	137	138	184	185	186	22	23	24	71	72	73			
140	141	145				25	26	27	74	76				
146	147					281	282	283						
						284								

PORT: NAGARAM

28	29	30	31	32	35	36	37	38	39	50
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4.13.2. It is obvious that urban centres differ each from others. To differentiate these, some scholars use the terms like 'more urban' and 'more rural' etc.<sup>113</sup> On the initiate level one notion of difference is that of classes or urban centres. The wealth of descriptive terms available illustrates this notion, Hamlet, village, Town, City<sup>etc</sup> of the European countries and uUR, tara, kara, desam, naatu, nagaram, pattanam<sup>115</sup> etc. of the area under study are examples. According to certain scholars these are terms only <sup>for</sup> convenient mode of expression, but they do not refer to structurally distinct natural entities. However, most scholars generally accept that there exist the urban centre classes which can be called a hierarchical system.<sup>116</sup> It is noted that larger centres are functionally more complex than smaller centres, with this increasing complexity being accompanied by increasing size of the urban complimentary region.

4.13.3. The idea of urbanisation not only implies and connotes the process of moving from rural to city life or something approaching to city life, but it also carries with it a change in how people live. Hence sociologists use terms like more urban and more rural and the like to express changes in living situations.<sup>117</sup> Most of the towns of Kerala, however, developed as commercial centres for surrounding agricultural areas. They were the places where farmers went to market their produces and where they stayed on after they had got the returns and spent some of the money first for the necessities of life and then for the enjoyments of life. These small centres called local service centres gradually transform into cities or large trade exchange centres or may disappear because of the technological developments in automobiles which made it easier for farmers to reach larger and more distant markets.<sup>118</sup>

4.13.4. We have pointed out two main classes of villages on the basis of specialisations viz. Complexes and Groups. These groups are sub divided into five classes on the basis of quantity, quality and diversity of factors of specialisation. They are agricultural production centres (THASHERKODE Group), Industrial Production Centres (TAMARASSERY Group), Resting place centres (NATUVALLUR Group), Storage centres (KANNIPARAMPA Group) and small

113 Robert C. Weaver, The Urban Complex (Lyall Book Depot, Ludhiana, 1964) P.5

114 Brian JL Berry and William L. Garrison 'The functional bases of the central place hierarchy' Readings in Urban Geography St. Harold M. Mayer and Clyde F Kohn (Central Book Depot, Allahabad, 1967) P.218.

115 Ibid PP.218-19.

116 Ibid P.218-19.

117 TUC PP.5-6.

118 Ibid PP.5-6.

exchange centres (KUNNAMANGALAM Group). For better explanations we have classified them into Rural villages, Rural Service Centres, Semi Urban Centres, Large Trade Exchange Centres and Port Town. Villages of THAZHEKKOD Group ~~and~~ THAMARASSERY Group and NATUVALLUR Group come under the divisions of Rural Villages and a few of them are Rural Service Centres.<sup>119.</sup>

uR settlements:

4.14. Sixty one villages under the three groups THAZHEKKOD, NATUVALLUR AND THAMARASSERY, reflect rural situations.<sup>120</sup> In these areas we see only settlements <sup>of</sup> agricultural labourers and a few artisans and other classes who are not engaged in trade and commerce. These areas reflect distribution of uR generics in clusters.<sup>121</sup> For example in Village No.14 there are three uR generics. But in the adjacent villages 8 and 15, uR generics are absent. Thus, these three uR generics, ~~have~~ under the concept of boundaries laid down by the Revenue Officers need not be the settlements of Village No.14 alone. If we avoid the boundary lines given by the Revenue Officers, it can be seen that the areas where no uR generics are reflected come under <sup>areas</sup> some uR settlements in the adjacent villages.<sup>122</sup> For better explanations, we consider the uR, generics reflected in the village No.14 serve as uR settlements of villages No.8 and 15 also. There are 31 clusters of this type,<sup>123</sup> and 18 villages <sup>with</sup> no uR generics are reflected come under these clusters forming a total number of 49 villages. The remaining 12 villages without uR generics are not isolated uR settlements or part of a uR cluster.<sup>124</sup> These peculiar situations in the distribution of the uR settlements, <sup>having</sup> of highest frequency among the toponyms suggestive of habitation and which are supposed to be the earliest settlement patterns, necessitates to believe that there were some early village concepts other than the Revenue Villages formulated by the Revenue Officers.<sup>125</sup>

119 Supra Table, 110.

120 Table 110.

121 Table 111.

122 See Map 77.

123 Table 111.

124 Table 111.

125 Map Nos. 76, 77.

TABLE - III

Sl. No. of villages.	No. of uurs	Sl.No. of clusters	Villages without uur clustered to village with uur	Sl. No. of villages.	No. of uur.	No. of uuraalers.
14	3	1	+8 + 15	130	-	5
27, 88, 93, 94	5,5,2,3	4	+86 + 92	128	3	5
(114)	1	1	+ 115	124	-	3
160, 167, 165	5,3,4	3	-	121	4	3
176	1	1	+ 177	122	2	64
79, 80	1, 1	2	75 + 169	125	-	15
83	1	-	-	123	-	3
(56), 60, 61	1,4,1	3	62 + 63	131	2	5
99	4	1	-	137	2	15
128	3	1	+ 101	135	3	15
120	1	-	-	120	1	7
151, 103	3, 1	2	+ 108 + 104 + 110	156	-	46
154	3	1	-	154	-	22
(16)	7	1	+ 54	153	-	30
96	3	1	+ 59	157	-	15
70	5	1	-	172	-	10
117	1	1	-	185	1	15
(107)	4	1	+ 144	186	1	20
143	1	1	+ 142	188	2	50
157	3	1	-	187	1	75
12	3	1	-	184	2	20
116	2	1	-	183	-	42
119	1	-	-	152	-	Kollayan Family
168	7	1	-	133	-	"
187	1	-	-	134	-	"
7	4	1	-			
71	1	-	-			
123, 124, 105, 106, 125, 127, 109, 136, 130, 17, 152, 172	12 vill- ages.	-	-			
	99	31	18		26	485

4.14.1. These 61 villages are in the North Eastern half of the taluk. The clusters of uur and isolated uurs are scattered and widely separated. They are distributed in the middle and northern part of G.B. II and middle part of G.B. I. Plain lands, agricultural tracts and generics indicative of natural paddy cultivation fields are also higher in these areas.<sup>126</sup> Nearly 95 villages under the Groups are in these areas and 67 out of them are in the middle and northern part of G.B. II.<sup>127</sup> Considering the generics related to garden lands, out of the 774 garden lands Generics in G.B. I, 141 are suggestive of paddy cultivation. The values in G.B. II is 753/3054, while it is only 337/2745 in G.B. III. Thus 18.2% of Garden lands in G.B. I, 24.6% of them in G.B. II and 12.2% of them in G.B. III are natural paddy cultivation areas on the basis of values reflected by place name generics.<sup>128</sup> Naturally these areas in the north eastern half becomes the fertile land for cultivation, and compared to G.B. I, variety of cultivation increases in G.B. II. It forms the agricultural basis of the hinterland area of the taluk and they become production centres where cultivation is the major economic activity. Hence these areas are contrasting areas to the south western half of the taluk, where the major activities are trade and commerce. The pressure of settlements and density of settlements show higher values in the south western half, where trade and commerce in the river mouths and cultivation in the upper table lands form the major activities.<sup>129</sup>

4.14.2. It has been noted that 43.38% of the megaliths are distributed in 109 villages under all the Groups. In the same way out of 377 uur generics 194 or 51.45% are distributed in the North Eastern half.<sup>130</sup> Density of uur generics per village in groups is only 1.77, where it is almost double in G.B. III and complexes.<sup>131</sup> It shows that area available for cultivation is larger in north eastern half because 51.45% of uurs is distributed in 109 villages. Major part of the villages under Groups are in G.B. II and hence it points out the chances of higher agricultural activities also.

126 Table No. 110.

127 Map Nos. 1, 1.1 and 6.

128 Supra Table 32.

129 Supra Table 81.

130 Supra Table 69.

131 Supra Table 70: area of North Eastern half is 90688 acres. 1.5 times of South Western half see: Infra 418.8.

4.14.3. The ratio between the number of megaliths and uR settlements in the area reveals some relations. They are given below in tables 112 and 113.

TABLE - 112

Details of Areas	No. of Megaliths.	No. of uRs	Ratio
Hilly complexes	22	35	22:35 = 10:15 (1:1.59)
Groups	82	194	82:194 = 10:24 (1:2.36)
Coastal Complexes	85	148	85:145 = 10:17 (1:1.74)
G.B. I	42	62	42:62 = 10:14 (1:1.47)
G.B. II	61	140	61:140 = 10:24 (1:2.29)
G.B. III	86	172	85:175 = 10:20 (1:2.02)

In G.B.II and in Groups in general, this ratio is equal, which means that the pattern of distribution in both cases are almost the same. The differences in G.B.I and G.B.III and coastal complexes thus reveal that the centres mixed economy, due to the influence of trade exchange facilities, are unstable in the case of settlements. According to scholars, the ceramics reflect this unstable settlements which is discussed at a later stage. As far as the settlements are taken into consideration, there do not come much error in considering groups in total or G.B.II in general, as stable areas without much interference of geographical instabilities or commercial activities. Large number of villages are distributed in G.B.II and in Groups. (G.B.II 70; Groups 109).

TABLE - 113

Complexes & Groups	Meg.	Total	uR	Total	No. of Eponyms	Total
NAGARAM	22		38		16	
PUTHIYANGADI	15		51		12	42
VALAYANADU	24	85	42	148	9	
KATALUNDI	24		17		5	
KUTATTAI	12		10		1	
PALUR	10	22	25	35	1	2
KUNNAMANGALAM	20		60		1	
KANNIPARAMPA	7	82	7	194	1	
TAMARASSERY	30		68		4	15
NATUVALLUR	15		39		7	
THAZEKKOD	10		20		2	

This shows that the midland areas <sup>and areas under groups are</sup> preferred by the settlers of uur where favourable conditions for natural peasant life exists. uur settlements have very high frequencies in KUNNAMANGALAM, TAMARASSERY and NATUVALLUR Groups.<sup>132</sup> Villages in KUNNAMANGALAM have pilitika centres while villages under NATUVALLUR and THAZHEKKOD have service centres and these two types are inter-related. The clustering of uurs and the lesser number of megaliths in these areas may be an indication that the land utilisation for cultivation was higher. The high density of uurs in belt III and complexes may be due to the commercial activities <sup>and lesser area of land</sup> where ceeri generics are also high.

4.14.4. As noted earlier, the evolution of naatu is also seems to be a related phenomenon.<sup>133</sup> Out of 59 naatus, 42 or 71.18% is distributed in coastal complexes, which reflects that the evolution of naatus has relations to commercial activities. In hilly complexes there are only 2 naats or 3.38% of the total.<sup>134</sup> These two complexes were *areas* having administrative location of Chiefdoms. Thus the value shows that the relation of naat is not to administrative jurisdiction. It might have been leased on more urbanised areas, with more specialisation and commercial activities. The nature points out that density of uur, favourable geographical conditions for commercial activities and specialised activities are behind the evolution of naats. H

#### 4.15. Infra structure of villages in the hinterland.

4.15.1. The problem of village structure in Kerala is dealt with some scholars and the general observations of them can be seen in the study 'village Structure in North Kerala' by Eric J Miller.<sup>135</sup>

He says: Prominent among the facts that have distinguished the Malabar Coast from the rest of India in this respect are its relative isolation between the Western Ghats and the sea, its unique and formerly very strong gradation of castes and its division into powerful, if fluid, chiefdoms... Even within the area, the manner in which village communities are organised varies considerably between one totally and the next.<sup>136</sup>

132 Table 113

133 Ibid and Tables 107-109

134 Table 109

135 Eric J Miller 'Village Structure in North Kerala', India's Villages Ed. M.N. Srinivas (Asia Publishing House, Bombay) pp.42-45. K.C. Manavikraman Raja, Malabar Jillevile Gazetteer (Translation 1935) pp.285-86.

136 Eric J Miller, Ibid, p. 43.

According to him there exists some difference of density of settlements in South Malabar and North Malabar. It is partly connected with the formerly greater autonomy of local chieftains and headmen in the north, where the terrain is more hilly and the villages more scattered and isolated, in contrast to the thicker settlements of the rice growing areas in the south. The southern village is often an 'island' of houses and trees surrounded by a sea of paddy. His observation that "Settlement is continuous in for miles where paddy fields are rare with no obvious territorial boundaries to individual villages" is important. Another valuable remark made by him is that the lower castes are seen settled in perimeter of the village or close to the fields. With this exception, according to him, settlement is usually haphazard<sup>s</sup> with no special tendency for houses of a particular castes to cluster together.<sup>137</sup>

4.15.2. The foregoing remarks contain some important points based on a general evaluation of a village in Malabar. As he remarked, the villages are dispersed and have no territorial or geographical boundaries at the outset. The revenue settlement officials had marked certain boundaries for each village or desam and each amsom or cluster of villages.<sup>138</sup> But it is important that records prior to settlement mentions each desam and tara by name.<sup>139</sup> So it is possible that there were some kind of boundaries for villages even before the paimashi of Mysoreans or settlement of British rulers which took place during the last part of 18th century and last part of 19th century A.D. respectively. At the present state of knowledge, we cannot point out such concepts of boundaries or village formations. However, some kind of a village pattern can be brought to light with the help of toponyms, which are to be verified with the help of more evidences collected from different disciplines of knowledge.<sup>140</sup>

4.15.3. The occupational classes in the rural villages are koliaN (blacksmith) aseari (carpenter), taTTaan (Goldsmith), cakkaalan (oil presser), muusaali (Bronzesmith), kañiyaaN (Village astrologer and medicine man) tiyyaN (toddy tapper) etc. These are skilled workers. Unskilled agricultural labourers are the second type. paRayas and pulayaas are under this class.

137 Eric J Miller Ibid PP.43-44.

138 See boundary lines in Map. 76 and 77.

139 List No. 103, 104, Part II. PP.314-372.

140 Map No. 63-77.

4.15.3.1. Out of the 115 names reflective of paRayaaas and pulayaas, 59 are on the north eastern half of the taluk and 56 are in the south western half.<sup>141</sup> Toponyms related to pulayaas are higher in the north eastern area and <sup>suggestive of</sup> paRayaaas are higher in the south western area. It is significant that these are distributed in villages where uR settlements of isolated types or cluster type as explained earlier are also seen.<sup>142</sup> Thus, there might have been some inter relations between these occupational classes, megaliths and uR settlements.

4.15.3.2. The distribution of settlements of Blacksmiths is also significant. There are 74 names distributed in the 77 uR settlement areas in the north eastern half and 57 names distributed in the south western half.<sup>143</sup> The use of iron implements is indicated by the settlements of Blacksmiths. According to Buchanan, who visited the area in 1800 A.D, the iron indigenously produced in large quantities is mainly used to make agricultural implements.<sup>144</sup> Co-existence of uR settlements, habitations of agricultural labourers and occupational groups who make the agricultural implements reflect some inter relation of them. Probably these villages might have been the early habitational villages of the area. It is significant to note the remarks of the famous sociologist T Lynn Smith, that occupation of rural is fundamental and agriculture and the collecting enterprizes are the bases of rural economy. According to him Farmer and countrymen are synonyms.<sup>145</sup>

4.15.3.3. Among the other occupational classes carpenters are distributed in 35 villages in groups and 28 villages in complexes. veluthedan (Washerman), mannaaN (Wasterman), cakkaelan (Oil presser) and the like show early lower frequencies in all areas.<sup>146</sup> According to Buchanan, vettuvans are salt makers and they are seen distributed in G.B.III,<sup>147</sup> the frequency being 14/17.<sup>147</sup> Thus, these occupational classes, which are not so important

141Table No.114, a, b.

142Map No. 48, 63-77.

143Map No. 48, 63-77.

144Francis Buchanan, A journey from Madras through the countries of Mysore, Canara and Malabar Vol. II (London 1807) P.139.

145T. Lynn Smith, The Sociology of Rural Life (Harper and Brothers, New York 1940) P.P. 5-6. Ellen Churchill Semple, The Geography of the Mediterranean Region, its relation to ancient history (Constable and Co. Ltd, London, 1932) P.505-506.

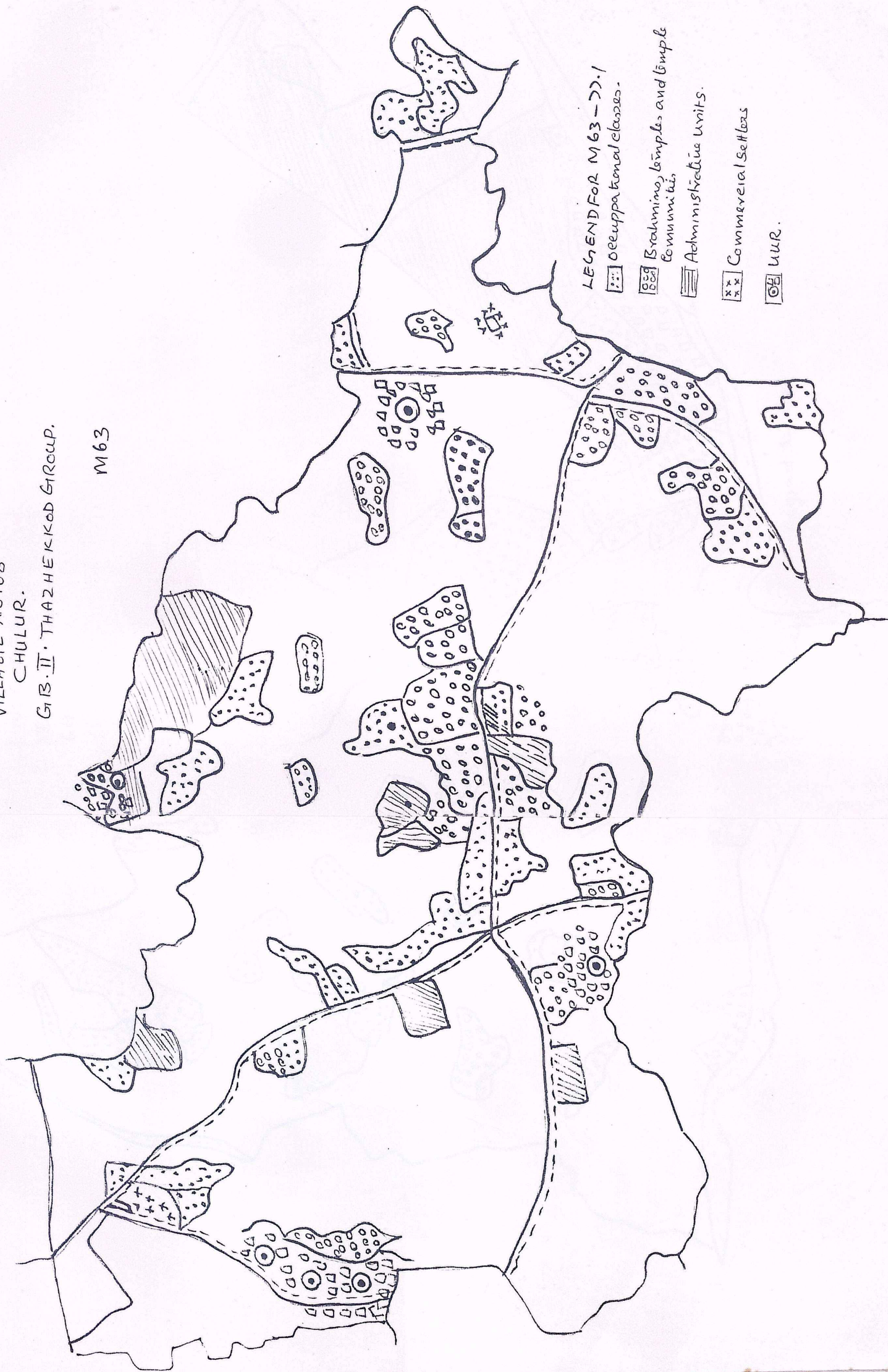
146Supra

147Francis Buchanan Ibid P.479-80.






VILLAGE NO 168  
CHULUR.

GIS-II. THAZHEKKAD GROUP.

M63



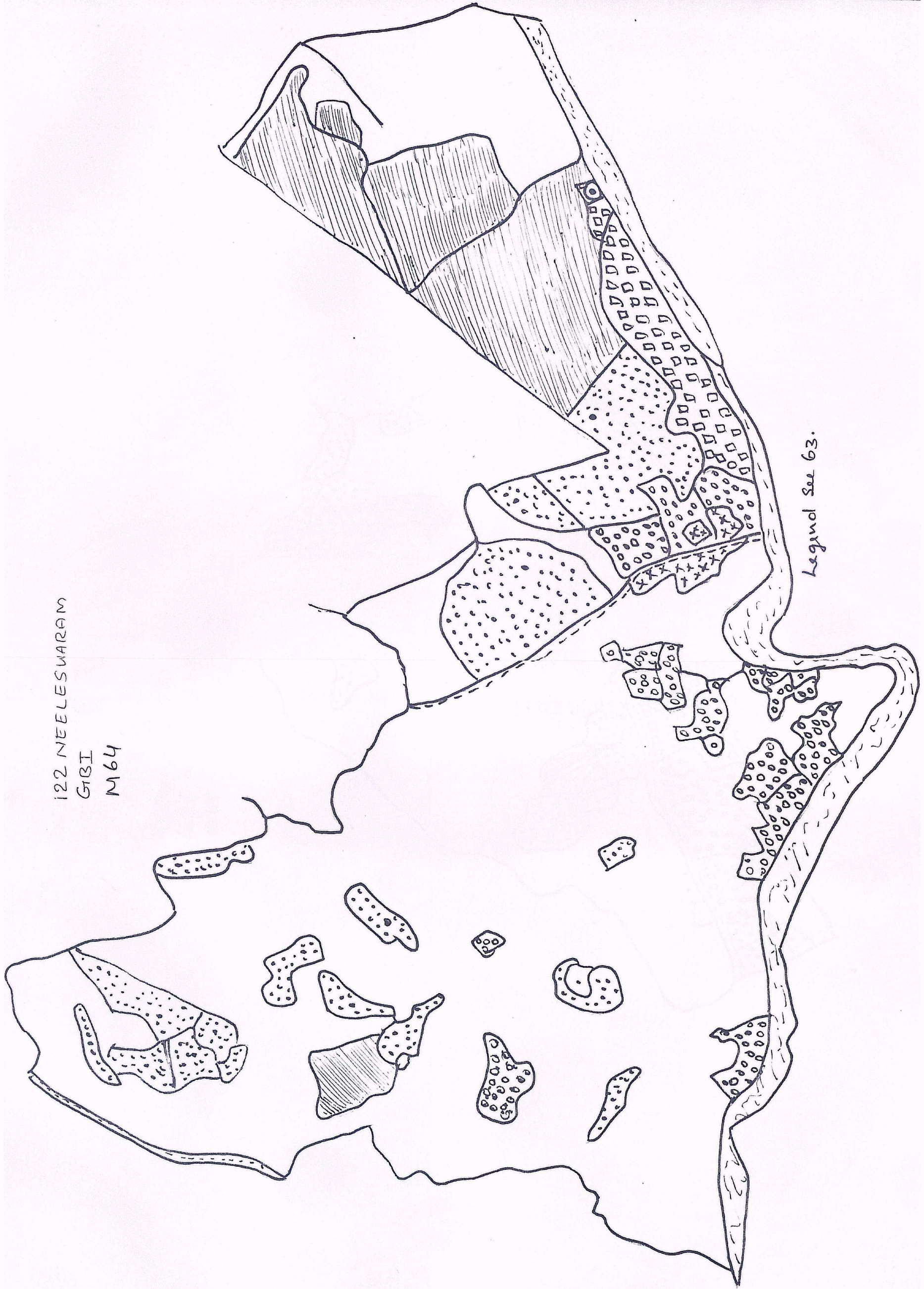
LEGEND FOR M63-77.1

-  Occupational classes.
-  Brahmins, temples and temple community.
-  Administrative units.
-  Commercial settlements.
-  MUR.

