CHAPTER - V - THE MEDIEVAL CITY COMPLEX AT CALICUT - A TOPONYMICAL RECONSTRUCTION.

CHAPTER - V.

The medieval City Complex of Calicut - A toponymical reconstruction.

NAGARAM COMPLEX.

5.0. Calicut starts figuring in the political history of Malabar with the advent of the Zamorins. Therefore the ups and downs in the fortune of Calicut were closely inter-woven with those of Zamorins of Calicut. Traditional accounts like a version of Keralolpathi which encologises the Zamorins containe sporadic description of the prosperity of Calicut. These are shrouded in legends. Before the Zamorins, Calicut was under the PORLATIRIS of POLANADU according to traditions. In its heyday the glory of Calicut as a prosperous emporium of the Arabian Sea Coast spread far and wide to the east and west and attracted the attention of medieval Kingdoms from inside and outside India. Consequently royal agents, private individuals and travellers and merchants visited Calicut, thanks to the notes of these medieval travellers. We get a picture of Calicut which is highly fragmented and incomplete on many respects viewing from a modern point of view. The study attemptsto re-examine those medieval descriptions to supply hitherto unnoticed pieces of information and to make the picture as complete as possible with the old and new evidences. Such a reconstruction is not only desirable but rather dessideratum. Firstly it gives us a specific idea of medieval coastal city complex in Kerala with its structural lay out. This is hoped to throw much light on social economic and other aspects of an exchange centre. Secondly it may help to formulate ideas about the diffusion of cultural patterns within medieval Indian societies. In so far as the city pattern of Calicut is seen elsewhere and it follows the prescriptions contained in some medieval texts. Thirdly as we have already noted in the hinterland areas of the port, urbanisation might have brought general zones and central business zone. Thus the functional structure of a medieval commercial centrem a port city of Kerala can be reconstructed. It is important to note that it is in this centre, the Portuguese settled and established a warehouse Church street and fort complex in the later half of the 15th Centurty A.D. So such influences can also be noted in this analysis. Lastly the present reconstruction would supply a model for similar studies examining the pattern of settlements on coastal and in interior areas of Kerala particularly and other places in general.

5.0.1. Among the medieval visitors and their accounts mention may be made of Ibn batuta (1342 A.D) Hoffman (1403 A.D), Abdu Razak (1442 A.D) NicoloconTi (1444 A.D) Athanasius Nikiten (1468 A.D). Vasco de Gama (1498 A.D) Stefano (end of 15th century A.D) Varthema (1503 A.D) Barbosa (1505 A.D) Ralph Ditch (1588 A.D) Laval 1607 A.D) Keeling (1615 A.D) Della Valle (1653 A.D) and Fryer (1672 A.D). These accounts present descriptions of the city of Calicut its people, marketing centre, streets inhabitants and their residences and several other eye witness accounts some particular aspects of the city complex like the circumference, the low walled fort etc. are mentioned along with settlements of Muslims and others. Most of the travellers are silent about the areas other than the western quarter of the city including the bazaars and the foreign settlement areas. This would be serious limitation of studies based only on foreign notices, regarding the whole structure of the city taken together.

5.02. In order to reconstruct the medieval city complex of Calicut, we have here made use of certain sources which have not been tapped before. These consist of (a) Calicut Grandhavaries viz. The zamorins palace records (b) Palmashi Records (c) Settlement registers prepared by the British officials in the beginning of the 20th century A.D. andmaintained in the regional archives.

5.0.2.1. Grandhaveri records consists of different types of palace records including the descriptions of royal visits of Zamorins to various places in and around Calicut City, periodical renewal of land transactions, letters of correspondence etc., which are listed separately under the head of original sources in this work. The descriptions of royal visits abound the information regarding location of places like markets, fort, entrance to the fort, different palaces, bazaars, settlements of various social groups etc. This type of information is highly helpful not only in fixing places but also in understanding the structural aspects of the town. The periodical renewal of land transactions draw a some what elaborate picture of the change occurred to the places mentioned in them. For example, the changing of choultry site into a shop is meticulously recorded with all necessary details regarding the ownership etc. The palmashi records are also helpful in identifying the places with the extant of plots etc. The settlement registers prepared by the British government officials supply the most important detailed information such as the extent of plots, stapple crop, nature of soil, density of population besides buildings, institutions, roads etc.

5.0.2.2. It is to be noted here that the names of places mentioned in the records of the Grandhavaris and land records and Paimashi records, down from the early part of the 15th Century A.D. is almost unaltered during the passage of time. These names, noted from the medieval records are seen in the settlement records of British officials without any change. It helps us to identify the actual plots and fields where the early institutions and roads existed.

5.0.2.3. Apart from these sources we have referred some medieval Silpe texts such as Samaranhana Sutradhara and Yukti Kalpataru of Bhoja, and many Vastusastra texts written in Malayalam. These texts provide us with a model for formulating a conceptual frame work for our study. They also give us some idea about the medieval city planning in atleast Deccan and South India. Some informations related to the early capitals of Cheras and Cholas, available, can also be compared with the newly identified city pattern of Calicut.

5.0.2.4. Urban geography is a fastly developing branch of study. Location areas extent and inter action among the various urban functions are the core of the urban geographers concern. Some of its concepts and generalisations have been clearly formulated and a large number of hypotheses are stated as bases for further investigation of specific areas and circumstances. On the basis of the available studies on various urban areas of the world, a few observations regarding the structure of the port, commercial centre, distribution of streets, locations of trade exchange centres etc. are also made here. Calicut, being under the influence of Foreign commercial contacts and indegenous city planning principles, this analysis is inevitable to understand the complexity of the commercial and administrative patterns closely inter-woven in the area.

5.0.2.5. Identification of places in the NAGARAM complex is dealt within the first part of this chapter, followed by the analysis of the area as a commercial complex and a port city. The medieval structure of the city as a capital of the Zamorins and identification of historical places and the underlying architectural principles are discussed in the second part. Patterns closely inter-woven in the area. We have already pointed out certain urban tendancies observed in the hinterland areas of CALICUT and in the port, in the previous chapter. Here, we try to get more detailed picture of a medieval port city.

5.0.3. The following aspects of the NAGARAM complex are discussed in this Chapter:-

1. Specialisation and historical geography of the NAGARAM Complex.

2. The Structural and functional nature of the NAGARAM complex as a port city and large trade exchange centre and the principles related to the urban situations.

3. NAGARAM Complex as the important Administrative Centre, the Capital or Rajadhani of the Zamorins of Calicut.

4. Historical background of the Port, Rajadhani and the Zamorins of Calicut.

5.0.4. Different types of maps, geometrical figures and charts are used wherever necessary. Three major maps, representing all the factors and give at the end of the Chapter and they are marked A, B and C. Relevent portions of these maps are used in the discussion.

5.1. Specialisations and historical geography.

Eventhough NAGARAM Complex consists of village Nos.28, 29, 30, 31, 32, 35, 36, 37, 38, 39, 50 and 68 for better explanation the two other complexes in the peripheral area of NAGARAM Complex viz. PUTHIYANGADI and VALAYANADU which form a continuous extension of NAGARAM and also taken into consideration in certain parts of the analysis.

5.1.1. The distribution and density of settlements of commercial and artisan communities distribution of administrative centres and streets where commercial activities are accumulated are discussed here.[1]

5.1.2. Frequency, density and distribution of commercial and artisan groups indicated by the toponyms in the NAGARAM complex show higher values compared to all other complexes.[2] The density of settlementsof commercial groups is 3.4 and artisans is 2.1. The settlements of other trade communities like gujarathis, parṭṭaṅis, Muslims, Vairagis etc. and settlements of foreigners are also to be taken into account. All these groups, highly interested in trade and commerce are seen concentrated in the NAGARAM area. The following tale shows the distribution of commercial communities and artisans in the NAGARAM Complex.

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1 Infra PP 496-569

2 Infra, Table 121.

T A B L E - 121.

Village Nos.	28	29	30	31	32	35	36	37	38	39	50	68	Total	Density per village.
Commercial														
cakkaalaN	..	..	..	..	1	..	..	..	1	..	1	..	3	
caaliyan	..	1	..	..	..	..	..	1	1	..	4	..	7	
ceTTi	1	..	..	2	1	..	..	..	4	..	2	..	10	
kodeyan	..	..	..	..	..	..	..	..	2	..	..	..	2	
kammatti	1	..	1	..	..	..	..	..	1	..	..	..	3	
vaaNiyaN	..	..	..	..	..	..	..	..	1	..	..	..	1	
Iruvaaliyan	..	..	..	..	..	..	..	..	1	..	..	..	1	
vaaniccceri	..	..	..	..	..	..	..	..	2	..	..	..	2	
muuccari	..	..	..	..	..	..	1	..	..	1	..	..	2	
ceTTikulam	..	..	..	..	..	..	2	..	..	..	..	..	2	41/12=3.4
cempeTTi	..	..	..	..	..	..	1	..	1	1	..	..	3	
ceTTiccari	1	..	..	..	..	1	..	..	2	1	..	..	5	
Artisans.														
taTTaaN	1	..	..	..	1	..	..	..	1	1	2	..	6	
aasaari	..	..	..	1	1	1	1	..	1	..	2	..	7	
kolleN	..	..	1	..	1	..	1	..	1	1	1	..	6	25/12=2.1
taccaN	..	..	..	1	..	..	..	..	..	..	2	..	3	
taccaNpalli	..	..	..	..	..	..	..	..	..	..	1	..	1	
taTTaccceri	..	..	..	..	..	1	..	..	..	..	..	..	1	
perinkolleN	..	..	..		..	..	..	..	..	..	1	..	1	
										Total			66	

5.1.2.1. The following most important names indicative of settlements of Commercial Communities are discussed below:[3]

T A B L E - 122.

Village No.	Index No. MAP A & B.	Field names	Village No.	Index No. Map A & B	Field Names
38	18A	poNNaaÑiccaNTakam - 93	38	264 A	ceTTiviiTu - 105, 106
"	19A	paTTaaÑi cuTuteaTu-104	"	202 A	caaliyatteru - MaNanaciRa
"	27A	seeTTumaare Gujarathi ampalam -124	"	5 A	mannaattikaÑTi - 96
		DharmasatRam - 124,126,132,134	"	3 B	caaliyatteru - Varakkal
"	42 A	paTTaaÑi kaTavu - 251	"	15 B	teeNNaakkuTa teru-Near Nadakkaavu
"	47 A	mallappaN ceTTiyaam viiTu- 206, 207	"	12 B	tekkum teru ,,
"	48 A	ceTTimaaR teru - 206, 207	"	15 B	konnunatta teru (South) ,,
"	100 A	Vairaagi satRam - 206	"	15 B	,, (North) ,,
"	100 A	paaÑTi tteru - 206	"	15 B	Kacceri teru ,,
"	245 A	ulakuTayaam viiTu - 59 C	"	46 B	valamkai ceTTi teru Near PUTHUR.
"	247 A	koéavaN viiTu - 192	"	46 B	iTomkai ceTTi teru ,,
"	261 A	caRkaala toppu - 188	"	32 B	panniyankara ampalam - 326
"	263 A	ceTTiyaam viiTu - 37	"	176 A	panniyankaRa amplam - 326

5.1.2.2. ceTTis and caaliyas are seen spread throughout the area and hence there are numerous caaliya and ceTTi streets. They have their own shirt system and worship centres. A few bathing taks are also seen named after these communities. The importance of these two communities is reflected in some historical records also. The traditional belief is that a ceTTi from the east coast started the trade at Calicut port.[4] Mahuan, the Chinese traveller says:[5]

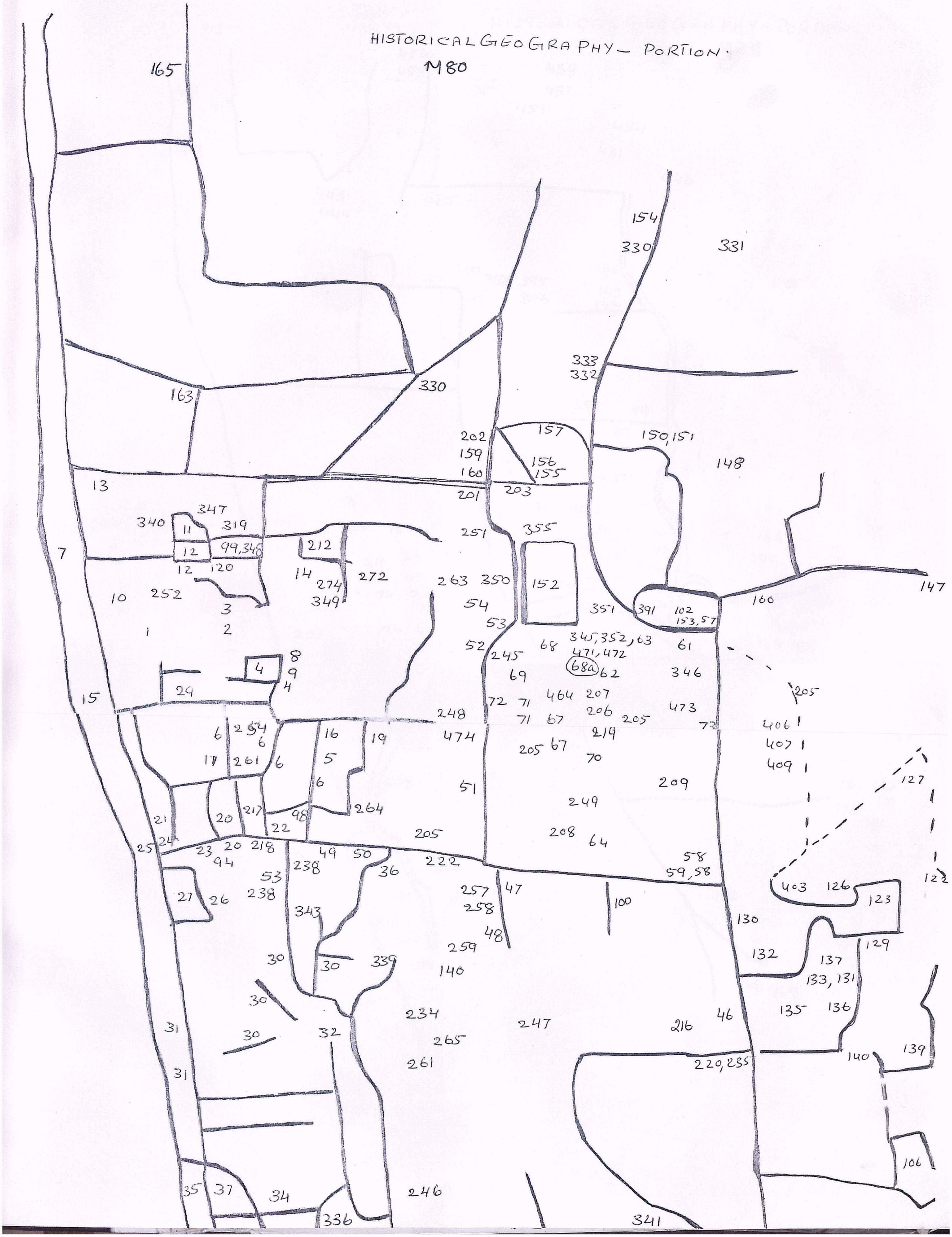
3Map A. Index numbers given in all the historical geography maps A, B and the portions of those maps are the same. Maps 80, 82, Map.C.

4K.V.Krishna Iyyer, The Zamorins of Calicut (Calicut, 1938) PP.85-8.

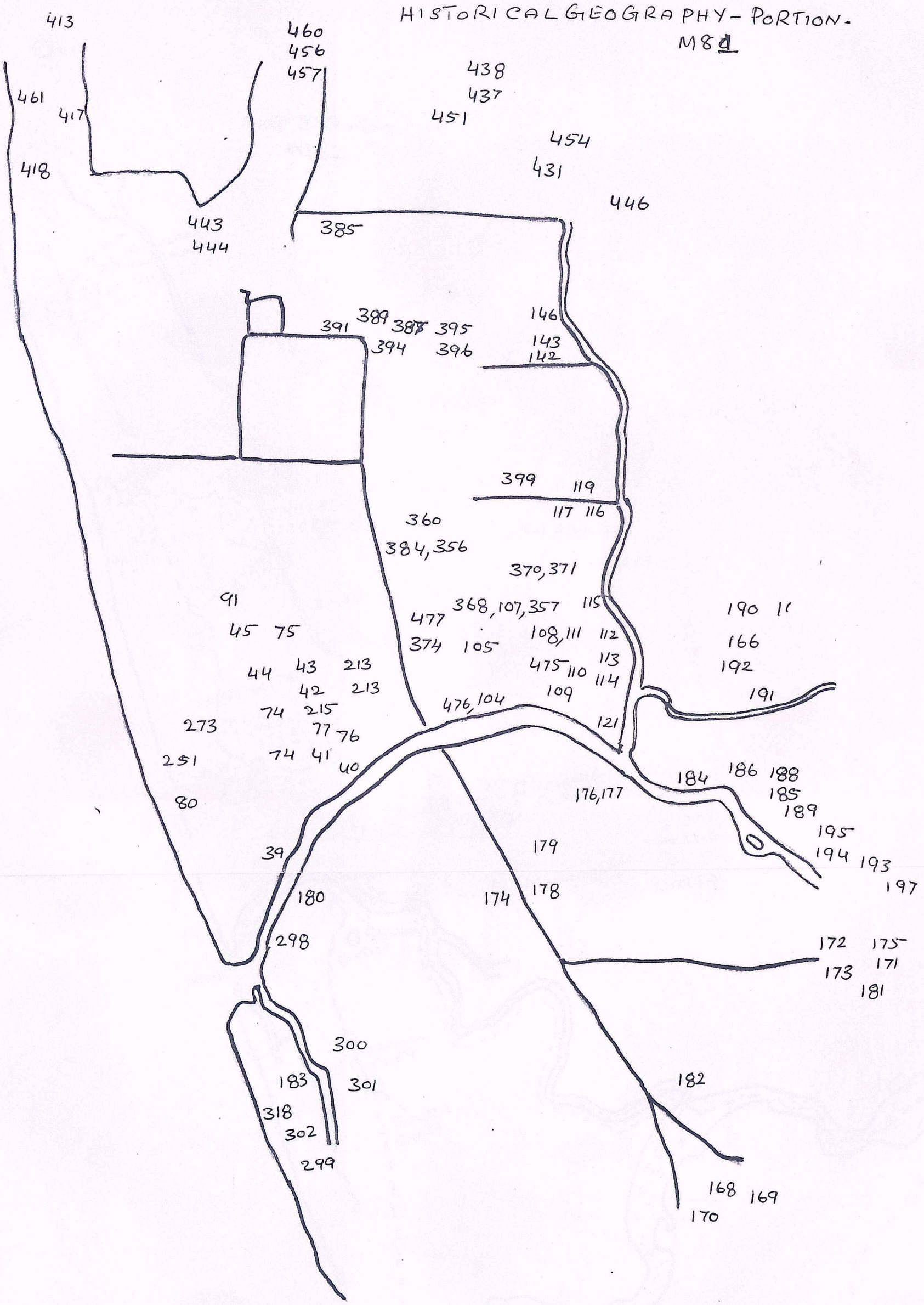
5K.P.Padmanabha Menon History of Kerala (New Delhi, Reprint 1982) PP.228-231.

HISTORICAL GEOGRAPHY — PORTION.

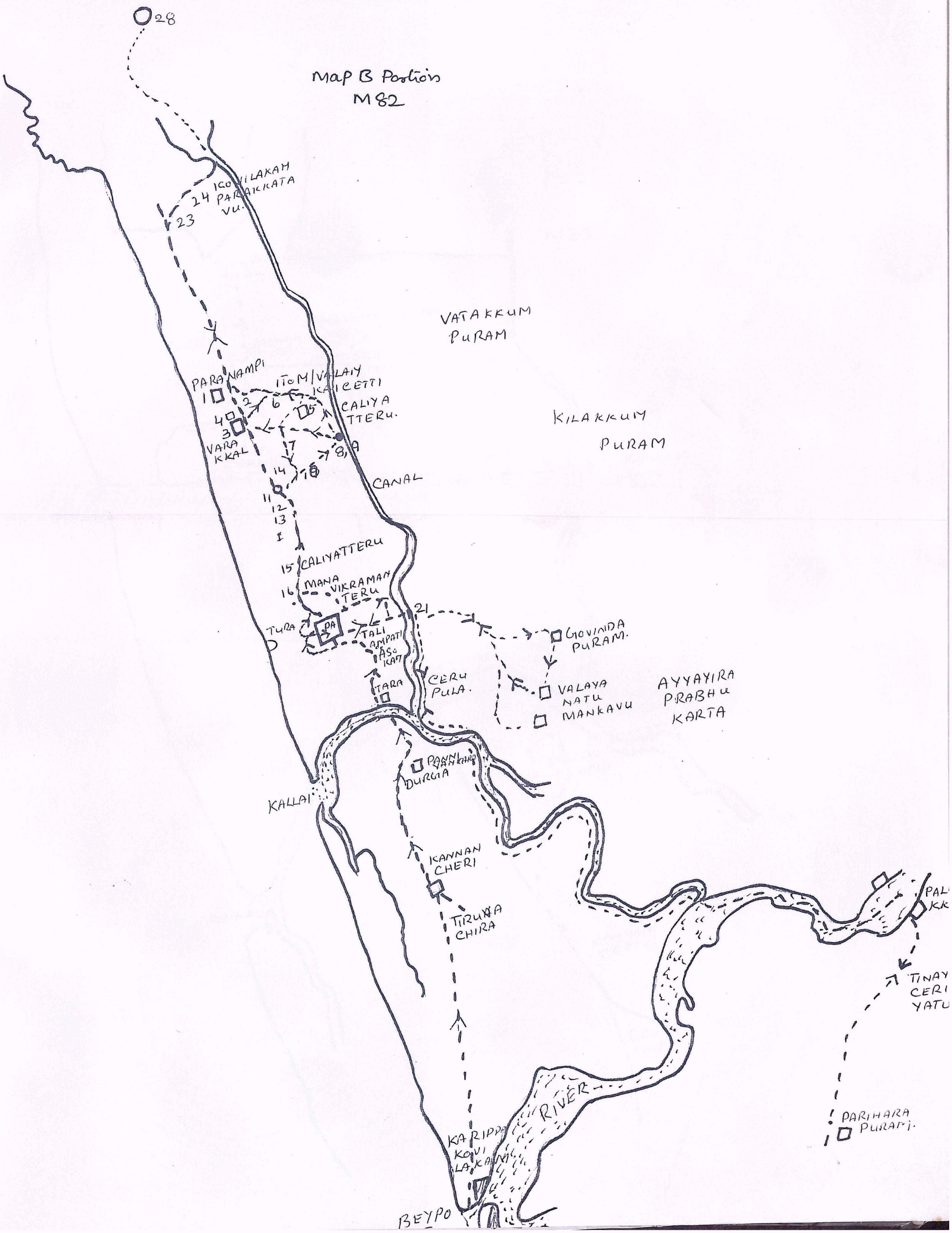
M80

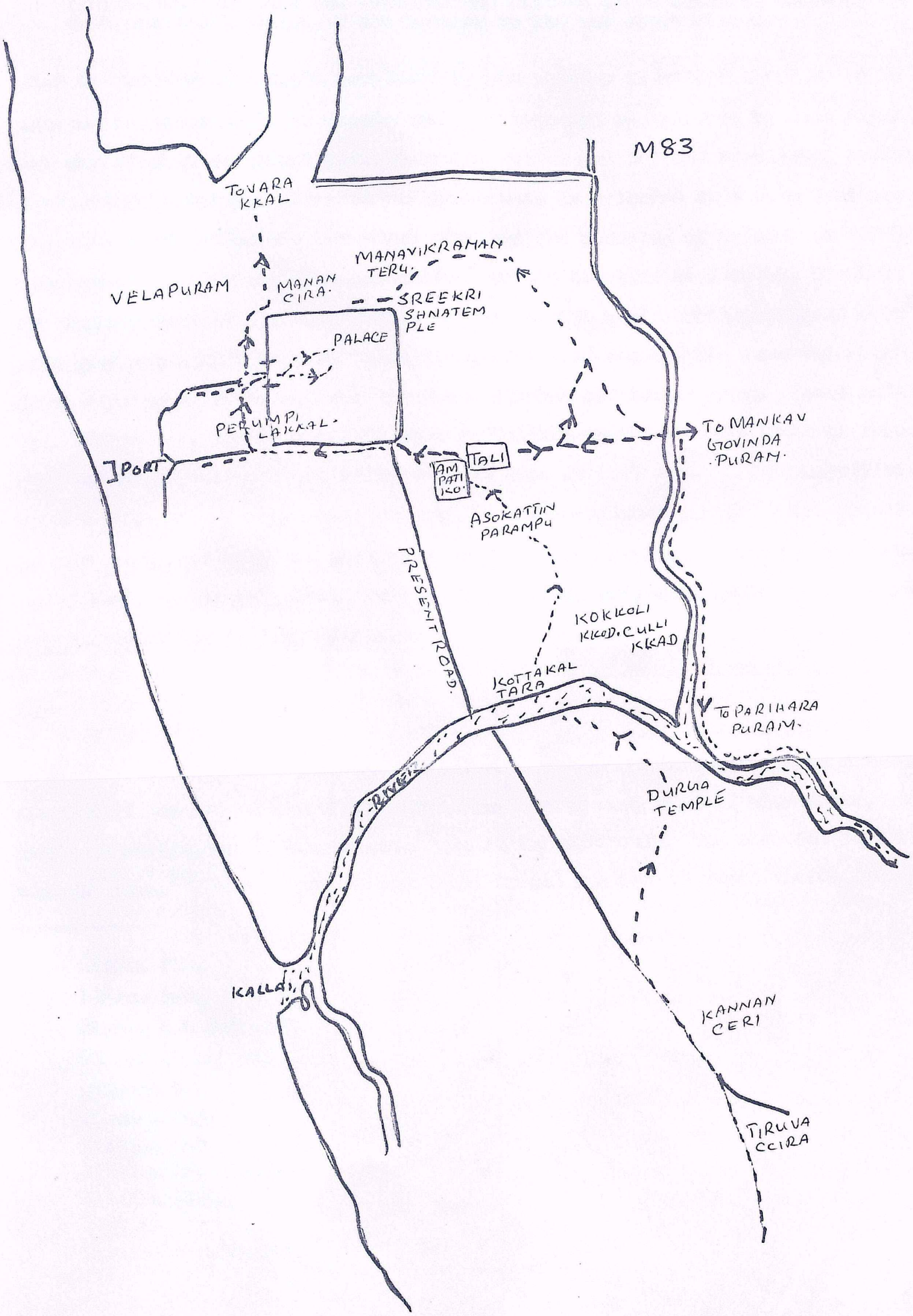


HISTORICAL GEOGRAPHY - PORTION.
M8d



Map B Portion
M82




M83
TOVARA KKAL
VELAPURAM
MANAN CIRA.
MANAVIKRAMAN TERU.
SREEKRI SHNATEM PLE
PALACE
PERUMPI LAICKAL.
PORT
TALI
AM PATI KO.
TO MANIKAV GOVINDA PURAM.
ASOKATTIN PARAMPU
PRESENT ROAD.
KOKKOLI KKOD. CULLI KKAD
KOTTAKAL TARA
TO PARIHARA PURAM.
DURGA TEMPLE
KALLAI
KANNAN CERI
TIRUVA CCIRA

> When a ship arrives from china the Kings overseer with a chetti go on board and make an invoice of the goods and a day is settled for valuing the cargo...The price to be paid for pearls and precious stones is arranged by the Nainke brother (Chitti Nainake) and the value of the Chinese goods taken in exchange for them is that previously fixed by the brother in the way above stated.

5.1.2.3. The chetti Nainaki mentioned by the Chinese traveller seems to be Valnakri ceTTis referred to in the Calicut Grandhavaris. There are two streets by name Valanikai ceTTinaar teru and iTonkai ceTTinaar teru, near the PUTHUR temple[6] and koovilakam paaRakkaTavu[7] in the PUTHIYANGADI complex. iTonkai ceTTinaaR teru is referred in a palm leaf record dated 1596 A.D. which describes the royal visit of the Samorins of Calicut to PUTHUR temple.[8] The King starts his journey from paaRamaTom[9] on the northern side of the Varakkal temple[10] in his journey towards PUTTUUR temple, passes through the iTonkai ceTTinaaR teru[11]. Another palm leaf manuscript of royal viet dated 1697 A.D. records the name Valankai ceTTinaaR teru[12], which also seems to be situated near the iTonkai ceTTinaaR teru. These references show that iTonkai and Volankai ceTTis have in Calicut even from 1403 (date of Mahuans visit) and they had been considered privileged group even in 1697 A.D. It is significant that Vasco de Gama disembarked near these streets in the koovilakam paaRakkaTavu. Another ceTTi street is seen mentioned near the fort area, on the south western corner of the fort.[13] The street was called paaTTitteru also. ceTTikulam, ceTTicceeri, etc. indicate that these areas have settled by ceTTis in large numbers.

5.1.2.4. caaliyas are weavers, probably migrated from outside Kerala. They have their own street and village system. The houses of caaliyas are closely situated on both sides of the street and a Ganapati temple at the end of it. Early records mentions a number of caaliya streets in and around the NAGARAM Complex. Even now, most of them exist. One of the biggest chaliyaa settlement is kannanceeri,[14] in 38 PANNIYANKARA. The specific panniyam means a weavers loom.[15] The street is mentioned in all records of royal visits down from 1696 A.D.[16]

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6 Index 47B.
7 Index 48B.
8 Index 1 B and 47B.
9 Index 4B and Index 3B.
10 Index 3B.
11 Index 46B.
12 Index 46B
13 Index 100A, 48A.
14 Index 182A.
15 SI P.
16 Calicut Grandhavari No.III 57.

caaliya streets on the northern side of maNaikiRa and in the premises of varakkal temple are mentioned in the records dated 1762 A.D.[17] There were two caaliya streets on the north west and north of maNaikiRa. On the eastern side and northern side of the Varakkal temple, there were two streets, which are mentioned in records dated 1731 and 1783 A.D.[18] The streets on the maNaNcaiRa area was close to another street by name NaNavikRamanteru[19]. Another street by name puttaNteru was also near these caaliya streets. kacceriteru and Ponnenattu teru were also caaliya streets, since they are called koonnenaTTu caaliyatteru in records of royal visit.

5.1.3. Major streets of early times with particular names indicative of their nature are to be noted here because they are all centres of the commercial activity. They names are given below with their index numbers in the map.

159A	puttaN teru - 40A	159A	putiyateru - 40A
160A	maaNavikRamaNteru - 40A	53A	kalavaNibhatteru - 54, 55
53	as per Muncipal map of 1946 a kalavanibhatheru is seen.		
	caKkaravaNibhatteru - not identified	15B	teeNNaakkuuTateru
	kaNcaaveTe teru - Not identified	4A	pukalapeaNTikaaalatteru - 14,41,92,117
30A	puuvaanibhatteru - 289,134,146,147,148	6A	paTTuśaalatteru - 92,93,94,112,88,102, 109,107,110,113 (45 fields.)
51A	mele bazaar		
54A	kilakke bazaar	52A	vaTakke bazaar
49A	ValiyaNNaTi bazaar	50A	Big bazaar

5.1.3.1. maNavikRaman teru is some times written as VikRamapuratte teru and tRivikRaman teru. According to K.V. Krishna Iyyer,[20] when Zamorin conquered Polanad his family abandoned the ancestral house at NEDIYIRUPPU and transferred his residence to vikRamapuram, founded by him in commemoration of his victory and this original name of Kozhikode is utterly forgotten and is only preserved in the Zamorins palace records.[21] Eventhough such a name is mentioned in the palace records, there is no details regarding the renaming of the area. It is significant that there was a temple of God Sreekrishna on the north eastern corner of the fort area and a street near the temple was called Sreekrishna teru. These names are mentioned in the records dated 1699 A.D.[22] It is possible that the VikRama indicates the God Vishnu also.

17Ibid No.III 69.
18Ibid No.III$_1$.
19Index 161A. Index 159A
20K.V. Krishna Iyyer, ZC, P.336.
21Ibid P.2.
22Calicut Grandhavaris No.III 67.

In all his state visits, he goes to pay honour to the deity at vikRamapuram and the deity is called vikRamapuratte teevaR or God of vikRampura.

5.1.3.2. puttaN teru is on the north western part of the maaNaikkaRa. There are a few field names around this street indicative of a paLLi and settlement of aaryaNs. These fields are the village 37.KALATHINKUNNU and 36 KARIYAKUNNU. kammaNa, kinaasccceeri, ceNamkanTi, cakkikiLannara, paLLippaaTom, ayyappaN kanTi, puttilampaRampu, manTapam, taLiyaaR, caakkaRkuNi, aaryaNvaLappu, cuTukaaTu, palampaLLi and vayyampalam are the field names seen as a cluster.[22] They are all on the north west of the Fort area, which was the KulaBhavana of the King. According to Vasusastra, north and nort west of the Rajadhani is to be allotted for residences of recluses. From these circumstances, it seems to be possible that the area was occupied by the Jainas or Buddhists. PuttaN is a Dravidianised form of Buddha. In many parts of Kerala, in the area where the stone image of Buddha is placed the term, puttaraccaN is seen used to denote the Buddha image.[24] Mahuan says that there were Buddhists in Kozhikkode.[25]

5.1.3.3. There are two streets by name Kalavaanibhatteru. One of them is on the north west part of the fort area, near the north eastern bazaar and the other is on the south west of the fort area, on the coast, near the kaTal-cumkam or Customs office.[26] Kalam means ocean vessel and hence the names may be indicative of streets where foreign goods were sold.

5.1.3.4. tennaakkuuTu teruvu, kanchavainTe teruvu (opium street), cakkaravaanibhateruvu (Jaggerry street) vaalakka vaanibha tteru and Fruit street are seen mentioned in the early records.[27] teNNaakkuuTu teruvu or street where coconuts ware-houses existed is identified with the help of muncipal map of 1946. This area is on the northern side of maanaikkaRa near the kaccheri caaliya streets. But at present a copra bazaar is seen situated at the centre of the city.[28] Banana street and fruit streets remain unidentified.

5.1.3.5. puuvanibhatteru[29](flower street) extends from the big bazaar or valiyannaaTi to the south. There are three parrellel streets in this name. These streets are parallel to the yamasutra of the Rajadhani and directly connects valiyannaaTi or the central zone of the port city to Rajadhani.

23See Map No.86

24PuttaNaccaalpaTi in Mavelikkara and Bharanikkavu in the Central Travancore.

25K.P.Padmanabha Menon, H.K., PP.230.

26Index 25A Marakkalam is a term seen used in the treaties and engagements for denoting ocean vessels.

27kanchavinTeteru or the opium street has been mentioned by Dr.Fryer in 1672 A.D. K.P.Padmanabha Menon H.K. P.236, Dainashi records and kacceeTTu records.

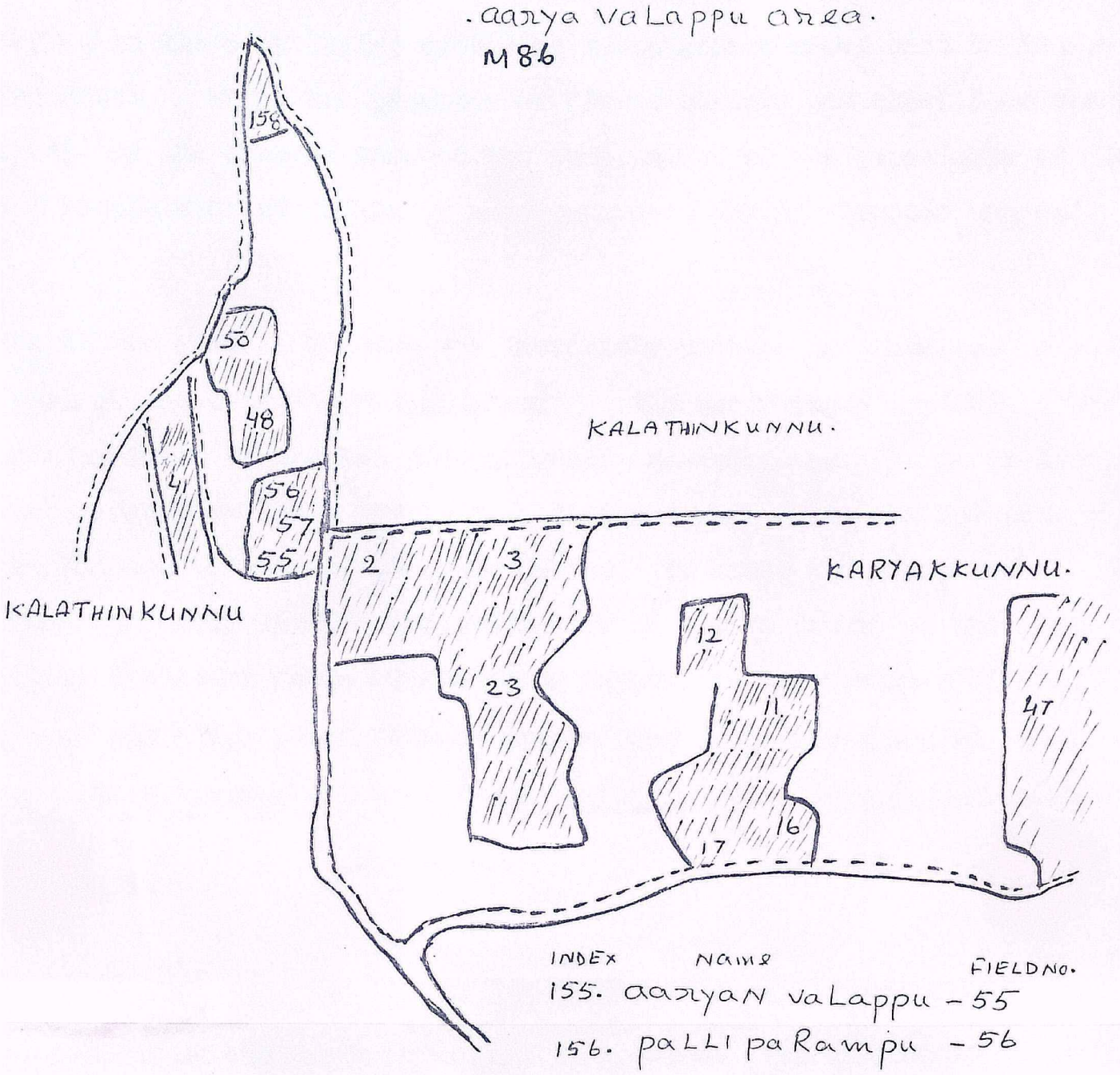
28Municipal Map dated 1946.

29Index 30A.

. DISTRIBUTION OF FIELDS.

. aarya valappu area.

M 86



INDEX	NAME	FIELD NO.
155.	aaryaN valappu	– 55
156.	palli paRampu	– 56
157.	palli ppaatom	– 50, 158
159.	kinaaceeeri paR	– 41C
159	kammaNa paR	– 41A
160.	puthaN toru	– 41
150.	vyyampalatta	– 23
151.	palam palli	– 23
148.	cuTukaaTu	– 12, 16.
147.	Dharmothum Kaavu	– 47.

5.1.3.5.1. There are field names indicative of larger flower gardens,[30] in and around the Fort area. According to the city laying system of Vastu aastra there must be flower gardens, in the Rajadhani. Thus, the presence of flower gardens and the flower street are related features. On the eastern side of the Fort, close to the puuvalappu or flower gardens, there were settlements of ceTTis by name puukkaara ceTTis (chettis who sell flowers).

5.1.3.5.2. The name of the port at Calicut was invariably written as puuntuRa. A field by name puuntuRa is seen in the PUTHIYANGADI complex.[31] The early Chola capital in the banks of river Kaaveeri was also known as Kaaveri puumpaTTanam. However, there is no field name in the Calicut Port area suggestive of a puuntuRa. It seems that puum, the specific of the name puuntuRa is a phonetic variant of the term pukum. It means the entrance.[32] Thus the name becomes geographically significant indicative of a port (tulla) on the river mouth. There is a puuntuRa at the river mouth of the river Neyyar, in the southern Kerala. The rulers of Calicut used the title puuntuRakkooN or the King of puuntuRa and all their official proclamations were known as puuntuRakkoon tiiTTu.

5.1.3.6. Chinese Street at Calicut.

5.1.3.6.1. There are three parallel streets towards the north from the ValiannaaTi bazaar, by name ciiNatteru. These streets are known as paTTuteru, paTTusaalatteru and Silk street. The streets names are indicative of the trade relations with China. Early historical records and foreign notices pointed out these relations. Chinese knowledge of Calicut during 14th and 15th Century A.D. gives ample evidences to these trade relations.

> Kulifo is situated at an important port of the great sea (presumably in the Indian ocean). It is very near Sing-Chia-la (Sinhalo i.e. Ceyon) and isalso one of the land places in the western ocean (Region). There are mountains laying crosswise and the land is barren. It is (only) inferior to Haili (Hili). There are granaries in the residential areas to store it...The out put of other produces like chia-chang-yeh (Kajang leaves i.e. plam leaves) pi-ceng-pu (piseng cloth i.e. banana cloth) chiang weishni (rose water) po-lo-mi (sack fruit) hsi erh cha (children's medical tea (or catechu) are next (to pepper). As to the corals, pearls, frankincense and other commodities obtained here all come from Kanmee.[33]

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30 Index 204A, 248A and 249A.

31 Index 27B.

32 DED 3481.

33 C.J.Su 'Chinese knowledge of Calicut during 14th and 15th Centuries A.D' 1st International Tamil conference Vol.I (Kulampur 1968), P.520-28.

5.1.3.6.2. Such descriptions are there in the writings of Ming dynasty history, (1368-1643), chengho's writings of 15th century A.D. and Mahuans travelogue of A.D. 1416. Cheng ho led large treasure sunks to Calicut. They erected a tablet inside a pavilion. The inscription on the tablet says:

> This country is more than a hundred thousand li from China the people and things are similar to (ours) and their prosperity and success evolve from customs like (ours). This tablet carved and erected here is intended to inform for over the future generations".[34]

It is said that cheng ho voyaged to kuli to declare the imperial sanction for the Kingship of the King of kuli (Calicut). A field name on the river mouth of Kallai, south of Big Bazaar is sankupaalam kanTi. It may probably be reflecting the name Junk, the Chinese ships. The hilly tract now identified as a cliff around the NAGARAM complex, the unfertility of the land, import of rice and the location of the city mentioned by these Chinese travellers are all of great importance.[35]

5.1.3.6.3. It is to be noted that foreign travellers who visited the NAGARAM area and the port mention the presence of Chinese ships harboured near the port. Mahuan in his travelogue says:

> When a ship arrives from China, the kings overseer with a chetti go on board and make an invoice of the goods and day is settled to value the cargo. On the day appointed the silk goods, more especially the Khinkies (kincobs) are first inspected and valued, which when decided on. All present join hands where upon the brother says 'the price of your goods is now fixed, and cannot in any way be altered'.[36]

Mahuans description clearly gives an idea about the import of silk clothes from China. A street by name pattusaalatteru, pattutteru or silk street is identified on the coast, a little north of the big bazaar or valiyannaaTi and close to the early port area. The street includes more than one roads to north, and the roads, and the fields on both sides of them are all called Silk street.[37]

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34 Ibid P.524

35 Ibid P.525, IM, P.333. Map 87

36 K.P.Padmanabha Menon, H.K., P.232.

37 Index 42A. Map 87

a little interior, valappilkaTavu with a canal from the sea is situated.[42] Thus, the Portuguese Fort and the Portuguese settlements were in the present fields with field names indicative of the fort. Field Nos 18 to 20 have to be assumed as the Portuguese settlement.

5.1.3.6.7. Gundert, Logan and K.V. Krishna iyer point out that the fields on the Southern side of the fort area was VannattaaN parampu. At present there is a field by name nannaattikkanTi, on the south of the fields 18 to 20.[43]

> He threw up trenches and placed guns in Vannattanparamba south of the fort, and in the street of the chinakkoTTa (Chinese fort) of the Portuguese retired within their fort after destroying all outlaying warehouses and buildings.[44]

The destruction of the warehouses and the residential houses of the Portuguese also has some significance here. Their Church and burial grounds are in the abovementioned fields. The pukala paTTikasaalas or ware house or tobacco are very close to this area.

5.1.3.6.8. The Vannattan paRampu helps us to identify the Chinese Fort and Chinecse Street. This field is on the side of the present Silk Street. A few fields on the south of vannattan paRampu is known as kooTTapaRampa.[45] Local enquiry proves that the name of ciiNakkooTTa existed there. Thus, the fort area at the heart of the Nagaram, on the south extreme of the Silk Street, might be belonged to the Chinecse. Circumstantial evidences, distribution of the cluster of names and their locations indicate that they reflect the position of Portuguese and Chinese settlements. The Silk Street is an indication of ciiNappaTTu, sold in the street probably an imported item from China. VannattaaN may mean VaNNakkaaRar, people who engaged in dyeing.[46]

5.1.3.6.9. Provisions available at Calicut Port:

Foreign visitors had described the items available in the port at Calicut. Pietro Della Valle wrote in 1623 A.D:

> We went to see the bazaar which is near the seashore. The houses or rather cottages are built of earth and palm leaves being very low. The streets are also very narrow but indifferently long. The market was full of all sorts of provisions-We saw solid good store of the Portugal commodities as swords, arms, books, cloths and the like merchandises taken from Portugal Vessels.[47]

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42 Index 7A.
43 Index 5A.
44 IM P.372
45 Index 98A.
46 ST P.1401
47 K.P.Padmanabha Menon, HK, PP.236-37

Dr. Fryer in (1671-1691) A.D. points out that there was a good long bazaar with Trash and Ripe fruit, another with opium and spices of the coast. Changers and jewellers were there in the city.[48] We have toponyms like in street names indicative of Ripe fruits, opium and jewellery-- vaalakkavaanibhatteru, palavaanibhatteru, kanchavinTeteru and ponvaanibhatteru.

5.1.3.6.10. Factors attracted the Foreign trade:

Calicut had itsnatural facilities as a harbour and resources which supports trade and commerce. The political factor was the political stability and security of the harbour achieved during the advent of Zamorins in 15th Century A.D. William Logan remarks:

> This corroborates in a very remarkable way the tradition preservedin Keralolpathi that it was owing to the security of trade which merchants found at Calicut that they were induced to settle there.[49]

This factor is discussed in the structural and functional analysis of the Calicut Rajadhani.[50] The point to be noted here is that the foreign settlements of trade and commerce originated in Calicut during the 15th Century A.D. when the Zamorins of Calicut established a stable administrative system in Calicut. The settlers were Portuguese, French, Chinese, British and Danish.

5.1.3.6.11. We have no evidence to prove the date of the origin Chinese settlement is been under discussion. But, other settlements can be dated because they are recorded in historical works. In 1513, A.D. Albuquerque the Portuguese Commander landed at Calicut and arranged the agreement with Zamorin to erect a fort at Calicut in a locality of their own selection. In accordance with the agreement they erected a fort. This fort, with Church, Burial ground and warehouses was on the northern side of the big bazaar. The following names reflect these settlements.

Index No. Map A.	Field name.	Index No. Map A.	Field name.
1	koTTapaRampa - 9.1	2, 3	paLLipaRampa - 9, 17
2,3	paRankipaLLipaR - 17, 19	2, 3	paRankimaseenen - 18
4	pukalapeaNTikaseala		

48Ibid P.238

49LM, P.330

50Infra, P.540

These fields are owned by Immanuel Rodrigues, Rev. Fr. Saani S.J and mother Thiofilissa Barbosa and Thama etc. according to the settlement records which indicate the area belonged to Christians. The fort and warehouses etc. were destroyed by the Portuguese in 1524. Later in 1531 A.D, they built another fort at Caaliyam, in KATALUNDI complex but it was also demolished by the native ruler in 1571 A.D.

5.1.3.6.12. French, Danes and English had factories at Calicut, close to the fields of Portuguese settlements. The Zamorin concluded an agreement with the Dutch in 1604 and they were permitted to open a factory at Calicut which was near the valappil kaTavu[51]. Local enquiry proves that the Dutch factory was on the northern side of the present Government Hospital, in the field where the Gandhi park has been constructed. But there is no field name indicative of this at present. By the year 1698 A.D. French East India Company established a factory at Calicut, the name Frenchu kaaruTe paRampu at Valappil kaTavu is the early French Lodge.[52] In 1664, the English East India Company erected their ware houses which is also near Valappil kaTavu, near the French Settlement. The area is known as EnglishkaaruTe paRampu.[53]

5.1.3.6.13. Gujarathis, paTTanis and Vairagis have their settlements in the Calicut Port area. The Gujarathi street on the southern side of the Big Bazaar,[54] Vairagi satram, Dharma satram[55] and paTTaani kaTavu,[56] paTTanikalkusavan valkau KoTulla paRampu[57] are indicative of this. A kammatti street[58] near the Vairagi temple is also to be noted. During the Mysorean invasion, Tippu had given tax free lands to these temples and satRams.[59]

5.1.3.6.14. The settlements of Arabis, Muslims and other communities are highly spread on the south west of the fort area in the coast. We have already noted the field names indicative of such communities in the previous Chapters.[60] High frequency of their settlements in the NAGARAM complex can be seen from the following table.

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51 Index 7A.
52 Index 13A.
53 Index 8A.
54 Index 27A
55 Index 100A.
56 Index 42A
57 Index 19A
58 Kammatti Street is marked in the Municipal Map of 1946. See List No.109.
59 Ric
60 Supra PP. 319-322.

TABLE - 123.

Details	Serial Number of Villages.											Total
	28	29	30	31	32	35	36	37	38	50	68	
Number of caste names and names indicative of priests in the field names related to Muslims.	1	2	..	..	..	1	..	6	75	..	1	86
Names of Mosques	..	1	1	2	..	..	1	1	22	1	..	29
ARabi	..	..	..	..	..	..	..	2	6	..	..	8
Total	1	3	1	2	..	1	1	9	103	1	1	123

5.1.4. Distribution of resting places and ware-houses:

5.1.4.1. centres of tanniIR pantal, satRam, kannippura, veliampalam and Brahmacaari madom are to be noted here. These centres denote resting places where the people from other hinterland areas concentrate to reside for short periods. These are places are intended for the traders and travellers in general as well as for specified groups. The inns viz. Vairagi satRam, Brahmacaari madom, Gujaratti satRam and DharmasatRam are of this kind. A palace with an inn viz. satRamulla koovilakam is located on the northern part of the complex.[62] A resting resort or Valiyampalam[63] is seen on the northern side of the maNancaRa. In the port area a water shed or tanniIRpantal is located.[64] Another water shed is on the southern side of the complex in 39-PAINIYANKARA.[65] Inside the Port area an agrasaala[66] and a kannippura[67] are seen.

5.1.4.2. panTikesaalas or ware houses and cumkam houses or Toll centres are spread in the complex to facilitate the trade. There are a number of ware houses and toll centres in the PUTHIYANGADI, VALAYANADU and KATALUNDI complexes,[68] which are around the NAGARAM complex.

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61 Brahmacaari madom is marked in the Muncipal Map of 1946. See List No.109. Table 134(c)
62 Index No.154(A).
63 Index 150A.
64 Index 21A.
65 Index 177A.
66 Index 71A.
67 Index 65A.
68 Supra P.382, 385, 387, 393-395.

5.1.4.2.1. There are three paanTikasaalas in the Portuguese Settlement which are called paRanki paanTikasaala and pukala paanTikasaala[69]. They are located on the northern side of the NAGARAM amaTi. A paanTikasaalatteru or street of ware houses is on the southern side of the ValiyannaTi and it consists of four ware houses.[70] A salt storage centre or uppukuuTom is also seen close to the street.[71] A cluster of four ware houses is seen close to the marakkaam kaTavu, in the coast, south of ValiyannaaTi.[72] On the eastern side of the NAGARAM complex there is a single ware house paaNTikasaala close to a point where a trade route from eastern parts enters is seen.[73] On the southern side of the fort, a large uppukuuTom (4 fields) is noted.[74] On the banks of Kallai River, there are three uppukuuToms.[75]

5.1.4.2.2. The paimashi records of Mysoreans[76] and the Palace records of Zamorins of Calicut[77] give a number of field names where ware houses existed. They are the following. Locations of these centres are not identified.

T A B L E - 124.

1. ayitRussiMte paaNTikasaala	- The ware house of ayetRuse or Hydross
2. NaTuvilepaaNTikasaala	- Ware house in the centre
3. suuryaN cantuvanTepaanTikasaala	- Ware house of suryan cantu
4. tekkepaaNTikasaala	- Southern ware house
5. veTTattu vake paaNTikasaala	- Ware house belonging to veTTom King
6. aali raaja vake paaNTikasaala	- Ware house belonging to Ali Raja
7. poNvaaNibhanteru	- Street of jewellers
8. veTakke inkiriesu paaNTikasaala	- Ware houses of the English
9. kocciyil nhanikan peradesi paaNTikasaala	- Ware house belonging to a trader from Cochin
10. Laksmi dasinTe paaNTikasaala	- Ware house of Lakshmidas, a parsi or Gujarethi.
11. covvakkaranTe paaNTikasaala	- Ware house belonging to Merchant from Chovva. (In Cannanore)
12. eTayuLLanaalukeTTu paaNTikasaala	- A large quadrangular ware houses belonging to kocya marakkar or sahabandar kocya.
13. cakkara vaaNibhanteru	- Jaggery street.

69 Index 4A.
70 Index 23A.
71 Index 23A.
72 Index 31A.
73 Index 142A.
74 Index 46A.
75 Index 74A.
76 Paimashi Records of H.E. 981.
77 List No. 106 Part II PP.404-405 and List III P.425.

5.1.4.3. Tolls and Tax Collection Centre:

5.1.4.3.1. Toll houses in the NAGARAM complex are also important. There are two major toll houses known as palaya cunkam[78] and kaTai cunkam.[79] The former is near the VelappilkaTavu where the foreigners had their residences and latter is on the southern side of the ValiyannaaTi, near the ware house street, close to the penTaarakaTavu.

5.1.4.3.2. taraku is a term suggestion of a type of brokerage or customary deduction.[80] In trade centres, taRakaN means ware house keeper. On the southern side of the NAGARAM complex near Kallai river, a VeNNilattaRaku paRampu is seen.[81] It is significant because Betal leaves were exported from the Calicut port in early times. Another taraku paRampu is also noted in the complex.[82]

5.1.4.3.3. There are three centres were the presence of port accountants had their offices or residences. VaniLtanakkapiLLayuTe taamasa athalam in paTTaniKkaTavu,[83] and penTaarakkaTavu,[84] and near the Portuguese settlement[85] indicate that the port accountant collected tolls from the port. The specifics of the names point out that they are attached to the office where the cargoes by boars were accounted and tolls were collected.

5.1.5. Wharfs, Ferries and Landing Places:

5.1.5.1. Wharfs and ferries around the Calicut port also deserves mention here. One of the major centre of loading and unloading cargoes from ocean Vessels was penTaarakkaTavu, west of the ValiyannaaTi bazaar. Facilities for such loading and unloading are called paataaRs.[86] paataaram or paataan means a pier. They are on the western part of the muutaakkara mosque.[87] The place is very safe for ocean vessels and it is reflected in the names muutaakkara. It means a coast with surge, arising of waves smaller than tira (a wave billow) and larger than oolam (a wave or surf).[88] muute or moote here indicate the nature of the sea. The pier and the port

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78 Index 25A.
79 Index 25A.
80 ST.P. 881
81 Index 77A.
82 Index 119A.
83 Index 43A.
84 Index 20A.
85 Index 29A.
86 Index 94A.
87 Index 96A.
88 ST P.394.

are in a locality where sea waves are not dangerous at all. Wharfs and ferries are reflected in names are given below:

Index in Map A. Fieldnames

7A Valappil kaTavu - 4, 5, 6, 8, 18, tekkettala 20.11

11A valiya kaTavu - 24

15A kannaN KaTavu - 37 13 fields

20A paNTaarakkaTavu - 112

35A marakkaam kaTavu - 156, 176.

seamantara koya kaTavu

vaTakke marakkaam kaTavu - 150

39A ali, kooti, nainaam valappu - 256

40A mulankaTavu -

42A paRTaaNi kkaTavu - 251

116A putiyakaTavu - 54

putiyapeelam kaTavu - 2

143A kalluhuttikaTavu - 91

121A kuuLimaaTukaTavu - 78

kaTavu means a wharf or landing place. The northern most wharfs are valappil kaTavu and valiyakaTavu and they are surrounded by the foreign settlers. kannaNkaTavu is a little south of these two wharfs and on the eastern side of this wharf the Portuguese Fort was situated. According to Gundert, there were water courses or canals entering the Fort area, which might have used for loading and unloading cargoes from smaller ocean vessels.[89]

5.1.5.2. Landing places of cart and other conveyances by land are also seen distributed around the valiyannaTi bazaar. Landing places are marked in the Municipal map of 1946 in places near paRTani kaTavu, putiyapeelam kaTavu, putiyaRa, erannippalam and karapaRampa. vanTipettas are also seen mentioned.[90]

5.1.6. Big Bazaar.

Big bazaar or valiyannaaTi is the central part. The actual centre of big bazaar is at the point where the paRTuséalatteru and puuvaaNibhatteru respectively from north and south

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89Map A No.84

90Ibid No. 84

meet the panTaarakkaTavu area on the coast. The bazaar starts from the sea coast and extends towards east up to the south eastern corner of the early fortress. The bazaar is mentioned by foreign travellers. Dellavella wrote:

> Having seen the bazaar and stayed there still it was late, we were minded to see the more inward and noble part of the city and outside of the Kings palace. Accordingly we walked a good way towards the palace, for the city is great and we found it to consist of plots besect with abundance of high trees...[91]

The British traveller says that the bazaar is a'good long' one.[92] The name big bazaar itself is referred to in the description 9 MAGARAM by Abdu Razaak.[93]

5.1.7. Reflection of the structural pattern of the city.

From the details given above, we can assume the commercial activities of the port town in the early times. There are a number of streets with specific indications of different commercial groups and commercial commodities. Separate streets or localities are seen given to different group of traders and other settlers. There are ware houses indicative of different commodities and different ownership. The toll system also reflects the differentiation of commodities. From this general view itself, we can observe some kind of structural pattern in this commercial and trade centre. Yet another centre, the noble part of the city mentioned by Della Valle was also there on the eastern part of the complex where administrative offices and the palace complex was situated.

5.1.7.1. The streets, ware house centres, ferries or wharfs, toll centres etc. discussed here are to be taken as the nodal points or focal points of the structure of the city because commercial and trade activities at these points are comparatively high.

5.2. Distribution of administration units and their functional importance.

Names indicative of administrative units help us to identify the distribution of administrative offices and palace complex of the Zamorins of Calicut. The following centres are identified.

91K.P.Padmanabha Menon, HK P.235-36

92Ibid P.233.

93Ibid P.236-37.

1. Villages conquered by Zamorins from PORLATIRI, the POLANADU ruler.
2. Fortress at Calicut.
3. Zamorins palace at Calicut.
4. Palace complex at Calicut.
5. Residences and offices of other functionaries of the administration.
6. Important religious centres at Calicut.

5.2.1. veelaapuram, cullikkaaTu and vikRamapuram: According to the traditional history[94] the original seat of the Zamorins family was NEDIYIRIPPU, a village in the ERNAD taluk of the erstwhile Malabar District.

5.2.1.1. To drive back the invaders from Chola country, Cheraman Perumal requested the help of Manikkan and Vikkiran two ERATI brothers of puuntuRa. These noble youths while on pilgrimage came to TIRUNAVAI, a place on the banks of BHARATAPUZA, where the Perumal was residing after having sustained a defeat in the battle. The Perumal entrusted them with the duty of defeating the Cholas, and the youths succeeded in the war and returned to the residence of the Perumal. Before their arrival, the Perumal determined to renounce his throne and dissolved to devide his Kingdom among his followers. The partition was about to be finished when the Eradis came back toTIRUNAVAI. The Perumal atonce made a gift of veTTattunadu to Manavikraman. But Manavikraman at once handed it over to a poor Brahmin. Knowing this the Perumal gave them all his royal insignia, the remaining land that was the home of the fowls, the thorny jungle and the sword which charms and spells had irresistable. This small strip of coast, later became the part of Calicut. The Keralolpathi names of the lands handed over to ManavikRaman as koolikkooTu, cullikkaaTu and veelaapuram.

5.2.1.2. This small ship of land lay on the right bank of the river Kallai at its mouth and adjoining it stretched the hinterland of POLANAD, ruled by PORIATIRI. Three kaatams in extent, it consisted of seventy two taRas and ten thousand Nayars including three kuuTTams, thirty two taRawads and five akampaTi janams. PORIATIRI's fort and capital was said to be located in POLUR, a small village a few kilometres north east of the present headquarters of Calicut, on a small hill called MAIUR hills.

94K.V. Krishna Iyyer, ZC, PP.1-2.

5.2.1.3. Zamorins, who were called ERnaaTTu utaiyavaR[95], cooped up in ERNAD, cut off from the sea by the Kingdom of valluvanaaTu, veTTattu naaTu and parappanaaTu, could not but feel the disadvantage of his position, got a chance to move towards the coastal area. They came over to Pennivankara vaalil maaTam[96] and fought war with PORIATIRI for forty eight years and finally conquered KolikkooTu and cuLLikkaaTu.[97]

5.2.1.4. A number of place names, family names and titles of rulers mentioned in the version of Keralolpathi are still survive. PuuntuRa, Polanadu, PoRiatiri, maaniccaN, vikkiraN, penniyankara vaatilnaaTam, cuLLikkaaTu, veelaapuram, KoolikkooTu, kokkoolikkooTu, Perumpilaakkal, maluuR kocvilakam, pooluuR, maaluuR kunnukal, VaTakkumpuRattu, KilakkumpuRattu, VikRamapuram and paaRamadom are all seen mentioned in Grandhavaris of Calicut and in other historical records. Place names mentioned in the Keralolpatti exist without much change in Calicut area.

5.2.1.5. The names maaniccaN and vikkiravaN are said to be the early forms of maaNaveedan and maaNavikRamaN. Zamorins of Calicut use the title maaNaveedaN, maaNavikkiravaN and viiraraayiraN It is said that maaNaikuRa the name of a large taluk, on the site of the early palace of Zamorains, reflects the title maaNaveedaN. The early palace of the zamorins was on the south eastern side of the city[98] where a Sreekrishna temple also existed.[99] The name VikRamapuram was given to KoolikkooTu by Zamorins according to K.V. Krishna Iyyer.[100] A street by name VikRamapurattu teru is mentioned in the names which has been located on the south east side of maaNaviRa.[101] The name puuntuRa is also seen mentioned in the historical records.[102] From the Grandhavari references it is possible to identify the early territory of Polanadu.[103] The Pennivankara Durga Kshetram, on the southern bank of Kallaipula is supposed to be the temple where the ERATIS stayed for forty eight years. On the northern bank of the Kallaippula, opposite to the Pennivankara Durga Kshetram, a vast field by name cuLLikkaaTupaTanna is seen. The area is locally known as KokkolikkooTu.

95K.V. Krishna Iyyer, ZC, P.1.
96Index 177A, 328.
97Index 115A and 118A.
98 Index 152A.
99Index 102A.
100K.V.Krishna Iyyer, ZC P.3.
101Index 52A.
102Royal Proclamations are called 'puutuRakkooTTeeTTu'
103Map No. 61. List of the Villages given in the Companion Volume. No94.

5.2.1.6. Veelapuram was a place bitter to un identified. In a land transaction record dated 1829 A.D. 'KoolikkooTTu veelapuram'[104] is attested and the area is on the north western part of the MAGHAM village on the coast, a little west of aryaN pattampukal.[105] The fields under transaction were field Nos.22, 23, 25 and 26. perumpilakkal, is a field almost at the centre of the nagaram. It is situated a little east of the Big Bazaar,[106] Field No.284, pilakkilupaRampa. This particular name is invariably referred to in the records of the Royal Visits of Zamorins of Calicut during the 18th century A.D. The presence of the Deity Ganapaty for ever is attributed to this area and the ganapatittaRa still remains a little north of the field.

5.2.2. Fortress area of Zamorins of Calicut:

The Zamorins palace and the fortress is described in the various foreign notices. A few observations of foreigners are given below:[107]

Description of VascoDeGama's visit says:

> Though only constructed of Earth the palace was very extensive and seemed a handsome structure having great numbers of trees interspersed among the different building with pleasant garden full of five flowers and odoriferous plants and many fountains.

Dellaville wrote in 1623 A.D.

> Accordingly we walked a good way towards the palace, for the city is great and we found it to consist of plots besect with abundance of high trees, amongst the bows whereof, a great many of wild monkeys and with these close groves stands the houses for the most part at the distance from the common ways of streets, they appear but little, few of their outsides being seen, besides the low walks made of black stone surrounding these plots, and deviding from the streets which are much better than that of the bazaar, but without any ornament of windows, so that he walks through the city may think that he is rather in the midst of uninhabited gardens than of an inhabited city.

The descriptions given by foreigners help us to get a birds eye view of the commercial city and the area of the 'noble' parts of the city. But, such descriptions do not give the exact boundaries of the administrative blocks. Thus, we have to depend on the most part, the field names available. The following field names are discussed here.

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104 Index 99A.

105 Index 155A.

106 Index 49A. Zamorins conquered velapuram, ZC, PP.81-82.

107 K.V. Krishna Iyer., ZC, P.242. K.P.Padmanabha Menon HK, P.234-36. According to Robert Sewell, Cabaal cannoned the fortress in 1500 A.D. Soarez bombarded it 1504 and Allenquerqe attacked it in 1510. There was a fortress to be seen at one time, but in A.D. 1846 nothing remained of it but 'a ruined door way, the trace of a fosse and counter scarp some mounds marking the southern gateway and the site of a few bastions. ASS, Vol.I (Madras, 1882) P.246.

T A B L E - 125.

Index	Field Names
55-73	kooTTappaRampukal
55	kiTannupaRampu - 71.1.
56	vaTakkekiTannupaR - 29
102	Sreekrishnan temple - 32, 29 (vikRamapurattambalam)
57	koottalampaRam - 29
58	kottaRampaR - 71
59	kooTTappaRampu tekkettala - 69.1 (A name of the field was maanikkekkamPi. At present the name is mamikandi ownership is Dharmotter panikar.)
60	kooTTappaRampu - 58
61	-do- - 73
62	kooTTapparampu - 69
63	kooTTapparampu - 74
64	-do- - 68, 74, 64
65	kooTTapperampil kannippura - 65, 69, 70, 76c
66	-do-
67	-do-
68	saammuten koovilakampaR - 59c 68 a. saamuutiri koovilakamunTaayapaR - 63,64,63.1
69	ampalapaRampu - 59c - (Bhagevati temple)
	kooTTappaRampil madom
	Ganapatikkaka
70	smaSaanam - 70c
71	kooTTappaRampil agrasaala - 60c
	agrasaala Bhagavati -
	Brahmacaarimadom -
72	paTinnaaRe karimkal kaTTila - 84, Goopuram
73	kilakke karinkal kaTTila - 80

5.2.2.1. The fields under the index numbers 59 to 73 are called kooTTappaRambukal or area surrounded by the fortress. Boundaries of these fields are marked in the map A which show tentatively the area covered by the Fort. At present no remains of the fort are seen anywhere in the area because this Fort area has developed into the heart of the city with many streets and buildings. At present this area is surrounded by three major roads. On the Eastern side, the boundary of the fort is Madras Cannanore Trunk road. On the southern side the extension of the big bazaar road is the boundary. On the western side Robinson road and its extension towards north is the boundary. On the northern side, at present there is a cross road which links the trunk road and extension of the Robinson road. This cross road passes through the southern bank of the maNNaRiNa. All the fields inside this square area are named as kooTTappaRambukal. The land records of different dates of the palace records of Zamorins indicate the details of this area.[108]

5.2.2.2. tekkekiTaNNu paRampu and vaTakkekiTaNNupaRampu[109] marks the trenches on south eastern and north eastern corners of the fort. Close to these fields, two kottalams or watch towers are also reflected in the names.[110] There were two major gates, reflected in the names; kiNikke karimkal kaTTila and paTinnaaRe karimkal kaTTila.[111] Records & Royal visits refers the paTinnaRe karimkal kaTTila as paTinnaaRegopuram or western city gate tower.[112] According to vastusastre, the fort area itself fall under a grama concept which in the case of the Kings residence is known as Rajadhani. Thus the name goopuram is significant here.

5.2.2.3. From the palace records we can identify the actual locations of the fort, and palace. The description of the journey of the Zamorin from Karippaltoovilakam[113] at BEYPORE on the bank of caaliyaR[114] to the fort area and his travel inside the fort give some minute details about the palace inside the fort and fortifications. In early times, the land route from PONANI to Calicut was through BEYPORE. After a long journey from PONNANI to BEYPORE, the Zamorin takes rest at Karippaltoovilakams. He then arrives the palace at tiruvaccina.[115] a place on the southern boundary of the Calicut Nagaram.

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108 Paimashi Records of 981 M.E. and kaccheeRiTTupakarppukal.
109 Index 55A, 56A. Trenches are around the fort and watch tower. 110 Index 57A 358A.
111 GN P.148 and 160. KarimkalkaTTila means door frames made of black granite.
112 GN P.243.
113 Index 37A.
114 Index 38B. caaliyam tuRa.
115 Index 170A.