122 NEELESWARAM

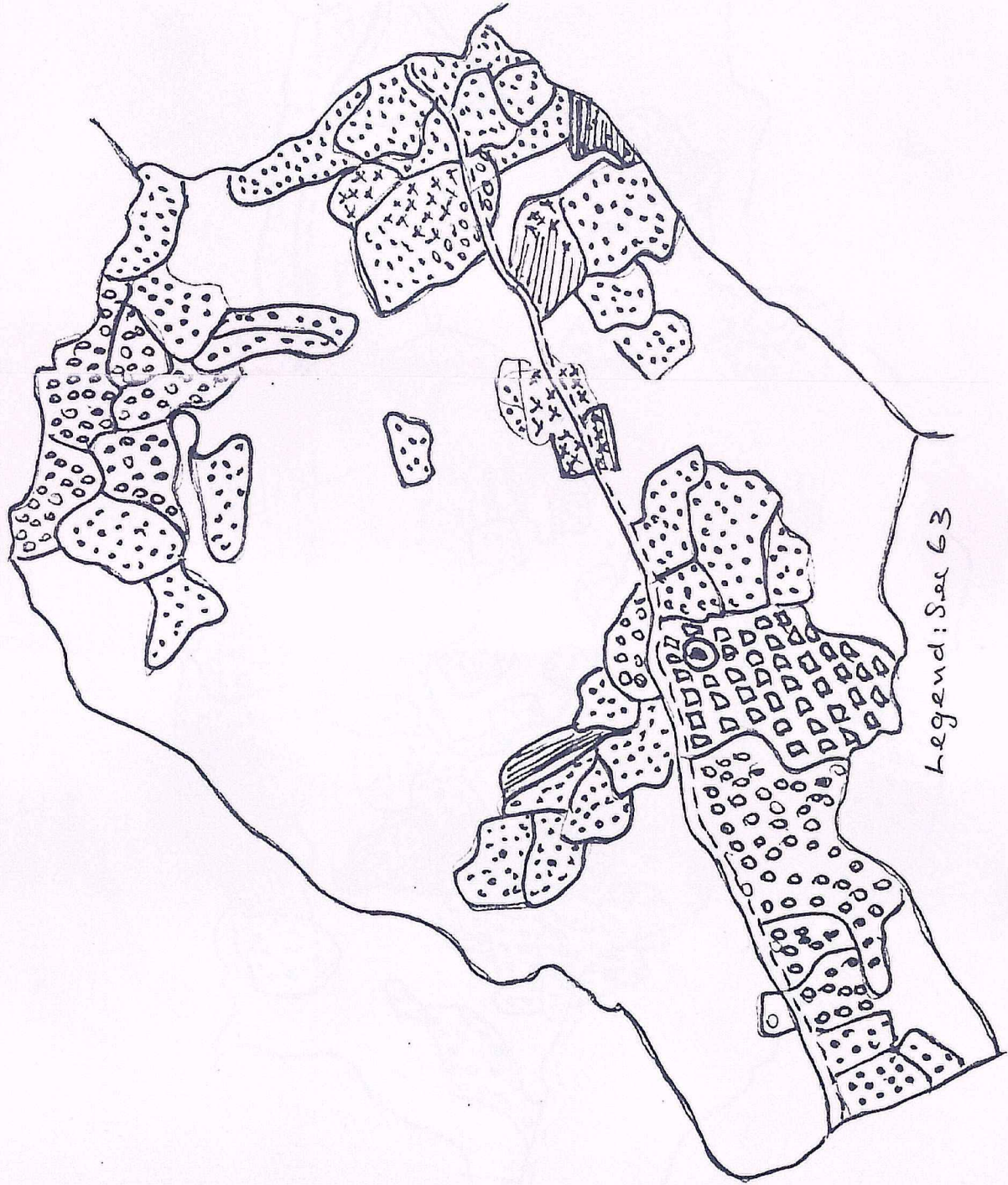
G181

M64

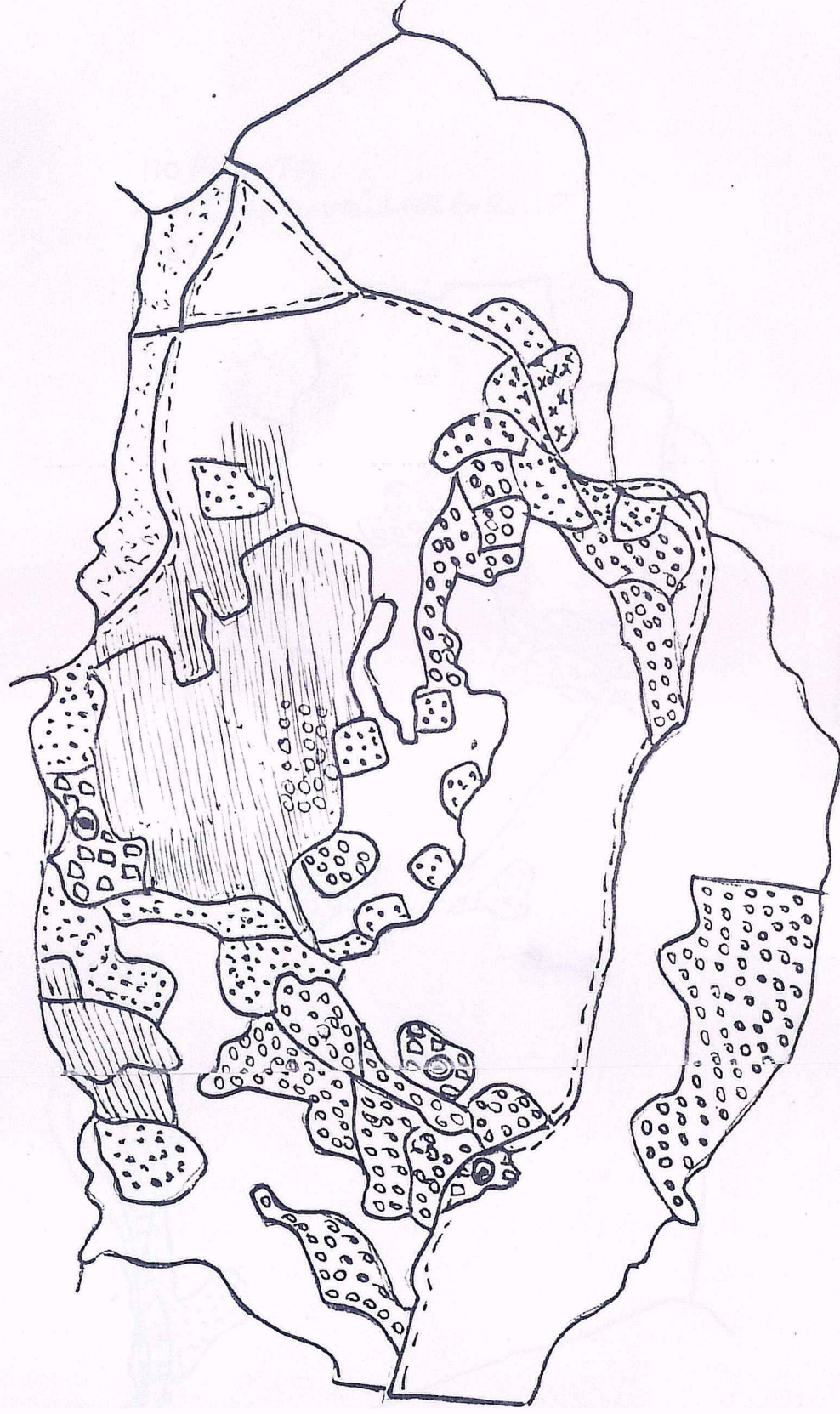


Legend See 63.

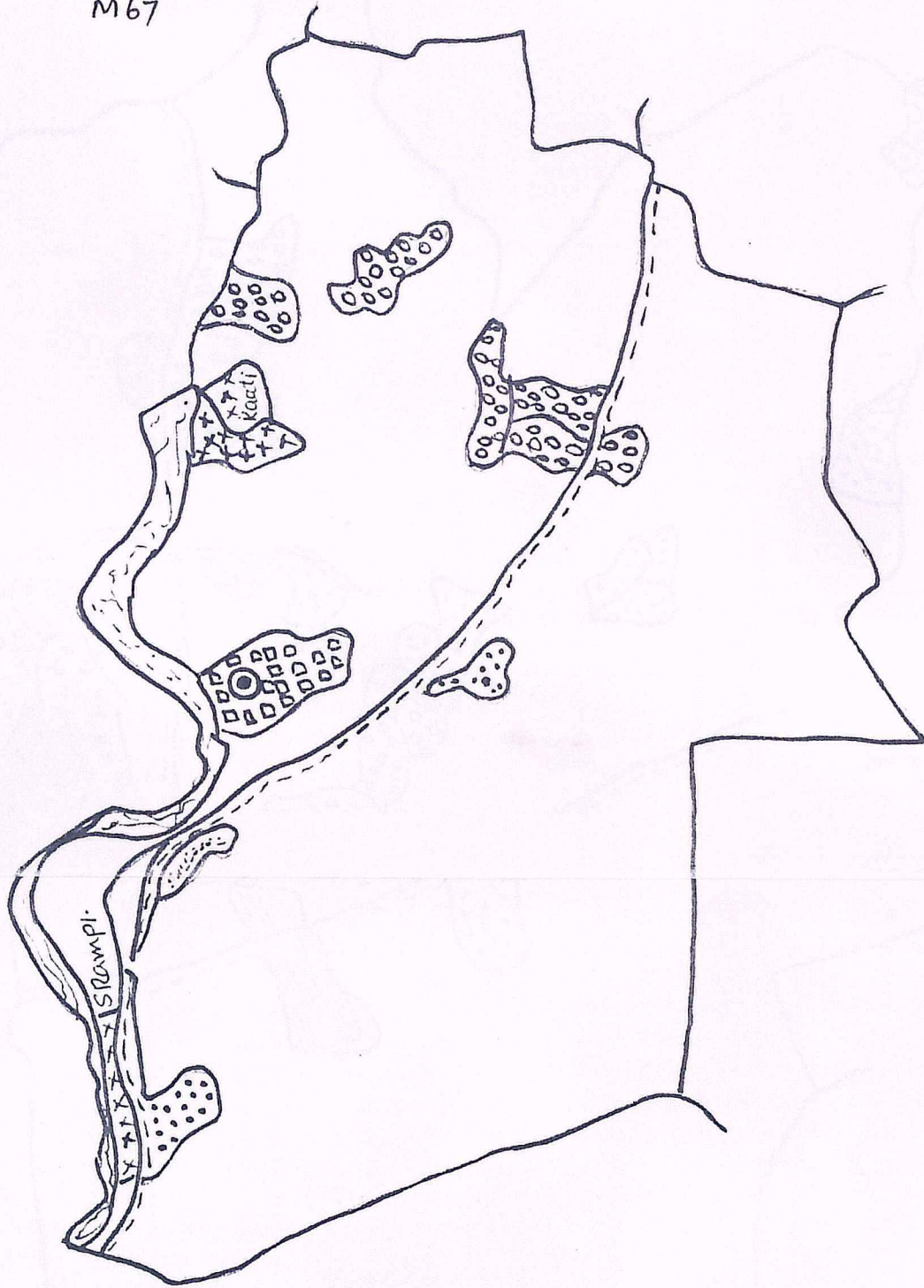
98 PUNNACCERI  
GIBI NATUVALLUR GROUP.  
M65



QIPARANNUUR  
GIBI NATUVALLUR GROUP.  
M66



110 PAVATA  
GIBI NATUVALLUR GROUP.  
M67



188 PANNI KOD  
GIBI  
M68

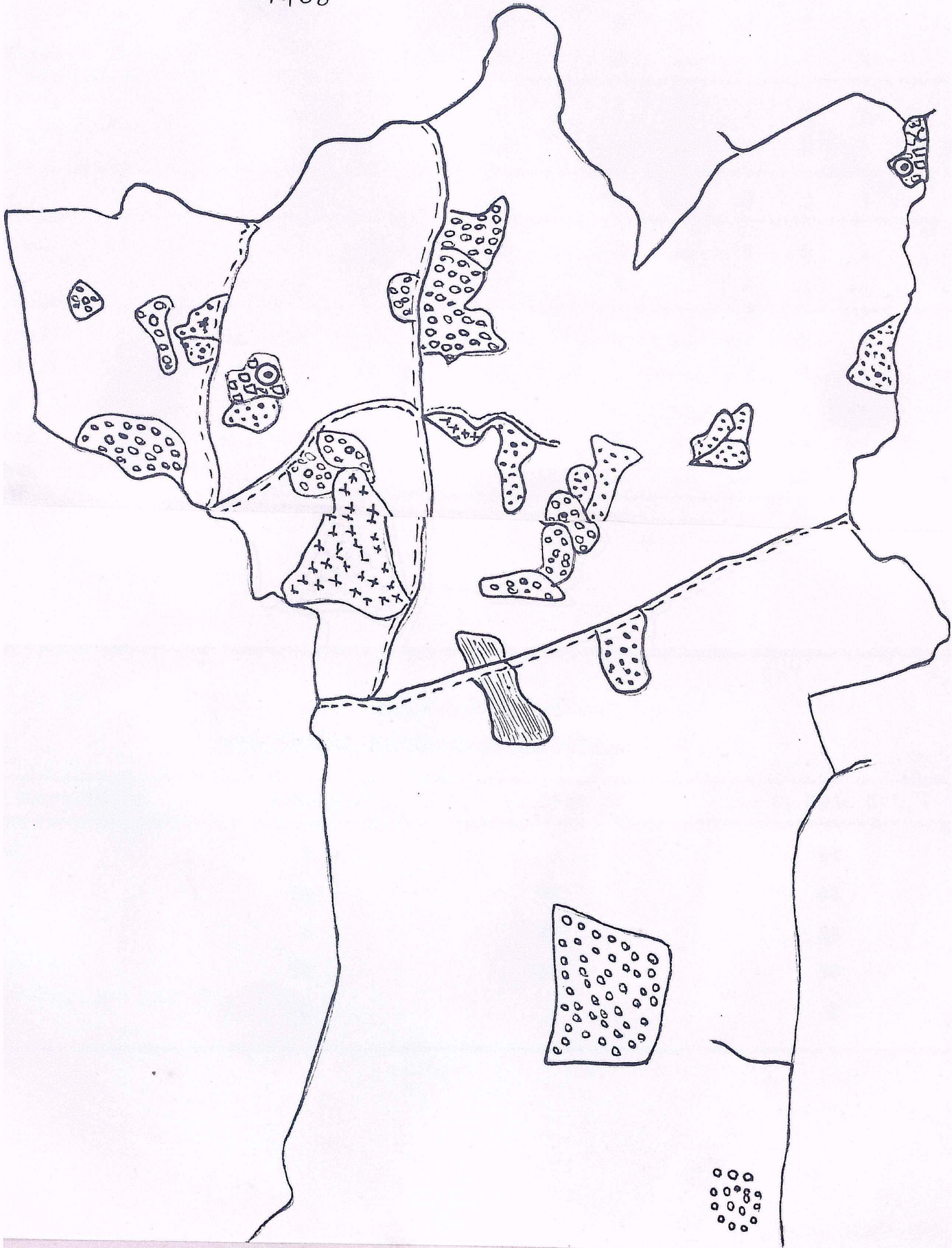


TABLE - 114 (a)

Names of Communities.	Complexes						Total	Groups.					Total
	NAG	PT	VAL	KAT	KUT	PL		KU	KA	TA	NT	TH	
karuvaan	3	2	2	9	3	1	20	7	..	19	7	3	36
kollan	7	8	9	3	1	..	28	6	..	14	7	3	30
perunkollan	2	2	..	1	2	2	9	3	..	3	..	2	8
taccan	4	4	2	..	..	..	10	2	..	4	1	1	8
aaseari	6	8	12	2	..	..	28	4	..	12	8	3	27
tattaan	6	3	8	3	2	2	23	10	..	9	3	1	23
akkaalan	3	..	1	2	..	2	5	3	..	4	6	2	15
vaaniyan	2	..	3	3	1	1	8	2	..	8	..	..	10
caaliyan	7	1	..	3	1	6	18	4	..	13	2	1	20
muuseali	2	5	4	1	..	1	13	3	..	7	2	1	13
kannalan	3	..	..	..	1	..	4	..	..	1	..	..	1
campootti	3	1	..	..	..	..	4	1	..	..	..	..	1
kosavan	2	..	..	..	..	..	2	..	..	..	..	..	..
veluthetan	3	4	6	2	..	..	15	4	1	6	2	2	15
kaniyaan	5	5	2	..	1	..	13	3	1	10	3	2	19
tiyyan	3	3	..	..	..	..	6	2	..	8	5	9	24
iluvan	..	3	2	..	..	..	5	3	..	9	..	1	13

TABLE - 114(b).

## Distribution in Geographical belts.

Name of Communities.	G. Belt I	G. Belt II	G. Belt III
vetuvan	0	3	14
mannaR	13	31	41
pulayar	4	17	13
paRayar	11	32	38
veelar	6	1	1

as agricultural labourers. Their spatial movements and activities might have been covered more areas rather than for a single uR. The settlements of <sup>of all these</sup> classes are to be taken as second factor in the infra structure of the villages.

4.15.3.4. The above-mentioned classes are included under the non-Aryan local castes and the frequency of settlements are noted in the tables.<sup>148</sup> The total number of Non-aryan Deities under aii, aiii and a viii is 280 and 142 of them are distributed in the North eastern half and 138 in the south western half. The ratio of these worship centres to uRs in the north eastern half is 10:15 (142:219), while on the south western half it is 10:11. (132:158). The number of worship centres of these classes are thus directly proportional to uR settlements. Considering the frequencies of worship centres of paRayas and pulayas<sup>149</sup> the frequency of them is higher in north eastern half. It is 5/8 in North eastern half and 3/8 in the south western half, while mukkuvar and arayar have their worshipping centres in the coastal complexes. These two types of settlements, one is attached to the agricultural areas and the other is related to the coastal areas where fishing is on larger scale indicate the relation of them to the convenient habitat.

TABLE - 115

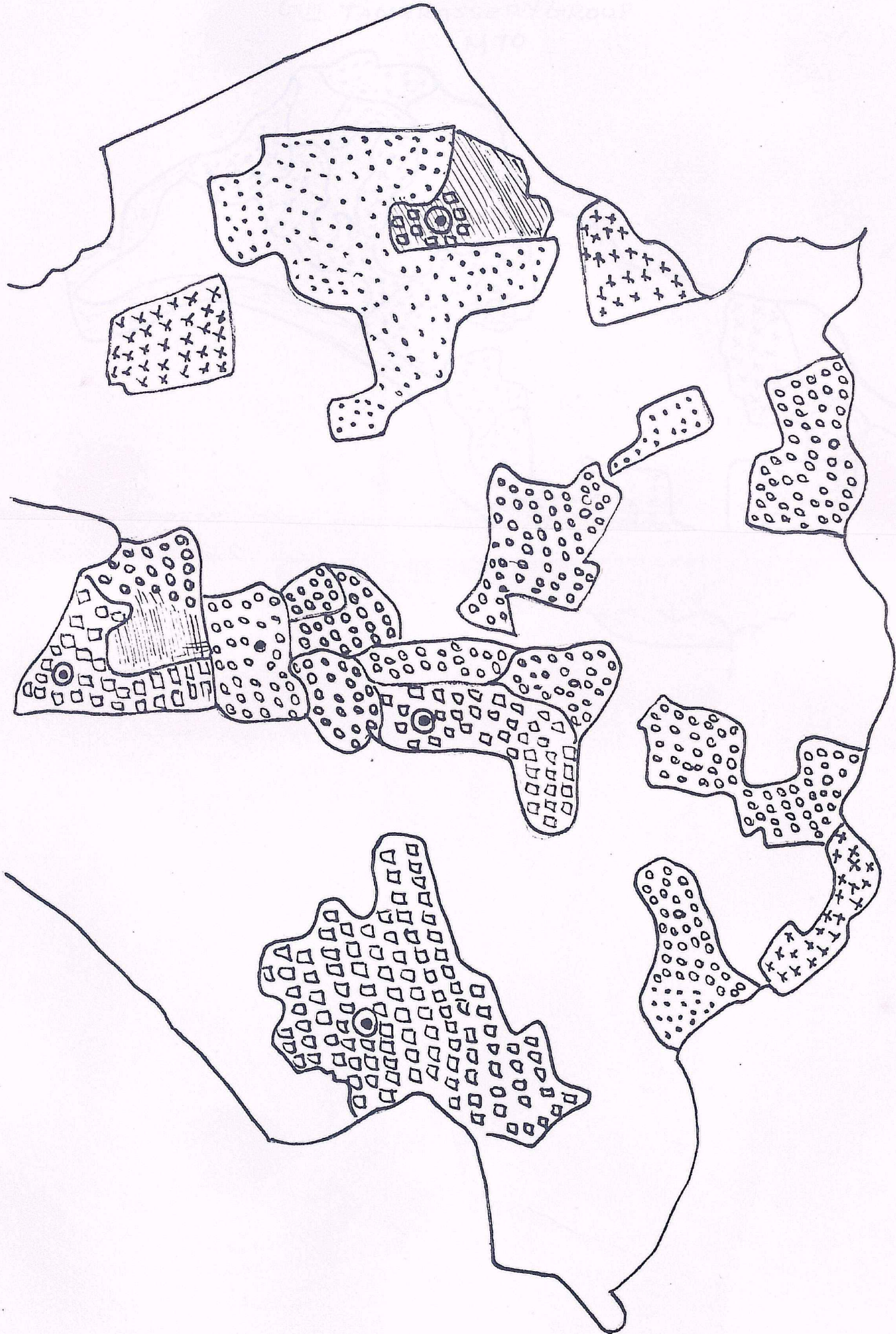
Complexes & Groups.	NG		PT		VAL		KT		KUT		PAL		KM		KA		TM		NA		TH		Total	
	PR	PL	PR	PL	PR	PL	PR	PL	PR	PL	PR	PL	PR	PL	PR	PL	PR	PL	PR	PL	PR	PL	PR	PL
G.B. I 13.91	10	2	11	2	9	6	8	2	2	2	4	2	9	5	2	2	16	6	7	1	3	-	81	34
G.B.II 40.86	PaRayar: Complex										44/81													
	Groups										37/81													
G.B.III 45.2	Pulayar: Complex										16/34													
	Groups										18/34													

(PR - PaRayar, PL - pulayar)

<sup>148</sup>Supra Table 72.