5.2.2.4. From tiruvaccikka palace the King travels through Pannikankara and crossing Pannikankara paaTam[116] for paying homage to Pannikankara temple[117] he reaches the southern bank of Kallai river. On the northern bank there is a special platform called taRa.[118] The kolikkoTTu kooya and other officials of port and palace receives him at this point which means, the entry to thenorthern bank of the river Kallai is significant. According to the vastu silpa theories of Calicut, the northern bank of Kallaipula falls as the southern boundary of the peramasayi-pada[119] which is described at a later stage. Then he reaches asokattiNkuvaTu,[120] a field where the asoka tree stood. This field is mentioned with special intention, which was also a basis of vastusastra.[121] This area is near ampaaTi koovilakam,[122] where the princess of Royal family resided. ampaaTi, the specific of the term is most probably a variant of tampaaTTi.[123] tampaaTTi usually denote the young women of a royal family. The change tampaaTTi > ampaaTTi > ampaaTi is phonogically possible.[123]

5.2.2.5. AmpaaTi koovilakam area is in the agnikoon according to vastusastra.[124] From the point he proceeds in the north west direction and reaches the south east corner of the Fort. Then he reaches perumpulaakkilu[125], another name of same significance. This course of his journey is important because, the distance travelled by him here is the distance from south east corner of the port to the south west corner of the fort. Since there was a southern wall of the fort, he travels through a path outside the wall, which is mentioned in the

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116 Index 117A.

117 Index 32B, 179A.

118 Index 33B. This plat form was constructed by the eTakkalattil family, who resided near the location.

119. Map C.

120 Index 140A.

121 Index 131A.

122 Index 137A. The earliest reference of this palace is of 1700 A.D.

123 ST P.821-822. A lady of the Kshatriya community.

124 Map C.

125 Index 65A, 66A, 67A. See Map: 82, 83.

journey. The indications here are that the Royal path is though the southern side of kannippura[126] the road is actually the extension of the big bazaar road towards east which crosses the perumpulakkilu. The Zamorin turns right at the perumpalakilu, moves a little north and through the Gopuram, enters the major palace complex inside the fort. On entering inside the fort, he moves north--north east and arrives the southern verandah of the palace, enters inside the palace and moves to the upstair or maalika.[127]

5.2.2.6. The area discussed here was the location of the administrative headquarters or Rajadhani[128] of the Zamorins of Calicut and Dellvilla refers to it as the noble part of the city.

5.2.2.7. There were protective measures situated on all sides of the palace, called the prakara or the major walls of the Fort. The walls were built of black granite as reflected the names karinkal kaTTila. The walls of the fort were sufficiently high, so that the buildings inside the fortress were almost invisible as remarked by dellavella. "They appear but little, few of their outside being seen, besides the low walks made of black stone surrounding these plots, and deviding from the streets, which are much better than those of the bazaar".[129] The palace inside the fort was high, because it was a two storyed building, or maalike. On the eastern and western walls, there were two major entrances and the western one was called Goopuram. There were two trenches on the south eastern and north eastern corners, besides these two kottalams (watch towers). Kottalams were also storage of arms and ammunitions.

5.2.2.8. Inside the fortress, there were kalari[130] and the residences of kalari Gurukkal.[131] There were tank temple, agrasaala[132] and kannippura.[133] Apart from this there was a Ganapati temple, a Bhagavati temple, Brahmacharimadam and koottappaRampil madam and kalam. There was a buried ground (smasaanam) also. (existed there.)

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126 Index 65A, 66A, 67A. See Map: 83,84,93.

127 Index 68A and 68(A) A. The earliest reference this palace is of 1583 A.D. Field Nos.59C in village MAGARAM and 63 is in village KARYAKKUNNU.

128 Infra, P. 605-606.

129 K.P.Padmanabha Menon HK P.234-35.

130 Index 209A. Map 83.

131 Index 207A.

132 Index 71A - It may be akshasaala or mint.

133 Index 65A, 66A, 67A.

5.2.2.9. It has to be noted that the distribution of the protective measures was also strategic. Inside the fortress kaLari and kalam form a ring around the mint area. Around this, there existed the Prakara. KaLaris are distributed around the Prakara. Such that the Prakara is surrounded by a chain of KaLaris. These aspects are discussed in the later part of this chapter.

5.2.3. Early palaces in the Capital City:

1. caalappuRattu koovilakam.[134](1666 A.D) } Places at caalappuRam.
   caalappuRattu putiya koovilakam }

2. kilakke koovilakam[135] - Easter palace

3. putiya koovilakam[136] - New palace

4. paTinnaaRe koovilakam[137] - Western palace

5. tiruvacciRa koovilakam[138] - Palace at tiruvacciRa
   tiruvacciRapaTinnaRappaaTTukovilakam

6. tiruvannuR koovilakam[139] - Palace at tiruvannuuR

7. aatRamulle koovilakam[140] - Palace and inn

8. kaRuttamuTTuuR koovilakam[141]

9. ampaaTi koovilakam[142]

10. paleya aanmutiri koovilakam[143]

    aanmutiri koovilakam unTaaya paRampu - 63 Original site of the Zamorins palace.

5.2.3.1. Major administrative headquarters was the Zamorins palace inside the fort, at the centre of the MAGARAM complex. But, there were other palaces which used as living quarters of the members of the Royal family and the Sthanis.[144] Most of them were located in the

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134 Index 108A.
135 Index 127A.
136 Index 126A.
137 Index 130A.
138 Index 169A.
139 Index 34B, 170A.
140 Index 154A.
141 Index 173A.
142 Index 131A (1760 A.D)
143 Index 6B, 68A.
144 K.V. Krishna Iyyer, 22, P.9.

surrounding areas of taLi temple, on the northern bank of the Kallai River. The palace complex extends in the South Eastern direction or agnikon. A few other palaces were there beyond the southern bank of Kallaippaala in THIRUVANNUR.[145] A few of them were in MANKAVU.[145B] All these are situated in the agnikon of the major palace.[145]

5.2.3.2. caalappuRattu koovilakam: According to K.V. Krishna Iyer the earliest reference of this palace in the Zamorins record in 1666 A.D.[145] The palace is near caalappuRattu temple.[146] caala might be thus indicative of an inn, of the taLi temple or an early Vidyasaala attached to the taLi temple. This palace is mentioned in the vatakkanpattukal or the folk songs of Malabar.[147] caalappuRam means a place outside or near the caala. The feast related to the pattattaanam was usually served at this palace.[148]

5.2.3.3. tiruvaccaRa koovilakam, tiruvaccaRa paTinnaRappaaTTukoovilakam: This palace has not been mentioned by any scholars hither to. In early records, the name of the place is written as tirumuncaRa,[149] meaning the tank in front of a temple or palace. The largest natural tank in the area is tiruvaccaRa and the palace was on the western side of the caRa, as indicated in the name tiruvaccaRa paTinnaRappaaTTukoovilakam. The palace is mentioned in different records of Zamorins Royal visits, dated A.D.1683, A.D.1740 and A.D.1760. In A.D.1760, it was in a ruined state. There is a temple of Lord Krishna, on the western side of the tank, which was close to the early palace. According to K.V. Krishna Iyyer the area belonged to the PARAPPANATU Royal family and later it was given to the Zamorins.[150]

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145 Index No.170A. Index 31B, 189A, Map No.95.

145B Index 31B, 189A.

146 K.V. Krishna Iyyer ZC P.3 Index 108A, SCKP PP.109-120

146B

147 108A, 120A, Achudanandan, K.V.(Ed) Irupathunaalu vaTakkan PaaTTukal. (Kunnankulam 1976) P.101.

148 SCKP PP.256-277.

149 Index 168A.

150 Index 35 B, K.V. Krishna Iyyer, ZC, P.6.

5.2.3.4. Palaces at tiRuvannuuR and Mankaavu: During the Mysorean interlude the palaces at the heart of the city were defiled and the members of the western palace settled at MANKAVU. The members of the puTiyakoovilakam settled at THIRUVANMUR. Both places are about 5 kilometres south east of the city. These palaces are seen mentioned in the Zamorins palace records of 1792 A.D. onwards.

5.2.3.5. KaRuttamunTuuR koovilakam and SatRamuLLa koovilakam: KaRuttamunTuuR palace[151] is situated in the Pannlyankara village, a few kilometres south of the city. It has been said that the palace belonged to the Kavilappaata Nairs, a feudal chief of the medieval period. The name itself indicates the relation of this residence to the said family. Since the specific munTuuR is the name of a village in the PALGHAT district, where the KaviLappaaRa family had its original home. This palace is locally know as KaviLappaRa KoTTaram.

5.2.3.6. SatRamuLLa koovilakam: It was situated a little north of the city where satRam

5.2.3.7. Zamorins Palaces in the hinterland areas: A few palaces of the Zamorins of Calicut existed in the perly period in the Zamorins territory are listed here. Zamorins used to reside in these palaces in various times and many important religious and political functions were also carried out from there. The palace areas are also at present identified.[152] These palaces are mentioned in the palace records, and their earliest reference is also noted here. The areas are identified for the first time.

1. Trikkaavil koovilakam		A.D. 1538
2. cempalannaaTu	,,	A.D. 1538
3. kuruvayoor	,,	A.D. 1538
4. vairanelloor	,,	A.D. 1559
5. tavanoor ceRiyodathu	,,	A.D. 1634
6. vaakayoor	,,	A.D. 1634
7. venkaTakkoTTakkal	,,	A.D. 1666
8. kalpakacceeri	,,	A.D. 1666
9. tirumanchakkalam	,,	A.D. 1669
10. ariyikkooTTa	,,	A.D. 1669
11. tRiśśuuR vaTakkecciRa		A.D. 1658
12. karippaakovilakom		A.D. 1683

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151 Index 173A.

152 N.M.Nampoothiry, Saamuutiricaritrattile kaanmaappurangal., (Vallothol Vidya peedom, Sukapuram, 1987) PP. 29-39.

5.2.3.7. Palace complex at the Kozhikkode Headquarters: Traditional history says that Zamorins of Calicut, conquered the Headquarters of Kolikkode which was under the rule of PORIATIRI, and established their capital at Calicut. Zamorins original home was in the village NEDIYIRUPPU, about 30 kilometres south of Calicut. The story described in the Keralolpatti gives some indications to point out that Zamorins conquered the original palace of PORIATIRI, situated on the sea shore at Calicut.[153]

5.2.3.8. Zamorins had his old palace on the southern bank of the tank at maaNaikkina inside a fortification. ampaaTi koovilakam, paTinnaaRe koovilakam, kilakke koovilakam, putiya koovilakam, caalappuRattu koovilakam and ceRampiri koovilakam were stood on the south east part of the fortification. Thus all these palaces formed a residential area of the Royal family, in the form of a complex. K.V. Krishna Iyyar remarks that as the family increased and the power of the Zamorin expanded new palaces were constructed and first rose the kilakke koovilakam.[154] Palaces at mankaavu, tiruvannuur and kooTTakkal might have constructed for this reason and they are far way from the Headquarters.

5.2.3.9. kilakke koovilakam and paTinnaaRe koovilakam; putiya koovilakam and ampaaTi koovilakam: First reference of the kilakke koovilakam in the palace records is dated A.D.1849. It was located on the eastern side of the taLi tank and Zamorins major palace. Thus its name kilakke koovilakam or Eastern palace. It might have been constructed before A.D.1761 because the name wester palace is recorded in A.D.1761. The western palace stood on the south western corner of the taLi temple and on the western part of the kilakke koovilakam. The position of this palace was on the south eastern part of the Zamorins fortification. Krishna Iyer points out that this palace was designated tekke koovilakam or palace on the south after its position in relation to the ampaaTi koovilakam. The palace stood on the western side of the ampaaTi koovilakam and there is no no reason in assuming that it was called southern palace in relation to the ampaaTi koovilakam. The palace is on the south eastern part of the Zamorins major palace at maaNaikkaRa. It has been qualified with western, in relation to the eastern palace, and southern in relation to the fort area. Another palace on the western part of the taLi tank[156] was called putiya koovilakam. Eventhough the palace was on the northern side of taLi temple and ampaaTi koovilakam, it was not called as ampaaTi

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153Keralolpatti, quoted by K.V.Krishna Iyyar., ZR, P.81-82
154 ZR III K.V.Krishna Iyyer, ZR, P.3 Index 127A.
155ZR III Index 127A, 130A, 126A, and 131A.
156 Index 123A

kOvilakam, it was not called as vaTakke (Northern) Kovilakam. It shows clearly that the western, eastern and southern reflected in the names of palaces on the eastern bank of the taLi tank do not indicate the directions in reference to the tank or temple. The point of reference is to be understood as the Zamorins major palace inside the fort area. The putiya kovilakam ismentioned in Zamorins palace records dated A.D.1666 and hence the kilakke kovilakam and paTinnaRe kovilakam or tekke kovilakam might have had existed before that date.[157] Thus, chronologically, the first palace was on the southern side of maNaRkaRa, then came the Eastern palace, then the tekke kovilakam and finally the putiya kovilakam.

5.2.3.10. ampaaTi kovilakam: Earliest reference of this palace is seen in the palace records dated 1666 A.D. It is mentioned in A.D. 1683, A.D. 1760 and A.D.1780.[159] K.V. Krishna Iyyer gives the date as A.D.1667.[159] This palace was built for the tampurattis of the Royal family. It was on the western side of the taLi temple, in its immediate vicinity. The King, during his royal visits used to enter the palace area from a place called assokattiN paRambu. The field name still exists and as noted in the description of his royal visits the tank by name kanTamkuLam[160] also exists. A field name neTiyiruppu paRampu, close to the ampaaTi kovilakam paRambu is significant that it reflects the Zamorins families ancestral house at NEDIYIRUPPU. The title of the senior most princess of the Royal family is neTiyirippu muutta kovil[162] and her residence is called tampuraaTTi kovilakam, tampaaTTikovilakam or ampaaTi kovilakam.[163]

5.2.3.11. The palace locations mentioned above from a continuous settlement of the fortress area, towards the south eastern direction in the form of a complex and this situation is of great significance in the structural form of the Rajadhani according to Vastusastra.[164] The palaces at caalappuram, tiruvannuur and nankaavu also are situated close to this complex area.

157K.V.Krishna Iyyar ZC. P.3.

158M.M. Nampoothiry Saamuutiri caritRattile khanappurangal, (Vallathol Vidyapeedom, Sukapuram, 1986) P.29-39.

159K.V.Krishna Iyyar, ZC, P.3.

160Index 133A.

161Index 132A.

162K.V.Krishna Iyyar ZC.P.2.

163Index 131A. tampaaTTi a shortened form or tampuraaTTi and in all probability, the term had changed to ampaaTi.

164Infra, PP.605-606.

5.2.4. Other administrative units: A few other important administrative locations are also to be pointed out here.

5.2.4.1. Distribution of Kalari and kooTTa: The protective measures reflected in names and the distribution of them in the complex give a pattern in accordance with vastusastra and they are constructed functionally in strategic points. The following clusters of names are to be noted here.

T A B L E - 126.

Sl.No.	Index Map A.	Field Name	Remarks. Location in reference to the complex or Rajadhani.
1	2	3	4
I	207	kurukkal madom - 61	Presence of mukkaaTTu is important. On the
	208	kalam - 77c	south, south east and East of the Zamorins
	209	kalari - 71	palace inside the Fort. Owned by Tamme
	206	makkaaTTukanTi - 70	Panicker, the Chief of the Zamorins Army.
II	210	kalari - 43	Near the western karinkalkaTTila or
		kalarikkulam - 43	Coopuram - outside the fortress.
III	217	kurukkal madom - 275	In the centre of ValiyannaaTi near PanTaara-
	218	kooTTapaRampu - 275 (10 fields)	kkaTavu, koTimaram and Port accountants
	219	manTakamparR - 274C	office. Near the Chinese fort area and
			silk street.
IV	98	kooTTapaRampu - 97, 99 (chiinakkoo- TTa)	Chinese fort: On the south extreme of the silk street in the ValiyannaaTi.
V	1	KooTTappaRampu - 9.6 (paRanku kooTTa)	Field Nos.9, 12 and 20 are areas of Foreign
	1	kalaripaR - 12	settlements like Portuguese, Dutch, French
	1	kalarikkanTi - 12	and English. Field No.20 is VaLappukaTavu
	1	kalarikkulam - 12	and there is a port accountants office. The
	212	kurukkal madom - 20	fields are on the west and north west.
	213	kalari paR - 20	
VI	213	kalarikkanTi - 217	On the southern side Near Kallai river.
	213	kurukkal madom - 217	maTom and salt ware houses are there. owned
	220	maTattil paR - 214	by the tamme Panicker.
	46	uppukuuTom - 218	
	235	tali paR - 214	
	234	teevaraathu paR - 191	

1	2	3	4
VII	216	kalariKkanTi - 244	mulankaTavu belonged to Dharmottupanveker.
	216	kalarikkuLam - 244	These fields are around the wharf and salt
	216	kurukkalmadom- 244	storages. The area is the entrance of the
	215	kaNakkapilLaviliTu - 241	Trade route from the south.
	43	vencikkaNakkappiLL - 240	
	42	paTTaaNikkaTavu - 240	
	40	mulankaTavu - 240	
	77	veRRilatterakupaR - 240	
	46	uppukuuTannal - 218, 239	
VIII	330	kalampaR - 70.5	On the north western part. Near a fort and
	331	kalaripaR - 47, 60	elephant pen. The entrance to the Nagaram
	332	kooTTapaR - 52	from the north.
	333	aNeppanti - 50	
	334	aaraaclankanTi - 40A.	
IX	114	kalariKkanTi - 71	South east. Near ampaaTikoovilakam,
	114	kalampaR - 74	caalapPatta etc.
X	104	kooTTapaR - 50	On the northern bank of Kallai River. South
	104	kooTTakkol valiyakulam - 50	east near the point where Zamorins were rece-
			ived by the kolikkooTTukoya etc. Near the taRa.
X	146	pulantaalattu kooTTa	On the Eastern side. Near apaanTi kasaala
			and putiya paalam kaTavu.
XI	248	kalam - 274	
	248	kalari - 274	

These clusters point out that kalam, kalari, and kooTTa co-existed in certain strategic points that they are distributed on the basis of same medieval pattern. Distribution is such that they protect the Rajadhani in general and entrances of trade routes, location of granaries, toll centres, wharfs, ferries etc in particular. The centres of foreign settlements are particularly looked after by the ruler. The arrangements inside and close to the fortress are in the ownership of nannaTTachan and tamme panicker, who were the Kings high officials.

5.2.4.2. Apart from the above mentioned locations with kalam and kaleries, there were such centres a little away from the 'noble part' of the city, and according to vastu sastra they are outside the boundaries of the Nagaram and Rajadhani. They are discussed at a later stage in this work, along with the remaining commercial centres of importance.

Structure of the complex

5.2.4.3. Another set of administrative centres were the residences of high officials of the King and centres of settlements of the ordinary officials of the administrative system. The locations of toll houses, accountants offices and officials who maintain law and order in the area are also to be taken into consideration. Some field names denote ordeal systems adopted by the administration. Field names reflecting these aspects are given below. Toll houses and accountants residences are given in the earlier part of this chapter.

TABLE - 127.

Index.	Field names	Remarks	Index	Field Names	Remarks
12	tuRRikkinTe vaTakke paR - 25		14	tuppaayinTe viiTu - 39	
17	kutirappanti - 88, 89		20	vaavaccikotturvaal paR - 112	
24	koTimarattiNu paTinnaaRe - 117			penTeerakkaTavu - 12	
36	sahabatRakoyapaR - 156		37	sahabantRa koya paR - 156,157,175	
	saamutRi saayvu - 139		38	-do- - 182	
	saamutRi Dappusaayvu - 12		40	mulakkal perumaal paR - 203C, 240	
44	saamantara koya paR - 175		136	saRvaadi kaaryakkaaR Madom - 38	
135	valiyamadom - 37		139	olamkuuRenTe paR - 33	
153	cutalakkulam - 32		104	kooTTakkal valiya kulam - 50	
165	kooTTakkulam - 56		165	palaya tuukkumaram ninna sthalam - 11	
174	kutiravaTTatta paR -		240	kalluvalappu paR, malukupura - 33,34	
255	aaNakkulam - 38		333	aaNappanti - 50	
	aaNappanti - 38		379	mulayatta paR - 51	
382	aaRapaTTaR madom - 36				

5.2.4.3.1. tuRunku (jail), kutirapanti (horse stable), aaNappanti and aaNappaRampu (Elephants pen), kottuvaal paRampu (Residence of the officer who maintained law and order), aaNapaTTaR nadom (Residence of the officer in charge of the elephants pen), tuukkumaram (gallows), meluppuRa (a room for storing gun powder), mutalakkulam (Tank for keeping crocodiles) and the like are related to the protective measures and maintenance of law and order. Turunku and tuukkumaram were on the north western corner of the Nagaram. The horse stable and elephants pen were on the western part of the Nagaram. Reference of kottuwal is seen even from the date of Camas arrival. The field name is near the valiyannaaTi, close to the flag staff. The residences of aaNapaTTaR and saRvadikaryakkaR were on the south eastern part. Dhamottu panicker and mannaaTTachan maintained their offices in the fort area. Port accountant had his offices in the port. SaLabatRa koya a Muhammadan was in charge of the customs in the port, according to K.V. Krishna Iyyer. He was known as KoLikkoTTu Koya. A number of fields in the marakkaam kaTavu is seen owned by him. mutalakkuLam, a large tank outside the fortress on the north eastern corner, is also importante since it seems to indicate an ordeal system prevalent under the Zamorins.

5.2.5. Worshipping Centres: The temples and worshipping centres are also deserve attention here. The need of different kinds of worshipping centres increases when different religions co-exist. There are Hindus, Muslims and Christans and different caste like ceTTis, caaliyas, vairagis, Brahmins etc. Most of them posses their own centres of worship and burial grounds. The worshipping centres reflect different kinds of deities also.

5.2.6. Sector wise distribution of different settlements and their peculiarities:

5.2.6.1. There are large number of settlements of commercial communities, artisans, foreign traders and migratory people from the main land in the complex. Each group shows their own settlement areas, with facilities needed for them. caaliyas, ceTTis, Gujarathis and the like had separate streets, worshipping centres choultrys etc. These form a set of sector-wise distribution. Local feudotories had their trade centres in the area. aali Raja of Cannanore, Raja of veTTattu and KavaLappaRa Nayar owned centres in the complex. aali Raja and veTTattu Raja had ware house centres as indicated by aali RajayuTe paanTika saala and veTTattu vaka paanTika saala respectively. Traders from the main land owned private ware houses as reflected in the names of Cochiyil Dhani kanTe paanTikasaala (ware house belonged to Dhanika of Cochin),

covvaRkaaranTe paaNTikasaala (Ware house belonged to a person from CoVVa, near Cannanore) and the like. Muslims and ARabis had their settlement zones specifically allotted for them on the port area. Foreigners had their ware houses, churches, streets and fortifications in the port area. Both these groups owned wharfs also. paRanki paaNTikasaala, in Krisupaan-Tikasaala, saamantara Koya kaTavu, KappittaaN kuLam, complesaayvinTe taamasa sthalam etc. reflect the situation. All these are spread on the north and south of the paNTaara kkaTavu and big bazaar. Exchange commodities are stored in ware houses of different structural patterns and exchanges took place in separate streets of each commodity. The situation is reflected in the names like cuNa tteru, paTTuteru, puuvaaNibhatteru etc.

5.2.6.2. All these factors related to the trade and commerce and the settlement sectors revolve round the Big bazaar, tuRa and paNTaarakkaTavu area, in a well defined pattern. Thus, it becomes the commercial central zone of NAGARAM complex.

5.2.6.3. Hindus, the major portion of the settlers and the rulers of the territory had their settlements with all protective measures on the eastern part of the port city which was referred to by the visitors as the noble part. As the rulers, they possessed fortifications and palaces and large temples which are reflected in names like kooTTappaRampukal, taNdeiva-kateRam, tRivikRamapuratte, and temples for Bhagavati and Gaṇapati. Their settlements are reflected in names with more details like eLamkuuR paRampu, CnnaamkuuR paRampu, ampaaTi koovilakam, palaya koovilakam, putiye koovilakam, kilakke koovilakam, and saamuutiri koovilakam. All these settlements are in the central part of the Nagaram, away from the centres of commercial activities. The land where these settlements are located show that the area was cemmannaaTu and toppukal or land with red and fertile soil. Not a single palace is located in the commercially active centres near the coast, river gaziths or wharfs. But, these Royal settlers had their administrative locations in the commercially active centres to maintain law and order, to collect tolls and taxes, to protect the land from invasions etc. Ownership of lands of the port and wharfs and ferries are vested in the Royal family of Zamorins, his family members or high officials in his administrative machinary. The name paNTaarakkaTavu itself reflect the ownership of the Royal family. The land of KannaNkaTavu and valappil kaTavu are belonged to kilakke koovilakam. The muLamkaTavu and paTTaNikkaTavu belonged to Dharmottu panicker and marakkaam kaTavu to the Sahabantra Koya.

5.2.6.4. The settlement of high officials in the Royal administrative system also are in the fort area as reflect in names like mannaaTTupaRampu (residence of mannattaccan) aaRvaadikaaryakkaR paRampu (Residence of aaRvaadi kaaryakkaR).

5.2.6.5. Eventhough artisan communities are there, their settlements do not coincide with the sector wise distribution discussed here. TaTTaccheri, aasaarikanTi etc. are isolated settlements; but the distribution is based on caste wise allocations or based on other kind of functional peculiarities. It is significant that lower castes like pataiyas, pulayas and the like had no settlement areas in the complex.

5.2.6.6. The resting places are distributed the centres which are of maximum utility to the incomers and residential population. Toll houses and landing places are also distributed in convenient places for checking the exchanges and of maximum conveyance facilities by roads and waterways. It is seen that all such areas are invariably protected by the Kings administrative machinery to keep law and order and to protect the city from invasions.

5.2.6.7. The presence of protective measures and administrative units for collecting taxes etc. in the foreign settlements and in other parts in a widely distributed nature indicate that the King had the supreme control over the area. The administrative elements are the centres of specialised activities which control the whole area under law and order. They dictate the areas of settlements, provide streets, bazaars, ware houses, collect taxes and tolls, and protect the area from invasions. The supply of produces, raw materials, collection of produces and commodities from the hinterland areas are all to be done by the administrative system. This inevitably bring the need of a stable Government too.

5.2.6.8. The distribution of field names suggestive of palaces, fortress area and other locations related to central administration reveals a well defined administrative unit existed on the eastern half of the complex, with the fortress area as the central zone. A well planned fort, residential zones for members of Royal family, distribution of religious centres and temples etc. on the eastern half clearly reflect this situation.

5.2.6.9. The specialisations of MAGARAM complex reveals a nature of highly urbanised settlement, which is not reflected in the centres in the hinterland area. The commercial central zone and administrative central zones are clearly defined and specially seperated and their nits are spread out on the basis of utilitarian aspect, considering the principles of vastusastra and urbanisation. The specialisations of the area are larger in size, and wider in activities.

5.2.7. Co-existance of two central zones:

5.2.7.1. There are two central zones in the MAGARAM complex; the administrative central zone at the centre of the complex and commercial central zone on the coast. They are spatially separated by 1 kilometre and connected by a straight and wide high way by name big bazaar. All the activities of administration are done at the administrative central zone, with fortress and Kings palace as the nucleus.

5.2.7.2. The commercial central zone has to components. One of them is the structural component of the administrative central zone, with port, bazaar, fort and other units. Nucleus of this commercial central zone in total is the pantaarakkaTavu or port belonged to the King. A second component is the foreign zone situated a little north of the tuRa. This zone extends from the tuRa area where the Chinese streets and ciiNakkooTTa were situated, to the French lodge area in ValiyakaTavu or ValappiikaTavu. Thus the zone may be identified with a nucleus in ValappiikaTavu, where the kaTal cumkam or custome centre is situated. The foreign nucleus is of much importance in the rise and fall of Calicut.

5.2.7.3. The units of the administrative central zone and commercial central zone are distributed in such a way that all the activities are closely interwoven. During the 15th and 16th centuries, the administrative central zone had predominance in all activities. But later, the foreign nucleus grew larger, ultimately distroying the indigenous administrative central zone.

5.3. Evolution of the multiple nuclei.

5.3.1. Physical and functional structures of Calicut Port and Capital are related to the long distance trade with meritime treders and the advent of Zamorins to Calicut. Both of them reflect a common feature viz. the centripetal force of the port area. The Portuguese and other traders came and settled from Foreign countries. The Zamorins family migrated to Calicut Part from Nadiyiruppu, a village in the ERNAD taluk.

5.3.2. Calicut and early Cheras: No details are available regarding the life and culture of the people in Kozhikkode district during the sangam or post sangam age. It is believed that Calicut formed the part of tamilakam in the Sangam age. According to scholars, one of the flourishing sea ports of ancient Kerala, tondi, was situated in the Calicut district and it was supposed to be near the Kozhikkode port.[165] Eventhough there are references of old ports on the western coast of Malabar, Calicut is mentioned for the first time by Ibn batuta in 1342 A.D.[166]

165DG, PP.77-78.
166K.V.Krishna Iyyer, HK, P.229.

5.3.2.1. With the dawn of the 9th Century A.D. the Cheras had re-established their ascendancy in Kerala with their capital at Mahodayapuram and Mozhikkode district was under the Cheras of Mahodayapuram as evidenced by tirunelli and panniyankara inscriptions of the Bhaskara Ravivarma. Historians are of view that, the Manamebala maanaviyaran, one of the signatories mentioned in an inscription dated 1000 A.D. of Bhaskararavi of 2nd Chera dynasty must have been the ancestorof the later Zamorin.[167] This signatory was the owner of the ERALNADU. The ruler of ERALNAD figures again in the inscription dated 1225 A.D.[168] Hence historians conclude that during the period of Kulasekharas and for more than a century after the fall of their empire, Calicut does not seem to have came into existance as an important port town. During the period of Calicut port area and the surroundings were formed the part of the Perlatiris territory. "As an important town and port it seems to have come into existance only sometime in the 13th century after the conquest of Polanad by the ERADIS of Nediyiruppu, the ancestors of Zamorins",[169] is the remarks in the Gazatteers.

5.3.3. Early foreign contacts of the ports: Calicut comes in the commercial and political history of Kerala as a great force during the reign of the Zamorins of Calicut. The early history of the Zamorins themselves is lost in obscurity.[170]

5.3.4. The circumstances show that during the period of 2nd Chera empire, the rulers had not taken any interest in the northern most areas of their land which included Calicut port. It may be because, their capital was at Mahodayapuram, on the coastal areas of central Kerala. Mahodayapuram and its surroundings are the present tiruvanchikulam and Kodungalloor. "situated on the western sea board at a point where the river system that afforded untold feelilties for communicat;on with the interior opened its mouth into the sea, Cranganur formed a great emporium of trade from very early times."[171] There are indicat;on that the Chera Kings Bhaskararavi and Veeraraghava Chakravarti gave grants to Jews and Christians for promoting the trade relations.[172]

167Velutheat Keshavan, Brahmin Settlements in Kerala, (Sandiya Publications, Calicub University, 1978) P.15.

168Ibid P.16.

169MG P.78.

170Appendix - Genealogy of Zamorins is reconstructed. M.G.Manpoothiry, SCKP, PP. 22-49.

171K.P.Padmanabha Menon HK, P.297. Map 88. Malabar Coast Early Ports. Map 88(a) dated 1570

172Ibid P.308.

Thus, Cranganore enjoyed considerable prosperity because of its status as a Capital. But it was already on the decline when the Portuguese arrived in India. Rev. Richard Collins remarks: "Like so many things of the earth the very foundation of which she was built was insecure; the entrance to her harbour became choked up, the remorseless monsoon washed away her bulwarks, and losing her trade, she lost also her inhabitants - a mere village, as she is now, of a few fishermens huts".[173] Its trade field northwards to Calicut and southwards to the new harbour of Cochin.[174] Thus, the fall of Cranganore was of two reasons. One, the fall of its status as the Capital of Cheras and the next, the death of the port due to the geological unstability of the coast. The emergance of Calicut is closely related these two factors. There came a stable Government of Zamorins who make Calicut as their Capital and all the trade activities were shifted to Calicut.

5.3.3.1. The Greek voyagers like Pliny and Ptolemy (1st and 2nd Century A.D) Arabi travellers like Khurdadbhi, Ibnal Fakir, Ibn rusta and Masoodi (9th and 10th Century A.D) mention the Malabar coast in general.[175] But no particular remarks on Calicut is given in their descriptions. A number of foreign trevellers who visited during medieval period give elaborate descriptions of Calicut.[176] Many of them gives the details of the trade and commercial. The import and export items, streets, shops, palaces, toll houses, fortification etc. are all seen mentioned by them.

5.3.3.2. The Arabs started their trade with Kerala coast long before Islam as a religion came to have a foot hold in this country. Zamorins gave special concessions to Arabs to settle down in his capital and country and carry on trade. They patronised the port of Calicut in preference to all other ports on the west coast and consequently it developed into the greatest emporium of trade in the west coast. Relation with China opened about the 6th Century A.D. and when the red sea route was temporarily closed by the Muhammadan conquest of Egypt in 638 A.D. China became the chief market for Malabar produce. Marcopole in 1292 A.D. found that the Chinese practically monopolised the trade with Malabar. Ibn batula wrote in 1342

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173 Ibid P.326.

174 Ibid P.326.

175 A.Sreedhara Menon, Kerala History, (S.Viswanathan, Printers and Publishers, Madras, 1984) PP.20-21. Map No.88.

176 K.P. Padmanabha Menon HK (PP.227-241).

"He next came to Calicut, one of the great ports of the district of Malabar and in which merchants from all parts are found".[177] The Chinese established a small colony of their own in the town and it was called China kotta, or the Chinese fort. Ibn batuta has graphically described the fleet of the Chinese merchants that thronged the port of Calicut during his visit to the place.

5.3.3.3. In 1498, VascoDeGama, the famous Portuguese Voyager obtained permission from the Zamorin to open a factory in Calicut. In the 17th Century A.D. the Dutch, French, Spanish and English traders obtained permissions to establish settlements near Calicut Port.[178]

5.3.3.4. The death of the port at Cranganore during the middle of the 14th Century A.D and the rise of the Calicut as the Capital City of Zamorins of Calicut in the 15th Century A.D. were the two major factors of the development of this port city which attracted foreign traders in large number since the middle of the 14th Century A.D. The commercial articles exported through the Calicut Port and the import items available at Calicut reveals and their factor.

5.3.3.5. From the end of 13th Century onwards Calicut obtained much importance in the trade of pepper, cardoman and textiles which were very much in demand in Europe. These items were shipped to the European Countries from Calicut port. Mahuan wrote: "Much pepper is grown on the hills, coconuts are extensively cultivated, many farmers owning a thousand trees".[179] Alhanasius nikiten, a Russin traveller remarks: "The country produces pepper, ginger, colour plants, muscat, cloves, cinnamon, aromatic roots, adrach and every description of spices and everything in cheap and servants are very good".[180] Such references show that the actual commercial productions of the area were mainly of cash crops and forest produces and not industrial. All these items were arrived from the hinterland areas of the mainland. The raw materials along with produces out of them were also arrived at the port from the hinterlands. Buchnan in 1800 A.D, wrote about the indigenous production of salt, iron and gold.[181] Even that the dawn of the 20th century, the produces in areas around the port consists commercial crops.

177K.P.Padmanabha Menon HK P.228, DG, P.83-84

178Map A. Chart No.VI.

179K.P.Padmanabha Menon, HK, P.230.

180Ibid P.233.

181District Gazetteers of Malabar, PP. 29-33. JMMS, pp. 474-75.

District Gazetteer of Malabar remarks.

> The forest that clothes from the western ghats from head to foot and cover a great part of the Wynad plateau besides making Calicut one of the most important timber marts in India. More important still industrially are the palmyra, the sago and above all the coconut palm. Toddy drawing alone supports 50000 people, coir rope making and the manufacture of palm leaf hat, umbrella baskets, mats all important trades.[181]

These are all productions in the hinterland areas of the Calicut port.[182] Hence it would become an unventable need to have an opening to exchange these items to foreigners in the coastal belt. The fall of the Cranganmore port exerted great pressure in the hinterland areas in this aspect, which is reflected in the traditional history as the intention of the Eranatu rulers to get an opening at Calicut for trade.[183]

5.3.4. Establishment of new capital.

5.3.4.1. It is mentioned in the traditional history that ERANAD, PARAPPANAD, VALLUVANAD, KURUMBRANAD, KADATTANAD and PURAKKILANAD were under the rule of local chieftens. The immediate hinterland of the KOOLikkooTu along with the port area was under the rule of the petty chieftain PORLATIRI. The area consisted only 32 tanes.[184] The ERANADU was completely cut off from the sea. The territories PerappenaaTu, valluvenaaTu and veTTattunaaTu. The ERANATU ruler conquered the Porlatiris territory and established their capital at Calicut, for which they assumed the royal sanction of the Cheraman Perumal. Gradually giving sanctity to their deeds they expended their kingdom.[185] The records on royal visits of the Zamorins in the middle of the 17th century A.D. proves that the palace area conquered by his ancestors was the one which has been identified at present.[185] The establishment of the city of Calicut, by Zamorins is also a traditional belief. Thus, it was the beginning of a stable administration and establishment of a capital at Calicut. This took place almost at the end of this 11th Century A.D.[186]

181District Gazetteers of Malabar. P.

182Supra P. Chapt.II.

183K.V. Krishna Iyyar, ZC, P.80

184Infra P.564 Map. 61. List No.94 in Part II.

185M.G. Nampoothiry SCKP P. P.29-49.

186Appendix , SCKP, . Infra P. P.50-95.

5.3.4.2. The details of establishment of a new capital and administrative system by the Zamorins is discussed in the structural and functional analysis of the Rajadhani pattern existed in Calicut. This aspect has to be viewed more closely on the basis, the economic growth of cities and towns hitherto in different part of the world, in different periods. The famous economists like W. Arthur Lewis Simon Kuznets and others have been stressed this aspect in their studies.[187]

5.3.5. Stable Government and use of a port:

5.3.5.1. Permanent settlement created a sense of stability in mankind. This marked the real evolution of history, which is a flow created through organised institutional frame work. Among the different social organisms Government stands at the top of a pyramidical structure. The centres of world civilisations and cultures come up and gone with the development and disappearance of strong institutional systems with good Governments. Golden ages of any society is marked alongwith the regime of strong benevolent administration. periclean age in Greece, Darius in Persia, Guptas in India, Pharoache in Egypt, Julius caesor in Rome and such others are notable examples. Eventhough prosperity and growth of cultural, commercial and economic elements comes through professionals and experts, it is not possible without a strong machinary of administration. Simon Kuznets remarks:-

> The heart of the matter is that political power of the Sovereign State is almost indispensable. It is used to mobilise energies within a country for the purpose of economic growth despite the risks and burdens, or to extend the sway of sovereignity into other areas in either case it helps spread the new system of economic production as it did in earlier eras. The dominant power organisation of society must be involved in the extension of any new methods of economic production, particularly if they necessitate rapid and thorough going transformations such as those associated with the modern industrial system.

187W.Arthur Lewis. The Principles of Economic Planning (George Allen and Unwein L 1976), PP 117-121. Simon Kuznets, Economic growth and Structure (Oxford and IBH Publishing Co. Ltd, Delhi 1969), PP 117-118.

Discussing the role of Government in the development of backward countries, W.Arthur Lewis states:

> In the first place, planning requires a strong, competent and incurrept administration. It must be strong enough to be able to enforce its measures, such as to collect taxes from the peasantry, or to enforce a rationing system without black markets, measure which even so ancient a government as that of France has not found itself fully able to enforce. It must have a competent administrative service, with trained personnel, able to understand the large issues that are at State, and to act reasonably and rapidly. Andit must be free of all charge of corruption since whereas men will bear many restrictions from a Government which they believe to be acting fairly and solely in the public interest (however mistakenly) without respect of persons they will sooner or later resist violently measures which are corruptly administered, however acceptable the measures themselves may be.

5.3.5.2. Numerous examples earlier cited to point out the abovementioned opinions. The importance of Indraprastha in early days and New Delhi at present is round about stable Governments. Ujjain flourished uder Guptas; Madura under Pandyas, Pataliputra under Mouryas and others, Mahodayapuram and Cranganore under Cheras. Most of the backward countries to-day are seen in Afro Asian, Latin American Continents, once they had been under foreign rule for decades. It implies that the resultant backwardness has emanated from the absence of strong and stable Governments. France had better resourcepotential than England but industrial revolution took place in U.K. owing to the presence of a powerful Government for a long period. Political stability in the Post War Japan is another example. These are ever blooming examples to show commercial and economic prosperity when a stable Covernment provides sufficient opportunity and environment for the same. Venice flourished under Roman empire. Hongkong and singapore are more flourished than a city in China or Malasia. Because these cities enjoy more freedom along with political stability. It connotes that stability with freedom is the apt atmosphere for growth and prosperity. Hence, we have to give due importance to the traditional belief that MaNavikRama established the Commercial capitel at CALICUT.

5.3.6. Classification and functions of Calicut Port.

5.3.6.1. The cities are classified as functional units under the heads of manufacturing, retailing, diversified etc. by moder urban geographers.[188] Calicut port mainly reflect commercial exchange and transportational functions. Eventhough there were manufacturing centres of salt, oil, clothes and iron,[189] they were not highly specialised, and methods

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188Cheuncy D Harris, 'A functional classification of Cities in the United States', RUG, P.131.

189M.R.Raghava Variar, 'Some place names suggesting salt Industr y in and around Calicut', Studies in Indian Place Names Vol. III 1984, "Pattern of distribution of occupational groups and the formation of Village Communities in Kerala" Paper presented in the National Seminar on Place names, Nagarjuna University 1985.

of production were indegeneous. Such centres had died out and at present no such functional categories like producers of salt, iron etc. are seen in the port area.[190] Even in early times, bulk of the items shipped from Calicut port were out of natural productions, mainly agricultural produces, forest produces and products of natural resources.[191] These commodities were brought to the port by land routes and waterways.[192] There were large number of ware houses and other storage facilities spread all over the coastal belt.[193] Ocean vessel commodities imported also had storages. Thus, major function of the Calicut port was transportational.[194]

5.3.7. Aspects of human settlements.

5.3.7.1. Characteristics of urban settlements, their size, functions, spacing, layout and build vary regionally with the physical environment, with the density of population and with the character of human economics and cultures which they serve and represent.[195] It may vary in the different areas of the same stretch of lands and vast differences can be observed in areas located in different countries. Their scientific examination and elucidation of their regional variations both over wide areas and within the urban complex itself are essential problems of urban geography. Both the study of individual settlements and comparative study of different settlements come under the urban geography, in the wider perspective. Geographical study of human settlements has three aspects. 1. Physical structure of the settlement. The character and the mode of groupings of its buildings and streets. 2. The process which determines this structure - i.e. the social and economic character and the traditions of the community.[196] 3. The stage in the historical development of the settlement.

5.3.7.2. The site and situation of the settlement and their characteristics are to be noted at first. The developments of town in early middle ages (Before 1200 A.D) was favoured valleys and low land sites at the junction of valley routes because facilities for trade and for the organisation of the populated area and contacts with the civilised world were primary factors in their location and growth.[197] In the later middle ages the great majority

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190 Infra P. Buchanan, JMMC PP.260-61, 283, 316-339, 359-60, 386-387, 427, 440-478,479.
191 Supra P. P.356-370.
192 Supra P. 502.
193 Supra P. 241.
194 Infra P. 543.
195 Robert E.Dickinson 'The scope and Status of urban Geography, An assessment' RUG, PP.11-12.
196 Ibid P.11. Supra Chp. II and III
197 Robert E.Dickinson Ibid P.13. Supra Chp.1.

of towns grew as local centres of trade and administration and has only local nodality. Their sites were dictated by need of difference rather than trade and either castle or town or both were placed on strongly diffended natural sites as hill tops and river spurs.[198] The term 'nodality' is used by Geographers to express the significance of a settlement as a node or focus of routes. But ubran geographers are of view that nodality should be measured on the basis of the functions of the settlement as a focus. We need a measure of the nodal functions in terms of the relations of the settlement with the country and with the other settlements around it. Here, in the case of Calicut, as we have observed, the town reflects great local nodality. But in this study, the relation of Calicut with other settlements around it of the same nature is not analysed. It is a fact that whatever be the origin of these small trade centres, their growth before the modern era was depended entirely on their ability to function for a tributory area in competition with neighbouring towns of similar status. We have noted three characters in the case of Calicut It had long distance trade, as reflected in field names, which fact is corroborated by historical evidences. This was the primary factor in the development of the early medieval towns. It called into being many mercnaitle settlements on the main routes, the chief of these settlements clustered for protection and custom around existing strong holds that already served as seats of difference and administration for their surrounding territories.

The early strong hold or the Perlatiri at the port area referred to in the traditional history of Calicut deserves particular attention here. From the traditional history and the records pertaining to the Zamorins royal visits, we can assume that the palace complex of the Perlatiri stood in the same area of the Zamorins fortification before Zamorins arrival. The arrival and settlements of the Moors, the Arabis and other Foreign traders prior to 13th century A.D. reflect the early long distance trade of the Calicut. The symptoms of the emergence of the city of Calicut prior to the Zamorins arrival is evident from all these historical references and the toponymical indications of the trade system. But we observe a pressure of new Traders and Settlers from Foreign countries in Calicut during the 14th Century and it is clearly related to the establishment of a strong hold of Zamorins at Calicut. The renaming of the city, as Kozhikkodu Pattanam itself points out how the early names disappeared.

198Robert E Dickinson Ibid P. 12-13. Wall Bank and Taylor, Civilization past and present, Vol. I, (Scott Foresman, Chicago, 1955) PP. 372-73.

199Robert E. Dickinson, Ibid P.13.

The Remarks made by Dickinson on the basis of detailed study on the development and distribution of the medieval German town is also significant.[200] He says that, with a few exceptions the chief towns in the beginning of the 19th Century were situated at the junction of the main road and water routes and these towns and routes almost all date back in origin to the early middle ages.

Apart from the relations of long distance trade, the growth of handicrafts and local trade caused these settlements to develop close associations with their surroundings. The important factor in the development of Calicut is seen reflected in the structure and distribution of the groups discussed around the MAGANAM complex and handicraft production centres in the city. The land routes and water ways from all the surroundings hinterland areas are all directed to the port city. We observe even a hexagonal pattern of trade centres extended to the complexes.

5.3.7.2. We notice a presence of Foreign traders in Calicut only by the end of 14th Century. There can be two reasons for it apart from the Geographical instability in the coast. The first and foremost of them is the instability of the political situations existed in the region.[201] Perlatiri was only a petty Chieftain according to the traditional history and the Zamorins defeated them and conquered his capital town. Secondly the Moors settled in the Calicut Area were not in friendly with the other foreigners. Eventhough they had constituted much in the development of trade in Calicut, and helped much the growth of Zamorins reign, the later foreigners encountered considerable opposition from them.[202] But Portuguese succeeded in thwarting the endeavours of new arrivals to gain over the Zamorin to their side.[203] There was always a fierce struggle between Portuguese and the Moors for ascendancy in Malabar trade and this reflects a tendancy of the western merchantile guild system.

5.3.7.3. Stable Administration - A major factor in the rise of Calicut: Eventhough there existed long distance trade in the port, it could not attract much foreigners, due to the unsafe condition of the coast and the absence of a strong administrator to control the trade and allied activities at his will and pleasure. So, along with the

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200Robert E Dickinson "The Development and Distribution of the medieval German town" Geography, XXVI (1942) Pp. 9-21 and 47-53.

201ZC, P.88, LM p.337.

202K.P. Padmanabha Menon HK P.248-49, K.V. Krishna Iyyar ZC P.293-94, 156. The Moors each threatend the King that they will withdrawn the trade from Calicut.

203Ibid P.248.

local nodality of the nature of the later medieval towns, we see long distance trade also in the flourishing condition at the time of the establishment of the reign of Zamorins at Calicut. This is the most important regional variation reflected in the case of Calicut port, compared to the other urban settlements pointed out by Dickinson.[204] He says "longg distance trade, local market trade, defence and administration all played their part and their relative importance varied at different stages in urban development from one region to another". Both the need of defence and trade dictated the site of the Calicut port. Hence the castle and town of Calicut port, as reflected in the general feature of the towns of later middle ages, was placed on strongly defended natural site as well as man made fortification.[205] The structural pattern of the trade exchange system reflected in topnyms of the interland area shows a universal name work, which in turn reflect the growth of trade in segmented hinterland areas.

5.3.7.4. Castle and Fortress - Nucleus: The route and the market place formed the nucleus of the early medievel towns which usually given up adjacent to a stronghold. It is pointed out that majority of towns grew gradually around a castle, a church or a monastry in the west of Rhine and in Germany, and that they are founded near an existing stronghold.[206] The origin of Calicut is also connected with the presence of the native rulers and their palaces at the port area as reflected in the traditional history. The story of Cheraman Perumal, his deeds and the origin of Zamorins are all elaborately discussed by historians on the basis of Keralolpathi, the tradition history of Kerala.

It is significant that everything described [illegible] revolve round the establishment of a new trade centre and capital at Calicut. According to the Keralolpathi the Zamorin came down to Panniyankara, and besieged the Perlatiri in his own capital. It is clear from the description that the area was Kolikkode Nagaram.[207] Zamorins with his army came near Perumpilakkil, where the Ganapati temple stood, and the fields were near the gate way of

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204Robert E Dickinson RUG . P.13.

205Robert E Dechinson RUG P.13-14.

206Ibid P.14.

207ZC, PP. 81-82.

the fortress. The situation is clearly reflected even now in place names.[208] Ganapatittana[209] near the western gate of the early fortress and Perumpilakkil[210] on the south west of the fortress are still there. So, as in the same [illegible] of the origin of urban towns elsewhere, the origin of the city of Calicut was also relates to a capital and fort. But, the prosperity of the city was due to the arrival of Zamorins and their administration.[211] By that, it became the capital of an expanding Empire. It commanded the water way that gave access to the pepper country. Barbosa makes the following remarks.[212]

> The old man took ship, and the nephew who stayed on that shore, founded a city in which he gave the name of Calicut...began to take cargoes of pepper there before any other place and so the trade of Calicut went on increasing the city became great and noble.

Thus, the early city of Calicut which was under the rule of Perlatiri was on the coast with a palace and fort at the centre.

5.3.8. Calicut City and Security of the Harbour.

5.3.8.1. It is to be noted that the 2nd Chera empire transformed into different principalities by the end of 12th Century A.D. Though Malabar formed a single Geographical and ethnical unit as of old at the close of the 15th Century A.D. it was politically divided into a number of principalities each under a Raja or Chief who possessed unfettered independance in internal affairs but was bound by a nominal allegiance to one of the major Rajas.[213] Only these rulers possessed full sovereign rights at the close of the 15th Century A.D. the Kolathiri, the Zamorin and the King of Venad. The rise of the ERNADU UTAIYAR of 1225 A.D. to the famous Zamorins of Calicut took itsgradual evolution from the second half of the 13th Century to the end of the 14th Century. On the eve of the Portuguese arrival the Zamorins authority extended from Putuppattanam in the north to almost Arukkutty in the south.[214] He was the richest and most powerful ruler in the whole Kerala. The evolution of the city also took

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212Durate Barbosa Quoted in, ZC, PP.83.
213P.K.S. Raja, Medieval Kerala, P.8.
214Ibid P.16.
209Infra P.580.
210Infra P.593.
211ZC, P.80.

place parallel to the rise of the Zamorins family. Logan makes the following remarks about the situation of Calicut during the arrival of Portuguese in these words.

> There was evidently a settled and independant Government at Calicut, and the pleasing account given of the security there afforded to merchants accounts for the pre eminence to which the city of Calicut rose about this time.[215]

5.3.8.2. The remarks made by Logan on the rise of the Royal family is also important.[216] He says:

> There can be no doubt, however, that even in Malabar which was free from such expeditious (The continuous raids of North Indian Muhammadans to South India) Muhammadan influence was on the increase, and it is not at all improbable that it was about this time(end of 14th Century A.D) that the influence of the Zamorins began to preponderate in Malabar, and this there can be no doubt was brought about (as indeed the Keralolpatti indicates) by a close alliance with Muhammadan traders attracted to Calicut by the freedom of trade enjoyed there.

However, the latter part of the observation, that the Muhammadans were solely responsible for the rise of Calicut is not based on facts. Moors settled in the port objected such trade relations and Zamorin, with his stable Government made adjustments and allowed Foreigners to establish trade relations. It is significant that certain Chinese envoys also visited Calicut during this period and approved the Manavikrama as the new King of Calicut and established trade relations.[216B] The emergence of a new Royal family and strong Government at Calicut in this period is reflected in foreign notices.

5.3.8.3. The safety of the Calicut port is also significant.[217] Logan remarks:

> Abdur-Razzak gives a very interesting account in his sogourn at Calicut, which describes as a'perfectly safe harbour'. The Calicut port is and from the shelving nature of the sea bottom probably always will be, an open road stead, so that the traveller intended to convey that the safety of its harbour depended on other circumstances than the nature of its shores, and these he proceeds to describes thus:-
>
> "such security and justice reign in that city that rich merchants bring to it from maritime countries large cargoes of merchandise which they disembark and deposit in the streets and market places, and for a length of time leave it without consigning it to any ones charge or placing it under a guard. The officers of the Custom house have it under their protection, and night and day keep round guard it. If it is sold, they take a customs duty of 2.5%; otherwise they offer no interference"
>
> This corroborrates in a very remarkable way the tradition preserved in Keralolpatti that it was owing to the security of trade which merchants found at Calicut That they were induced to settle there.

215IM, P.337-339.

216IM P.335-37

216B.N.N.Nampoothiry, SCKP PP.29-49. IM, P.296.

217IM, P.336.

5.3.9. Ruler with the title 'Zamorin'.

5.3.9.1. The title 'Zamorin' is noted for the first time, by Abdur Razaak in 1442 A.D.[218] The Chinese records describes the ascendancy of a new King at Calicut during 1405 A.D. The Calicut Granthavaris help us to reconstruct the chronological order of the rulers of Zamorins family only from 1484 A.D. Thus it has to be assumed that the installation of the new Royal family under the title 'Zamorins' took place around the end of the 14th Century A.D. or begining of the 15th Century A.D. Thus the use of Calicut is closely related to the estab. lishment of a stable Government at Calicut. The theoretical basis of urban geography is also to be taken into account in the formation of the city.

5.3.10. Freeign and Foreign Zone:

5.3.10.1. The role of historical development of a free port foreign trade zone is a peculiarity of an urban settlement if it is a port. The free ports are in the strictest sense involves a plot of ground wherein merchants are not subject to customs formalities and atleast theoretically to customs jurisdiction. Traditionally the device has been a means of facilitating international re-exports. As long as the world was divided into numerous tiny political units, of which, each maintained its own customs barriers, certain of these units--particularly the ones blessed with favourable location--sought and benefitted from international re-export commerce through the use of some form of free city or free port.[219] As far as the Calicut port is concerned, it indicate a zone for the exchange of foreign goods by the name kalavanikha ttaru. But no free zone in the strictest theoretical sense is seen. The freedom and safety of the traders obtained and the low rate of custom duty to be paid in the port are city noticed by the foreigners is to be noted here.[220]

5.3.11. Expansion of hinterlands and Port.

5.3.11.1. The concious and determined attempt to extend and maintain hinterland are seen in areas where produces are mainly agricultural and based on traditional industries. The expansion of hinterland areas conveniently solve the problem of transportation also. The numerous wars fought by the Zamorins of Calicut for the expansion of their territory is to be viewed in this direction.

218K.V. Krishna Iyyar, ZC, P.12. See P, PP. 71-75.

219Richard S. Thoman, 'Free ports and Foreign Trade Zones' RUG, P.300-01.

220The Security and low Custom of the Port induced the Foreigners to settle at Calicut. HH, P.336.

5.3.11.2. Geographical and environmental facilities of Calicut area had contributed much to the evolution of the port to an International trade centre. Natural resources, forest produces and produces of commercial crops, transported through the waterways and land routes converge at this port centre.[221] These routes connect all the centres of specialisations and rural villages to the port, which is situated on the coastal belt with natural facilities of a port. The hinterland area and port were once under the rule of PORATIRI and some other Chieftains. But it developed into a large emporium of commodities during the medieval periods (13th to th Century A.D). The ERANAD uTayaR who shifted the headquarters from the land locked neTiyirippu in ERNAD to Calicut with an intention of getting a way to the sea for promoting trade. The death of ports like Muziris and Tyndis might have generally necessitated an opening to the sea for the trade in northern and central part of Kerala. Zamorins had an eye on PONNANI Port too, because this port is on the river mouth of PONNANIppula and the port is the nearest one to the great gap at Palghat. The major imported item to this port was salt and this imported salt was for the use of the eastern hilly regions. The rivalry between VellatTi and Zamorins for the control of Mamankam at this river mouth was one of the major incidents in Kerala history, which is directly related to the water way politics of Zamorins of Calicut. As in the case of Cranganore, Tundies and Beypore, this port also faced damage due to the sand bank formed on its mouth. Thus in the medieval times, when Zamorin occupied Calicut, the only port which existed with sufficient transportation facilities was Calicut.[222] It is to be noted here that the second major trading port was Cochin, in the medieval times and the rivalry between Cochin Raja and Zamorin is also a major phenomina of the period. Thus, the interest of the Zamorins of Calicut in trade and Commerce becomes a major factor in the development of the Calicut port.

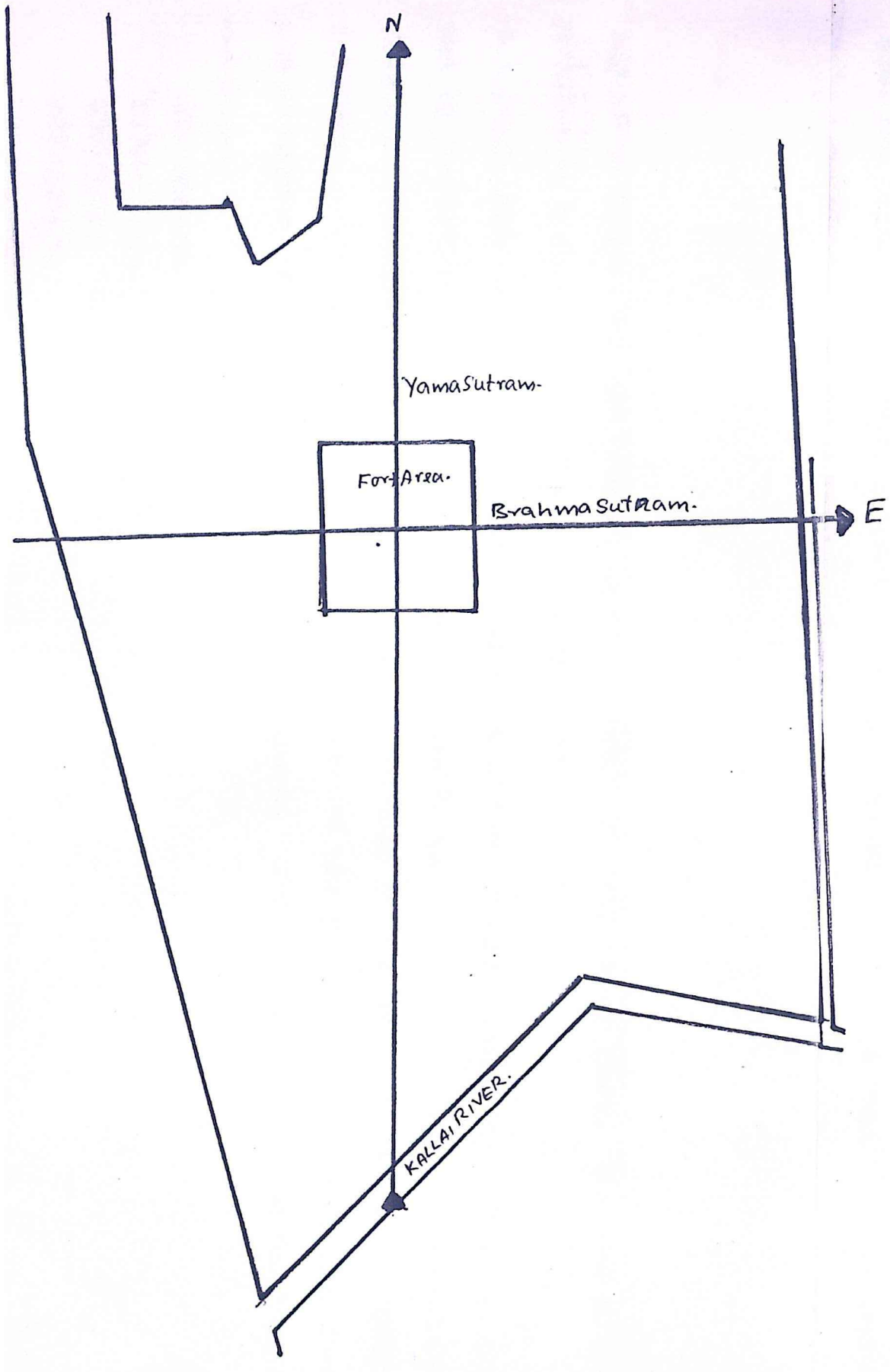
5.3.11.3. Apart from the natural safety of the port, due to historical reasons also, the Arabs and the Chinese preferred Calicut to all other ports on the west coast. It is because, the tolerance policy of the Zamorins and it contributed a great deal to the steady rise of the place to commercial prominence. The religious toleration, good administration which guaranteed security and impartiality of treatment to all and above all the friendly attitude of the Zamorins to all foreign traders, were some of the causes that made Calicut the Chief Centre of trade in Malabar.[223] The traditional belief expressed in folk stories

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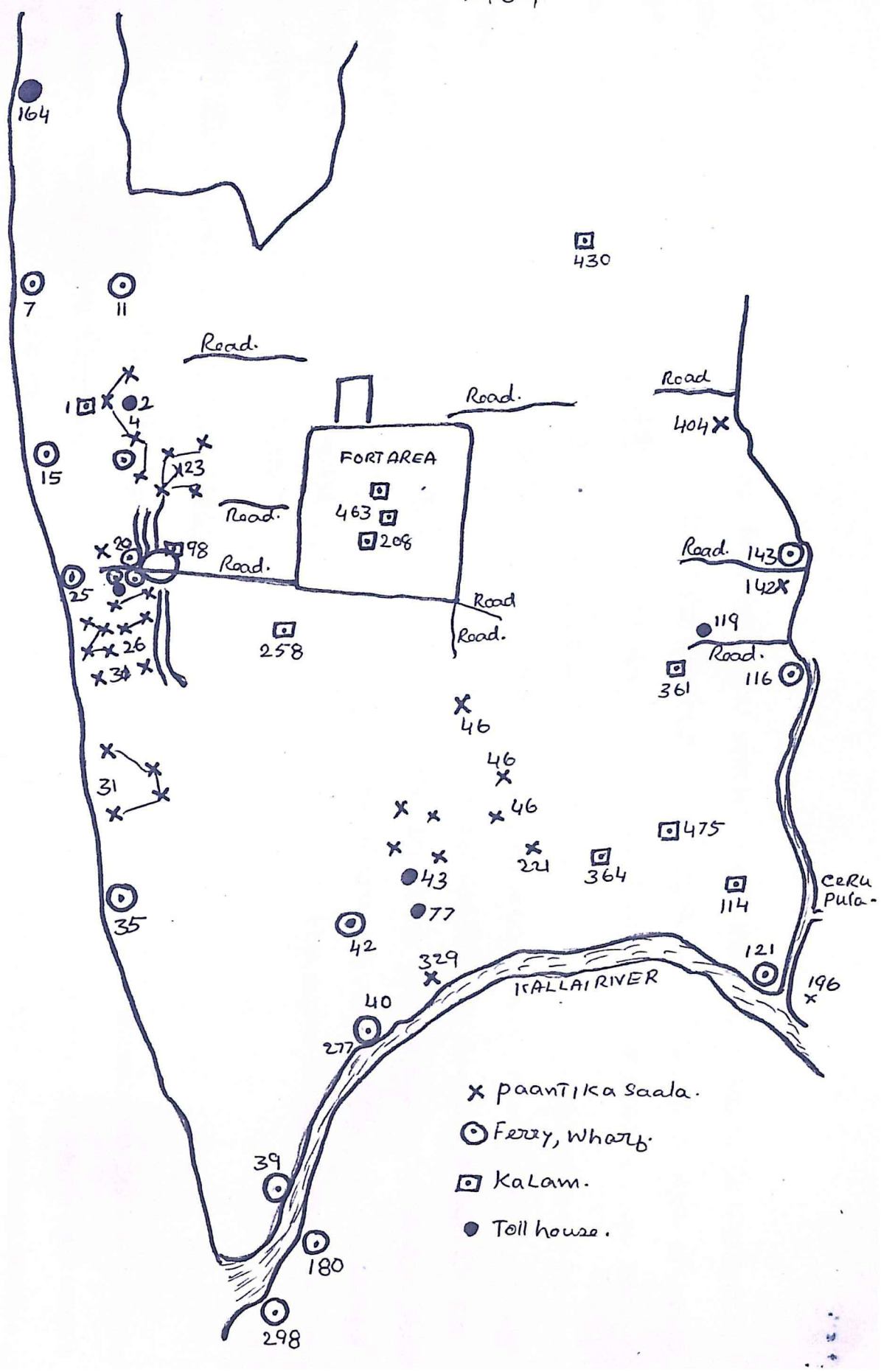
221Supra P.404,358, Map 88.
222DG, (Trichur District) P.136-138.
223DG, P.81.

GF 9

DISRIBUTION: NODAL POINTS:



M84



clearly point out and emphasis the fact that the property was safe and secure in Calicut under the Zamorins administration and that in consequence of this the trade of the place and the trading settlers increased enormously. The protective measures taken up by the Zamorins administration and the making of Calicut to his administration Headquarters have also helped the growth of the port. The Zamorins struggles with local princess were mainly intended to expand his territory and to increase the trade facilities as the production of the hinterland areas were the major commercial commodities which gave a strong economic basis to the Calicut port. It is thus clear that the natural situation availability of resources and the administrators policies to develop the port city were the major forces behind the growth of this commercial centre.

5.3.12. Central zone and focal points.

5.3.12.1. The geographical situations of the site selected have been discussed in the earlier chapters. The city is situated on an upper table land, with river mouths on south and north and a river course on the east and the area is well protected by a cliff surrounding south, East and North.[224] By this natural situation, the western side of the coast, the sea is calm and safe for the ocean vessels also.[225] situation of the sea is pointed out by Logan.[226] Two gap formations in the cliff area on south east and Nort east, allows two trade routes to enter the city which connect the complex to the hinter.lands or productive area. The highways from south and north also of the contact to hinterlands.[227] Thus the land routes and river courses are all helpful as the imported transportation links. The area around the NAGARAM complex is highly productive for commercial crops too.[228]

5.3.12.2. Some aspects of the structural frame work of central zone system of a city pointed out by the urban geographers are to be mentioned here. Cities are actually concentration points of specialised activities which serves the city as well as the hinterland. Many functions remain or gravitate in the central zone of the urban area because in that zone they can be carried on more conveniently than elsewhere. The central zone is the focal point not

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224 Supra Ch I.
225 Supra Ch I.
226 IM, P.S. 43.
227 Supra P. 404, 358.
228 Supra P. See Maps: 59, 82, 8.

only for the main thoroughfares in the urban pattern but for all systems of rapid transit.[229] The second functional convenience is the regional convenience. Thirdly the inter regional conveniences.[230]

5.3.12.3. The concentration of one function in a central zone operates as a powerful magnet attracting other functions. Thus the streets or points with storage facilities of large commodities of each items reflected in names are to be taken as focal points selected in promoting trade exchanges.[231] Convenience is an important consideration be it for customers, administrators or for employees. Business of like nature are found grouped for purposes of facilitating interfirm communications or transactions. The advantage of a location near competitors varies with the scope of the market and the nature of the commodity. In general proximity of dealers in the same line is desirable where the market is to be served regional or national, where shoping comparison and selection are important steps in buying process and where the function of price establishment is performed by a cluster of wholesalers. Thus we can observe and focal points with storage centres on the banks of these deciplines.

5.3.12.4. Points of commercial activities are distributed in Calicut port in such a way that they help the traders to load and unload their commodities in the most convenient and less expensive manner. The landing places, wharfs and ferries etc form the important factor of the major focal points. These storage facilities like poonTikasaalas and uppukuuTans are close to such centres. Toll houses and resting places are also distributed in such points. Thus, these three units in co-existance form a type of focal point. Secondly the silk street and the like where some kind of commodities were sold and commercial items were produced are also to be taken as types of focal points. A third type can be assumed in centres like Kizhekke bazaar, vaTakke bazaar (Eastern and northern bazaars) and markets like aalcavaTTom, miiNcaappa (fish curing yard) etc. All these can be termed under the general head focal points of the central zone. A general review of such centres is given here.

229Charles C Colby, 'Centrifugal and Centrypetal forces in urban Geography', RUG, P.293-94.

230Richard U Rateliff, 'The Dynamics of Efficiency in the Locational distribution of Urban activities', RUG P.312-14.

231Richard U Rat Cliff, 'Demand for Non residential space' RUG, P.408.

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 maaraikkam kaTavu is situated in a place where the Muslim settlements are of high density and owned by saiyabetaR koya. On the southern side, there are four wharfs namely mulankaTavu, panTaarakkaTavu and paTTaani kkaTavu and kuuLimaTukaTavu. 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 putiyapalam kaTavu.[232]

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 Kind and it was under the direct control of the King. maraikkamkaTavu has another name saamantara.koya kaTavu, where the kolikkoTTu koya had some special control. paTTanikkaTavu indicate some kind of importance to the paTTanis in the wharf.[233]

5.3.12.7. Later records attests many landing places and cart stands around the city area. Her paTTanikkaTavu, kallukuttikaTavu and putiyapalam kaTavu there were landy places. Other landing places were maankaavu in the VaLayanaaTu complex, mooriyaaTu near kallukutti kkaTavu, putiyara near putiyapaalam, eranjippaalam and karaparampa on the north east of the city, and Nadakkavu 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 vanTippettha near Nadakkaavu, mooriyadu and paTTanikkaTavu are also important.[234] 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 upputiduTons and paanTikasaalas. 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

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232List of Ferries, Infra P. Part II List NO 109.
233List of Wharfs and ferries.
234Chart and Geometrical figure. NO9. Map No 84.

conveyance of goods to the ware houses and to the retail places. The whole sale places and storages should be so in such a way that it should help the rapid retailing and frequent deliveries should be done in such areas. Frequent shipments of materials also become essential. Therefore such warehouses are to be situated near the loading and unloading places called landy places, wharfs and ferries. This situation is clearly reflected in the distribution of storages in the Calicut City.