<sup>149</sup>Table 115 and 116

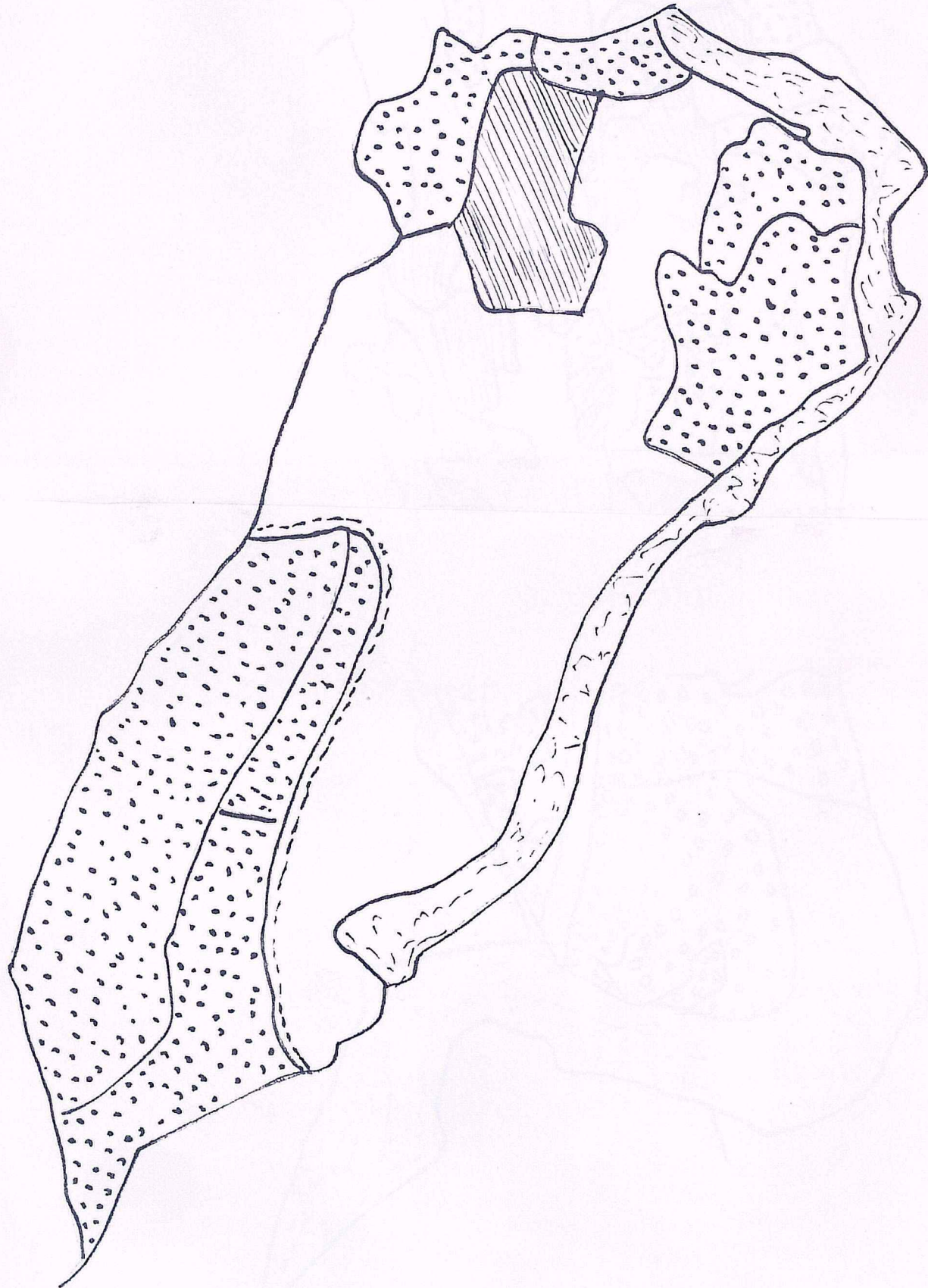
99 KUTTAMBUR  
GIB II TAMARASSERY GROUP.  
M 69.



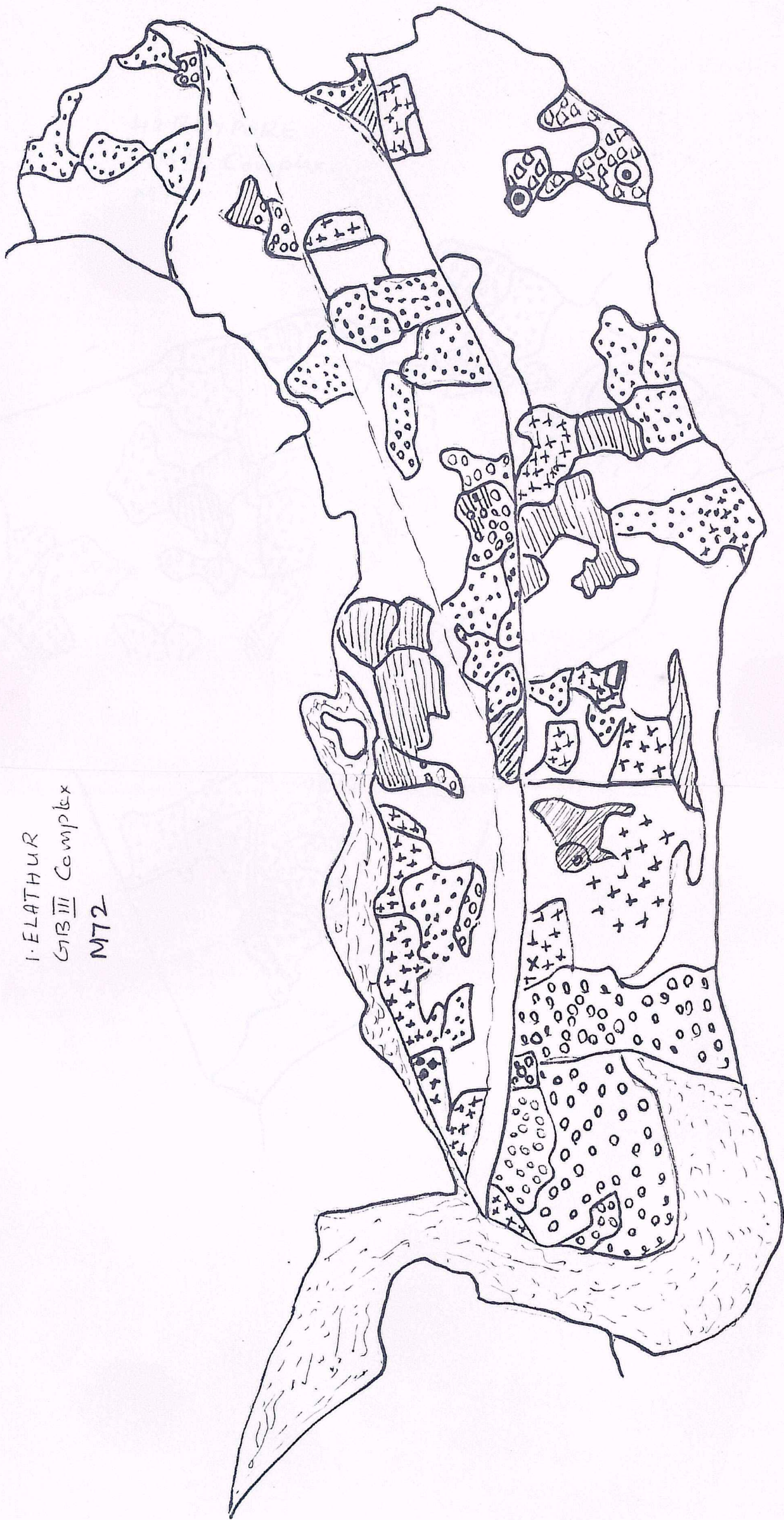
55 KIRALUR  
GIII TAMARASSERY GIROUP.  
M70