5.3.12.9. The major part of the paanTikasaalas are on the coast, near the ValiyakaTavu, PanTaarakkaTavu and marakkaam kaTavu. There are clusters of paanTikasaalas near the wharfs. On the southern side of the city near paTTanikkaTavu there are paanTikasaalas and uppukuuToms. paanTikasaalaas are situated on the eastern side of the city near putiyapalam kaTavu, and on the bank of Cherupula. All these are conveniently placed to help the loading and unloading and transfer of goods.[235] The storage of salt or uppukuuToms are also distributed in the same manner.[236] The field names reflect more than thirteen other ware houses, but the locations of them are unidentified.[237]

5.3.12.10. There are clear indications of zones of different commodities, and grouping of business of like nature uppukuuTom, pukalapaanTikasaala, tennukkuTateru, polvaanibhatteru, cakkara vaanibha tteru, ceTTitteru, caaliyatteru, paTTutteru, puuvaanibhatteru, VerrilattaraKu paRampu, kancaavinTe teru and kalavaanibhatteru are centres of like business, grouped. Salt, tobacco, coconut, gold, jaggery, clothes, silk, opium, betel-leaf, commodities brought by ocean vessels and flowers etc. are reflected in the specifics of the field names. Apart from the already mentioned focal points storage centres and wharfs, most of these centres of commodities of the same nature are also focal centres.[238] These focal centres are hence the retail centres of different commodities too.

5.3.12.11. Specifics of the names of warehouses suggest the ownership of them. paRenki, inkirissu sumryan cantu, Lakshmidasan, covvakkaran, Kochiyile Nhanikar, veTTattu, and Kali Raja and the like are important indications. The different structural peculiarities like naaluketTu, aRa etc. are also indicated in the case of ware houses. kuuTa, kuuTaaram, kalam, pattasyara are also storage centres of different commodities with different facilities. All these point out how the ruler made the improvement of trade and commerce in the port.

235Map. 84.
236Map. 84.
237 Map. 84.
238Maps 84, 85.

5.3.12.12. The Rest houses, watersheds and such other facilities intended for separate group of people and travellers are also seen situated mostly in the focal points. saTramuLLa koovilakan near the caaliya streets, kannippura and agrasaala in the palace complex near the western and northern bazaars, tenniir pantal in the foreigners zone, vairagi satRam on the side of big bazaar thorough fare, Gujaraatti DharmasatRam near Gujaraati street, Veyyampalam near the northern caaliya street etc. are to be noted here.[239] manTapams, uuRTupuraas and madams are also to be included in this category.[240] A few of them are not directly related to the trade and commerce. But they suggest the assemblage of people of different groups in the city area, where the pressure of the floating population is much. Functionally, lunch rooms, rest houses and food service centres are to locate conveniently at points where the economic group whom they serve are located and hence functionally they are a kind of service centres. Such sites are normally based on analysis of pedestrian traffic and neighbouring occupants to provide an estimate of potential customers in modern times.[241]

5.3.13. Centres of institutions:

5.3.13.1. The fundamental trait of both town and city in all ages has been that they are institutional centres(commercial, cultural, and administrative) for their surrounding territory. In later middle ages majority of towns grew as local centres of trade and administration.[242] But in Calicut we have noted the long distance trade also as a major activity, which can be accounted only in the relation of the emergence of a strong and established capital city, and commercial development and hence the original nature of the port is completely in dark. Shereen Ratnagar, in a detailed study an early cities like Harappa Mohan-je-daro and Mesopotamia remarks.

> It is also clear that trading net work embraced both urban societies as well as non-urban and non state societies. Given an urban system capable by definition of appropriating a proportion of the subsistance produce of the population, this surplus could be utilised for the support of non subsistance producers or (as in in the case of Mesopotamia) for trade. More important, given the capacity of the individual household to engage in long distance trade, a state and administration would be necessary for the organisation of the foreign expeditions as regards transports provisions, leadership organisation and arrangements for security. Moreover traders must have merchandise in the exchange potential either locally tapped raw materials or manufactured goods or subsistance goods.[243]

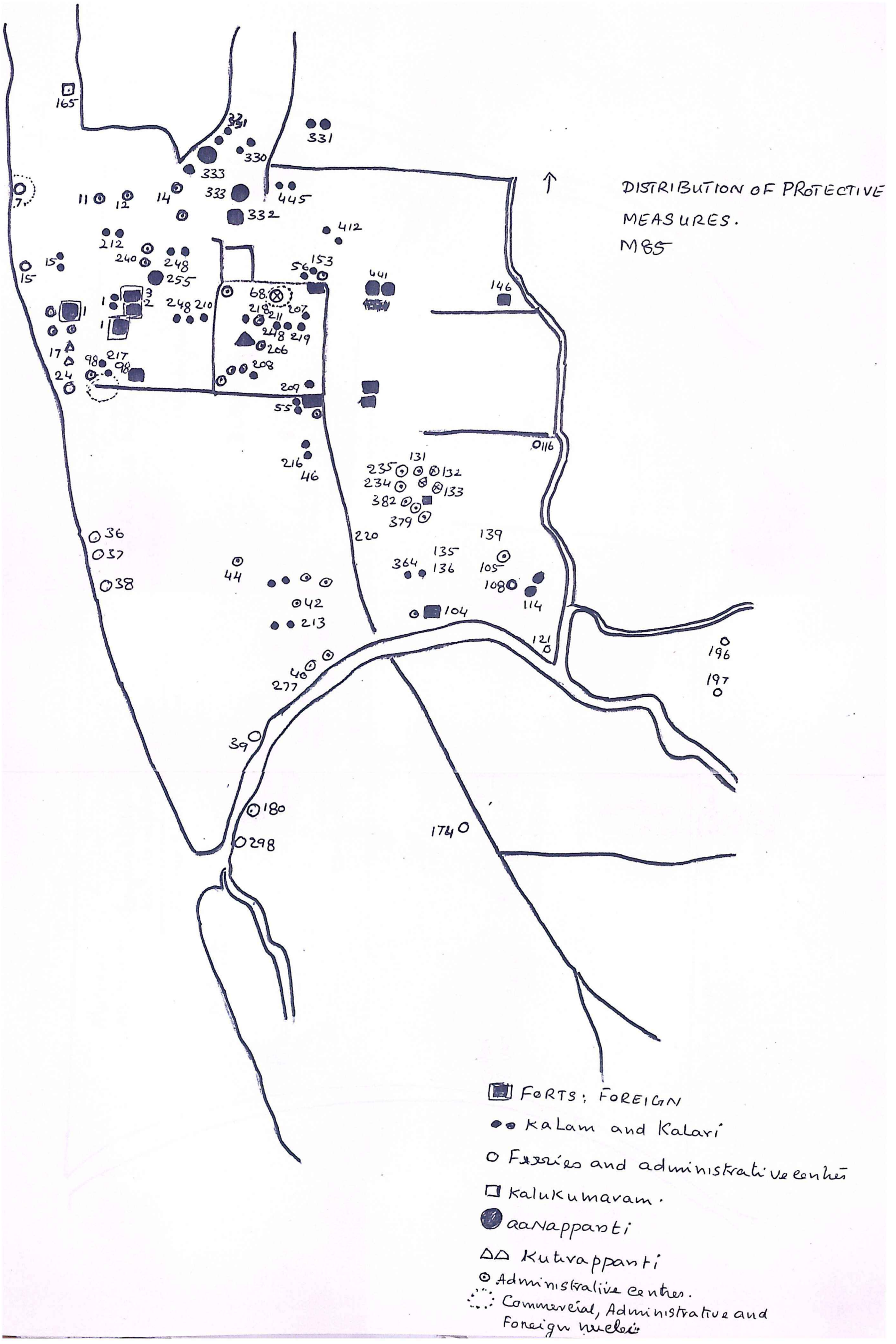
239Index 27A, 190A, 100A, 178A, 120A.

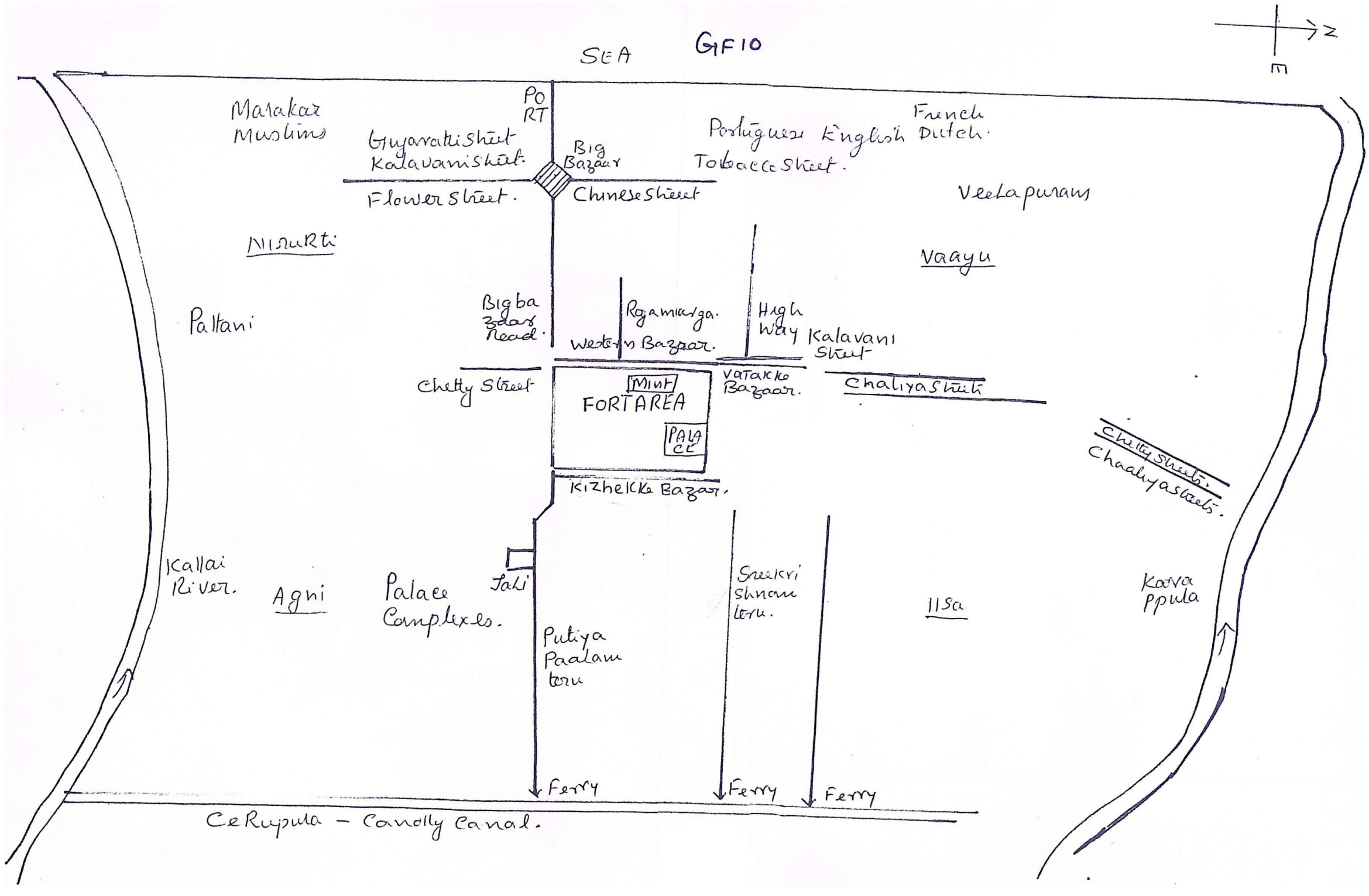
240Index 161A, 220A, 272A, 387A, 436A, 69A.

241Richard U Ratcliff, 'Demand for non residential space', RUG, P.405.

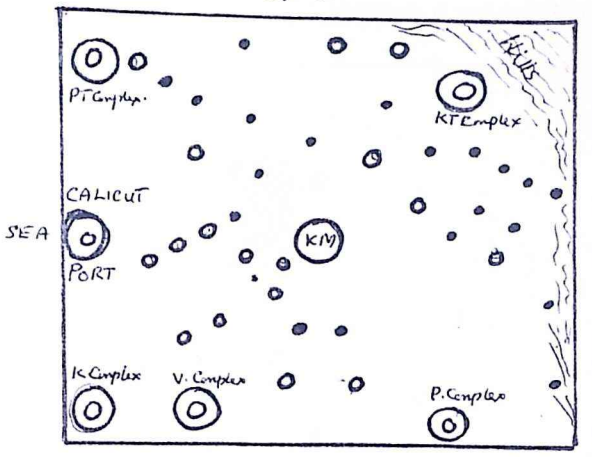
242Robert E Dickinson 'The scope and status of urban Geography UG, P.11-14.

243Shereen Ratnagar, Encounters The westerly Trade of Harappa Civilization, (Oxford University Press, Delhi 1981), P.231-32.

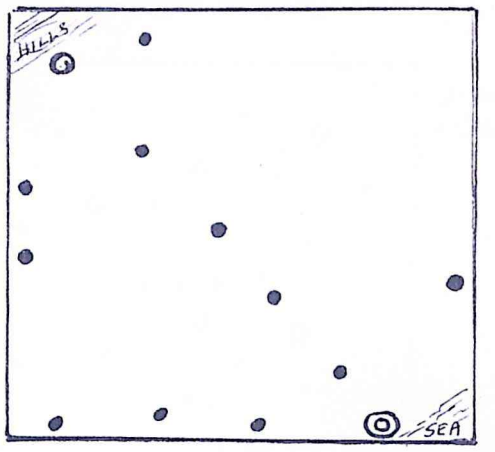

DISTRIBUTION OF PROTECTIVE MEASURES.
M85
FORTS: FOREIGN
Kalam and Kalari
Ferries and administrative centres
Kalukumaram.
Kanappanti
Kutvappanti
Administrative centres.
Commercial, Administrative and Foreign nuclei


SEA
GF10
N
E
Marakar Muslims
PORT
Gujaratisheet Kalavanisheet.
Big Bazaar
Portuguese English French Dutch.
Tobaccosheet.
Flowersheet.
Chinesesheet
Veelapuram
Nirurti
Vaayu
Paltani
Bigbazaar Road.
Rajamargam.
Western Bazaar.
High Way
Kalavani Street
Chetty Street
MINT
FORT AREA
PALACE
Vatakku Bazaar.
Chaliyasheet
Kizhekku Bazaar.
Chetty Street.
Chaaliyasheet.
Kallai River.
Agni
Palace Complexes.
Tali
Putiya Paalam teru
Sreekrishnam teru.
Ilsa
Kavappula
Ferry
Ferry
Ferry
CeRuppula – Canolly Canal.

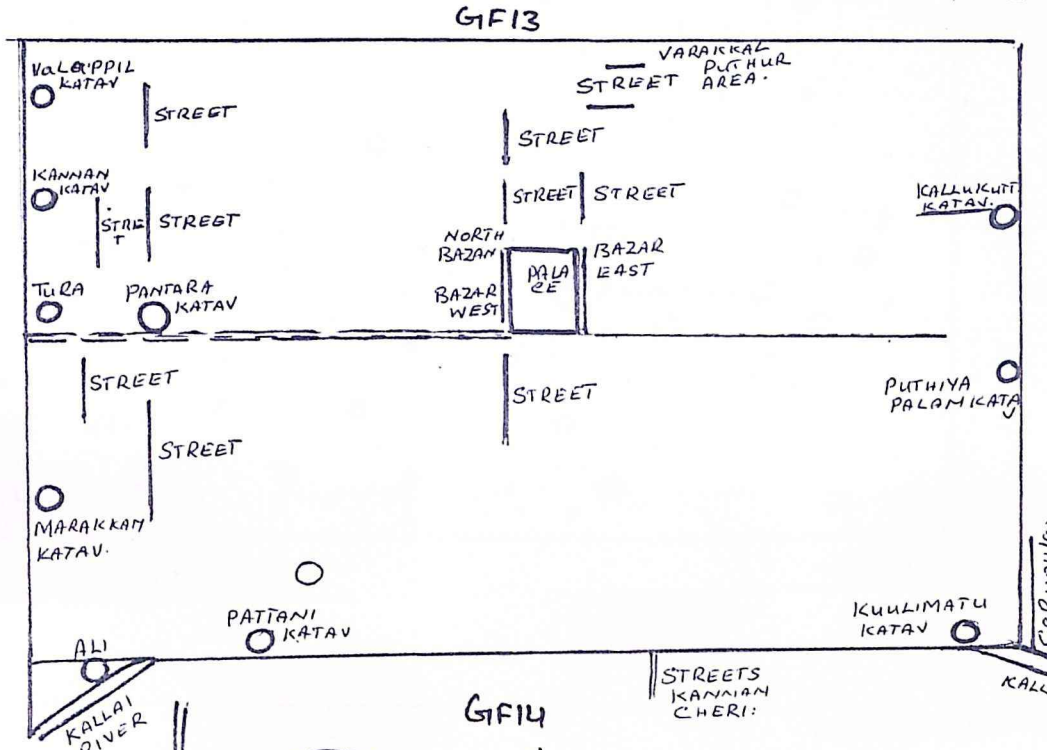
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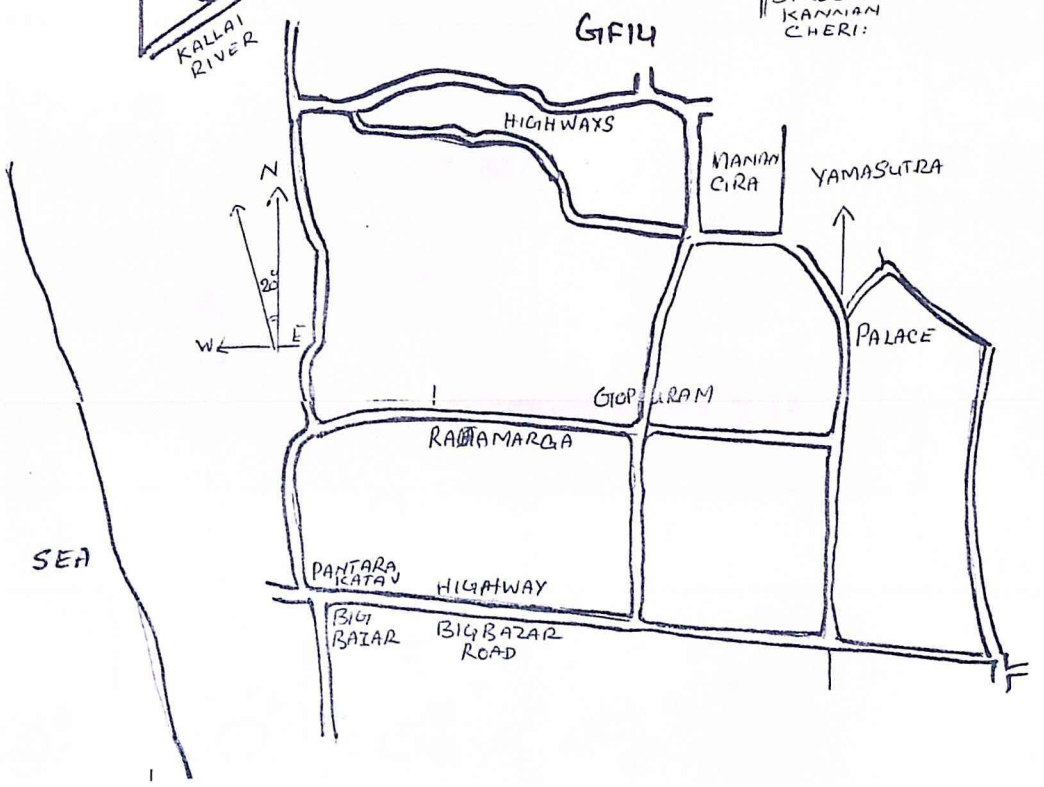
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GF13



GF14



INFRASTRUCTURE HINTERLAND VILLAGES

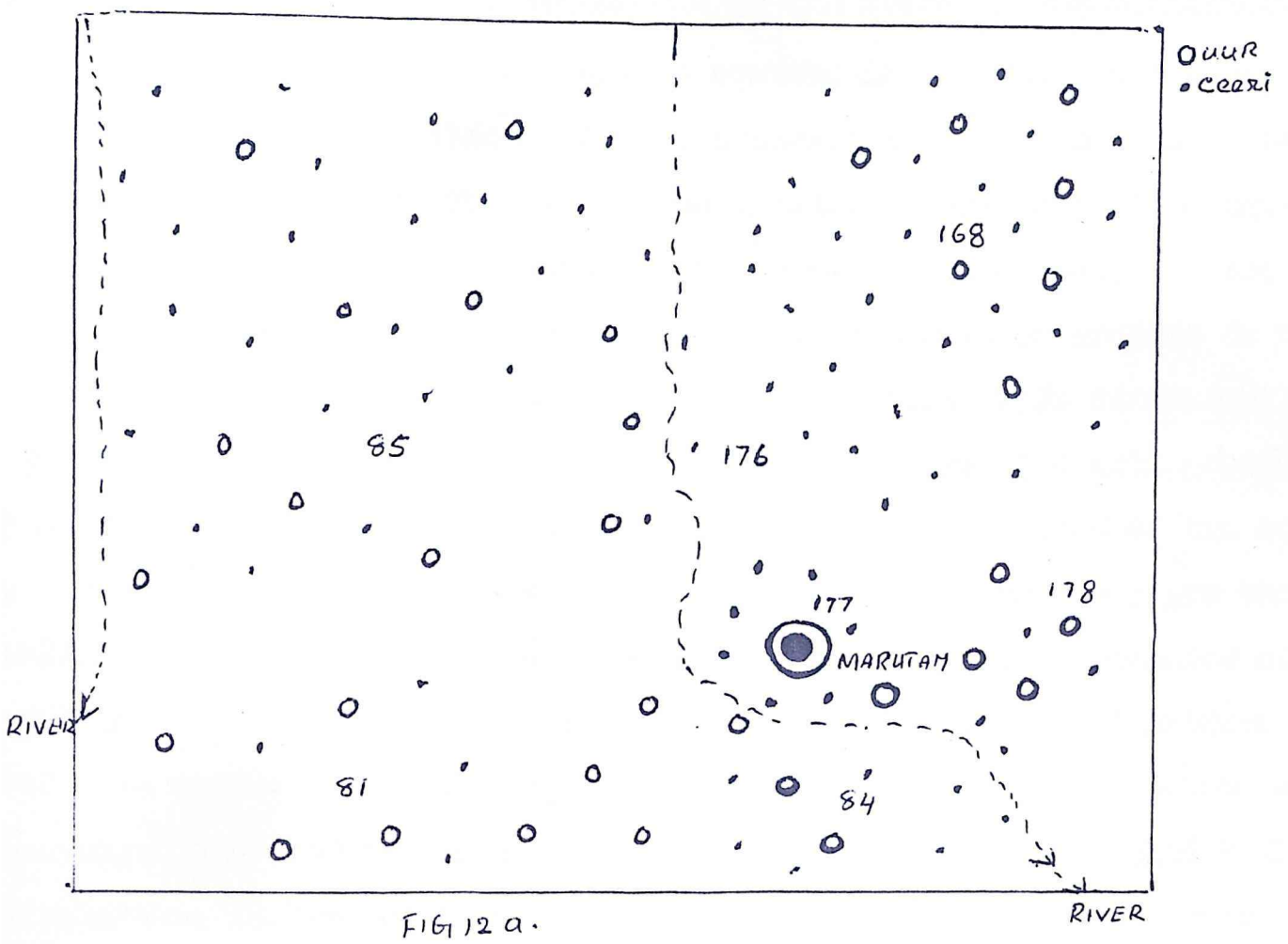
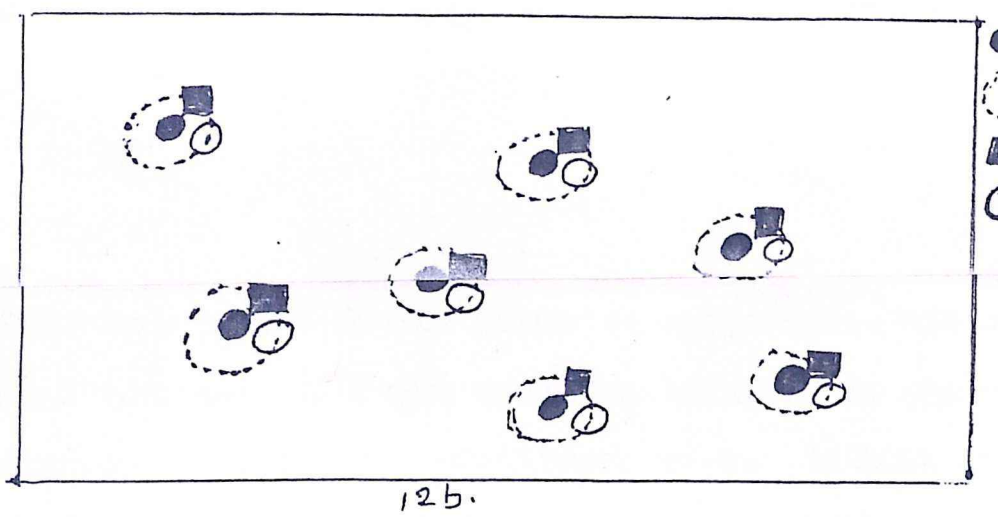
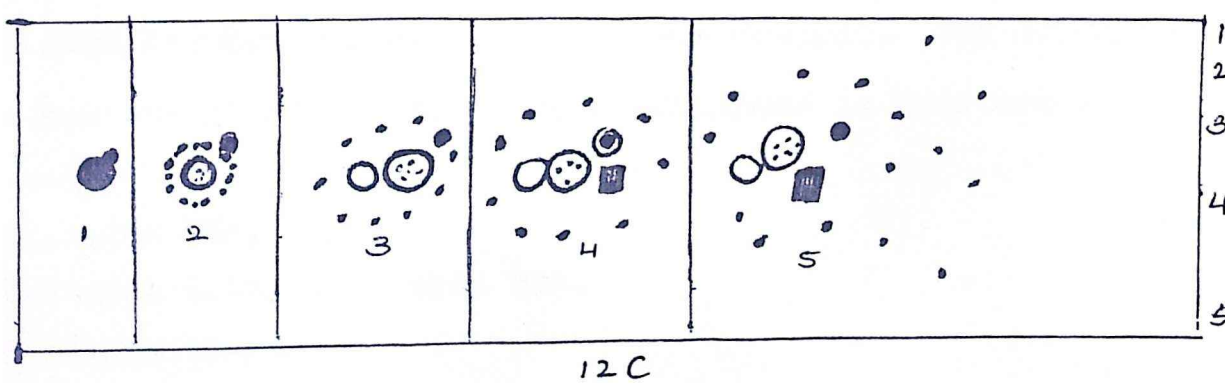


FIG 12 a.



12b.



12C

1. UUR: occuppational class alone with Shr
2. Aryan unit - UUR nucleus.
3. Aryan unit, Administrative unit. occuppational class disturbed.
4. Aryan unit, Ad. unt and commercial unit. Shrine Aryanised. occuppational classess moves away.
5. do: Shrine not Aryanised. Isolates occuppational classes disturbed.

5.3.13.2. The presence of the headquarters of the Zamorins administration helped the flourishing of trade at Calicut. The commodities arrived at the port were under the control of the administration, which is reflected in the presence of toll centres. The long distance trade was not directly related to the people who settled in the hinterland areas. They usually trasfer their raw materials or produces to the trade centre only. They have to pay the share to the administration as toll. In the same way commodities arrived from far off hinterlands and by ocean vessels were also liable to pay the tolls. This situation is reflected in the distribution of the toll centres in the Calicut complex. The toll houses or cumkan are mainly located in the focal points, where loading and unloading of the commodities are very heavy. There are two toll houses in the vaLappil kaTavu and they are knowing as palaya cumkam (old toll centre) and kaTal cumkam (customs house).[244] Two other centres of toll, with the same names are seen in the pantaarekkaTavu. taraku paRampu and veRRilataraku paRampu are also areas of toll collections and they are located near putiyapaalam kaTavu and paTTaanikkaTavu respectively. The officer in charge of the port, or port accountant held his office in panTaarakkaTavu, paTTaanikkaTavu and vaLappilkaTavu.[245] These are major landing palaces by ocean, river courses and land routes. Later records show that various toll houses were there around the complex. The toll houses in the kerapeRampa in the KokkalluR road, NaTuvaTTom in the Beypore road, NellaLam in the Calicut Feroke road, putiyara in the maanipuram road, koorappula varakkal in the putiyannadi road, ChevayuR and Ramanattukara. These are the entrances of trade routes by land to the complex.[246]

5.3.13.3. The focal points of the trade in the NAGARAM complex are closely related to the protective measures also. The long distance trade was centred in the central zone of the port comprising the big bazaar area and foreign settlement zone. In both these areas, foreigners have their own forts and other safe-guarding arrangements. At the same time, the ruler of the land had established his own system of protective centres. The situation points out that large part of the commercial activities were centralised in this area.

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244 Index 25A, 164A.

245 Index 119A, 77A, 43A, 29A.

246 Index Map B.

5.3.13.4. The kalari and kalari kurukkal, represent the indigenous method of protective measures. Kalari was a local system of training soldiers and Kurikkal was the Head of such centres. kalari,[247] and a Kalam[248] and Kurikkal - a unit of storage centre-cum soldiers training centre is seen widely distributed in the city and in the hinterland regions. In some places they are close to a palace and in some other places they are attached to a fort. In the central trade zone and Fortress area, they are distributed in such a way that the central authority of the land had access and control over the Foreign zone and their fortifications. It seems that Zamorins administrative machinary had officers like Kottuval also as reflected in few names. Presence of Kutirappanti and aallappanti in this zone is also to be noted.[249]

5.3.13.5. The focal points can be classifiedinto four types on the basis of functional aspects. 1. Focal points or nodal points with ferry or wharf as the nucleus. These, reflect variety of functions. loading and unloading, break of bulk, landing of ocean vessels or land route carriages, toll collection and protection etc. are all seen in their functional aspects. 2. Wharfs or ferries on the banks of rivers. 3. Streets with the facilities of store huge quantity of Commodities and production facilities of the same commodities. Resting are also seen attached to these points. 4. Isolated storages, toll houses or landing places. The first kind of focal centres are on the coast along the sea-shore; the second types are on the banks of Kallai river and cerupula. The third type can be seen close to the port, at the central zone area. But the production centres are a little away from the city proper.[250]

5.3.14. Distribution of focal centres are important because the gradual development of the central zone at the port and at the centre of the complex and the structural pattern of the city are closely related to the evolution of these centres. A part of them was established by the trading factor and the remaining is instituted by the administrative factor. The structural pattern of the city with central zones and nodal points was originated during the 14th or 15th century A.D. when the Zamorins rule established at Calicut and when the advent of foreign traders in large number took place.[251]

247K.P.Padmanabha Menon, HK, P.472.

248Kalam is grandcy. It is invariably a part of Kalari centre.

249Index 20A, 24CA, 7A and 17A.

250See Geometre figure. 10-13. Maps No. 84, 85, 87.

251Map No 88.

5.4.1. Principles of urban Geography: The international structure of a city is closely related to the pattern of settlements.[252] There are central business centres, the zones in the transition, the zone of the workmen's houses, zone of better residences etc. Residential land use accounts for the major areas of all cities and there is a strong tendancy for residential structures of similar type found in groupings.[253] Such tendancies are dictated by the nature of function namely commercial or non-commercial. The commercial people and traders normally try to reside in the areas where such activities can be done easily and profitably. The residences of the people related to administration usually select their residences in such zones. Foreign born people in urban centres particularly, where they constitute sufficient numbers to be recognised as district social groups, have tended to cluster in immigrant neighbourhoods.[254] The local ruler according to their city planning may allot separate areas for them. Immigrants tend to segregate inareas populated by persons of the similar back ground of culture and economic status - birds of the same A feather flocks together.[255] The residential zones of people who are not involved in commerce and trade usually select areas in the high land, will drained and away from nuisances such as noise, edours, smoke and traffic lines. Social inter action in the distribution of time and space is a major factor in settlements. Such Interaction by process of competition and selection of the physical and social mobility of persons.[256] In consequence the city tends to become a sort of cultural and racial islands. These tendencies are clearly reflected in the structural and functional distribution of residential areas in the Calicut Port.

5.4.2. Vastusastra basis: The port city has adopted some kind of medieval city lying pattern existed in India. The patter follows certain rules in the allotment of separate zones for functional, cultural and social groups. The geometric division of the town into four sectors is the first principle, south east, south west, north east and north west where the reference point is the location of the rulers residence and fortification. One of the medieval texts gives the disposition of the residences of different classes and professional groups within a city as follows.[257]

252Chauncy D Harris and Edward L. Ullman, 'The Nature of Cities'. RUG., PP.282-83.
253Ritchard U Ratcliff, 'Internal arrangement of land uses' RUG P.416.
254George W Hariman and John C Hook 'Sub standard urban Housing in the United States' Aquartitative Analysis. RUG, P.525.
255Ibid, P.525-26.
256S. Dickinson RUG P.25.
257Sen G.Shulm. Map & Supra Discussion. Map 97.

5.4.2.1. On the south east are to be jewellers, blacksmiths and other artisans of this class. taTTaccceeri - 42 is a name indicative of the residence of goldsmith and ceeri suggest the separate zone allotted for a group of them.[259] This location is on the south east of the fortress situated at the centre of the town. AsaarikkanTi - 74 is the residence of the carpenter, which is also on the south east part. The merchants, those given to gambling and dancers should stay on the south. The presence of paTTanikkaTavu, port accountants office namely vanchikanakkappilla and Verrilattaraku paRampu in the south shows this situation. caakiyaaR madom is the residence of the caakiyaR, the dancer. caakkiyars are the dancer community.[259] On the south west those who live by pigs, sheep, other animals and fishermen. The Muslim community has their settlements in this area. marakkaam kaTavu on the south west reflect this. kutirappanti, kalari and kurukkal madom on the west follows the rule that western part is for charioteers and weilders of weapons. North west is for all kinds of servants. In this area, in Calicut town, all foreign groups are settled. The northern part is to be for places of recluses and Brahmins. tirumannalan, puumadom, puRa madom etc. on the north along with the aaryan paRampu cluster show this zone. The army Chiefs and Chief men of the King are to be resided on the eastern part. The servadhikaryakkar and aaNappaTTaR are residing in the eastern and south eastern part. According to the same text, a further distribution is also seen. The Army on the north east, chiefs of of the merchant genld and leading men of the realm on the south. Treasury officers, Ministers and architects on the west, commanders of the army on the south west, priest and astrologers on the north.[260] A few residences of officials like mannaTaccan, the Kings minister, Vanchi kanakkappilla etc are seen obeying this principles. An indigenous text on the city laying pattern says that, the functional groups like commercial categories should stay in the outer circle or in the peripheral area of the city. Merchants have to be their residences on the south.[261] Fishermen should stay on the north west. People who live by animals and meat should be on the west. Oil sellers should stay on the north. The palaces complex is to be located on the south east. Some of these principles also are seen obyed in the city lying plan of the Calicut port. The major palaces are on the south east part. Fishermen have location in the north west part and Muslims on the south west. Most of these suggestions are based on functional aspects. Merchants, doctors, chief men and forces may be all over the place as all these are people in constant need.[262]

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259 Index 353 A Index 365A.
260 Contribution to Kerala University Map A. Tables 131-133.
261 Tables 131-133.
262 Tables 131-133.

5.4.2.2. Caste wise distribution, as residential zones is also stated in some medieval texts. Brahmins on the north, Kshatriyas on the east, Vaisyas on the south and Sudras on the west. The Kshatriya families or the Kings family members had their residences in the east and south East and Brahmins on the north in Calicut port town. Spatial distribution, related to the Kings fortress area is also discussed in some texts. One of them instructs that the professional classes should have their residences in the heart of the city and the foreigners the anti social elements and also the portion of the army at the out skirts. In the central part, where the King dwells,--the Gopura--army Chiefs and ministers should live, but not outside next door to the King. Those in the State departments should be spread over different parts of the city and these again should not be close to the ministers. Foreigners or inferiors or those suffering from dire diseases should not be within the royal square, nor institutions for dance or study, since these could be used by enemies for espionage.[263] These directions are also seen obeyed to some extent in the Calicut town. The foreign settlements are clearly on the outskirts, the nort west part of the city. The ministers and higher officials are staying at a distance from the Royal Square. Professional and commercial groups have their zones in the heart of the city, in the central zone area. Certain parallels can be seen in the description of the Sanskirt texts and analysis of urban geographers.

5.4.2.3. Both the administration of the land and administration of the commercial activities are centred at the fortress area, which itself is at the central part of the city. The general nature of a medieval city was that it lay around a castle with fortress. The commercial centre zone is on the coast, which is known as the Valiyannasri in the port area or pantaarakkaTavu. Both are seperated at a distance nearly of one kilometre. There are commercial, cultural and administrative centres, in the city complex, which also indicate the general pattern of early towns. It is believed that this palace and fortification were built by the Zamorins in 15th century A.D.

5.5. The structural pattern of the settlements of functional groups and non-functional groups:

It is related to the establishment of the administrative central zone or the palace area. and this observation is possible because of a pattern of the four settlements zones are spread with reference to the Palace and fortification. Inter relations of these four zones and intra relations of them are to be noted.

263Dr.V.Raghavan TIC P.146.

5.5.1. The major settlements zones are south east, south west, nort west and north east, with Fort and palace area at the centre. Outer circle of the city is almost equidistant from the palace area. Traditionally concept of zones is related to deities; viz agnikon, Nirurtikon, Vayukon and Isakon. The agnikon is meant for the residences of the members of the royal Family. The south west part is for fishermen and Muslims. The nort west area is set apart for the Foreigners. The fortress is to be constructed at the centre and the major palace should be on the north east sector or isakon of the fort area.

5.5.2. Residential Zones: On the western half of the town, north west and south west zones reflect the areas of commercial activities. North zone is for foreigners, where they spread their ware houses and streets. The south west zone is for fishermen and Muslims. Almost at the middle of these two sectors the commercial central zone is placed, considering the conveniences of both the sectors. Kings administrative units and protective measures are also distributed in both the sectors. The settlements reflect separate social groups and their own residential patterns.

5.5.2.1. The eastern half of the town has also some peculiarities. The south east zone is for the palace complex, temples and residences of some major officials. These social groups are of non-commercial zone. This evidently points out the selection of the site also. The site is away from the nuisances of the commercial centre. The north eastern zone is the area consisting of the palace of the King. Thus this half becomes the noble part of the City. Hence the nature of settlements in general reflect functional, cultural and racial islands.

5.5.3. Industrial zones: Industrial zones of the port town becomes the next consideration. Long distance trade was the primary factor in the early medieval towns. It called into being many mercantile settlements on the main routes although the chief of these settlements clustered for protection and customs around existing strongholds that already served as seats of difference and administration.[264] The growth of handicrafts and local trade caused these settlements to develop ever close relations to the surroundings. Industry in the middle ages almost exclusively concentrated in the towns and was controlled by their guilds. Every town had a variety of handicrafts, which because of the lack of transport facilities scattered primarily to the folk in the surrounding country side.[265] Traditional history and some toponymical

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264Robert Dickinson, RUG P.13.

265Robert Dickinson, 'The Growth of the Historic City', RUG P.72.

evidences support this situation in Calicut also. The port had long distance trade relations during the inearly period as evidenced by foreign notices, prior to the advent of the Zamorins. Keralol-patti describes the existence of a fort and palace existed at veelapuram, in the NAGARAM complex. This fort and palace belonged to the PORIATIRI, a petty chieftain. Thus, the origin of the port is related to PORIATIRIS period. The scattered caaliya streets, oil production centres and fishing centres around the port area reflect the distribution of industrial centres itenkasi ceTTis and valamkai ceTTis had their streets near PUTHUR, on the northern side of the city proper. Numerous caaliya streets, Meytalum and cakku (oil press) are also seen in these areas. These are situated a few kilometres away, on the northern side of the complex. On the southern part, in PANIYANKARA and Eastern part in VAIAYANATU, there are oil pressers, caaliya streets and salt manufacturing centres. Buchanan had pointed out that there are industries of iron and salt in and around Calicut. Thus, oil, salt, clay materials and clothers were manufactured in the area and the centres were scattered around the city proper.

5.5.3.i. Cloth industry is the most significant one reflected in toponyms. A good number of caaliya streets are distributed in the northern side of the city, extending from the north of Nanmanda upto Kovilakam, panthalaikkatavu, a distance nearly five kilometres extension is seen. In the same way oil industr y is reflected on the northern side in the names cakkoorathu-kulam - (tank near the oil press) and cakkunkatavu (ferry near the oil prese) near the coast in the PANIYANKARA on the south. Place name generice like pattanna, alan and toponym upukuuTam are seen highly distributed on the boarder areas of the city along the banks of cerupula and Kallaippula. Fishing and fish curing were also prevalent as indicated by the caappe, kaappu ecc. and in the specific of the name Koorappula. It is significant that all these are located around the city area, namely in the outskirts of the Commercial Central zone. In later times, many small scale industrial production centres of different commodities grew up in such areas.

5.6. Urban complex with through central zones:

5.6.1. The urban complex as a unit deserves more closer analysis with its central market place or central commercial zone as one of the centres where all the commercial and trade activities diverged and Administrative central zone as another centre where all the functionaries of administration are diverged. The commercial central zone in the central market place and

administrative central zone is the Rajdhani. Both have their own relations to the urban complex and surrounding areas. Though the activities of the centres have changed over the centuries, the market place has always been in the focal point. In modern times retail and wholesale trades are conducted in the central area. Non-commercial service centres of Government are also situated there.

5.6.2. Central zone commercial - Principals of urbanisation.

5.6.2.1. There are two basic reasons why central locations are advantageous to various activities and functions. One virtue of centrality which is of importance to all types of activity is in the minimising of transportation costs[266]. For almost all the central types the centre is the place most convenient to the greatest number of employees. It is the place for the most number of customers. On thisbasis modern urban geographers have classified the central place into four types. The secondbasic reason why certain activities seek central locations is the cohesion of functions. It can be applied even to the cluster of certain retail store types too[267]. The picture of the central area is one of common advantage in location at the focus of transportation. And mutual advantage in proximity in the central area offers a unique convenience built of two component qualities which we might term accessibility and availability. The accessibility is geographical but also man made, in the converging transportation facilities. The primacy in availability is the product of the unmatched variety of services and activities, the wide range of choice within each service, and the relatedness, direct and indirect of most of central activities.

5.6.2.2. The central business district represents the retail heart of the city. It draws customers from all parts of the city proper and from outlying suburbs as well as nearby incorporated towns. Many people besides being customers are likewise employed in the various commercial and service occupations which constitute the complex of human activity within the district. To serve these movement of purchasing and working population to and from residential areas, all modes of intra city transportation are focussed here.

5.6.3. Miniature central zones: Principles.

5.6.3.1. Apart from this central place, there are another kind of central places--outlying business centre, with the same type of retail structure characterising the central business zone. Such centres are distributed in the hinterland areas also. We have analysed the

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266Richard U Ratcliff "The Dynamics of Efficiency in the Locational Distribution of urban activities. RUG, P315-16.

267Richard U Ratcliff, RUG, P.315.

hierarchy of such centres distributed in the hinterland areas of Calicut district.[268] Such centres possess a marked area concentration where retail shops do a volume of business. Such outlying hinterland miniature central zones are directly linked to the central market area of the large port. These miniature central zones in the outlying areas do not draw customers from all parts of the hinterland;[269] they attract customers from the surrounding areas namely the supporting areas or tributory areas. Such miniature central zones are always there around the central market zone in the urban complex also, with certain marked functional differences compared to the miniature central zones in the hinterland areas.[270] First of all, they are the direct satellite zones of central market. But, in the case of miniature central zones in the hinterland areas, there exist a hierarchy, which we have noted as, some urban centres, storage centres, resting place and landing centres and rural centres. Rural villages are linked to rural service centres and rural services centres are connected to semi urban centres. The semi urban centres are the tributory centres of complexes or large trade exchange centres. Complexes are connected to the port city, the major market zone. Such a functional hierarchy or spatial and service hierarchy is not reflected in the miniature central zones in the port town area in general, namely in NAGARAM complex. They frequently attract customers from long distances, overseas, and from complexes in the hinterland area, alongwith customers from the central market zone in the port town.

5.6.3.2. Since these centres depend on customers from wide areas they have developed at focal points of intra-city transportation where pedestrian traffic is increased by passengers of men and vehicular conveyance, in modern times.[271] These focal points development in the hinterland areas are discussed earlier.[272] All these hinterland miniature central zones and other functionally different service centres are to be takenas a single unit in relation to the central market zone at the port. The hinterland centres have inter-relations and intra relations and finally it becomes a single satlite unit of the port town central market zone.[273]

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268 Ch IV

269 Ch IV

270 Central zones in the hinterland areas always reflect the major characteristis. But in the port, only a few of their nucleus as ferry reflect this kind of service for a trade exchange centre.

271 Malcom J. Proud Foot, 'City Retail Structure', RUG, P.397.

272 supra. Ch IV

273 Ch IV

5.6.4. Port and Central Market zone.

5.6.4.1. Considering the central market zone in a port city, structural peculiarities of both the market place and satelite central zones are to be discussed. Two aspects of the commercial functions viz. Retail structure and central structure are to be taken into account. in the case of a central zone market place. (b) The central business district with a marked concentration of shopping good stores which are located within that focal area of intra city transportation collectively most accessible to the entire city population. (b) The out laying business centre which in miniature form is well nigh identical to the central business district in concentration in kind of outlet and transportational accessibility and which is distinguished by having a more restricted customer tributory area. There is yet another structural and functional entity namely the principal thoroughfare.[274] This thoroughfare is characterised by two relative attributes. It is both a business street and a traffic artery. The neighbourhood business streets come to the next consideration. The principal thoroughfare, as a business street possesses large widely spaced shopping and convenience of good stores. As a traffic artery it carries a heavy density of mass and vehicular traffic. The streets extend through the residential zones of the city and takes the forms of a more or less regular net work following the principal mass transportation routes which are undesirable for residential purposes. They are extensions to outlaying business centres or isolated from other retail structures. The isolated store cluster is the final and the last significant type of retail centre. These clusters usually comprise two or more complimentary rather competitive convenience - good stories. Usually these stores supply a large portion of the immediate convenience goods, wants of residential families located within easily walking distance. Frequently these stor clusters in sparsely settled fringes of the urban area.[275] Details of such isolated store clusters of medieval period could not be traced here but the present state of knowledge.

5.6.4.2. From the earlier discussions it is evident that the factors of a commercial city, existed in the port area as pointed out by urban geographers. The distribution of names of wharfs, ferries, rest houses, toll houses, streets, focal points, satelite business centres, settlment zones, administative centres, forts etc. indicate that there was some kind of planning in the direction of an urban settlement existed behind the rise of Calicut as a port city.

274Malcom J Hround Food, UK, P.397-98.

275Malcom Ibid, P.397.

GF15

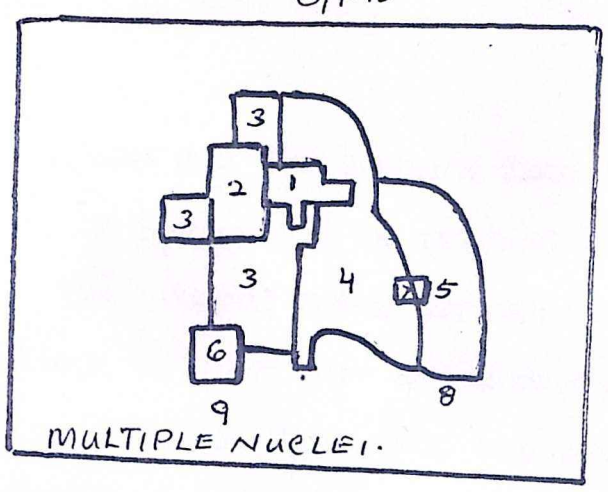
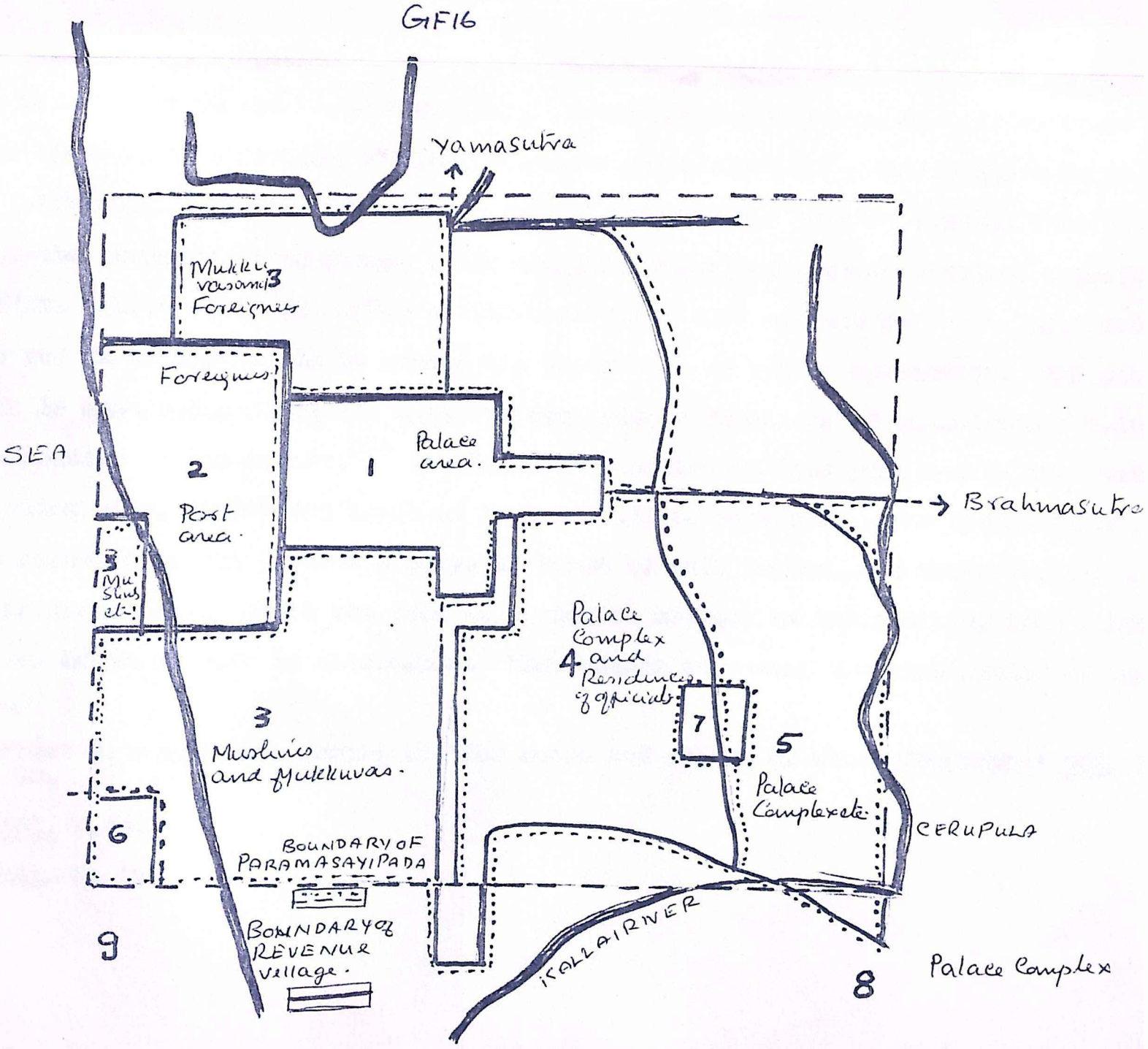


FIG 5. Chauney D Harris and Edward L ULLMAN P.281. Note: The arrangements of sectors in the Sector theory varies from city to city. The diagram for multiple nuclei represents one possible pattern among innumerable variations.

GF16



5.6.4.3. R.Martiny, groups all settlements into two groups; both rural and urban into (i) natural forms due to the result of gradual growth without pre-conceived planning and (ii) planned forms. The natural forms include irregular plans that have emerged by unplanned growth from village origins that are characterised by complexity of plan, the radial and wheel or radial concentric plans that are usually the result of gradual growth from a nuclear market settlement and axial plans that grow from a central axis, the main thoroughfare, to form rib, parallel street and grid plans.[276]

5.6.4.4. The planned forms fall into five groups according to Martiny. (a) The Street market with or without a rib plan (b) the right angled street-crossing with the main streets directed to four gates in the town walls (c) the parallel street plans with long main streets and long blocks seperated by very narrow transverse streets (d) meridional or spindle plans (e) agrid plan with a right angled net of streets or equal width with equal sized blocks and a central block in the centre with a centre reserved for a market place.[277]

5.6.4.5. Morphologically there are geographical transportation system and man made transportation system in a commercial centre. The distribution of both these systems are to be examined in relation to the NAGARAM complex. Urban geographers have classified towns into six groups classified according to their dominant functions viz. administration capital defence, production, culture, communications and recreation. NAGARAM complex come functionally under the communications group, where the main functions are: Collection, transfer and distribution. However, in all urban settlements there is a mixture of two or more primary functions and it is impossible to assess the importance of each consistantly. The situation in Calicut is also not a different one. We see primary functions of administration,defence and communication in the centre.[278] On closer examination Calicut port mainly come under a transportation city, performing break of bulk and allied services. Mere focussing of transport routes does not produce a city, if break of bulk occurs, the focus becomes a good place to process goods. Where the form of transport changes as transferring from water to land routes, break of bulk is inevitable. Most cities represent the combination of three

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276Robert E. Dickinson, quoted in 'The scope and status of Urban Geography' RUG, P.23. Maps. 89, 90.

277Ibid. P.19.

278Ibid. P. 19.

factors namely. 1. Cities as central places performing comprehensive services for a surrounding area. 2. Transport cities performing break of bulk and allied services. 3. Specialised cities performing one service. Most cities represent a combination of these three factors, the relative importance of each vary from city to city.[279]

5.6.4.6. Identification of the Central zone in NAGARAM complex: The Central Zone of the area under discussion is to be identified here. The geometric structure of the streets show that all streets branch out of Big Bazaar road and this road extends from penTaara-kkaTavu to the noble part of the city. This street is mentioned by foreign visitors as the main shopping centre and all the foreign visitors have passed through this street.[280] Two major streets, the silk street or ciiNatteru and flower street intersect the thorough-fare as ValiyangaTi or KolikkooTTu nagaram annaaTi and forms a junction of four roads. The four roads converging at this point are silk street from the north, kalavaanibha street and flower street from the south, Flag staff road from the coast and big bazaar road or the thorough fare from the east. Three streets except the flag staff road which ends on the coast, pass through the three settlement zones viz. noble part of the city, foreign settlement zone and Muslim settlement zone.[281]

279Chanuncy D Harris and Edward L Ullamaa. 'The nature of cities' RUG, P. 279.

280Figs. 10, 13. Map A. Map 90 Map A. portion.

281K.P. Padmanabha Menon, H.K, P. 236. Map A, Map A portion, Map 95 and Fig. 16, 17.

Most important factors related to the structure of a commercial focal point also concentrates here. The name panTaarakkaTavu, and koolikkooTTu Nagaram[282] annaaTi are the names of the ferry and trade exchange centre respectively. It was known as the KoolikkooTTu tuRa,[283] port and harbour at Calicut.

5.6.4.7. It is seen that all the man made transportation - the land routes - enter the central zone from all the areas of the main land and converge at the KoolikkooTTu nagaram. The routes and natural water ways are connected to the point by enormous number of streets spread in the form of a net work. Here, the position of the central zone and its relation to the focal point or satelite zone are to be examined. Morphologicallythe geographical transportation system is the first to be noted. All the wharfs and ferries are focal point and all of them are distributed around the central zone, nagaram annaaTi. Considering the distribution of ferries and landing places, it can be seen that the central market is not come at the centre, fulfilling the regular pattern. Suggested by Ullman for the 'Cities as Central Places' performing comprehensive services for a surrounding area.[284] No even distribution of centres or hexagonal distribution of miniature central zones of focal points are seen at this point as the centre, as suggested by Ullman.[285] Functionally big bazaar is the central zone - but structurally it is not at the central place fulfilling a regular pattern. It comes under the geometric pattern of transportational cities performing break of bulk. 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.[286] Such cities tend to be arranged in linear patterns along rail lines or at coasts. He points out that the central place type of city or town is wide spread throughout the world, particularly in non-industrial regions. The first and second kind of trade exchange centres (Figure 15 and Figure 16) are seen in the taluk. Type 1 is in the hinterland areas and type 2 in coastal belt. The areas, under study are non-industrial.

5.6.4.8. The natural evolution in the form of an elongated pattern, on the coast is clear in the geometric figure of distribution of focal points and port where functionally the central place is panTaarakkaTavu. This shows that the port has a natural evolution due

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282 Index 22A.
283 K.V. Krishna Iyyar, ZC. P.327-28.
284 Chauncy D Harris and Edward L Ullman, RUG, P.282.
285 Compare the Gometric figures give in RUG, P.278-79 and Geometric figure No.15,16.
286 Chauncy D Harris and Edward L. Ullman, RUG, P.279.

to its natural, geographical situation and its strategic position in trade on transport channels. The port, once belonged to PORIATIRI, the Petty Chieftain and it was beseiged by the ERANATTUTAIYAVAR with an intention to enter into trade relations with maritime groups. Eventhough the area had established some kind of administrative locations and defensive structures as reflected in the traditional history, it developed into a great emporium of commodities only after the establishment of vikRamapuram by the Zamorins in the latter half of 14th Century A.D.[287] There are reasons to assume that the port was on the coast itself and later the central place was shifted to valiyannaTi a little interior to the coast for the need of planning the city.

5.6.5.9. The transportation system connected to the central zone, prior to the advent of Zamorins reveal certain peduliarities are seen.

5.6.5. Morphollogical factors:

5.6.5.1. In this context we have to note the morphological structure of natural and man made transportation routes, in the complex. According to urban geographers natural forms include irregular plans.[288] At present, we get more than 325 names of streets in the complex. They can be grouped into seven, according to their spatial distribution with reference to the Port area. It is shown in the list.[289]

5.6.5.2. Man made roads: The names of streets which reflect man made structures can be included morphologically under the group man made streets. Others which reflect only natural situations are to be taken as natural streets. From the Map No. 89 it can be seen that irregular patter of streets are crowded near the port area. This irregular pattern of natural streets are reflected to the port with uneven distribution of focal points discussed earlier. This situation points out that the tuRa or Harbour existed on the coast, close to the sea shores prior to the advent of Zamorins. It was a different nucleus, a little west of the big bazaar and panTaarakkaTavu of the Zamorins. Thus, it is evident that the original nucleus of the NAGARAM complex with natural evolution was shifted to the panTaarakkaTavu, when planning of the city had taken place.

5.6.5.2.1. A few names of street and their distribution in irregular pattern are entered in list 126. and in the part A marked in the Map No. 89 [290]

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287 K.V. Krishna Iyyar, ZC, P.2.
288 Robert E Dickinson RUG, P.23.
289 List 109.
290 Map 89.

DISTRIBUTION OF PLANNED REGULAR ROADS & IRRUGALAR Sheet M 89

Townhall.
Telegraph Office Road.
Anakkulam Road.
Flag Staff Sheet.
154 pattuteru
Robinson Road.
BIG BAZAR
tuRa
BIG Bazaar Road.
Cullons Office Road
Kalavani (146)
148 Vinayavati Sheet
Kalavaani Sheet 147
Kalavaani (149)
Moideen palli Road
Kunnamangalam (151)
(145) Nirvalappu
Kalavaani Sheet 147
Puthiyapalam Road
Samoohom Road.
aRaikkal 131
140 eelaRaikkal
ICURRI-ERA nayk
(137) Ikkattakam
Pallithala (138)
Red cross Road.
132 PaLLikkal
135 Koyappuppu
Balamukha R. (130)
Samaattu palli R. 133
Kuruccira L. (134)
Idiyannara Road.
Idamar ToTTika (129)
muRiyanTipalli (131)
FRANCIS ROAD.
naaTakam Road. 128
ARA BIAN SEA.
(123) Thuyadipalli l.
Jaikkanti (121)
Vettaam Poyal l. (120)
(124) patinnare Kappalkkal
puthiya (122) VeTTalla (VaTTom: market)
Koovel ToTTika 127
ITaymanam Road 126
Sheikmar palli 125
Court Stand
East Kallai Road
mohadar palli l. (117)
Kundungal Road.
(110) Annappaatom Lane.
Fibre Company. (116)
paTannappalli l. (115)
maaliyakkal l. (111)
Chiriyakam l. (113)
pantaara Toppu l. (114)
Kallai Road.
KALLAI RIVER.
Kannam paRampu Road. (116)
paTannayil l. (112)
Roads.
Streets.

5.6.5.2.2. Man made streets and natural streets distributed in Part A in Map No. and No. show clearly a tendancy of natural streets becoming regularised in the sectorwise planned form.[291] The following table indicate some man made street names.

T A B L E - 126.

Index Nos. in the Muncipal Map.	Names of the Streets.	Man made Structures.
115	paTannappaLLi	Mosque
117	Mohedar paLLi	"
123	kunnaalippaLLi	"
127	koovil toTi	Temple
129	talanaaR toTika	Mosque
131	muccunTipaLLi	Mosque
132	koyanTe toTi	Mosque
133	Jamaaattu paLLi	Mosque
134	kuRRiccoRa	tank
136	paLLittaale	Mosque
140	eelaRakkal	Building
141	aRakkal	Building
142	paLLikkal	Mosque
144	TRikkovil	Temple

5.6.5.3. Planned road system: Formation of square or rectangular distribution of streets intersections are seen in the above distribution. The irregular streets are crowded in the central zone area.[292] It is interesting to note that the road system of later times clearly regularises the pattern into rectangular sectors. The roads regularised as Madras Cannanore Traunk Road separted the division 3 from eastern side of the city namely Division 4. West Kallai road, Francis road, Red Cross Road, Big Bazaar Road, Telegraph Office Road etc. divides the area into rectangular forms in East West direction. Francis Cross road,

291 Maps 89,90.

292 Map No. 89,90.

Railway station road, Tangals Road, Court Road, Cherootty Road, Robinson Road, etc. divides the large squares into small rectangular sections. The tendancy is to make all irregular forms into regular forms is observed in the road system and in toponyms like Robinson, Court, Francis, etc. It is significant that, the street names related to man made structures indicate the regularisation tendancy. The lanes and streets of natural evolution are in the same pattern as in the non-urban areas. In non-urban areas, the street runs through the boundaries of plots and the lanes take the shape of the plot where ever necessary. The village system is in the dispersed type and all plots in villages are usually utilised for some kind of cultivation. Hence pedestrial or vehicular traffic is not prime importance there. Irregular shape of roads is not at all inconvenient to them. The names of streets of natural type reflects the names of fields themselves in the specific. This is the case with the natural irregular streets in the city also. They run in the irregular pattern in all directions forming a net work. The names of streets which do not reflect any man made structure reflect the name of the fields in the specifics. Thus Morphologically two types of lane system-lanes reflective of man made structure and natural-exist in the port. These can be taken as having two different layers. Natural irregular streets are old layer and man made streets are later in origin. The tendancy to make all the irregular forms into regular forms came into force along with the tendancy of planning of the commercial centre which in the case of Calicut took place during the arrival of foreign trading in the late part of 14th Century A.D. and advent of Zamorin.

5.6.5.4. The irregular streets are almost absent in the northern side of Francis road and in the area of east and north of the Big bazaar. It isbecause of the regular rectangular man made streets have almost overlapped the irregular natural streets in such areas. All the irregular streets in the area A (Railway Station)have been replaced by Railway sector, irregular streets in the sector B have been replaced by new shopping complex, and irregular streets in section C have been replaced by Govt. offices of judiciary, AIR, Telegraph, Corporation etc. Thus, the older natural system in these are is not at all reflected in later maps. No such development has been taken place in the area D and the irregular streets can be seen running in all directions. The modern map (Corporation) of Calicut shows the regularisation tendancy clearly.

5.6.6. From the foregoing discussions, the following points are brought into light. There are focal points or satelite centres distributed around the commercial central zone which are the miniature structure of commercial central zone. The distribution of the satelite centres or focal points around the central zone as panTaarakkaTavu and koolikkooTu nagaram or the

coastal harbour itself as the central zone do not reflect fully regular pattern - hexagonal distribution or even distribution as in the case of pattern seen in the hinterland. The commercial central zone, with its focal centres reflect an elonged pattern as observed in the dase of coastal commercial centres universally. Most probably the port administrative centres were shifted a little interior in later times to effect the planning of the city adjusting to the establishment of the capital, fort, residential zones etc. by the Zamorins. A layer of irregular streets, reflecting the natural evolution of the street system is crowded close to the port and such streets are spread through out the complex. But areas where pre-conceived places were effected, such streets are very few. The area near the port and marakkaamkaTavu reflect irregular pattern of streets and regularised planned streets. The planned streets are passing through the boundaries of man made structures like mosque, ware house, etc. suggesting that they are not of natural evolution.

5.6.6.1. The man made streets branches out of the principal thoroughfare. They are parrallel streets and they intersect regularly to form rectangles. It comes under the third type suggested by Martiny in the parallel street plans with long main streets and long blocks separated by very narrow transverse streets. The unit panTaarakkaTavu and koolikkoTu nagaram is situated at a junction were all the four streets converge. Thus, most probably, when these streets came into existance, the area where all of them converged became the port, administration, with fort flag staff house, port accountant office etc. Thus, we take to assume that the irregular pattern of streets, focal points of ferries and the central point near the coast a little west of the panTaarakkaTavu constituted the clearly phase of the KolikkoTu tuRa. Over this layer or small natural port area, the planned commercial centre and the capital on the basis of medieval vastu saastra deciplines with some adjustments made on the line of foreign central zone system.

5.6.6.2. The system of central place is not static or fixed. It is rather subject to change and development with changing conditions. Such a historical change took plece during the 14th century in Kerala, which brought the death of Cranganore port, emergence of Chieftains like Kolattiri, Zamorin, and veenaaTTaTikal and establishment of a strong hold at Calicut.[293] The foreigners from different parts of the world visited Calicut this time. Portuguese had settled at Calicut for trade. Chinese envoy visited calicut and erected an inscription and established strong trade relations with the Zamorin. Such a historical situation had its own effect in the complex also.

293Robert E. Dickinson RUG, P.23.

5.7. Foreign notices - Calicut city.

5.7.1. Ibn batuta who visited Calicut in 1342 A.D. mentions the port at kalikut (calicut). It was one of the great ports of the district of Malabar and in which merchants from all parts are found accoding to him. Higher officials like in houses constructed of wood. He mentioned the Chinese trade at Calicut also.[294] In 1442, A.D. Abdurazaak visited Calicut, and he mentioned the large trade contacts of the port with different countries. He saw two cathedrals and mosques at Calicut. According to him the harbour is perfectly safe.[295] The rich merchants bring to Calicut, from maritime countries, large cargoes of merchandise which they disembarked and deposited in the streets and market places. The officers of the customs protect it night and day.[296] He saw men moving in the market place bearing a dagger and a shield.[297] The Kings name was samuri. According to Logan the city of Calicut rose about this time. Mahuan, states that the commander of the Chinese fleet which left China in 1408 did on his arrival at Calicut erect a stone with a Chinese inscription on it to commemorate his visit. Nicolo ConTi [298] in 1444 describes the city as a maritime city, eight miles in circumference. In 1468, Athanasius nikitin remarked that Calicut is a port for the whole Indian sea. He says that close to the port there was a long bazaar. VascodeGama, in 1498 arrived at Calicut, visited the palace complex.[299] It was built of earth but was very extensive with fortifications and gates. There were well planned gardens and fountains. At night due to heavy rain the streets ran in torrents. Gama visited a house of one of the high officials at a distance and after that he was brought to a very good lodging at another place.[300] Throughout the journey he was accompanied by a Kutwal, and he met many high officials too. According to Varthema who visited Calicut in 1503,[301] the palace and fortress area has a circumference of one mile. The market place was close to the sea shore and it was a vast area. The streets were neat. There were clusters of ware houses, shopping centres and custom duty in the port was comparatively very low. All these references made by vistors between 1350 and 1500 A.D. clearly indicate the well planned and well administered commercial

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294 IM P.333-34

295 Ibid P.336.

296 Ibid P.337

297 K.P.Padmanabha Menon HK, PP.230-31.

298 K.P.Padmanabha Menon HK P.231

299 Ibid P.233

300 K.V.Krishna Iyyar ZC P.144-45

301 K.P. Padmanabha Menon HK P.234.

centre. This evolution of the city to a well planned, well administered strong hold is closely related to the advent of the Zamorins. From Zamorins palace records and some other foreign notices, it can be assumed that the Zamorins reign - with the title Zamorin started during the 1st quarter of 15th century.[302] Probably, the beseige of Calicut might have took place even earlier, at the most by the second half of the 14th Century A.D.

5.7.2. The view that planning of the city took place during this period is supported by Chinese references also. The Chinese street might have its origin during the visit of the Envoy from China as pointed out by Mahuan. The Chinese travellers visited Calicut mentions the name-Kulifo only after 1248 A.D. Wang to Yuan in 1350 A.D. remarks[303]

> Ku-li-fo is situated at an important pass of the great sea (presumably the Indian ocean). It is very near sing chia la (Sinhala i.e. Ceylon) and is also one of the land places in the western ocean...Govt. offices are far off in hills and the markets are on the sea-shore in order to facilitate trade...

Mahuman wrote in 1416 A.B."Chen ho led large treasure Junks to that place (Kuli). They erected a tablet inside a pavillion". Cheng Le visited Calicut in 1405 to declare the imperial sanction for the Kingship of the King of Kuli and the King was ManavikRama. The pavilion might be the area given to Chinese for their trade.[304] The big bazaar is mentioned only by Athanasius mkiten, in 1468. The pukalapaanTikassala and Street was established during the visit of VascodeGama.