108 PANAIKOTA  
GIBI JAMARASSERY GROUP.  
M71



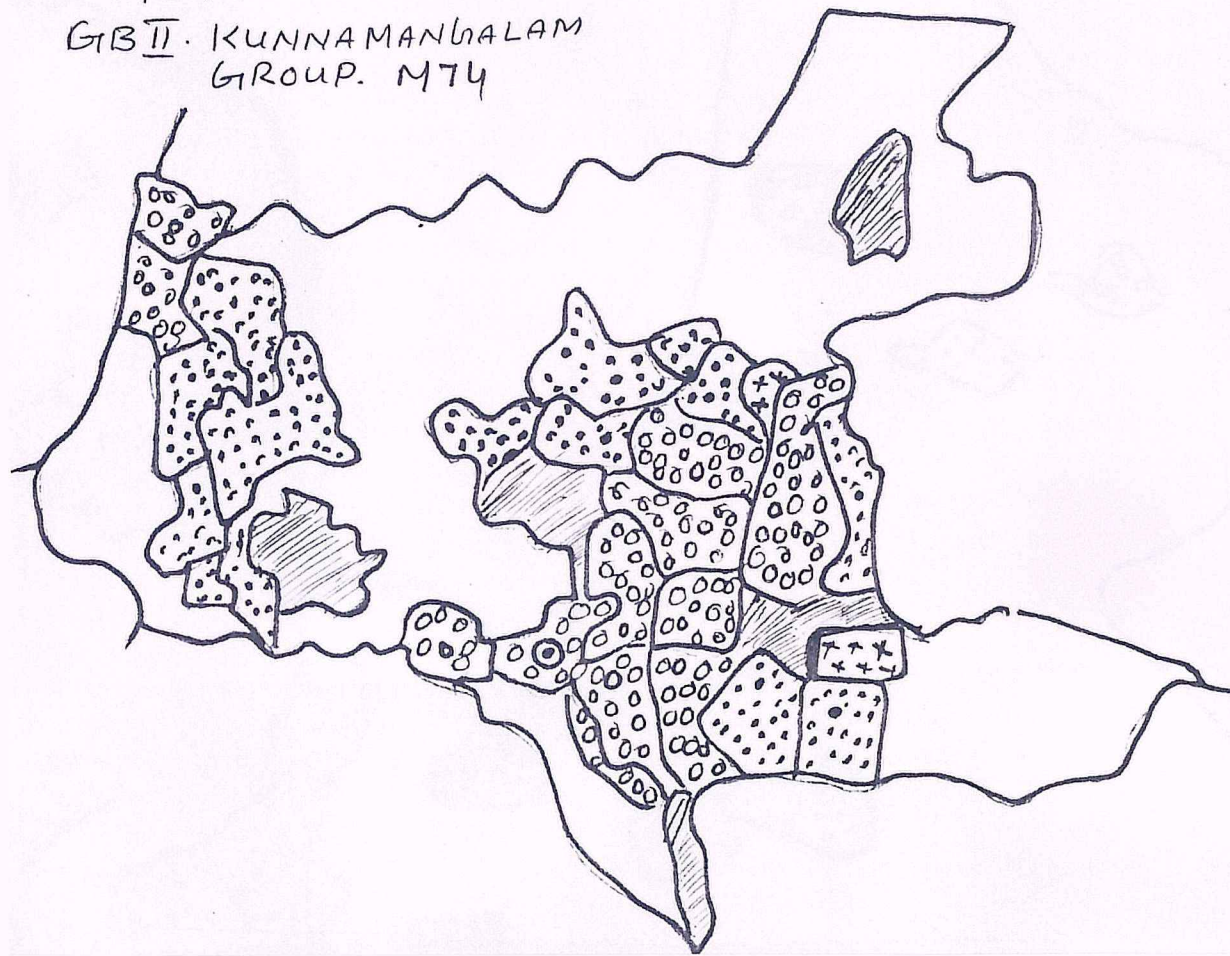
I-ELATHUR  
GIB III Complex  
MT2



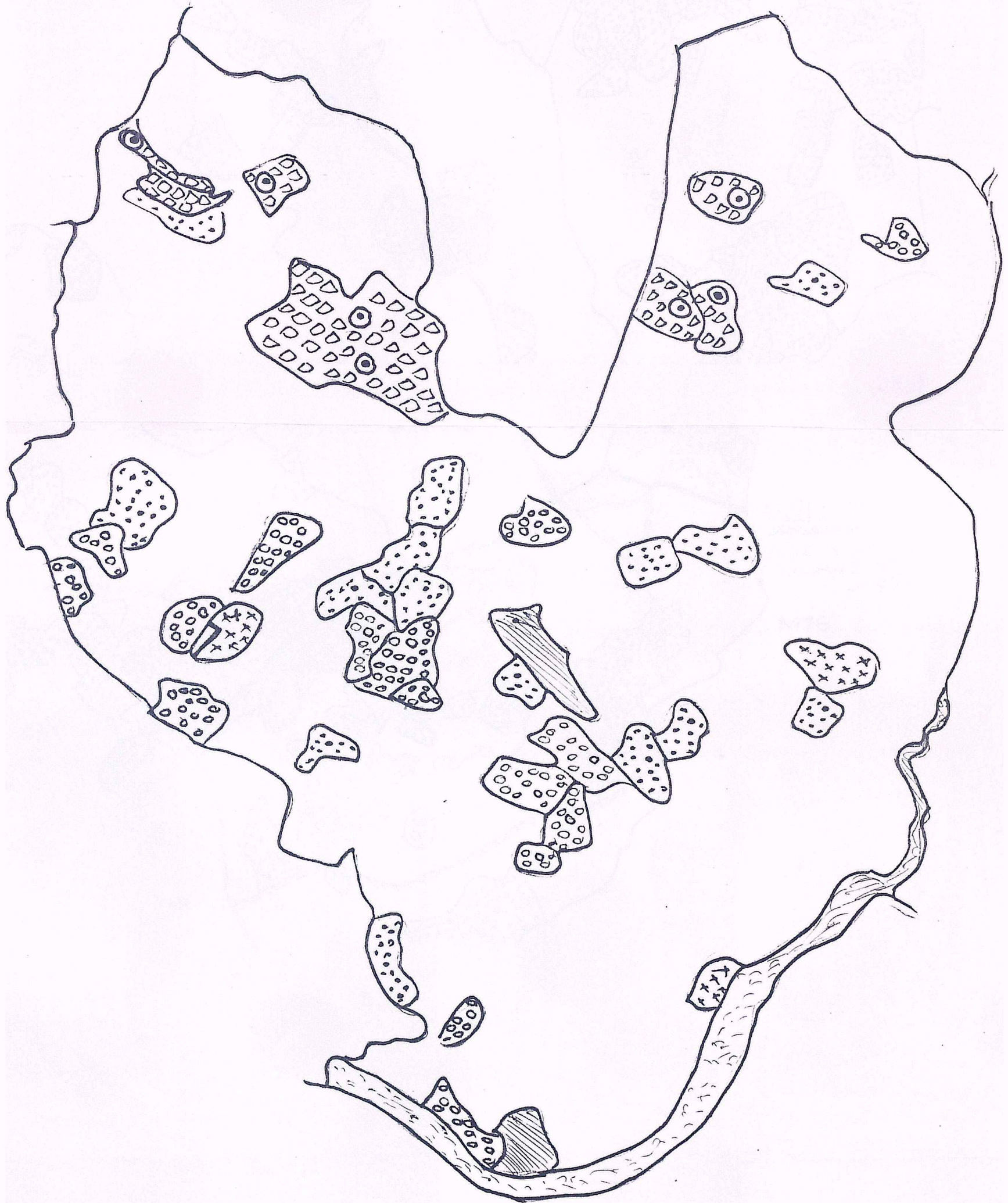
H2-BEYPORE  
GIB III. Complex.  
M73

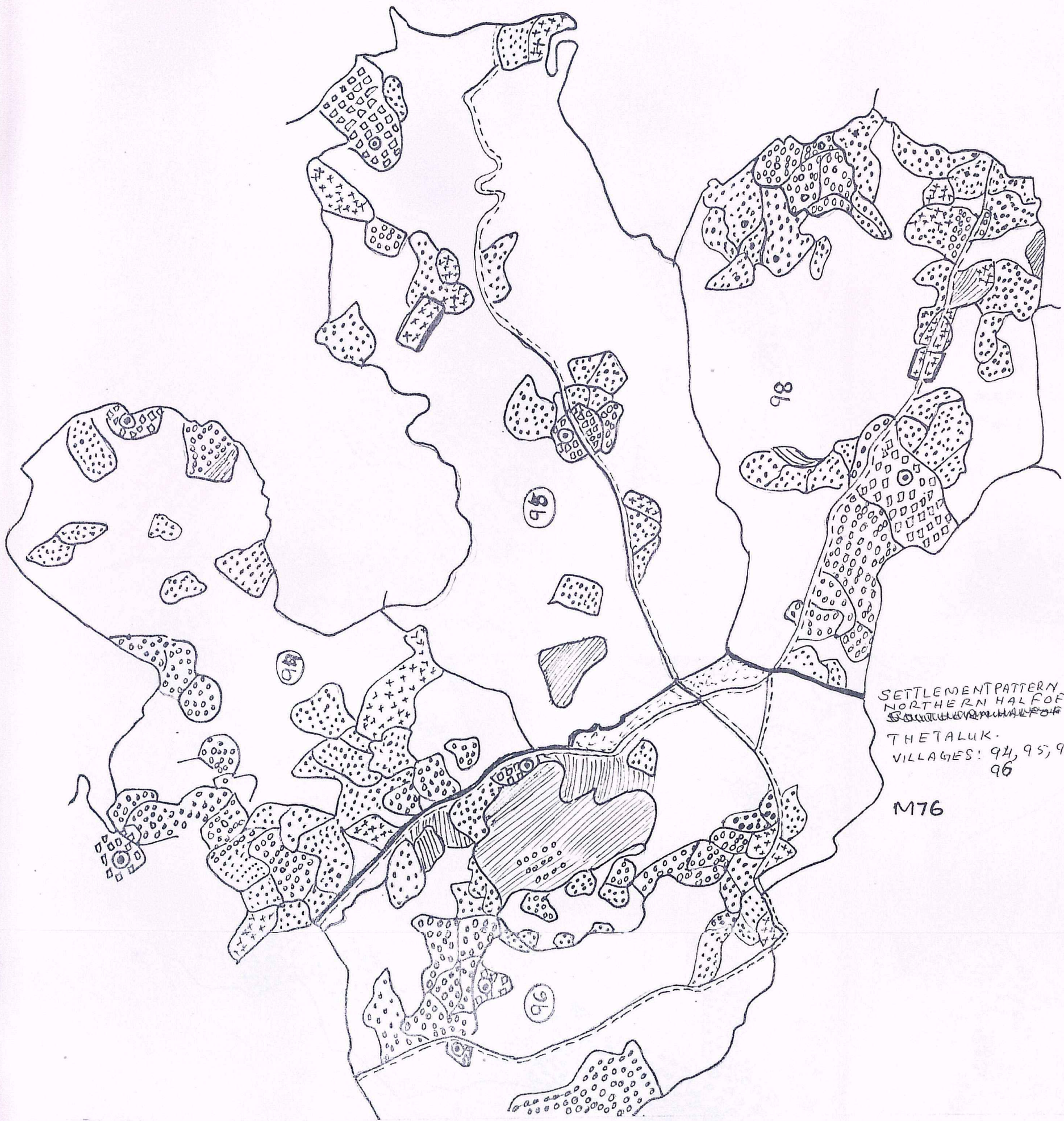


92 POLUR  
GIB II. KUNNAMAMBALAM  
GROUP. MT4



74 PERUMANNA  
GIB II Complex  
M75

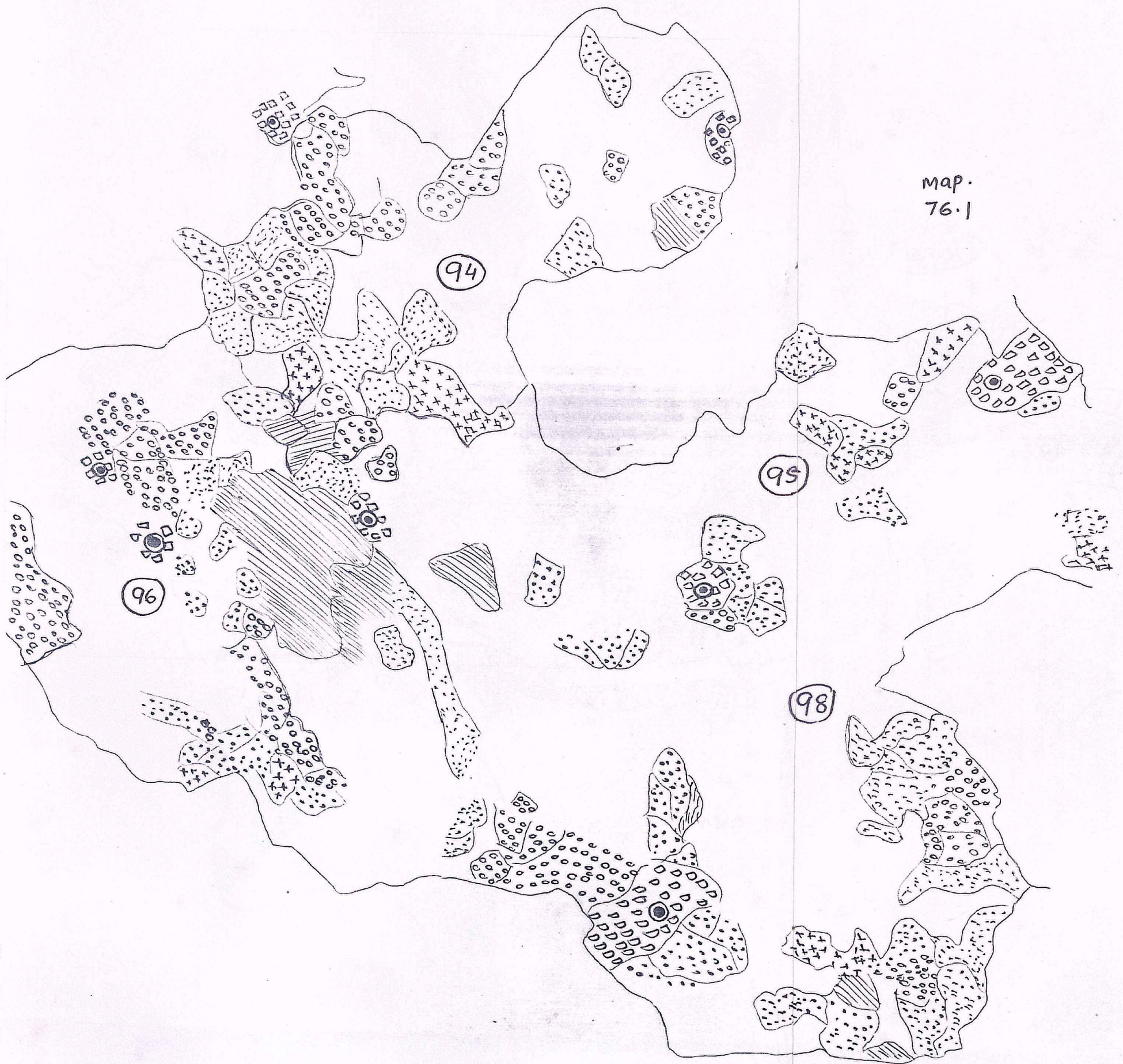


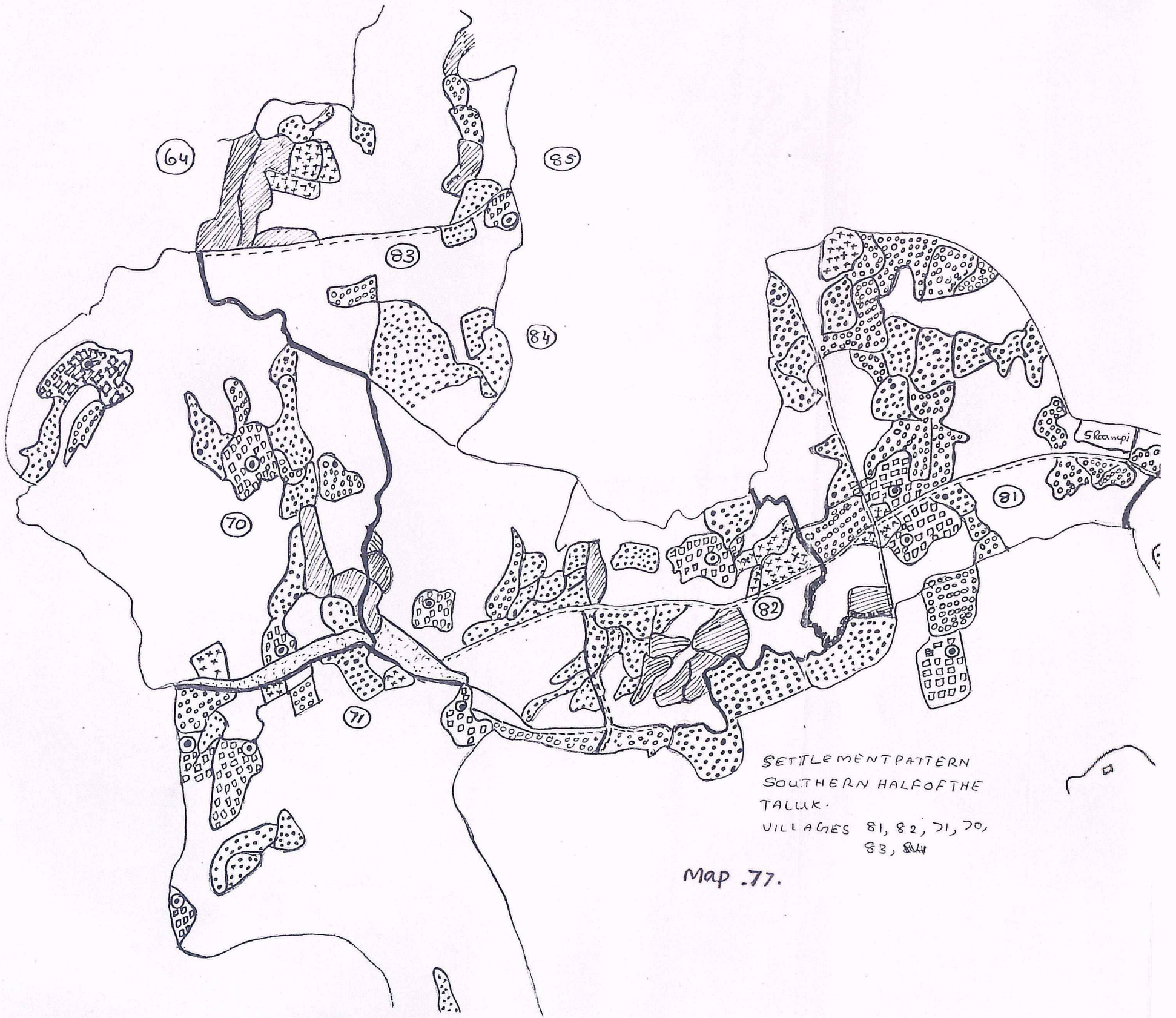


SETTLEMENT PATTERN  
NORTHERN HALF OF  
SOUTH BIHAR, INDIA  
THE TALUK.  
VILLAGES: 94, 95, 98  
96

M76

MAP.  
76.1





SETTLEMENT PATTERN  
 SOUTHERN HALF OF THE  
 TALUK.  
 VILLAGES 81, 82, 71, 70,  
 83, 84

Map .77.



Map 77.1

TABLE - 116.

	NG	PT	VAL	KT	PAL	KUT	KM	KA	TM	NT	TN	Nonariyan deities	S. Western complexes Exet/Kut	N. Eastern Groups + kTai
paRayar	1	-	1	-	-	1	2	1	1	-	1	a ii	90	68
taccan	-	-	-	-	-	-	-	-	2	-	-	a iii	37	47
mukkuvar	1	-	-	2	-	-	-	-	1	-	-	a viii	11	27
karuvaan	1	1	2	3	-	-	-	-	2	1	-	10	138	142
													Total 280	

#### 4.15.3.5. uur settlements and settlements of occupational classes.

Distribution maps No. 63 to No. 78 reveal a major tendency of uur settlements and the settlements of occupational classes.<sup>150</sup>

4.15.3.5.1. Village maps given are selected such that all the divisions under Groups, complexes and Geographical belts have representation. Map No. 63 to No. 75 are maps of single villages as given in the revenue settlement records. Map Nos. 76-77 are cluster of villages, with boundaries marked as in the settlement records. Map Nos 76.1 and 77.1 are cluster of villages, without the revenue boundaries separating them. But the boundaries around the cluster is as given in the settlement records.

4.15.3.5.2. The villages show that the occupational classes are settled in clusters, covering large areas. Almost all the villages reveal this tendency. It goes against the observation of Eric J Miller.<sup>150</sup> In villages 96-PARANNUR, 99-KUTTAMBUR, 188-PANNIKKOD, 98-PUNNACCERI, 94-ERAVANNUR and in 95-PUNNUUR CHERUPALAM these settlements of occupational classes in clusters have a nucleated village form with uur as the nucleus. These villages are on the northern part of G.B.II. In villages 81, 82 and 83 which are on the south eastern part of G.B.II, the same pattern is revealed.

4.15.3.5.3. These clusters of toponym, with or without nucleus as uur spread in the areas irrespective of revenue boundaries. In village 81 and 82, 83 and 70, 70 and 71, 8 and 82 on the southern part of G.B.II and in villages 96 and 94, 96 and 98, on the northern part of G.B.II reflect this nature. This help us to identify the settlement of occupational classes discussed herewith a nucleus uur, as a probable unit, a village of early times.

4.15.3.5.4. These cluster formations in some cases reflect another character. Wherever they co-exist with a Brahmin settlement or temple complex, these clusters form the outer layer of the settlement. A temple complex as the core and settlements of occupational classes around it as an outer layer is the physical structure observed. This nature is noted in villages 168, 98, 61, 94 and 81.

4.15.3.5.5. Number of uurs is less in the villages where these uur nucleated occupational class settlements are seen. The number of uur is thus follows: <sup>on the northern part</sup> 96-3, 99-1, 188-2 and in 98-4, on the southern part, in 81-3, 82-3 and in 83-1. At least one uur settlement in every revenue village is in the state of a nucleus of settlements of occupational classes.

4.15.4. uur settlements, temple complexes and administrative units.

4.15.4.1. Two other factors seen distributed in the infra structure of the village are temple complexes and administrative institutions.<sup>151</sup> These two factors show some inter relations and relations to uur settlements.

4.15.4.2. There are 565 field names of temple communities distributed in G.B. III and northern part of G.B. II, under 77 temple complexes and 159 names distributed in 39 temple complexes on the southern part of G.B. II and in G.B. I.<sup>152</sup> Nearly 65 temple complexes with higher number of names of temple communities are on the south western half of the taluk and the names are nearly 500 in number. Thus 71.26% of the names are on the south western half (500/717) and 217 names and 51 temple complexes are on the North eastern half.<sup>153</sup>

4.15.4.3. A comparison of the distribution of temple complexes with distribution of non-Aryan shrines is interesting. According to Revenue Settlement records, there are only 51 shrines in the taluk, and they are marked as shrines by the revenue officers. Out of this, 30 are in north eastern half and 21 in south western half. But, the field names suggestive of such centres are 280.<sup>154</sup> This means, that nearly 219 names do not appear as shrines to the Revenue Officers. However 30 of them are important centres in the North eastern half, where the Brahmin settlements and temple complexes are few. The importance of such centres seems to be decreased in the South western half where Aryan settlements or temple complexes are higher.

151 Table Nos. 76.5 and 76.6

152 Table No. 76.5, 76.6

153 Table No. 77

154 Table No. 76.5, 76.6 and 77.

TABLE - 117.

Distribution of protective measures reflected in names.

Groups, Complexes and Serial Number of villages.

Terms.	THAZHE- KRODE	NATUVA- LIUR	TAMARA- SSERY	KUNNA- MANGALAM	KUTATTAI	PALUR	KATALUNDI	VALAYA- NAD	PUTHIYAN- GADI
kootTa	152,122, 168	104,65, 96	97,169,18, 87,90,83, 173,58,99, 102, 67	82,151, 52,53, 60,61, 66,85	118, 129, 131, 139, 145	180,184, 182,155, 186	43,36E, 37E	33,34,45, 47,69,73	3,4,6, 19,21,22, 23,24
kovilakam	152,122	188,91	86,87,90	95,60	145	166,182, 184	41,42, 43,36E, 37E	33, 47	2, 24
kaLari	122,168	188,65, 96, 91	94,114,83, 84,171,58, 102	82,85	131, 140	165,166, 182	41,42, 43,36E, 37E	34, 69	1, 3, 4
kalam	..	..	86, 115	82,95, 52,61, 85	118,131	166	42, 43, 36E,37E.	33, 34, 47, 73	2,3,20, 22,23,24
kottalan	..	..	..	85	139	184	..	..	..

TABLE - 118.

Field names seen in villages reflecting udr generics+tendencies of Sanskritisation.

Complexes/Groups	Field Names.	Complexes/Groups	Village names
NAGARAM	tiruvannuura trikkantiyuura	TAMARASSERY	kanTanuura 233 THIRUVANGUUR Oralluura 51 VARADUUR
PALUR	..		tiruvalluura 85 KUNNAMANGALAM tavanuura 161 CENNAMANGALUR
KUTATTAI	tavanuura	KUNNAMANGALAM	tavanuura 7 KANDANUUR
VALAYANATU	tiruvottuura		tavanuura 175 CHATHAMANGALAM tiruvaluura 169 SAMKETAM
PUTHIYANGADI	iccannuura		tiruvaluura 155 KUMARANALLIUR
KATALUNDI	..	THAZHEKRODE	raamalluura 122 NEELESWARAN trikkalayuura 12 RAMALLUR
		NATUVALIUR	kanTanuura kanTanuura kumaranalluura

4.15.4.4. As we have already noted, the Brahmin Settlements reflected in generics like mannalam, and in temple complexes are distributed on the middle and southern portion of G.B.I, southern portion of G.B.II and southern and middle portion of G.B.III. In all these areas mannalam generics are also highly distributed along with temple complexes indicative of individual Brahmin Settlements.

4.15.4.4.1. The distribution of uUR in the middle part of G.B.I reflects some peculiarities. Out of the 61 rural villages,<sup>155</sup> 31 villages reflect clusters of uURs including 18 adjacent villages also. The remaining 12 villages, which have no uUR settlements and which are not under any cluster of uUR, are distributed in this part.<sup>156</sup> In villages 123, 124, 125, 127, 136 and 152, mannalam generics are of very high frequency. The ownership of lands in these areas goes to koottayam royal family, Natukil devaswom, caattamannalam devaswom and Ravipuram devaswom. The land belongs to nearly 60 uraalars. It is seen that the density of uUR settlements per village in G.B.I is  $\frac{(1.01)}{62/61}$ <sup>157</sup> Out of 679 uraalars who own lands, 485 of them having ownership of lands are seen in G.B.I.<sup>158</sup>

4.15.4.4.2. It shows that the owners of these lands have a tendency to occupy only fertile paddy fields. But the uUR settlers essentially prefer paddy fields and other agricultural areas, which are distributed in geographically more stable locations of G.B.II. Very high influence of these Brahmin settlers in the area also might have contributed in reducing the number of uURs in the middle part of G.B.I. palauUR, muttuUR and puttuUR seen in the area shows some kind of instability existed in the frequency of uURs in G.B.I.<sup>159</sup>

4.15.4.4.3. The settlers of temple complexes show a tendency of retaining the uUR generics even in the sanskritised forms of names. Village names and field names with Sanskrit or and Sanskrit tadbhava specifics and uUR generics are listed here. It shows that only the first part of the name is under the Sanskritisation influence. The other two <sup>Sanskrit</sup> toponyms, puram and iswaram are used only to denote temples. Thus, the phonetic change of puram to uUR suggested by some scholars need not be a general feature. All the 27 terms of puram and iswaram in the taluk indicate temples alone.<sup>160</sup>

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- 155 Table No. 110  
 156 Table No. 111  
 157 Table No. 67 Infra Chart Nos. IV, V.  
 158 Table No. 75 111.  
 159 Map Nos. 48 and supra P.248.  
 160 supra P.286, Table 118.

4.15.4.4.4. The names related to these temple complexes and related settlements are also in the clusters. In many villages, these settlements form an inner core of the settlements of occupational classes. In some villages they are separate clusters. There are clusters with uur as the nucleus, and the generic term uur is retained. It is significant that they use their caste names and names of institutions as specifics and generics to identify the settlements. Even then, the uur generics are retained.<sup>161</sup> This explains to some extent the meaning of term uraalar, which is used to denote the temple authorities, or some administrative units related to temples. They are the land owners and hence the term uraalar means owners of the uur also.

4.15.4.5. The administrative units such as kalam, kalari, kootta and koovilakam are also form clusters. They are invariably form a part of the temple complexes and the Brahmin settlements.

4.15.5.1. Apart from the uurs, settlements of occupational classes, temple complexes, Brahmin settlements and the administrative units, the settlements of commercial communities and their functionaries also form a factor of the infra structure of some villages. These are also in the form of clusters and their residences and locations are invariably close to favourable sites for trade and commerce. These factors are distributed in villages 99, 110, etc. In villages 1, 74, and 42 they are of very high frequency. Villages 1 and 42, are port areas of the complexes and village 74 is in the VALAYANATU Complex. Eventhough this factor shows a tendency of clustering, they appear as isolated units in the villages where agricultural activities are larger. Villages 82, 79, 99, 110, 98 and 92 reflect this nature. The effects of such settlements are not clear in the villages, but they form clusters or enter into the clusters of uur settlements and occupational class settlements wherever trade and exchange facilities exist. The villages under KUNNAMANGALAM Group with larger facilities of trade exchange became semi urban centres due to the influence of this factor.

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<sup>161</sup>Kesavan Veluthat, Brahmin Settlements in Kerala (Sandhya Publication, Calicut University, 1978) PP.7 and 54-55. See Table 118.

4.15.5.2. In villages 1 and 42, eventhough the cluster of uurs and settlements of occupational classes and clusters of Brahmin settlements and administrative units exist, they are scattered and hence thoroughly disturbed. In villages under TAMARASSERY, NATUVALLUR and THAZHEKKOD Groups, the disturbances are minimum and in villages under complexes, they are maximum. The uurs and settlements <sup>of</sup> occupational classes are highly under the influence of commercial settlements in complexes.

4.16. General nature of the infra structure of the villages:

a. There are uur settlements distributed in the area. Their distribution is irrespective of the revenue boundaries of the villages.

b. They form clusters when revenue boundaries of the villages are taken into consideration. Village 168-CHULUR and 74-PERUMANNA with 7 uurs in each are examples of such clusters.

c. The uurs themselves are of two types; isolated <sup>and</sup> clustered. In villages 74, the clusters are: (1) ceerruur- and tiruvattu-17 (2) maaluur-44 and punnattu-44. (3) pulluur-199 and ammanner-340. In village 168, the clusters are (1) tantanner-90 and Metalluur-90 and 98.

d. The clustering of uurs increases as the frequency of uurs increases in each village. In the villages noted below, the high number of clustering of uurs can be seen. Village 30, the uurs are seen in adjacent fields (Field Nos.25, 26, 28, 32, 37). Village 132 reflects 4 uurs in cluster (Field Nos.56, 56, 98 and 101). In Village 69, six uurs (Field Nos.49, 82, 155, 130, 131, 139) and in village 71 seven uurs (Field Nos.19, 22, 33, 105, 42, 93 and 5) are in clusters.

e. uur generics form nuclei of clusters of settlement of occupational classes as well as Brahmin settlements. The uur nucleated settlements of occupational classes are higher in number. However, the generic uur is ~~un~~ affected <sup>by</sup> any semantic or phonological change when it becomes the nucleus of Brahmin Settlements. The renaming of settlements of Brahmins and temple communities is affected only in the field names <sup>prefixes</sup>. They represent castes like vaaryar, pisheeroti and patteeri, residences like maTom, maNa, illem and vaaryam, institution like caala, maTom and temples of various deities. In the midst of

this clusters, uUR generic appears as a nucleus. Such renaming is not at all seen in settlements of occupational classes. They have also uUR as the nucleus. Hence it is possible that, the Brahmin settlements are a second layer, super imposed on the early uUR settlements of the locality. This has been supported by the distribution of the settlements of occupational classes and Brahmin and temple complexes. The settlements where these two types co-exist in the same area, around an uUR, the core is of temple complexes and Brahmin settlements. The outer layer around the core is formed of settlements of occupational classes. The ownership of the nucleus uUR and surroundings thus goes to to the uURaalar. In later times, uURaalar becomes the term denoting the ownership of landed properties <sup>of</sup> Devaswoms. This reflect a probable shifting of settlements of occupational classes from the nucleus uUR, and the super imposition of the temple complexes in the core area.

f. The clusters of settlements <sup>of</sup> occupational classes and temple communities exist in separate isolated nature also. The special separation of these two reflect the two separate kind of settlements in villages. Almost all clusters of temple complexes and Brahmin settlements invariably revolve around religious centres, while the settlements of occupational classes do not reflect any such peculiarity, eventhough some shines are distributed in such areas. These settlements revolved round the temple complexes in some cases forming an outer layer of the Brahmin settlements. In some cases they are nucleated with an uUR or they form clusters without uUR. The tendency reveal that they are more related to uUR settlements *rather than temple complexes.*

g. Administrative centres and related institutions form a part of the temple complexes and Brahmin settlements. Most of the kalam, kalari, kootra and caala are distributed close to temple complexes or Brahmin Settlements. It shows that the religious centres, administrative centres and settlements of Brahmins are interrelated and ~~that~~ <sup>they</sup> supplied some kind of unity strength and importance to such centres. *There* villages 1, 42 and 74, distributed in trade exchange complexes, <sup>There</sup> eventhough the settlements are disturbed by the presence of commercial settlements, it is more affected to the settlements of occupational classes. It may be due to the unity, strength and importance noted for the temple complex settlements.

h. The distribution of kalam, kalari and kootta deserve special reference here. According to historians like Padmanabha Menon, the divisions like tara and Desom themselves reflect the existence of some defensive measures. He says that a tara formed the unit of civil administration and a Desom, military organisation.<sup>162</sup>

kalari, kootta and kottalam are related to protective measures of the area. The remarks made by K.P. Padmanabha Menon on kalari system shows that they were invariably related to a religious centre and at the same time they were defensive measures also. The institutions known as kalaris were intended to foster the martial spirit of nayers and these were fencing schools and were generally attached to the Bhagavati temple of each village. He says,<sup>103</sup> "A village in olden days to have its own kalari, but it was also and is still, common for private persons to have their own kalaris, where their lads can be taught the national methods of defence". kalari and kootta reflected in names form a unit and hence most probably kootta usually referred to as a temple might have got its name due to the nature of the defensive system in the unit. It is seen that kalam is also a part of such centres kalam generally means a granary. It has specific meanings in the administrative functions of the Zamorins of Calicut.<sup>164</sup> It can be a tax collecting centre also. These units, clustered in the temple complexes and Brahmin settlements show that they are not related to the lower communities like agricultural labourers or artisan groups.

i. There are 81 villages where these units are reflected. In some villages, two or three kalari are seen. In few cases kottalams (watch towers) and kitannu (Trenches) near the kootta are also seen. Palaces or properties of ruling families are also distributed close to these units. Thus, from the nature of the distribution of such centres, it is evident that these are closely related to the rulers of the area viz. the Kings, chieftan or army chiefs.

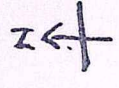
j. From the foregoing analysis, we see the infrastructure of the villages in the taluk contains the following facts

<sup>162</sup>K.P. Padmanabhan Menon. HKP.251. Table 117.

<sup>163</sup>Ibid pp.472-73.

<sup>164</sup>Kalam were landed properties given to peetaadars on the basis of verumpattom and the Jannom was not of the Royal family.

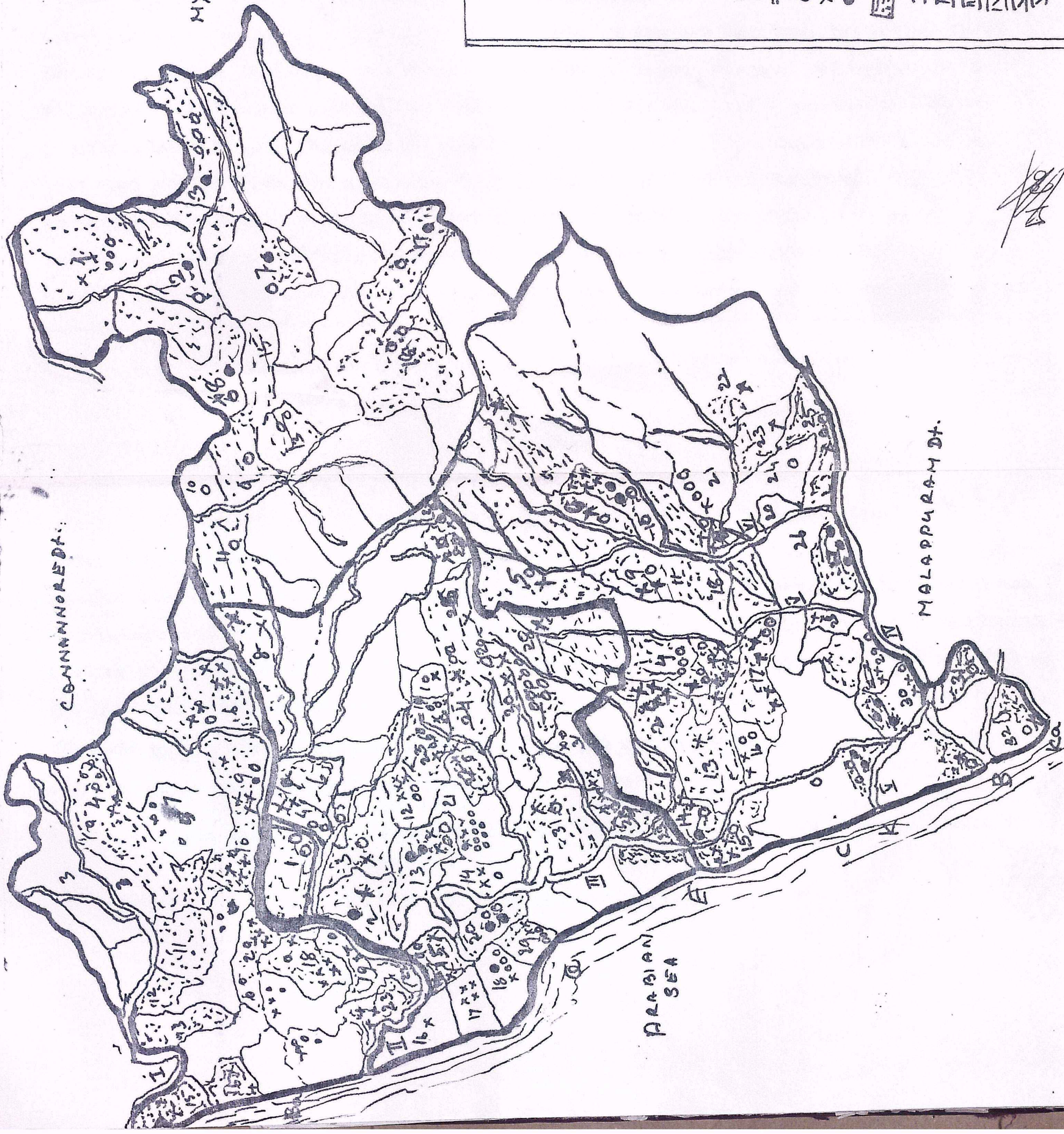
<sup>165</sup>Table. 119.



MYSORE

'KOZHIKOD' DISTRICT  
HABITATIONAL  
SUFFIXES  
DISTRIBUTION.

M78



CANNANORE DT.

ARABIAN  
SEA

MALAPPURAM DT.

- Ka - Kadalundi
- B - Beypore
- K - Kallayi
- C - Cahent
- E - Elathur
- W - Wilandy
- Ba - Badagara.
- Jaluk Boundary
- - - Village Boundary
- ||| Rivers
- x ● habitational suffix distribution
- 4R suffix distribution
- ▤ Prehistoric and archaeb.
- ▥ Habitational villages.
- MAHE RIVER
- KOTTA RIVER OR KUTTIYADIPULI
- AGALA PULA
- CHALIYAR
- KALLAYI PULA
- DRINKI PULA

HII

*[Handwritten signature]*

j. Distribution of occupational classes such as pulayan, kanakkan and parayan (agricultural labourers) and kollan and aasari (agricultural implement makers) along with mussari (Bronze Smith), tattaan (Goldsmith), veelan (folk medicine man and nurse), vannean (washerman), veluthetan (washerman of upper castes), cakkalan (oil presser), caaliyan (weaver), and tiyyan (toddy tapper and coconut plucker) in villages 128, 167, 169 (Rural centres under THAZHEKKODE and TAMARASSERY Groups), 122, 188 (Rural service centres under THAZHEKKODE and NATUVALLUR Groups), 161, 171, 177 (KUNNAMANGALAM and TAMARASSERY Groups), 162, 181 and 185 (PALAR Complex), reveal certain basic system of village settlement in the area. These villages are in the hilly tract and mid-land region and they are, in general rural remote villages. 98 field names distributed under different occupational groups in these villages. The generic part of the names fall under khandi, totika and parampu, which contrasts clearly with the generics indicative of topography and geography etc. and in turn they reflect some human impact. They are to be taken as the settlement of such occupational groups. Out of the 12 such groups, the highest frequency is of parayan, pulayan and kanakkan (28/98). Blacksmiths (kollan) and aasari (8/98 and 14/98) are the widely distributed groups, and Blacksmiths, carpenters, washerman and village medicine man are much, one in each village and the total frequency is 51/98. It, along with agricultural labourers shows a frequency 79/98. There are only 3 Bronze smiths, 2 Goldsmiths, 6 oil pressers, 5 caaliyas and 3 toddy tappers forming a frequency of 19/98. A comparison of the pattern with urban settlements (complexes in the coastal belt) where specialisations are in larger scale, shows that the presence of trade communities, artisans and commercial groups in larger frequencies (Chart III a, b, c and discussion in specialisations in the early part of this chapter). The villages mentioned above are uR nucleated villages with settlements of occupational groups surrounding the uR. Thus structure of undisturbed uR settlements and settlements in large trade exchange centres--the rural and urban settlements--reflect some economic aspects in general. Production of salt, eastern wares and the like are not indicated in rural centres whereas they are highly <sup>reflected</sup> in urban villages. Thus, analysis of the village structure based on toponyms supply hither to unnoticed primary village system and primary urban tendencies in the area.

k. The analysis point out the following factors in the infra structure of the villages in the area.

(1) uR settlements isolated (2) cluster of uR settlements (3) Settlements of occupational classes in clusters (4) Temple complexes and Brahmin Settlements in Clusters. (5) Clusters of occupational class settlements with uR as nuclei (6) Clusters of temple complexes and Brahmin settlements with nucleus uR. (7) Settlements of commercial classes and their functionaries in clusters close to favourable locations for trade and commerce. (8) kalam, kalari and koota, along with administrators residences in clusters, forming a part of the temple complexes and Brahmin settlements.

#### 4.17. Distribution of uR and habitational generics in Kozhikkode District.

4.17.1. There are 566 Revenue villages in 123 amsons of the District. A general collection of names reflecting habitational generics and the generics indicative of habitation numbering 800, among the 566 villages are classified and entered into the table 119 and they are plotted in the map of the District. These are distributed in 4 taluks of the District, Kozhikkode, Quilandy, Badagara and South Wynaad. The table reveals the following situations.<sup>166</sup>

i. Out of the eight hundred place names of general collection 350 (47%) have habitational generics. It would suggest that about 50% of the total villages reflect habitational sites of much importance.

ii. uR has the highest frequency among the habitational generics in the district. 150 out of 800 and 125 out of 566 are uR generics.

iii. uR has higher frequency in Kozhikkode taluk and lesser frequency in Wynaadu taluk. Wynaadu is the hilly area, which is constantly humid and is uniformly clad with ever green forest.

iv. The distribution map shows that the land between coastal and hilly areas has the larger number of settlements.

v. Clusters of habitational villages are on both banks of the rivers.

vi. Most of the pre-historic sites are seen in the habitational area. The natural of settlements reflected in the taluk is almost spread in the District on the whole.

#### 4.18. ceeri, uR, marutam and early primary urbanisation in the area.

TABLE - 119.

Sl. No.	Generics	Generics from the general collection of Names.	Generics collected from village names of Census Reports.				Total
			Kozhikkod	Quilandy	BADAGARA	WYAD	
1	akam	14	2	3	3	..	8
2	annaati	3	1	..	..	..	1
3	ceeri	34	10	10	8	..	28
4	illon	20	3	1	10	..	14
5	etom	1	2	3	3	..	8
6	kara	29	5	3	9	..	17
7	koovil	1	..	..	1	..	1
8	kuti	1	..	..	..	..	..
9	mangalam	11	4	2	4	..	10
10	maNa	1	..	..	1	..	1
11	matom	1	..	..	1	..	1
12	muri	22	3	..	..	..	3
13	nagaran	2	1	..	1	..	2
14	naatu	9	2	..	..	3	5
15	nilam	2	2	..	..	..	2
16	pakkam	..	..	..	..	1	1
17	patti	17	1	..	4	2	7
18	pattinam	2	..	..	..	..	..
19	paRa	2	2	2	1	3	8
20	peti	1	2	..	..	1	3
21	purem	12	1	5	3	..	9
22	tali	2	..	..	..	..	..
23	taRa	10	..	1	2	4	7
24	teru	1	1	1	..	..	2
25	uur	150	55	44	25	1	125
26	valli/palli	12	1	1	..	..	2
27	vaTom	8	1	3	..	..	4
28	viitu	2	..	..	1	..	1
Total		350	97	79	77	15	270

TABLE - 120.

Rural and Urban Situations noted by the Census Reports in 1951-61.

Taluk	Area Km <sup>2</sup>	Density of Population/ Km <sup>2</sup>	Population Ratio.	
			Urban	Rural
BADAGARA	549.8	582	13.16	86.84
QUILANDY	756.9	481	6.09	93.91
KOZHICKODE	1378.8	701	50.79	41.21
S. WYNADU	1026.6	134	..	100

4.17.2. As already noted in the G.B.I of the Kozhikkode Taluk, S. Wyna taluk also record very few uUR Generics. Rural and urban ratio is approximately 41 and 52 in Kozhikkode Taluk. As we have noted nearly half of the taluk, the South Western part, where commercial complexes are distributed may be the reason of this ratio. Density of settlement, reflected on the basis of population data is also ~~substantiate~~ the observations made in the foregoing discussions. According to the Census Reports, urbanisation of BADAGARA is rapid and hence the density of population in BADAGARA is slightly higher than the density in QUILANDY. *Population in* BADAGARA is nearly doubled during the census period 1951-61.

4.17.3. As we have explained on the basis of maps No.63 to 77, uUR clusters and isolated uURs etc of a few other villages in different areas of the taluk are given in the table following the list. It can be seen that, every uUR settlement invariably reflects the presence of occupational classes and megaliths. The owners of land, agricultural labourers, professional groups related to agricultural productions like plough makers may be the settlers of these lands. The uURs seem to be disturbed by the presence of temple communities, administrative units or commercial groups and establishments of these groups. It is significant that the occupational classes of the uUR settlements do not reflect ceeri as the generic part of their field names. The settlement pattern reflected in this form, is of pre-revenue period and we have to assume such a distribution of uUR units have considerable antiquity. These settlements might have been the earliest unit of settlement in the area.

4.18. UUR, Cherri, Marutham.

4.18.1. From the foregoing discussions it is clear that all the physical and functional factors of the evolution of ~~our~~ urban centre <sup>are</sup> spread around the coastal complexes. The town has emerged in history with two primary characteristics (i) high density of population concentrated within a limited space and (ii) a predominantly non agricultural, particularly non cultivating nature of its population. This men space ration and occupational heterogeneity with their consequential relationships have formed the primary basis for differentiation between the city and the village. Obviously the urban centre comes into being within a rural setting. This rural 'urban continuum' is of great importance. It has been pointed out by scholars that "The ancient towns of Tamilakam are extensions of the village carrying over the same social unities and attitudes. Urban economic activities were extensions of those initiated in the villages."<sup>167</sup>

4.16.2. High level subsistence productivity for the support of non food producers and maximum transferability are necessary pre-conditions for urbanisation. According to scholars who have analysed the early urbanisation tendencies of the Deccan in Sangham age, the core could be located in Marutham, one of the fine physio cultural zones and it was the most fertile region. Settled life and agriculture progress were the major features of these regions. The people of Marutham worked during appropriate seasons and raised enough to live upon and anticipating the needs of the year they stored up the paddy in kalanjiyams. They shared these produces with others in society. Scholars are of view that "The social constraints that we hear of early Tamilakam are to be deemed as a result of transactional relations within the Marutham zone. Paanar, tudiyar and katampar were habitually nomadic. They had temporary settlements where they took sojourn during their nomadic carrier. These sporadic temporary settlements were perhaps designated cheris. The people of the Marutham proper shared the staple crop 'rice' with the people of the cheris. They in turn supplied the social needs of the agricultural community of the Marutham."<sup>168</sup>

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<sup>167</sup>C.P.Venkatarama Iyyer. Town planning in early South India (1928 Reprint Mittal Publications, Delhi 1987). Prefatory Introduction T.K. Venkata Subramanian. P. 10.

<sup>168</sup>C.P.Venkata Rama Iyyer TPES P.11

## 4.18.3. marutham centres:

We have already noted a few toponyms related to the physio cultural zones reflected in the Sangam Literature paala, a toponym suggestive of unfertile lands is highly distributed in the complexes, while toponym marutham, suggestive of agricultural tracts are in the G.B.I and G.B.II. In Generally maruthams are distributed in the Groups. The distribution of marutham and related toponyms are entered in the following tables. 58 of them (9/12) are in G.B.I and II. The marutham centres are the following:<sup>169</sup>

TABLE - 120(a)

Marutham centres: Complexes and Groups.	Name of villages where marutham is seen.		Number of: ceeri toponym marutham.
PALUR Complex	164 ARAYANKOT	G.B.I	1 8/130
PUTHIYANGADI ..	5 ICCANNUR	.. III	1 5/130
	22 KARUMACCERI	.. III	2 9/130
KATALUNDI ..	36E NALLUR	.. III	1 69/92
KUNNAMANGALAM GROUP	170 MALAYANNA	.. I	1 7/147
THAMARASSERY ..	114 PARAMBATHIGAVU	.. II	1 2/202
	177 KULAKKOD	.. II	1 7/203
	75 PERUVAYAL	.. II	1 3/202
NATUVALLUR ..	188 PANNIKKOD	.. I	1 14/85
THAZHEKKOD ..	119 VENNAKKOD	.. I	1 2/44
	128 CHOKKUR	.. I	1 5/44
	Total		12

4.18.4. The ceeri generics are seen highly distributed around the marutham centres. Considering villages with the toponym marutham is seen the villages around it and close to it in total is taken as a unit so that a marutham centre has a considerable area around it.

<sup>169</sup>Supra Table 21 and 22. MALUR, the tradition capital of PORLATIRI in the middle of G.B. II reflects marutam. mealameans marutam tract. Vayal or paddy field. Hence it is most probably an indication of marutam also.

around it can be analysed. It shows that 215 ceeris are distributed around these centres. Total ceeri generics in the groups are only 522. This shows that the areas with marutham as a centre has considerable number of ceeris around it. Out of the total 377 uurs, 93 or 25.7% are around these marutham centres in the Groups. Out of the 196 uur generic in Groups 47.4% is around the marutham centres. UUR, ceeri and marutham reflects some interrelations.

TABLE - 110(b)

Village Nos.	Distribution of marutham	Distribution of ceeri	Total ceeris around marutham	No. of uur around marutham	Total uurs round marutham	Total ceeris.	
1	2	3	4	5	6	7	
170	1	7		-		deducting ceeris in 113, 76, 74, 71, 184, 185, 186, 129, 118 and 131 is <u>215</u> Total uurs=93	
173	Villages around marutham	4		-			
120		15	52	1	13		
172		-		-			
171		3		-			
160		12		5			
167		11		3			
175		-		4			
114		1	2		1		
115		Villages around marutham	-		-		
116			-		2	10	
89	12			17			
110	-			27			
113	5			1			
117	6			1			
118	2			2			
177	1		7		1		
178	Villages around marutham		3		4		
168			25	77	7	34	
176		2		-			
85		28		13			
81		8		7			
84		4		2			
75		1	3		1		
80		Villages around marutham	4		1		
78	-		82	1	17		
77	6			-			
76	21			-			
74	31			7			
71	3			1			
82	6			-			
81	8			7			

1	2	3	4	5	6
<u>188</u>	1	14		2	
184	Villages around marutham.	3		2	
185		4	30	1	5
186		9		-	
153		-		-	
<u>119</u>	1	2		1	
129	Villages around marutham	1		1	
128		-		3	
171		3	23	-	8
172		-		-	
120		15		1	
118		2		2	
<u>128</u>	1	5		3	
130	Villages around marutham	-		-	
131		5		2	
136		-	11	-	6
127		-		-	
129		1		1	

Other marutham centres are villages 164, 5 and 22 in PUTHIYANGADI 36E in KATALUNDI

Complexes, which are distributed on the cliff area with upper table lands around the NAGARAM. *in village 5, there are two maruthams.*

*This shows that such settlements and structures are closely related toponym suggestive of the kind of agrarian cultural phenomena.*

4.18.5. We have noted that the tendencies suggested by the megaliths, settlements of agricultural labourers, settlements of occupational classes who are essential to the village settlements, *our* settlements non-Aryan shrines etc. <sup>they</sup> show a clear tendency of settled agricultural peasant life on the North Eastern half of the taluk. Villages in groups are largely distributed in this half. Spatial distribution show that area available for land use is also high in this part. Thus, eventhough we have no adequate data to point out the actual marutham settlements in the area, the circumstance suggested by the number of factors reveal that a large agricultural tracts with fertile paddy fields are there in the area, and *in* general this *might have been* the marutham tract contrast to the paala tracts on the South

western half of the taluk. The south western half, comparatively lower lands of the taluk, show very high pressure of settlements and density of settlements. The temple complexes, administrative institutions, settlements of non-agricultural occupational classes and commercial classes in the south western half are all indicative of an area contrasting to the north eastern half. The disturbance of settlements and redistributions of patterns are clearly observed in this half.

4.18.6. Distribution of 'ceeri' generics, are said to be suggestive of non-agricultural classes and their temporary settlements become significant in this context.<sup>170</sup> Considering hilly complex PALUR also into account, the south western half has 587 ceeri generics and north eastern half except KUTATTAI complex has 548 ceeri generics. The total number of ceeri generics is 1135. It is to be noted that the density of ceeri in VALAYANATU and KATALUNDI shows very high values. As already pointed out these two areas of peculiar geographical nature, where upper table lands for cultivation and forested areas for nomadic life and facilities for trade and commerce are large.

4.18.7. marutam is noted in PALUR, PUTHIYANGADI and KATALUNDI complexes. In PUTHIYANGADI, the marutham/ceeri ratio is 1:65, in KATALUNDI it is 1:92 and in PALUR 1:58. In PUTHIYANGADI and PALUR, they are highly distributed while in KATALUNDI, the generic 'ceeri' is highly concentrated in 36E NALLUR. Details are given in Table No.120(c)

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<sup>170</sup>List of Generics in Part II and Table 120(b).

DISTRIBUTION OF CEERI - 190 (C)

Complexes	No. of villages	No. of ceeri generics	Total <small>No. of Villages</small>	Percentage.	Density per village.	Censity of uUR
NAGARAM Complex	12	113	529	11.58	9.4	3.16
KATALUNDI ..	6	92	(50)		15.3	2.83
PUTHIYANGADI ..	19	130			6.8	2.68
VALAYANADU ..	13	194			14.92	3.23
KUTATTAI ..	18	26	88	2.93	1.4	1.38
PALUR ..	12	58	(30)		4.8	.83
<b>Groups</b>						
KUNNAMANGALAM	19	147			7.7	3.15
TAMARASSERY	40	202	522	4.78	5.5	1.7
KANNIPARAMPA	4	44	(109)		11.00	1.75
NATUVALUR	22	85			3.8	1.77
THAZHEKKOD	24	44			1.833	.84
TAMARASSERY	40	202	331			
NATUVALUR	22	85	(86)	4.84		
THAZHEKKOD	24	44				
KUNNAMANGALAM	19	147	191			
KANNIPARAMPA	4	44	(23)	8.30		

4.18.8. The spatial distribution of ceeri and uUR is also to be noted here. Average area of a village is 832 acres and hence the total area of 109 villages is 90688 acres while the area of complexes (Govillages) is only 66560 acres. It means that the area of groups is nearly 1.5 times than that of the area of the ~~Complexes~~ <sup>Complexes</sup>. Distribution of ceeri shows that they are very few in hilly complexes. However the total number of ceeri in the complexes becomes 613 and in Groups it is 522. The tendency shows that ceeri's are distributed in all the areas. But the density of ceeri is comparatively low in the KUTATTAI and PALUR

complexes and in TAMARASSERY, NATUVALLUR and THAZHEKKOD Groups. Density of uUR in these complexes and Groups are also very low. This shows some relations between the uUR and ceeri. According to scholars, the temporary sporadic settlements of ceeri and agricultural settlements of marutham are the basic settlement forms of early times and whose inter dependent nature was the basic reason for urbanisation in the tamilakam. Here we note that ceeris are highly distributed in trade exchange centres. Eventhough the field names reflecting ceeri generics in such areas <sup>are</sup> higher in frequency and density, only a few of such names suggest the names of occupational classes in the specifics of field names. Hence the ~~issue~~ nature of ceeri settlers cannot be determined here. According to the scholars for a given area of cultivation will support from four to twenty times as many people as by hunting or similar occupation.<sup>171</sup> As we have noted six marutham centres are along the cliff area where upper table land for cultivation is available, which can serve the ceeris in G.B.III also. Frequency of ceeri in G.B.I, G.B.II and G.B.III are 11, 32 and 35 respectively. But the true nature of relation between ceeri and uUR cannot be analysed at the present<sup>ed</sup> state of knowledge. The settlers of ceeri were nomadic and hence it is possible that when they move from once ceeri to another frequently, the specific of the names of their settlements also might have changed, and new names emerged in that area and the ceeri generic might have been retained.