5.7.3. Vasu Sastra basis of the foreign zone and planning of the zone: There are indications of canals constructed towards ValappilkaTavu and paaTaarakkaTavu during the establishment of the Portuguese fort. These circumstantial indications show that the silk street and warehouse street, Portuguese fort etc. came into existance on the basis of a preconceived plan. This is corroborated by the vasu silpa decipline (Bhoja's Samaranksna sutradhara and yuktikalpataru) followed by the Zamorins for the planning of the Rajadhani. According to Vasu sastra, the North-western part of the city is marked for the foreign settlers.

5.7.3.1. The street which runs from ValappilkaTavu to panTaarakkaTavu and the street which runs from panTaarakkaTavu to marakkaam kaTavu intersect the 'big bazaar' street at panTaarakkaTavu. The Portuguese tobacco street, Chinese street, Gujaratti street, Kalavaanibha street and flower street extending from Valappil kaTavu to marakkam kaTavu are in the north-south direction, but the sea coast lays from north, north west to south, south east. This long street is parallel to the Yamasutra which passes through the centre of Rajadhani. This

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302MCKP, PP.70-71

303CJSU. 'Chinese knowledge of Calicut during 14th and 15th centuries 'Proceedings of the Fort International Seminar of Tamil Studies (Kulalampur, 1968) P.52-528. The earliest reference of Calicut is in the Chinese Record dt. 1249 A.D. Supra P.498.

304The earliest reference of Calicut by the term Ku-li-fo is dated 1248 A.D. The only reference prior to that, it is said, is seen in vempamalai of 11th Century A.D. IM P.292.

happened because in the planning extreme care is taken for sameekaranam, Dikparicheedam and Bhupareeksha suggested by vastusastra. The big bazaar road extends towards east from the panTaarakkaTavu and forms the southern street, outside the fort which intersects the mele bazaar at right angle at perumpilaakkilu. The mele bazaar, vaTakke bazaar, vikRamapurattu teru and kilakke bazaar are planned in the form of swastika, following the Vastusilpa deciplines. A highway from the location of the western gopuram extends to west, parallel to big bazaar road, which was the royal part or Rajaveethi.[305]

5.8. Multiple nuclei of PORIATIRIS tuRa:

5.8.1. It thus becomes clear that there was a tuRa on the coast, maintained by petty Chieftain PORIATIRI, during the advent of Zamorins. PORIATIRI had his fort and palace in the coast. With the available data or traditional beliefs it is impossible to reconstruct the situation. The only thing informed by the sources is that the tuRa and palace were occupied by Zamorins. The reconstruction of the commercial central zone on the basis of principles suggested by the urban geography, we notice some situations of natural evolution of the koolikkooTTu tuRa prior to the advent of Zamorins and the Portuguese. The zone was planned and re-established by Zamorins in accordance with vastusastra, taking into considerations certain urban principles, to help the Foreigners. This second layer totally covered the initial nucleus and a shifting of the nucleus was also took place. It is interesting to note that such a shifting was done in the case of Administrative Central Zone, which is explained later in the discussion of the Rajadhani. Tradition belief that Zamorins constructed a Fort and Palace at Calicut seems to be assumed at the establishment of the planned city.

5.9. Multiple nuclei and initial nucleus.

5.9.1. In many cities the land use pattern is built not around a single centre but around several discrete nuclei. In some cities these nuclei name existed from the very origins of the city, in others they have developed as the growth of the city stimulated migration and specialisation. Metropolitan London is cited as the type 1 and Chicago as type 2 by urban geographers. In London 'The city and West Minister originated as separate points separated by open country, one as the centre of finance and commerce, the other as the

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305 Map, Map A, Map 93, G-F 10.

centre of finance and commerce, the other as the centre of political life. In Chicago, in which heavy industry, at first localised along Chicago river in the heart of the city, migrated to the Calumet District, where it acted as a nucleus for extensive new urban development. The number of nuclei which result from historical development and the operation of localisation forces varies greatly from city to city. The larger the city, the more numerous and specialised are the nuclei. The initial nucleus of the city may be the retail district in a central place city, the port in a break of bulk city, the factory mine or breach in a specialised function city.[306]

5.9.1.1. In Calicut, we have noted that there are two planned centres, over two natural centres of PORLATIRI separated by nearly 1 k.m. and inter connected by a thoroughfare, big bazaar. Big bazaar is mentioned even in the foreign notices of early time. One of the centres is the administrative headquarters of Zamorins and the other one a port, commercial centre of indegenous arraggements with a foreign settlement.

5.9.2. The rise of different nuclei reflect a combination of different factors in cities. Certain activities require specialised facilities, an example is a port district. It is to be attached to a water front. Certain like activities group together because they profit from cohesion. The foreign settlements on the coast at Calicut comes under this pattern since they need a separate grouping and they enter into some like activities. Certain unlike activities are detrimental to each other. The foreign settlements which are separated from the vastuhrudaya at Calicut show this aspect. They are separated on the basis of a pre-determined structure.

5.9.3. Chinese nuclei: The commercial centre, port and foreign settlements on the panTaara-kkaTavu and the kuTumba bhavana inside the prakara situated at the centre of the NAGARAM deserves close analysis here. It is very difficult to identify the structure of the foreign settlements at Calicuton the basis of the toponyms alone. Historical references and pattern of identified foreign settlements on the coast in other ares are to be taken into consideration.

5.9.3.1. When the moors made Calicut their favourite port, the Chinese had perforce to come to Calicut to sell their wares and to obtain cargoes of western merchandise. In course of time they established a settlement and it was called Chinakotta, (Chinese fort) since it was surrounded

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306Chauncy D Harries and Edward L Ullmans 'The Nature of Cities', RUG, P.282-83 Geometrical figures. 11-14.

by a wall. They constructed a street also. There was a pavilion where a tablet was also erected by them.[307] However the Silk streets and Chinese fort on the south extreme of the streets were reflected in names. There are to parallel streets from ValiyannaeTi centre or close to panTaarakkaTavu, where the name ciiNakkooTTa exists. The panTaarakkaTavu and ciiNakkoTTa are inseparably close together at present. The freedom given to Chinese merchants in Calicut was seen expressed in the words of other merchants who identified them as China boys. However the structure of this particular nuclei cannot be reconstructed at present.

5.9.4. Portuguese nuclei: Pattern of medieval western town: From the Historical references, it is seen that the Portuguese had a fort at Calicut in 1513, inshape and size it was exactly like the Cochin fort. On the sea side there were to towers and the wall connecting them was pierced by a wicket gate so that the garrison might have easy and uninterrepted communication with the sea. The keep had three stories. On the land side also there were two towers and between them was the principal entrance of the fort, depended by a bastion. The treaty of December 24, 1513, gave permission to the Portuguese to build a fort at Calicut and on the basis they built their centre.[308]

5.9.4.1. The centre was very extensive and it seems that Portuguese had all authority on the area. In 1517, they tried to kill the Zamorin by treachery. "They invited him to a house within their fort under the pretext of presenting him with some valuable gifts" and knowing the treachery the Zamorins however excaped. This shows the power authority and freedom, the Portuguese enjoyed in their fort area. The description of the war to destory this fort in 1525 cleanly show the arrangements done by the Portuguese in the fort.[309] "The Portuguese abandoned their outlying ware houses and retired to the protection of this fort. The fort was defended by a small but determined garrison of 300 men under Lima. He had water and rice for one year but curry stuffs and oil for only one month"[310] The store house existed in the fort was considerably large and it was a thoroughly protected area. Around this granary and fortification, there were outlying streets too. A clear example of the medieval city structure of the wester Europe, with hamlets inside the fort for storing food stuffs, the town proper within its wall and a Faubourgs around it, in principle is reflected here.[311]

307K.V.Krishna Iyyar, ZC, P.85. Map 87.
308Logan IM P.336, K.V.Krishna Iyyar, ZC, P.195
309K.V.Krishna Iyyar, ZC, P.196-99. Map 87.
310 Ibid, P.199.
311Wall bank and Tylor, Civilization past and present, Vol(Scot Foresman, Cicago, 1955), PP.373-83.

It stood on an advantageous ground, in more than eight fields, covering comparatively a large area. The centre was called 'Portuguese town' by foreigners to differentiate it from panTaarakkaTavu.[312]

5.9.4.2. The Portuguese fort at Cochin deserves attention here. It belongs to the same period. A structural map of the same is given by some historians. The'Portuguese town' at Cochin extended to a mile and a half in length, and a mile in breadth, and it was well built, having many public structure which beautiful the town and gave it an imposing appearance.[313]

5.9.4.3. In 1591, the Portuguese had requested to a location for erecting a Church in Calicut. Pyrarad Laval writes "They have built near the sea shore a very large and handsome church, on ground presented by the King..."[314] It is to be assumed that the church was built on the same fort area, owned by the Portuguese in 1513. It is important that Pyrad Lavel has noted the difference of construction of a fort at Putuppanam, by the Kunjalis. He says "At the mouth of the river he erected, by leave of the King a large fortress in the fashion of ours, consisting of strong walls, built with lime and sound, and having a supply of fresh water within". This clearly point out that the forts built by the foreigners in the area mere with same pattern, familier to them and it was different in many aspects compared to the indegenous fortification.[315]

Later in 1611, when Fryer visited Calicut, he observed:

> Ashore the first house facing us was the English; near it were placed six small preces), resounding our salutes at our entry. On the backside lay two great guns, dismounted of Brass, all that is extant of the Portugal town and castle (which ran for into the sea as our ships now side, near four miles) overflowed by water, nothing remaining of it but only what is taken upon chronicle.[316]

Thus the second nuclei of the town established by the Portuguese was later became the English settlement area and the surroundings were settled by Dutch, Frech and Spanish traders. This nucleus was a part of the panTaarakkaTavu big bazaar centre. Treaties and engagements show that they gradually gained control over their location, surroundings and spread into the outer circle of their town.[317]

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312 K.P.Padmanabha Menon, HK, P. 237.

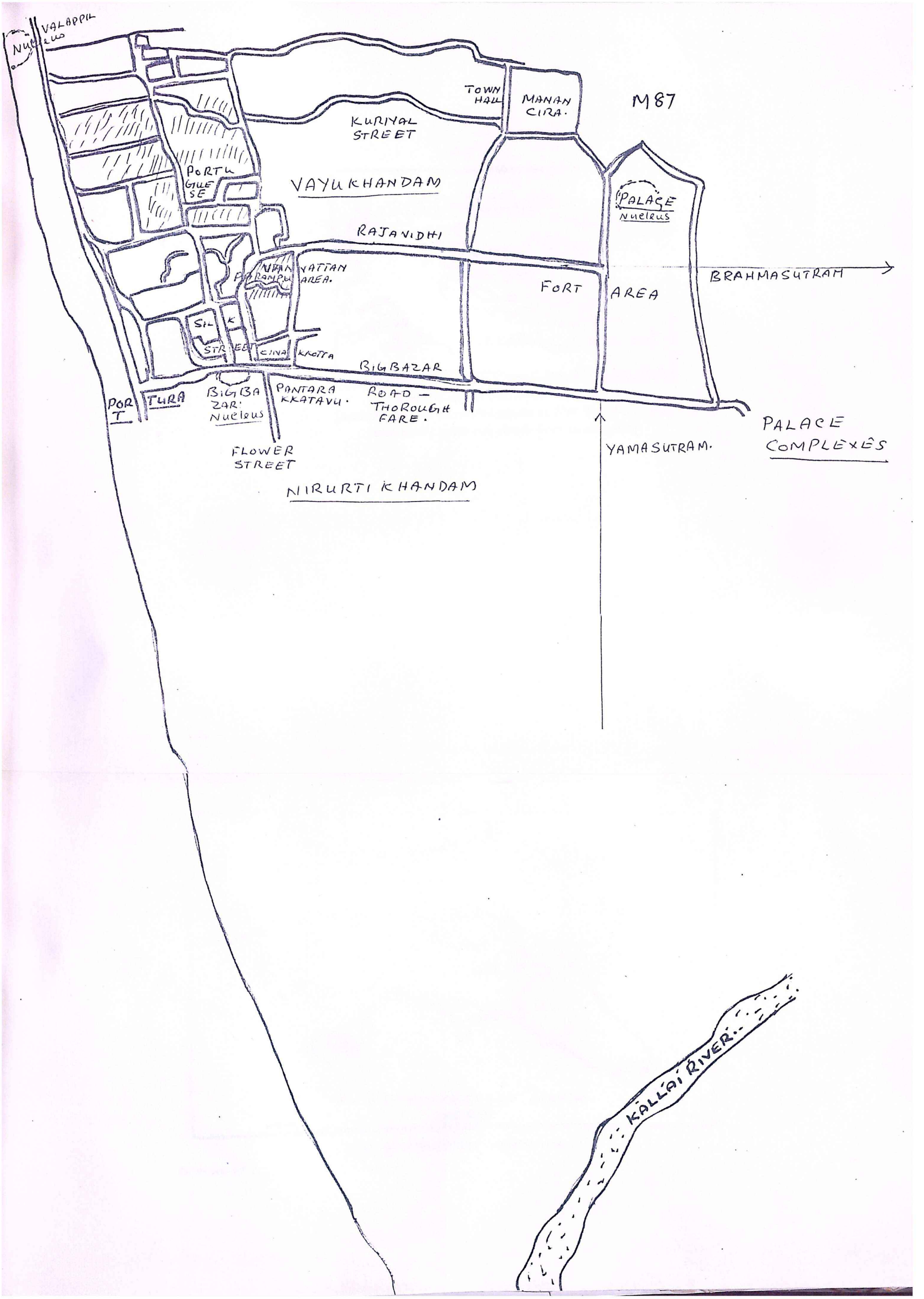
313 Ibid, PP.168-69.

314 K.V.Krishna Iyyar, ZC., P.210.

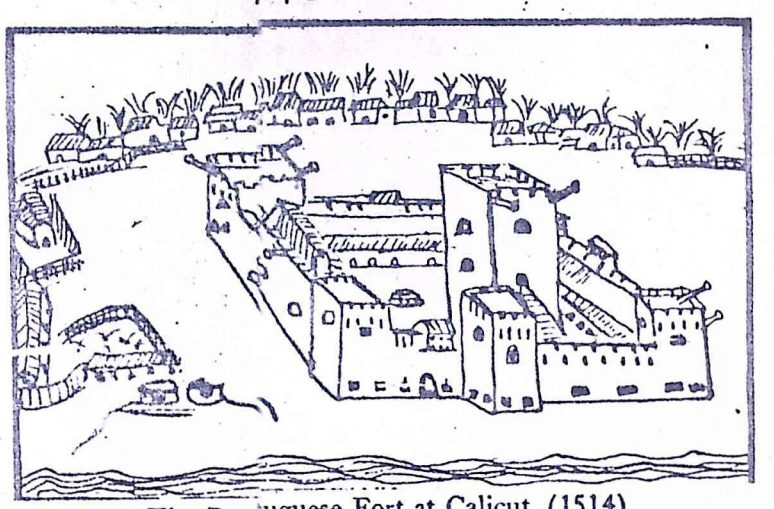
315 Ibid, P.210-11.

316 K.P.Padmanabha Menon., H.K., PP.237-38.

317 N.M.Nampoothiry, (Ed), "Treaties and Engagements, Zamorins Palace Records". ICSSR Vol.I.,


VALAPPIL
TOWN HALL
MANAN CIRA.
M87
KURIYAL STREET
PORTU GUESE
VAYUKHANDAM
PALACE
Nuclrus
RAJAVIDHI
BRAHMASUTRAM
FORT
AREA
SILK
STREET
CINA KKOTTA
BIGBAZAR
PORT
TURA
BIGBAZAR Nuclrus
PANTARA KKATAVU.
ROAD — THOROUGH FARE.
FLOWER STREET
YAMASUTRAM.
PALACE COMPLEXES
NIRURTI KHANDAM
KALLAI RIVER

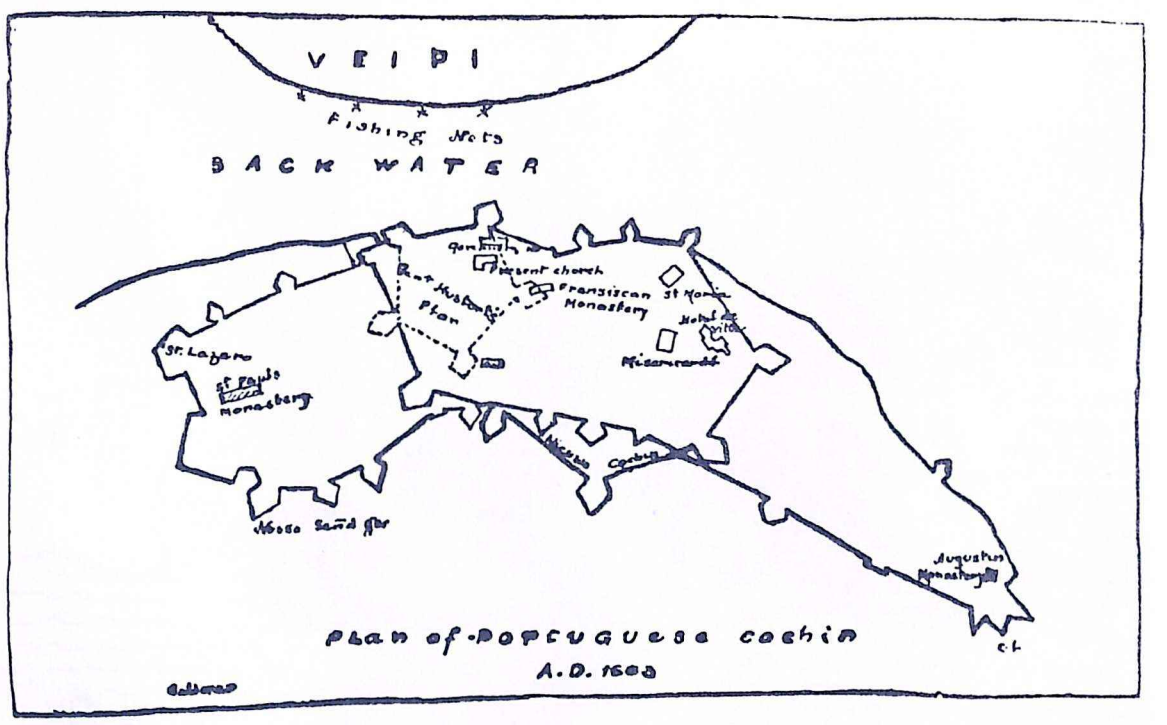
M 87.1



The Portuguese Fort at Calicut. (1514)

[Author's grateful acknowledgments to Mrs. Joan Fernandez who kindly made this sketch from an old print]

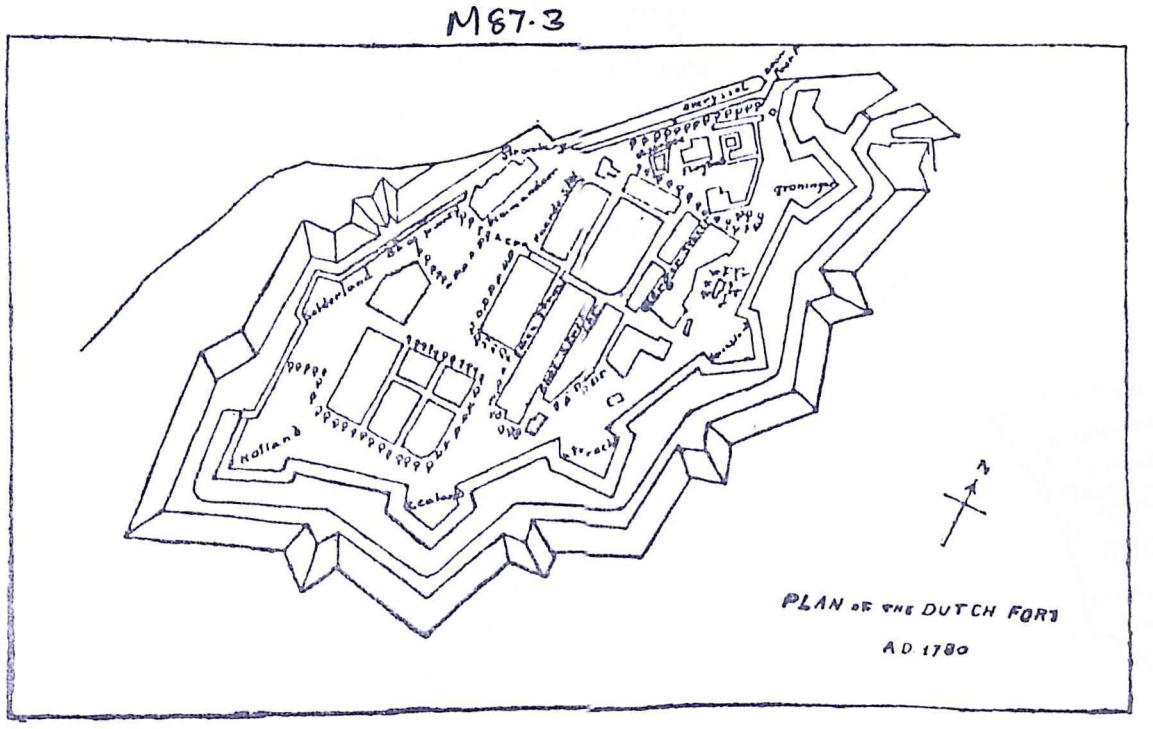
M 87.2



PLAN OF PORTUGUESE COCHIN 1663.

To face page 168.]

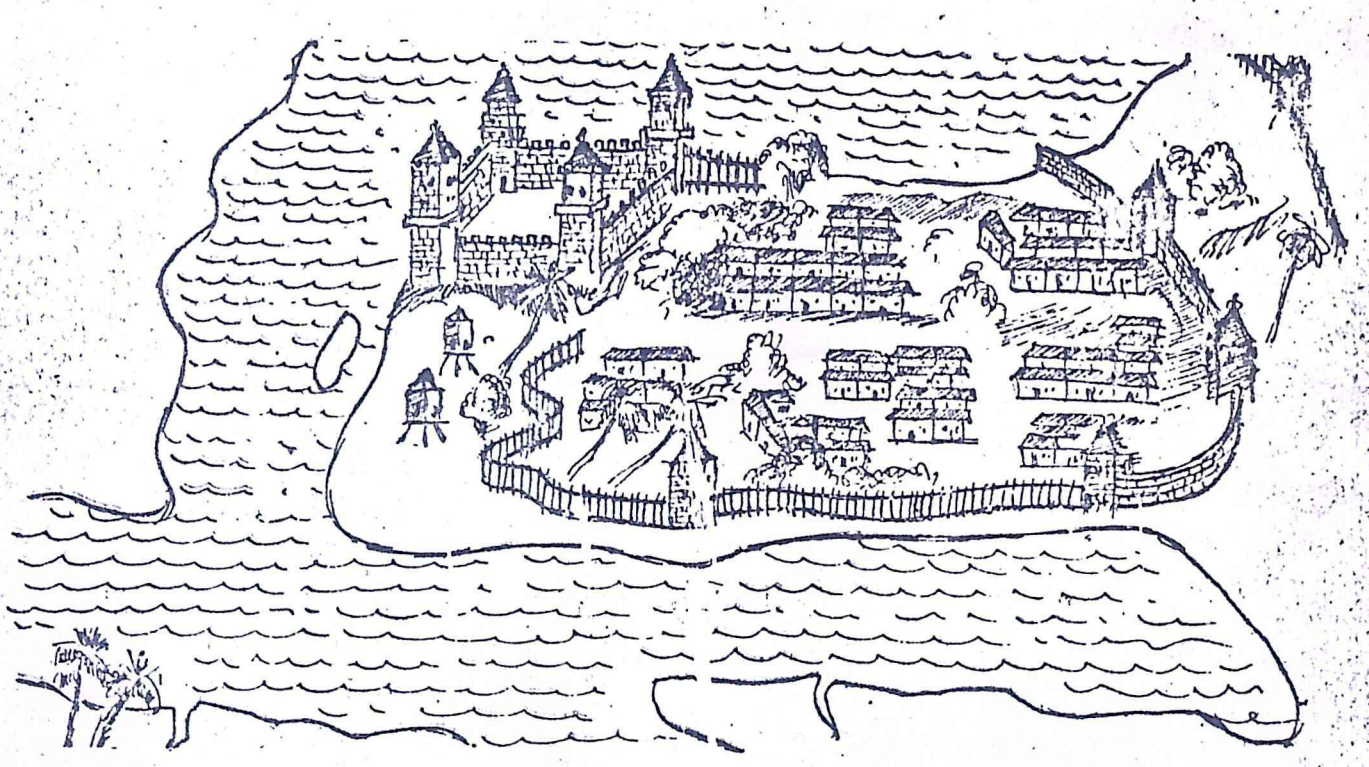
M87·3



PLAN OF THE DUTCH FORT IN COCHIN 1780.

To face page 174.]

M87·4



KOTTA--The town and Fort of Kunjali (from Livro Do Estado Da India of P. Barretto de Resende — Sloane collection No. 197)

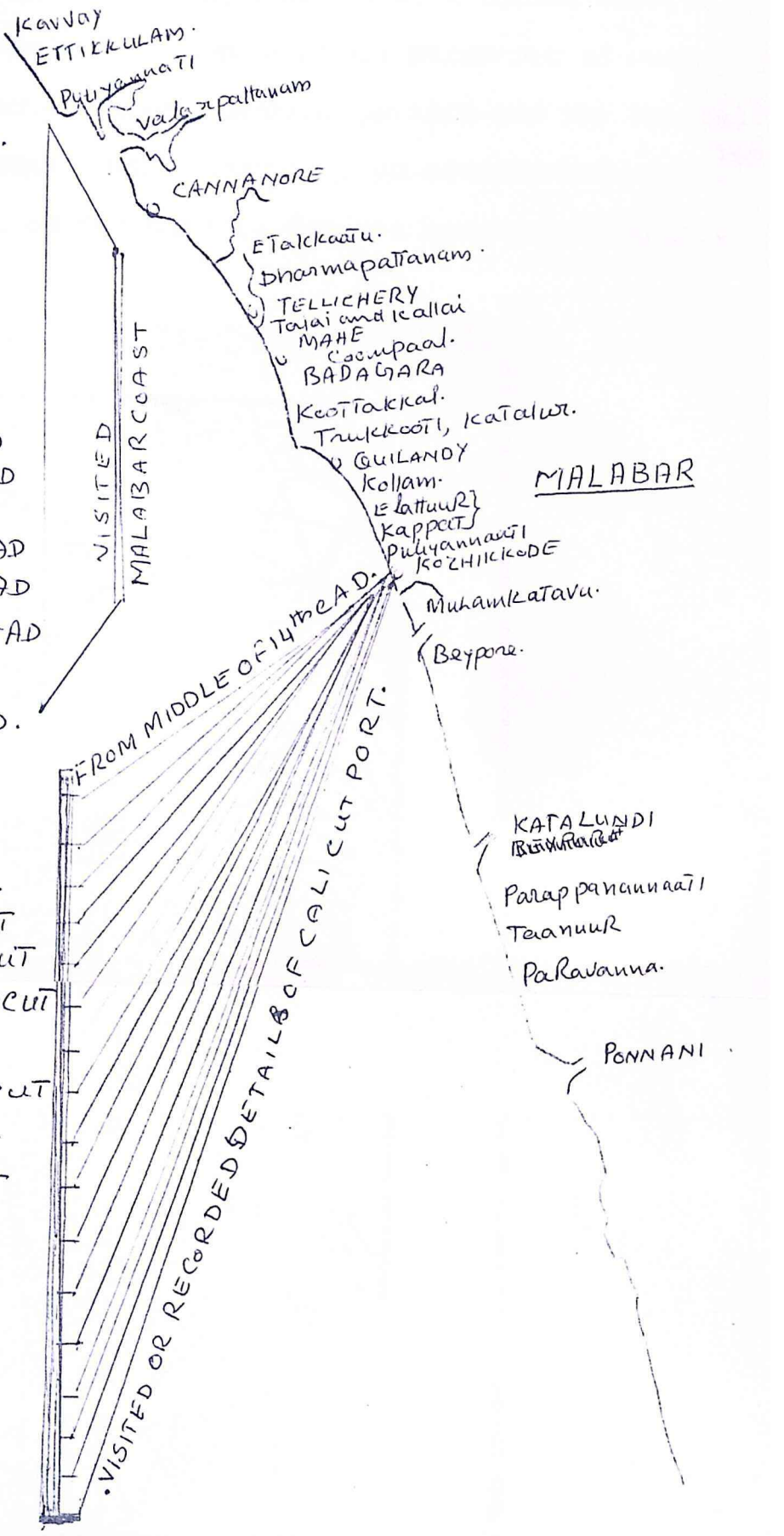
[Acknowledgment: Sketch by Sri Gupta.]

MALABAR AND KOZHIKODE REFERENCES OF FOREIGN TRAVELLERS.

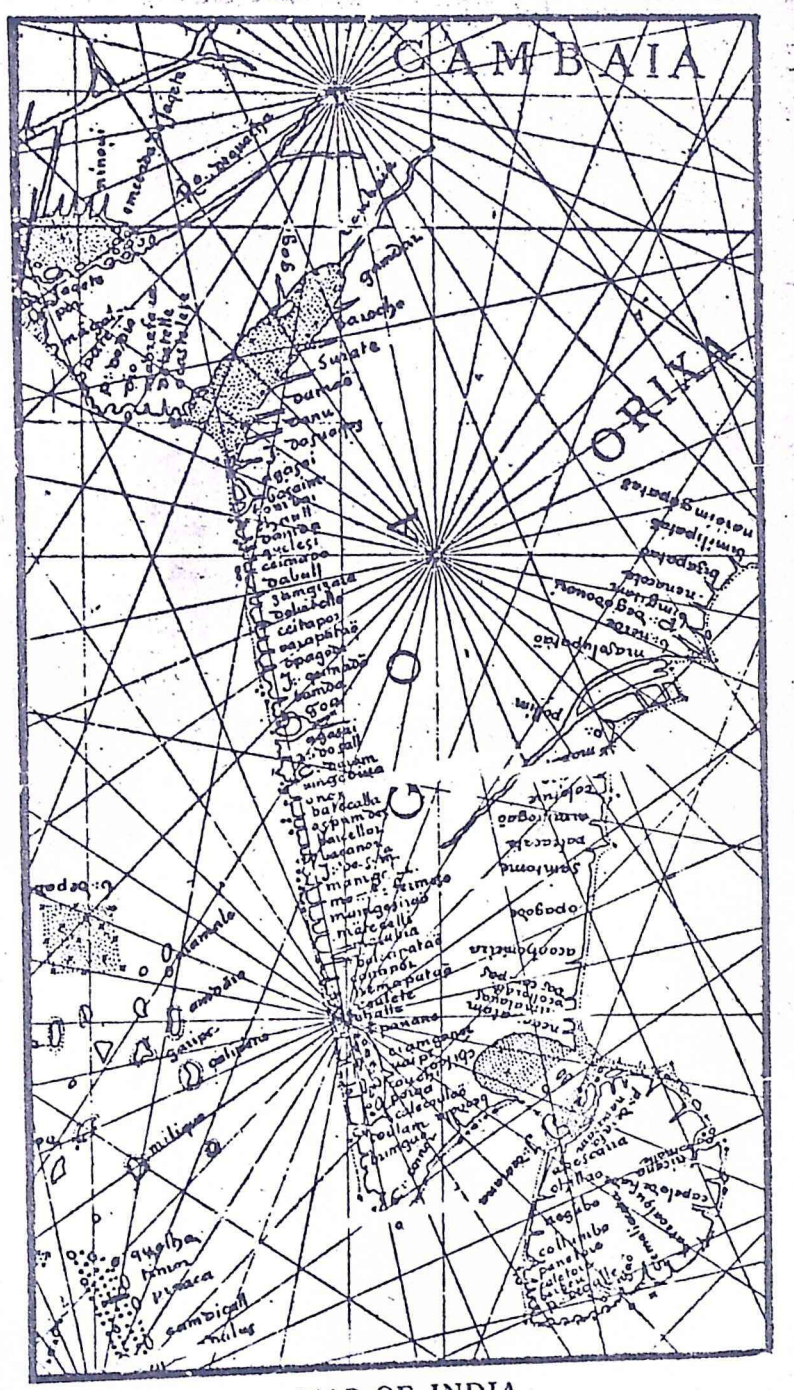
M88

SOLOMON. JEWS: 1000 BC: MALABAR.
EGIPTIANS. PHONECIANS : GREEKS. 500 BC.
HIPPALUS. MALABAR COAST: 1st C. AD.
PERI PLUS MALABAR. 1st C AD
PLINY MALABAR. 1st C. A.D.
CHRISTIANS. ARABS. MALABAR.
ALBIRUNI: MALABAR: 970 – 1039 AD.
ALIDRISI : MANIBAR: 1153 – AD.
RASHIDUDDIN : MALIBAR : 1247 – 1381 AD
ALKAZWINI : MALIBAR: 1263 – 1275 AD
BAKUI : MALIBAR!
MARCO POLO : MELIBAR! 1271 – 1294 AD
FRIAR ODORIC : MINIBAR: 1286 – 1330 AD
MARIGNOLI : MYNIBAR : 1290 – 1355 AD
JOHN OF MONTOCORVINO: MINABAR: 1291 AD
FRIAR JORDANUS MOLEBAR : 1320 AD.

·IBN BATUTA - 1342 – 1347 – MALIBAR.
MAHUAN – CHINESE – CALICUT 1403 AD
NICOLO KONTI – ITALIAN – CALICUT 1419.
FRA MAURO – 1440 MELIBAR. CALICUT
ABDURAZAK – 1442 – PERSIAN. CALICUT
ATHANASIUS NIKITIN – RUSSIAN – 1466. CALICUT
PYRARD DE LAVEL – 1607 – CALICUT
LUDOVICO VARTHEMA – 1503 – CALICUT
PIETRO DELLA VELLA – 1623 – CALICUT
STEFFANO – 14th C. AD END. CALICUT
DR FRYER – 1672 – CALICUT
VASCO DE GAMA 1498 – CALICUT
RALPH FITCH – 1588 – CALICUT
BURBOSA – CALICUT
CASTNADA – CALICUT
YSOUZA – CALICUT
LINXHOTEN – CALICUT



M88.1



MAP OF INDIA

[British Museum, Portolano of Ferano Vaz Dourado, circ. 1570]

5.9.4.3.1. Generalisation of the internal structure of cities fall under three heads according to urban geographers. Concentric zone theory, sector theory and multiple nuclei theory. The mutliple nuclei theory and the pattern suggested for the internal structure of such cities.old good in the case of Calicut. Geometric figures General pattern and the General pattern proportionately enlarged and super imposed over NAGARM complex reveals this fact.[318] This pattern has 9 sectors. They are utilised as follows: 1. Central business district. 2. Wholesale light manufacturing. 3. Low class residential. 4. Medium class residential. 5. High Class residential. 6. Heavy manufacturing. 7. Out lying business district. 8. Residential suburb. 9. Industrial suburb.

5.9.4.3.2. The central business district is the focus of commercial, social and civic life and transportation. In Calicut, these activities are to a major part is controlled by the Nucleus Rajadhani. It is seen that it extends to the panTaarakkaTavu also. Sector two, which is the light manufacturing, storing and wholesale transaction sector, is the panTaarakkaTavu area. Sector three, low class settlements, are seen on the north west, west and south,west of the Rajadhani. Medium class residentials and High Class residentials areas, Sector 4 and Sector 8 are clearly on the south east part of the Rajadhani and the sector 8 extends to Mankeavu and tiruvannur. This shows that, even if the arrangement of sectors vary from city to city, the situation of internal structure of the city of Calicut follows some universal pattern.

5.9.4.4. The problem of mutliple nuclei emerges here. By multiple nuclei are refer here only two central zones figuring in the physical structure. One of them is the Rajadhani centre where the fortification and palace or the central administrative power of the land, the Zamorin, resided. Second one is the panTaarakkaTavu, a commercial central zone, where the foreigners had their settlements.

5.9.4.4.1. The planning of the city on the basis of the town laying principles laid down by the Indian vasusastra scholars insisted the administrative centre at the centre of the Rajadhani and the commercial centres at a distance on the south or west of the Rajadhani. The foreigners and commercial social groups are to be settled in the outer layers of the Rajadhani. This is seen maintained here. Thus, this Rajadhani centre becomes one of the nuclei of the city, in terms of the modern urban principles.

318Chauncy D Harris and Edward L. Ullman, 'Nature of cities' RUG, PP.280-283.

5.9.4.4.2. The second nucleus was on the coast, centralised in the panTaarakkaTavu. The southern side of this central zone is occupied by muslims and nothern side, the foreigners namely Chinese, Portuguese, French, English and Spanish. This situation - the secondary nucleus formation is to be closely examined.

5.9.4.4.2.1. According to historical references, the southern parts of this central zone were occupied by the Moors and local muslims ever earlier than the Portuguese settled at the port.Thetendancy of the Moors reflected in the trade relations with Zamorins show that they had monopoly of trade in the area prior to the arrival of Portuguese. The Chinese settlement with a fort, streets and a pavêlion is said to have established during the second half of the 14th century. The references show that the Zamorin had very close contacts with them and they had much freedom in the trade centre. The next settlement was Portuguese merchants. They were given land for the fort, Church, burial ground and streets.

5.9.4.4.3. Penetration of western medieval patterns: Cities of Europe in the later middle ages had three distinct structural parts. The central part, an outer suburb and an out laying area under the juriadiction of the city. The zones were usually one unit, with two district functions, namely administrative and commercial. The treaties and agreements with Portuguese, Dutch and English by the indigenous rulers like Zamorins, and Raja of Cochin, and KaTattanaTTu adiyodi, clearly reflect that the foreign zones migrated to the Kerala coast were always trying to maintain their own land, administrative centre and other fuctionaries required for their stable establishments. This naturally resulted in the emergence of self administered foreign zones.[319] The local rulers had no authority in the functional or structural frame work of these centres. Many of the war programmes initiated by local rulers between 1400-1800 A.D. were directed to beseige these centres. Thus there arose a conflict between the foreign and indegenous centres in functional level as well as in the structural levels. The structural level conflicts finally resulted in the penetration of the foreign structural patterns into the indigenous patterns of the city concepts. Gradually the foreign nucleus on the Calicut-coast moved east wards and absorbed the central administrative zone of Zamorins of Calicut, by penetrating into the heart of the city, or vastuhrudaya of the indigenous frame work. The movement of this nucleus is peculiar nature. The nucleus on the coast, having commercial and administrative function split up into two, and the administrative factor moved towards Vastuhrudaya. It took places in the later part of 18th century. This was accelerated by the invasion of Mysoreans in that period.

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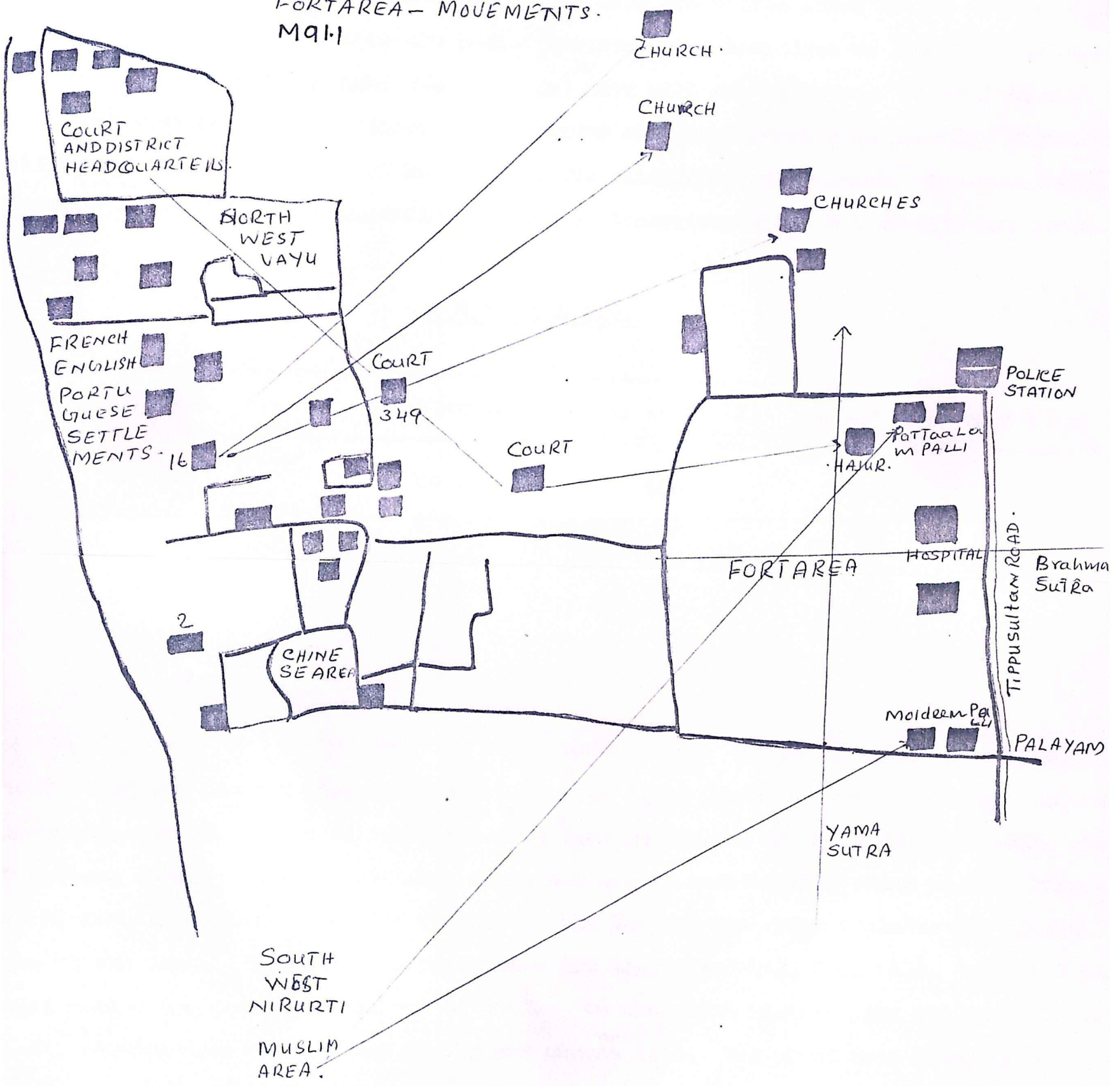
319 Maps 91, 91.1, 87, 88, 87.1 – 87.4. HK pp 167-68, N.M.Nampoothiry "Treaties and Engagements – Zamorins Palace records" Vol I.



ELONGATED PATTERN OF TH PRE
CALICUT CORPORATION – WESTERN
1982
M91

FOREGN SETTLE MENTS AND DISTRIBUTION OF LATER ADMINISTRATIVE CENTRES, CHURCHES★MOSQUES·IN THE FORTAREA – MOUEMENTS.

M91.1



5.10.0. A toponymical reconstruction of the capital of Zamorins of Calicut is attempted here.

5.10.1.1. The present Calicut city comprises of the villages NAGARAM, KARYAKUNNU, KALATHINKUNNU and KASBHA. The boundaries of the area are Kallai river on the south, ceRupula on the east and Ocean on the west. Northern part comprises of land with undulating nature where two hillocks by name East hill and West hill are situated. They form the northern extremeties of the villages KALATHINKUNNU AND KARYAKKUNNU respectively. Eastern boundary merges with ceRupula and beyond that the Cliff area is situated. The total area of the city is 2255.75 acres according to the settlement records. The details are given below.

T A B L E - 129.

Name of Villages.	Area Acres.	No. of fields Subdivisions - not counted.	Average area of a field in acres.
NAGARAM	844.75	292	2.89
KASBHA	276.37	81	3.4
KALATHINKUNNU	768.38	158	4.8
KARYAKKUNNU	366.36	110	3.33
Total	2255.75	641	3.5

There are 641 fields and an average area of a field is 3.5. acres. The present MADRAS address Mangalore high way divides this table land into two equal division, the eastern and western. The manaNciRa tank is almost at the centres of this land and taking it as a reference point the north western village in KALATHINKUNNU, north eastern is KARYAKKUNNU, South east is KASBHA and south west is NAGARAM. NAGARAM village is the largest one which includes the middle portion of the land. The northern part there are names Varakkal, East Hill, West hill and Kaccheri reflecting the uneven nature of land. On the north eastern part the names koTTuLi, poRRAMEL, and MAIAPHARAMPA reflect the marshy and uneven nature land. The place name generics of the villages are given below.

T A B L E - 130.

	NG	KSB	KPK	KLK	RoTTuLi
ooLi	..	..	8	..	8
kuNNu	3	5	..	2	14
kuLi	6	..	..	2	14
kuNi	2	3	4	3	10
ciRa	1	..	..	..	3
taalam	3	2	9	6	32
poyil	4	..	..	..	6
poRRa	..	2	2	2	6
toppu	9	..	..	..	..
paTanna	3	6	2	2	2
Wet land Generics & taalam	19	11	25	13	66
Other generics	12	7	2	4	20

The areas on north and north east reflect wet and undulating nature. Vast areas reflected by the generic tooppu are generally even and of good soil is distributed in the NAGARAM village. On the South east, kokkolikkoTu kuNNu[320] and cuLLikkaaTupaTanna[321] are areas of uneven nature and they are on the river banks. There are aaRRuneppu fields, ennappaaTom fields[322] and vaTTampoyil on the south of the NAGARAM village. Western portion of the NAGARAM is coastal and it is sandy. The slope of the land is towards north, north west, east and south and elevation decreases gradually. towards all sides Except an elevated undulating land in the north, all other sides gradually merges with river courses and ocean. Thus even and upper table land with vast fields are only in the middle portion of the land under discussion. Such a geographical and topographical quality of the land is ideal for constructing fort, palace and other massive buildings. This upper table land is seen selected for the establishment of Fortress and Palace by the Royal Kings of Zamorins family.

320 Index 113-A.

321 Index 115-A

322 Index 41-A.

5.10.1.2. The fortress area, as reflected in names was Index Nos.55A, to 75A of 38-NAGARAM. We get indication from field names around this area that the land consists of red soil, suitable for heavy constructions. Geological indications are that there are lateretised layers to a certain depth below the plateau near Calicut.[373] According to Corporation records this area is cemmannaaTu[324] which means vast areas with red soil. Red soil on the coastal belt is rare, and it is easily identifiable also. The field names cemmankuli - 25 (5 fields) cemmannu taRa - 140 (45 fields) cemmannaaTTu paLLi - 192 (45 fields) reflect the situation. The toppu fields are spread in this area.[325] They are panTaarattooppu-251, cakkala ttooppu - 188 (75 fields), tooppu paRampukal - 36, tooTTattil paRampu - 126, 127, 128, koLangara ttooppu - 183, kallyaana ttooppu - 183, areekkara ttooppu - 198, panTaarappaR-36, and tooppupaRampukal - 36 was owned by ManavikRama, the eldest member of the Royal family.[326] These fields are almost close to the field reflecting the fortress area. The field names of field numbers 55-75 reflect fortification. It is believed that the fortress of the Zamorins and his Royal house stood in this area. District Gazeers remarks:[327]

> The site of the Veelapuram fort believed to have been founded by the Zamorins, has been lost and the very name forgotten. But an ancient palace of the Zamorins stood in the block of the gardens south east of the Collector's office at Calicut, now cut into by the Beypore road which is still known as koTTapaRampa. It had been the convention of the Zamorins to be crowned in this palace. Massive slabs of granite may be seen laying scattered here and there in the gardens even to-day.

A large circular well, and few massive granite slabs were there near the present life Insurance building. The well was abnormally large and circular, with granite slabs used to protect the sides. A later record pertaining to the convention for the Zamorins to be crowned in this palace is seen in Palace records.[328] The record details conducted by him, when the king arrives the particular field, where the Zamorin's palace stood. The field itself is called 'samuutiri koovilakam unTaayapaRampu'.[329] The small track of land, is so small that a cok's crowing can be heard all over, lay on the right bank of the river Kallai.[330] The land given to the eeRaaTis by the Cheraman Perumal was on the coast and it was then a part of Porlatiris terittory.[331] Porlatiri had his palace and fort at Calicut. The eeRaaTis

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323LM, P. 25.
324Calicut City Director, 1982, P.78.
325Index 45A, 91A, 238A, 260A, 261A, 265A, 339A.
326SR 1890.
327DG P.73-74.
328ZR VI No.29 dated 1842. List No.
329Index 406A field No.63 in KARAYAKKUNNU village.
330K.V. Krishna Iyyer ZC P.80.
331Ibid P.80.

shifted their Headquarters in view of the prosperity of maritime trade. The establishment of a strong hold at this point could easily cut off Porlatiri's trade prosperities too. This situation resulted in long and bitter war between Porlatiri and Zamorin for 48 years. All these show the locational advantage of the land on the right hand side of Kallai river. The medieval vastusilpa texts suggest that the capital - Rajadhani - of a Rastra should be on the right hand side of a river or in the centre of the state.[332] Here, the capital is located on the right hand side of the river Kallai, on the upper table land with slopes to all the sides and good soil, naturally protected by river courses and hillocks. According to vasusilpa this is the proper selection of the site or Bhupariksha.[333]

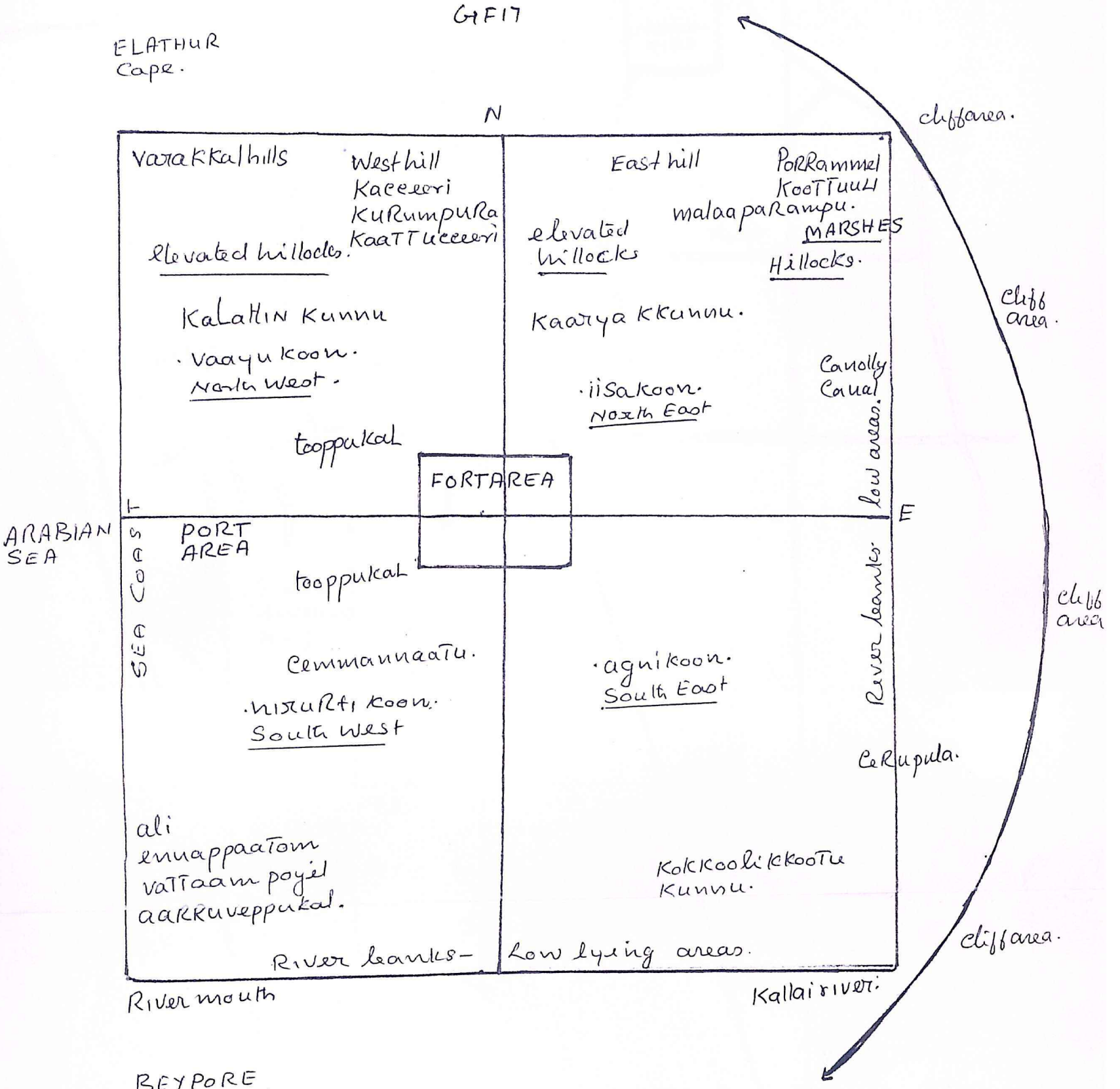
332Sukhavasa Bhavanangal, a malayalam Vastusilpa text written on the basis of all the theories of medieval Vastusastra says: The dimensions of Kaskani andother types of villages (gramas) are given. The location for gramas (Sthanam) should be on the right hand side of the rivers. Nagaram should be built at the centre of the territory (Rashtra) or on the banksof a river. N. Koyettatta, Sukhavasa Bhavanangal. P.61, Figs. 13, 14, 17, 18.

333Selection of site is important and Bhoja advises against places close to rivers, crematorium, mountains, forests, or in between two other cities. Even ground, smooth soil, slanding towards east or north having good trees---these are desirable...Saline and sandy soil, site which is broken up, low in the middle, at four or three cross roads, having undesirable people or defective vegetation are to be avoided, as also sites which are narrow and long like a snake and other undesirable shape.(YK.P.146). The founding of the city, briefly dealt within Y K, gets very elaborate treatment in SAS. The three types of ground are the sea side, the river side and the common inland ground. These three fall into 16 types. Among them, that which beautiful with forests, garden, etc. is beautiful Kanta. Another one is commercial city thronged with merchants and their trade transactions. The city having mineral wealth and salt is Khanimati. The naturally protected one is suraksha. Ground endowed with most of the virtues are suitable for found cities. Places with defects of soil, s soil invested with pests and inauspicious animals, uneven with defective vegetation are to be avoided. Site without saline soil with lush growth of grass, smooth with slanding towards the east, north east or on all sides and clean in the centre is best for the city. V.Raghavan, 'BCTL' in TLS P. 158-59.

The city should have suspicious centre with the meeting of four thoroughfares and it should be beautiful with parks, watersheds and pavilions. It should be raised at the centre, with slanding towards north east or north and one with low centre is bad. V.Raghavan, 'BCTL' in TLS P.146.

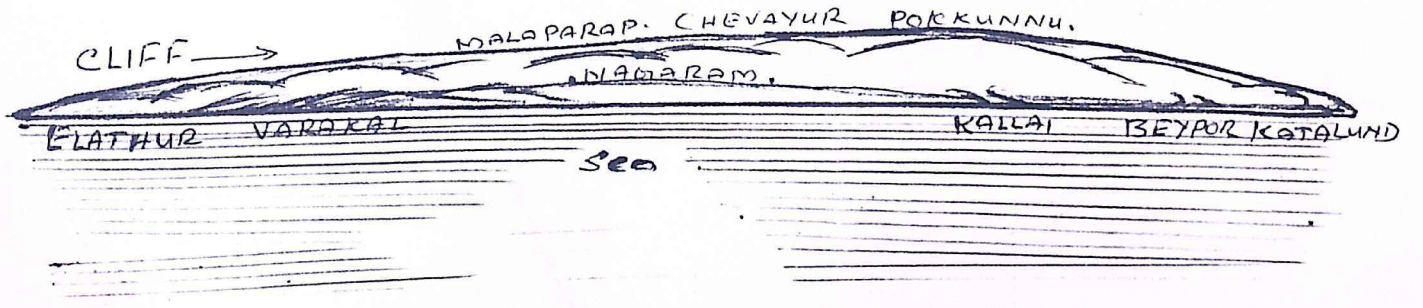
GEOMETRIC FIGURE – SELECTION OF SITE FOR RAJADHANI

GFI7

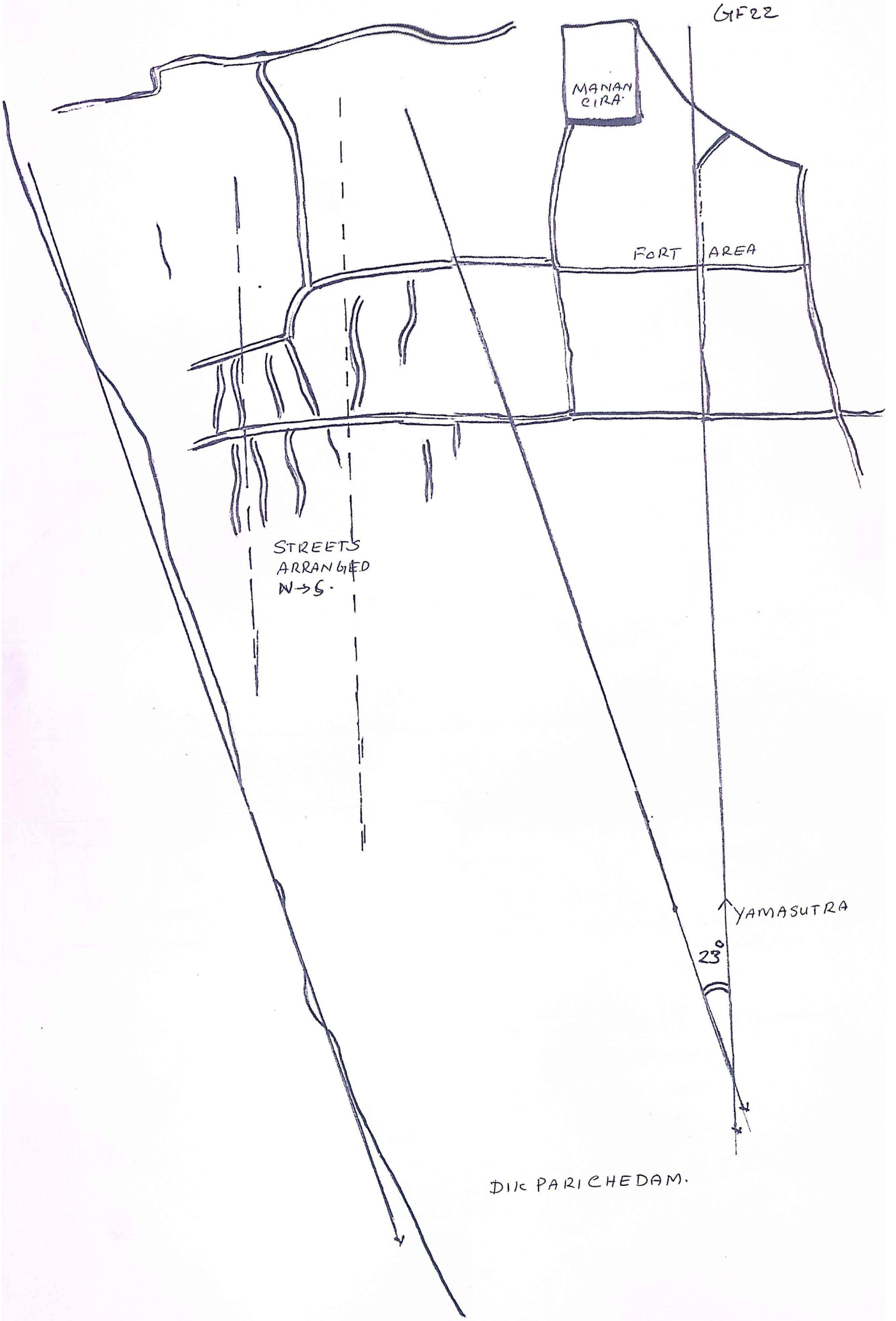


GFI8

CLIFF AND NAGARAM
CROSS ECTIONAL VIEW



GF22

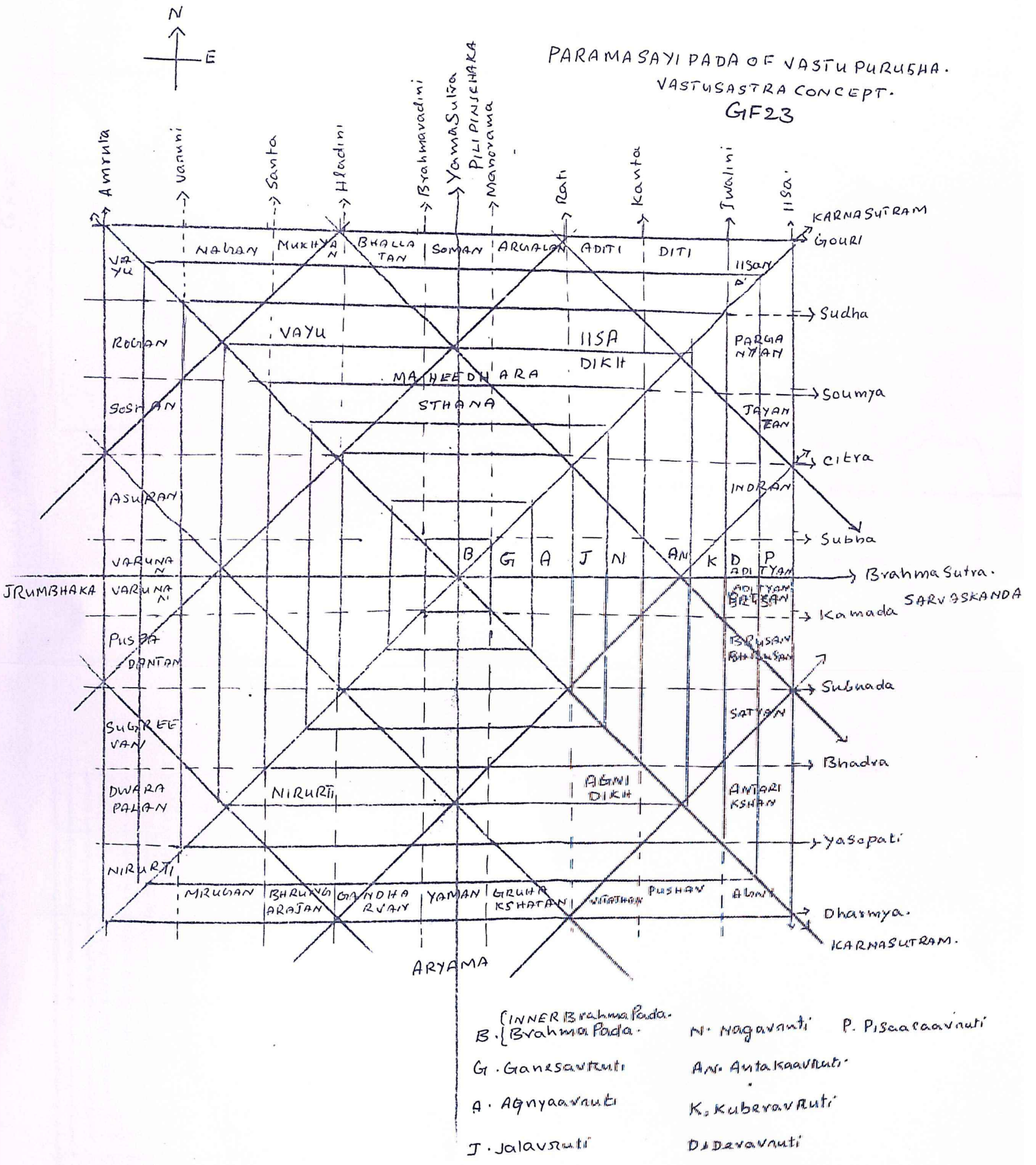


DIC PARICHEDAM.

PARAMASAYI PADA OF VASTU PURUSHA.

VASTUSASTRA CONCEPT.

GF23



B. { INNER Brahma Pada. / Brahma Pada. — N. Nagavanti — P. Pisaacaavruti

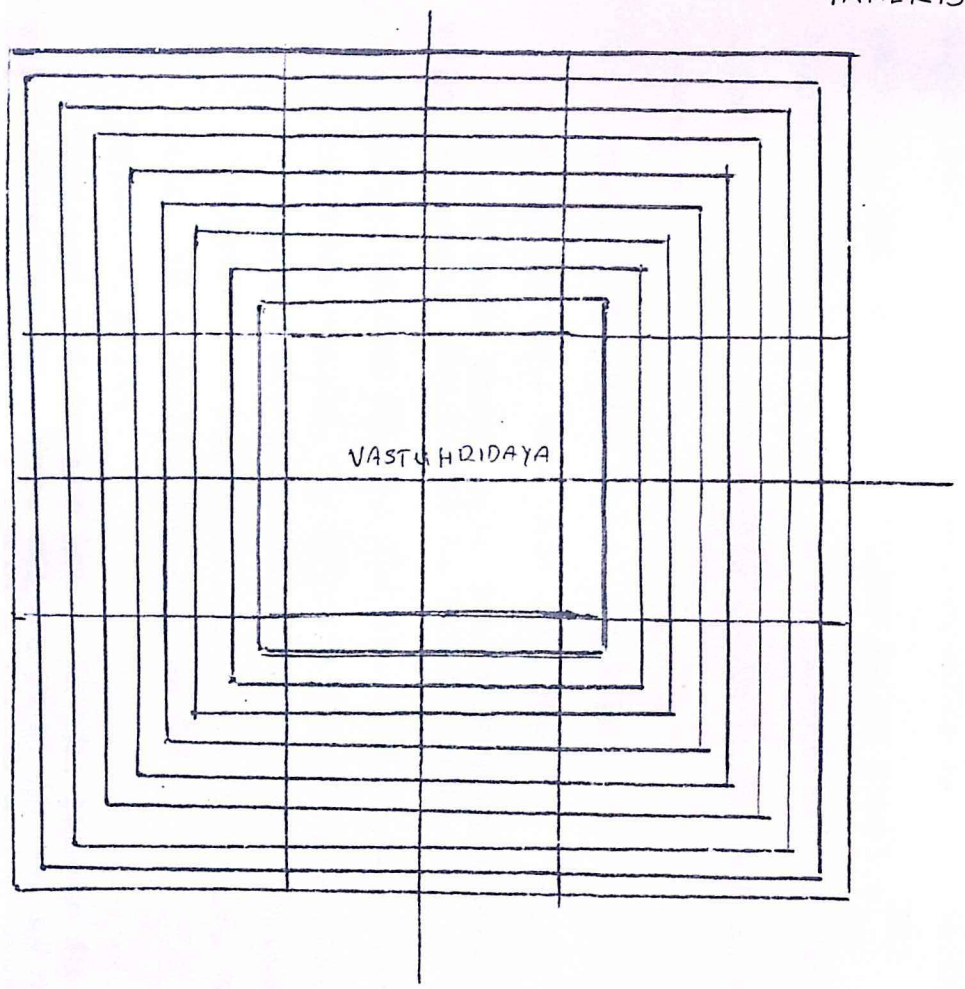
G. Ganesavruti — An. Antakaavruti.

A. Agnyaavruti — K. Kubravruti

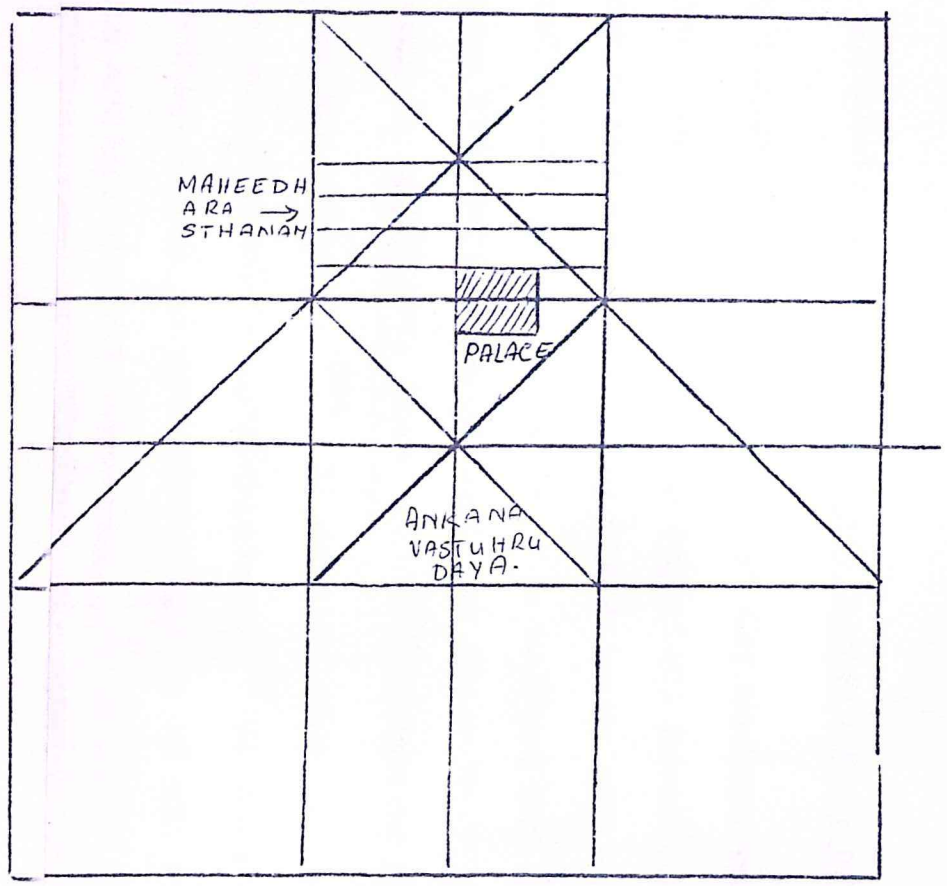
J. Jalavruti — D. Devavruti

GF24

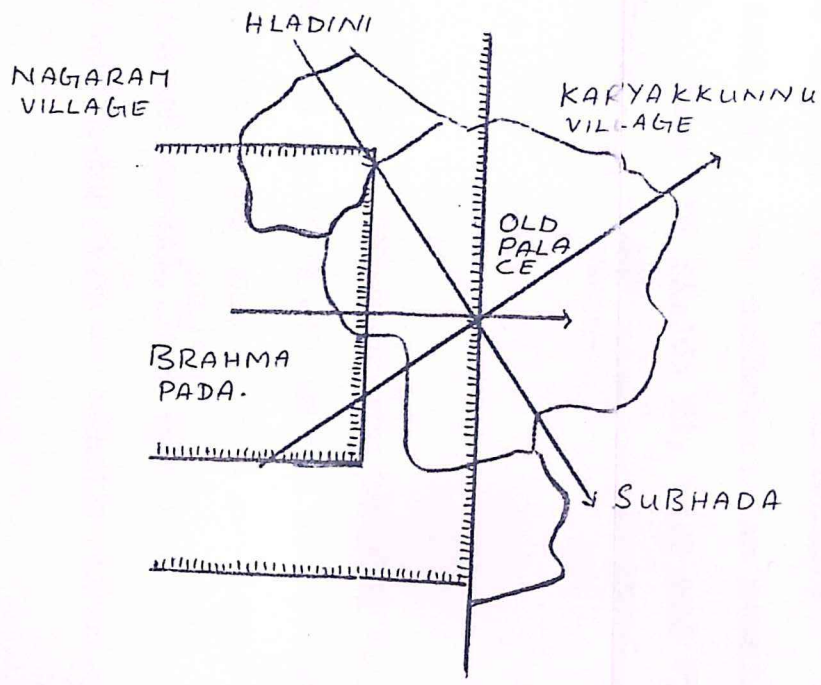
AVRUTIS AROUND INNERBRAHMA PADA



GF25



GF26



5.10.1.2. Identification of Eastern wall of the Fort(Fig.1)

5.10.1.2.1. Identification of the eastern wall in the most important factor in the geometrical reconstruction of the Rajadhani based on Vastusastra of medieval period. There are two areas where trenches, hatch tower and magazine stores are reflected.[334] They are in and around field No 71 of Nagaram village and No. 32 and 34 of Karyakkunnu village.[335] The field name kiTannupaRampu is seen for field No.71.1 in the settlement record of 1890. The reference is manikkanTi enna kiTannupaRampu or the field under the names maanikkanTi where the Trenches existed.[336] In earlier records the references as maanikkamkanTi kiTannupaRampu or maanikkaNkanTi kiTannupaRampu[337] is seen and it is said to be the tekkettala[338] of the kooTTappaRampu or southern boundary of the fortification. The tekkekottalam mentioned in the earlier records also stood in the these fields. Thus the fields 71, 71.1 and 73 in Nagaram village and 64 in the karyakkunnu become significant.[339]

5.10.1.2.2. vaTakke kiTannu paRampu and vaTakke kottaLam paRampu (Northern trench and watch tower) were in and around field numbers 32, 33 and 34 of karyakkunnu village.[340] The trench and watch tower were mentioned as close to the vikRamapurattu temple, on the south side of it.[341] A Sreekrishna koovil is marked in field No.32 in the settlement records, but at present there is no temple.[342] VikRama means Lord Vishnu and hence the temple VikRamapuram was to be identified as the KrishnaN koovil, which is lost for ever.[343] The trench was there until recent times. a few years back, but it has now under massive constructions.