4.18.9. Thus it seems that there existed some relations between ceeri, uUR and maruthams in the process of primary urbanisation of the area. A marutham centre with uUR and ceeri's around it is the physical structure noted here. Several scholars have stressed the role of redistribution of these systems in the emergence of urban societies. This redistributive institutions are normally related to the external trade. Here we have noted that the temple complexes and administrative establishments have their influence in the redistribution of settlements. Service centres pointed out earlier in the analysis, pitika centres of a larger exchange facilities, storage centres, rest house centres, markets, protective centres with kalari, kalam and residences of rulers emerge out in the same areas, forming a hierarchical system. It is to be noted here that 'great care had been bested<sup>ed</sup> by the ancient tamils in locating the market at a central place and according to scholars, it is a wholly indogenous phenomenon expressing an intelligent mutual self interest among neighbouring villages. "That which began at Marutham with an agricultural basis shifted to Neithel and assumed a commercial clock"<sup>172</sup> is one of the observations regarding the early urbanisation process of tamilakam.

4.18.10. Though it is difficult to obtain adequate small area data for micro studies of a city or a town in the hinterland area it is clear that place names and field names can help to a large extent in the study compared to other source materials.

171C.P.Venkatarama Iyyar, TPES, P.12.

172C.P.Venkatarama Iyyar, TPES, P.25.

uUR, Settlements of agricultural labourers, professional groups etc. noted in 4.17.3.

TABLE 120 d.

PALUR complex:

Name of the Villages	Name of uUR and Field Number	Cluster of fields adjacent to uUR
1	2	3
184 CHERUVATI	ceeravuura - 48, 49 cevuura - 48	perakkunnu - 56, 58 kooloottil - 62, 68 kalam - 62 perinkollankanti - 48 kutiyiruppu - 50
180 PALANGAD	peeruura - 65	netasila - 55 kotakkaatu - 60 illom - 65 ampalam - 66 cakkikkaavu - 67 netumpalli - 76 kootta - 79
163 PULLANUR	pealuura - 31  kotiyattuura - 34, 44	ampalam - 32 vayittala - 19, 21 annatikkavu - 30 muusarikanti - 6, 4 karuvean totika - 53  koottapar - 31, 30, 134 annatipar - 32, 36, 37 caaliyerapar - 40 kalar - 40 cakkinal - 48
<u>KUPATTAI Complex:</u>		
135 CHEMMARUTAI	pulakuura - 15 muttuura - 33	caettamannalam - 26 kenakkasser - 15 antaneerakaavu - 30 kaaliyettutakaavu - 29

1	2	3
129 KATAYATTUR	elattuura - 48 peeruura - 67	karimpaalakunnu - 38 uuraalikenTi - 36 paanarakanTi - 60 aasaerikkal - 120 aayiras kuriyaala - 121 velutteTattu - 129 taccarakkaavu - 132
118 KARUVANFOYIL	peeruura - 3 kaarettuura kenTi - 9	vaariyam viitu - 3 kalluviitu - 9 pulecceeri - 8 aasaerikkanti - 11 karimpaalakanti - 11 kollarakanti - 16 kalem - 65 ponpearakkal - 50 ponnetuttakanti - 35, 36, 37, 38 kaniyaarakuli - 71, 72, velutteTattupar - 16
<u>KATALUNDI Complex:</u>		
42 BEYFORE	veppuura - 112	illetta - 109 ayyappan kaavu - 114 koovilakan - 115 paanTikasaala - 119 tanTaanpar - 108 cettippura - 108
<u>FUTHIYANGADI Complex:</u>		
24 KARANNUR	kaarannuura - 10	kalem - 18 mannaarakkal - 7 panTarakkalem - 15 kammaNa - 56 muttanana - 7

1	2	3
		ceTTiyaankanTi - 12
		koRavanKanTi - 12
		saasaarikanTi - 29
		paRaccaale - 56
25 PUTTUR	puttuura - 21, 28	taTTaanTe viiTu - 24, 19, 33
		saaserikanTi - 19, 24, 33
		piitikkakanTi - 32
		paLLi - 33
		Devaswom nilam - 32
		mannerakanTi - 34
		caalakkuni - 39

VALAYANADU Complex

72 PUTHUR	puttuura - 8	eTacceeri - 9
	ceRRuura - 54	vaariyam - 9
	puttuuramedom - 38	kulippaLLi - 17
	oilluura - 16, 18, 19	paNaccikkal - 20
	pulluura manna - 27	paRakkooTTa - 19
		caalappuRam - 48
		piitikkakanTi - 50
		taRappelli - 54
		peLLikkunnu - 59
		paRasseeri - 65
		taTTaarakkal - 66
		paRayerakanTi - 94
		mennaarakkal - 99, 104
		caakkaala - 113

1	2	3
46 KAYILAMADOM	kantaattuura - 18 panniyuur kulem - 84	kalarisuuppil par - 41 puRamadom - 41 muusaalikanti - 41 piitika - 41 pantiiraamkaavu Kshetram - 67 aasaarikanti - 77 suudrakunnu - 89 caalattara - 7
71 KUPPIKATTUR	koottuura - 105 oottuura - 93 puttuura - 33 kupfalluura - 22 kurrikkaattuura - 4, 5 karimpattuura - 19 maaluura - 42, 93, 103	velakkumeestom - 3, 7 tirumannalan - 3 vaariyam - 10 kalan - 11 mennearakkal - 13, 14 ceppiyeam viitu - 19 caalakkal - 21 velutteeatttu - 19 cekkittakanti - 28 kollarakanti - 28 polacceeri - 28, 29 teyyakkutti - 29, 30 kallatakkanti - 37 kotacceeri - 37 mannattaaN kanti - 46 tiyyan totika - 54 vaariyankanti - 93
34 VALAYANATU	vaattuura - 37 paattuura - 47 ceruvattenuura - 47 kaattuura - 206 puttuura - 106	kalarikkanti - 36 polkunnu - 30 vaariyatta - 37 kalattitotika - 37 kalarikkanti - 39

1	2	3
		kinaacceri Kshetram - 38
		vaariyamkanti - 44
		ampalakkanti - 45
		annaatipaatom - 206
		kallarakanti - 205
		taataarakkal - 205
		mannaarakkal - 204
		iiluvappoyil - 106
		panaarakkantom - 108
		manalacceri - 101

KUNNAMANGALAM and KANNIPARANPA Groups.

61	FOLUR	pooluura	madom - 21
			ampalam - 21
			pallimangalam - 21
			maarasceala - 14
			kootte - 5
			paracceala - 27
			caakkarakanti - 28
			mannaarakkal - 29, 31
161	CHENNAMANGALUR	tiruveluura - 83, 90	cantattoTika - 87
			pulacuTala - 87
			pulakkunnu - 89, 93
51	VARATUUR	ceriyamaaluura - 68	pannasceeri - 69, 71
		valiyamaaluura - 86	piitika - 71
		karuvannuura - 22	vaanicceeri - 71
			beyyakkanti - 74
			kootta - 73, 74
			caakkipar - 20
			kallantokanti - 20

1	2	3
		kallasseeri - 27
		mullasseeri - 19
		kallati - 17
53	MURIKKARA	
	vaaniyattuura - 5, 6	kurucolanna - 6
	veppuura - 8, 7	kalari - 7
	puvattuura - 10	koottapaar - 14
		caalakkal - 2
		kallarakkal - 38
		taffaankanti - 39
		veelankanti - 46
78	MANAKKADU	
	uni	paarakunnu - 7
		etasseeri - 7
		aasarikanti - 18, 60
		tacciteeri - 5
60	PAYINBRA	
	menaluura - 24	kolakkumpuram - 13
	nanuura - 42	kallarakanTi - 12
	tavanuura - 92	taccerapurakkal - 18
	oluura - 137	aasarikanti - 19
		ceTTiyaankanti - 33
		kollarakanTi - 35
		teffaankanti - 46
		paRamunTe - 48
		veelarapurakkal - 49
		paanakkatu - 75
		koTampatu - 86
		nannarakkal - 87
		musaalikanti - 88, 89
		puleyarakanti - 136
		uyyarakanti - 137
		mannaaratoRa - 124
		cuTalepaR - 132

1	2	3
54. MUTTOLI	nitungoottur - 31, 49	ampalam - 25 parakkuni - 28 coomaetiri - 20 taccarakuni - 32 cettiyaamviitu - 44 kollakkanti - 48 crukkoovil - 51
<u>TAMARASSERY GROUP.</u>		
67. MAYANATU	puttuura - 45, 46 ullura - 64 kanteettuura - 121, 123, 124, 125	mannaarakkal - 42 cettiyaamviitu - 46 kanjyaeriper - 48 kannala - 53 pallikkulam - 52 parakkunnu - 59 tatteeriper - 60 ullaatampar - 64 kotampetta - 64 mannalatta - 127 nampyaeriper - 110 nampitikanTi - 117 kotekkaetta - 116 akkaalakkal - 113 karuvaakkaavu - 132 perumpallikkaavu - 130 puttalatta - 134 marutamuli - 127 tatteeriper - 132
55. KIRALUR	kiralura - 21	tiyyakkanti - 16 panteerakkanti - 16 pecciraccikkotta - 15 caalakkal - 10

1	2	3
		kellarakuli - 8
		tiyyakkanti - 26
		vaaniyavvitu - 27
93	PULLAIUR	
	naerannannuura - 24	naarikaanti - 15, 16
	pullaattuura - 33	paanateruvatta - 25
	kuufalluura - 38	kollarakkal - 16
	vaanyattuura - 19	nannarakkal - 28
		paanarakanTi - 37
		parayarapar - 39
		parappaara - 45
		korakkaata - 18
		karuvattapar - 39
89	PUNNUR	
	karikkettuura - 102, 101	parayarakanTi - 13, 14
		ceTTiyaakanTi - 13
		kañakkañkanti - 12
		velutteeTantanti - 88
		nampitikkanti - 89
		cakkealakkal - 85
80	MALAPROH	
	cirraura - 12	teccarotta - 19
		velutteeTatta - 30
		parayarakanTi - 48
		pulayacceri - 15
		kalari
<u>NATUVALIUR GROUP.</u>		
154	ANAYAM KUNNU	
	pealuura - 3, 22	veelarakanTi - 3
	annattuura - 42	kollarapar - 5
	putuura - 46	putumangalan - 48
		coovappastom - 48, 46
		eraampi - 49
		puttalotta - 48

1	2	3
70 PAVINGOTTUPURAM	puttuumanna = 44 peeruura = 38 ceruvannuura = 24 arumpuura = 6 kafavuura = 61	taccarakkal = 49 veariyam = 36 paanakkootu = 24 mannaarakkal = 4 aasaerikanti = 55, 56 maruta nilam = 79 kalpalli = 92 puttalatta = 91 velutteeatta = 10
188 PANNIKOD	kalluura = 1 velattuura = 172	marutapoyil = 12 paracceri = 27 aasaeritotika = 171 velutteeatta = 176 caalakkanTi = 156 annaarialikanti = 183 sreemayarayanapuram temple = 196
77 CHERUPPA	vettuuraakanti = 35 vettuura = 29	pallikkal = 33 kotakkal = 28 etasseeri = 16 kurunpaccala = 27 velakkumattom = 5 cakkittakanti = 3 pollacceri = 42
81. CHERUKULATHUR	poTTaeluura = 49, 50 metiyannuura = 59 kanfenuura = 18 paaranuura = 59 pokkaeluura = 103	kiliccerikeavu = 8 kalukumaram = 12 kalakemadom = 13 taccalattu = 19 tirumannaalattu = 19 orampi = 41

1	2	3
		koTampaaTTa - 39
		maavennuura - 60
		saasarikkal - 63
		paRacceeri - 54
		koTakkaaTTa - 63
		vayittalamaaTom - 103
		ceRanTamannalam - 102
		taaccalattu - 19
		paTTaalavetipaR - 89
96	PARANNUR	
	paerannuura - 46	vaariyemviitu - 46
	kuTampuura - 89	ampalam - 46
	kalattuurananti - 137	caaliyakkara - 47, 48, 50, 59
		manjaarakkal - 102
		kallatakkanti - 106
		kallarakkal - 132
		paTTaarapaR - 133
98	PUNNASSERI	
	molayattuura	karumaaroti - 127
		tevattiyasetta - 126
		saasarikanti - 156
		ampalam - 130
		karuvaampalli - 127
		tiyyaccotala - 111
		kollanTeviiitu - 106
		manjaarakkal - 101
168	CHULUR	
	tcittanuura - 80	pulappaRampu - 92
	moTattuura - 80, 88	taccarapaR - 91, 92
	kiiiuura - 204	manjaarakanTi - 197
	trikkalayuuura - 172	kollarakanTi - 197
	coTTuura - 234	cakkikkaavu - 198
	unnuura - 258	teTTunnakkooTTattaRa - 199

1	2	3
	cooluura - 295	vaariyam - 205
	ennannuura - 299	kiiluurempalam - 204
		mannaarakkal - 206
		aalakkal - 206
		vaariyankanti - 171, 172
		parayar kanti - 167
		gosaala - 172
		madom - 174
		paanarkanti - 173
		velutteeTatta - 178
		koTakkunnu - 237
		mannaarakunnu - 181
		kaniyaanCaala - 237, 240
		taccanPELLi - 237
		otayamannalam - 259
		Caaliyankanti - 260
		velutteeTattu - 264
		valipookku - 295
		kalpaLLi - 297
		uLLeeTanpaR - 298
		polayanini - 294
		asseeerikanti - 300
		nuveaalikanti - 301
		kantamanalatta - 308
		kalpeLLi - 310
128	CHOKKUR	
	palavuura - 35	kallaarakkal - 35
	palapuram - 37	koTaceeri - 33
		puttalatta - 31
		maareeyam viitu - 31

1	2	3
		mutumella - 37
		anpalam - 31
		madom - 31
		asaerikkal - 29
		marutakkuni - 28
157	CHERUPPA	
	paaluura - 22	asaerikkenti - 20, 21
	kalavura - 40	kuulippara - 89, 18
		parakkunnattu - 24
		manaarakunnu - 42
		tecankatavu - 43, 44, 46, 47
119	VENNEKKOD	
	kaarannuura - 23	marutakentom - 10
		kalari - 17
		katacceri - 16
		puttannal - 16

4.18.11. In the micro level, we see the marutham areas where uur settlements and ceeri settlements are distributed. uur settlements and ceeri distributed in marutham form the functional units. One of them, the agricultural centres with subsistence productivity and the other ceeri, of non food producers settlements. This functional difference is pointed out by scholars. Infra structure of uur settlements shows, settlements of occupational classes, commercial classes, ruling classes or administrative classes and institution related to all of them. Generally the Brahmin settlers occupy the nucleus uur and form an inner core. The outer layer is of occupational classes. Commercial classes and their institutions are irregularly placed, while administrative institutions and defensive measure and inter <sup>wowew</sup> with Brahmin settlements and temple complexes. The Geometric figures gives a general nature of the village infra structure.

4.18.12. Eventhough the shifting of centres from Marutham to Neithal cannot be analysed on the basis of the available data, the distribution of marutham centres show a peculiar tendency. It is seen that PUTHIYANGADI, having two marutham centres and a neithal, has become a large trade exchange centre. KATALUNDI also became a large trade exchange centre. The centres in 170, 128, 114 and 119 are the peripheral areas of 85-KUNNAMANGALAM, the semi-urban centre and KUTAPPAI complex. Centre at 188 is close to PALUR complex and centre at 177 is peripheral areas of 85-KUNNAMANGALAM semi urban centre and PALUR complex. Centre at 75 is close to VALAYANADU complex. Hence, it is possible that, the centres in the abovementioned villages, gradually shifted to the most convenient areas of large trade exchange facilities. Or, it is possible that the complex emerged around the marutham centres because of the facilities of external trade.

#### 4.19. Hierarchical classes in the hinterland and inter relations of port and hinterland areas.

4.19.1. Eventhough we have pointed out Five different classes of villages in the hinterland area, We could not explain the classes based on such concepts as hamlet, village, town and city, with geographical entities since the entire distribution of villages in the area is dispersed. But from the analysis of villages it is noted that they indicate some kind of differentiations in the functional characters and we have classified them into rural villages, rural service centres, semi urban centres, storage centres and urban centres. A closer analysis reveal that the infra structure of each village follows some general patterns of nucleated villages irrespective of revenue boundaries. One of the urban centres, the

NAGARAM is more complex in its structural and functional characters, and it has a long tradition as a great port town. So, yet another class has to be mentioned for the large trade exchange centres, namely a port town. The analysis based on toponyms indicate different classes, since the terms are like piitika, annati, paantikasala, kafavu, tuRa etc. generally refer to the size, and functional characters of the concerned areas. Various lists of names points out the variation of activities in quantity and diversity in toponyms. It is also noted by urban geographers that relationships exist between the population of a central place and the number of units of any function which that place possess but such details cannot be summed up from toponyms alone.<sup>174</sup>

4.19.2. Considering the NAGARAM complex as a port town we have to discuss the hinterland areas or tributary areas of a Port Town, because the basic elements of Port geography are port, carrier, cargo, hinterland, fore-land, and maritime space.<sup>175</sup>

4.19.3. The divisions of the World Port Index helps us to identify the Calicut Port as a coastal port. It was one of the largest ports of the erstwhile Madras Presidency.<sup>176</sup> The tonnage frequenting it annually averages 9021119 tons. The average value of its imports is Rs.68,43,021/-. The imports chiefly consists of grain, rice and piece goods. Its exports chiefly consists of grain, rice and piece goods. Its exports are coffee, pepper, timber, ginger, etc. of Rs.1,22,37,598/-. The immediate subordinate ports of Calicut are ELATHUR, PUTHIYANGADI and MULAMKADAVU (KALLAI). The ports of KATALUNDI, BEYPORE and KAPPAT are also subordinate ports.

4.19.4. PUTHIYANGADI, VALAYANATU and KATALUNDI complexes are the immediate hinterlands of the CALICUT port. As noted by the Port Geography studies, the port is the place of contact between land and maritime space, and it provides services to both hinterland and maritime organisation. It is therefore a knot where ocean and inland transport lines meet and interwine. Its primary function is to transfer goods (and people) from ocean vessels to land or to inland carriers and vice versa. Traffic means life and prosperity not only for

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<sup>174</sup>Brian J.L. Berry and William I. Garrison, RUG P.218-223. John E Brush 'The Hierarchy of Central Places in South Western Wisconsin' Geographical review XLIII(1953) P.380-402

<sup>175</sup>Guido G Weigend 'Some elements in the study of Port Geography, RUG P.365.

<sup>176</sup>LM P.95.

the port but also for the city and region around it. Thus, it is frequently came into competition with other ports.

4.19.5. The geographical situation of the complex enables the sea carriages to anchor safely to the sea, on the western side of the complex. Early references show that carriers from foreign countries are safely anchored in the sea around this complex. During his visits in 1342 A.D, Ibn Batula noted that large Chinese ships were anchored only in EZHIMALA, KOLLAM and KOZHICKODE Ports in the Malabar.<sup>177</sup> When he arrived at KOZHICKODE he saw 13 large Chinese ships on the coast. In another reference it is mentioned that usually, the ships arrived at Calicut seeking safety from the wind. Small craft in large numbers frequent this port lie close in shore.<sup>178</sup> The mud bank suffices to still the surf created by ordinary sea breezes and thus affords facilities for landing and shipping goods. This mud-bank, formed of liquid mud, is reflected in names, and it defeated the efforts many times in the construction of a canal at KADALUNDI, a canal from the KALLAI river to the main bazaar at Calicut etc. The climatic conditions, the wind and other natural phenomina like the cliff area are all pointed out earlier in this study. Unusual storms, in the port is very rare. Lagoñ remarks: "This is perhaps to be explained by the fact that mountain peaks of the western Ghats prevent altogether or disperse any cyclonic tendency of the winds..."<sup>179</sup>

4.19.6. The site of the port is obviously of outstanding significance among the physical factors in the port geography "Ideally a port, aside from sufficient space for its operations, should have among its attributes easy entrance, deep water, a small tidal range, and a climate that will not hamper port operations at any time of the year".<sup>180</sup> We have noticed a number of interior ports in the complexes in G.B. No.III, which also have their part in developing NAGARAM as <sup>a</sup> large port. The situation is a concept in port Geography that may have either physical or cultural implications. Here we have pointed out the physical aspect only.

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<sup>177</sup>Velayudhan Panikkasseri, Sanchaarikalum Charitrakaarannaarum Vol. I (N.B.S, Kottayam 1972) P. 313.

<sup>178</sup>Herman Gundert, Keralapalana P.14. IM. P.97.

<sup>179</sup>IM PP.18, 27 and 46.

<sup>180</sup>Guido G. Weigend UG, P.366.

<sup>181</sup>Ibid, P. 366.

4.19.7. As far as the cultural and political aspects are concerned, it can be called the human factor, KOZHICKODE reflects a very helpful nature to the development of trade and commerce. Foreign travellers bear ample testimony to the freedom and security which they had at Calicut. Krishna Iyyar remarks: "The Arabs who knew every port in the west coast would not lightly abandon their old haunts and resorts in favour of a new city which had no traditions behind it. What advantages and privileges they enjoyed at the hands of the Zamorin may be inferred from the account of AbduRazak, the special envoy sent to Calicut by Persian King". According to Abdu Razak, Calicut is a perfectly secure harbour, and both friends and foes alike acknowledge the courtesy shown by the King of Calicut <sup>to</sup> strangers. Even the religious policy of the rulers of Calicut was an important cause that made Calicut the meeting place of nations. <sup>182</sup>

4.19.8. The coastal complexes, with NAGARAM complex as the centre of functions, attracts the immediate hinterlands and hinterlands in the far off regions in the mainland towards it and at the same time this area disperse articles beyond the port to the hinterland areas. A type of centrifugal and centripetal force can be observed in work in the Port which is the centre of activities. Urban geographers remarks that nearly all the urban areas investigated show striking illustrations of both centrifugal and centripetal migrations <sup>are</sup> of importance here. <sup>183</sup> The reasons for these forces in an urban centre have been pointed out by the urban geographers and observations of them are only tentative according to such theoreticians themselves.