334K.V. Krishna Iyyer, ZC, P.240.

335Index 55A, 56A, 57A and 58A.

336SR 1890 Index 55A. The houses in these fields are locally called 'kuTilevilTukal' which suggests the kunTu or trench area.

337ZR VI Nos 52, 5, 27, 11, 12, 8a, b, 111.

338Ibid. Nos.52, 5, 27, 11, 12, 8 a,b, 111.

339 Figure No. 14,19,20, Map 93, 92, Fig.13.

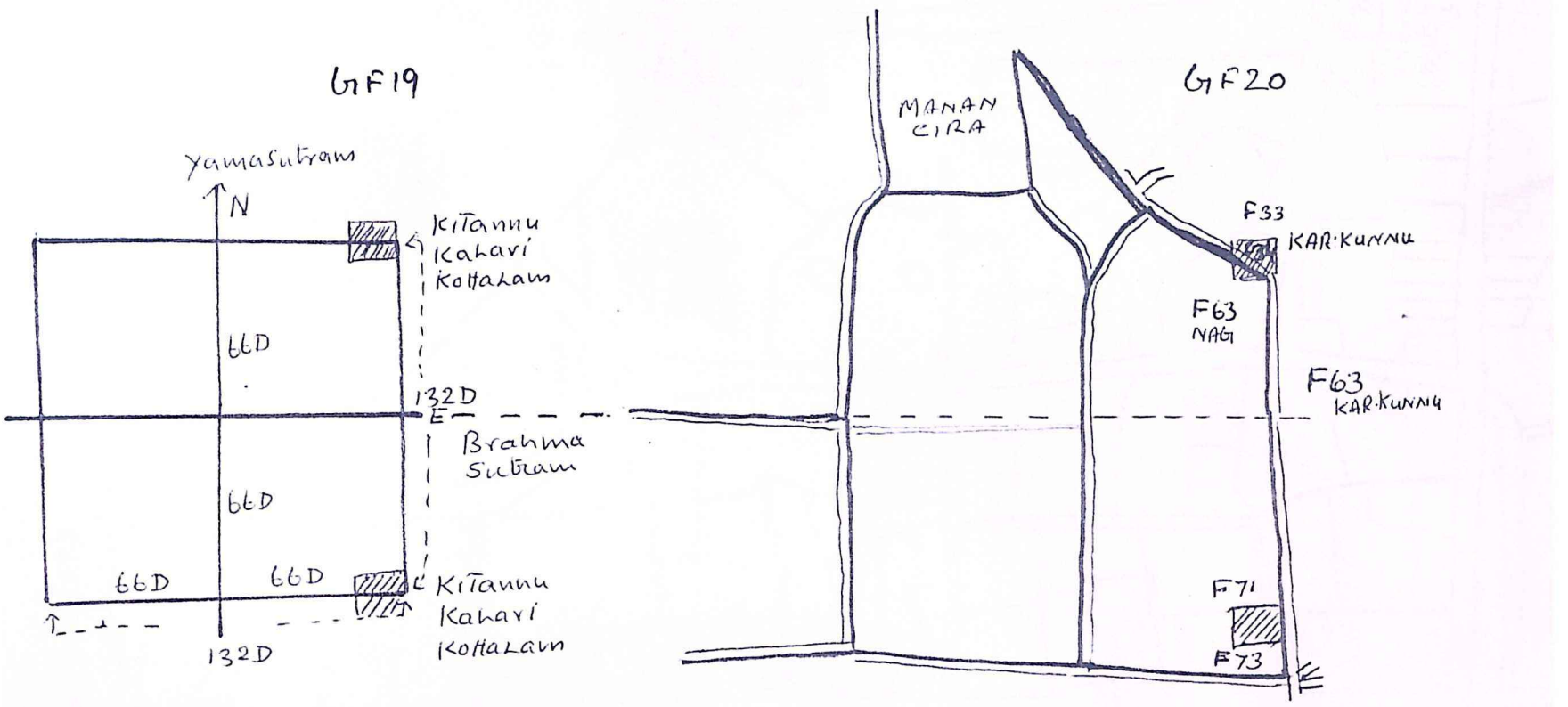
340Figure No. 14,19,20 Map 93, Fig.17,18, Map 92 Fig.13.

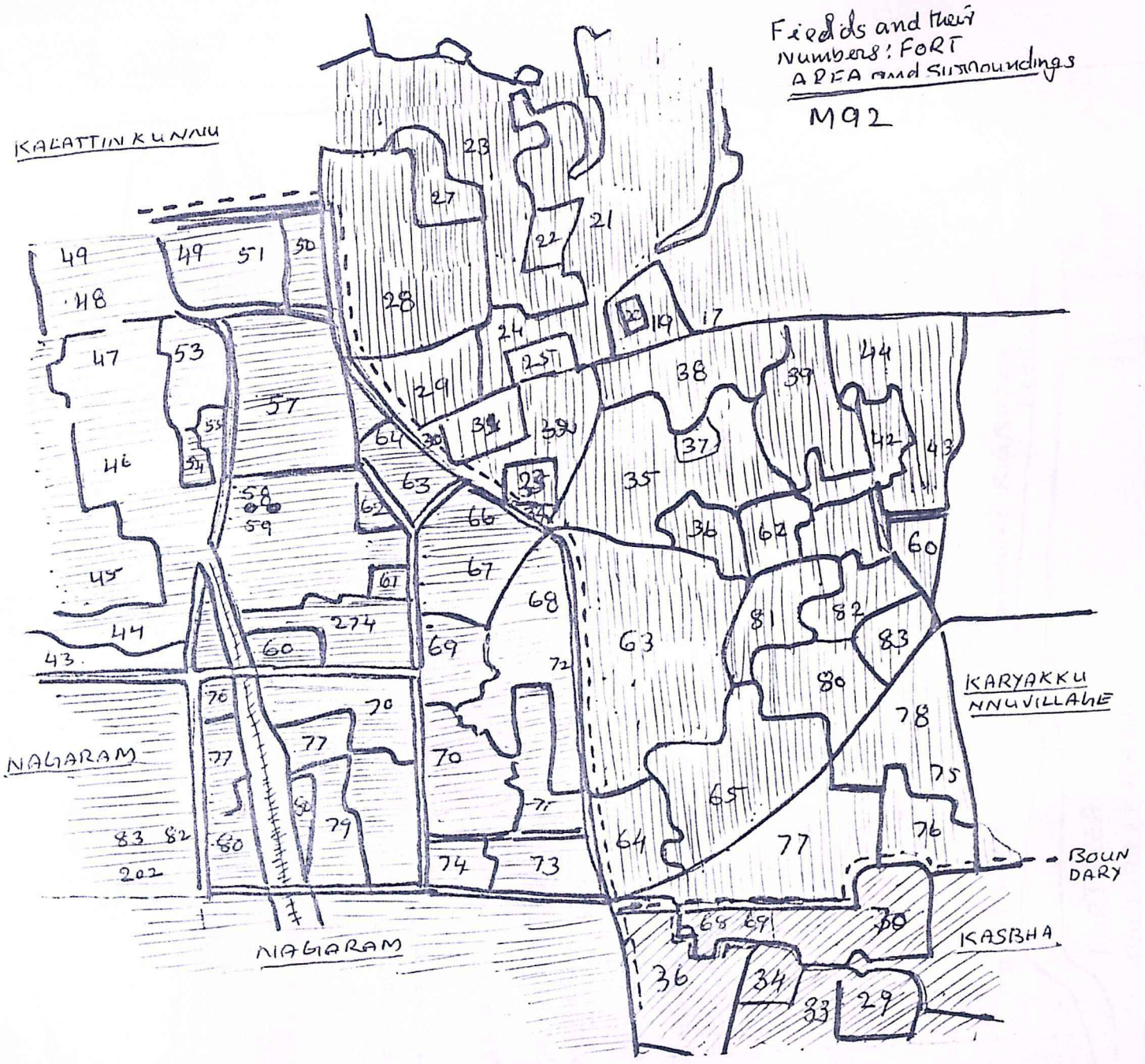
341ZR VI R No.11, 19, 34, 5, 27

342Index 102A.

343Local people are aware of the temple in that area. Some informed that there was a Siva temple. Some others said it was of Vishnu. However, a few granite sopana stores were there in a field a little north west of field 32. The area is now known as Tagore Park. At present there are two Bhagavati temples, which are not mentioned in any records. The alankara parameswari temple here, is according to DG, constructed by Zamorins.

FORT: MEASUREMENT





5.10.1.3.3. A palace record gives the boundaries of the kooTTappaRampinTe kilakkettala or eastern boundary of the fortress as follows:

> The field extends westward from the eastern maaTTom. It extends towards north from the tekke kottaLam. On the north, eastern side of the tank and northern side of the vaTakkekottaLam. On the south it is upto the maaTTom. Towards west it is upto the Kuttu kallu.[344]

The trench was on the side of vikRamapuram temple.[345] There was a kaLari near [346] the VikRamapuratte temple. The whole area between these points, Southern and northern were called koTTappaRampukal or Fort area.[347] The index Nos.56 and 57 in Map A are the northern points and 55 and 58 are the southern point. Thus, the straight line joining these two points in the north south direction was the position of one of the walls of the Fort.

5.10.1.3.4. vaTakku kuLattinu kilakkupuRavum (field on the eastern side of the northern tank at the north) mentioned in record 31 P.50 is important here.[348] The northern tank of the mutalakkuLam which is the only tank on the north east side in this part. fields on east west and north are all under field No.32 of village Karyakkunnu. There are 15 sub plots in this field. Sub plot 7 was the point where Sreekrishnan kovil was situated.[349] Field No.31 Police Head Quarters, comprises of 1 acre and 56 cents. 32 has an area of 3 acres 9 cents. 32.2 - Police stationte kilakkum BhagattuLLa mayithanasthalam and 32.3. ThekkuBhagattuLLa mayithanasthalam. Thus the long stretch of land close to the western border of the field No.32- mutirakkaalai was the ampalappaRampukal. 32.8 to 14 were on the eastern side of mutalakkuLam ie. mutalakkulathinte kilakke ampalakkantiyuTe uthanumbhagom tarisu.[350] Thus the Sreekrishnan Koovil was some where in the south east of field No32 on the north east of mutalakkulam having an area of 14 cents. The ownership of the field has been gone to tekkekkare aavuLLakkuTTi.[351] Other fields are under the ownership of Government except 32.1, 32.7, and 32.15. These are under the name ampalakkanTi. The kottaLam was close to mutalakkuLam

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344ZR VI R No.31 P.50.

345ZR VI R No.199.

346 Ibid R No.52.

347ZR VI R Nos.250, 8, 15, 16, 6, 7, 13, 12, 14, 15, 20, 22, 31 and 23. The area is fields 59C, 59A, 59B, 67, 66, 68, 71, 73, 74, 70, 79 and 80 of the SR 1890

348ZR VI R No.31.

349SR 1890.

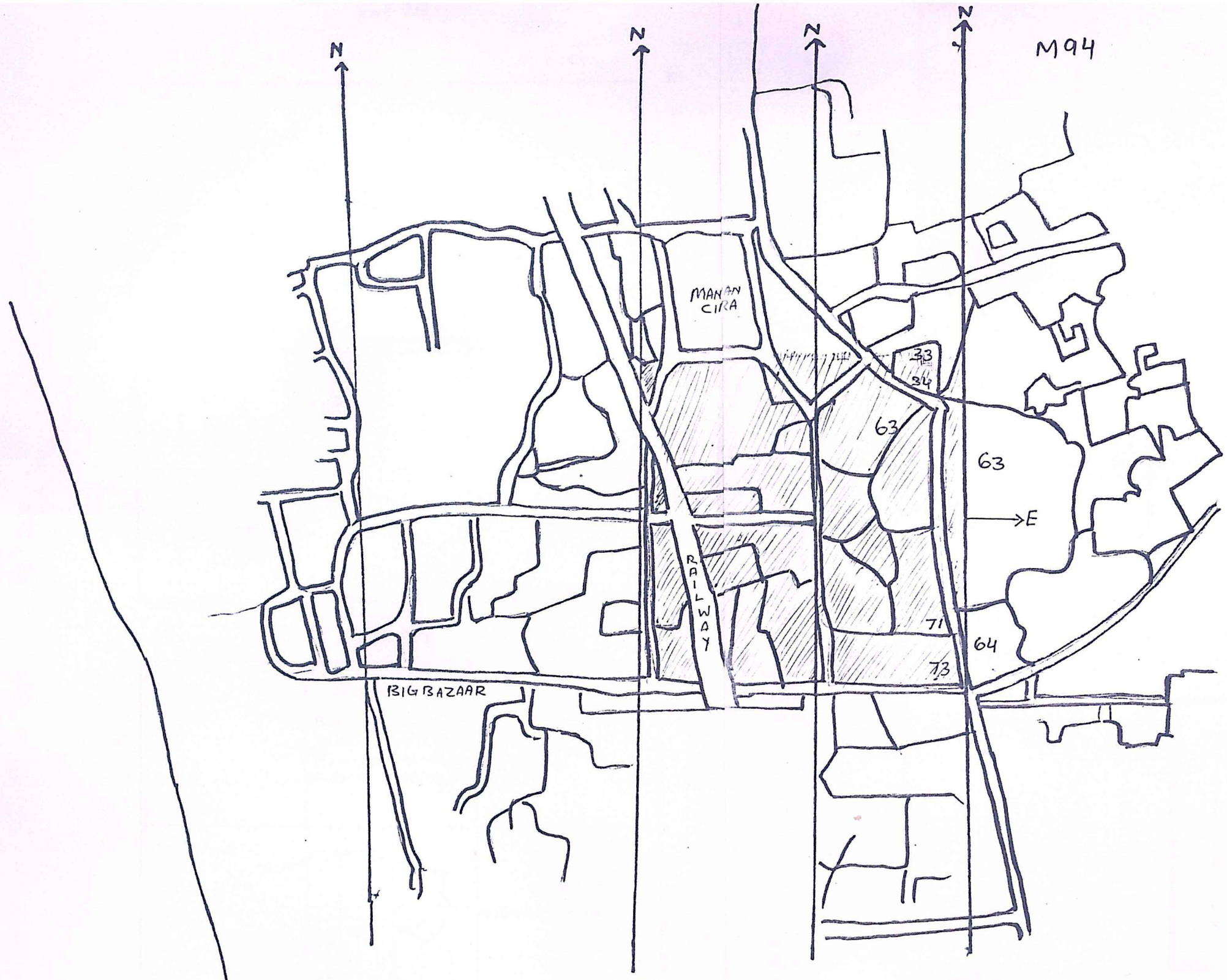
350Fig. 14, Map.93, Fig.21, Map 94, Fig.22, Map 92,

351SR 1890.

tank as mentioned in Record No.31 P. 50. According to Record No.250 the Koovilakam vaTakkettala i.e. the northern end of the palace was close to the western side of the tank, close to it.[332] The boundary is given as from the western side of the tank towards west. The Record No 31 P.50 gives the Kilakkettala of KottappaRampu.[353] Thus it is clear that the kiTannu, kottaLam, Sreekrishnan koovil, and mutalakkuLam are the points which formed the north eastern corner of the Fortress and the southern points mentioned above are the south eastern corner of the Fortress. A matilakattukanTi field with western boundary as PaTinnaRu veTTuvali is mentioned in the Kilakke bazaar area in letter No.33.[354] Field No.64.4 in karyakkunnu is matilakattu kanTi, which is on the southern side of saamuutiri koovilakam unTaaya paRampa No.63 in the same village. The name reflects that it was inside the fort or matil. The veTTuvali denote a new street constructed during the time of the record and later it was developed into the Trunk Road. The length of the northern boundary of this field is nearly 330 feet. This field is directly on the eastern side of fields 71 and 73 in Nagaram village where 71.1 is the kottaLam and kiTannu. Field No.73, which is marked as moiteen paLLi[355] in settlement records belonged to the Dharmottu panicker, the Head of soldiers of the Zamorins. Thus the area was clearly under the supervision of army chief. The straight line drawn between these northern and southern points, eventhough geometrically represents the eastern wall, but the actual fort wall seems to be probably a little east of it, nearly300 feet east of it, making the two corners. On the basis of Vastusilpa calculations, an error of 320 feet is found out if the eastern side of Brahmapada is taken as the above mentioned straight line.[356] The suggestion that the position of the wall to be a little east is supported by the referee of a karimkal kaTTiLa a door way made of black granite, which is termed as kilakke (eastern) karimkal kaTTiLa.[357] The position of the wall would be shifted to east to a maximum of 300 feet, because, the area beyond it concerning outside the Brahmapada is agnyaavRuti according to vastusastra where no construction can be made. The kovilakam paRampu was given as the plot extending from the kilakkekarimkal kaTTila to west wards, upto a niratta-vali on the western side.[358] On the eastern side of the karimkal kaTTila the fields are eluttupaLLi paRampu[359] and ceRiyaalinkal vayal.[360] These are fidld No.81 and 80 of

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352 Index 153A.
353 ZR VIR No.33.
354 Ibid VI R No.33.
355 See 9 figure & Supra 356 VIR No.3, RAR 1890. Index 59-A.
357 ZR VI R No.58.
358 Ibid R No.3 Map 94, Fig.21, 29, 30, 31, 32, 33, 34.
359 Fig. 26, 27. Ibid.
360 Fig. Map 92, Fig.21 & 22. Ibid.

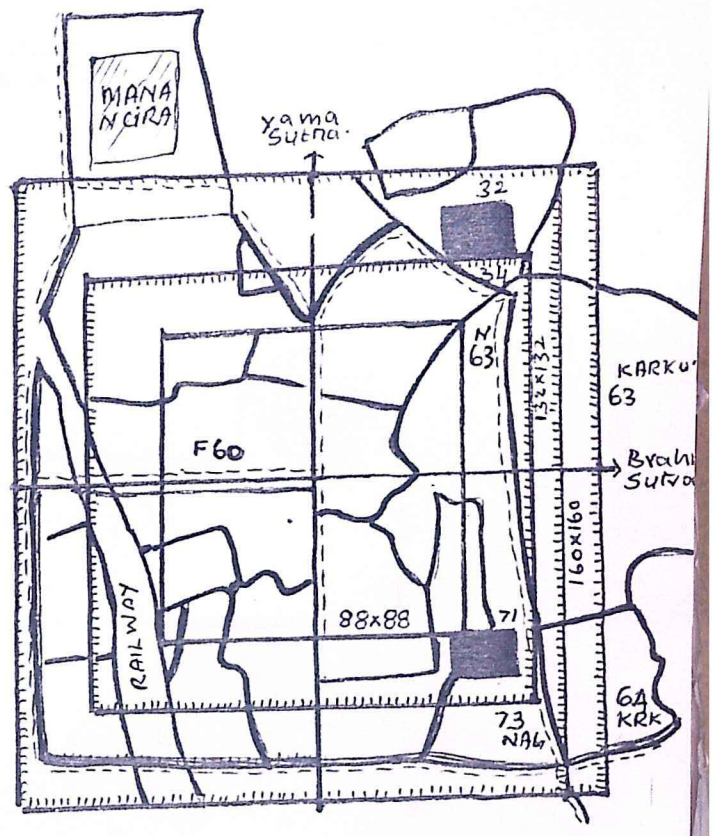


BRAHMASUTRA

AND

YAMASUTRA IN EAST-WEST AND

IN NORTH-SOUTH DIRECTIONS.



FIELD MAP SUPER

IMPOSED OVER

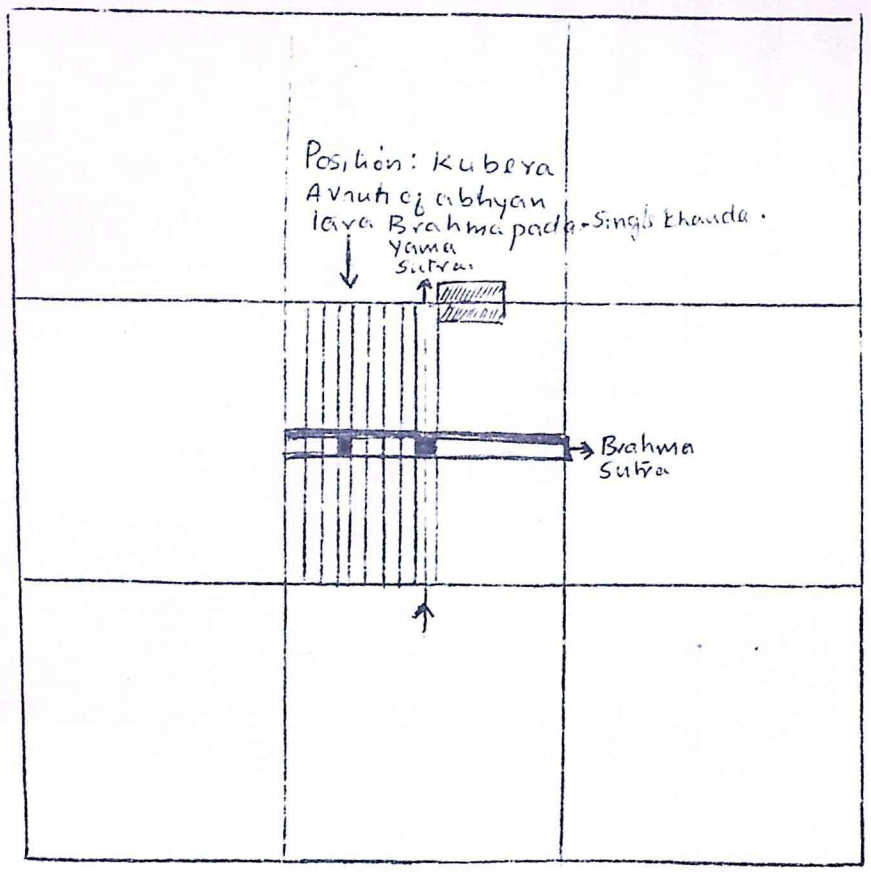
GEOMETRIC FIGURE.

MEASUREMENT OF

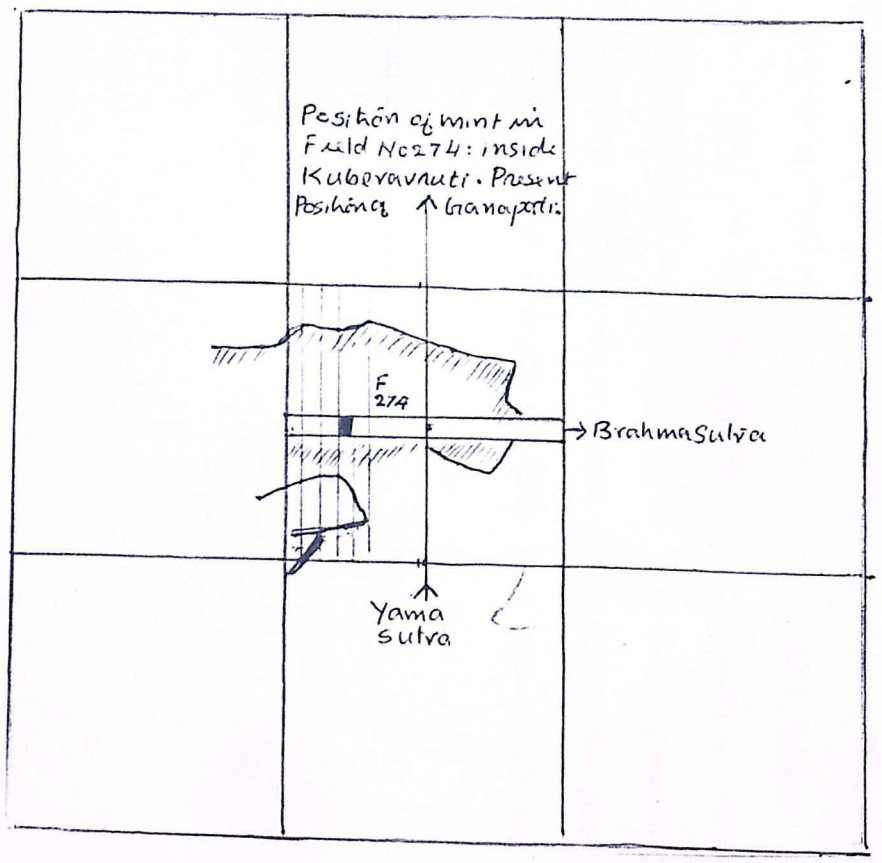
FORT AREA.

LOCATION OF MINT

GF 28

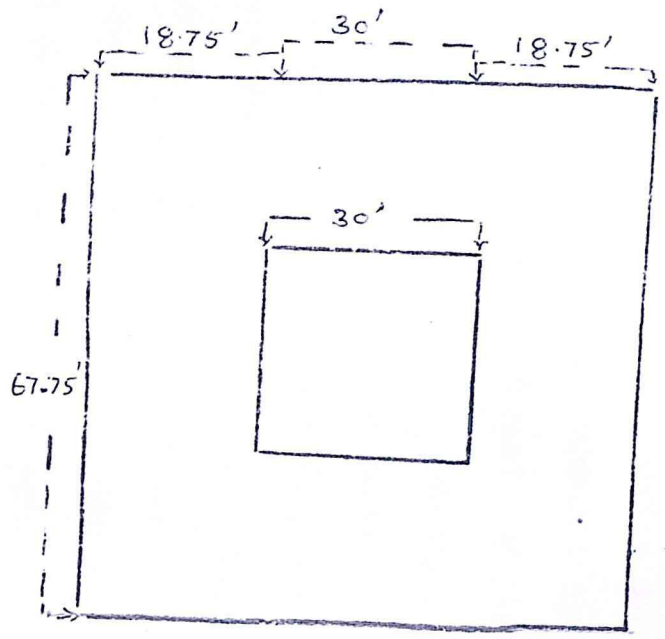


GF29

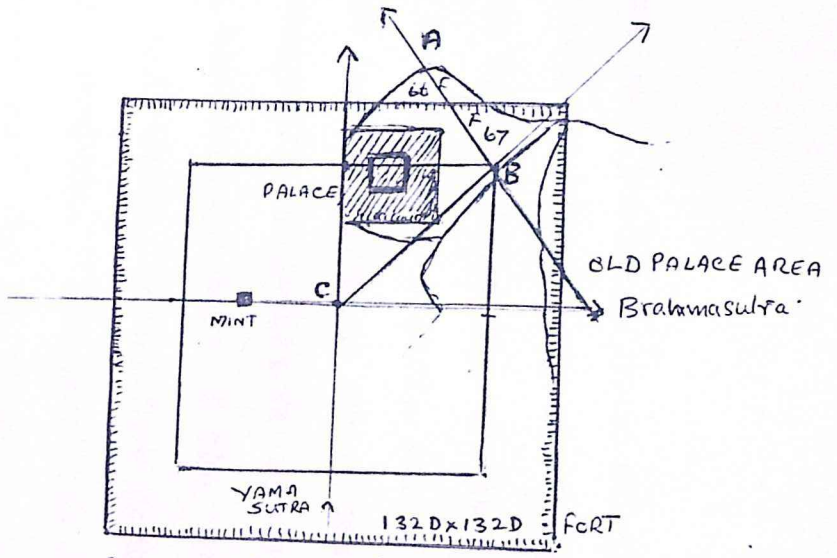


MEASUREMENT OF PALACE

GF 30



GF 31



Position of Palace in Fields 66, 67.
Maximum possible caturasra;
Without crossing any major sutra.
Shifting from old palace area in
accordance with Vastu Sastra.

kariyakkunnu village. The nirattu is mentioned as a peruvali (Main road), in another record.[361] Thus the black granite gate way stood somewhere near the boundary of fields 80 and 81, nearly 330 feet east of the straight lines connecting the two points of trenches on north and south. The palace tank is said to be on the western part. Fields on the northern, eastern and western sides of the tank were given to a Suppu Chetti. These fields are 59 A, B, C, owned by the Suppu ceTTi of madeppaLLi Bhagavati Devaswom according to the settlement records. A Bhagavati temple is on the western bank of the tank, owned by Suppu-ceTTi and it is called tRukkovil. The tank is well built, with black granite steps constructed around the four sides and known as ceRiyamaaNanciRa. The position of the Eastern karimkal kaTTila is almost directly east of the tank. The field on the western side of the eastern granite gate upto the TRikkovil was the koovilakam paRampu. It is significant that the western wall is seperately mentioned as "kooTTappaRampil paTinnaaRe matil", the wall on the western side of koTTappaRampu in records No.223 and 215. This was close to the tekku-vaTakku nirattu or Peruvali, mentioned in letter No.3. The western wall was close to this road which will be discussed later.

5.10.1.2.5. According to vasusastra, the site selected for the kuTumbabhavaNa (Family house) is to be made habitable be levelling the ground.(vitaaneekaranam)[362]. The area described here is of even nature and it is a part of the plain upper table land. After performing vitaaneekaranam, it has to be made into a regular shape by catuRasreekaranam. The ground should be geometrically regular or caturasRa and it should be a square. The four sides should intersect at right angles and the perpendicular bisectors of all sides should pass through the centre of the square exactly in the north-south and east-west direction. This process of regularisation is Dikhparicheda and sameekaranam. The line passing through the centre in north south direction is Yamasutra and in east-west direction is Brahma-sutra. The northern point of the eastern wall is 55/58 and southern 56/57, and the wall is

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361 2R VIR No.4 2R VIR No.3. SR 1890, Index. field No. 59A. SR 1890,

362 Figs. 17, 18.

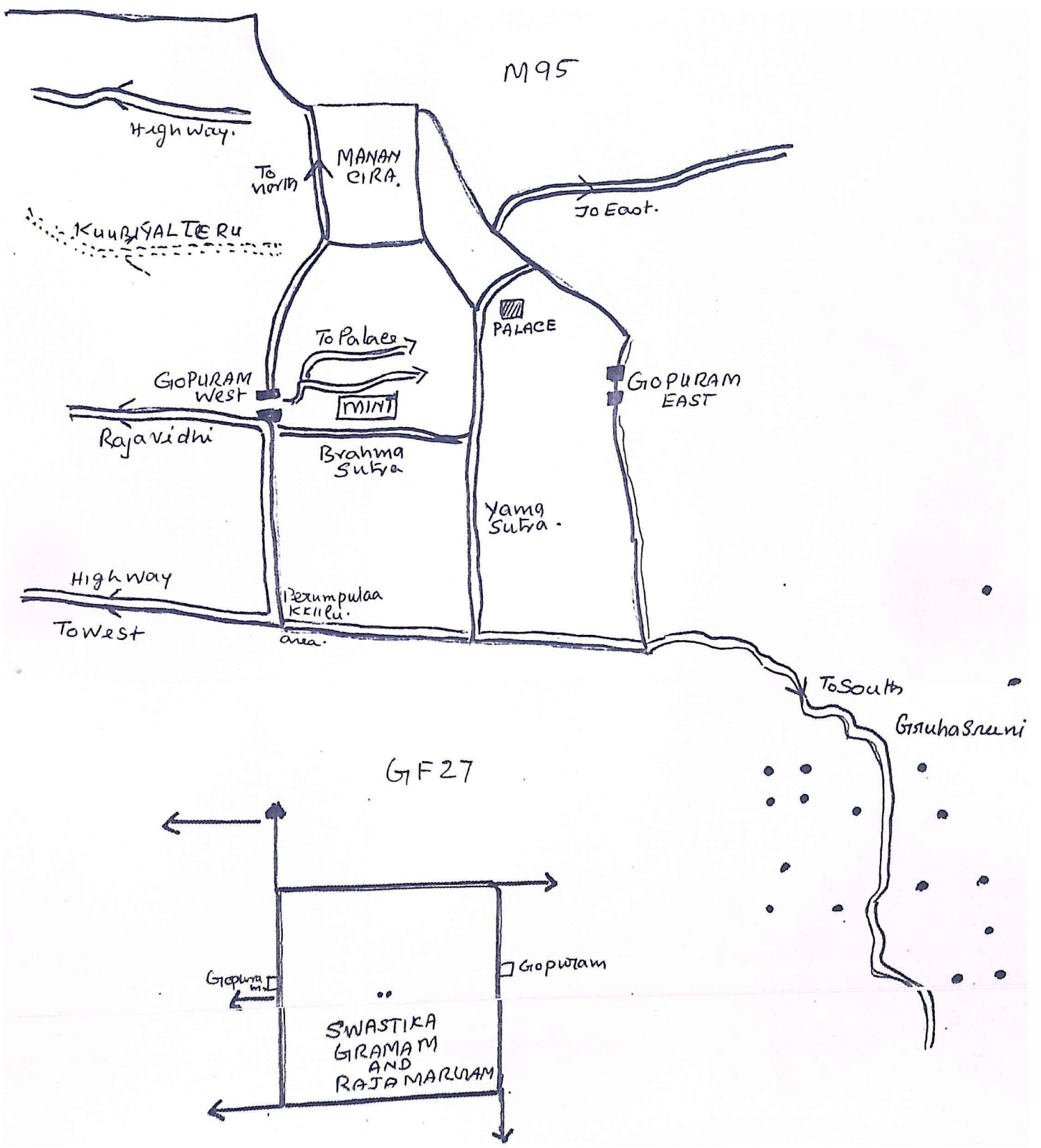
parallel to the Yamasutra and hence perfectly in the north south direction. This Dikparicheda is corroborated by the topotraphies position of the sea coast. The sea coast lies from the north, north western to south, southeast which makes an angle of 20' with the actual north south (Fig. 4) (10° 47' to 11°57'[2] latitude, north 75° 32' to 76° 33' East).[363] Thus the principles of Vastusastra is observed in Bhupareeksha, Dikparicheda, Sameekarana, vitaaneekarana and caturasreekaranam. Apart from this, the Dikparicheda is seen observed in laying the two streets on the coast, the Chinese street and flower street, which extend towards north and south of panTaarakkaTavu. The streets are parallel to the Yamasutra mentioned here, thus the commercial centre zone and its physical structure are closely interwoven on the basis of Vastusastra. Measurements of Grama and their relations to the fortress area identified.

5.10.2. Brahmasutra, Yamasutra and Kshetra.

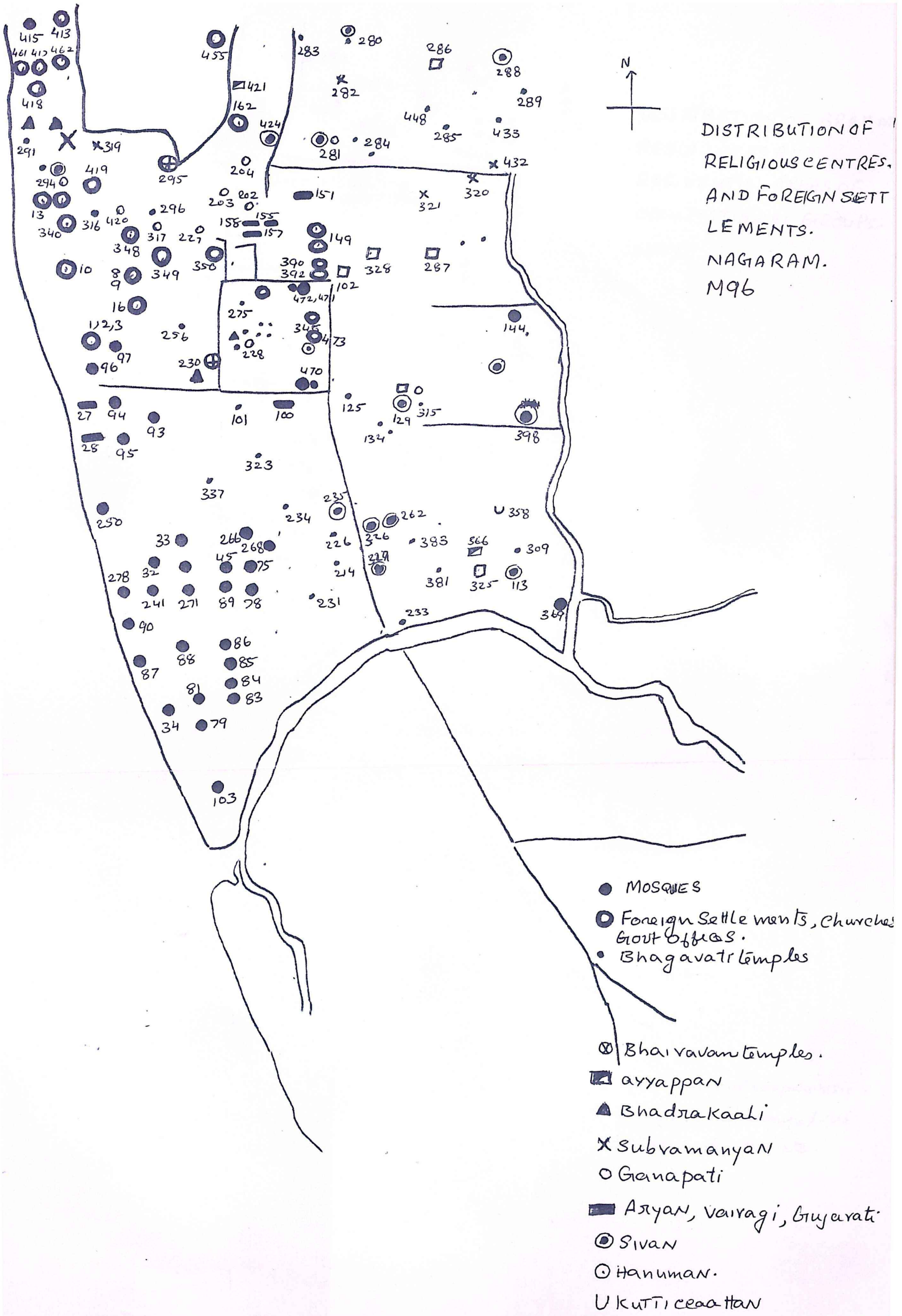
5.10.2.1. The concept of the fort with 132 D (Dandu) as one side (1320 ft) laid in the frame work of a Kshetra, with Brahmasutra and Yamasutra is to be closely analysed so that its physical structure is brought into light. This can be done only in different stages. The first stage is to reconstruct the geometrical figure of the fortress--a square with 132 D as the measurement of one side. The grama should be a caturasRa. Different kinds of gramas according to the measurements, peculiarities of sites and functional aspects are there explained in vastusastra. They are Gramam, khetam, Kharvatom, Durgam, Nagaram, Rajadhani, Pattanam. Dronimukham, Siluram, Skandhavram, Sthaneeyam, vidambakam, nigamam and sakhanagaram. Each of them has specific measurements and other properties or Lakshanas. These can be grouped into five major types viz. Gramam, Khetam, Durgam, Kharvatom and Nagaram, Rajadhani, pattanam, Dronimukham and Sakhanagaram are the sub divisions of Nagaram, as they have many common features. On the basis of the measurements alone, there are five types of gramas or habitat. They are kakani (8 D caturasrayata) maasham (32 D ca.) vartanika (128 D ca.) Khati (640 D ca) and Katika (2560 ca.). There are division based on the nature of the people who inhabit the area. Such divisions are Mangalam (Brahmins) Puram (Kshatriyas and Vaisyas), Madom (reclasses). However the smallest grama in dimensions is kakani. Each grama type can be divided into three according to the Gunas. They are uttama, madhyama and adhama. A grama with 8, 32, or 64 D caturasraayata is not normally fit for constructing same way, adhama gramas or gramas with 64, 80, 96 or 112 D as

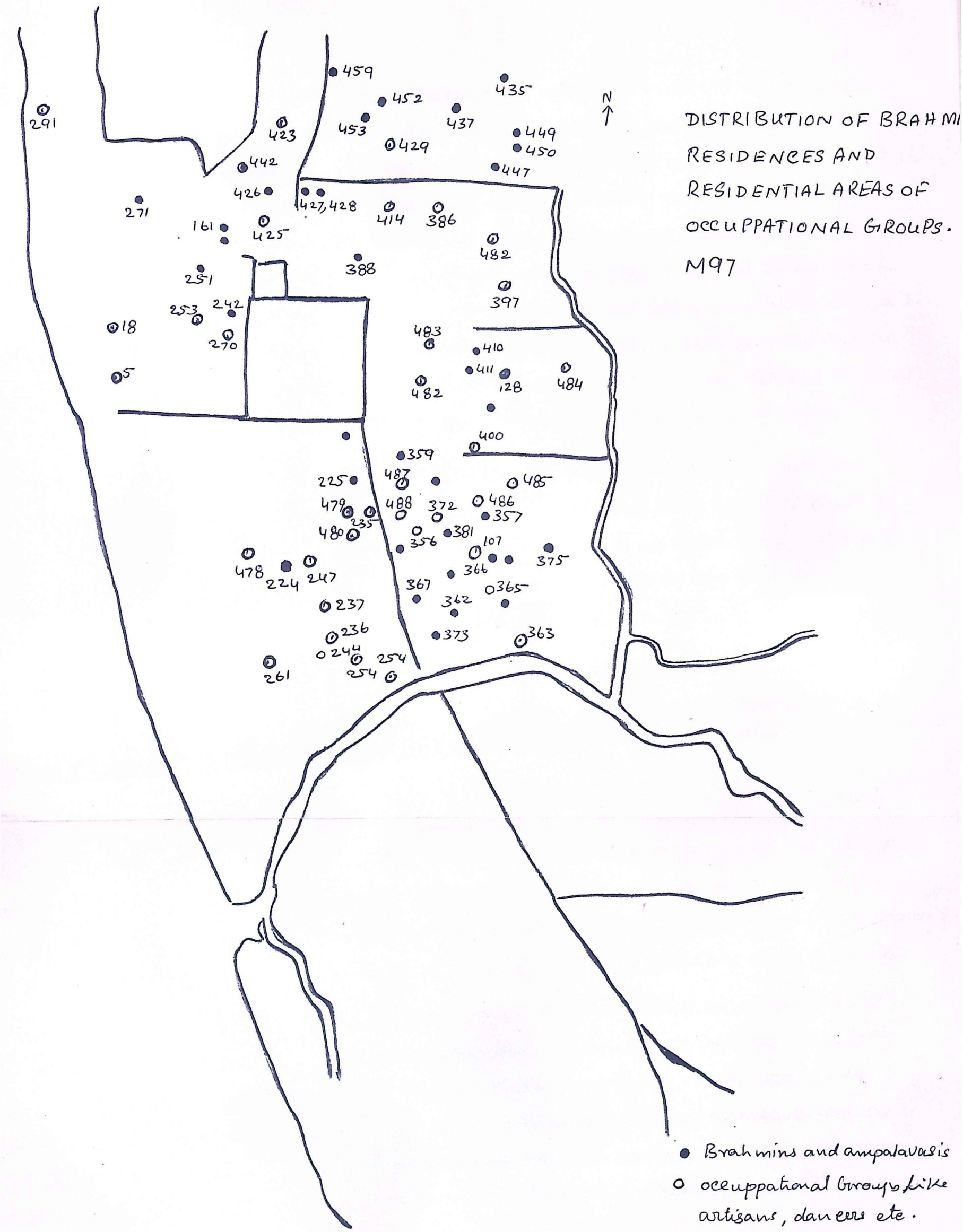
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363 Figs. 14, 19, 20 and Map 93.


M95
Highway.
To North
MANAM CIRA.
KUURIYALTERU
To East.
PALACE
To Palace
GOPURAM West
MINT
GOPURAM EAST
Rajavidhi
Brahma Sutra
Yama Sutra.
Highway
To West
Perumpulaa KEIRu.
area.
To South
Gruhasreni

GF27
Gopuram
Gopuram
SWASTIKA
GRAMAM
AND
RAJAMARGAM


N
DISTRIBUTION OF RELIGIOUS CENTRES. AND FOREIGN SETTLEMENTS. NAGARAM. M96
MOSQUES
Foreign Settlements, Churches Govt offices.
Bhagavati temples
Bhairavan temples.
ayyappan
Bhadrakaali
Subramanyan
Ganapati
Aryan, Vairagi, Gujarati
Sivan
Hanuman.
Kutticeaathan



DISTRIBUTION OF BRAHMI RESIDENCES AND RESIDENTIAL AREAS OF OCCUPPATIONAL GROUPS.

M97

● Brahmins and ampalavasis

○ occuppational Groups like artisans, dancers etc.

caturasrayita are also unfit. Hence the madhyama type with 128, 144, 160 or caturasrayita is to be selected for such constructions, where the geographical and topographical situations have their own limitations. The length of the eastern wall now identified is 132 D, which comes under madhyama grama type. The range cannot be below 128 D or above. 160 D madhyamas. Thus the range is between 1280 ft or 1600 ft. The range circumference of such a grama, is thus between 5180 ft and 6400 ft or .96 mile and 1.21 mile. It means that a range of .25 mile or 320 ft can be adjusted. We considered the two points 55/58 and 56/57 as northern and southern locations of the trenches and the straight live joining them as the position of eastern wall, difference of 230 feet towards west from the eastern boundary of the fort area fixed on the basis of the deimensions of the fields is also noted.[364]

5.10.2.2. The southern wall will be in the straight line drawn from 55/58 to west and perpendicular to 55/58 and 5_6/57. A length of 1320 in this line falls at field No.80 in the NAGARAM village. Straight line drawn perpendicular to this southern line from the point at field number 80 will fall in field No.5_9, and the length of the line is 1320 feet. The line joining 55/58 to point at field No.59 gives the northern wall.

5.10.2.3. The south western intersection of the two lines is the field No.80, where the fields are kalluvaLappu-80A and muulakkalpaR-77 C. muulakkal indicate a corner stone and kalluvaLappu, a granite wall. Land transaction records also mentions kalluvaLappukaL, etc. in the areas under reference. According to early land records the kannippura paRampa inside the fort area has extended up to this corner. Letter No.34 B, and 34 A mentions the field as tekkemuula or southern corner. The paTinnaaRettala or the western boundary of kooTTappaRampu is also mentioned as this area. From all these we have to conclude that the fort area has its extention upt$_o$ field No.80. A record dated 1821 shows that this field was given to a margakkarathi aayisha, for constructing 8 slope buildings.

5.10.2.4. Western boundary of the Kannippura Field A 71) is recorded as a cettuvali or veTTuvali--acountry road in the north west direction. kannippura ppaRampu, usually recorded as KoTTappaRampil kannippurappaRampu. Another reference, in the records of the royal visits, Zamorins, in his journey to the old palace, passed through a road on the southern side of the kannippura where it is stated that 'around the kannippura which is inside'. It means that there is a stone wall in between the kannippura and road through

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364 Figs. 11-31. Maps 92, 93-98.

which the king passes. When he passes through the roadds around the taLi temple, the same type of reference is used to denote that he is passing through a road outside the temple., and the temple wall is between the shire and the road. The King, when he reaches the perumpilakkal he turns north and travels a small distance towards north, enters the fort area through the western gate of the fort. PilakkiilupaRampu is a little west of this corner. The wester wall was upto field No.59, which is known as trikkoovil paRampu and beyond north, the large tank maaMancikRa issituated. No further extension of the wall towards north is possible. The square with 132 D x 132 D covers an area nearly 40 acres. From the land records it is seen that the area covered by all the fields is nearly 55 acres, which includes the fort moat and extension of fields outside the square.

5.10.3. Locational importance of a few temple viz. Krishnan Koovil, Durga temples, GanapatittaRa and Bhairavan temple.

5.10.3.1. As noted above, the Krishnan koovil is in field No.32.7 of Karyakkunnu village, north of the moat. Trikkovil is a temple of Durga, west of a tank called ceRiyamaaMancikRa, inside the fort, situated in field No.59 Bhairava temple is situated in the south western corner of the fort, outside the western wall, in field No.77.5. GanapatittaRa is inside the fort, all most at the centre of the Fort area in field No. 60. and a Bhagavati temple a little west of it in field No. 365 60. The temples of Durga is facing north, Bhairavan and Bhagavati temples are facing east. The direction of the mukha of Krishnan koovil is not known.[366] Near Bhairavan temple, a Bhagavati temple is also located.[367] Worship of Bhairava is not Commanly seen in Kerala.

5.10.3.2. According to vastusastra, at the centre of the City there should be a worshipping centre of Lord Vishnu. The only temple of Lord Vishnu in the city area is Krishnan koovil near the northern trench area. Kutumbabhavana should not come behind the vishnu temple and hence the temple at field No. 367 32 must had been facing west. Worshipping centres of Bhutas and Bhadrakali are to be build on the south western part of the KuTumbabhavana. The Bhairava

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366 Map 92, 94, 93 and Map A. Map 96, 97, 95 Map C.

367 Map A, 92, 94 Map C.

367 MAP A, 92, 94, Map C.

temples and Bhadrakali temple satisfies this condition. Another Devi temple on the south west of the KuTumbabhavana is also significant, which will be discussed the elongated importance of GanapatittaRa and amkanastana. On the north western part there should be a worshipping centre of Katyayani, which is seen in field No.59. It faces northwards because, KuTumba-bhavana should not be in front of the temple, nor in the back of the temple. The Bhavana can be build at a distance of 240 feet on the right hand side of the temple.[368]

5.10.4. Brahmasutra, Yamasutra, Rajjus and the Brahmapada and its four divisions:

5.10.4.1. The square with index 55A, 58A and 56A, 57A and field Nos.80 and 59 as four corner points and with dimension of one side as 132D is to be reckoned as the Brahmapada of vastusastra.[369] Brahmapada is the area for constructing the KuTumbabhavana or manushyalaya. The perpendicular besectors of four sides, extended to the Kshetra or the land selected under Bhupareeksha are sutras, the sutra in the direction south to north is Yamasutra and west to east is Brahmasutra. They intersect at the mid point of the site and the Brahma-pada. The present Court road in the Calicut city falls almost in the Brahmasutra and S.M. Street falls almost in the Yamasutra. The point of intersection is caled VastuhrdaYa of the Brahmapada. For better explanation of this, the Brahmapada with 132D caturasrayala is termed as prakara around the inner Brahmapada. It can be placed with a dimension of 160 D caturasrayata also. The four divisions formed by intersecting the Brahma-Yama sutras are 1. Isakhanda-North east, 2. Agnikhanda-South east, 3. Nirurtikhanda - South west and 4. Vayukhanda-North west. They are also called manushya khanda, yamakhanda, devakhanda and aasura khanda respectively. The Hypotenues, passing through the south west corner and north east corner and south east corner and north west corner are Rajjus. These are to be extended to all four directions over the site selected for the Nagaram, in order to spread the paramasaayi pada.

5.10.5. Amkana stahanam or Grahanaabhi or internal Brahmapada.[370]

5.10.5.1. The paramasaayipada has its centre at the centre of the Brahmapada. The centre of Brahmapada is called vastuhRudaya, which we have located. It is the point of inter-section of Brahmasutra and yamasutra. According to vastusilpa a concept of 9 aVRutis

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368Dr. V. Raghavan, 'ECTL' in TLS, PP.161-162. SVB, P.109.
369SVB PP. 32-39, 7 and 68. Fig. No. 23-26, 28-31.
370Fig. No. 23, 28-31.
371S.V.Koyittatta, SVB, P.30-31.

with equal area, encircling the vastuhrudaya is to be made, and the area covered by all the nine aVRutis form the paramasaayipada. These aVRutis can be placed only by considering the maximum available area of the site selected and all the aVRutis are to be catuRasRa.[372] Thus the exterior aVRuti, which will be some distance away from the Brahmapada.[373] This should be also in caturasRa. The dimensions of all the aVRutis will be discussed later. However, considering the maximum land available towards east, west and south in this co$_n$text, to form the exterior aVRuti utilising the maximum land for the paramasaayipada is limited by the topographical peculiarities of the area,[374] where east and south there are two rivers and west, the sea. The 9 aVRutis with a maximum width of each aVRuti in this case is 44 Dandu 440 feet. Thus dimension of one of the sides of the inner most aVRuti around the vastuhrudaya becomes 88 feet. This square, 88 x 88 is the Amkana or inner Brahmapada and it is almost equal to the dimension of a kakani grama the smallest one. Amkana is mainly set apart for the worship of Gods, in the concept of sthandila type of paramasaayipada. Near the hrudaya identified here, a Bhagavati temple, Ganapati temple and an agrasaala were situated, and it justifies the concept of internal Brahmapada, Grahanabhi or Amkana. The outermost AVRuti has its two sides, the estern and southern on the bank of two rivers and one side, the western, on the coast. The distance of this outer most aVRuti from the vastu hrudaya is 396 D or 3960 feet. The maximum size of the grama possible satisfying the deciplines under the given topography is hence a madhyama grama and the Brahmapada is the smallest grama type in Kakani with 8 D approx. caturasrayita.

5.10.6. Paramasaayipadam or area covered by the Nagaram and Rajadhani.

5.10.6.1. The maximum land available in the square form is limited by the three topographically fixed boundaries No. east - ceRupula, west - Arabian Sea, South - Kallaipula and hence the dimension of one of the sides is 396 D. The 9 ARutis with 44 D as the width each can be placed on this square, hence making the inner most aVRuti encircling the Vastuhrudaya (the intersection point of Brahmasura and yama sutra) under a type of kakani grama, the smallest type

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372 Ibid PP.30-31.

373 Ibid PP.30-31.

374 Ibid PP.30-31.

available according to the vastusastra.[375] These two aspects, i.e. the topographically fixed boundary of the land and the concept of the smallest type of grama are inter related hence no alteration is possible. It is evident that the space available for grama samkalpa is fully utilised here, satisfying the topographical conditions in the first place and decipl.nes of vastusastra in the second place. The inner square is amkana, or inner Brahmapada. The prakara is around it with a measurement of 132 D, with a maximum range of + 320 feet or 32 D with this. It means the prakara can be placed in between 128 D, 144 D, 60 D as suggested by the Vastu sastra.

5.10.6.2. Vasu sastra theories are based on a concept of Divine vastupurusha. Vastupurusha oay facing the earth. His head is in towards north east. Padas towards south west hands are stretched towards south east and north west. On all his marmas, or padas, deities of various types have their seats. There are 53 marmas or notal points and hence 53 deities have their seats. The area covered by him in his laid down position is the Paramasayipada. It is proportionate to the Brahmapada.[376] The land where the Brahma pada and Paramasayi pada are spread is called a ksetra. The madhya pada or square at the centre is the Brahma mandala. Brahma mandala can be a single square as the one described here or there can be 4, 9, 16 or 64 padas for the Brahmapada. Single pada is called sakalam. A unit of 4 padas is pecakam. 9 padas is peedom, 16 padas is mahapeedom and 69 is sthandelam and 64 mandukam. 81 pada is paramasaayi. 1, 9, 49, 64 and 81 have specific significance in the concept of paramasaayi under discussion was in sastra gives possible adjustments in the fixation of pada smakalpa, in the case of dimensions and positions.[377]

5.10.6.3. The Brahmapada which is Brahma mandala or amkanasthana is already noted. On the bais of measurements, it is possible to place a paramasaayi pada of 81 divisions, where the dimensions of one pada is 88 x 88. The distance from the vastuhrudaya to the coast is 396 D and the paramsaayipada is 3960 x 396 D. The western boundary is sea coast, eastern is ceRupula, southern is Kallaipula which are natural boundaries. The northern line passes across a place called Nadakkaavu or Royal path. This line crosses the easthill and westhill. Thus the paramasaayipada has a circumference of 396 D x 8 i.e. 3168 D or 31680 feet which is almost 6 miles and one side is 1.5 mls.

375SVB P.60
376SVB P.38-39
377S.V.B.P.75

is 8 miles in circumference. The area covered by the paramasaayipada is much below 2255.75 acres which is the area of 4 villages. A large portion of the norther villages beyond north of Nadakavu is outside the paramasaayipada. The fort area, is already fixed, comes around 40 to 50 acres, which is the prakara area while the Brahmapada is nearly 200 acres. The area of paramasaayipada is 81 x 20 nearly 1620 acres. The ratio of the area of the prakara to the paramasaayipada is nearly 1:30 in the case of Prakara with 132 D and 1:20 in the case of Prakara with 160 D. According to the Vastusastra concept[378] it is better to have a ratio 1:20. Considering an average area of a field as 3.5 acres and the prakara area onearly 60 acres (58.8) the ratio is 1:20. This ratio is between the area of the land where the KuTumbabhavana stood and the area of land inside the prakara. This measurement is almost observed.[379]

5.10.6.4. The measurement of the paramasaayipada is almost the measurement of the uttama type of Durga. Dimensions of uttama Durga are 768 D and 816 D caturasrayita.[380] Eventhough minor irregularities in the dimensions are seen, the land available for the purpose is fully utilised with the maximum care in observing the vastusilpa deciplines. The date used for calculations are only approximate and variations are possible. Apart from the vastusastra deciplines, strategical, commercial and social situations are also to be taken into account.

5.10.7. Padavinyasa, 9 AVruties, Brahmamandala, Rajjus and Sutras.[381]

5.10.7.1. The process distribution of padas and aVRutis in a ksetra is padavinyasa. The paramasaayipada is equally divided into 81 squares by the lines drawn east west and north south directions. Each line is a sutra. The sutras parallel to the Brahmasutra with the eastern directions, starting from the southern boundary of paramasaayipada are Dharmya, yasovadi etc. and sutras parallel to Yama sutra in the northern direction starting from western boundary of paramasaayipada are amRuta, varuni, saanta etc. The control area inner Brahmapada is formed by the intersections of sutras Brahmavadini, manorama, Sukhada and Kamada. Rajjus also crosses at the centre of this pada.[382] There are eight upa Rajjus,

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378 SVB P.71.
379 Ibid, PP.70-71.
380 Ibid, PP.63-64. Here the measurement is 396+396 = 792 D - One side: in 792 x 792 D.
381 Ibid, PP.38-39, P.67.
382 Fig. No.23.

four of them being parallel to the Rajju in the north east direction and four of them parallel to the Rajju in the south east direction. They are formed by joining points of ther sutras as shown in the figure. The outermost padas, 32 in number are allotted to Devatas as shown in the figure.

5.10.7.2. Eight aVrutis of equal width encircling the Brahmapada is drawn and the aVrutis Brahmavruti (the inner most), Ganesavruti, agnyavruti, jalavruti, nagavruti, antakavruti, kuberavruti, Devavruti and pisacavruti, and placed around it. The innermost is Brahma and outermost Pisaca. 9 padas at the centre are excluded and the exterior padas are alloted for Deities like Apavatsa, aryaka etc. Four padas in the iisakhande are for apavatsa. 6 padas below this in the east is for aryaka and likewise. The six padas on the northern side is Maheedhara-pada. All these structural pattern of the ksetra is to be taken into consideration when a family house or KuTumbabhavana is constructed.[383]

5.10.8. Palace site at Calicut.

5.10.8.1. We have already mentioned the amkana sthana as a pada with 88 D x 88 D measurements and a Prakara around it with 132 D x 132 D. The Brahma and Yama sutras are drawn which divide the square into four Khandas.

5.10.8.2. The site is uttama when it is in the maheedhara pada in the isakhanda. Rajjus, upaRajjus or sutras should not in any way cross the building constructed. The KuTumba bhavana should be spread in the Ganesavruti and Brahmavruti. To observe all these conditions the plot for the building is to be a little east of the Yamasutra and north of Brahmasutra in the isakhanda.[384]

5.10.8.3. Identification maheedhara pada.[385] In determining the maheedhara pada, the Bahir Brahmapada is to be identified. Bahir Brahmapada is 9 padas including the inner Brahmapada or amkana. Here again the avrutis are to be made and hence the six padas on the northern side can be identified as the maheedhara pada. Avoiding agnyavruti of this Brahmapada, a place in the Ganesavruti or in the third jalavruti is to be located in the

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Fig.23 and Map C.

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384 S.V.B. P.70-77.

385 Ibid P.75 Figure No. 24, 25, 26, 28, 29, 30, 31 and Map. C.

maheedhara pada, which should be spreading in the inner Brahmapada and Ganesavruti of the paramasaayipada. The western portion of field No.66 and a portion of field No.67 is the area where the KuTumba bhavana can be constructed according to vastu sastra. If the buildings are large, there are possible and adjustments for constructing the house. For example it can be spread tb the Niruti khanda in the case of pecaka pada concept with 49 padas. The usual reference seen in palace records for the Zamorins palace in panTaaRakkeTTu. Therefore this has to be taken as the important portion of the building where the Zamorin resided. The areas now identified in the paramasaayipada - Western portion of field 66 and Northern portion of field 67 as the housing plot for the palace, is the place where the panTaarakkeTTu was located. There was a large well in this plot, and it was well built with black granite sides. There were a number of large granite blocks spread around this area. A record dated 1867 Ir.29) furnishes some details regarding a ritual in remembrance of the early palace conducted by the Zamorins at this plot during his Royal visits.

5.19.9. A close examination of the location reveals more details. The field No.63 in Karyakkunnu village is saamuutiri koovilakam unTaaya paRampu.[386] The field is in the iisakhanda, but as per the vasusastra theories the major portion of field comes outside the prakara, in the agnyavruti, where the KuTumba Bhavana cannot be constructed. Its western portion is field No.68 in the Nagaram village, a portion of it in the north western point are field 67 and 66. PanTaarakkeTTu should not be in the agnyavruti, outside the prakara. Hence the present area of field No.63 outside the prakara is to be avoided, eventhough the name saamuutiri koovilakam unTaaya paRampu is seen for the field. Nor it can be on the western part in No.68, because the prakara wall, and the nodal points of sutras falls there. Major portion of this plot falls in the inner Brahmapada and its southern portion is in the Agnikhanda which is not taken for kuTumba Bhavana. Hence the fields 63 and 68 are to be avoided for sutra purpose. The remaining fields are 66 and 67. Southern portion of the field 67 falls in the Brahmapada and northern portion in the Ganeesavruti. Western portion of field No.66 is also convenient, but the eastern part makes difficulty since a Karnasutra crosses the field. Adjustments in many cases are necessary

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386 Index 68(a) A.

because the establishment was not done on the barren, vacant land. It was a janavasa-kendra and it is believed that there was a capital of PORIATIRI. Thus the fields which satisfy the maximum deciplines of vastusastra is western portion of field No.67 and field No.66. Now the name of the paimashi of 981 and later field no 66 in settlement records is musaliyarakuLam[387] and there is mosque by name paTTaaLappaLLi.[388] A store conon was situated closed to the mosque. The western portion of field 67 is Hajuur Kacceri.[389] The old building which was the administrative Headquarters of the Malabar Collector was demolished recently field No.23 in NAHARAM was the old HajuuR Kacceri, later it was shifted to area field 67. These are new names. The old names are not at all mentioned anywhere in the land records except the paimashi of 981 M.E. Thus, we have to assume that the portion i.e. field 67 and 66 are the extension of the field saamutiri koovilakam unTaaya paRampu. The records of 981 M.E. mentions the Koovilakam paRampu as musaliyaR-kuLannnare KoovilakampaRampu. Field No.68 is mentioned as kooTTappaRampa in the settlement records. It denotes the fort wall crossed this field and no new Construction was there during the settlement period of 1890. The women and Childrens Hospital at Calicut was established in 1901 in this fields and later the area came to be known as kooTTappaRampu aaspatri.[390] Thus the area under field Nos.63, 66 and 67 are the fields of old Zamorins palace complex, where the location for the palace can only be in western portion of 67 and 66 as described earlier.

5.10.9.1. According to a land record dated 1867 the land of palace location in 67 and 66 panTaaraLkeTTu of this large palace complex area is given to mannaTTu accaN, the Zamorin's Minister.[391] The name of the area during the land transaction period was kooTTappaRampu. The description shows that the land west of the eastern gate way (karimkal kaTTiLa). upto the western road (paTinnaRe nirattu) was handed over to him along with the tarisu maitanam. The dimensions of the fields are also given. Tarisu maitanam has an area of 42 x 42 kols. 1 kol is given as 6 feet in the record. Thus it has an area of 252 x 252 feet (63504 Sq. feet). The other portion from gate way to the western nirattu is 96 x 97 kol or(576 x 582

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387 Index 471A.
388 Index 472A.
389 Index 352A.
390 Index 473A.
391 ZR VI No.29 Supra. 5.10.1.2.4.
392 Table 135.

=335232 Sq. ft.) This comes nearly 9 acres. We have already noted that average area of the field is 3.5 acres, which means the ratio of the areaof one field to the total area inside. the prakara is 1:20 (approx.). Here we have two fields, the total area is 7.75 acres which shows that the average area of one field is 3.85--the error is only .35 acres or 35 cents. The panTaarakkeTTu was not spread in all the two fields. As we have noted it was to be located a little east of yama sutra; a little north of Brahma sutra, Karnas and sutras should not cross the construction; nodal points should not be there in the building area; the plot is to be spread in the Brahmamandala and ganesavruti, it should be in the maheedhara pada.[393] Thus the actual location of the panTaarakkeTTu is restricted by many ways. Almost half of the field 67 is in the Brahmamandala. Western portion of 66 is in the maheedhara pada and Ganesavruti. Thus the panTarakkeTTu comes a little east of yamasutra and a little north of Brahmasutra, spreading in Brahmamandala and Ganesavruti, without any hindrance of Rajjus or karnas. It cannot be moved towards the north eastern half of field 66, since a Rajju crosses the area. Thus half of the field 67 near the yama sutra and north of Brahmasutra, along with half of the field 66 near yama sutra was the location, which is nearly 3.5 acres. It should be inside the triangle ABC marked in the geometrical figure.[394] The location of the Bhagavati temples, GanapatitteRa, Krishnan koovil and the relative position of the panTaarakkeTTu is also to be noted.

5.10.9.2. It is significant that the poukhas or faces of the temples are peculiarly placed. The Bhagavati temple in the field No 59 is facing north. It shows that there is an important building on the eastern, western or southern side of it. Western side of the fort wall is the western on the southern side there is another Bhagavati temple and agrasaala, on the eastern side there is a well built tank called ceRiyamanaNciRa. So there cannot be any kuTumba bhavana construction on the west or south of the temple. It is not permitted to construct a building in front of the temple also. So the only alternative is, a building at a distance beyond 250 feet in the Dakshina bhagom (Right hand side) of the temple.[395] The ceRiya mananciRa is on the right hand side of the temple. Vastusastra insists a tank on the western side of the family house.[396] Thus it is evident that there was an important building on

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393Figure No.
394Figure No.
395SVB P.109
396Ibid P.132-33

the eastern area of the tank. The perpendicular drawn towards east from the temple and tank crosses the northern portion of the field identified as palace location and the location of palace is sufficiently east of this temple. The Bhagavati temple and GanapathittaRa were near the western half of Brahmasutra, extending to the west and their mukhas are towards east. Thus, the palace area cannot be moved south wards from the location identified. These two worshipping centres are place or on the western half of the ankana, such that the Brahmamandala becomes the tirumuRRam (Front yard) of the Bhagavati temple and GanapatittaRa. These temples are to be on the southern side of the Kutumbabhavana and we expect an important house, north of it.

5.10.10. Evidences from the records pertaining to the Royal visits.

5.10.10.1. The western gopura is referred to in a record dated 758 M.E. (1583 A.D).[397] The King after entering the gopura from west, moves a little eastwards inside the prakara. Then he turns, moves a little east turns north and enters the panTaarakkeTTu. When he moves east, and he turns southwards at the points and pay homage to deities. These ritual is done towards the Bhagavati temple and GanapatittaRa on the south. On one occasion he goes to the temple directly to east and pay homage to the Bhagavati and goes north and enters panTarakeTTu.[398] At present there are two foot-paths in the described directions, but not used by people since massive walls are constructed in the area are obstructions. He enters the panTaarakkeTTu from the south and the panTaarakkeTTu is a maaLika. As we have already pointed out, there was a nirattu on the western side of field 66 and 67. This might have been the foot path towards the palace from the western gate approaching the Palace from the temple area. The reconstruction of the path in a straight line from the gateway to the palace shows a north east direction. Two references of the panTaarakkeTTu are significant here. The description says that it is a maaLika. maaLika means in Malayalam a many storied building, house of a Lord or Rajadhani. Another important reference is that the King enters to the tekkettaLam or Souther veranda. taLam means a veranda surrounding a court yard within the house. From the veranda he goes to the upstairs. This gives the evidence that the building was a naalukeTTu with a western maaLika, and four verandas namely tekkiNi, kiLakkiNi, vaTakkiNi and paTinnaaRa varandas - a perfectly keeraleeya pattern of family house.

397ZR III 10 Map C. Figure No. 30-31. Maps 93,95.

398ZR III_2, III_1, III_5 Figs 30-31. Maps 93,95.

5.11. Measurements of the castle.

5.11.1. Before examining the description of the palace seen in indegenous records as well as foreign notices, we may try to calculate the actual area covered by the palace building or panTaarakkeTTu and its measurements. We have already noted that the area of the field where the palace existed in nearly 3.5 acres. From land records it is seen that a field area nearly 9 acres has been handed over to mannaTTaccaN, where the extension of the field is a maitaanam tarisu.[399] The western boundary of field 67 and 66 in total can have a measurement of 56D at the most. The measurement is from the point where the southern boundary and western boundary of field 67 intersects. A maximum size of the square 56 D x 56D can be placed in the plot, because a Rajju crosses from the north west to south east in the north east part of the field.[400] Karnasutra crosses from the south west to north east on the south east of the field.

5.11.1.1. There are different types of Bhavanas according to vastusastra. The Bhavana can be eekasaala, Dwisaala, trisaala, catusaala, panchasaala, sashasaala, saptasaala, ash saala, navasaala and Dasasaala. East of them has hundreds of sub divisions. For example Nalasala has more than 500 types. eekasaala has 108 types. But the most comon type seen in Kerala are naalukeTTu or catussaala, which is reckoned as one of the best accepted type in vastusastra.[401] From the indegenuous records which mentions malika, tekkettam and naalukettuTTu of the Zamorins palace and ampaaTi koovilakam, it can be assumed that the panthareekeTTu was a catussaala.

5.11.1.2. There are certain conditions for the measurements of the Bhavanas to be constructed in a given plot with specific measurements. The process of fixing the position of the ankana and saalas are all the same for the laying of a nagaram or such other grama.[402] First of all the area has to be made a paramasayipada with 81 padas. The sutras are to be spread. Brahmamandala and ankana have to be located and finally the position of the building spreading in the Brahmamandala and gamasavrutti in the Nalmanda is to be determined. Basing on the measurements of the ankana, the length and breadth of each saala

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399 Index No. 391A.
400 Figure No. 24-26.
401 SUB P. 93. Fig. 26, 31, 24.
402 Ibid P.83.
403 SVB P.70.

can be determined. We may try to locate the actual structure of a catussaala in the given plot with 56 D or 560 feet, as one side.

5.11.1.3. The plot can be divided into 81 padas with measurement of 6 D x 6 D. Hence the inner most pada, the Brahmamandala has a measurement of 6 D x 6 D. The plot in the iisakhanda of this pada has a measurement of 3 D x 3 D. The whole are 3 D x 3 D may be fixed as the amkana, so that maximum space can be utilised for the satusaala, spreading in Brahmamandala and Ganesaavruti. Each avruti has a width of 3 D.[404] The maximum length, fully utilising the Ganesaavruti including the Brahmapada, including the amkana is 12 D as marked in the figure. The maximum width including the amkona is 6 D. Thus the length of one saala becomes 12 D and breadth or vistara 3 D. It shows that an amkana with 3 D x 3 D as measurements (12 kol x 12 kol = 30 ft x 30 ft) and one saala with 12 D x 3 D(54 Kol x 12 Kol. i.e. 135 ft x 30 ft) can be constructed if the portion of the Ganesaavruti is fully utilised. But it is not permitted. The deciplines instructs that the length of the saala should be below 3/4 of amkana vistara and breadth below 1/2 of the amkana vistara.[405] Amkana vistara is 30 x 30 = 900 feet or 3 D x 3 D = 9 D Sq. The length can be to a maximum of 6.75 D and breadth can be a maximum of 4.5 D. It means that the saaka can be a length of 27 K or 67.5 ft and breadth 18 kol or 45 ft. The area of one saala is thus 27 x 18 square K (486 K sq.) or 3037.5 square feet. Each saala separately will have a length of 67.5 feet and breadth of 18.75 feet at the maximum and hence the area of 1278.78 Sq. feet. Total area of the catussaala is 4590.06 Sq. ft, so that the external dimensions of the square is 67.75 ft. The building with a paryanta of 108 kol (27 x 4 Kol) with the minimum correction to include in a yoni shows that it has under Dwajayoni or gajajooni which is an indication of arthalaabham and [406] sukham or propserity. When the calculation is applied for the aaya and vyaya concepts, the aayam come 12.72 and vyayam 7.44. It also suggests prosperity.[407] The Dhwajayoni can have an entrance from the west and Gajayoni can have an entrance from south. tekkini

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404 Figure No. 30.

405 SVB P. 119.

406 SVB P.120.

407 SVB P.110 and 120.

cannot have an entrance on the west.[408] The King enters the palace from the south to the tekkiNi as per the record and it shows that the entrance was on the south. It is significant that on the western side there is a tank and a Bhadrakali temple. So the entrance cannot be from that side. On the south there is the Brahmamandala, where worship-ping centres of Bhadrakali and Ganapatittara, and themint was situated.[409] Apart from this, the Balcony of the Palace was facing south. The GanapatittaRa and the mint which were situated in the Brahmamandala to the centralised pattern were there. The kitchen was to be on the south east of the building,[410] which comes near the musaliyaara kuLam, 66, and there existed a large well with old stone pavement structure. The major gate way was towards west as the Gopuram indicates. Thus the Gopuram, being on the west, the prakara was to be in the Dwajayoni.[411] The aaram of the prakara is $\frac{132 \times 4 \text{ (Kols)} \times 4}{12}$ = 352 and Vyayam $\frac{(132 \times 4) \times 3}{14}$ = 113 K, 66 and 28 D which shows the aayam 3 times. From the above calculations and the references of Royal visists it can be assumed that the palace was in GajayooNi which indicates sukham and prakara in Dwajayoni which indicates artham.[412] In determining the yooni minimum of 2 angulans are to be added for correction. The paryantam is 132 x 4 D or 528 Kol it is to be multiplied by 3 and devided by 8 and the balance shows Sista)the yooni. Here 528 x 3 = 1584; divided by 8 gives 198. No sista. Therefore a minimum correction of +.25 or 1 Kol becames necessary to bring out in the Gajajooni. Thus the prakara can have a length of 132.25 D or 529 Kols. minimum ie 1322.5 feet. The same situation is seen for the maximum size of the prakara 160 D. If the measurement is 128 D, it needs only a correction of + .125 D or .5 kol. is needed for GajayooNi. Thus, the size of the prakara, most probably could be 128.125 D or 132.25 D the minimum size.

5.12. Palace site and other important blocks in centralised pattern.

5.12.1. Reference of this palace inside the fort is given in the Zamorins Palace records written between 1583 A.D. and 1741 A.D.[413] The palace with a puumukam is mentioned in a record of 1583 AD It had comparatively large veranda, where it is said that the King and other officers

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408 S.V.B. P.121.

409 Indra. P.601.

410 S.V.B. P.133.

411 S.V.B. P.120.

412 S.V.B. P.120.

413 ZR III$_1$.

in his administrative offices assembled. The Gopura on the western wall is there and king comes outside through this gopuram and enters the road on the western side of the maaNaNciRa. The Lokar of Kilakkumpuram (representatives of the villages) assembles near the gateway. From a later record of 1741 it becomes clear that such assemblances took place in the area perumpilakkiillu. The Calicut bazaar is also referred to in this record as annaaTi. In the record dated 1596, no details regarding the palace is given. But it is clear that the palace is on the south or south eastern side of maNaNciRa. In this record and other later records, houses of paaRanampi, tiNayanceeri Elayatu and nandavanathil nampi are described. The house called nandaavanam, somewhere in the Varakal area has a Kilakke paTippura, koTTiyampalam and there it seems that the building is a double storied one. The King enters the maLika (this building) using a ladder or kooni usually placed for getting into the upstairs. More details are available in the record dated 1683. He arrives a point called assokattumpaTi[414] and enters the ampaaTikoovilakom. There was a koTTiyampalam on the eastern side of this palace. He moves through the kolaya on the southern side and enters western puumukham or veranda. He goes inside to worship the deity and the area is mentioned as naalaka-ttuuTTu, which means a naaluke TTu. There was a neTumpura (hall) on the western side of the palace. He enters the large room called taLam. There was a ceRiyapaTippura (small gate) on the eastern side through which he comes directly near the western goopuram of taLi temple. These particulars show that the ampaTikoovilakam also was compratively large one. Then he passes through the southern bank of taLi tank and northern bank of kanTamkuLam towards west and reaches the western gate of putiyakoovilakam. The gateway is mentioned as 'paTi' and not goopura. He gets down from the palanquin, moves west reaches perumpilaakkal, moves north and enters the fort area through the gate called goopuram. It is said that the kaTTiLa (the karimkal kaTTiLa) is showrt of width. He moves directly towards east, worships the deities at two points turning himself towards south and enters the tekkettaLam of the (southern veranda) panTaarakkeTTu. In the record dated 1731 A.D. the palace is mentioned as a maaLika. Another record of the same date describes the path of the royal journey from taLi to the western goopuram of the palace. The way is the same as described in 1683 A.D. In the record dated 1740 A.D. details of the descriptions are the same as 1683 A.D. It was customary to the King to get down from the Palayam near the western gate of putiyakoovilakam and to go round the fort clock-wise by walking through the perumpulakkilu. In the record it is said that

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414 Index 140A.

the King due to his inability to walk, go around the southern wall of the fort in the palanquin itself. The foot path from the western gate to the palace is described more clearly in this record. From the gate he moves directly towards east, enters the Bhagavati temple and after worshipping the deity comes outside, and moves directly northwards and arrives the eastern end of the koolaaya. Then he moves to the tekkettaLam and finally to the maaLika. There was some arrangements in the first floor of the maaLika to make himself visible to the public. It is described as the 'mincirikompatta Kurisinmel'. minchaambaram in malayalam means Balcony. Kurisu seems to be a seat made of wooden planks or kuRsi, a chair. This arrangement was towards south. The lokar or the public can see the King when he is seated in the Balcony. It shows that on the southern side of the palace, there was enough space to assemble people. Aftern the public appearance he goes to the paLLiyaRa. Record dated 1741 gives his journey from the palace towards taLi temple. He comes outside the palace through the western gate, moves through the perumpilakkal and southern side of the fort, reaches the western gate of the putiyakoovilakam and moves to taLi temple. In the last record dated 1741 itself it is mentioned that the King gets down from the maaLika, and comes outside the palace and through the Goopuram he moves towards the western bank of manaNciRa and putiyateru.

5.12.2. All the records clearly indicate the presence of a large building with balcony and spacious halls situated inside a fort. Going around the fort through the southern side of it and passing through the perumpilakkil in the clock-wise direction is an observance. On the southern side, the foot-path was outside the kannippura. We could easily get into the palace from the eastern side and could corss the fields towards the palace if there were no fortifications. It is significant that the western gate way is the most important one otherwise he could have used the eastern gate way which has been mentioned in the land records. Another point is that the records refers to all other gate ways of other houses described as koTTiyampalam, ceRiya paTippura or paTippura. But the gate ways of TaLi temple and Fort are always described as goopuram. The paTinnaRe goopuram itself indicate another goopuras existed on other sides also.[415]

415ZR VI No.3 and 4. Gopura is that big entrance which is raised on the compound wall itself 'ECTL' in TLS P.160.

5.12.3. Foreign notices of the Palace.

5.12.3.1. From the abovementioned indigenous records it is evident that the palace with a fortification existed at Calicut for atleast 158 years i.e. from A.D.1583 to A.D.1741. There are some foreign references of the palace area even before 1583 A.D.

> Through only constructed of earth the palace was very exgensive and seemed a handsome structure, having great numbers of trees interspersed among the different buildings with pleasant gardens full of fine flowers and odoriferous plants and many fountains,...who led him into a large square in front of the gates, whence they passed through several courts, at the gate of each of which there were ten porters...on coming to the gate of the house in which the King resided they were met by the Chief Brahmin...on passing the last gate the general and his attendance went along with the noble man into a great hall, surrounded with seats of timber raised in rows above one another like our theatres, the floor being covered by a carpet of green velvet and walls hung with silk of various colours.[416]

We get some details grom this description of Gamas arrival in 1498. There was a great square in front of the gate and it is most probably perumpilaakiilu fields, where the Lokar also used to assemble. The puuvaLappu fields inside the Fort area reflects the gardens. There was a large hall, where the King sat and met the Foreigner VascoDeGama. The same hall of audience is referred to by the cabral in 1500 A.D. Both the descriptions give almost same details.[417] We have the descriptions of Ludovico varthema (1503-1508) who under the title "The Palace of the King of Calicut".

> The palace of the King is about a mile in circumference. The walls are very low with very beautiful divisions of wood, with devils carved in relief.

The measurement of the Fort area is very accurate--it has a prakara of 5280 feet as circumference as we have noted. The 'wall' here refers most probably to the fortress walls.[418]

5.12.3.2. Abdu razaak[419] visited the palace in 1442 and he says "The hall was filled with two or three thousand Hindus". Later in 1498 VascoDe Gama visited the palace and the description of the palace of that period is given in caste nades writings.[420]

> The procession arrived at the palace an hour before sunset. Though only constructed of earth, the palace was vey extensive and seemed a handsome structure, having great numbers of trees interspersed among the different buildings, with pleasant gardens full of fine flowers and odoriferous plants, and many fountains; (as the Zamorin never goes out of his palace while resident in Calicut). On arrival at the

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416K.V.Krishna Iyyer, ZC, Page.143.
417K.P. Padmanabha Menon, HK, P.335.
418K.V.Krishna Iyyar, ZC, P.265.
419K.V.Krishna Iyyar, ZC, PP.88-89.
420Ibid PP.142-143.

> palace, several Kaymals and other noblemen came out to receive the general, who led him into a large square in front of the gates, whence they passed through several courts, at the gate of each of which there were ten porters who were obliged to lay about them with sticks among the people to clear the way. On coming to the gate of the house in which the King resided, they were met by the Chief Brahmin or high priest of the household, who embraced the general and conducted him and his people into the palace. At this time the people pressed forwards with much eagerness to get a sight of the King, which they very seldom do as he goes very rarely out of the palace; and the multitude was so great that some of them were stifled in the throng, which would likewise have been the case with two or our men, if they had not gone on before, with the assistance of the porters, who severely hurt many of the mob, and forced them to make away.
>
> On passing the last gate, the general and his attendants went along with noblemen into a great hall, surrounded with seats of timber raised in rows above one another like our theatres, the floor being covered by a carpet of green velvet, and walls hung with silk of various colours.

5.12.3.3. In 1607, Pyrard Laval visited the area.[421] There was a tank for bathing and a temple for worshipping. The King 'thence go to his food in another palace within the same enclosure' devoted entirely to that purpose. The he discharges his business in an apartment. Then he changes to another apartment to receive the new comers. There is yet another room for sleeping. A temple, tank, Dining room, Reception room, Office room and Bed room are mentioned here. The tank mentioned here is the ceRiyamaNanciRa, and temple, the two temples where he used to do worship during his arrival from outside. A paLLiyaRa is mentioned in the Zamorins records which seems to be in the southern portion upstair, near the balcony, because the King after his public appearance directly goes to the paLLiyaRa private room or room for sleeping.[422] The office room is not identified clearly, but the record dated 758 M.E. described that the official dealings took place from the puumukam. The veranda or tekkettalam described along with the puumukam might have been used for official purposes and for reception of new comers. He has been doing some official letters sitting in tekkettalam also.[423] It is significant that the Dining room is mentioned as a seperate palace in the same enclosure. The Dining hall or paakasaala are to be on the eastern side, and it is uttama in the parjanya pada.[424] It is reasonable to assume that the cooking place and dining hall (Kitchen) existed near the musali-yaarakuLam i.e. field No.66. There was a separate palace for the queen, in the same enclosure as the great palace, which has windows and galleries and the great palace was

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421 Ibid PP.266-69.
422 SVB P.135.
423 ZR III$_1$.
424 SVB P.135.

connected to it by a gallery. This palace is a separately for the naityaR, (Senior female & kid family) Laval remarks that the palace consisted of different blocks of houses all detached of many storeys and galleries. There are separate walls making separate enclosures and these walls have gates apart from the four great entrances. There were canals and flower gardens inside the fort area. The gardens are reflected in the field names as puuvaLappu.[425] Field No.60 and its sub divisions are all flower gardens, which is close to the temples. A kaLari and kurukkal paRampu is seen inside the fort area, which may be the "strong body in the middle and the palace in a covered place built expressly for that purpose" mentioned by Laval.[426] The canals mentioned by him are not reflected in the area, except a single reference in field No.59-C, which ismarked as tooTu or canal by the revenue officers in 1890.[427]

5.12.3.4. According to vastusastra, the rooms for study and other purposes related are to be constructed in the Indragit sthana.[428] It is almost in the south west of the building, which can be a detached house also. It is already mentioned that the record dated 758 ME mentions the office work being attended in the puumukam, on the south west of the palace. Lavals description regarding the room where the clerks were engaged in their work is of much value here. It shows that there were many apartments for that purpose.[429]

5.12.3.5. The descriptions reveals that there were many buildings, allotted for different purposes in the fort area. They are separated by walls. Such a situation clearly explains the vastusastra basis of the planning. Each building has to be constructed such that karonas or sutras should not cross it. Each plot is to be separately selected and process of planning on the basis of vastusastra has to be done because, each house is a separate unit or a purusha according to the vastusastra.[430] Each house has a pre-determined purpose and a pre-determined structure. These are to be constructed separately in seperate ksetras. At the sametime all of them are to be closely in relation with the kuTumbha bhavana, the Rajadhani and the paramasaayipada. The relative positions, measurements locations, purposes etc. are all to be taken into consideration before planning a Rajadhani locating and its major house--the palace.

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425 Index 248A, 249A.
426 K.V. Krishna Iyyer, EC, P.266.
427 SR 1890.
428 SVB P.136
429 2C P264-269.
430 SVB, P.17.

5.12.4. kuTumbha bhavana.

5.12.4.1. A few other conditions observed by establishing the kuTumbabhavana are also to be noted here.[431] They are the relative positions of the residences of the family members, worshipping centres, buildings of officers in the administrative sector, residences and centres of the officers who maintain protection to the Rajadhani, centres of reclueses etc. A few important locations are to be mentioned here, the remaining is discussed in the part dealing with Gruhasreeni.

5.12.4.2. The location of the Gruhasreeni is to be on the agnikhanda, alittle away from the kuTumbabhavana.[432] This has been observed by establishing the palace complex on the south eastern corner. No residential house of a family member of the Royral family is seen anywhere in the city except agnikhanda. Even the palaces built in the later periods also have their locations in the agnikhanda, and in the agnikon. It is insisted that a Vishnu temple must be at the central part of the Rajadhani. It is satisfied by establishing the vekRamapurattu temple, almost 200 feet away from the trench area in the north east corner.[433] Outside the fort area, but close to it on the south western part there is a temple for Bhuta by name Bhairava and another temple for Bhadrakali, as suggested by the vastusastra.[434] Ganapati temple on the south of the bhavana is also significant.[435] The temple for Katyayani on the north west, facing nort has also the vastusastra basis.[436] On the south east there should be a temple of agni, for which siva is worshipped, is also located. The famous taLi temple is in the agnikhanda.[437] It is to be noted that the Rajju of the kuTumbabhavana if extended will cross the taLi temple in the south eastern direction. The position of taLi temple comes precisely in the agnikon. It is suggested that a granary should be on the south of the kuTumbabhavana.[438] The kaLam, on the southern side of the palace, inside the fortress satisfies this condition. From all these, we have to observe that the system was well knitted on the basis of sastras prevalent in Kerala during that time.

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431 Table 131.
432 SVB P.70, 74.
433 Dr. V.Raghavan 'BCTL' in TLS P.161.
434 Ibid 161-62.
435 Ibid
436 Ibid
437 Table 133. Index 129A.
438 SVB, P.136.

5.13. Identification of the mint area.

5.13.1. The kaLaris in 274 C, 61, 71 C and 70 are around the field No.60A. These fields and the kaLari, fields on the western side of field 60, on the front of the Goopura in field Nos.44 and 43 forms a circle around field No. 60 ABC. Apart from the prakara surrounding the palace area, this kaLari distribution is significant. It shows that there is no such circular distribution of kaLaris around the palace or any other structure. Thus fields 60 ABC, the temples in the fields are all very important, which is protected by a kaLari circle and then the prakara. The fields are almost close to the Brahmasutra, extends upto the western boundary of the inner Brahmapada.[439] In the concept of inner Brahmapada as 9 x 9 paramasaayipada, the field falls in the east of pushpadanta or Varunapadas, in the mitrakasthana calculation show that the eastern portion of the field comes in the kuberaVRuti of the inner Brahmapada, and in the Indrasthana in relation to the palace. The inner brahmapada or amkana taken as a paramasaayipada has 88 D x 88 D caturasRa. If it is made 9 x 9 paramasaaayipada, the measurement of one pada is 97.7 x 97.7 feet and the breadth of one avruti is 97.7/2 i.e. 48.8 feet. Thus, an area, 48.8 feet x 48.8 feet, caturasRa, in the Kubera aVRuti of inner Brahmapada can be a place for an important building, almost south of the palace. The field being inside the inner Brahmapada, the relation to other aVRutis or padas of the large paramasaayipada is not to be considered. If we divide the inner Brahmapada into 7 x 7 sthandilam, or 8 x 8 mandukam the position is in the DevavRuti and manushyavRuti in such paramasaayipada, where the important buildings can be constructed. If the inner Brahmapada is divided into 4 x 4 paramasaaayi, the vayukhanda was 4 khandas. The NiruRtikhanda of vayu is the position of the field, which is not good, but can be madhyama.[440] This is the only irregularity found for the position of this field for the place of an important building.

5.13.2. The name of the field No.60 ABC is agrasaala Bhagavati and agrasaala Ganapati paRampukal.[441] The GanapatittaRa is also mentioned. A portion in the east is called muniyappanTe kovil. The Bhagavati temple is called agrasaala maariyammaN koovil. Mariyamman koovil is almost at the centre of the field, having an area of 50 cents. The temple faces east. The GanapatittaRa, which was made of black granite was on the southern side

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439 Fig. 28-31

440 SVB P. 73.

441 Index 71A.

of the Bhagavati temple, with a dimension 20 feet x 20 feet making are internal area of nearly 200 square feet. The idols of Ganapati was at the centre of the taRa, facing east. On the south eastern corner of the field, there was the temple tank. On north and north eastern part even now there are foundations of buildings. At present, the Ganapati idols has been seen placed on another taRa, a little north of the early basement. The early taRa has been sold by the owners to some private parties and there is a multi storyed building. The entrance to the area at present is from the south.

5.13.3. There are five idols placed on the eastern boundary of the field, facing west. They are muniyappaN, Bhairavan, mathurai veeran, peesiyammaN and khanTaakaRnaN. They are said to be the Bhuteganas. VasuSastra suggests places of Bhutaganas on the south east of the fort, and kuTumbabhavana. (Ganapati from the Ganadhipa.)

5.13.4. The field No.274 B, 60 A and 77 A are generally known as viraTTaamkanTi. 274 C is kalari and kurukkal madom and there was a manTakam viiTu. 274 C, and 76 C are kannippura paR. The ownership of the fields goes to Gold smiths, or aschaaris. The present owner who is aged 64 still lives on the south extreme of the field.274.[442] His name is V.M. PONNAN aacaari. According to him and two other elder members of his family viz. P.ChellappaNaacaari and N. Lakshmanan aacaari, their family was brought from Coimbatore by the Zamorins of Calicut for minting viiraraayaNpanam and their family house was there in the viiraTTaamkanti. It is believed that they came to Calicut nearly five generation back. They remember one naraayanan aacaari died at an age of 80 and the unniaacaari, father of naarayanan aacaari. Two generations prior to that is not known to them. This means the family came to Calicut from Tamilnadu probably from Coimbatore or Madura nearly 400 years back around 1550 A.D. The Deities of maariyammaN, muniyappan, mathurai veeran, Bhairavan etc. show the relation of the family to Tamilnadu. Thus, the temple which was the family prosperty of viraTaamkanTi aacaari, who came for minting coim by name viiraraajan panam is the present agrassaala Bhagavati. ViRaTTamkanTi is virataTTaN kanTi or viiraraagera taTTaNkanTi, the Goldsmith of the Royal family. The full name of the present eldest family mention is viraTTaamkanTi maariyaacaari PoNNOn aacaari. They believe that the original

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442 A, B, and C are Sub-divisions of fields.

image of the Ganapathi made of navapaashaanam was somehow lost and a new one was placed on the GanapatittaRa, which is still there. The present field name agrassaala seems to be sanskritised form or misteken form of akkasaala. akkassaala is in malayalam term for akshasaala or mints.[443] The deity of the mint is generally Ganapati.[444] It is significant that pyrard Laval, in 1607 wrote about a strong body in a covered place at the centre of the 'Palace'. The reference may be of the Kurukkalmadom and the arrangments of it on the southern side of it for the mint. Palace records givee details of coins by name taaram, minted at Zamorins Palace in 1667.[445] A.D. From all these, we have to assume that the mint was in the field 60 ABC. The mint was destroyed along with the fortress and palace in 1766.

5.13.5. It is believed that there was acellaR by name ambareesan keTTu in the palace, where the treasurer were safely kept. ambareesaN can be a corrupted form of ambareeshaN, Ganapati.[446] The local informants says that the name of the Ganapati in the field No.60 is kammaTTa ganapati where kammaTTom means minT.

5.13.6. Land record No.12 P.22 refers the ownership of this land as 'cakravarthiyaark aakkiya parambu'. The record is dated 1836 A.D. cakRavaRtiyaaR means cakRakuttiyaaR, one who is in charge of the mint(ST).[447] The field is near paaNan vaakkakkakliya paRampu. VaakapaRampu is No.70.

kaLappuza - 77 C

kannippura - 77 A

manTakom - 274 C

kaLari - 71

kaLari, kurikkalmadom - 274-C.

viraTTaamkanTi - 60A, 274 C and 77 A.

kanippura kuLamuLLakanTi - 70

kanippura kuLamuLLakanTi - 69

5.14. The Gopuras.

5.14.1. The gopuras are Dwarasalas which are to be built in the walls encircling the kuTumba Bhavana in padas of jayantan vitathan, Sugreevan mukhyan, Bhallatan, mahendran, RakshasaN and pushpadantan.[448] Dwaras can be a four sides, in certain cases it can be

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443ST

444 Gavapathi and Bhutagana protect treasures. Comments by Sivlapaanivaryar, Astrologer.

445ZC PP 290-291 SKP PP.

446K.P.Padmanabha Menon HK P.227-228. ST. K.V. Krishna Iyyar, cees pp 8-9.

447ST.

448SVB P.60, 107

limited to two or three. The eastern goopura should be in the jayantapada or in the maheendrapada. The western is to be in the puspadanta pada or Sugreevapada. The position of the KiLakkekarinkal kaTTiLa as mentioned earlier is, often in the mahendrapada or in the adjacent jayantapada.[449] The land records reveals that it was a little north of the Brahma sutra. The western gopura, on the western part of the field 60, known as paTinnaRekarinkal kaTTiLa is almost in the puspadantapada.[450] The gopura of the western side was the most important one and it was in front of the Rajavidhi.[451] There are kaLaris and kurukkal madom near this, on the southern side.[452] Eventhough Laval describes that there are four major gates on the four sides, we have no indication regarding this. However, the Palace site should have neither one approach, nor many approaches, one with them is good.[453] Making the western Gopura important, the descipline of 'anumargatva' is also observed. The padas are to be noted from the Bahirbrahma pada.[454]

5.15. The thoroughfares, Rajavidhi and the structure swastika.

5.15.1. VilakkupaTinnaaRu valiya bazaar-99, vaTakke bazaar-64, 63, kalavaanibha tteru-54,55, and kilakke bazaar are important bazaars mentioned in the land records.[455] Melebazaar is mentioned as tekkuvaTakku nirattu and peruvali in a records Numbers (11, 215), tekkuvaTakku nirattu is mentioned as kilakke bazaar, matilakattu kanTi, field No.64 in the karyakkunnu is the kilakke bazaar area. In mile bazaar, a kurukkal madom paRampu-274 C is mentioned. vaTakke bazaar is close to the western wall which seems to be the present kurriyaal teru.[456] The vikRamapuram teru was on the eastern side of the fort, starting from the north eastern part of the fort to east. This has been mentioned as Sreekrishnan teru also.[457] It has been mentioned by foreign visitors that there was a market near the fort. The vaTakke bazaar, kilakke bazaar, mele bazaar and Sreekrishnan teru along with the road on the southern side of the fort which run in the south east direction from the south eastern corner of the fort forms a swastika pattern.[458] The southern road was

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449 Index 73A
450 Index 72A
451 Fig 23, Map C
452 Map 85
453 ZC pp 265-66
454 SVB P.109, Table 135
455 Table 135
456 Index 52A
457 Table 135
458 SVB, p 65.

extended upto ampaaTi koovilakam[459] and from their it turned towards south. The road on the southern side of the fortwall extended to port area, which was ValiyannaaTi street. Mele bazaar road extended towards north through the western bank of the maaNanciRa. The Sreekrishnan teru was towards east through the northern side of the temple of Lord Krishna. All these roads still exist and the swastika pattern can be clearly observed. The kalavaanibhatteru was on the north, extending towards west. A kuriyaal street starting from the south west corner of the fort, towards west runs parallel to the ValiyannaaTi bazaar upto muunnalingal.[460]

5.15.1.1. In the Royal visits it is recorded that the King when he arrives the perumpulaakkilu, turns north and enters the Goopuram.[461] Since the Goopuram was in the puspa danta pada, he had to walk towards north, then he has to enter the Goopura towards east. This was possible only if there was a road towards west from the Gopura. The extension of the present court road towards west, which reaches the coast was there the road existed.[462] The road is parallel to ValiyannaaTi bazaar road. The vastusastra suggests that the central one from the Goopura is the Rajamarga or Royal high way.[463] It is to be used to all ceremonial purposes. On either side of the Royal highway there should be two other highways parallel to the Royal High way. The three roads in front of the western hall, perpendicular to the wall and parallel to each other satisfies this conditions of vastusastra.

5.16. Gruhasreeni and settlement of the Royal family members.

5.16.1. Gruhasreeni mainly indicates the royal houses where the family members of the royal family resides. The residential areas are suggested in the vastusastra on the basis of avrutis and paramasaayipada.[464] The family members of the Royal family should stay at a distance from the Kings palace, in the agnikoon or south east corner of part. The houses should not be in the antakavruti nagavruti or agnyaavruti. Agnyaavruti is too

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459 Index 131A

460 Index 314, 315A. List 109, Fig 10, Map 84.

461 Index 222A

462 Map 84, Fig 20.

463 'BCTL' in TLS P.160 SVB P.65

464 SVB p.65. 'BCTL' in TLS pp 160-61.

close to the fortress. It can be seen that the distribution of the following palaces are located according to the deciplines.

126. putiyakoovilakam - 63, 64, 65, 66, 69
127. kilakkekoovilakam - 35

The palaces stood in field in the jalavruti in Karyakkunnu.

130. paTinnaaRe koovilakam - 78
131. ampaaTikkoovilakam - 33
137. oohaankuRu paRampu - 33
Erampiri koovilakam
139. eLankuuRinTe paRampu - 28
eRampiNi koovilakam

The fields are in the KASBHA village and in the jalavruti.

All of them are in the jalavruti and they are perfectly avoid the Bahir Brahmapada.[465]

5.16.1.1. Two early palaces are in caalappuram areawhich is a little away from the abovesaid palace complex. They are in the Devavruti and Kubeeraavruti, which are good for family houses.[466] It is significant that they avoid naagaavruti and antakavruti and they are not moved to pisacavRuti. The othermost avruti falls on the river banks and hence when palaces are constructed in later times and when the members decided to settle away from the palace complex they had selected areas of maankaavu[467] and tiruvannur,[468] which are perfectly in the agnikon of the Fortress at Calicut. If they were not particular in building palaces on the directives of the vastusastra they could have selected better areas in the city itself. The palaces mentioned above and the taLi temple [469] and kokkolikkoTu temple[470] on the agnikhanda are located such that the Rajjus of the paramasaayipada passes without crossing any such constructions.

5.17. Distribution of functional categories in the Royal Administration.

5.17.1. The capital city, its layout, the building of the palace and other related matters all are discussed and insisted by vastusastra on the basis of an approach from the point of view of things related to the king, his palace with all its appurtanances, and his private and public activities including the army and war like expeditions.[471] All the

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465 Mape
466 Mape
467 Index 186A
468 Index 120A
469 Index 120A
470 Index 113A
471 'BCTL' in TLSP.145.

factors of the capital city should be distributed that the Kings palace is well protected.[472] Considering the functional categories, the most important factors are the distributions of protective measures like fort, kaLari, horse stable, elephant den, residences of the ministers and other higher officials, points of army locations, temples and officers of the administration.[473]

5.17.1.1. The Prakara or major Fortress around the palace with two important Goopurams forms the first circle of protection around the palace. The locations of the KaLari, KaLams and other arrangements inside the fort are also to be noted here. On the south east corner there is a trench or moat, KottaLam or a watch tower and storing centre of arms and KaLari. The KaLari belonged to Tamme Panicker, the Zamorins Chief of Army. The ownership of the land goes to the family of this Chief, and the office was hereditary.[474] Field No.71 in Nagaram Village was the kaLarikkanTi and the land records of 1890 shows that it belonged to puutakkaaTTa madathil tanma panikkara. The names of the person is not at all mentioned in the palace records except once, which is dated 758 M.E. and where it is mentioned that tamme vikkiravappanicker was also present in the palace for duties. There is no field name indicative of puutakkaTu nagaram area. The indication is that the residence of the Dharmottu panicker was in this area. The maLiLakattu kanTi paRampu - 64 in the Karyakkunnu village close to the fort area on the south east corner is also owned by Tamme panicker. The ownership goes to Dharmotta valiya panickkara, the eldest man of the family. The are is of 2 acres and 62 cents. IlLattu viiTupaRampu No.67 having an area of 13 cents also belonged to him in Karyakkunnu village.[475] This field is close to the putiya koovilakam field No.65. Field No.108 where a KaLam is reflected belonged to Dharmottu panicker. Field No.20 veLLanciiri paRampu, east of taLi temple in the Kasbha village is also close to the fields 64 and 67 in Karyakkunnu village and the ownership goes to Dharmottu panicker.[476] It is to be assumed that his office was close to the fort in the south eastern side, near the kaLari and kottaLam in field 64 - matiLakattu kanTi, a part of which has been already described as outside the fort.[477] Army chief and such other officials are not permitted to stay close to

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472 Ibid P.164.
473 Jables 131, 132.
474 ZC P.268. SR 1890.
475 SSR 1890.
476 SSR 1890.
477 Supra p.576.

the palace. It should be a little away from the palace and outside the fort. "In the central part where the King dwells, the Goopura, the Army Chief and Ministers should live, but not next door to the King".[478] Army Chiefs and Chief Men of Kings Court and retinue have to reside in the eastern side of the kuTumbabhavana according to certain authors of vastusilpa.[479] The field No.64 is in the agnyaavruti which is not good for residence and hence his illom might have been on the western side of the puTiyakoovilakam,[480] in the illattu paRampu, field No.67. This field is the southern extension of field No.64. The field comes under the Ganesa avRuti which is suitable for residence. A part of field 64 is also known as illattuviliTupaRampu. On the north eastern corner also, there was a kaLari, kottaLam and moat. The kaLari is mentioned as 'kaLarikkanTi' near the vaTakke kiTannu in land records[481] dated No.52 P.71 and 199.[481] The field is in No.23 of the Karyakkunnu village which is little north of kiTannu paRampu. There was a naaykara madom paRampu,[482] kaLari, kaLam, koLam (tank), kaLarittaRa reflected in the ekarnna paRampu, naTa (the vikRampuram teru), Viyyampalom, naayakaraoTi and palampaLLi. Most of the fields belonged to the maaNavikRama saamutiri. There are a number of references of naayakar, who were the Drummers of the Royal profession.[483] 'koTTikal naayanmarum' is the reference seen in palace records. They may be Kongunaykans, who were brought from outside Kerala. The naykars might have been the poonTallmar or palanquin bearers also.[484] All kinds of servants can have their residences in the north east and east.[485] The Naykars are important men in the Kings retinue and hence they were given places in the north east of the fort, which is almost in the east of the kuTumba bhavana.[486]

5.17.2. There are four important locations of kalam and kalari inside the fort. Field No.61, 77C, 71, 274C and 70 in Nagaram village, inside the prakara are important.[487] A field name makkaaTTu kanTi locations is seen for a part of the field No.70, which is close to the southern moat, trench and the illom of Dharmottu panicker.[488] Most probably

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478 'BCTL' in TSL P.161.
479 SVB P.69 'BCTL' in TSL P.161.
480 SSR 1890
481 VI 52, 199.
483 'KoTTikal kaayikaNmaaR'
482 SSR 1890.
484 A.Ayyappan, 'Oru tuLu puuntuRaikkaN', Saayanna, Govt Evening College, Calicut 1981.
485 'BCTL' in TSL P.161
486 SSR 1890
487 Table 136.
488 SVB P.133.

the name reflects the office of the maannaaTTaccaN. It is on the south eastern corner of the prakara, which is away from the palace, but in a strategic point. kaLari on the south of the palace inside the prakara was owned by tamme panicker, according to the settlement records.[489] There was a Kurukkal madom and kaLarikkuLam also. Pyrard Lavals remarks are important here. He says "well built all enclosed with good walls and moats with draw bridge to the gates and water alround in the moats...In the palace too is a magazine or arsenal, full of arms, powder, and munitions of war...A large number of soldiers day and night guard the gates which are four in number...Besides all these guards there is a strong body in the palaces in a covered place built expressly for the purpose, and all the other guards take their orders from this area...These posts are of much honour, the clerks all reside in the palace, but in different apartments".[490]

5.17.3. A record dated M.E. 758 indicate that mannaaTTaccaN had a palace by name meleppaaTTu somewhere in the south east of the fort.[491] The frame of the house was meleppaaTTu. It was near another house by name kaantaapaRampattu.[492] Where the cakRavarti or the tailor of the Royal family known as tunnaaran cakRavarti resided.[493] The king with rage, went himself to the house of his Prime Minister. But no such names are seen in any other records or later land records near the palace except the makkaaTTukanTi mentioned above. This was on the south eastern corner of the Fort area. It is significant that there is a vaTTooLi illom in the mannaaTTu paRampu in the caalappuRam area of Kasbha village.[494] The field No.62 is mannaaTTupaRampa and vaTTuuri illom paRampa and the owner ship of the land goes to the Government. The original seat of the Mannaattachan was said to be cattodattu idom in VaTToLi.[495] It is possible that the vaTTuuri in the specific of the house name is VaTToLi. The illom is in the agnikhanda, near caalappurattu koovilakam, and caalappurattu ampalam.[496] This area comes under the Devavruti of the paramasaayipada. The

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489SR. 1890
490ZC P. 266, 277.
491 III 10, dated ME 759.
492 Index 1133 A
493ZC P.28.
494SR 1890 Index
495ZC P.267.
496 SSR 1890.

name of the field No.28 is meeleppaaTTu and of 60 is kaampRatta. These may be the names mentioned in the records of 1158 M.E.[497]

5.17.4. Two other locations related to the settlement of functional categories are aaNapaTTaR madom - 36[498] and SaRvaadi karyakkaR madom - 38 in the Kasbha village.[499] These fields are close to the ampaaTi koovilakam complex and they are in the Jalavruti of the paramasaayipadam, in the agnikhanda. The SaRvadikaryakkaR madom was owned by Swaminatha paTTaR, during the settlement period who was the officer that area. It is said that there were 4 Sarvadikariakkars and they were MannaTTachan, Dharma Panicker, Tinayancheri Elayathu and PaRanampi.[500] But, palace records describes the rituals regarding a function of 'SaRvadikarm polithical or giving the title and power as Sarvadhikari, and it seems to be a separate office. The detailed description of such a function, in which VallaTTavali Kunnikkurukkal was appointed as saRvaadhikari is now available. The record is dated 501. Thus, it seems to be a separate office. aanapaTTaR madom may be the residence of the aaNabhaTTa, one who is in charge of the elephants.[502]

5.17.5. CaalappuRattu Nayar was officially known as caalappurattu NaalamkuR nayar or 'koolikkooTTu talaccennoor'.[503] He was in charge of maintenance of law and order in the town. There is no field name reflecting his residence, but it is evident that his family was settled in caalappuRam. Field No.71 in the Kasbha village, in the caalappuram area reflects a kalari and kulam.[504] The ownership of the field is to caalappuRattu koyikkal naalamkuuRa naayaR and the field has an area of 1 Acre 92 cents. No other field in the caalappuRam area belonged to this family. Hence his residence might have been in the field where the kalari is also situated. caalappurattu nayar along with some officers called

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497 KaampaRapu can be a shortened form of KaantaapaRampu.
498 Index 131A
499 Index 136A
500 ZC P.267
501 ZR III 3
502 Index 131A
503 Index 475A
504 Index 475A

eTakkoLattu caattu used to build a taRa (platform) on the northern side of the Kallai river for receiving the Zamorin in his Royal Procession to Calicut.[505] ETakkolam is field Nos.51 and 57.[506] It is clear that all these highest officers of the administration had their residences in the south, south east and east of the palace and all of them are in the agnikhanda, or the residential area suggested by the vastuSastra.[507]

5.17.6. Sahabantra Koya paRampukal and marakkaam kaTavu on the south and south west reserve special reference here.[508] The Calicut Koya, who was given the title of Sahabtra Koya, enjoyed all the dignities and previleges of a nayar Chief, jurisdiction over all the Muhammadans residing in the bazaar. Land given to him was on the south and south west, in the area of Muslim settlement.Chief of Merchant guilds and commanders of army are to be given residential areas on the south and south west.[509] ARakkal aali Raja a Muslim Chieftain of Cannanore had his areas on the south west near KuriyaalippaLLi.[510] KunjalippaLLi[511] on the south west part is also significant Kunjalis were the captain of Zamorins navy. Thus it is clear that the Muhammadan and marakkars who were the traders and fishermen, and chief of navy and port were given areas for residences as per the directives and all other officers of Hindu Community were given places near the fort and other palaces in the agnikhanda. The treasurers and accountants are to be stayed on the west or south and this is satisfied by establishing their residences and officers in such areas. These are reflected in the field names of vaNikanakkappiLLayuTe taamasasthalam in the paTTaani kkaTavu, pantaarakkaTavu and valappil kaTavu.[512]

5.17.7. Two Ministers of the Zamorins of Calicut had their residences comparatively away from the Rajadhani. The paaRanampi had his house on the northern side of the varakkal temple,[513] which is referred to as paaRamadom. Tenayanceeri eLayatu had his residence on the bank of river caaliyaaR, near pariHaarapuram in Ramanattukara.[514] paaRanampi's

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505 ZR III$_1$, III$_2$, III$_{57}$
506 Index 476A
507 Index
508 Index 37A, 38A.
509 ZC P.103.
510 Index RSSR
511 Index 75A
512 Index 29A, 43A
513 Index 3B, 22B KaaraamvaLLi Kurup
514 Index 43B, 44B.

house was on the north and tinayancheri's on the south. Both locations are strategic because their residences are on the side of major trade routes by land and waterways. The presence of koTimaram, Asokattum paTampu, aaNappanTi, kutirappanti, tuRunku, tuukkumaram, meluppura, are also to be taken intoconsideration. There are suggestions regarding these in the vastusastra.[515]

5.17.6. The positions of the kalam, kalari, and fort in different areas reflect their are also located observing the deciplines of vastusastra. kalams are granaries and kalari the training centre of soldiers and a gymnasium where the head of the kalari is called a kurukkal.[516] It is seen thatkalams and kalaris form a complex.[517] At certain points they are attached to forts also. According to vastusastra, those in the state departments should be spread all over the different parts of the city.[518] We have already noted that the ministers and other high officials are residing widely separated in the area. The aaNappanti, horse stable and the place of execution, the accountants and places of toll houses are all distributed in the area. As far as the location of kalaris are concerned, they are seen in strategic points and they are distributed around the mint, infront of palace, goopuram and prakara. There are kalaris on the southern and northern corners where the trenches are made. On the western side, near the goopura they are located. On the eastern side almost in the vicinity of the eastern gate they are situated. This forms the first circular distribution of them around the fortress. The centres near taLi temple and palaces, and putiyakoovilakam and also significant. They are distributed on the southern boundary near paTTaani kkaTavu and ware houses and near the kuuLimaaTu kaTavu. The number of kalaris are more in this area and a referee of a stronghold or fort is also there.[519] This area is a trade exchange nodal point and waterways and land routes reaches this points. The residential area of thenobles is thus protected. The next set of kalaris are seen on the western part, in the valiyannaaTi, and panTaarakkaTavu, valappil kaTavu and kannan kaTavu. They are nodal points of trade and foreign settlements. On the northern and north eastern part, they are seen distributed. These form the second circle around the prakara. They are on the boundaries of the city and their number is

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515 'BCTL' in TLS P.163-64
516 HK P.472-76
517 Supra, P520 - 522. Table 126
518 'BCTL' in TLS P. 144.
519 Table 126.

higher in the borders. The fortifications are also seen in this circle. Thus the palace at the centre has protective devices distributed around it. The prakara, first circular distribution of kalaris close to it and second circular distribution of kalaris and forts around it on the boundaries. Both the circles protect the nodal points of commerce and administration. The situation itself shows that the layout of the city was very carefully planned so that the two systems make inter relation and mutual support. The commercial nodal points are also seen distributed in the Ganesavruti and the outer circle is in the Kubera and Deva avrutis, which are under the areas where such centres can be erected. The distribution is not irregular; most of them are equidistant from the prakara.

5.17.9. The concept of padas, khandas and avrutis are the basic decipline observed in the distribution of the above factors discussed. The kuTumba bhavana is very carefully erected observing most of the suggestions. It is in the iisakhanda, with a prakara around it, and other related factors like tank, temple, kalam, kalaris trenches, garden-mint and offices of officers of high status are all distributed accordingly. There were Goopuras, and streets laid in four sides in the swastika pattern. Three major paths, the middle one being the Rajavidhi was also existed. The major Goopura was faced west, at the eastern end of the Rajavidhi and Rajavidhi was extended upto the tuRa. The next importance was given to the planning of the gruhasreeni. The gruhasreeni, where the Queen mothers palace, palaces of other members, Residences of high officials like Army Chief, Ministers, Kariakkars etc. are located in the east and south east. The whole sreeni comes in the agnikhanda which is well protected by a member of kalaris. It is significant that the positions of the fields are in the avRutis suggested for residential constructions. But residence of tuRa marakkar in the NiruRti khanda. He was a muslim and places for such castes are on the south and south west and it is to be noted he was considered as a leader of merchant guild, as the allotment area goes to such persons. Army chiefs can have their residences on the south also. But all other officials who are Hindus of higher category are clustered on the agnikhanda. Taking the vastusilpas suggestions, koya provisionally being a trader navigator and fisherman, was given place in the south west of the palace and his areas are in the pisaceavRuti. Locations of sahabatra koyas and Kunjalis residences are most suited for their profession also. The next consideration was vayukhanda or the north west. All the foreigners are settle in this area and their relative positions are

in the west and north west of the prakara. They are allotted places in the outermost aVrutis. Thus it is clear that the residential areas were selected on caste basis of the major class and caste wise divisions. It is significant that these divisions lay like water tight compartments, namely the four khandas. No adjustment in this case is done. The area on the western side of the Yama sutra is completely allotted to trading professionals, and eastern to residences of higher castes. The south western part for Muslims, north western part for the Foreigners, south-eastern for the palace complex and for other noble men, north eastern for the Palace alone. Temples, Government offices, Satrams, toll houes are all distributed everywhere. But residences, religious centres, ware houses etc. of to Muslims and Foreigners are seen only on the south west, west and north west of the prakara and they are almost in the outer aVRutis. The residences, temples, satRams etc. seen on the western areas of Yamasutra are located for satisfying certain directives of the Vastu sastra. These distributions are entered into a geometrical figure[520] ~~and chart.~~[520]

5.17.10. The disposition of the residences of different classes, professional groups and castes within the city are also preserved by the vastusastra texts.[521] Most important observations are as follows'. There are different distribution patterns of the factors out of which most suitable pattern or mixture of patterns are usually selected. The Calicut capital shows a selection of related position of these functionaries based on the commercial situation also. Apart from that the caste wise and class-wise distribution also have their influence in the selection of areas for such factors in the Capital. The distribution suggested by the vastusastra is given in the following table

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520 Gfigure 10.

521 'BCTL' in TSL PP.160-164, SVB PP. 68-70.

T A B L E - 131.

Locations specified for the settlements.	Professional Group	Other Functionaries	Distribution of castes	Remarks.
South	Merchants, Dancers, and those given to gamleting	Chiefs of Merchant guilds and leading men of realm	Vaisyas	1. Professional classes should have their residences in the heart of the city.
South west	Those who live by pigs, sheep, other animals and fishermen	..	..	2. Foreigners and anti-social elements and also portions of the army at the out-skirts.
West	Charioteers and Wielders of Weapons	Treasury Officers architects.	Sudras	
North west	Distillors of Liquors and all kinds of servants	..	..	3. Foreignors or superiors and those suffering from diring diseases should not be within the Royal Square nor institutions for study or dance.
North	The places of reclueses Brahmins, their assemblies, water sheds and other meritonius activities.	Priests and Astrologers	Brahmins.	
North east	Vendors of Ghee and other fruits	Army	..	4. Gruhasreeni should be in DeevaaVRuti or ManushyaaVRuti
East	Army Chiefs and men of the Kings Court and retinue	..	Kshatriyas	5. Workers and servants and Foreigners are to be located in the pisaacaa-VRuti. (Map No.96 and 97.
South east	Jewellers, Blacksmiths and other artisans.	Commanders of Army	..	

T A B L E - 132.

Important Locations seen in CALICUT Rajadhani.

South: paTTanikkaTavu, taraku paRampukal, vancikanakkappilla, Sahabantra Koya.

South west: Muslim settlements, marakkam kaTavu, Sahabantra Koya.

West: kutirappanti, aaNappanti, vanchikanakka PPiLLa.

Nort West: Foreign settlements, kalukumaram, Kotuwal

North: Aryan paRampukal, puumadom and mangalams.

North East: Settlements of servants like ppoNNaNmaaR or those who carry the Royal palanquin.

East: Dharmottu panicker, saRvaadikaryakkar etc.

&

South East: Royal families and Palace Complexes.

(Positions of Settlements are discussed at various stages with index numbers in the Map)

(Map Nos. 96 and 97)

5.17.11. Religious centres distributed in the area:

5.17.11.1. There are certain directives given in the vastusastra in establishing temples. The positions of the temples for different dieties are related to the Kutumba-bhavana. It is said that these should be worshipping centres of the following deities. The relative position with the palace is also give. [522]

522 'BCTL' in TSL PP.161-162.

T A B L E - 133.

Locations	Deities.	Position of Deities in Calicut.
East	Vishnu, Surya, Indra, Dharma	Sreekrishnan Koovil Dharmottum kaavu
North East	Sanal kumara, Savitri, Windgod	Not worshipped
North	Visakha, Skanda, Somakubera, Kshitidhara (Sisa)	Subramanya Kshetram
North West	Snake saturn Katyayani yaksma and Rudra and Roga in general Naga	SamhaaraRudra BharavaN, Bhadrakali and Nagattan koTTa
West	Sea, rivers, Visvakarman, Prajapati, Varuna	Bhagavati
South west	Bhadrakali, Petrees	Bhadrakali temples
South	Ganesa, Sapta matrus, Bhuta	GanapatittaRa, agrasaala Bhagavati, Bhairavan taRa and muNiyappaN
South east:	Siva, Lakshmi, fire.[523]	TaLi Siva temple
At each gate on the two sides	Lakshmi, Kubara	aanakkulangara Bhagavati
Out side the city wall andmoat, 100 or 200 capas.	Temples for Gods should be built.	Temples are distributed around
In the heart of the city	Brahma, Indra, Balarama, Krishna, Matrus, Yakshas, Ganesa	Vishnu, Krishna, Ganesa
Templesmay be anywhere and every where, river banks, sea shore, all round the city forests and mountains.	..	Siva and a number of deities are worshipped at different centres in and around the Fortress are.

523Siva is identified as P.163. ECTL in TIS P.163.

TABLE 134(a) (Map 96)

Distribution of Religious Centres, Occupational classes, Castes etc. in and around the Port City.

Index Nos.	NAGARAM South, South west, West and North west of the palace area	Index No	KALATHINKUNNU North and North West of palace area	Index No.	KARYAKKUNNU North and North East and East	Index No.	KASBHA South East and East.
1	2	3	4	5	6	7	8
275	madappaLLy Bhagavati - 59A	280	Bhagavati temple lane	102	Sreekrishnan Koovil-32	113	KokkoolikkooTTu ampalam -67
	tRukkoovil - 59A	281	gaṅapati ampalam lane	125	KaNyaakumari koovil-68	134	kaaveeripaRampu-37
226	paNaccikkaavu - 216	282	naagattaaN kooTTa lane	147	DhaRmmottumkaavu - 47	309	Bhagavati kaavu Lane
228	Ganapatiyampalam - 292	283	cakkoorathukuLam lane	398	tRikkaṅTiyuura lane	315	Bhagavati kaavu lane
	muNiyappaN koovil	284	taamarasśeri Bhagavati	448	arikkoTikkaavu-100	325	SreekrishnaN koovil
	hanumaN koovil	286	tRikkovil lane			326	sivaN koovil
	DhaRmasatRam	287	cennanalluuR vishnu KshetRam			327	sivaN koovil
	BrahmaCaarimaTom	293	mukkuvaR kaavu			366	ayyappaN kaavu - 60
227	Gaṅapatiyaankaavu - 48A Gaṅapatittara	294	gaṅapati aadidravidaR kaavu, veeTTakkaRumakaN			381	Bhagavati kooTTa-25
						383	Bhagavati paR - 36
230	BhairavaN taRa - 77A	295	samhaaramuuRti BhairavaN				
231	Bhagavati kaavu - 223, 230	296	Bhagavati kaavu lane				
232	naagattaam kanTi - 215	317	Ganapati ampalam ,,				
233	nellikkaavu - 250	318	naagattaamkaavu ,,				
234	teevaarattu - 191	319	paampiNkaavu ,,				
235	taLi - 214	320	naagattaaN kooTTa ,,				
256	aaNakkuLangara Bhagavati - 45	321	naagattaN kaavu ,,				

030

1	2	3	4	5	6	7	8
316	muunnaalingal Bhagavati	322	Subrammanya KshetRam				
262	ceRiyakanni karumakaN kaavu-216	328	Sreekrishna kshetRam				
323	kallingal Bhagavati	454	Bhagavati kanti kshetRam				
337	paNaccikkaNTi, tRukkoovil-198	285	KooTTayattu Bhagavati kshetRam				
		289	taaleekkaavu Bhagavati kshetRam				
	Religious Centres (ii) JaiNa, Buddha, Gujaraatti and Vairagi.						
27	SeeTTumaara Gujaraatti ampalam - 124	155	aaRyaN valappukal - 50	Nil	Nil	Nil	Nil
28	,, amaaNam - 126,132, 134	157	paLLi - 50, 158				
100	vairaagi mutRam - 206	158	Kinaaccheri - 50				
15	palampaLLi - 23						
	Non-Hindu Religious Centres: Mosques etc.						
83	muccuntipaLLi - 161, 164	415	moideen palli - 11	144	aRaampi - 94, 103	Nil	Nil
94	muutaakkarapaLLi - 282						
84	janaa attu paLLi - 164, 166						
86	jaaRam - 190						
96	kalurinTe paLLi - 115						
88	tavaRoopaLLi - 159						
241	eLayapaLLi - 163						
75	kunjaalipaLLi - 194						
90	kanTamkuuNaNpaLLi - 147						

1	2	3	4	5	6	7	8
103	paTannayilpaLLi - 255						
266	paLLipaR - 194						
	paLLinaalekam - 241						
	paLLi - 87, 88						
	talamaaRpaLLi - 155						
279	kocyamarakkaaNkavaR - 170						
91,45	cemmanuuaaTTupaLLi - 195						
87	BaayinTepaLLi - 158						
33	amaaaalam - 167, 166, 147						
79	sheikkinTepaLLi - 180, 182						
81	aadiripaLLi - 171, 173						
85	aydroospaLLi,- 166, 159						
89	niskaarapaLLi - 143						
93	moideenpaLLi - 132						
95	aubRaampaLLi - 124						
250	Himayutul Islam and Srampi-154						
470	moideenpaLLi - 73						
471	musaliyaarakulam - 66						
472	paTTaalappaLLi - 63, 66						
92	kuuNampaLLi - 132						
82	parappilpaLLi - 73						
	Non-Hindus Religious Centres: (ii) Churches						
2	RomaN Kattoolicca palli- 18	Suruaipalli - 30 Englishpalli-152, 157		Basal Mission SaRmaN palli		Nil	Nil

TABLE 134 (b) (Map Nos.96 & 97)

Occupational Groups and Different Castes Except Muslims, Christians, Foreigners & Commercial Groups.

NAGARAM		KALATHINKUNNU		KANYAKUNNU		KASBHA	
478	vaaṅiccēri - 140	425	paaṄaN kanTi - 55	386	tan aaNciRa - 9	485	veluttēeTankanTi - 19
479	paṅickar kanTi - 213	429	paRayan vaLappu - 70	422	cak iTTakanTi - 65	486	aaśaari kanTi - 21
480	paRayarummarattu - 213	442	veeTTuvaN kanTi - 42	482	man aarkanTi - 45	365	aasaarikanTi - 74
5	maṅṅaattikkanTi - 96	458	kollarakanTi - 153	483	kol arakanTi - 82	487	ampaTTaNpaR - 36
236	taTTaarakkal - 240	291	mukkuvaNkaavu -	484	aas arikanTi - 104	488	kollarakanTi - 42
237	taṅTaaNpaR - 243	123	aaśaarikanTi - 53	400	muu aarikanTi - 108	356	taTTaacceeri - 42
244	veeTTuvaNkanTi - 238			414	cak iṅTakam - 6,7,8	363	eluttachankanTi - 76
247	kośevaNviiTu - 192					107	caakkiyaaR madom - 26
18	poNmaaniccanTakan - 93					372	veelampuura - 42
253	aaśaarikanTi - 39						
254	aśśaarikanTi - 228,235,200						
261	cakkaalattboppu - 188						
270	maṅṅaaRkanTi - 59						

TABLE 134(b) Contd..

Brahmins and Temple Communities.

NAGARAM	KALATHINGUNNU	KANNAKKUNNU	KASBHA
224 maNayilakam - 194	161 puRamadom - 40A	410 eLLattapaR - 45	107 puttaNmadom - 26
225 maNayilakam - 210	161 paTTara madom - 40A	411 manalacceeri - 46	107 taikkaramadom - 26
229 peamamannalam -	426 kiiliillom - 56	128 vaTakkemadom - 76	357 iiswara mannalam - 13
235 taLiyilviiTu - 214	428 vaariyaNkanTi - 60		359 kooTTamadom - 29
242 vaariyamviiTu - 44A	435 kaipuratti madom - 121		367 muuttamaNa - 45
251 iiswaramannalam - 46A	437 kiilaNapRottillom - 127		373 kannamannalam - 50
481 paTTaRkuLam - 205	447 tirumannalam - 91		375 illattataalam - 12
	449 vaariyamviiTu - 117		381 puttammadom - 25
	452 nampikuLam - 141		129 taLi - 30
	450 koleeri illom - 117		
	459 tirumannalom - 151		
	466 illattapaR -		
	453 paTTaRmadom - 144		

TABLE 134 (C)

(East part of the Yama SutRa)

BILATHIKULAM.

YAMASUTRAM

MAHANCIRA

FORT AREA

muNiyappaN
Ganapatittara
maTappaLLi Bhagavati
Common Heath
Hanuman temple
mint, Brahmacarimadon
DharmasatRam, Palace.

KALIAI RIVER.

LANE 248 - 298

kooTTavayal
kuuTasram
naTakkavu
illam
cennanallur Vishnu Temple
cart stand
swargattil Bhagavati

Lanes 157-199.

kooTTakal
kottalam
vaTakkathil
kilakkekoTTapaR
kalam
Caalappuram
tirumannalam
samudham
aalcavaTTom
Burial ground
Krishnaswami temple.

Lanes 38-104.

tanniiR pantal
malla
Caaliya street
uuTTupura
market
tiruvannuuR palace
tiruvacciRa palace
New palace

North and Nort East of Port Area.

Sreekrishna Temple
taaleekkaavu
kariyaattaN kaavu
muttappanKaavu
tasmarasseeri ampalam
paTakkulam
kooTTayattu Bhagavati
vanTippeeTTa

KooTTavayal
market
Nilaathikkulam
Ganapati
teennakkulam
naagattaaN
aadidravidaR
cakkooraathukulam
Bhagavati

East, North east and South East of Port Area.

Caalappuram
cart stand
puthiyapaalam
taLi
moiteen paLLi
krishnanpalam
setRam

South and south east of Port area.

Sreekrishnapuram
Prince Wales Hospital
Fish market
chetram
manTapam
Durga Bhagavati

TABLE - 134 (C)

(Western Part of YanaautRa)

Lanes 305 - 321 North West of Eastern.

madathil	ayyappaNkaavu	satRam	
satRam	veeTTakkarumakan Kaavu	Sambaoramuurti BhairavaN	
	nampiyaaTTil kulam	aaNakkuLam	
	puttaN kulam	Bhagavati Kaavu	
			BILATTIKKULAM

Lanes 216-240: North West of Fortress.

teennakkuuTu teru	telugu Reddi temple	paampiN Kaavu	
kalukkaavu teru	Flag Staff, Light House	Subramanya temple	
manneaTTu teru	Volkart Bros. Customs office.	Bhagavati temple	
veeLaapuRam			YANAGUTRA
Frenchlodge.	mukkuvalkkaavu		
	English, Scottish camp		
	Fisheries school		
	Bhadrakaali temple.		MANANCIRA

Lanes 111 to 156. West, North West and South West of Fortress.

panTaarattoppu	Fibre company	paTTuteru	PORT AREA
koovilkoTi	mohadar paLLi	Madura coats	muNiyappaN
talanaaR toTi	Customs office	malabar Club	GanapatittaRa
aRaikal	Gurumadom	European School	maTappaLLi Bhagavati
vaaTiyil	Flag Staff	Basel Mission School	Common Wealth Trust
tRukkoovil	muulakkara paLLi	aaNakkuLam	Hakkuman temple
kalavaani	mosques	BhairavaNtaRa	Mint, Palace
Gujaraatti			DharmasatRam
cemmannaaTu paTTuteru			KALLAI RIVER
Tobacco Street.			

Lanes 1 to 37. South of Fortress.

uuTTuppura	makaNkaavu
madom	cakkumkaTavu Bhagavati
toothi	canal
cakkumkaTavu Bhagavati	

5.17.11.2. In the heart of the city there are Bhagavati temples, Krishna temple, Ganapati temple, Bhairava and Bhadra Kali worshipping centres. The Temples in the cardinal points as per Vastusastra are: GanapathittaRa, Agrasaala Bhagavati, Bhairavan taRa, Bhadra-kaali temple, aaNakkulangara Bhagavati, muunnalinnal Bhagavati, Samhaara Rudra Bhairavan, Bhadrakali, taLi Sivaskeetram, and Dharmottumkaavu. There are 60 temples of different dieties in the City Complex. A few of them are given in the table.

5.17.11.3. Eventhough there are temples for only a few deities it is evident from the rituals of Zamorins of Calcut that they used to worship a number of deities which are not seen generally worshipped in Kerala. The ritual called uTavaaLanakkuka conducted on the 15th day of burial ceremonies of a Zamorin is an evidence here. The Zamorin goes to the kaLari inside the prakara, under the guidance of the tamma panicker or the Army Chief, and he bows before the 27 dieties presiding over the kaLari, after which he receives the sword from the Panicker. The deities are Guru, Ganapati, Candika devi, Saraswati, kumari, Brahmani, Narasimham, Hanuman, VaTuka Bhairavan, Maheswari, Rakteswari, Bhadrakali, Raktacaamundi, Sundari, Sumukhi, Caamundi, Kshetrapalan, Vastupurushan, Veerabhadran, Indrani Voushnavi, Mahalakshmi, Vaarahi, TiruvaLayanaTTu Bhagavati, Sakti and Sivan. Vastupurusha is included in this 27 Dieties.[524] This ritual is conducted at the begining of the coronation ceremony. He becomes the new King. It may be a ritual related to the renewal of establishment of the Kingdom under his control and renewal of officials under the new King. The establishment of the Capital on the basis of Vastubali is also reflected here.

524ZC P.22

5.18. Class wise and Caste wise distribution of the Janapada.

5.18.1. We have already noted that the four khandas are allotted to specific groups.[525] Vaisyas are not seen settled in the area and Sudras are not identifiable from the toponym. The Kshatriyas have their houses in the east and south west, where all the palaces are distributed. Priests are to be given residences on the north. From a record dated 18th C. AD it is clear that the Chief Priest of the palace, nandavanathil nampi has his house on the northern side, in the Varakkal area.[526] The name of the house was nandavanam. Dancers have to live on the south and 107-caakiyaaR madom-26 in the Kasbah village clearly satisfies this condition.[527] Fishermens colony is to be in the Vaayukhanda and on the niruRtikhanda. 291 mukkuvaRkaavu lane in the north-west part in the kaLattiN kunnu village is important.[528] Most of the fishermen community live in this area even to-day. The worshipping centre of the fishermen on the north-western corner suggests the area allotted to them basing the vastu sastra principles. In the same way, the cakkoorathukuLam on the northern side indicate the residences of tailakaras or oil pressers.[529] taTTaacceri-42, on the south east in the Kasbha village indicate the settlement of goldsmiths in large number in that area, which is the cardinal point suggested by vastu sastra.[530] AsaarikanTi-21, 74, KollarakanTi-42, ViLakkaittaLapaR-49, ampaTTaNpaR-36, veLutteTattapaR-19 on the south east in the Kasbha satisfies the condition that jewellers, blacksmiths, carpenters and other artisans should have places in the south east of the kuTumbabhavana. The location of the VeLakkittala, the barber is specifically mentioned by sastra.[531] From the references of the Record dt. 758 ME, it is seen that the Royal Tailor had his residence in this area. All these classes are of constant need and they are not out castes. So, they are allotted places in the residential area of members of the Kings family and other Chief men in his office.

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525 Table 134(a), (b), (c)

526 Index 3B, 2R III

527 Index 107A

528 Index 291A

529 Index 283A

530 Index 356A

531 SVB. P.69. Index.

5.18.2. aasaari, mannaaR, vaaniyaR, kollaR, ceTTie, muusaari, cakkaalaR, taTTaaR, kosavaR, veeTTuvaR, tanTaaN are seen distributed in other three khandas.[532] But castes are not at all seen an areas except vaayu khanda or north western portion. They are very few. A single field name indicative of paRaya and another paana is seen paRayaN valappu-70 and paanaNkanTi-55 are in the KALATHINKUNNU village.[533] They are out-castes and their residences are far away from the fort area.

5.18.3. Places for Brahmins are to be on the north of the kuTumbabhavana. Nandavanathil nampi, who keeps the jewels and crown of the King,[534] had his residence on the north of the palace, at a distance. tirumangalam-91 and tirumangalam-151, the two Brahmin settlements are seen on the north of the palace, in the paramasaayipada, near the northern boundary, in the Devavruti and Kuberavruti.[535] Two field names by iiswaramangalam are significant in this connection. iiswaramangalam-46A in Nagaram village was close to the prakara, on the western bank of the manaNciRa.[536] It is on the northern part of the prakara, near the vaTakke bazaar, in the GanesaavRuti. The second one is iiswaramangalam -13, in KASBHA, in the agnikhanda, near the caalappuRam palace.[537] matiramangalam-20 and Ramamangalam-20 were on the north-western part,[538] in the vaayukhanda, close to the muunaalingal Bhagavati temple in the NAGARAM village. These two fields are on the agnikhanda of the temple location. There are maNa, illom and madoms distributed in the city area irrespective of the four khandas suggested by vastusastra.[539] But, the fields are located on the basis of their relative positions of the temples, since one of the important nature of Brahmin settlements was that they are under the temple complexes, or under the palace complexes.[540] Their significance is to be considered along with the relative position of the temple with the palace.

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532 Map 97

533 Index 429A, 425A, 480A. paRayarummaaram, index 480A is on the Southern Boundary.

534 ZC P.23

535 Index 447A, 459A Supra.

536 251A.

537 357A.

538 271A, 279A, 316A.