4.19.9. The site attraction, functional convenience and functional magnetism are much important in the case of centripetal forces. The feature of the natural land scape attracts people towards the area. The NAGARAM complex is on the sea coast, with an upper table land close to the sea and this area has natural protection of hillocks surrounding it. The area from KATALUNDI complex to PUTHIYANGADI complex have large river mouths and these complexes are connected to the inland areas by water courses. Many functions remain in or gravitate to this part because in this part they can be carried on more conveniently than elsewhere in the taluk. Local convenience, regional convenience, and inter regional convenience are

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182K.V. Krishna Iyyar, 2C P.88.

183Charles C Colby 'Centrifugal and centripetal forces in Urban Geography' RUG P.287 and PP.292-93.

the functional conveniences according to urban geographers. They say, "This type of conveniences is developed in the great commercial centres, in fact they could not be great commercial centres if they do not possess it. The presence of a commercial port acts as a centripetal force attracting shipping offices importing and exporting houses and the like into a central zone. Such establishments add to the complexity of the central zone and emphasize its focal quality. In the central zone of any of these cities (New York, London and Liverpool) one sees evidences of contact with many countries and finds available transportation services to practically all parts of the commercial world".<sup>184</sup> NAGARAM complex itself act as a central zone of the surrounding hinterland areas.

4.19.10. The accumulation of certain commercial factors like transportation, rest houses, toll houses etc., are seen in the coastal complexes generally. But they are of very high frequency in the NAGARAM complex. The attractive qualities of the peripheral zone and the hinterland areas are also to be considered here. The availability of large areas of cheap land and adequate transportation, the possibilities of producing industrial and commercial items, the natural and other resources available are all also to be taken into account. The relation to hinterland is expressed in the following remarks by urban Geographers. "A hinterland can be described as organised and developed land space which is connected with a port by means of transport lines and which receives or ships goods through that port. A port does not necessarily have exclusive claim to any part of its hinterland, and an inland area may be the hinterland of several ports. The ties of a hinterland with one specific port become closer as the distance from the port decreases".<sup>185</sup> We have already pointed out the situations and structural and functional peculiarities of the hinterland of the Calicut port.

4.19.11. As far as the ports of the Malabar coasts are considered, the Calicut port became the largest one even during the 13th and 14th centuries. When Ibnbatyia visited the land it had already become one of the great ports of Malabar, in which merchants from all parts of the world were to be found. It was the capital of an expanding empire, it commanded the waterway to that gave access to the pepper country the Muhammedans preferred this port to any other in the west coast to take their cargoes.<sup>186</sup> Eventhough there were ports at Cannanore, Tellicherry and Kollam on the northern side and Ponnani and Cochin on the southern

<sup>184</sup>Ibid, P.294-95.

<sup>185</sup>Guido G Weigend UG 370-71

<sup>186</sup>K.v. Krishna Iyyar ZC PP.83-84. DG. P.80-81.

side of Calicut, Calicut become the largest port in the Madras Presidency in later times. Thus we have to assume that the ties of the hinterland in the mainland to Calicut Port was comparatively closer irrespective of the distance too. However, the port indicate enormous possibilities of contact to the hinterland areas by waterways and land. Thus <sup>as</sup> mentioned earlier in the discussion of the conveyance system in the taluk, the port has contacts to a vast areas of hinterlands and to almost all the major commercial centres of the main land.

4.19.12. The resources of the taluk and the potentials thereof shows the importance of the hinterland of this port. Some indications of goods originating in the port or coastal complexes in general, goods passing through the port, incoming goods marketed both in port and inland areas and outgoing goods coming both from port and inland are noted earlier.<sup>187</sup>

4.19.13. In the early period, we notice a large number of foreigners visiting the Malabar coast. But in the medieval period, specific references of the Calicut port are seen. This references of the early navigation to the Malabar coast and to the Calicut Port from foreign countries by sea give us an idea about the Fore-land areas and maritime space of this port, namely NAGARAM complex.<sup>188</sup>

4.19.14. Fore-land areas are the land areas which lie on the sea ward side of a port, beyond maritime space and with which the port is connected by ocean carriers. The concept of foreland as opposed to hinterland can be applied to all situations provided traffic is viewed from the port.<sup>189</sup> Thus, if cargo arrives at a port and is transhipped to another ocean vessel it has come from a fore land and leaves again for another fore-land. We can include the cargo arrived at the port from other ports of the coast to Calicut and cargo left the port to another ports of the coast also, <sup>and</sup> under the foreland trade. In as much as most sea ports on or near the sea shore <sup>and</sup> handle both kinds of shipments ~~the~~ sea and coastal traffic are bound to overlap.

187Supra Tables 61, 62

188Buchanan and J.M.C.M. , LM P.285. K.P. Padmanabha Menon H.K. P. 227-239. DG P.83

189Guido G. Weigend DUG P.372.

4.19.15. Between foreland and port lies the maritime space. Ships ply the waters of this part of the ~~space~~ more regularly and with greater frequency than others and they thereby create a pattern of sea lines that become avenues of traffic, these in turn attract traffic from adjacent land areas and promote economic progress.

4.19.16. From the above observations it is clear that a port is not an isolated phenomena and so it has to be studied within the frame work of relational patterns. A close relationship exists between port and hinterland, on the one hand and port and maritime organisation and foreland on the other.

#### 4.20.0. Political Divisions of the area and Hinterland.

4.20.1. The hierarchical system of specialisation discussed <sup>earlier</sup> distributed in the hinterland areas around the Calicut Port. These areas were under different political territories. ~~The political divisions areas were under different political territories.~~ The political divisions of the medieval period, existed in the area are identified and the names related to them are discussed in the following pages. This would suggest the general political situations of the hinterland of Calicut port, and would point out the territorial divisions of the hinterland of the port, usually termed as Malabar by the foreigners, in the medieval period.

4.20.2. The district came into existence on 1st January, 1957, originally consisted of five taluks namely Badagara, Quilandy, Kozhikode, Ernad and Tirur. The South Wynad taluk was included in Kozhikode district by March, 1957. At the time of first survey and settlement of 1890-1904 Kozhikode was a part of the MALABAR district under the Presidency of Madras. During that time the present Badagara and Quilandy Taluks were formed a single unit namely Kurumbranad Taluk, the northern part of the present district and Kozhikode with some portions of the Ernad taluk formed the southern part. The north eastern part of the present district was South Wynad, a part of the Wynad taluk of the first settlement. The present Badagara taluk and Quilandy taluk were the erst-while Kadattanad and Kurumbranad taluks respectively.

4.20.3. The Kurumbranadu Taluk was in the days before British occupation, divided into kaTattanaatu, payyanaatu, payasomala and kurumpRanaatu and included part of tamarasserri. eerNaatu formerly comprised the south parappanaatu, Raannaatu, ceerNaatu, eerNaatu. raannaatu is under the present Kozhikode Taluk. The modern kozhikode Taluk comprises of the ancient poolanaatu, Beypore (Vypur), pulavaay and part of tamarasserri. Portions of the old kurumpRanaatu taluk, north and east of poolanaatu were known as VatakkumpuRam and KilakkumpuRam respectively. The South Wynad taluk formed a part of the early PuRakilanatu of the second Chera period, and later it was formed the part of the territory of Kottayam Raja or puRanaatu Rajas.<sup>191</sup>

4.20.4. The territorial names mentioned above can be divided into three sets.

4.20.4.1. Names of the first set have lost their significance as territorial units.

- |                         |                         |
|-------------------------|-------------------------|
| 1. KUTANATU - kuTanaatu | 2. PULANATU - puLinaatu |
|-------------------------|-------------------------|

4.20.4.2. Names in the second set have some significance as territorial or revenue division during the settlement period. koolattu naatu, kaTattanaatu and kurumpuRanaatu exist even to-day in the local settlers.

- |                                      |   |
|--------------------------------------|---|
| 1. KOLATTU NATU - koolattu naatu     | 6. PAYYUR MALA ITAVAKA - payyurmala itavaka |
| 2. KATATTA NATU - kaTatta naatu      | 7. KILAKKUMPURAM - kilakkumpuRam            |
| 3. KURUMPURANATU - kuRumpuRanaatu    | 8. VATAKKUM PURAM - vaTakkumpuRam           |
| 4. POEAVAY ITAVAKA - pulavaayitavaka | 9. POLA NATU - poolanaatu                   |
| 5. PAYYA NATU - payya naatu          | 10. PURA KILA NATU - puRa kilaa naatu       |

4.20.4.3. Names under the third set are still used to denote revenue divisions.

- |   |   |
|---|---|
| 1. ERA NATU (ERNAD) - eeranaatu         | 5. VAYANATU (WYNAD) - vayanaatu                             |
| 2. KOLIKKOTU (KOZHICODE) - koolikkootu  | 6. ULLUR ITAVAKA (ULLUR) - ulluur itavaka                   |
| 3. RAMANATU (RAMANATTUKARA) - Ramanaatu | 7. NETIYANATU ITAVAKA (NEDIYANAD) -<br>netiyanaatu itavaka. |
| 4. VYPUR (BEYPORE) - vypuR              |   |

<sup>191</sup> Ibid PP.65-71, K.V. Krishna Iyyar, ZC P.1

4.20.5. In the contemporary revenue divisions, certain names are substituted for part of the old territory or a group of old territories. They are given below:

1. KOZHIKODE TALUK: Pola natu, part of the peppunatu or Vypur, part of the Eranatu, Polavay Remanatu.
2. QUILANDY TALUK: Payyanatu, Kilakkumpuran, Vatakkumpuran, Karumpuranatu.
3. BADAGARA TALUK: Katattanatu, Payyurmala, Ullur itavaka, Netiyanatu itavaka.
4. SOUTH WYNAD TALUK: Part of the early Purakite natu.

#### 4.21.1. kuTanaatu and puulinaatu:

kuTa and puLi are seen used as a specific in many field names. These specifics are not seen used with the generic naatu. The important place names with puLi specifics are given below.<sup>192</sup>

- a. FULIKUNNU - In the Mannur village on the Southern Boundary of the district.
- b. FULITTAIA - Aliyar village, on the Northern boundary of the district.
- c. FULIKUNNU - In the Nagarani village, the heart of the Calicut City. (Field Survey No.47)<sup>193</sup>

4.21.1.1. Geographical peculiarities of the villages ALIYUR, MANNUR, <sup>and</sup> PALJUR clearly shows the prominence of Puli. <sup>u or sand.</sup> These village names themselves reveals the nature as coastal <sup>also</sup> sandy and waste respectively.

4.21.2. KOLATTUNATU: The references of this name are seen in the records of the mediaeval period. Some scholars believe that the Kolattiri dynasty--the rulers of Kolattunatu--was a branch of Musikavansa of Elimala mentioned in the Musika vansa Mahakavya of the 11th century A.D.<sup>194</sup>

<sup>192</sup>Census 1971 (Trivandrum) P.43. A. Sreedhara Menon, Ibid, PP.75-76. History of Kerala (Kottayam, 1969) P.91. Ulloor S. Parameswara Iyyar, Kerala Sahityacaritram, Vol.I (Trivandrum, 1967) PP.19-28. Raja Raja Varma A.R. Keralapanineeyam (Kottayam 1969) P.42. Elankulam Kunjan Pillai, Keralam ancham sarum noottantukalil (Kottayam 1963) PP.9-18. C.M. Ramachandra Chettiar, 'Malabar and Tamils' JMCA Vol. VII (Madras 1931) P.187. Jayaraman, 'Capitals of Ancient Tamilakam' (Thesis, Madras University, 1968) unpule P. 175.

<sup>193</sup>Even sandy winds are a usual phenomenon in Northern part of the BADAGARA taluk. Puuliyar Rairu a reference given in XUK9 dated 1825 shows that puuliyar represents are who belongs to that area. This qualifying term is used to denote a Rairu lived near aliyuur.

<sup>194</sup>Sreedhara Menon A, History of Kerala, P.221 and P.232

4.21.2.1. There is a river in the name KORAPPULA in the Kozhikode District, on the northern boundary of Kozhikkode Taluk and it is said that the river was the southern boundary of this territory.<sup>195</sup> It is said that the territory derived its name from the name of the capital, Kola. Kola is supposed to have been situated near Perum cellur, perhaps the earliest Brahmin Settlements of Kerala. cellur was called sampatgrama in Sanskrit.<sup>196</sup>

4.21.2.2.) Some possible derivations of the names are:

a. Kola means a Boat, a kind of raft.<sup>197</sup> It was the symbol of Kolattiri dynasty.

b. Kola or Kolla is a toponym related to ferry or port

c. cellam means prosperity and fame and cellur, the prosperous place and hence Perumcellur, a highly prosperous village. Kola in Malayalam means good and famous. Probably, kola, the prosperous and famous might have been the basis of renaming it as cellur, since such terms are used to denote Brahmin Settlements. Some historians have pointed out that a royal deed of the dynasty written on a golden leaf on which a raft and two leaves of vakai or Mshika which was the totem tree of Nannan, the ruler of Pulinat) were carved.<sup>198</sup>

4.21.2.2.2. KORAPPULA is the form used in records and still being used by the villagers to refer the river on the southern boundary of the territory. There are some instances where the syllables 'l' and 'r' are interchanged.

MUTALA KOVILAKAM > MUTARAKOVILAKAM XHKR 31. 1812 A.D. 199

AVARU > AVALU III, 2 1676 A.D.

<sup>195</sup>Krishna Iyyar, K.V. EC, P.136.

<sup>196</sup>Suranattu Kunjan Pillai 'Sreemulavasan Uttara Keralattile oru puratana Boudha Viharam' Vijana Kairali(Trivandrum, April 1975) P.941. Kesavan Veluttattu Arya Brahman Settlements in Kerala P.36-40.

<sup>197</sup>Natarajan C. 'A survey of Nautical terms in Tamil' ITS (Kulalam, 1968) P.547, DED No.1853, 1855.

<sup>198</sup>Cirakkal T. Balakrishnan Nair 'Musika Vamsam Kavyam Kolattunattile cila nadikal' Vijana Kairali (Trivandrum Feb. 1975) PP.789-832 Prepallava Index P. 485.

<sup>199</sup>Paimashi records of Haider Ali and Tipu. Copy dated 1812.

ORU > OLU - seen in conversation

ELAMALA > ERAMALA - Folk songs

TALACHENNAVARU > TALACHENNAVALU - North Malabar Z B 1112-1679 A.D.

KORA means a kind of chippi and a kind of fish. The most important export commodity of the district is fish and it is exported from the village ELATHUR, on the mouth of Kerappula.

4.21.2.2.3. COLASTRI is the European transliteration of the form of KOLASTRI found in the folk songs of North Malabar.<sup>200</sup> The Brahmins of Travancore area, who once owned lands in the Kolattunatu pronounce the name of the land as KOLASNATU.

4.21.3. KATATTANATU: The present Badagara Taluk was called formerly KaTattanaTu taluk.

Scholars are of view that KaTattanaTu was once under the rule of Kolattiri and when Samutiri defeated Porlatiri - the ruler of <sup>o</sup>Planatu-Porlatiri sought refuge under Kolattiri. Subsequently Kolattiri gave the KaTattanaTu as a gift to Porlatiri.<sup>201</sup> The title of 'porlaatiri' is seen used by the KaTattanaTu rulers also. Keralaipati describes the land as laying north of Turasserj. The land on the northern side of Aliyur was the Randattara and hence KaTattanaTu was the area between TURASSERI and ALIYUR.

4.21.3.1. The native forms of the name collected from early records reveal for <sup>u</sup> variants.

- a. KATATTANATU - kaTattanaTu - Land with ferry
- b. KOTUTTANATU - koTuttanaTu - Land which is given to somebody.
- c. KATATTUVENATU - kaTattuVenaaTu |  
KATATTUVAINATU - kaTattuval naaTu | |  
KATATTUVAYANATU - kaTattuvayanaTu - Land which is the way to WAYANATU
- d. KATATTUVALINATU - kaTattuvalinaTu - A passage to other areas.

<sup>200</sup>Irupattunaalu vatakkam pasTtukal (Hand C Stores, Kunnankulam), P.10, P.18

<sup>201</sup>Paimashi records and Zamorins records VII 19 dated 1796-97. 'kaTattanaTu porlaatiri Kootavarma Raja' is seen mentioned. kurrippuram koovilakam in Quilandy taluk is called 'porlaatiris palace' by Robert Sewell. ASS P.244.

4.21.3.2. When samutiri defeated Porlatiri, he took refuge under Kolattiri because he was expelled from his land beyond Turasserri by Samutiri. Hence, land to which one had been expelled came to be known as KaTattanaatu or KaTattanaatu, is another version or another interpretation is that the Porlatiri took refuge and Kolattiri and Kolattiri gave "Mukkatam Vali natu" to Porlatiri. Hence the land given as danam came to be called KoTuttanaatu, and mukkaatam vali naatu came to be koTuttanaatu and koTutta Vali naatu. Valinaatu later became vai naatu or veenaatu.<sup>202</sup>

4.21.3.3. The three forms can be the distortions of a single form KATATTUVAY which means the mouth or bank of a ferry.

4.21.3.4. Another territory on the north eastern part of the KaTattanaatu is Iruve (IRUVAI) natu which deserves special mention here. The explanations given above for kaTattanaatu try to derive the name on the basis of some hidden historical facts through stories fabricated on the name.

4.21.3.5. BHYMAKSANA and KHTOTKACANATU are the sanskritised forms of kaTattanaatu. Khatokaca is the son of Bhimasena, the puranic hero and hence Bhymak<sup>sh</sup>ama also is used to denote the land. The territory adjacent to KaTattanaatu is called Iruvenatu and this land is said to be of Iruvan, another son of Bhimaseena.

4.21.3.6. The Europeanised form is caartinat which may be a distorted form of kaRutteeNaar naatu mentioned in the folk songs of Malabar.

4.21.4. KURUMPURANATU: Kurumpura is mentioned in the inscriptions of the ceras of Mahodayapura.

KURUMPURAYI NATU = kurumpurai naatu

KURUMPURAYI PERUMATTAN

The first part of the name in all cases can be splitted into KURUM + PURA which means small hill or hillocks.

The name is derived in two ways.

a. KURUM + PURA + NATU = KURUM + PURA + naatu

b. KURUMBAR + NATU<sup>203</sup> = kurumpar + naatu

202A title 'Lords of the Sea' is said to be used by kaTattanaatu Kings. Vatakkumkur Raja Raja Varma, Keraleeya Sanskrita saahitya caritram ( )

203LM Vol. III P.393.

There are geographical evidence to support the derivation KuRum + puRa. The forms mentioned in the inscriptions as well as other records are all can be splitted into kuRum + puRa. In the inscription itself, neTumpuRaiyur naaTu and puRakilaa naaTu are mentioned. Purakilanaatu was the territory to the north east of KuRumpuRanatu. puRa or poRa is commonly used in place names of Kozhikkode District to denote hillocks. In the southern boundary of this naaTu there is a village called KURUMPURAKATTACERI where the name is derived from the two small hills. These hills are very prominent and two famous names in this area are Easthill and Westhill. Varakkal, the hillock near sea is in this village. 'Vara' means hillock. In a geographical survey dated 1894 it is reported that the north Kurumpuranatu (i.e. Katattanatu) desams are thickly populated and there are a noticeable absence of jungly hillocks compared to the south Kurumpuranatu.<sup>204</sup> Kurumbar are a highly migrating type of hilly tribes and they are seen in the Wynad and other parts of the Malabar, but the derivation of the name from Kurumbar is highly improba<sup>b</sup>le.

4.21.4.1. Most popular Europeanised form of this territorial name is KOORMENAAD. There is a possibility that the name seen in British records are not actually the anglicised form but the forms were taken from the Portuguese or Dutch usages. So, highly distorted names are evolved.

4.21.5. POLAVAY: Pulavaay<sup>205</sup> was <sup>an</sup> itavaka on the eastern side of POLANATU the Porlatiris territory. The present village CHERUKULATTUR was one of the villages of Pulavaay. The Kallayi river starts from this area and hence the name.

4.21.5.1. POLA (POLA)+ VAY - means mouth or opening of the river.<sup>206</sup> All recorded forms are Polavaay and among the common folk, the name is pronounced as Pulai.

4.21.6. PAYYANATU: From the description given in the Keralaipatti and various records of Zamorins archives, we can determine the boundaries of payyanatu, which was the land stretched north of Korappula.

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204RRPI 1894 P.51.

205LM P.193.

206RAMAPISHAROTI, P. 'Some place names of Malabar' JMGA Vol. III and IV (Madras, October 1931-32) P.223.

4.21.6.1. Two other similar names are to be mentioned here:

- i. Payyurmalala - North east of Payyanaatu, beyond the territory of Kafattanaatu.
- ii. Poyanaatu - Another name of the Randattara, on the northern side of Payyanaatu, beyond the territory of Kafattanaatu.<sup>207</sup>

4.21.6.2. Apart from these prominent names, there are village names and field names having pay or payya as the specific in the Quilandy, Badagara and South Wynaed Taluks. This specific shows some inter relations of place names and ethnological peculiarities.

4.21.6.3. The forms which can be compared to this specific are:

- i. Poyya - (Tulu) means sand
- ii. Pei/Pai - Tamilised form of a Sinhalese place name generic seen commonly used in the place names connected with Buddhist centres in Ceylon. The generic means a place, a mansion or a temple <sup>in</sup> Sinhalese.<sup>208</sup>
- iii. Pahaya - A prakrit term having the meanings a place or a mansion.
- iv. Palaya - (Malayalam) means old.

4.21.6.4. It is probable that the area which includes Pulittala on the northern boundary of Kozhikkode district is termed as Poyyanatu, where Poyya means sand. But, the unintelligibility of the specific lead the people to fabricate a story upon it. The name is distorted to poyyanaatu meaning the land from where the Caraman Perumal went to Mecca.

4.21.6.5. In the case of the Payyurmalala it is distorted to Eivarmala and it is explained as the place belonged to the Pandavas, the puranic heroes.<sup>(Eivar, Five men)</sup><sup>209.</sup>

<sup>207</sup>Herman Gundert Keralolpathi (Trivandrum 1963) P.117 ER III 57 dated 1596 A.D. LM PP.53-54.

<sup>208</sup>Lewis J.P. 'Place names in Ceylon' CAIR Vol.I part III (1915-16) P.203 Coomaraswamy, S.W. 'Place names in Jaffna ending in Pay' CAIR Vol. III Part III (1917-18) P.157. Sabaratna Mudaliar 'Place names in Jaffna' CAIR Vol. II Part III (1917) P.17. According to Sabaratna Mudaliar, pay is of Portuguese origin.

<sup>209</sup>Robert Sewell ASS P.245 Andulai Konda means five hills.