539 Table No.134(b)

540 Supra Chp.IV.

5.18.4. As we have already noted there were satRams, watersheds and places of recloses. These are also to be located on the northern part of the palace. These are reflected in the terms of SatRam, Kannippura, Valiampalam, manTapam, maaTom, agrasaala and madom. Kannippura-89, satRamuLLa koovilakam-151,153, puRamadom, puumadom-40-A, are all on the northern side, in the kaLathinkunnu village and they are in the paramasaayipada. Location of aryaNpaRanpukal, mostprobably a Jaina or Buddhistic settlement is also on the northern side. Viyyampalam-23 is also on the north, in Karyakkunnu village. There is a version that places of recluses are to be near the western and eastern goopuras.[542] The agrasaala, kannippura and Brahmacaarimadom, inside the fort area may be located on the basis and they are near the western gate. According to vasusastra, a gate-way can be constructed on the south, in the vitatha pada.[543] The Vairaagi satRam is on this area.

5.19. Early South Indian Cities and Calicut - a comparison.

5.19.1. Early tamilakam presents a variety of towns and the formation of the towns have been the result of cumulative operation of different courses. The book on ancient Tamil towns written in 1916, by C.P. Venkatarama Iyer, has analysed the plans of Madura, Vanji, Conjeevaram, Kaveripumpattinam and Woraiyur. There are the most ancient cities in South India and they are described in full in the literature of the Tamil Sangam Works. He has pointed out that all manner of houses, suited to the tastes and requirements of every class are distributed in the ancient classics. He summarises the concepts of Brahmins house, Agriculturists house, Shepherds Cottage, Hunters huts, Fisherman's Cottage, Hutsin puraceeri, Houses of top cultivators and Mansions, described in the Tamil works like Manimekala, Madurai kanchi, Nedunalvadai, periyapuranam, perumpanattupadi etc. which specifically lay down rules for such constructions. Kandapuranam, Naladiyar, Centamani, Nitivemba, pattinappalan and a few other works also describes the principles of selection

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541 Map 86.

542 Table 131,[132] 'DCTL' in TLS P.9

543 PP.601-602. Index 100A vairagi satram, Buchanan on Vairagis and Gosaayis JWMC. PP16-22. There was a Gosaayi caaviTi in Nagaram according to V_2, most probably near the Vairagi satRam and Brahmacaarimadom. Gosayis are Goswamis, according to Buchnan. Robert Sewel in 1882 remarks "There was a fort to the seen at one time but in AD 1846 nothing remained of it but" a ruined doorway, the trace of a fosse, and counter scarp, some ounds marking the southern gateway and the site of a few bastions as reported by Captain New Bold in JASB XV 224." ASS P.245-247.

of site of the city and houses, planning of streets, positions of public halls, Palaces temples, drainage etc. According to Venkatarama Iyyer, "It was because such ideas were faithfully preserved in the plan that the ancient cities like Madura and Conjeevaram are still the wonder and admiration of all."[544]

5.19.1.1. A summary review of the study of early cities of South India is useful in this context. It has to be pointed out that the studies are mainly basedon literary sources, and somes rules regarding town planning stated in certain Tamil sastras. The earliest available materials on town planning is seen in Kautilyas withasastra, a sanskrit work, of 2nd or 3rd century B.C. But the Tamil works pointed out by Venkatarama Iyyer are of 1st or 2nd century A.D. andof later times according to him. Thus it is possible that the desciplines of town planning stated in the Sanskrit works and sastras might have their influence in the Tamil concepts also. "The first Aryan pioneers might have respect into this Dravidian country some five hundred or four hundred years before the Christian era in the course of their southward expansion,"[545] is the observation made by M.G.S. Narayanan and he believes that thishas to be looked as a socio cultural infiltration. He has pointed out the influence of Arthasastra concepts in South Indian also.

1.19.1.2. Cities have an unconcious or conscious growth.People are attracted to a place quite unconciously and naturally in the beginning; the concious planning and development of the city for definite purposes soon began to play. Such situations are pointed out by Venkita-Rama Iyyer, in the studies of five ancient cities of South India. He says that except Kavei pupattnam in WoraiyuR, all others have a natural evolution.

5.19.2. Selection of site:

5.19.2.1. The city of Madurai, naturally rose in importance on account of the importance of Vaikai Valley; the defence pointed by the river Vaikai on one side and the sea on two other sides, the east and south and above all it evolved round the major temple Meenakshi Sundereswara, and this city was the capity of Pandyas. Vanji was the ancient capital of Chera Kings and Vanji is supposed to be the tiruvanjikkulam on the western coast. Later, Karur at Coimbatore was also became a capital of Cheras according to Scholars, and the

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544P.Venkata Rama Iyyar TPES P.199

545MGS Narayanan, Aspects of Aryanisation in Kerala . Kerala Historical Society (Trivandrum, 1973) P.1-2.

planning of this second city is supposed to be on the same lines as that of the ancient city of Karur or Vanjian on the western coast. This second Karur is situated on rising ground on the left bank of Amaravati and near its confluence with the Cauvery. It has an ancient temple dedicated to God Siva. The vicinity of the river, the temple, the elevation of the land and the stratigic position of the location are the factors reflected here also. The city of Kanjeevaram, has to famous temples, one of Siva and the other of Vishnu. The general level of the city rises gradually from the river palar, to the north and west. It was the seat of the ancient Kings of Thondai nadu. Woraiyur or KoliyuuR was the capital of Cholas. The city was on the Cauvery valley with easy inland communication by means of the river and defence afforded by the same. There was also two important temples one of Lord Siva and the other Vishnu. Kaveeripumpattinam was once a flourishing sea port. It is significant that the selection of the site, the establishment of the religious centre, fort and Administrative Headquarters, all are basic factors in the physical structure of these cities. The sites are elevated, fertile ground on the banks of river or on the sea coast with natural defences.

5.19.2.2. Prior to the founding of capital Madura, it is said that Pandian ruler had his palace in Manaver, which lay to the east of Kadamba forests. The palace location was shifted to the present Madura area due to the deseriability of the site. We get references of three or four centres of Cheras, Vanji, Karur and tondi on the western coast, and Karur near Coimbatore. According to the Venkata Rama Iyyer, the city of Karur near Coimbatore was of later origin, and the ancient capital of Cheras was on the western coast, near Cochin. Later, the city Karur in the Coimbatore was planned on the lines of Karur Vanji on the western coast. Kaveeripumpattinam and Uraiyur also point out this tendancy viz. creation of a new city at a later time. Uraiyur was a city newly planned by Chola King Karikala peruvalattan. Situation shows that, one of the factors behind the creation of a new city is the need of the centres for the land--one as a port and the other as a hinterland centre. Another factor reflected is the tendancy of creating a planned city, on the basis of the growing art of town planning. A parallel tendancy is reflected in Calicut also. Once there was a centre in POLUR; the seat of POLANADU rulers according to traditional belief. They had also a port VELAPURAM on the coast. The Zamorins had a seat in NEDIYIRUPPU; they seized VELAPURAM and established a port on the coast. In VELAPURAM, there were temples of Siva and Bhagavati and

Ganapati a fort and a palace.[546] The new city TRIVIKRAMAPURAM, with a fort, Palace and a temple of Lord TRIVIKRAMA was built by the later rulers of the area.[547] The selection of the site was not a problem for the new rulers. But, the planning of the earlier city was insufficient, because rules regarding planning of towns became established during the medieval times. We have already noted that, the works of Bhoja, was written during the 10th Century A.D. and Zamorins became the pioneers of laying out a well planned capital port city on the western coast of Malabar in 15th Century A.D. VELAPURAM might have been primarily a temple city, but CALICUT was primarily a fortified city. At present we are unable to identify the pattern of the early temple centred city as reflected in conjeevaram, where we see four streets around the temple for accommodating the priests. The streets are around the temple of God Siva, which encloses the noble mango tree, with a large open space and a tank. Traditional history of Calicut mentions perumpilaavu under which the Deity of Ganapati was supposed to be present for ever (Nityasaannidhya) was at the centre of VELAPURAM, with an open space near it. This gives some indication of a temple centred natural city of early times. It is significant that the Swastika grama pattern is around this 'perumpulaakkal'.[548] We have already noted the irregular streets and some signs of a natural port that existed prior to the advent of Zamorins on the coast of Calicut.[549] Most probably, the temple centred city and port, were remodelled and reconstructed according to the rules laid down by the vastusastras of 11th century, by the later rulers of Calicut, the Zamorins. Thus the Calicut city has proceeded on rational lines with reference to the practical requirements of an orderly growth of the houses and future development of the city during the reign of Zamorins of Calicut. One prominant feature reflected here is that a change in the nature of the nucleus of the city. A temple nucleated village (Grama) seems to be replaced by a palace nucleated village. The identification of the King with the God becomes a notable character here. Most probably, the origin of new planned cities might have such an ideological change also. Venkata Rama Iyyer says that the 'growth of cities has always been from within' and that the term 'nakar' in tamil has the meanings a house, a temple, a palace, a castle and a city. The Semantic change in the order-a house, a temple and a palace-also reveals the identification of the King with the God.[550]

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546 Keralolpatti P.
547 K.V.Krishna Iyyar ZC, P.2.
548 Geometrical Figure No. 27 Map No. 95.
549 Map 89.
550 TPES p20.

5.19.2.3. In the case of an early a city with palace as the nucleus, the ministers, the advisers, the soldiers guarding the palace, the rich merchants and the Brahmins were housed in streets planned round the palace, while the baths, artificial mounds tanks or chards and flower gardens etc, which make palace life pleasant, separated the palace proper from the streets occuppied by the ministers and other servants of the royal household.[551] These early concepts became more rigid and specific, in the lay-out of towns postulated as in Bhojas samarankana sutra daram and yuktikalpa taru, compared to the arthasastra of Koutilya, reference of Vastusilpa seen in puranas, and the undated Viswakarma Vastusastra.[552] According to scholars, Manasaram, Myamatam, aparajitha pruccha, and the work silparatna by Sreekumara of Kerala, are all later works compared to the works of Bhoja. As we have noted earlier, the lay-out of Calicut in the most part are seen in accordance with the Bhojas concepts of a fortified city, with the palace as the nucleus.

5.19.3. The physical structure of the typical fortified city of South India is to be noted here. Starting from the outer portion there were first residences of the soldiers, who guarded the city gates. Then the part of the city just outside the ditch and wall, called puranakar(puranceeri) for the residences of general classes of people, mostly a mixed population of different social status including the soldiers in the army. Then comes the ditch encircled the walls of the city. The ditch provided a defence of water to the city, it was also a receptacle of all surplus and waster water of the city. For purifying the ditch, fish were let into it and lotus also grew in the ditch. The walls of the fort were very high, massive and wide on the out-side, and there were places for defence on the wall. The walls were constructed by stone or bricks. Then there was the defence created by the trees and shrubs, specially planted so as to form artificial forest. Thus the defensive measures of four kinds, one of land, one of water, one of mountain and one of forest were there, above the natural situations of these kinds. The guards were there to protect the streets. There were different quantum of living places according to their occupation, and the streets were in parallel rows. Dealers of fish, salt, toddy, cakes, muttom and ropes lived in adjacent streets. Potters, Copper smiths, bell metal workers, gold smiths, carpenters, leather merchants, florists, astrologers etc are all lived in

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551P.Venkitarama Iyyer TPES P.22.

552Vijanakosam (N.B.S, Kottayam) P.125.

separatdd areas allotted for them. This formed the central market or akanakar. The four streets around the palace were intended for Brahmins, the ministers and the military officers and servants of the Kings house-hold. The street known as the King street leading to the main entrance to the palace was spatious and straight. The palace was central and behind it there were open grounds for training the elephants and horses. Parks with flower and fruit trees, fresh water tanks, public halls and rest houses were constructed about the palace. Thus the palace was kept away from the crowded market.[553]

5.19.3.1. The ancient city of Kaaveri pumpatinam was extent in 10 miles x 10 miles, in square shape. Outer square with gardens and houses, a second square of market places , workshops etc., and smaller squares towards the centre were for palace and other public houses. The river plain at some distance about its mouth was selected for the city, and it was near the coast which secured safe anchorage for the vessels. There were two broad divisions for the city maruvuuR pakkom and pattinappaakkom, the former was on the coast. All the foreigners were settled in this area. Next to their residences traders in sandal and toilet powder etc. lived in parallel streets. Silk weavers, cotton weavers etc. were lived in adjacent streets. The appraisers of sandal, akil, silk,coral pearls, precious stones and gold ornaments lived in spacious streets next to the settlements of foreigners. There were different stalls and streets for grain sellers. Next to the grain market, the petty traders in toddy, fish, oils, salt, betel leaves, ropes and mutton had their residences and business places. There were weavers towns and the like workshops also next to these places. Thus maruvuuRpakkom was the commercial central place of the city, situated on the coast.

5.19.3.2. The other portion of the city was pattinappakkom, where the Palace of the King was placed under well defensive measures. The Raja patha was there as the highway. A few stalls and bazaars were also there for ordinary purposes. Around the palace, there were the settlements of the nobles. The leading merchants, the Brahmins, Physicians, Astrologers, members of Kings retinue, Courtiers, dancers, cooks, musicians, drummers, are all have their residences in this area. Servants of the Royal house hold and members of the ruling family had their respective quarters. Trainers of elephants, and horses were also settled here. Thus the Kings retinue, his courtiers, and the Chief officers lived in well built quarters about the palace.[554]

553P.Venkita Rama Iyyar, TTES, PP. 80-87

554 Map A.

5.19.3.3. In between these two central places, the central market existed, at the intersection of the main streets. The guardian deity was also installed in a shrine in the central market. The main road was that which cut from the central part of the city to the sea side, the sea road by which the imported goods were brought to the stalls of the city. By means of this broad thoroughfare, from the sea the invaluable sea breeze entered the town. The parks and the tanks which were reserved for the sole use of the King were situated near the Palace. There were many tanks and trees all around.[555]

5.19.4. The urban land use pattern reflected in Vancji puhar and in other cities are different in minute details, thus revealing various systems of town laying. In Vanji the circular land use pattern is seen, while in puhar, multiple nuclei system is seen.[556] The structural pattern of Kaveeripumpattinam, as noted above, is in close resemblance to one observed in CALICUT.PORT TOWN. The sea side commercial centre, the fort area, the noble part and the central market in the Calicut city are destributed in the same pattern. The noble part and commercial centre are separated by Yamasutra of paramasaayipada, into Eastern and Western halves. The commercial centre is placed on the coast, where we see the settlement pattern of puumpattinam. A highway from the sea to the noble part, with a big bazaar central market a little east of the port and a Rajaviidhi are seen. The Rajamaarga, the four streets around the fortress in Swastika pattern, square type paramasaayipada, gardens, tanks and other amenities in specific locations are all in total resemble a structural pattern of puumpattinam. The significant change is that all these structural and functional factors are clearly visible in Calicut through toponyms and they are placed in strict accordance to the vastusastra deciplines of Bhoja. Eventhough there is no shrine there is no shrine of the principal deity in ValiyannaaTi or big bazaar, traditional belief of the Royal family is that the Goddess Lakshmi had her abode in the central market. Eventhough there were other patterns of cities like Vaanji, Maadura etc. in South, the builders of Calicut Port Town were attracted by the pattern of the Chola Capital. This may probably throw some light upon the problem that Zamorins family had some close relations to the Cholas dynasty.

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555 ZC PP.264-65, Map A.

556 TPES PP.80-97.

5.20. Structural dissemination of the Rajadhani - A toponymical analysis:

5.20.1. With the disappearance of the second Chera empire, Zamorins became the protogonist on the Malabar area. Hailing originally from NEDIYIRUPPU in ERNAD, the Zamorins established a well organised Government, making Calicut their Capital. As we have already discussed, the establishment of the capital, most probably took place during the last quarter of 14th century.[557] The Zamorins encouraged the trade and extended their suserinity over the neighbouring Rajas Viz. North Parappanad, Ramnad, Payyanad, Vatakkumpuram, Kilakkumpuram, Kurubranad, Pulavay, Tamarasseri, Netiyanad, KoTTayam and Polanad even in the 15th century A.D.[558] His feudotories were many and hence his chericals numbering 32, were spread between Quilandy on the north to Perumpatappu on the south.[559] This shows that Calicut port had comparatively extensive hinterland areas. His capital was well established with a strong hold and a centralised administrative Headquarters. The palace records reveal that the ceerikkals or Zamorins Royal properties existed even in the first half of the 15th century.[560] Records dated 841 M.E. shows that all the 32 ceerikals were there at that time.[561] This will organised and stable administrative system with the Headquarters at Calicut, enabled the rise of Calicut to a great emporium of trade, and the well planned physical and functional structure of the capital in turn helped a systematic urbanisation of the area.

5.20.2. The central administration never allowed to charge the structural pattern till the Mysoreans damaged the city in 1766. The Portuguese settlement of 1500 A.D, the Chinse street even prior to that, the Dutch establishments in 1752, the factory of the Royal British Company established in 1615, French settlement during 1698 are all in the north west of the fortress area. The Roman Catholic Church and the St. Marys cemetery of the Christians are also in this area. These churches were supposed to have been built before 1700 A.D.[562] All of them are in the pisaacaaVRuti in the Roga, Yakshma and such other padas of the paramasaayipada. This means that foreigners were allowed to settle down only in the vaayukhanda, and the Muslims in the NiruRti Khanda during the period 1500 A.D. to 1752 A.D. The newly reconstructed chronology of the Zamorins show that

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557 Supra PP.529-32 Infra Map D and Index Map D.

558 ZC P.325 IM 720-735

559 ZC P.231

560 ZR III Only a summary of the content in the Grandhavari is available. Introductory to SCK(1987)PP.305-307

561 List No.96, 97

562 DG 757 K.C. Thomas CCCS PP.20-21. Table No.134(a)

the central power came into existance around the end of the 14th Century A.D.[563] and the Royal family had its kuTumbabhavana at the centre of the Rajadhani inside the fortress during 1583 to 1766 A.D.[564] They exercised their sway over the area for almost 400 years (1400 A.D. to 1792 A.D). As we have noted from the palace records pertaining to the Royal visits dated 1740 and 1741 that the palace and fortifications were there in 1741 before the advent of the Mysoreans. They were destroyed by the Mysoreans in between 1756 to 1791.[565]

5.20.3. In 1766 April, the Mysoreans invaded Chirakkal and captured the area. The kootathunaaTu ruler Kolathiri excaped to Travancore with his family.[566] On April 20th, Haider Ali arrived at Calicut and established his camp at paaLayan.[567] It is to be noted that his camp at paaLayam was actually established by capturing the KottaLam, KiTannu and KaLari on the south eastern corner of the fort area, where the present paaLayam-paLLi, the muslim mosque exists.[568] Another mosque by name paTTaaLam paLLi is on the north eastern corner of the fort area, near the northern trench and KottaLam.[569] Both these religious centres of Muslims, interestingly situated on two important strategic points of the early fort, indicate the demolishment of the kooTTa and Rajadhani, which can took place only after 1740 A.D. since the Royal visit records clearly describes the fort areas and panTaarakkeTTu in 1740-41. The following descriptions of capture of Calicut by Haider Ali is significant here. P.K.M. Raja wrote:[570]

> The Zamorin went to kootta river at the head of a large force but he was defeated by Haider and forced to withdraw. Ali Raja was then sent to Calicut at the head of 1000 soldiers. He plundered the capital with the help of the local Moplals. All attempts by the Zamorin to establish peace with Haider were futile. The Zamorins was unable to pay the exhorbitant sum of a crore of gold mohurs which was demanded from him. In April Haider arrived at Calicut and beseiged the Zamorins fort. Realising that resistance was of no use. He sent his family to a place of safety and set fire to the powder magazene which blew him up along with the fortress.

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563 N.M.Pampoothiry SCKP (Sukapuram, 1987), P.P.29-39

564 ZR III , Ibid P.19, PP.121-123

565 ZC PP.238-246. C.K. Karim Hairder Ali and Tippu Sultan PP. SK PP.

566 P.K.M. Raja, The Medieval Kerala, (The Navakerala Co.Op. Publishing House Ltd, Calicut-1, 1966) P.207

567 ZC PP.239-241

568 Index 470A

569 Index 472A

570 MK P.209

K.V. Krishna Iyyar observes:[571]

> With hisarrival the seibe became more rigorous. As provisions run short the Zamorin sent Eralpad and tampuraattis to Ponnani. As his position became more and more desperate he grew more and more stubborn in his refusal to surrender. At last re resolved to put an end to his life, and with it, the fort which no enemy had entered as a conqueror since the first Zamorin laid its foundation. On the 27th of April, corresponding to the 14th of Metan 941 M.E. on Cithra or the fourteenth lunar asterism, he set fire to the power magazene with his own hand and was blown up with the fortress, from which his ancestors had marched out to conquer and annex.

5.20.4. vellayuRe caritram, an indegenous record unnoticed hitherto describes the incident in unambiguous way.[572]

5.20.5. The buseige of Calicut fort by Haider took place in 941 M.E (1766 A.D) and the Eralpad andmembers of the Royal Family escaped to Ponnani. Later they went to N. Parur near Cochin and from there they reached a shelter at KunnattuR in Venad. A palm leaf MSS, called KunnattuR KoovilakaM grandavari gives details of their stay there from M.E. 956 to 965.[573] Thus for a period of 25 years, between 1766 and 1791, the Capital was abandoned by the Zamorins. This caused the destruction of the structural lay out of the capital city. It is not unreasonable to assume that the fort area and most of the private lands owned by the Royal Family in the NAGARAM (panTaaram properties) were gone to the hands of local settlers during this period. Later records show that the fort area and most of the properties were given to the settlers on the basis of rents like paTTam, kaanom, veRumpaaTom etc. These details can be collected from two records. Paimaashi records of Tippu Sultan dated 981 M.E. (1806 A.D) and kaccceTTupakarpukal of 1825 A.D. kept in the palace archives. More than 1500 land transaction records pertaining to the city and suburbes are therein these volumes. The names of fields recorded in them help us to understand

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571 ZC PP.240-41

572 N.M.Nampoothiry SCKP PP.121-123

573 Ibid , PP.121-123. ZR III_8.

the field names existed in the NAGARAM, KARYAKKUNNU, KASBA and KALATHINKUNNU area, prior to the redistribution of the city pattern and the emergence of the numerous number of new shops and streets. At present most of the fields are known often the new establishments in the field. But their original names are recorded in the palace records. A few of them can be collected from the settlement records also.[574]

5.20.6. The paimaishi records reveal that most of the fields in the panTaarakkaTavu, VaLappukaTavu, marakkaam kaTavu and fort area were of given for the settlers for constructing shopping centres and streets.[575] Innumerable number of shops and streets and buildings were built during this period. The KaccceeTTupakarpukal reveal that the early fort area had so many establishments including the market and kalari and the fields were named after such establishments.[575] All these systematic set up establishments on the basis of vastusastra were shuffled and thoroughly desturbed during the Mysorean period and there were no centralised power to control the irregular growth of the city for nearly thirty years. Buchaman who visited Calicut in 1800 wrote:

> This province at the time when it was ceded had really no form of Government and required a new system to be framed for its use. The feudal system was broken and no other kind of administration was known to the Rajas who laid claims to the respective districts than that which they had exercised or witnessed under Haider and which was a corruption and extortion. The once flourishing part of Kerala now presented a deserted look. Extensive fields lay uncultivated, houses of nobles and landlords were in ruins and daily worship in many important temples were suspended.[576]

This remarks reveal the situation existed in the city and hinterland areas. A totally destroyed capital and fort, thoroughly damaged structural and funtional patterns, irrepairably lost administrative system in the capital and in the hinterland areas, deserted trade centres etc. were left behind during the last quarter of the 18th century A.D. It remembers the fall of Germany during the early commercial era, where devastation happened within thirty years with the collapse of a central administration and continuous war.[577] The transfer of lands to the settlers have effected in this period. The Royal families and high officials private properties were distributed among the settlers. The transfer of ownership of lands in the fort area and panTaarakkaTam are significant.

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574. Janmam Paimaishi of 931 M.E. (A.D.1896) contains 600 land records Nagaram, Kasba, Kalathinkunnu and Karyakkunnu villages.

575. ER VI2. This record contains 457 pages and nearly 800 land records of Kovilakam ceRupaTTom ceerikkal (Nagaram, Kalathinkunnu, Kasaba and Karyakunnu). More than 3000 field names recorded between 1800-1850 A.D. are available in this record.

576. BG, P.161.

577. Wall Bank and Tylor, Civilization past and present, Vol. I, (Scotts Foresmann and Company Ltd, Chicago, 1955) PP.372-73.

TABLE No.135.

Field Names of the early Fort area in the land Transaction Records and details of later owners of the Fields.

Serial No.	Record No.	Field Names	Date of record.	Ownership details and mode of transaction.
1	2	3	4	5
1	a	kutirappanti	1839	taamaraccheri tavala Kulimoiteen kutty paaTTom. 4 fanams a year.
2		paNTaarakkaTavu vaaraachi kotuvaaL paR	1839	kolikkooTu kammajiyaarakattu aayicca paTTom 5 fanams.
	a	"		"
	b	"		-do- verumpaaTTam
3		kooliKkooTTa koovilakam paR Koovilakattu KuhattinTevaTa kke paRamp Karimkal kaTTila	1840	ceTTi valiya veeTTil SuppaN paaTTom.
3	a	"	1840	"
	b	"	1840	"
4	a	"	1842	iiluvan maataam paRampattu Keelu
	b	kooTTappaRampa karimkal kaTTila	1841	iiluvaN maaTaam paRampttu sankeetam
5		kooTTappaRampa	1830	KoRRicciRakkal Saina.
	a	"	1830	
	b	"	"	
6		"	1840	iiluvaN KaruppaLi Raman
	a	"	"	"
7	a			aalannooTTukaaratti kunnuussaNbi
		"	1840	
8		"	"	"
9		koovulakam kooTTappaRampil tekkettalakkal atiRatikkettavali	1837	Yonakan vaaTiyil mooosa vaaTiyil mooosa.
	a	"		maanu
	b	"		"
	c	"		"
	d	"		
	e	"		

1	2	3	4	5
10		koolikkooTTukoTTappaRampil sekRamapuratta ampla paRampa	1836	yonakan tiruvaamkooTTakaaran vaaTilyil ammatakoya paRampa vaaTiyil aamata kunni
	a	"	"	
	b	"	"	kooya paRampatta vaaTiyil avadul kaadiri
11		meelebajaaril kurikkal madom paRampil tekettala	1843	meelebajaaril gulam mammata
12		kooTTappaRampil Kilakke atira	1838	iiluvaNattikkooTTa KuTTiyaaran
	a	kannippura paRampil kurikkal madompaRampa paTinnaRe atira	1838	"
12	b	koovilakam kooTTappaRampa	1838	iiluvaNattikkooTTa cannaranum anujan kooruvum.
12	c	"	1838	"
12	d	"	1838	"
13		"	1838	iiluvaN veelikkal muuttoRaN
	a	"	1838	
	b	"	1838	
14				
15		"	1839	aalannaaTTu kaaratti ussanbi
16		saamuutiri koovilakam kooTTappaRampa	1840	kaacaNam toTi putiya purayil cekkuuTTi
17		kaava ansatti koovilakam kooTTappaRampa	1840	aalannaTTa kaaratti ussanbi
19		koovilakampaRampa		
19		kilakkekarimkal kaTTila kkupaTinnaaRa koTTappaRampa	1838	valaakiilil mammaali
	a	"	"	"
20		" veTTuvalikku paTinnaRa	1839	iiluvaN veelikkal kanTan
	a	"		iiluvaN veelikkal kanTankuTTi
21		kalattumkunna deesatta mannaaTu paRampq	1840	
22		kaava deesattu samuutiri koovilakam kooTTappaRampa	1830	vaTTakkoLi PrahmavaR saayppa
	a	"	"	
23		vikRamapuratta anpala paRampa		YonakaN tiruvaamkooTTakaaran kooya paRampatta atRumaN.
	a	"		

1	2	3	4	5
26		koTTappaRampil kelakkakutta kallina paTinnaaTu	1838	pooNTaN goovindaN
	a	"	"	
27		koTTappaRampinTe tekke kiTanna maaNikkam kanTi	1842	muNTakkal ikkaaLi
29		kaRava deesatta kooTTappaRampa	1842	mannaaTTa Unikkumaran
31		Koaulakam KoTTapaRampil Kulakketala paN, tekke Kottala ppaRampa, paTimaaTu Kuttukalla	1840	illuvaN perumtoTi kooru
32		kelekke bajaaril matilakatta kanTi	1839	vaaTiyil muusa
	a	"	"	"
33		koovilakam kooTTappaRampil vikRama-puratta ampala paRampa	1836	akkaraveeTTil Krishnan
34		Mele Bajaril kannippuraparampil ceeNna KulamuLLa kanTi	1843	Daniel Lokarta iskoyan
	a	"	"	"
	b	"	"	
35		panTaarakkaNTi paRampa	1844	amatukutti, kunnaemma, ahammata, kadeesa.
36		kooTTappaRampa		kunni viiyya
37		aRRuveppa nilam parattiriai naakkiya nilathinte vaTakke atRukka tooTTolam		mukkavatti kaaranam kulavanakatta puukkaacci
41		kannippura paRampinTe KuLamuLLa kanTi	1835	madirasi kkaaran Budunsa
47		kaNNaN kaTavatta paR	1863	Mrs Juvaana deso
52		koovilakam vataKKe kitannu kalari kkanTi enna paRampu	1829	illuvan Kalukor kooran
58		saamutiri koovilakattinte kilakku bhagatta ceRiyaaluval paaTom nilavum	1840	illuvan kallukal raariccaN
99	a	kasava amsathil pantaarakkaTava	"	nagaramsam panTaarakkaTavatta kunilaapnata.
102		kannippura paRampa	1841	yonakatti layyil kateesa
108		marakkaam kaTava	1837	yonakatti putiya veeTTil ceekku
111		koolikkooTTu koovilakam paRampil kasavaderattu tekke kiTannu paRampa	1859	meelakatta avudila
112		tekke kiTanna maaNikkamkanTi	1837	puvvanta Tatta paRampil Sulaiman
114		-do-	1838	mamukkante akatta ussan
		meela bazaar teevaNkanTi	1838	kassappukaaran Samubaayaan

1	2	3	4	5
115		kannippurappaRampa for constructing vaamileLappiTika paTinnaRe tala tekke muuLa	1837	ceeTTuraalu
144		kannippurapar penevalikku paTinnaeTTu	1832	ayoodhya naaTTukaari paradesi aanamti
		meela bazaaril kurikkal madom	1843	madiraasikkaaran Gulammaammadu Kutti
172		kooli kllooTunagarattil goosaayi caeviTikkuvaTakku	1837	valiyaviiTTil KunnussuTTi
199				
215		kolikkooTTukaavataRayil vaTakke Bazaaril	1827	paTTani teru vaannooTTukaran
223		kovilakam kooTTapaRampa	1890	koRRicciRakkal Saini
224		,, vaTakku penvalikka	1830	valiya kkalla aamu
225		kooliikkoTTu Kovilakam paRamp	1831	amaalaN goovindan
228		,,	1830	muttu ceeam
230		,, kooTTappaRampa	1827	valiyakatta ayissa
232		vikRamapuratta ampalapaR	1833	abdul kaadir
236		koTTappaRampa	1830	puvvatteTathilirikkum Bhavaani
249		kannippura - Marakkakavan Artara	1830	
250		kooTTappaRampil vaTakke ttala	1833	poonTan goovinda

5.20.7. A few examples are given in the following discussion. Important records are listed in the table with details.[578]

5.20.8. KannippurappaRampu is given to construct vaanibhappiiTika for a paradesi by name ayodhya naaTTukaari aaNanti, in 1837. Melebazaar kurikkal madom paRampu is given to Madrassikkaaran gulam mammadukutty in 1843. A portion of kooLikkooTTu koovilakam paRampu is given to amaaLan Goovindan and another portion to a muttucaami in 1830 and 31. Ownership of a portion of kooTTapaRampu is transferred to Valiyakattu aayicca in 1827. VikRamapurattu ampala paRampu is given to Abdul Kaaderin 1833. Meela bazaar teevaR kanti is given to kasaappukaaran saamubaayaN ceeTTu and Rahuu in 1838. Kilakke karimkal kaTTilakku paTinnaRe kooTTa ppaRampu is given to vaalakkiilil mammatu in 1838. Southern trench area is given to meelakattu avuduLLa in 1859. maanikkamkanTi (trench area) is transferred to puvantaTatta paRampil salimon in 1837. Theese transactions took place even in A.D. 1806. Paimaashi records of 981 proves this fact. A portion of the koovilakam paRampu close to the musaliyaarakuLam, where the panTaarakkeTTu (palace) existed was given to Karumattil Rayiru Menon in 1806. The musaliyarakoLam existed even in 1806. This means the palaces and other office building were destroyed even earlierto 1800 A.D. A portion of the land of the kuTumba bhavana was given for constructing asRampi according to the above record.

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578 Table 138.

5.21. New settlers and Land Owners and Religious establishment of Non-Hindus Religious Institutions:

5.21.1. Fall of the capital, central administration and the delink of the feudatories from the central power are all related factors in the destruction of the Rajadhani system. The establishment of the Mosques and two churches, violating the rules of Vastusastra was one of the important factors of destabilisation of the system. The absence of a centralised power to control this destabilisation is another factor. Thirdly, the new settlers occupied lands which once belonged to the central power, the panTaaravaka and modern establishments originated. The settlers around the new religious centres like the Mosques and Churches were of Hindu community and a deciplined development of a religious centre based city also became impossible. The emergence of new shopping centres, residences and the new religious centres in an area where an entirely different pattern of city lay out of vastus existed, destroyed the Rajadhani. The Mosques and Churches were built in areas totaly prohibited for such centres by Bharatiiya vasusastra and the fall of central power accelerated this destabilisation.

5.21.2. These newly formed religious centres were paaLayam paLLi, paTTaaLam paLLi, German Basal Mission Church and St. Marys Church. The small pieces of Land where the two Mosques were built, belonged to the Muslims even in 981 M.E. (1806 A.D). The paTTaaLam paLLi was only a sRaampi at that time.[579] The land record states: "The ciRakkal field which is a tarisu (waste) near the musaliyaara koLamnare (on the bank of musaliyaaru koLam)...field given for shopping centres of Saidaali...for the construction of a paLLi in the Kallu vaLappu". This shows that the field is on the bank of musaliyaara kuLam-66 of NAGARAM village. This field is closely on the northern side of the Zamorins old kuTumbabhavana, close to it and where the trenches existed.(In 1890-1903 is stated as "KaatirivakapaLLi Manager" (owned by Kaatiri, the Manager of the Mosque). The fields around musaliyaara-koLam belonged to one iTTunniraama Menon on the basis of rent called kaanam, in 981 M.E. The field is mentioned as "all fields around the musaliyaarakoLam". Another land record of the same period says "the fields on the eastern bank, norther bank and the sRampi kunTil taRa". sRampikunTil taRa reflects thetrench also. The sRampi and the tank were

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579 Table 135. VI_2 and "JP".

in 'kunTu' or ditch. A fourth record of the same period says: "kaLathil paRampu, kunnappaLLi paRampu and the field where the paLLi constructed". Thus the paLLi or mosque was constructed during this period, close to the kaLam. kaLathil paRampu is the field No.32 of KARYAKUNNU village. All these show that the area where kaLam, vikRamapuram temple and trenches existed was utilised for paTTaaLam paLLi, with the sanction of the Royal famil.[580] The vikRamapurattu ampala paRampu is given to an atRuman in 1840 A.D.[581]

5.21.3. paaLayampaLLi means a mosque situated in paaLayam (the army camp). The army camp was Mysoreans. This mosque is situated in the fields of tekkekiTannu (Southern trench). tekkekiTannu maanikkam kanTi was given to puvvataTatta paRampil Sulaiman in 1837[582] and meelakattu avduLla in 1859. The folowing fields were under the ownership of the family of Dharmottu Panicker, the Army Chief of the Zamorins of Calicut, even in the settlement period (1890 A.D.).

matilakattu kanTi - 64 - KARYAKKUNNU VILLAGE
paNaccikkavu [583] - 74 - NAGARAM Village
kiTaṅṅupaRampu maaṅi kkaṅTi - 71.1
kaLarikkanti, BhagavatikkanTi - 71.1, 2 } NAGARAM Village.
kaTTayaaTTu moyteen paLLi - 73

The mosque was constructed in the trench area after the destruction of the magazine store situated there. The incident took place in MeTom 14th of 941 M.E.[584] The Zamorins set fire to the powder magazene with his own hand and was blown up along with the fortress.

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580 Table 135, VI_2, "JP".

581 Table 135.

582 RSSR, Table 135. VI_2 and "JP".

583 RSSR.

584 Table 135 and VI_2 and "JP".

5.21.4. The change of the structural pattern is noted in 1788, at the earliest, when the Basal Mission Church was built on the north east of the palace, near maaNaNciRa in 1788.[585] The fields are the northern side, close to the trench, watch tower, kalari, kalam and Sreekrishnan temple or vikRamapuram temple. The only name indicative of the early stage among these is the kalattil paRampu according to settlement records of 1903.[586]

28.1. KARYAKKUNNU Village field Nos.

28.1. Basal Jarman Mission Vaka.

28.2. Kalattil paRampu

28.3. Basal Jarmen Mission vaka paLLi and Girls School.

The Krishnan koovil, ampala paRampukal and the trench etc. were there in 1903.

KARYAKKUNNU Village Field Nos.

32.4. ampalapaR - temple - ampalam.

32.6. ampala kanTi -

32.7. tekke krishnan koovil paR.

It is clear that such an establishment-a church-will be never allowed by Vasusastra if the fort and temple etc. where there in 1788. It means that the fortification etc. has damaged by this time and the central administration was scattered.

5.21.5. The surai paLLi in fields 30 and 56.11 in kalattinkunnu is situated a little north of the above mentioned church.[587] The area belonged to the Antony Fernades in 1903. The English Church in field 152 in the same village is very close to the SatRam, palace and a temple in field 153. The old cemetry was in field 30, which is said to have been there even in 16th century A.D. It is reported in the list of European Tombs that the earliest tomb in the St. Marys Cemetery (old) in the zillattodi, Calicut, is dated 14th April 1717.[588] zillattodi is field Nos.32, 33 and 34 in kalattinkunnu, which are nearly 1 mile away from the area, in the north west corner of paramasaayipada, i.e. in the pisaacaavRuti in the vaayukhanda. The Roman Catholic Church has its oldest cemetery dated 29th September 1837 (near paRankapaLLi in field 18). German mission has the oldest tomb dated 29th February 1848 and in Calicut St. Marys tomb near the Church is dated 1880 4th February.[589]

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585 DG P.757.
586 SR 1902 KARYAKKUNNU.
587 SR 1902 KALATHINKUNNU.
588 Ibid
589 Ibid

These show that the establishments came into existance only after the second half of the 18th Century A.D. The shifting of the burial ground and St. Mary's Church to field 56.11 is also significant.

5.21.6. Thus it is clear that the city has changed its structural and functional grounds not because of the war alone but because of the installation of the new religious centres. Eventhough the port area remained in the old structure, the Headquarters of administration was completely ruined and two mosques, two churches and enormous number of shopping streets originated. During Tippu Sultan's time, the Headquarters of administration was near the present Francis road junction, and later it was used as the Joint Commissioner's office for the settlement of Malabar in 1800 A.D.[590] Arshed Begkhan, the Mysorean Governor was closely associated with the settlement in 1784-85, and the Administrative office was called Cusbha. The Paimashi records of 981 M.E. point out that the village Karyakkunnu under the Kochukalam ceRuppaTTom ceerikkal was called Kasava, (The Administrative Headquarters). Thus, the residential area in the early physical structure of the city was changed to an administrative centre and early administrative centres were demolished to set up religious centres, roads, streets and shopping centres. We have noted that for a period of nearly two decades, there was no centralised administration in Malabar.

5.21.7. The Moyteen paLLi at paaLayam and the paTTaLappaLLi near the early musaliyaaRkuLam had their origin in the last quarter of the 18th century. They are located in the areas of the southern and northern wall towers and trenches respectively. The kiTannu paRampu area of the southern portion of the fort came to be known as paaLayam, after Haider had made his camp there. Northern trench area is also paaLayam, where it is reflected as paTTaLam, a synonym of paaLayam. Thus it is clear that both the strategic points were beseiged by Haider and he established his campus. This was the major distruction dare to the Rajadhani system. During the period of Tippu Sultan in 1788 the kizakke bazaar road was extended towards south and the new Calicut-Feroke road was opened. He tried to shift the capital to NalluuR, a village on the banks of ChaliyaR probably due to strategic reasons. He renamed the village as Ferokabad.[591] During the invasion of Haider in 1773, the Zamorin approached the French and submitted himself to the French, and obtained protection. French Commander Duprat landed

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590 DG, 169.

591 DG P.151-52.

at Calicut and the administration was handed over to him and his troops by the Zamorin. They took the formal possession of the Zamorins fort at Calicut and later the area became under the control of Haiders administrators.[592]

5.21.8. By all these changes the early physical structure of the city was almost ruined. The idea of shifting the capital to Nallur enforced by Tippu also dare much damage to the city in 1788. The most important factors that changed the physical structure of the city was the construction of the Calicut-Feroke Gun road in 1788 by Tippusultan.[593] Thus, the two mosques at the heart of the city changed the physical structure of the fort area; and the thorough fare laid down by Tippu changed the physical structure of the capital town and commercial pattern. This thoroughfare was extended to interior areas upto Polaway in the south east and Tamarasseri in the north east, making the fork area at KUNNAMANGALAM. The capital thus was clearly divided into two halves, eastern and western, and the trade system got shuffled and budding of new patterns spread. There was no fortification or administrative Headquarters in the fort area for a few decades to get a regular pattern for shopping centres around such places. Thus Shopping complexes and distribution of buildings became irregularly located.

5.22. Reorganisation of the system:

5.22.1. The organisation of the systems of administration was also significant. For almost three decades, the whole area was not properly administered, but Mysoreans tried to introduce a new system of revenue and land ownership and later the British rulers also tried to implement their own systems.[594] The Tippus cutchery at Calicut was for the settlement of the Malabar and there were 63 talooks under the district of Malabar. There were 12 tukries and one of them was the present Kozhikkode taluk with 72 tarrahs and later with 125 desams. British rulers established their office in the sauce area where Tippus Catchery existed and they formed the Malabar district with 6 talooks, and 21 firkas and 208 amsoms. There was Hoblis or subordinate sub district system.[595].

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592 Ibid P.151

593 DG P.408

594 DG PP.168-69. Chart VI, C.K. Karim, Haider Ali and Tippusultan, PP.149-150. TP_2 ARRAM, P.28.

595 Supra P.647. TA/1. C.K. Karim, Haider Ali and Tippusultan, PP.138-39.

5.22.2. The old zilla Court was established in the north west of the old fortress nearly one kilometer away from it in field Nos.32 to 34 in the kalattinkunnu in 1802; later the Hajuur office was in field No.23, on the north west of the fortress and close to it, in NAGARAM. Finally permanent zilla court and Vayittiri Munsiff Court were established near the fortress by 1806, in field No.40 in NAGARAM.[596] The jail or turunku near the zilla paRampu was demolished in 1892 and the HuzuuR office was shifted to fields 66, 67 of NAGARAM, in 1892.[597] On the east of these fields in KARYAKKUNNU village field No.31 became the Police Headquarters.[598]

5.22.3. These areas were actually meant for different purposes according to the old lay out of the city. However, the British establishments gradually moved from the pisaacaavRuti of the paramasaayipada to the original fortress area and at the close of a century after the fall of the palace, to the palace area itself. It became the Malabar Collectors office. This shows the penetration of a portion of the Foreign settlement nucleus to the vastu-hrudaya of Calicut Rajadhani. These shiftings had their own effects in the continuous changes of functional structure of the city. The administrative centres were not centralised anywhere for a long period. The establishment of the early catchery and Cusbah spoiled the pattern of the south east zone or Agnikhanda. The shifting of the administrative blocks from north west to the heart of the early city or Vastuhrudaya destroyed the significance of the vaayukhanda also. Due to the emergence of administrative locations of Europeans in many places in the Vayukhanda, a number of European establishments for trade, commerce and industries also emerged in that area. The Telegraph office, Madurai coats, ansom office, Muncipal market, European schools, Convents, Malabar Club, Muncipal office, Post office, Travellers bungalows, Volkart Bros, Bunder office, Interest company, Scotish and English camps, small pox Hospital etc. are all seen in this area. Most of them are established during the second half of the 18th century. Women and Children Hospital in KoTTappaRampa was started in 1901.[599]

596DG P.586.

597DG, P.579.

598DG, P.578.

599DG, P, 690.

5.22.4. From the foregoing discussion it is clear that three major forces were working behind the destabilisation of the pattern. The new religious centres, at the heart of the city, shifting of the administrative locations which was in the form of a penetration of the foreign settlement nucleus and the cultural reshuffling of the different groups and their settlements. The social structure, physical structure and functional structure of the city was greatly affected by these factors, which in turn affected the commercial nucleus also. Construction of new roads and streets made this shifting the road constructed by Mysoreans became the main artery of traffic, thus changing the big bazaar road to lesser importance.

5.22.5. The introduction of Rail road is another major aspect. The railway line was extended to CALICUT in 1888 and CALICUT to BADAGARA in 1901.[600] It divided the port city into two equal parts, the eastern and the western passing through the fort areadiagonally. The the principal thoroughfare--the big bazaar street lost its importance. The Rajaviidhi on the western side of the fort and the markets and nodal points lost their importance. Now, the city complex presents an elongated pattern, in the north and south direction,[601] with enormous growth of shops and buildings on the western and the eastern sectors. But, these sectors could not expand to west or east since the natural boundaries of the sea and the cliff area are obstructions. The city has its new central thoroughfare in the north south direction.

5.22.6. At present, there is no reliefs of the Fort Area. Some reference regarding these are seen in the British records of the 19th Century.[602]

5.22.7. According to the Corporation records[603] there are thirteen wards in the Calicut Corporation. Out of the total 23133 buildings (Eduppukal) scattered in the city, 12441 are shopping centres. The early Rajadhani and its peripharal areas are distributed in the seven divisions of the Corporationly namely Tali, kooTTappaRampu, Big Bazaar, cemmannaaTu, Cathedral, KuRRicciRa and muunnalingal. 63.47% of the buildings (14684) are distributed in this area. Details are given below:

600DG P.417.
601Map No. 91 and Map D.
602 ASS, PP 246-48.
603Calicut City Directory, (1982)PP. 71-85, P.133.

TABLE - 136.

	Total Bldgs in each division	% to Grand total : 23133
koTTapaRampu	2463	10.64
tali	2400	10.37
Big Bazaar	2966	12.82
cemmanmaTu	700	3.32
kuRRicciRa	2079	8.97
cathdtral	2359	10.19
muunnalingal	1649	7.12

Compared to all these divisions the maximum number of buildsings are in Big Bazaar and kooTTappaRampu. All these buildings are in the NAGARAM village, scattered arOund 600 acres of land, which itself shows the density of buildings. Most of the remaining part include public roads, streets andpublic offices etc. Thus, it is clear that we cannot expect any trace of the early palace or fortress or public buildings in such a crowded area.

CONCLUSION.

In this study, we have depended on the toponyms collected from the field names of the concerned area. This gives sufficient informations regarding the cultural history of the area. The field names being recorded in land transactions documents of comparatively early period, they remain almost unaltered. Hence the names collected from land records can be taken as early forms themselves. The ceerikkal records, Paimashi records and settlement records give almost the same form of names for a field evenchough the records are written in different periods and by different administrative authorities. The ownership of lands periodically changes; but when the field name of a particular field is entered into the records during the transfer of a particular field, the field name is unaltered. It get changed only if some special incidents took place in the field and this occure in most cases when a manmade structure of special significance emerges. In some cases, when the nature of the land is transformed or when a canal or a bridge is made or some particular cultivation is effected, changes are occurred in the field names. But these changes and names are also recorded in land records along-with the earlier names. Thus in most cases, the early forms can be noted. The changes of names are affected only in trade centres, capital city and such areas of specialised activities where man made structures arose constantly.

This helps us to divide the field names into two broad divisions; names reflective of natural situations and names reflective of specialisations. From the names reflective of natural situations we are able to note the geographical peculiarities, topography, natural resources, slope of the land, nature of cultivation, nature of soil and settlement patterns. Both specifics and generics are useful in this analysis. It is seen that, geography, topography, nature of soil etc. are clearly reflected in the generics and even if the specifics indicate a manmade transofrmation, id do not affect the generics in most cases. Hence the frequency lists of generics became most important in this area of study. The generics usually represent a comparatively small piece of land, their distribution and density of generics can give sufficient data regarding these Geographical aspects. Even if a good number of generics of ambiguous nature are excluded, it will not affect the general picture given by the generics taken into account. This is proved by the analysis of generics in the Chapter-I. The nature of land reflected is seen suitable

only for the production of natural resources listed in Chapter II. Thus the resources reflected in toponyms also can be taken as the evidences of the habitat. The values of produces and related aspects may not be fully correct since the evidences of toponymy and of revenue assessments are of entirely different nature, but the analysis prove that the general situations of cultivation and agricultural produces and produces of other natural resources and potentials assessed from both the evidences are to some extent go parallel. This may be because, we are concerned with the toponyms which can be categorised as field toponyms. The historical situations and process of urbanisation of the area also help us to substantiate the toponymical conclusions arrived at. The frequencies of generics and to some extent of the frequencies of specifics, distribution patterns and duration of different toponyms etc reveal the relation of field toponyms and nature of habitat under study. The lists, charts and tables along with the distribution maps help us to explain the situation more precisely.

The growth of settlements depends on the nature of the land and the resources available in the area. As far as this aspect is concerned, we have used the specific of the field toponyms as the main source material. Here, the frequencies and densities do not help much. But, the density of settlements of a particular group of settlers and their relation to the habitat are seen inter related. The early settlements and the indication of them in toponyms seem to be a very important factor. It is said that there are enormous evidences of pre-historic settlements in the length and breadth of Kerala. But no fruitful archaeological survey or excavation have been taken up till this date. The only dependable informations are given by Robert Sewell, who prepared the survey reports in the middle of the 19th century. The field name toponyms and their distribution related to pre-historical sites seem to be of great importance since most of the sites represented by the names of the evidences of burial sites of early period. The identification of pre-historic sites is of the most important need in the area under study in particular and Kerala as a whole in general. An attempt made in this case on the basis of toponyms in Wynad taluk give fruitful result (Supra Table No. 6 5(a)) The settlements of the area under the head tribals, is also reveal some peculiarities of settlements. The names of sites reveal a good number of tribal groups settled or came into contact with the area. Some of the field generics reveal different mode of cultivation existed in the area and the shifting cultivation, settlement patterns, natural and artificial irrigational methods etc. show some inter relations which are discussed in Chapter I, II and III.

Apart from the evidences of pre-historic sites and their distribution patterns, settlements like uuR, ceeri, marutham etc. are also seen reflected in toponyms. The distribution patterns, density of distribution, the locational peculiarities etc. reveal many interesting facts, when they are analysed in relation to the geographical, topographical, physiographical and the resources available in the area. Toponyms reveal that there are different groups of people settled in the area, like Brahmin and other temple communities, agricultural labourers, traders and people from foreign countries. All of them have their respective religious centres and area of activities which are indicated in toponyms. The worshipping centres, deities worshipped by the settlers, separate areas of burial sites and bathing places are also seen reflected in the toponyms. The settlements show different kinds of structural patterns which are of great interest in the sociological perspective. Patterns of nucleated villages, temple complexes and settlements of trading communities, artisans and distribution of administrative institutions are all of such importance. They in general reveal the socio-cultural situations and process of urbanisation in the area. This aspect has not been studied yet.

Some aspects regarding the formation of the village system in Kerala is also noticed. uuR settlements and the changes of physical structure effected due to the influence of temple complexes, trade exchange systems and administrative units in uuR settlements and redistribution of uuR, marutham and ceeri are also reflected in the toponymical analysis. Further study in this direction will reveal more details regarding this. Thus, field name toponyms are one of the important source material for the study of evolution of village systems and the economic basis of the systems existed.

The toponyms reveal a large number of factors related to social structure and social activities hither to unnoticed. The analysis proves that the growth of settlements, evolution of village systems, social and cultural differentiations and socio-cultural activities processes of urbanisation and the relation of these items to the habitat can be understood from the toponyms, when systematically analysed and correlated with different disciplines of knowledge.

Except a few names of Sanskritic originand sanskritised form, almost all the names related to topography, Geography, physiography and Dravidian aspects can be represented in Dravidian alphabets. 44.65% of generics in the complexes and 87.1% of generics in the groups reflect geographical and topographical nature as noted in Table 14(a). It is seen that the highest value of garden land generics is in NAGARAM Complex. It might be due to the nature of NAGARAM area as geographically an upper table land on the cost. This subetantiate the selection of site for Rajadhani at Calicut by the Zamorins.

The indications of geographical, topographical and physiographical nature supplied by the generics thus becomes a dependable data for further analysis. The specialisation are, in most cases reflected in the specifics of the field names. Thus the changes usually occurs in the case of specifics.

This nature helps us to identify the units of specilisation and man made changes in the certain areas when they are systematically classified and analysed they reveal the urbanisation tendencies. Structural peculiarities of trade exchange systems, distribution of centres of administration, defensive measure and the like are all seen reflected in toponyms. Their distribution patterns, density of distribution, settlements of occupational classes etc. and the inter-relations are also can be noted with the help of classified lists, tables, charts and distribution maps. Some unnoticed patterns of settlements, urbanisations and distribution of specialised centres in the area are also brought to light in this toponimical analysis, which are corroborated by the available observations of other deciphers like history, geography, Anthropology etc. Thus the suggestions emerged from the field name toponyms are of unique nature. The suggestions are unnoticed hitherto due to the lack of source materials. Chronological sequences of evolutions and changes occurred in these aspects cannot be traced on the basis of toponimical evidences alone. Since the toponyms do not supply the date of an incident, only a comparative chronology can be noted.

This attempt throws light to the systems of administration existed in the hinterland areas around the Calicut port, the pattern of village settlements, religious centres etc. to a certain extent. The distribution of defensive system, toll collection centres, local trade centres, religious institutions of various kinds, distribution of occupational groups etc. noted in the analysis is total reveal certain important social and administrative situations existed in the hinterland areas of the port town and their relations to a central administrative system and port city in the structural and functional levels. The suggestions are to be verified and analysed with the help of more evidences, by historians, sociologists and urban geographers.

It has been proved that the toponymical reconstruction of the port city reveals many hitherto unnoticed facts. The toponyms distributed in and around the Rajadhani and port area clearly prove the physical and functional structure of a medieval city, layed on the lines of vastusastra. At the present state of knowledge, no attempt in this direction has been made by scholars. The town lying principles of Bharatiya vastusastra is seen followed by the rulers of Calicut, making necessary local adjustments for the growth of a port city. Apart from that, the foreign settlements and their patterns also reveal some interesting facts. The destruction of the systematic pattern of the Rajachani and the penetration of the new administrative centres of the foreigners are also clearly evidenced by the distribution of the toponyms.

Ibn batuta who visisted Calicut three times gives some details of the trade exchange system of the interior areas in the year 1350 A.D. There are more than twelve rulers in Malabar. There are numerous highways and a net work roads in the interior areas. There were inns on the sides of the roads where a well or watershed is located. It is run by an officer in charge. The trade is carried through these roads and atimas and head loader carry the articles through the land routes. The theft of articles is seriously dealt with and thieves of obstructors of the trade are heavily punished. He gives details of the clothes produced in the Caaliyam and observes that the name Calico is derived after the production centre. The port town were Elimala, pantalayini, Kollam, Kolikkode and Qulon. Among them Calicut and Quilon were the most important.

It is to be mentioned in the first place that there are no detailed studies at present to understand the local situation of the towns, cities, firms, ports etc. in its structural or functional level, in Kerala. Nor we get any studies related to the factors which sustained the atmosphere for the development of a commercial centre at Calicut. The vast

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hinterland areas with commercial products around Calicut, the early transportation facilities of natural waterways, and such other factors also might have played their part. The trade exchange system seen in the hinterland areas reflect some universal patterns also. The nodal points of trade and exchange in a specific hierachy is observed in the hinterland areas. The protective measures like KOTTAKULam and Kalari with a storage centre called kalam, distributed in the nodal points (semi urban groups and groups of a lower level) and the presence of the lowest type of exchange centres in the hinterland areas ruled by nadavalis are important indications. The presence of administrative locations in such points are also to be taken into consideration. The 'koTTa' usually indicative of a religious centre need not be exclusively be religious centres. They are always attached to kalaris and hence reflect the nature of a 'half cathedral' and 'half fortress' structure. At the present state of knowledge, we are not in a position to analyse the origin and development of such centres distributed in the hinterland of Calicut. The factors seen in the development of medieval towns and later middle age towns are seen reflected in the evolution of Calicut port. References given in the historical studies are vague and hence historical correlation or interpretation of the urbanisation during the said period becomes difficult. Thus the discussions based on toponyms seem to call for revision and correction on the basis of the pre colonial native records such as the palace records of rulers like zamorin and minor rulers like Pulavaay nair, taamerassery Raja, Kurumbranatu Raja and the family records of aristocratic families as well as the stone and copper inscriptions wherever possible.

The geographical situations analysed in the first chapter of this work suggest that the site of the port at Calicut satisfies the medieval conception both of eastern and western. The resources of the area, the nature of topography and the situations of export-import of the resources, are all contributory to the development of a commercial centre at Calicut. The growth of settlements and the distribution of different social groups indicate that the evolution of the port has its deep routes in the hinterland areas. Thus, the system of exchange and commercial activities might have originated during the pre-Protuguese period or even earlier.

The trade exchange system reflected in the toponyms and their distribution parallel to certain universal patterns are the most significant suggestions here. The village pattern of the remote areas which are grouped into 'rural' compared to the village patterns

of the port city shows clear contrast and different groups of villages identified comes in the functional hirearchy of port town---large trade ex-centres---semi urban countries---(semi urban centres---production) centres---storage centres)---Service centres, centres and rural villages. All these fullfil some universal ratios and all are distributed in the form suggested by the urban geographers as basic forms with local variations.

The analysis of field name patterns of villages in the interior areas of the taluk gives some indications of the rural urban relations, and the need of such hirearchical pattern already noted. The interdependance of the rural and urban settlements becomes clear, which might have resulted in the formation of net work of routes through rural roads as well as water ways. The foregoing toponymical evidences substantiate the existance of a hirearical trade exchange system in the interior areas.

The suggestion we arrive at this point is that the structural pattern observed in the rural areas and the structural pattern of the port reflects from universal systems, related to the origin and spread of medieval towns (1100-1400 AD) in the European countries. In the case of the port city, physical and functional structures are pre-determined by the central administration of Zamorins, on the line of the medieval vastusastra and hence it can be termed as indigeneous. But, the suggestion of irregular pattern of street systems etc. indicate a natural evolution, to some extent and imposition of a later layer, the pre-determined town laying system. The imposition is said to be occurred during the advent of Zamorins to the Calicut tura which might have some relation to the town lay outs of South India also. However we accept our inability to bring into lime light the imposition of such patterns in the structure of the rural commercial system. It may be assumed that some palaces, forts, kalaris and ware-houses such as kalams and watershed reflected in rural set up might have been originated during the 13th and 14th centuries, to promote trade the promoters being the local rulers. In the KUTATTAI complex there was a palace of koTTayam Raja. The PAIUR complex might be the early trade centre of the pulavaay nair. The Kunnamangalam semi urban centre and Puthiyangadi complex might have been belonged to the Porlatiri or vaTakkumpuRattu and kilakkumpurattu Nairs and kuRumbranadu ruler. KaTalundi complex areas inclusive of Beypore was once owned by parappanaaTu rulers. All these Chiefdoms said to be originated during the 13th or 14th century. Later on by 15th century A.D. all these Chiefdoms around Calicut accepted the suzernity of the Zamorins of Calicut.

We have already analysed the physical and functional structure of the capital city and port at Calicut, to an extent possible by the available data of toponyms correlating it with different desciplines. It reveals the super imposition of a well planned structure on an emerging port. This super imposition was due to the increase of trade in exhorbitant manner. The fortified capital with stable administration, the availability of all the materials at one point on the coast, the most helpful site and situation supplied by the geographical environments etc. were the salient features of the Calicut port during the end of 14th century. The establishment of well planned city for a large trade centre became necessary even in the European countries, during the end of the 13th century. Europeans were seen attracted to the Calicut port where a fortified capital and well planned city around it was emerging. The obtained landed property and depicted a secondary necleus of trade in the port.

Thus the fall of the structural pattern of the capital at Calicut is directly related to the expansion of a secondary nucleus-namely foreign nucleus-depicted in the structure itself. But the complete break down of the physical and functional structures of the Rajadhani at Calicut started when the Mysoreans occupied the city. In later times, we see the gradual movements of the foreign establishments from the pisaacavRuti to the vastuhrudeya. daya. By the close of 18th century, the fall of Calicut was complete.

The need of a detailed and comparative analysis of the historical changes and urban processess of the western Europe during the medieval periods and period of commercial revolution and the changes in Malabar area in the corresponding centuries is to be pointed out here. The western influences and the indegenuous situations during the said period are to be closely examined to understand the actual forces behind the rise and fall of Calicut Rajadhani, and other ports in the coastal belt of Kerala.[1]

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1. N.M. Nampoothiry, "Western and indegenous situations and their contribution in the rise and fall of Calicut Rajadhani", Calicut, 1987. SCKP, Introductory, PP.249-50, 20-28, 212-236, 109-120, 1-19, 96-108, 109-120.

Wall bank and Tylor, Civilization past and present, Vol.I, PP.372-74, 386, 450-56, 570-74, 597-98, Vol.II PP.5-13, Robert Dickinson, RUG PP.69-73

K.P. Padmanabha Menon, HK, PP.483-508, A.Sreedhara Menon, History of Kerala, PP.132-134, DG, 77-79.

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C H A R T I

Name of the Complex.	No. of Villages.	Total area (In acres)	Total assessed area (Acres)	Average area of a village.	Number of fields.	Number of Names.	Land classification according to the settlement records (Acres)			% to total area of each complex on the basis of assessed area		
							Wet	Dry	Garden	Wet	Dry	Garden
NAGARAM	12	11086	7144	923.83	4218	4349	1088	2436	3320	17.03	21.97	29.94
KATALUNDI	6	9745	7764	812.08	2652	4956	2352	751	4661	30.29	20.18	79.82
PUTHIYANGADI	19	15567	10672	819.31	2348	7736	2806	2716	5150	26.29	25.54	48.25
VALAYANADU	12	12913	13913	992.33	2102	7370	3401	4350	4962	25.3	35.23	38.42
KUTAYAI	18	12080	12778	721.85	1935	3540	1201	9324	2173	10.02	72.96	17.00
PALUR	12	9295	7805	774.58	1949	4620	894	4156	2649	11.45	54.52	52.93

Total area of land - 71594 Acres. 83.205% of this land is described under Wet, Dry, and Garden. The remaining 16.793% is under Inam, poramboke and unassessed land. Average value of wet land is 17.6299%, Dry land is 33.568% and Garden land is 32.006%

CHART II a

Complex, Group, Cluster and Isolated unit.	Values from Place name generics. Wet %	Dry %	Garden %	W + D %	Undulating nature %	Elevation %	Depth %	Plain %	Values from revenue records. Wet + Dry 1871 AD %	Wet + Dry 1891 AD %	W + D %	
NAGARAM	24.106	3.44	33.17	27.54	21.84	5.71	15.05	36.58				
KATALUNDI	30.98	6.21	17.88	37.19	10.38	3.04	7.05	22.5	51.59	50.47	57.03	
PUTHIYANGADI	35.57	1.09	16.08	36.66	24.28	5.03	19.67	16.03	66.26	51.83	59.04	
VALAYANATU	24.95	8.84	7.04	33.79	24.9	13.12	11.79	7.49	40.37	61.56	50.96	
KUTATTAI	29.31	5.36	17.78	34.67	22.35	10.83	3.52	23.14	44.27	54.52	49.39	
PALUR	33.25	4.38	15.24	37.63	25.48	14.93	8.00	14.93	50.00	82.98	66.35	
Average Excluding NAGARAM	30.81	5.16	16.96	35.96	17.87							
KUNNAMANGALAM												
Cluster	26.16	6.74	20.30	32.92	31.6							
ISO Units	25.85	6.75	24.5	32.6	31.55	Only 7 units are taken						
Average	26.01	6.74	22.44	32.76	31.57							
KANNIPARAMPA												
Cluster	22.67	7.81	29.19	30.48	23.6							
ISO Units	28.93	2.22	27.62	31.15	21.91							
Average	25.80	5.02	28.4	30.81	22.75							
TAMARASSERY												
Cluster	27.20	4.16	22.46	31.36		Only 7 clusters and						
ISO Units	22.87	1.88	26.96	24.75		5 units are taken.						
Average	25.03	3.02	24.7	28.05	32.45							
NATUVALLUR												
Cluster	22.36	5.31	24.38	27.67		Only 4 cluster and						
ISO Units	22.81	1.94	26.96	24.75		4 units are taken						
Average	22.58	3.62	25.67	26.21	30.14							
THAZHEKKODE												
Cluster	20.92	13.54	25.6	34.45		Only 7 clusters and						
ISO Units	23.95	1.52	33.003	25.37		8 units are taken						
Average	22.38	7.53	29.28	25.09	16.70							

CHART. IIIa

Name of Complex	Population per 100 acres in a complex 1891	1901	Difference in population density.	No. of Oil Mills.	No. of Looms	No. of Carts.	Number of Ploughs.
NAGARAM	Municipal Town		..	106	131	149	338
KIVALAYAM	24.99	35.14	10.15	68	127	44	1462
PUTHIYANGADI	31.45	33.88	2.43	17	65	92	422
VAIAYAMADU	20.96	31.29	10.33	192	91	40	1393
KUTTAIAI	22.91	24.93	2.05	54	12	103	1350
VALUR	26.51	30.23	3.72	33	8	5	1455
AVERAGE DIFFERENCE			5.73	TOTAL 470	434	441	6420

CHART - IIIb

NAME OF GROUPS.	Population per 100 Acres. 1891	1901	Difference in population density.	No. of Oil Mills	No. of Looms	No. of Carts.	Number of Ploughs.
KUNNAMANGALAM	40.25	30.5	9.75	194	81	180	1415
KANNIPARAMPA	24.14	26.23	2.09	12	5	2	165
TAMARASSERY	27.14	28.52	1.38	137	60	160	4571
NATUVALLUR	24.31	24.62	.31	29	69	52	1694
THAMARASSERY	23.51	24.32	.81	65	35	75	2150
	Average Difference		2.868	Total 437	250	469	9995

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CHART.IIIC

Name of the Group	No. of Villages	Total area (Acres)	Number of names in a Group.	Land Classification according to the settlement records (Acres)			% of Total Area.		
				Wet	Dry	Garden	Wet	Dry	Garden.
KUTHAMANGALAM	19	12018	6225	1786	5641	4591	14.86	46.93	38.20
KAMMIPANAMPA	4	3388	1065	390	1184	909	11.52	34.94	26.83
TARAMANGERY	40	20099	8769	2407	10220	5541	11.98	50.87	27.58
NATUVALUR	22	12104	5650	2078	5255	4065	17.04	43.09	33.17
THALAKUD	24	13504	3545	962	7408	4651	7.12	54.85	34.44

out of the 61102 acres of land in the groups 93.402 is classified under wet, dry and Garden lands and the remaining 6.598% is included under Inam, poramboke and unassessed land. Average value of wet land is 12.47. Dry land is 48.621 and Garden is 32.302.