4.21.6.6. Regarding pei and Pay the tamilised forms of Pe and Pa'y of sinhalese origin, a few observations are to be made. These generics are seen suffixed with place names where Buddhistic influence is clearly noticed.<sup>210</sup> For Kollii and kandi, the two generics <sup>names</sup> Koyilakkandi and Murikkandi, the two place names are seen in Ceylon also.<sup>211</sup> In the folk songs of North Malabar, it is mentioned that the ancestors of the ceekoons migrated from Ceylon to Kerala. According to some same scholars, even the name Ku-li-fo, (Calicut) is a sinhalese form, which means banana.<sup>212</sup>

4.21.6.7. Payyanatu, Poyanatu and Payyurmala (which is near Muppainatu in WYNAD taluk) are places where Jaina settlements are seen. Some scholars are of view that the famous Buddhistic centre Sreemulavasan was Dharmatom, a place very near to Poyanatu.<sup>213</sup> Place <sup>names</sup> showing the influence of Buddhism and places where Buddhistic faith existed are seen in Quilandy taluk which included Payyanatu.<sup>214</sup>

4.21.6.8. The stories relating <sup>to</sup> Pandavas, Iravan and Khatokaca can be interpreted as a tendency of Sanskritisation which may be a purposeful fabrication of stories related to Hindu Puranic heroes. Numerous folk stories are seen spread in WYNAD, related to the placenames which are almost related to the Hindu puranas:

4.21.6.9. Kollai or Kola in sinhalese means a port or ferry.<sup>215</sup> The tamil equivalent is tura.

4.21.6.10. Kandi is obscure to sinhalese. But three names having kandi is in Ceylon. They are Koyilakkandi, Polakkandi and Murikkandi. Two of them Koyilakkandi (Kovilkandi or Quilandy or Koyilandi) and Murikkandi are seen in Payyanatu.

<sup>210</sup>Coomaraswamy S.W. CALR P.157. Gnana prakasar S 'Sinhalese place names in Jaffna Peninsula' CALR Vol.II (1916-1917) P.167, payyooli in Quilandy deserves special attention. According to Gnana prakasan Kollai and Olei synonyms.

<sup>211</sup>Gnanaprakasar S. Ibid P.167. Pattinipai, Sandirupai are in the vicinity of Buddha temples. Sangarapai means the place of Buddha Sangha. Other instances are kooppay, chalampay, kacichopay, Kinappay, talakkatapay, Manikollai, palukollai, Jambukola etc. Kola in Sinhalese means a tura i.e. a ferry or tank. Lewis J.P. 'Notes on place names of Jaffna' CALR Vol.III Part III (1917-18) P.44.

<sup>212</sup>Su C.J. Chinese Knowledge of Calicut during the 14th and 15th centuries' ITS Vol.I PP.520-23. Irupattu naalu vaTakkan paTtukal (H and C Stores, Kunnankulam, 1976) PP.25-26.

<sup>213</sup>Suranattu Runjan Pillai 'Sreemulavasanuttara Keralathile oru puratana Buddha Viharam' Vignana Kairali (Trivandrum, April 1975) P.941.

<sup>214</sup>Raghava Variar, M.R. 'Varadur Jain inscription of Saka 1606' Unpub. 1974 ASS P.240. It may be noted that a characteristic Buddhistic image was found in the vicinity of ANANTAPURAM temple in Quilandy.

<sup>215</sup>Coomaraswamy S.W. Ibid. P.161. Horse burgh. CALR Vol. II P.162.

<sup>216</sup>Norseburg H. 'Sinhalese place names in the Jaffna Peninsula' CALR Vol.II (1916-17) P.56. He says that the kandi in Polikandi and Koyila kandi and eelu in ureelu and aceelu are of sinhalese origin. Lewis J.P. Says "There are only three names that I know in which it occurs. They are Koyilakandi, Polikandi and Murikandi. What does it mean? There is I believe sinhalese Kandiya but I cannot recall the name".

4.21.6.11. These similarities and the observations of scholars throw light on the problem of inter relation of place names of Ceylon and Malabar. The Prakrit term 'pahaya',<sup>217</sup> also deserves serious attention. pay may be a shortened form of pahaya. The influence of Prakrit in Malayalam and Sinhalese language may be the reason for the origin of the generic pay in sinhalese and specific pay in Tamil and Malayalam.

4.21.6.12. In North Malabar, the evolution of palaya to pays is noticed in several instances.

4.21.6.13. The following observations can be possible in the case of place names having pay or payya as specific or generic in North Malabar.

1. It may have some relations to the Tulu word Poyye. In certain cases this may be the origin of the name.

2. It may have some relations with Sinhalese language or such place names may have some inter relations with the place names of Ceylon.

3. The name which is seen in the places where Buddhistic faith was existed, may have the influence<sup>d</sup> by Prakrit. It may be also due to the <sup>direct</sup> influence of Prakrit in Malayalam.

4. The Ceylonese pay and Tamil-Malayalam Pay may have a common origin.

In all cases the form is Payya or Vayya P > V is a change seen in Malayalam.

4.21.7. PAYYURMALA: Payyur mala Nairs, whose lands lay to the north of Kurumpuranatu were almost independant chieftans.<sup>218</sup> As has been discussed in the case of Payyanatu this name may also has some relation to Pay or Pe. Two forms are prevalent in this area for the name, apart from the forms mentioned in records.

1. EIVAR MALA - The hill of the five Pandavas.

2. PAYYARMALA<sup>219</sup> - payysr, or pandavas settled in this hillocks.

In both cases, the meaning attributed by common folk is that the land belonged to Pandavers. This may be an extension of the story of Katattanatu and Irgainatu where the lands are said to be belonged to Khetokaca and Iravan.

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217P.M. Joseph 'Sanskrit, pali, prakrit loan words - Studies after Gundert' unPub. Paper 1979.

218Raja P.K.S. Mediaeval Kerala (Calicut 1966) P.64.

219ASS P.245.

4.21.7.1. Some observations can be made here:

1. There is a place called Ancukunnu (five hills) in the Wynaad Taluk.
2. In this territory there were five manas and five kulams (five Brahmin houses and five tanks) according to Keralolpatti.
3. Buchanan has used the name Andulai konda. Andulai konda means Five hills and hence Eivar mala. Wynaad is a bilingual area and influence of Kannada language is seen in these areas.
4. The story connected with Pandavar is a clue to the tendency<sup>of</sup> Sanskritisation, prevalent in this area. The Brahmins settled in these areas might have tried to fabricate<sup>Such stories.</sup> Unintelligibility of the specific and the purposeful distortion might be the reason for the substitution of 'Ei' for Pay or pasy.

4.21.8. KILAKKUMPURAM, VATAKKUMPURAM.

4.21.8.1. A group of villages on the northern and eastern part of POLANATU are called Vatakkumpuram and Kilakkumpuram respectively. These names are seen commonly used to denote a group of nairshaving martial spirit, who attended the Zamorins of Calicut in his royal visits. In Grandhavaris of Calicut they are referred to many times as 'Lokars' of Vatakkumpuram and Kilakkumpuram.<sup>220</sup> In a report on Vatakkumpuram and Kilakkumpuram by Baber is of importance here.<sup>221</sup>

Some early references are:-

VATAKKUMPURATTA - III 9 - 1830

KILAKKUMPURAM DESAM - V<sub>3</sub> - 1835

KILAKKUMPURATTA LOKAR - Keralolpatti

VATAKKUMPURATTA LOKAR - -do-

220ZR III, AD 1740

221Barber Report on the Kerakumpuram and Wadakkumpuram (29th December 1800). He remarks.

\*On the company's acquisition of the province the first act was the reestablishment of these chieftans, the District of Kerakumpuram and Wadakkumpuram, as forming apart of the Semooris royal territory was entrusted to his super intendence. The perwaye district to the Mannil edathil and Iliil Nayars and to each was allotted to handsome provision of 20% of the collection of their respective countries. They were officers of Zamorin and were called Nadavari s" pp.7-8.

"Polanatta Vatakkumpuratta Kurumpurakattaceri Desattu" (i.e. Kurumpurakattaceri Desom in the Polanatu Vatakkumpuram) is the only early reference which explains the name. It means, the area was on the northern part of Polanatu.<sup>222</sup> Thus, Kilakkumpuram can be explained as the area on the eastern part of Polanatu. These names are seen thoroughly distorted by the European.

4.21.8.2. Spatial distribution of VaTakkumpuram and Kilakkumpuram areas are of special significance here. Baber in his report stated that Kilakkumpuram areas comprises of CHEVAYUR, MAYANAD, VALAYANAD, IRINGALLUR, OLAVANNA and PERUNANNA Hoblies and vaTakkumpuram comprises of areas under KIRALUR and CHELANNUR Hoblies.<sup>223</sup> The vaTakkumpuram Nair families still exist. There were nearly forty Nair families under two major family heads namely KARRAT and moothedathu. They believe that they were the owners of 101 hills on the north eastern side of the Calicut. Their family deity is the God SIVA in the mamunta kaMuvaara temple. The distribution of these areas are in the north eastern and south eastern part of the Rajadhani, spreading in the two major gaps through which two major trade routes enter the city. Thus, as seen in the geometrical figure, there were residences of protection of the Rajadhani, around it. On the north there was paRanampi and kaaramvaLLi KuRup, on the north east and east the vaTakupuruRattu Nairs, on the east and the south east there settled the KilakkumpuRattu Nairs, on the south there was the house of tinayanceeri ELayathu. The spatial distribution of these families show that they are around the Rajadhani at Calicut, in the Cliff areas on the north east<sup>east,</sup>, and south<sup>east</sup> of it.<sup>224</sup>

4.21.9. POLANATU: Polanatu was the land between Korapula and Kallayipula. Its eastern boundary was Pulavay and western, the Arabian sea. According to the traditional belief and the description in the Keralolpatti Porlatiri, the ruler of Polanatu was defeated by Samutiri in 1042 A.D. and Sauthiri built a fort and city in a place called Velapuram in the Polanatu<sup>225</sup> This Velapuram is now identified and the place is on the northern bank of Kallayi river, on the north western part of the Rajadhani at Calicut adjacent to Arabian sea. The desams in POLANATU are seen listed in the Grandhaveris of Calicut.<sup>226</sup>

222ZR V<sub>2</sub> dated 1828 A.D.

223T.H.Baber 'Report on the Kerakumpuram Vadakumpuram and peruwaye Districts' (AD 1800) Details of VaTakkumpuRattu Nair were given by K.M.Chandrasekharan Nair, one of the family members.

224 GF 21.

225K.V. Krishna Iyer ZC P.75

226ZR V<sub>2</sub> Record No.296, ZR III<sub>13</sub> PolanaaTTuRca dated 1762.

4.21.9.1. Porlatiri, the ruler of Polanatu had his capital at Polur, a village in the north eastern part of Polanatu. There is an old temple and remains of fort revealing its antiquity. This Polur is near Malur another place referred <sup>to</sup> in Kerloipatti as Mallur. Polur is the only name resembling polanatu in this area. polanaatu, poolanaatu and poolanaatu are different usages of the name.

4.21.10. PURAKILANATU: The present South Wynaad taluk of the Kozhikkode district was a part of Purakilanatu, the later Kottayam Rajas territory. Kottayam dynasty was called Puranattu Rajas. The land is mentioned in the inscriptions of ceras of Mahodayapura where the following forms are seen. *PuRa/PoRa means hill.*

PURAIKILANATU -

PURAIKILAR -

PURAKILANATU -

Purevalinaatu is the form given in the Kerloipatti and Poranatu is the name used by Logan.

4.21.11. ERANATU - A portion of the present Kozhikkode district was called ERNAD in the revenue records. <sup>227</sup>

The early forms of this territorial names are:

ERALA NATU -

ERA NATU -

ERA NATU - III<sub>2</sub> - 1683 A.D. III<sub>5</sub> 1771 A.D.

ERA NATU - V<sub>10</sub> - 1878 A.D.

4.21.11.1. ER means oxen and thus Erala or Erati is probably Idaiyars. Hence the meaning of the name <sup>may probably</sup> ~~A~~ land of shepherds or Idaiyars. ER has different meanings closely connected with agriculture ecratis is a tribe in the Tamilnadu. <sup>228</sup>

4.21.12. KOLIKKOTU: The name is written different forms.

- i. KOZHICKODE - The name of the district and one of the taluks.
- ii. CALICUT - The name of the city which is a Corporation.
- iii. KOLIKKOTU - This form is used in native language for the district, city and for some fields.

<sup>227</sup>Krishna Iyer ZC P.15, PP.55-57. DG P.65-71.

<sup>228</sup>In special census of India 1931 Provincial tables Vol. XIV Part II (Madras 1932)

In the early records we come across a name Kōlikkottu Nagaram which is the city proper. Nagaram village is the name used to refer the city area in the revenue records. Apart from this a few other villages are also included in the present Corporation of Calicut.

4.21.12.1. Kokkolikkottu is another name which is not used in any of the revenue records as a village name, but exists even now for a hill and the surrounding fields in the eastern part of the present city.

4.21.12.2. There are a number of field names having koli as the specific in the Kozhikode district.

4.21.12.3. The names discussed here are:

1. VELAPURAM - It is said to be the name of the place where the Zamorins of Calicut built their first fort and city.
2. KOLIKOTU - The name of the district and one of the taluks.
3. KOKKOLIKKOTU - The place is supposed to be the area from which the name Kolikkotu had its origin.
4. VIKRAMAPURAM - It is said to be another name of the city given by the zamorins of Calicut.
5. FUNTURA - A name seen used by the Zamorins of Calicut in their Royal deeds.
6. MALABAR - The early name of the district during British period.

4.21.12.4. VELAPURAM: It is described in the Keralolpatti that Eratis of Netiyiruppu after defeating Porlatiri built a fort and a city (namely Kolikkottu) on the sea shore where they destroyed the Cullikkatu (Thorny jungle) and constructed terus (streets). The early references of the name are:

ARAFURATTU VELAPURAM 229  
 KOLIKKOTTU VELAPURATTU 230  
 KOVILAKAM CERU PATTAM CERIKAL 231  
 KOLIKKOTTU VELAPURATTU 232

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229 Herman Gundert Ibid P.100

230 Ibid P.54

231 Ibid P.97

232 R V, Record No.296 N.M. Nampoothery, Saamutiri caritratthile keanapurangal (Sukapuram 1987) P.256.

VELLA

The components of the name are Vela<sup>^</sup> and puram. Vela is vela itself since the <sup>Change</sup> of  $l > \underline{l}$  is a rule in Sanskrit. So the specific vela or Vela has the same meaning namely sea shore. At present the area of Velapuram is identified. Velapuram is mentioned in Iccadives, Cannanore and Velam near Cannanore. The generic has three forms, Puram, puuram and PuRam. PuRam and Puram are the same where the lengthening of the vowel 'u' is a dialectical variation. But Puram and puRam have different meanings. Now, it has to be pointed out here that there was a place existed on the sea shore of Polanatu in the name Velapuram, upto the first quarter of the 19th Century A.D. and the place was some authority upto that time, even to enter it into a document concerned with the land transect, on. kolikkottu velapurattu (velapuram in Kolikkotu) is the usage in the record, which means the Veelaapuram at koolikkootu. Most probably the name might have its origin from the settlement of veela, the devadasis. puram is a toponym indicative of outskirts allotted to such settlers.

4.21.12.5. KOLIKKOTU: The name collected from early records amount to three hundred and seventy eight in numbers. Only a few of them have distortions and the name is regularly written as kolikkootu even in the letters written by the Arackal Beevi, and in the Pymashi records of Hyder and Tippu written in 'Maharasti'. After early forms and all the distorted forms are given below:

KOLIKKOTTUTALI	- III	28	- 1551 A.D.
KALIKKATTA	- III	18	- 1740 A.D.
KOYIKKOPPII	- III	38	- 1853 "
KOLIKOTTA	- III	50	- 1856 "
KOYIKKOTTA	- VI	11	- 1182 "
KOLIKKOTTA	- Arackal	letters	
KOLIYOTTA	- XHKR	26	- 1812 "
KOLAKKOTTA	- XJKR	5	- 1804 "
KOYIYOTAN	- XNK	4	- 1799 "
KOYIKKOTE	- XPK	2	- 1799 "

4.21.12.5.1. Out of sixty three instances in the Arackal letters, not a single one is seen distorted and out of the 123 collected from Pymashi records, only, four of them are distorted. It is interesting to note that out of the 378 forms only four instances are there with 'yi' substituted to 'li'.

(B). i. Apart from the story of the cock which may have some Folkloristic and Anthropological value, the description in Keralolpatti involved some problems in <sup>the</sup> political history too.

ii. The story connected with KOKKOLIKKOTU has also historical value. There is a place in this name in the eastern part of the present Calicut City where some place names and other evidences are seen to prove that some references given in the Keralolpatti are true, even though the story and other descriptions are probably fanciful.

iii. The name is derived from the Koyil (Palace) and Kotta (Fort) constructed by Samutiri according to some scholars. Koyilkotta is corrupted into kolikkotu.<sup>237</sup> The name may be derived from kallikkottai, which is the usual pronunciation of this name of people of Tamil Nadu. Kallukkottai is the fort built by stone. Even though there were descriptions of the early travellers about the forts and palaces of Calicut City, we have no clear evidence to prove that the name originated from such peculiarities of the fort or palaces. Again, as seen, the various forms of the place name for centuries remain uniformly as KOLIKKOTU. The distortions of l > y is very few. Even though the name is pronounced by Tamil people as kallikkottai, the recorded forms have the specific KOLI. But the derivations given by these scholars directly points out the possibility of great historical monuments existed in this area in early days.<sup>238</sup>

iv. KO+ALI+KOTU is the derivation given by A.C. Sekhar, which means the Kings port. This derivation also points out the historical importances of the port, which was famous even very early days.<sup>239</sup>

v. A meaning given to this name by the Chinese Scholar C.J. Su, is interesting, which throws light on the problem of inter relation of place names as well as the early foreign contacts of the area. He says that the name Ku-li-fo recorded in A.D. 1248, by Chinese travellers is Calicut and the term has a meaning banana in Sinhalese language. <sup>According to him</sup> Calicut was a great producer of banana and so the name can be derived after the term for banana.<sup>240</sup>

#### Raja

237 Krishna Iyyar K.V. 2C P.2, P.83. P.K.S./Medieval Kerala P.22.

238 Infra P.509.

239 A.C. Sekhar in a paper presented, in the 13th All India Conference of Dravidian Linguists, Calicut 1979.

240 C.J. Su 'Chinese Knowledge of Calicut during 14th and 15th Centres' ITS P.520-21. The geographical peculiarities of Calicut area and the salt pans and backwaters and around the city proper are all discussed in Chapter I.

vi. koli was the name of the Capital <sup>of</sup> Colas.

(C). Considering the explanations based on geographical peculiarities, three of them deserves special attention:

- i. KULI + KOTU - Place having low land and hills which is the same as Kunnala.
- ii. KOLIKKOTU - Means marshy corner - kooli kootu
- iii. KOLI - Means a promontary which is a synonym of koti (kooli and kooti or kooti).

iv. Interpretations based on ALI (ali) by Dr. A.C. Sekhar, has also some geographical significance. The geographical meaning of the term is discussed in the earlier part of this work.<sup>241</sup>

4.21.13. PUNTURA: This name has also some historical shades. PUMPATTANAM or KAVERI PUMPATTANAM ON PUMPUHAR was another name of Koli, the Colas capital. Thurston has pointed out that there is a place name PUNTURA in the Salem district in Tamilnadu near Kavery.<sup>242</sup> PUNTURAKKON is a title used by the Eralnattutaiyavar and Dr. Gundert was suggested that Puntura is Eralanatu. Later this title has been used by the Zamorins in their Royal deeds. The early forms of the name are:-

PUNTURAKKON - Inscriptions

PUNTURAKKONATIRI - Keralaipatti

PUNTURAKKONTITTU - C. Grandhevaris

PUNDORRECON and (P) UNDER

COON are the Europeanised forms.

The derivations given to this term are different. Dr. Gundert says that it is Eranatu itself. But no meaning has been given to the word. The specific is PUM and generic Tura. PU in Tamil means beautiful or flourishing. But it is probable that the name represents the pukum tura, or the port on the river mouth. puuntura and puuntura are seen near river mouths.

4.21.14. VIKRAMAPURAM: "Its original name of Vikramapuram utterly forgotten and preserved only in the mouldy records of the zamorins state visits to Calicut."<sup>243</sup> is the remarks made by K.V. Krishna Iyer. Vikramapuram temple and Vikramapuram streets are mentioned in the Zamorins

<sup>241</sup>Supra, pp 105-109.

<sup>242</sup>A. Sreedhara Menon D.G. P.8

<sup>243</sup>K.V. Krishna Iyer 2C. P.32.

ALBIRUNI	- 970 - 1039 A.D.	- Melibar
ALIDRISI	- 1153 A.D.	- Manibar
RASHIDUDDIN	- 1247 - 1381 A.D.	- Manibar
ALKAZWINI	- 1263 - 1275 A.D.	- Malibar
ABUL PEDA	- 1273 - 1381 A.D.	- Manibar
IBN BATUTA	- 1342 - 1347 A.D.	- Malibar
BAKUI	- Date not ascertained	- Malibar
MARCOPOLO	- 1271 - 1294 A.D.	- Melibar
FRIARODORIC	- 1286- 1330 A.D.	- Manibar
MARIGNOLI	- 1290 - 1355 A.D.	- Mynibar
MONTE CORVINO	- 1291 A.D.	- Minabar
FRIAR JORDANUS	- 1320 A.D.	- Malebar
NICOLCONTI	- 1419 A.D.	- Melibaria
FRA MAURO	- 1410 A.D.	- Melibar

4.21.15.1. The specific is Mala and generic is bar. 'Mala' is a Malayalam word meaning hill. This term is seen used in Malayalam, Mala - alma, Mala-natu. Bar is not a native word, and it is seen in the European references. Scholars have of opinion that 'Varam' can become bar since the interchangeability of V/B is a dialectical peculiarity of Malebar. It can be supported by some instances too.<sup>245</sup> According to V.I. Subramoniam, the Tulu influence is also to be noted. On the basis of the arguments mentioned above, some scholars derive the name as Mala + Varam and Mala + Bar, its corrupted form.

4.21.15.2. Scholars are of view that the specific is Mala. Mala is seen distorted and bar remains unchanged. This peculiarity throws light on the fact that, the native form, being unintelligible to the foreigners had been written in different ways, <sup>and the European form Bar is retained.</sup> Most probably this name is a Hybrid one. The territorial divisions in the early days in the Calicut taluk are given in map No. The chart given here shows the changes occurred during *different periods* and the rearrangements of territorial divisions.<sup>246</sup>

<sup>245</sup>Subramoniam VI "Alternation of V/b in Malayalam" (Unpub. Paper presented in the IX All India Conference of Dravidian Linguists 1979.

<sup>246</sup>Chart No. VI