List of Village Names - Settlement Record 1880 - 1903 A.D. CHARTIV a

Serial Number of the Village	Name of the Village	Serial Number of the Village	Name of the Village	Serial Number of the Village	Name of the Village.
1	2	1	2	1	2
1.	ELATTUR	20.	MAKKATA	39.	PANNIYANKARA
2.	PERUMPUZHUTHIL	21.	MUNUKKARA	40.	VALLALAM - Details missing
3.	PALAKKOLATHUR	22.	NOMAVUR	41.	MADUVATTOM
4.	ANDASSERI	23.	KARUVASSERY	42.	BEYPORE
5.	KOCHUR	24.	KARANUR	43.	CHERUVANNUR
6.	KANNANKARA	25.	PUTHUR	44.	OLAVANNA
7.	KANDANUR	26.	ETAKKAT	45.	KOTAL
8.	ITTADU	27.	PUTHIYANGADI	46.	KAYILANDOM
9.	PAVANDUR	28.	KURUMBRANATTUKARA	47.	IRINGALUR
10.	CHEKKILOD	29.	PANCHERI	48.	PALALI
11.	KOLATHUR	30.	KEDUNGATTUR	49.	NELLIKKODE - Details missing
12.	RAMALLUR	31.	KOTTULI	50.	CHEVAYUR
13.	NATUVALLUR	32.	PARAYANCHERI	51.	VANADUR
14.	MANUTHAD	33.	KUNNERI	52.	VENGERI
15.	ERIVALLUR	34.	VALAYANATU	53.	MURIKKARA
16.	PALATH	35.	KASBA	54.	MUTTOLI
17.	MUTHUVAT	36.	KANNANKANDU	55.	KIRALUR
18.	THAMARASSERI	37.	KALATHINGUNNU	56.	PATTIYATTUMURI
19.	BADIRUR	38.	NAGARAM	57.	KILAKKUMURI

1	2
127.	PULAPPOYIL
128.	CHOKUR
129.	KATAYATTUR
130.	OMASSERI
131.	PUTHUR
132.	VELIMANNA
133.	KOROMTIRI
134.	PERILLI
135.	CHENTARUTAI
136.	PALONA
137.	KUTATTAI
138.	ANDONA
139.	RARUTH
140.	CEMERA
141.	ERIONA
142.	PALLIPROM
143.	PUNUR
144.	CHAMALA
145.	KETAVUR
146.	VEPPUR
147.	KARINGAMANNA
148.	Serial Number Incorrect Repetition Village No.80
149.	.. .. Village No.79
150.	Serial Number Incorrect Repetition Village No.78
151.	THIRUVANPADI
152.	KUTARANJI
153.	ALLI
154.	ANNAMKUNNU
155.	KUNNAMALLUR
156.	MANAKOTTUPURAM
157.	CHERUPPA
158.	THALAKKOD
159.	KATCHERI
160.	MANASSERI
161.	CHIRAMANGALLUR
162.	MUNNUR
163.	PALUR
164.	ARAYANKODU
165.	NAYARKULI
166.	ERIMALA
167.	PULAKKOD
168.	CHULUR
169.	SANKETAM
170.	MALAYAMPA
171.	MUTTATHA
172.	VENNEKKOD
173.	PULLANUR
174.	CHERUTHI
175.	CHATHAMANGALAM
176.	KOYIMANNA
177.	KULAKKOD
178.	VELLANUR
179.	KANNIPARAMBA
180.	PALANGAD
181.	KAIPALLI
182.	NAVUR
183.	ATUVATU
184.	CHERUVATI
185.	KODIYATHUR
186.	KAKKAD
187.	KARASSERI
188.	PANNIKKOD
36.	NALLUR - ERNAD TALUK
37.	NANNUR - -do-
80.	KATALUNDI -do-
281.	KATALUR - KURUMBRANAD TALUK
282.	KOLAKKAD- -do-
283.	THIRUVANGUR -do-
284.	VENGALAM -do-

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Classification of villages under Complexes, Groups, Clusters and Isolated Units. CHART IV b

Sl. No.	Name of the Village	Sl. No.	Name of the Village.	Sl. No.	Name of the Village.
1	2	1	2	1	2
	I. NAGAVAM COMPLEX.		III. PUZHIYANGADI COMPLEX.		IV. VALAYANEETU COMPLEX.
28.	kuRumpRa kaaTTucceri	1.	olattuuR	33.	kommeri
29.	kacceeri	2.	perumtirutti	34.	valayaneeTu
30.	neTuNNhooTTuuR	3.	talaikulattuuR	44.	olavaNNa
31.	kooTTuuLi	4.	aNNaaceeri	45.	koTal
32.	paRayaNceeri	5.	ácceNNuuR	46.	kayilamaTom
35.	kaaba	6.	kaNNaNNaRa	47.	iringalluuR
36.	kaariyakkunnu	19.	badiruur	48.	palali
37.	kalaccliN kunnu	20.	naikaTa	69.	veLLipaRampa
38.	nagaran	21.	muuriKkara	71.	kuNNiKkaaTTuuR
39.	panniyeNkara	22.	karuvaééeeri	72.	puttuuR
50.	ceevaayuuR	23.	mokavuuR	73.	veLLaayiKkooTu
68.	koovuuR	24.	kaaraNNuuR	74.	peruNaNNa
49.	nelliKkooTu (missing)	25.	puttuuR	76.	kayal
	II. KATAJJINDI COMPLEX.	26.	eTakkaaTu	40.	nallaLam
41.	naTuvaTTom	27.	putiyáNNaaTi	64.	celavuuR
42.	beypuuR	281.	kaTaluur		V. PAIUR COMPLEX.
43.	ceRuvanmuuR	282.	kolakkaaT	162.	maNNuuR
36E.	nalluuR	284.	veNNaLam	163.	paaLuuR
37E.	maNNuuR	283.	tiRuveNNuur	164.	arayaNkooTu
COE.	kaTaluNTi			165.	naayaR kuli
	ramanaTTukara - (missing)				

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1	2
	PALUR COMPLEX (Contd..)
166.	eerimala
180.	paalaññaaTu
181.	kalpaLLi
182.	maavuuR
183.	aTuvaaTu
184.	ceRuvaaTi
185.	koTiyattuuR
186.	kakkaaTu
	VI. KUUTATTAI COMPLEX.
111.	poRmmoeTTuuR
112.	kalararttiri
113.	mañipuram
118.	karuveNpoyil
129.	kaTayattuuR
131.	puttuuR
132.	veLimaña
133.	koRontiri
134.	perilli
135.	cemmarutai
137.	kuuTattai
138.	andoña

1	2
	KUOTATTAI COMPLEX (Contd..)
139.	raarooth
140.	comkra
141.	eRpona
145.	kaTavuuR
146.	veppuuR
147.	karimmanaña.
	GROUPS.
	I. KUTTAMANGALAM GROUP.
	VENGERI Cluster.
52.	veemmeeri
53.	muuridkara
56.	paTinnaaRumuRi
57.	kilakkummuri
60.	payimbra
61.	poluR
66.	kaaratuuR
65.	kunnamaṅalam
51.	varatuuR

1	2
	ISOLATED UNITS.
10.	cikkilloTu
78.	mañakkaaTu
82.	puvvaaTTu paRampu
89.	kiLakkoottu
95.	puNNuuR ceRupaalam
100.	paalaññaTu
107.	valiyapaRampa
121.	veññakkooTu
161.	ceemmaṅgalluuR
170.	malayamma
	12. KANIPARAMPA GROUP.
	VELLANUR CLUSTER.
178.	velLaanuuR
179.	kañipaRampa.
	ISOLATED UNITS
11.	koLattuuR
174.	ceNootta

1	2	1	2	1	2
	III. TAMARASSERY GROUP.		PERUVAYAL CLUSTER.		NUTTATHA CLUSTER.
	KOTUVALLY CLUSTER.	75.	peruvayal	120.	pullaaNuuR
7.	kaNTanuuR	79.	valaya'ERuuR	171.	muTTatta
8.	iinttaaTu	80.	malapRom	173.	pullaaNuuR
15.	irivalluuR	169.	aankeetan		ISOLATED UNITS.
18.	taamarśśeeri		PERINGOLAM CLUSTER.	55.	kiraaluuR
86.	pallikoottu	83.	peringolam	67.	maayanaaTu
87.	payimpaalasseeri	84.	muTTakkal	97.	nalliniTe
88.	aarampram			108.	peNaikkooTu
92.	muTTaikkeeri		PARAMBIL CLUSTER.	151.	tiruvampaaTi
93.	pullaaluuR	62.	coTuvaRRa	187.	kaaraśśeeri
94.	eriyaNuuR	63.	poRampil		IV. NATUVALLUR GROUP
114.	paRambathkaavu		METTAYANATU CLUSTER.		ELETTIL CLUSTER.
115.	koTuvaLLi	58.	kuruvaTTuuR	103.	aavilcoRa
	CHATHAMANGALAM CLUSTER.	80.	puTTuuR	104.	eleeTTil
160.	meNaśśeeri	99.	kuTTampuuR	110.	paavaaTa
167.	puulakkooTu	101.	koTTooli		AMAYAMKUNNU CLUSTER.
175.	caattamaNNalam	102.	reTTiyanaaTu	154.	aaNayaarkunnu
176.	koyimaNNa	130.	cemaśśeeri	156.	maNalikkaaTTupuRam
177.	kuulakkooTu				

1	2
	KUMARANALLUR CLUSTER.
155.	kumaara nelluuR
188	panniikkooTu
	MUTTOOLI CLUSTER.
9.	paavalTuuR
13.	naTuvalluuR
14.	marutaeTu
16.	paalath
54.	muTTooLi
59.	pullaaluuR
	MATAVUR CLUSTER
91.	maTavuuR
96.	paaRanuuR
98.	puNNaáéeri
	ISOLATED UNITS
65.	konooTTa
70	payiNNooTTupaRam
77	ceRuppa

1	2
	ISOLATED UNITS (Contd..)
81.	oRuku[illegible]ttuuR
117.	talapparumaNNa
144.	eanala
	V. THAZHEKOD GROUP
	PALLIPRON CLUSTER.
142.	palliPRom
143.	puuNNuuR
	MATUKIL CLUSTER
123.	teeRiyaeTu
124.	paalaNuuR
126.	naTukil
15p.	taalaekkooTu
159.	kaeeeri
	MERLESHWARAM CLUSTER.
122.	neeleeswaram
157.	ceRuppRa

1	2
	ALLIL CLUSTER.
152.	kuuTaramni
153.	allil
	PANNIKKOOTTUR CLUSTER.
105.	panniikkooTTuuR
106.	kuNNayi
	ISOLATED UNITS.
12.	raamalluuR
109.	mutuvaeTu
106.	koTuvalli muuli
119.	veNNekkooTu
125.	kulikkipRa
127.	puuLaproyil
128.	colkuuR
136.	paloeNa
168.	cuuluuR
172.	veNNekkooTu.

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CHART V DISTRIBUTION OF COMPLEXES AND GROUPS IN GEOGRAPHICAL BELTS

Complex/ Groups	Hilly Tract: G.B. No.I	Midland: G.B. No.II	Coastal Land: G.B. No.III		Data based on Place name Generics		
					% Wet Land	% Wet + Dry	% of Garden land.
Complexes AnnaaTi Centres:	PALUR: 162, 163, 164, 165, 166, 182, 183, 184, 185, 186	Part of PALUR: 180, 181	Part of VALAYANADU: 33, 34, 40, 44, 45.		33.93	36.5	16.96
	KUTATTAI: 111, 112, 113, 118, 129, 131, 132, 133, 134, 135, 137, 138, 139, 140, 141, 145, 146, 147	Part of VALAYANADU: 64, 69, 71, 72, 73, 74, 76	KATAIUNDI: 41, 42, 43, 36B, 37B, 80B PUTHIYANGADI: 1, 2, 3, 4, 5, 6, 19, 20, 21, 22, 23, 24, 25, 26, 27, 281, 282, 283, 284 NAGARAM: 28, 29, 30, 31, 32, 35, 36, 37, 38, 39, 50, 68, 49				
GROUPS:							
KUNNAMANGALAM: pliTika Centres: I	161, 170	(60+61+85+66) 82, 78, 121, 80, 107, 100, 95	(51+52+53+56+57)	10 Clusters:	26.18	32.92	20.30
				ISO Units:	25.85	32.6	24.59
KANNIPARAMPA: paenTikasaala Centres II		(178+179) 174	11	Cluster:	22.67	30.48	29.18
				ISO Units:	28.93	31.15	27.62
TAMARASSERY:							
Artisans, Commercial communities settlements. III	130, 151, 187, 108 (167 + 180) (120+ 173)	(79+75+80+169)(83+84) (177+176+175) (58+101+99+102+90) 55, 97, 171 (18+15+94+ 93+92+87+86+88+114+115)	(63+62) (7+8) 67	Cluster	27.20	31.36	22.46
				ISO Units:	22.87	24.75	26.96
NATUVALLUR:							
Rest house Centres IV	(156+154)(155+188) 110	(103+104) (96+91+98) 59, 70, 77, 144, 117, 65, 81	(9+54+ 13+14+16)	Clusters:	22.36	27.67	24.38
				ISO Units:	22.95	24.75	26.96
THAZHEKKOD Rural Centres V	(142+143)(123+158+159+ 124+126) (122+157) (152+153) 109, 119, 136, 172, 127, 125, 128	(105+106) 12, 116, 168	17	Cluster :	20.92	34.45	25.6
				ISO Units:	23.85	25.37	33.004

CHERARAJYAM – SANGAM/PERIOD. CHART VI

NAD	KUTANAD					PULINAD				
	1	2	3	4	5	6	7	8	9	10
DIVISIONS OF A.D. 1776-77	North Parappanad	RAMANAD	PAYYANAD	VATAKKUM-PURAM	KILAKKUM-PURAM	KURUM-PURANAD	PULAYA-VITAVAKA	NETIYA-NAD	KOTTAYAM	POLANAD
	BEYPORE 1776-77 AD	RAMANA-TTUKARA 1776-77	1776-77 AD	1776-77 AD	1776-77 AD	1776-77 AD	1776-77 AD	1776-77 AD	1776-77 AD	1776-77 AD
	Subject to Beypore Branch of Parappanad family under the nominal suzernity of Zamorins of Calicut in 14th & 15th C	Acknowledged Zamorins as direct ruler in 15th century A.D.	Was subject to Zamorin in 15th Century A.D.	Under POLANADU. These nads were between turassery and talakkulattuur under the Zamorins in 15th Century A.D.		Subject to Kurumpuranaatu family become under Zamorins in 15th Century A.D.	Subject to by its own Nairs owned a kind of nominal dependance of Zamorins of Calicut in 15th Century A.D.	As Pulavaay	Tanarasserry Raja was subject to kooTTayam Rajas till 15th Century.	One of the districts immediate to Zamorins who look it from PORLATIRI in 14th Century A.D.
ceerikkals and other administrative units.	The whole area along with southern districts of Calicut were divided into 33 ceerikkals, Brahmaswoms, Devaswoms and kalams. The smallest Division was Deśam or taRa. During 14th and 15th Centuries.									
Starting of Foreign Settlements.	1495 May 27th.	Vas Co De GAMA at Calicut. Portuguese factory at Calicut 18th Sept.1500 AD, near ValiyannaPi								
	1604 Nov. 1	Dutch at Calicut. Danish factory in 1752 May 17th at ValappilkaTavu: Measures 72x332 Kols								
	1615, 1664	Royal Company. Factory at Calicut in ValappilKaTavu 1752. Repair. 72 x 332 Kols.								
	1698	French Factory. ValappilkaTavu. They owned the city for a few days in 1766 A.D.								
Mysorean interlude.	Haider Ali and Tippusultan 1750-1792. Divided into 63 Taluks: Cusbah, Ramonad, parappanagadi, Kolikkode and other 58 taluks. 12 tukris a collectorships under Siristadars. Calicut was one of the tukris. Cusbah Calicut was the Headquarters of administration.									
British Supremacy	First Commission 1792. Two Divisions: Southern and Northern. 6 taluks: 21 Firkas: 208 Amsoms under Adhikaris and Menons. Kolikkode taluk had four divisions: Chevayur, Kozhikode Town, Kunnamangalam and Koduvalli: A firka: Firka consists of a group of villages.									
	Apart from this there was Hobali system in 1822-23. Hobalis were Polway, Pannikkod, chulur, Chattamangalam, Neeleswaram, Chelannuur, Keraaluur, EtaikaaTu, Chevayur, Mayanad, Valayanad, Olavanna, Iringallur, Perumanna, nediyanaadu, Elathur, Beypore, Panniyankara and taamaraccerry. InRa system was enlarged in 1822-23 for making Hobali system: Later it was re-arranged and amsom desom system was introduced.									

akattali — akattali in administrative records means (akattaliyam) palace expenses. ali with fensing, compound wall, usually stone wall or kalluvelappu around the ali.

amkam / amkakkooli — duel challenge. amkam or duel was prevalent in Ceylon also. amkakalari: Place for dualling koolippooru, kOoliyamkam: cock fight.

agalappula — Name of a river. (See page:). akal - Width (mal) agal(Ko)

annaaTi — bazaar, bazaar street.

annaaTikkaTavu — bazaar near kaTavu or ferry, or bazaar with facilities of waterway transportation.

annaaTiali — Bazaar near ali. Facilities of transportation through waterways— Maritime trade is also indicated.

aTiyocTi — a class of Nairs especially Nairs in kaTattanaaTu. KaTattanaaTTu aTiyocTi

aTTa — leech, water leech: found every where. When used as a specific with kuli or kulan it denotes water leech.

aña — See list of generics.

atiraalan/asuraalaN. — atidevaN. Siva. antimalaakaalaN kaavu a worshipping centre of Siva, the supreme deity antimalaakaalaR kaavu. antakaripu, antakaari. These centres are dedicated to the worship of Siva.

antanaarakaavu

atti — country fig. Ficus race mausa. found in all areas, uncultivated. attimuuli - attikkallu: toddy extracted from the root of the fig tree.

attu — attu: the plant mimosa pudica. inca or iinca. mimosa inje. wild turner in forests

antañaN — Brahmin

aNantaN — the serpant, snake. aNantaN kaavu indicate serpant worship.

amara/avarai/avara — field bean, country bean, common country bean. A twiner cultivated to increase the Nitrogen content of the soil in unfertile areas.

amauny — Lands or villages under the immediate management of the Government officers. PRVA

anmaN — Goddess, a feminine deity, Goddess durga, KaaLi etc. maariyammaN, ammaNkoovil, ammaN kanTi.

ayacut — a term used to indicate the whole extent of laxable lands in a village. PRVA

ayyappaN — Lord ayyappa. ayyappaNkaavu, ayyappaNpaala, ayyappaN kanTi. Sasta or hariharasuta.

arayaN — a head man of the fisher caste, a member of the fisher caste.

arayaru kaavu — a worshipping centre of fishermen community.

arikkoTi/alakkoTi — alakutaay: Goddess kaaLi. KoTiyaaL: a beautiful woman. Worship of alakoTi, an incarnation of Lakshmi or Vidyullata is said to be prevalent on the banks of Kaaveeri river, alakkoTikkaavu, alakoTikkavu, arikkoTikkaavu. puumkoTi and alakoTi are deities outside Kerala. It is the deity Bhavani. See Siva temple Souvenir, 1979, AKLIYAM.(Paper by Priyadarsana Lal.)

asookam — Saraca indica Jonesia asoka a medicinal plant scarce in wild state. Planted for medicinal purposes and for beautiful flowers. asooka tree is to be planted in the Kings Royal garden according to vastusastra. assokattiNpaRampu close to the ampaaTi koovilakam in the Zamorins capital is significant.

aliyiRTavaLappu — a compound where an ali is made. The field is on the river mouth.

alimukham — Port

aRabi — a man from Arab country -- pertaining to Arabia

aaNiyaN — vaaNiyaN: oil squeezers, oil traders. vaaNijaN: Trader, merchant. aaNiyaNviiTu: House of a trader or merchant or oil seller.

aaNa — Elephant. aaNakkaavu may mean a large natural grow where some worshipping centre is located. Anything huge or big is called aaNa. aaNaN means Siva: The worshipping centre may be of Siva aaNappanti-elephants pen. aaNappaTTaN - a man in charge of elephants pen. aaNappaata - large way. A route through which elephants are taken to feed etc.

aama	Turtle
aayaN	Shepherd, cowherd, lord Krishna. aayaNceeri: Most probably the land belonged to Krishna temple.
aaraadhaNa	Worshipping. Worshipping centres are called aaraadhaNa sthalam, a place for worship.
aaryaN	pertaining to Arya race, any member of higher castes like Brahmana, Kshatriya or Vaisya communities, Lord Budha, or Buddhists in general. Deity ayyappaN.
aala	See list of generics. aala means a pound, or work place. aalaali - aala located near an ali or ferry.
aal	Ficus Indica a tree.
aayiNi	Arto carpus hirsuta. astrong timber for buding boats.
aavittaaN	naavittaaN: a sudra barber. naavutiyaN. The term may mean naavikaN, or one who drives the ship or generally a man who has maritime trade.
aaśaari	Carpenter.
aaRRuveppu	See list of Generics.
aaḷcavaTTom	a market conducted in a particular day in a week. a week market.
iriṅṅal	iriṅkal a kind of black granite
ittil	a fish in the sea, a grass grown in swamps.
irippa	illippa, aaRRiruppa. Basia long folia. a kind of tree. iruppa. It grows in watered areas and river banks. The wild olive tree.
irumaaṅiyaN	vaaṅiyaN
irumpakam	a kind of tree, with hard trunk. Mopea. a timber tree. irumpakam - iron ore. This tree is seen in western ghats, plain lands and river banks.
iruvalaṇṇippula	a name of a river.

iinna — Acasia instia attu or inca. Memosa obstergems. Soapnut tree. (ta) iinkai.

iicca — Fly

iintu — Date palm. Phoenex dacty lifora. iintu, iintal, iitta, iical.

iiluvaN — a caste among the Hindus Ezhava. toddy tappers. iiluvaccseri - settlement of iiluvas.

iiswaraN — Lord Siva, God.

iiRRa/iili — a reed, Bamboe, cluster of beam bars growing together.

uccaalkaavu — a worshipping centre where uccaaral is done. uccaaram, uccaaral and uccaaraN: a religious site conducted in the month of makaram. It is conducted in this centre even to-day - uccaarakkaavu.

uTumpu — Varanus bengelensis. Iguana.

uNTi — See tunTi.

uppukuiam — Salt tank, salt pan, saline water.

uppukuuTom — Salt depot. Salt storage.

uppaaLa — Salt producing centre, Work spot of salt production, Salt Depot.

ummam — Datura metel. a medicinal shrubs. Poisonous. grows in all soil.

urulpoTTal — havoc caused by mountain slide and flood.

uLLaaTaR — A forest tribe of hunters and food collectors in Travancore and at the foot of the Cochin Ghats.

uRunikkaavu

uuTTu — feast to Brahmins, a ritualistic feast conducted in temples.

uurankkal

uuraaLaN — Trustee or Manager of a temple.

uuraali — a lower Sudra caste. A forest tribe. A caste of agricultural labourers in Trichinopoly and Madura districts of South India. There is a hill tribe in the same name in Travancore. According to Thurston, uuraali means a ruler of a village.

uulaN	Jackal
ecci	Yakshi. A demi goddess. eccikkanTom kaavu. An abode of the demi goddess Yakshi.
eTavali/iTavali	Lane
eTayaR/iTayaR	The middle class shepherds and cowherds, a tamil caste of herdsmen, shepherds, cattle breeders and milkmen in South India.
eTappallacci	eTappallayaccikkaavu: eccikkaavu.
eTaccceri	a sub division of a tract of land. eTaaccri Nair - a Sub division of a caste of Nair. A village inhabitted by cattle breeders and cowherds.
eTavaka	eTavaka. a petty principality. neTiyaneaTu, iTavaka, pulavaay iTavaka.
enna	oil
eranni	ilanni, iranni, Memusops, elenji hard wood. used for carts.
eruma/erima	She buffalo
eli	Rat, mouse
eLamkolli	a demi goddess
eLLu	sesame. Oil seed
eluthachaN	A division of Nair community. Official designation of the man incharge of the preparing Royal records in Zamorins palace. A teacher in the village.
eeri/yerry	Land irrigated with water artificially raised PRVA
eRukaaTu	a burning field. Burial ground
eRumpu	ant, Plemise.
eeri	See list of generics
eelan	See list of generics
eeRaaTi	a community of cowherds, the Royal dynasty of Kozhikkode. eeRaaTippaaTu - heir apparent.

oceanaari karimkaaLi	KarimkaaLi. Goddess Durga, Bhadrakaali. a very fierce Durga.
OccaN	Short, deficit
oLavaNkoovil kaavu	Worshipping centre of God Indra. uLuukaN kaavu.
ORRuvelli/velli	A tribal deity. Forest Goddes
Kaller	Barren land PRVA
kakkaTavu	Ferry with facilities to loading and unloading. kakkaTavu, kaRRaTavu.
kakkaa	Shell, ittil, Lime shell.
kaccceeri	Rocky areas. Cutcherry: an administrative office. Public offices of collectors or tahsildars, hall of business. PRVA
kaccooTam	Trade in very small scale.
kannippura	Water shed, where food is given for travellers.
kaTattu	Ferry, Wharf, kaTavu.
kaTavattu piiTika	A shop near the ferry.
kaTannal	Warp, hornet
kaTal cunkam	Toll centre, Customs office
kaTukka	a medicinal nut. Myrobolan, Dyeing material, a large shell fish.
kaTuva	
kaNTampuli	Leopard, tiger.
kaderumpum	Dry village in village not posseseing river.irrigation. PRVA
kaÑakkaN/kaÑiyaaN	kani. A caste of astrologers. Village astrologer.
kaÑakkaNceeri	A settlement of Kaniyaars.
kaÑÑaN	Lord Krishna
kaÑÑaaRu/kaÑÑaRa	A piece of wet land, natural spring
kaÑÑi KarumakaN	karumakaN - Sasta. kanni - child.
kaÑÑi, cawny	An Indian land measure. PRVA.
kappal	Ship, Boat
kappalooTikkiNTakam	House of the Captain
kappittaaN	Captain

kalavaN/kolavaN	killer. executioner. kulavaN irikkunna paRampu is near the tuukkumaram paRampu or the field where the gallows is situated.
kalpaLLi/kallaRa	kal+paLLi = rock cut cave. kal + aRa, kal + ala - a cave. a sepulchre. Recently, in ceRukaavu panchayat in ERNAD, a place with the name of kallaRakkunnu has been excavated and pre-historial burial grounds are seen there. See Report in Mathrubhoomi 1979.
kallaN	Stone mason
kalamaaN	Stag found in forests.
kalpaalam	Stone bridge
kalmaṅṅaaTi	kalamaṅṅaaTi or kalamaṅṅaaTi - A trade centre or market where different variety of paddy is sold. (nellumukku). A production centre of earthern wares. Kal. Mile stone. kalavaN: Mixture of various things. kala in kannada means to go come together meet.
kalmaṇṭapam	a place or rest or charity house usually constructed on the highways.
kallunaaTi/kallu kutti	a place where mile stone or stone indicating a direction is located. kainaaTTi a junction of roads or rivers.
kalluvaṇṭikanTi	Cart loaded with stone, a quarry from where stone for different purposes are transported or a place where cart for loading stone is available.
kallaay	kallu + vaay. A feery with stone pavements for loading and unloading. kallukuttikkaTavu is in kallai. Kalāi/Kallai means tinning of vessels. Kalaaykkaaran one who tins the vessels.
kavala	place where two or more roads meet.
kaLari	training centre for fencing, place where soldiers practice arms, agymnasium. place of worship of a family deity. a work house, assemblage, kaLarikurukkal - a fencing master.
kaLappiiTika	Small shop

kalappura, kalam	Granary.
kaliyaTTom	An offering made to Goddess Kaali with songs.
kallaR	A cultivating and predatory tamil caste notable for their efficient agriculture. kallkkuRunni a settlement of kallaR in forest areas.
kalli	Spurge. milk hedge plant. Seen in waste lands and wet lands.
kallippaala	A shrub. medicinal.
kalakam	Menial services in temples. A temple, mainly considered in its political bearing. Assemblage, Customs centre, a gymnasium, a school.
kayi/kali	See list of Generics.
kalukaN	Eagle, Vluture
kaRuttachankaavu	A village deity = Siva. Worshipping centre of Siva.
kaRtaavu	A class or sub division of Nair community.
kanyaakumaripaR	Goddess kumari. A temple.
kaakka	Crow. Corvussplendens: Seen everywhere.
kaaTu	See List of Generics.
kaavil kshetRam	A temple. Change of kaavu into temple is indicated here.
kaaLi madom	Worshipping centre of Durga.
kaaLiyeeTattu	Worshipping centres of Durga.
kaaveeri	kaaveeri amman. See ammaN and alakoTi. In Kavamaakesatantra. vidyullata is the name of Goddess alakoTi and kaaveeri. In Sidhapur in Karnataka - a temple of kaaveri devi is seen. aleki is a deity worshippedin KOTTAR, in NAGERCOIL.
kaalaN/kaaleN	mahakaaLaN. Siva.
kaalkalturuttu/kaakkaturuttu - kaal.	See coast, river banks.
kaavaTi	Barber. especially of tiyyaR.
kaaTu	See list of Generics.
kaaTaN	A food collecting forest tribe. Non-cultivating group.

kaayal	Bamboo. See List of Generics.
kaaṇṇiRam	Strycinine. Strychnos nux vomica. Medicinal. Grows in sandy, coastl areas. See list of Generics.
kaappi	Coffee. A plantation crop, Cash crop, cultivated in hilly areas.
kaappaaTu	See list of generics.
kaaLaṅTi paRampu	kaaLaveṅTi: bullock cart. A cart stand is indicated here.
kaarakaLi canta/kaaraaLi/ kaarapaRampa	kaaraaLi See list of Generics. kaarakaLi: a village game. Field for kaarakaLi or a kaaRakaLi.
kaara	A thorny bush, kaarakkaaTu
kaaLapuuTTu	A village game using bullocks - ploughing the field - D.G. P.378: A kind of cattle fair and it is ritualistic too.
kaatiri/kaati	Khasi. A muslim priest
kaaLi	Bhadrakaali, A female deity.
kaara/kaaram	Black, darkness, salinity
kiLi	kiLi: Small: kiLiyanaaTu. parrot and other birds. veTTukkiLi - A type of birds which destroy paddy cultivation.
kiiri/karikkiiri	Mongoose. Herpestes. Smaller one is Karikkiiri or kirikiLiiri
kiilaṅṅaaTi	Market situated in the lower areas. The market is below the tamaraceeri pass in the western Ghats.
kiTaaram	A boiler, A large pot.
kiTaaraN	A cobbler, leather worker
kiṅaaccceeri	kuṅavaayceeri. A ceeri of kuṅavacy or tirukkuṅavaay may be indicated here. It was a Jaina centre.
kiTaṅṅu	Trench. See list of Generics.
kiLakku/kilakke	East, Eastern.
kuśavaN	Potter
kuTiyiruppu	See list of Generics.

kuTakkal/koTakkal	Umbrella stone. Five umbrella stones were unearthed from koTakuttipaRampu in PERAMBRA, Calicut Taluk in 6-5-1979. See Mathrubhoomi daily dated 6-5-1979.
kunnaRakaavu	Rock cut cave temple on the side of a hillock.
kurutikkaavu/kurusikkaavu	Sacrifice performed by Shedding blood or arattam. is kuruti. A worshipping centre of Bhagavathi.
kuRuveTTikkaavu	A worshipping centre. kuRuvatti. kuRatti. A female deity.
kuRuTankaavu	A worshipping centre dedicated to VaamaNa, the dwarf God.
kunniiraaNkaavu	Kunjaraṅkaavu. Gaṅapati kaavu.
kuRattisaalakaavu	Worshipping centre of kuRatti, a female deity.
kuTTiccaattaN kaavu	See caattaN, Sasta, karimccaattaN.
kurumpa	Durga.
kuRuppu/kuRuppasaN	A title among Nairs, a perceptor or expert in the practice of arms and warfare. kalari - kkuRuppu. See kalari.
kuriyaala	See list of Genetics.
kurukkaL	A fencing master. kalarikkurukkaL. A low caste Nair.
kuVVa	Cultural plant. Arrow root.
kuRumpaR	A caste of mountaineers - Tribal people.
kuRuntoTTi	A medicinal plant. Pavonia Odorata. Seen in waste soil.
kumpalam	A plant, Vegetable. Wax gaurd.
kuRuva	A kind of paddy.
Kutira	Horse.
kuyil	The Indian cuckoo.
kurukkan	kuRunari. Jackal
kuRiyampalam	Small temple or resting place.
kuRumkaTavu	Small wharf or Ferry.

kulinaagam	A species of snake indicate serpent worship.
kustaaspatRi	Leprosy Hospital
kuuLikaavu/caala	A demon, a ghose, kaali
kuuramcaattaNkaavu	kuuraN and kuTTi means dwarf. kuTTiccaattaN.
kuuTampalam	A resting place on cross roads or on the banks of rivers.
kuuTTuvaay	Confluence of rivers
kuuTTomkaTavu/kuuTTakkaTavu	Assemblage, A market near junction or ferry.
kuunta, Goontha	kuuntalnilam. A sub division of an acre. kanni or other standard measure. PRVA
kuuRi	quarry.
kuuTarannikoovilakam	A palace in the village kuuTaranji village. This belonged to the kooTTayam Rajas.
kuuTal	See analysis of the Generic.
kokkaRaNi	An oblong tank for irrigational purposes
kottaLam	A bull work, a bastion, Stone pavement.
kottuvvL/kattavaaL	The chief Police Officer of a town Cotwal.
kollaN/kollaccceri	
koRavaN	Wandering tribe of basket makers, snake catchers. Anomad Tamil Caste. A Malabar caste of agresticserf.
koTappaNa	talipot palm
koTTaaram/koTTakkaram	Palace. A granary. The word indicate that a palace is always have a granary too. Koovilakam also means a palace. But koovil is a temple. The residence of the royal king is related to agromary or a temple.
kotu	Mosquito
koraññu	Monkey
korakkaavu	A worshipping centre for Durga. kora: One who makes loud noice or one who roards.
koRRañnaaTi	koTTañnaaTi - añnaaTi where roofed shops are situated: Market is not in an open space is reflected here.

koppaRakkaNTom	Field where coconut is spread for drying and to make kernel of it.
kooTTapaRampu	Fort, Fortress.
kool land	Land for which a lease or a grant is given to ryots on favourable terms. PRVA
kooLiyampaN kaavu/ koLLiyampaN kaavu	koLLiyaN is a ghost conceived as moving about with a burning fire brand. A place of koLLiyaN.
koovilaaNkaavu	kooliyaN or koolaaN. a devil dance or koolamtuLLal is performed here as part of religious rite.
kooTTakkaRavu	Fort near a ferry. Ferry with a fort. The place is in NALLUR, where Tippusultans fort (1788 AD) is situated.
kooTati	koovil, kooyil - temple, palace.
koovilakampaRampu	A field where palace exists or existed. Field belonged to Royal family is called ceerikkal or panTaaram peRampu.
GaNapathi/GanapathikkooTTam/ GaNapathikkanTi/GanapathittaRa	Deity Ganapati. Worshipping centres of Ganapathi
Graamam	Village. Usually Brahmin settlements
Gujarathi	People from Gujarath.
Goopoothi/Goothi	A boat repairing yaard.
goopuram	Temple gate, palace gate.
Gossaala	A pound. Usually a cowshed related to temples.
Gossaay/GossaayicaaviTi	Urdu term indicating wandering people. A shop belonged to Gossaayis. A shelter for the wandering and begging people.
cakitaanipaaTom	cakati: myd. muddy field. cakitaani (cakiraani) paaTom is marshy.
cakiri/ceeri	coconut fibre.
cakiriyiTom	Marsh where the husk of coconut is immensed for selling fibre.
cakRavarti tunnaareN	Title of Royal Tailor of Zamorins.
cakRakutti	A caste name for the minter

cakku/cakkaala	cakku - Oil press - a machine. cakkaala - workshop where oil press is placed.
cakkaalaN	cakkaalaN: an oil presser. A caste.
cakki/caakki	A female deity. A form of sakti. caakki can be saakya - A Buddist. caakkiyar - saakyaR. the followers of Buddha. caakkiyam - Buddhism.
cakkilkaavu	Worshipping centre of sakti.
cankupaalam kanTi	A ferry for Junk, a type of Chinese ship.
cannaraccaN/candaNaccaN	śankaran - Lord Siva.
caTTaN	Scholar, Student temple Manager.
caṇa	a shrub, cultivated crotolaria juncea. It was largely cultivated in POLANATU. Jute.
catukkam	catuskam a junction of four Roads. catukkattil puutam - a deity conceived as guarding the junction.
catuppu	dampness, a damp ground or soil.marsh
caturaala	caturaala - a type of building with four blocks joined together according to vastusastra. A quadrangular building with inner courtyard.
canta	market. bazaar, crowd, multitude.
candaNam	Sandalwood.
catRam/uuTTupu	satRam, an inn, camp shed, travellers bungalow or the like, a halting place. choultry, Dharmasaala, uuTTupuRa.
campa	Rose apple. Cultivated and run in western ghats. Cultivated in Deccan. A watering shurb.
cappaṇṇu	a tree. From which red dye is produced. cultivated.
camatti	śRaavasti camatti (?) śRamana camaNa (?)

camata	Batoa frondosa grows in salt lands. A dye material.
cEral	Sand
caLi	mud
caakkiyaaR	Member of a Kerala community of professional and traditional expounders of the epics.
caakyaccaN	saakyyaccaN. Buddha.
caakkiviiTu	House of caakki
caamkaaLikaavu	Bhadrakaali temple - Worshipping place of KaaLi in the name of cuTala Bhadrakaali - A guard of cuTala or burial ground.
caatteN kaavu/caatteNkuLam/ caattappaLLi	See kuTTiccaatteN. Worshipping place of Sasta - caattavu
caappaTanna	caa - or caavu - corpse. caappaTanna means burial ground.
caappa	A place for drying and curing fish. caappa is a kind of token. the man who is in charge of the shore throws the token towards a group of fishermen. One who obtains the token becomes the leader of fish trading in the shore.
caappookku nilam	cappannu nilam
caama	Panicum miliaceum. Cultivated in fertile dry lands.
caamuṅTi/caamuṅṅi kaavu/ caamuṅdi kooTTam	A form of Goddess Kaali or Durga. Temple of Durga.
caampa	Jumbu fruit. naaval.
caavu	Corpse
caaliyaN/caaliyarkaavu caaliyakuLam/caaliyatteru caaliyaccEeri	Weaving community. They settle in streets. caaliya street is caaliyatteru/cEeri. Their worshipping centre is caaliyakkaavu. The bathing tank for them is caaliyakkuLam.
caala	A choultry
caali	See list of generics.

caalu	See List of Generics
caaraNtoTika	caaraN - Grey colour
caaveaTu/caavukaaTu	caavu - Corpse. caavukaaTu: Burial ground.
caaviTi/caaviTi piiTika	There was an anchu kuuTaccaaviTi near the present Canolly park at Calicut. It is near the valappilkaTavu, were Dutch had their factory. See DG P. 565. A public building open on one side. A public shelter. cumkacaaviTi - Custom House. A cutcherry, horse stable, a choultry, a shop and public house.
caaLa/caaLattaRa/caaLattuRa	A hut, a shed, a poor dwelling, fishermans hut.
caali	canker worm, palmer worm.
ciikka/ciinka	Rotten, decayed, a variety of soft stone.
ciikkikkaay	See iinna. Mimosa abstergens. The fruits serves for cleansing the hair after bathing.
ciiṅkaññi	Crocodile
ciiNakkooTTa	Chinese fort
ciiNatteru	Chinese Street
ciiNa	Pertaining to Chinese
ciiNi/ciiNa	Chinese or sweet. Convalvulus batatas. A thorny bush. ciirani - Forest, large river boat.of pertaining to chinese. ciiNa: tiNa. long pepper, an anchor, tapioca, a portion.
ciNaN/JiNaN	Member of a Jaina community
ciipooti	Sree Bhagavati. A feminine deity
ciippu	See list of generics
ciira	Greens, eatable leaves. Chenopodium album.
ccciraṅṅaaTi	ciiRu (Kannada) scattered. The market is north eastern part of Calicut taluk, in contact with Adysore.
cuṅkkam/cuṅkam kaTavu	Toll, Toll house. Ferry with tool house.

cumkakacceeri	Toll house, Customs house
cuṁkattala	Toll house centre on the boundary
cuTaLa	Burial ground
cuñTa	a throny bush. The fruits used as pickles, Solanum pubescene. cunTa means a tank. cunTayil - a place with large natural lake in Wynad District.
cuñTi	Dry ginger, a small bird
cuLLi	A thorny plant in waste land or marshy areas and in wet places, marshy fields, margin of tanks. cuLLikkaaTu: a burial ground - cuLLi here indicates dead body.
cuural	calamus ratang. Rattan, a forest bush. cuuralmala - in Wynadu District. cuuru means a mountain God also
cuuri ceTTi	ceTTi sub caste who are engaged in weaving and selling the clothes. caaliyacceTTi. cuuruka - to clean the cotton. cuuriceTTa is used to denote vaaniya community also.
cekiri	cakiri.
ceTTi/ceTTiyaaNpaRampu/ ceTTikuLam/ceTTicceeri/ ceTTitteru/ceTTiccikkaavu/ ceTTicciRa	One of the foreign merchant classes, a trade man a weaver, an oil monger. ceTTitteru/ceeri a bazaar of ceTTis or settlement of ceTTis. ceTTu: Trade, tradesmenship. ceTTis have their on worshipping centres, tanks and street of settlements.
cettuvali	A public road. A road constructed conveniently.
cennuunni	Red coloured soil. Usually marshy.
cempakam	Mechelia compace - Grows in forests and western ghats.
cempu	Copper. Cempu means red colour or red coloured soil. cempukañTon, cempoRa.
cempooTTi	A copper smith. cempukoTTi.
cempoRRa	Waste land with red colour, rocky areas where gold soil with gold content is available. cempaRRa.

cemmaram	a tree emmaruthu. Indian blood wood. wild and cultivated.
cellaTTaN	A group of people usually entered in fittering gold from soil. cellaTTa community is still living in Calicut. See the report and photos in Malayala Manorama daily dated 17-2-1981.
celli	a grass in rice fields.
ceRu	Small.
ceekku/sheekku	Sheik. A lord from Arabian countries
ceera	The rat snake.
ceerikkal/ceerikkaal	Private property of the Royal family. ceerikkaal - a channel in the paddy field.
celooNkaavu	ceelayaN; caaliyaN. ceelooN.
ceeNa	a vegetable amorphophalus companulatus.
cokkam	chowkam. chowki. a toli centre. catushkam: a junction of four roads.
cokkaN	Lord Siva
coomaatiyi	soomaatiri/soomayaajitiri: a Brahmin who has performed the Soma yaga. A title used by Brahmins whose ancestors had conducted soomayaga.
cooyi/cooli/cooliyaN	cooliyaN: A Brahmin from the Chola country. A man from Chola country. Usually traders. CooliyaR: Sailers - cooyi is used to indicate a community yoogis.
ccoVaN	A caste of illavaas.
coolam	Great millet. Chola country.
coonakan/jooNakaN/cooNooN	JoNakaN: An arab colonist. Moplals or muslims in general.
chowki	Toll house. Customs house, a watch post. An out post. A guard house.
jamabundy	The annual settlement made under the ryotwari system. PRVA.
jaaRam	Place of burial. Burial ground attached to a mosque.

ṣilla	A district, zilla
ṇaaRa	ṇaara, naaral: PelicaN, a tree also. Tree is seen in western ghats and near streams.
naaRu	Young plant fit for transplantation.
ṇaṉTu	crab
Travellers Bungalow	ṣatrams or place for resting established during British period.
takara/tavara	The oval leaved cossia - cassiatora
taccaN/taccaR/taccaN/ paLLi/taccaR kaavu	A carpenter. Worshipping centre of carpenters.
taccilaaN	taccuLiyaN, taccuguLiicaN, taccakkuuLi, a deity in relation to the construction of buildings.
taTavaay	See list of generics.
taTTaaN/taTTaaccceeri/ taTTaarapaLLi/viraTTaN	A goldsmith, settlement of gold smiths, worshipping centre of taTTaaN. viraTTaaN is viiraraya taTTaaN - the cakRakutti or minter of the veeraraayaN panam of Zamorins of Calicut.
taṅTaaN	A class whose main vocation is climbing on coconut trees. Coconut plucker.
taṅTaas	Latrine
taṅṅikkallu	A stone tank for storing the water in water sheds. Here drinking water is served to travellers.
taṅṅiiRkanTi	Water shed.
taṅṅiiRpanTal	Watershed.
taṅṅiiRpura	Watershed.
tapaal office	Post office.
tampuraaN	King master, a hereditary title. Males in a Royal family.

taram	Classes of lands. PRVA
taRaku	Brokerage, Customary deduction. tarakaN - A broker.
tariśu	uncultivated. Waste. Barren - See list of Generics.
tarilli/tarillikaavu	taRavilli. villi a tribaldeity - See oRRavilli. A worshipping centre of the deity.
talakkulam/talakkuli	tala means boundary or begining. tanks, indicates of bounderies.
tava	A form of Sabha. An administrative unit of the temple.
tavatti	
tavara/takara	Cassiotora. The leaves catern by the poor. Grows in wastes, Way sides, plains and foreste.
tavala	Frog
taLi	A Brahmin settlement, a temple, a holy building, An assembly hall as for the brahmins.
taRa	Floor, ground, earth, mound, elevated ground, a small district, a village, quarter of any particular caste.
taani	A tree. Terminalia betterica. peisonous tree. used for making dye.
taamara	Lotus. grows in lakes, ponds.
taalook	A division of a Zilla under the superintendents of tahsildars. PRVA
taavalam	Resting place.
taali	A creeper-leaves are used for cleansing grows in wastes, stream banks, wet lands.
taali	See list of Generics
tansildar	A native collector in charge of a talook. PRVA.
tippali	Long pepper. Grows in West coast and western ghats, in evergreen forests of Malabar.
tiyyaR/tiyyaccoTala, tiyyakkolam	See iiluvaN. An iiluva of Malabar. professionally toddy tapper.

tiyyaaTTu	an ordeal of jumping through the fires before temples. An offering to Goddes Bhagavati performed by teyyaaTi
tirusśerikaavu	tiracci: a ceremony among certain castes when a girl attains puberty. A temple of Bhagavati. tiracci - who attained puberty.
tiru	sRee. (Ski)
tirutti	See list of generics.
tiirtham	Holy, sacred, pure. Holy water or river.
tuppaTTi/tippaayi viiTu	tuppaakki: a large gun. tuppaTTi - a mantle, a kind of cloth worn around neck. tuppaayi - in interpreter, a bilinguist.
tuppaayi	An interpretor, a bilinguist.
tumpa	tuvva - Pholmision leucas, a common need with other Nepetoe. grows the plain lands and elevated areas.
tuvara	caganus Indicus. Pigeon pea.
tuRki/tukRi	a division of a country, a district, office of sub Collector. Sub Divisional Officer: tukTi
tukRisaa	tukTi saayvu. The officer in charge of tukTi
tuukkumaram	Gallows
tuuña	A kind of fish
tRukkoovil	Temple
triphala	
tekku	Southern
tennu	The coconut
tecci	Grows in West coast and forest, near sea and low elevation lands.
teyyam	a form of ritual permoance in temples. a performing art. acurrupted form of the word daivam.
teyyampaaTi	See tiyyaaTTu. A caste of temple musicians.
teyyattiNkaavu	Temple, shrine.

terumaṅdapam	maṅdapam on the side of street or road
teru	street
teruvaataari	Street, highway.
teruvantala	beginning or end of the street.
terukshetram	temple in the street. Usually belongs to the caaliya community.
terumuṇṭa	terumaṅTapam
teeku	Teakwood
teeṅṅakkalam	Warehouse of coconuts, open space for drying the coconuts
teṅṅakkuuTu	Ware house of coconuts.
teeri	See list of generics.
teevaaram	offering to a deity, religious rites, worship.
teevaru	deevaR, deity.
toottam, tope	A plantation PRVA
toṅTaN	Lord Siva
toṅTaNkaavu	Siva temple or shrine
toṅTaR	Lord Siva, samyaasi, a monk.
toṅTayaaR	"
toṅTi	See list of Generics
toRa	See list of Generics
tooṅiccaal	ferry
tooṅikkaTavu	ferry
tooṅiyanakkal	ferry
tooṅippura	Boat house
tooṅipaR	Boat house
tooṅipookku	ferry
daRbha	Po a cy nosuroides. Grows in et lands.

dieNaaR	?
deevaasuRaN	?
deevaN	a deity, God
deevasthanam	A temple or pagode also what relates to pagodas. PRVA
devaswom	Temple property, its administration.
daivam	God, deity
iluppa, elupay	A kind of tree producing nuts from which oil is pressed. PRVA.
daivasthalam, daivamuLLa kaNTi, daivattumkaavu	Shrine of daivam, God
dwadaśi	The 12th day in the lunar fort-night. The fast on dwadasi is dwadaśi vRatam. The land or paddy field kept by the temple for the expenditure of dwadasi function is dwadasikanTom.
Dharmadaivam	Traditional house hold divinity. Yama, the lord of death.
Dharmattumkaavu	Shrine of DhaRmadaivam. It may be the shrine belonged to the Dharmoottu panickar the chief of Soldiers of the Zamorins of Calicut.
nagaram	City, temple, palace, city.
nampiyaaR	The wife of Nambiyar community of temple servants.
naTaśila	A stone on the side of roads or stepping stones. Usually the pre-historical monuments are indicated by the word.
naTakkaavu	An avenue with rows of trees on either side.
naTalane	Foot-path
naTamukham	Foot-path, junction.
naTa	Foot-steps, an entrance, the front of a temple or palace.
naTappura	A covered passage, a resting place in general.
naTappaalam	A bridge.

nemeśivaayam	Pertaining to God Siva.
nempyeaR	a caste or community, A temple administrator, A community related to the temple service.
nempiTi	A temple community.
nemputuri	A Brahmin
nari	Jackal, Tiger
nañja	Dry land or field calling for artificial irrigation. Dry cultivation.
naakaali	Durga, Bhadrakaali
naagam	Serpent, Related to Serpent worship
naaTTikkal	A pre historical monument
naayanaaR	Master, lord, owner of a temple, Siva, a nair.
naayaR	A caste name amongst Hindus.
naayarukuli/naayaru kulam	A tank belonging to naayaRs.
naaya	Dog
naarakam	An orange tree, Citrees aurantium.
naalukuTi	Four families
nirattu	Street, Road, High way.
nilam	earth, land, paddy fields
nunja	Wet land. i.e. land cultivated under irrigation. PRVA.
nullah	A channel. PRVA
nokacceeri	
nocceaN	
nocci	vitex trifolia. Grows everywhere especially in waste lands. a medicinal plant.
noccipiiTiika	Small, minute.

nelli	Phylanthus Embilica. A medicinal fruit
nellu	Rice growing, Bamboo seed, paddy
nell	Small, pady
neytaluuR	uuR on the coast. neytal - Coastal tract
paccaiRaccaikkooTTa (paRappaLLi)	a shrine of the paRayas where the undried or raw meat is offered to the diety.
pancamaR	a chandala or paRiaL.
paTanillam	Battle field
paTavalam	A bitter but edible cucumber
paTaali	BhadrakaaLi
paTTaR	A Tamil Brahmin.
paTTañam	A city, a large town, a coastal town
paTTanappuRam	Outside the city, a suburb of the city.
paTTaañi	A class of Mohammedans, one of the four classes of foreign Mussalman.
paTTaavati/pattiNi	padmaavati - pattiNi is a name of Goddess.
paTTi	See list of generics
paTTusaalateru/paTTuteru	Silk Street. Chinese street
paTTeeri	A Brahmin, Bhattathiri
pañiyaN/pañiyaR	A caste of cultivators in hilly districts. A hill tribe in Malabar and Nilgiris.
pañTaaram	Treasure, Treasury, Government, that which pertains to the King.
pañTaarakkaTavu	The ferry or port belonged to the Royal family.
pañTaarakkeTTu	The main residence of the King.
patiyaaru	An oil monger. A washer man.
pattaayappura	A granary, An upper storey, A store house.
pantiiraaNkaavu	

pantí	A stable - Horse stable or elephant pen.
panni	Pig
panniyaN	Weaver
payaR	Green corn. Green gram. cultivated
payíN	Varnish tree, seen in western ghats
pareñiyaRa	
palooarakaavu	
paLLikkaTavu	Ferry - especially of Royal family.
paLLiyaRasthalam	A shrine
paLLiyooTakkaTavu	A ferry of Kings.
paLLiyaaLi	See list of Generics
payaNpiiTika/palaya	payaN - old. Old shop.
palapuram/palavuuR/ palecnirattu/palayauuTuvalí	palaya - old.
paRanki	Portuguese men.
paR$_a$ccaaLa	Hut of paRaiya
paRayaNkaavu/paRayarakooTTa/ paRaccikkaavu/paRaccikkooTTa	Shrine of paRaiya
paRayaN	A caste of drum beaters, living by making mats, baskets, besides witch craft. An exterior tainal caste of field labourers and village servants whose caste name has given as the word pariah.
paRampu	Upper table lands, elevated lands.
paNaccikkaavu	
paNacci	An ebony from which a glue is obtained grows chiefly along streams and backwaters.
paNayaTikañTom	preparation of the paddy field for cultivation.

paakkam	See List of Generics.
patchel	Irrigation PRVA
paaTi	See list of generics
paaTTom	rent, hire, tax paid by a tenant to the owner.
paTTupurakkal	A worshipping centre, where religious rites are offered.
paañal	A medicinal plant.
paañaR	A caste of musicians, actors and players.
paañTikasaala/paanTiyaala/ paañTiyaala	Ware house.
paataaR	A pier, a jetty, a wharf.
paateri	a trumpet flower
paappiNi	padmini. padmavati or pattiNi. There is a paappiNi kkaavu shrine of Bhagavati in Calicut taluk. Close to this shrine, another temple paikkaaTTukaavu is also seen. It is known as payankaavu. In both shrines, a ceremony called makaraccovva is conducted.
paampu	Snake. Serpant. related to serpent worship.
pampukaavu	Shrine for serpents.
paarañña	Concluding the fast or a ritual observance. The field kept for the expenditure of the rituals is paarananilam.
paala	milk plant.
paalam	Bridge
paaRa	Rock. See list of Generics.
pilaavu	Jack tree
pishaaroTi	A temple community - a member of the temple community.
piicceam	Luffia a culangula. A vegetable.
piiTikal	A shop especially a modest one. A seat.

piiṟikaaṅṅaaṭi	piiṟika kaccavaṭom - shop trade, kaccavaṭom is the lowest type of trade, which is shifted from place to place without any permanent seat compared to piiṟika. The trade and trade materials in kaccoo-ṭam is also, very limited. piiṟikaannaaṭi is market street.
puṉca	Field for paddy cultivation, wet land under irrigation. ṉunjeR: Waste land. Term used by Revenue Officeers. PRVA: Punja: Unirri-gated land called metta or merace in the northern districts. PRVA.
puṭiyaṭeru/puṭṭaṉṟeru/ puṭṭaN/puṭṭaR	New street. puṭṭeN - lord Buddha. puṭṭaraṭṭaN and puṭṭaR.
puṭukkooṭṭa	New fort.
puṭuvaaL	The name of a Hindu caste.
puṭṭuuR	new uuR
puṭṭaaṭṭil	puṭṭaRkaaṭṭil.
puṭṭappaLLi	paLLi, abode or shrine of Buddha. veLaaram.
puṭṭayaaR	puṭṭaR
puṭṭaṉaLi	a new aLi
puṭṭaR	lord Buddha
puṟam	A city. A capital city. A temple, fortress.
puLayaN	An outcaste. A caste for agrestic serfs in the North Malabar District in Cochin and Travancore.corresponding to the tamil paraiyan.
puLaccuṭala	Burial ground of puLayaas.
puLLaaṉṉi	A forest shrub
puvvaṉ	A fine timber tree. A tree that yields red dye.
puLLu	Any small bird
puLi	tamarind tree
puLu	a worm, mite grub.

puNam — See List of Generics

puNNa — Gold holding. Yellow dye. Wood is used to build certain parts of the ship.

puRamboke — Land entered in the Survey as unfit for cultivation PRVA.

puukkurumpa — kurumpa is Bhadrakaali. puukkurumpa is the concept related to puberty. A fertility goddes.

puutaR/puutam/puutattaaN — puuta - Bhadrakaali, ghost, devil, demon, the group of Sivas lieutenants.

puutuRa/puuntuRa — pukumtuRa: River mouth wharf.

puuRvaN/puuRvaNkaavu — BhootaR or Siva

puuli/puulittala — Sand. Waste land. Beydhali, a name seen in MALI islands also has the same meaning. See report dated 19.2.1981, Malayala Manorama 'pay' in tulu means waste, sandy.

puuLa — Bombax malabaricum. Silk cotton tree.

peraLaaNkoTTa

peravaN/peravaRcaaLa — parataveN. Fishermen community

perumkaTavu/perinnali — Large wharf

perumkollaN — Blacksmith

peruntirutti — Large Islan

perumannaaN — A caste of coconut tree climbers.

peruvali/peruvaliampalam — Highway, a Chaultry.

perumpaLLi — Shrine.

peeTiyaaTTukaavu — Shrine where peeTiyaaTTu is conducted. It is ritualisti c performance to remove the evil spirits from one's body. veTTiyaaTTu.

peeTTa — See list of Generics.

peelu — Careya arborea. A tree

poTTaNkaavu	shrine of Siva
potuvali	Highway, Public land.
poN	Gold
poNNarippu	Silting of gold, to reclaim particles of gold from sand or rock.
poNNaale	Workshop of colleTTaNs and Goldsmiths
poNNpaaRa/poNkuli	Yellow rock with gold content and a trough for filtering gold, Rock cutting ditch.
poNNuuRRal	Filtering of Gold.
polayaaTi	Bhadrakali: A deity.
poRakkaaTu	Burial ground.
poli	See list of Generics.
poottu	A male buffalo.
pRaavu	A dove, pigeon.
Feroke	FeRokkabad. A place name given to a village NALLUR by Tippu Sultan in 1788.
Bilatti	Pertaining to England, vilaatti an Arabic usage to denote England.
Bandar	A term generally used to denote port, Cannanore Bandar. Letter No.52/523, 26, 48/38, 51/2099, dated 1848, 1810, 1851 and 1852 of Arakkal letters.
Brahmaswom	Wealth or assets of a Brahmin
Bhagavati	A female deity is generally known as Bhagavati
Bhoomi iTiynke	Hevo caused by mountain slide.
Bharadeevata	hereditary deity. Dharmadaivam.
BhairavaN	One of the eight aspects of Siva, Sivamurthi.

BhraaNtaN kaavu	Bhrantan - Bhraantinaasnan - Lord Siva
mañña1am/mangalam	See list of Generics. An individual Brahmin settlement.
maccuva	A large boat for maritime trade.
marica/maricappaaRa	A sluice, a rock with natural springs. maccan in Tamil and Kannada means a piece of gold.
manci	manci - precious stone (Nal). Cargo boat.
mancaaTi	Cultivated and wild Abean of the Ad enanterax pavonia.
mannaal	Indian saffron. Turmeric - Yellow dye.
maTom/madom	See list of generics.
mudungal	Second crop cultivation PRVA
mundy	Shop of wholesale dealers. PRVA
mañTapam/mañTakam	A temple, a choultry, SatRam.
mañTonkañTi	
maNa	See list of generice
maṇium	Land enjoyedon free tenure enam for service. meennanyam. PRVA
maNNiṅṅa	Tender coconut
mañal	Sand. MuNuL - Sand. PRVA
mañňaaR/mañňaaN	A Malabar caste of washermen. VannaaN.
mayil	A pea cock
mayileLLu	Vetex alata Volcamera. A tree grown in forest
marappaTTi	Pole cate
marakkaaR	One who rows a boat or canoe, the steers men of a vessel. A title of certain class of fishermen.
marakkalam	A wooden boat or ship. kalam.
marutu	A timber stronger than teak. Heavier than water. Planted and weld. Seen on the banks of rivers.
malayaN/malayaR	A hill tribe.
maRRom/muRRam	See list of generice.

maataR	Mother Goddess
maaTom	A hut. See list of Generics.
maaTampi	A titled member of the Nayar aristocracy. Lord of the manor.
maañikkam/mani	Precious stone
maappiLa	member of a Muslim or Christian community.
maayaN	Lord Krishna
maaraaN	a drummer. A temple servant community.
maavu	Mango tree.
maaLika	Palace. A building with more than one storey. The upper storey of a building a mansion. A palace. Capital city.
miiNcaala/miiNcaappa	Fish curing yard
mukku	See list of generics. narrow lane
mukkuuTTam	A function of three roads
mukkam/mukkilakam	See list of generics.
mukRi	A title of religious performer in Mosques
mukkuvaN	Fishermen community.
mukkoola	A junction of three roads. mukkavala.
mukkooNkaavu/mukkooccceeri	Fishermen's shrine. Fishermen's colony.
muccilooTTu/muccilooTTu madam/muccilooTTukaavu	MUccilooTTu Bhagavati is the deity Goddess of oil traders of Malabar. muucci - A very old woman.
muuTu/muTTu/muTTom	The area of land actually touching the hill is muuTu or muTTu or muTTom. mushnam means Lord Krishna. It is also changed to muTTam.
muñTakaN	A rice of slow growth
muñTiyaN/muñTiyaNkaavu	A hunting deity or mountain nymph.
muttanga	A fragrant grass with med.

muttappaNkaavu/muttaccaN A male deity worshipped in Malabar. An aspect of Lord Siva.

muttaccikkaavu/muuccikkav-A female deity worshipping centre.

mutala Crocodile.

mutira Horse gram

muntiri A vine

muyal Rabbit

muringa Indian horse radish

muLLaN percupine

musaliyaaR An elder Moplah Priest. Moulavi

Muslim A Mohammadan

muukkaN/muuRkan Snake

muunnukku/muunnupookku A junction of three roads

muuRti Lord Siva

muusaali/muusaari A caster of metals. A brazier. A bellster.

meettaN A Moplah

meeTavarampaTi A seasonal preparation of cultivable paddy fields.

mailaaṇei Med and used for dyeing - a plant

moyaliyaaR MusaliyaR

mollaakka A priest of Moplah

yaavaari/raavaari A Trader. A trading community. A caste of merchants in ships. A seller of salted fish.

yoogi A caste

yooNakaN A class of Moplah

Vayal Arable land - Land fit for cultivation.

vaaTittavaLam/vaaTippettah - Card Stand.

vayittalamaaTom	A choultry
vayittaari	Foot path
varaal	A kind of fish - fresh water fish
vari	A kind of paddy
valiya	Large
vaLLattoTi	Boat shed.
vaLLuvaN	A priest of paRayas. Low caste sage. A caste of slaves.
valipookku	Foot path
valimaaTom	A choultry.
vali	A path. Highway
vayyanpalam/valimaaTom	A choultry or satRam
valutiNa	A vegetable plant
vasuuri	Small-pox
vaaka	A tree. Serves to take oil. Medicinal
vaaNiyan/vaNikkan/ vaaNiccceeri/vaaNiyakkuLam	Dealer, Trader, Merchant - vanniyan. A class of oil squeezers and oil mongers are vaaniyaNe.
vaaNibham	Trade
vaappaNkaavu	
Maaram	A raised bed or ridge of sand. Land lords share. A kind of feast conducted in temples.
vaaryaR	A temple servant community
vaalaR	Fishermen community
vaala	The plantain tree.
vita	sowing, grain sown.
virutti	Domain given to a king land granted rent and tax free for meritorious service, feudal tenure, wages given to temple service.
villi	See oRRuvelli
villikaLkooTTa	See oRRevilli.

viLakkumaaTom	Light house
vishattiNkaavu	A shrine for serpent worship
viiraṅkal	A stone monument of pre-historic importance, placed in burial grounds.
veṅkaTala	A kind of gram
veTivakkunniTom.	Firing station - shooting range
veTTukaaTu	Burial place
veTTaRkaavu/VeeTaRkaavu	Shrine veeTas, A hill tribe
veTTunnakooTTa	A shrine where offering to the deity is in the form of animal sacrifice.
veTTerikkaaTu/veTTukaaTu	veTTukaaTu
veppu	See list of generics
veLutteeTan	Washerman community
veLakkittala	Barber community
veLipaRampa	Waste land, open space.
veLLaaLaN	An agriculturist. A tamil caste - cooliya veLLaaLaN, paanTi veLLaaLaN etc.
veLLakkaaR	Europeans
veLLooTi	A class of nairs
veLLaaLaN	A tamil case of cultivators, very strong numerically
veLLari	A cucumber
veRRila	Bettel vine exclusively cultivate.
veeṉṉa	A royal tiger. A tree used for wood.
veeTaR	A hunter, Fowler, rude, aborginal caste. Apparently an abbreviation ov veLLala and used as a title by several castes in Southern India

veeTTakkarumakaN/veeTTekkaraN — A son of Lord Siva, a hunting deity. One of the Dravidian deity.

veTTuvaN — Salt makers, Works in stone, aborginal caste of mountain dwellers, Workers in stone. An inferior class of servants in the village PRVA

veeTTa — Hunting

veelaR — A caste among Hindus. A community of rustic tailors (paanaN). A caste who professionally slake lime for eluNam.

veela — A common seed

vaiśyaR — A trader.

Śavakkanti — Burial ground

śaanti — Temple service

suudraN — Sudra caste

ṣakaleswari — A deity

ṣakkaath — Giving alms to poor. Observed by Muslims.

ṣankeetam — The place of assembly of temple pilgrims, a grant of land tax free. An administrative unit related to temples and Brahmins.

ṣatRam — A choultry

ṣamudaayam — A committee of management of temple affairs or administration.

ṣamuuham — An administrative unit related to temples

ṣaayippu — European - Generally foreigners.

staav — Staff

sRank — The steers man of a boat

seeTTu — A Trader.

Huzoor — District Head Quarters. A term applied to the Office of the Chief European Officer of the District. PRVA.

Hobali — A sub division of a district.

List of Generics.

Terms	Meanings	Place name Generics used in sangham period.	Usages in inscriptions	Remarks
1	2	3	4	5
1. aRa	apartment(mal) room	akaRai: side of a hill	kamukaRa - 11th C.A.D.	
	treasury of a temple	military camp		
	aRai (Tam) Rock (ko)	akali : moat		
	flat rock, stone, slab,			
	cell, magazene, small temple.			
2. ampalam	(Mal) resting resort on the road	Public place		
	side for travellers. Temple,	ampato pilidigai:Buddist		
	market, village assembly.	etter in the ampalam		
	(ka) open shed or hall(Tu)			
	place around a temple (ko)			
	ambila house on a village			
3. akam	(Mal) inside, house temple,	akanakaR: pattinappaakkam	puuvaalakam 10th C.A.D.	akam com
	place (To) agricultural tract	akanaaRu: hinterland		
		akam: marutam land country		
4. araNNu	(Mal) place for public exhibition.			
	(Te) terrace, raised a foot from			
	the ground raised flat terrace.			

1	2	3	4	5
5. aṅṅaaTi	market	market. neelaṅṅaaTi allaṅṅaaRi, aavaṉeṉ, morning baaaar. Evening baaaar.	vantaṅkaaTi - 9th C.A.D.	
5.(ā) aṟumaaRi	(Mal) aṟu = to decay aṟukkam: open, maaRi: to change.			
6. aLam	alakkar (Tam) Sea, maritime tract ocean, saltpan, Alatti - women of maritime tract. aL: naarrowness, aLam: maritime tract, saltpan			
7. ali	(mal) poli: Place where the back waters and sea are in contact (ta) kali:river mouth, river harbour, sea port, place where a lagoon joints the sea. Sand bank at the mouth of a river (ka) alave (tu) mouth of a river.		kannaRali- 10th C.A.D.	
8. aṇa	(To) aṇai: embankment dam, ridge for retaining water.			

1	2	3	4	5
9. aaṅi	(mal) boundary. aaniccaal = sluice for irrigation. (ka) an: water channel brought to village from stream or tank (to) ony: edge of swamp			
10. aala	sugar cane mill (ta) mal)	aalai: work place		
11. aalam	See alam			alam , aalam: meaning saline, salty soil or marsh. Maritime tract is also significant. uppu + alam= uppaLam (mal & te). uppaalam is the place name form in KASARGOD
12. aaRu	(mal) River. flowing.			
13. iri/iir/il/illom	See teeri, ceeri, eeri, aaeeri. house	il/illom: house	puttillam -10th C.A.D.	
14. iTom/eTom/ aeTom	(mal) place in krishiyiTom: agricultural field. Capital, place of the palace in eTavaka. Spacious. ground abod.			pulavaay eTavaka. neTiyanaaTu iTavaka. eTa here indicate the ownership of local Chieftenmeans a country or territorial division.

1	2	3	4	5
15. ilinni	(mal) ili: low, to come down. ilikulam: low family. elikkuka= to bring down.			ili is the word, it is used as a prefix of nilam. Thus ili + nilam ilinnilam and a village name is alinnilam. The fields indicate low laying areas. See iruvalannippula - river which divides into two and enters the plains of the hilly tract. The river suddenly enters the plains from steep hills.
15.iiswaram	Siva temple: in general.		nityavinyaareeswaram 10th C.A.D.	
16. uppinmaattu	(mal) uppu: salt. uppinikkany- fruit kept in salt for long time to prevent from decay. (ka) uppine- kkay. uppini) akattu or uppina + akattu: land with salinity			
17. unnaTTom kuli.		unal: salt traders. unnattiyaan: salt sellers woman. unnalkudi: community of salt manu- facturers.		

1	2	3	4	5
18. ummaram	(mal) outside the house, front of the house. virmeeram, ummeRam, ummeeram and ummaRam			ummaram and ummaRam are used to denote river banks. eg. pulakkaTavu paRampiNre ummaRam. ummeRam and ummeeram are indicative of river banks according to survey settlement records
19.uulam	(mal) uulal. muddy land: uulal nilam.			
20. uuR	(ta) uRai - place of residence, place to live. uRai indicates availability of water.- Wet. uuru in (ta) water. (ka) aneturel spring of water.	a town, any town, residential place. society different from cheeri. uureaR: town people. uuRRu: spring. KUTTUR. IdaikuTTuR - a settlement of shepherd. MaaTTuuR: military camp. Built town.	tiruvenmaNTuuR 9th C.A.D. KoottaiyuuR 10th C.A.D. neyilaluuR ,, peNteevuuR ,, kareineevuuR ,, ceralUuR ,, perunaettuuR ,, milaiyanuuR ,, tirukkaviyuuR ,, kaavanuuR ,, vilaiuuR ,,	Availability of water is the most important pre-condition of settlement. Thus the term indicate a place where water is available. This indication becomes a deciding factor in differentiating places for settlement, where good water is available and barren, and lands.
21. uuli/ooli	See muuli also (Mal) water channel in an agricultural field. ooli means a long piece of land with low width. ooli means oozing of water in drops.			ooli is seen used to denote river banks or shore by the the tribals in Chalakkudi, in ERNAKULAM district.

1	2	3	4	5
22. eeRRa	eeRRam. (mal) elevated. See meeTu			
23. eelaa	(mal) agricultural tract like paeTam, veyal and elevated table land. It denotes a particular kind of cultivation method also.			
24. eruL	eeRu means to sift. sifted land. eeru ulavu maatu in Malayalam. ulu : to plough, ploughed land, tillage, ulaan - plough man, ulavu- ploughing generally it reflects agriculture. eeraalen - agriculturist.		kaaEeeRu: 10th C.A.D.	eeRu, eeR, eeru, most probably reflect agri- cultural tract.
25. eeri (see teeri also)	(ta) large tank, reservoir for irrigation lake (ma) stakes to support banking works, bank, reservoir for irrigation, large pond, bank, (ka) a raised bank, the bank of a tank, (ko) a parapet of wall, bund in paddy fields, of tank. (tu) a bed for plan- ting vegetables.	aalanppeeri: name of a town. eeri: lake.	nakovareeri: 10th C.A.D.	

1	2	3	4	5
26. oTi (see teRi)	(ma) portion of a paddy field, portion of a table land, upper portion of a paddy field, paddy fields in a line.		teRiloTi = 10th C.A.D. neTTOTi = "	
27. olukku	(sma) small channel.			
28. oRavu/uRavu	natural source of underground water.			
29. oli/ooli/ oli/oori/ ooli/uvaR-kaali	(sma) small pond. Natural source of water coming from a small tank, small tank on the bank of a river, collection of oozing water, temporary well, long upper land.			
30. ooRtaRa/ ooRtRa (see taRa)	ooR; uvaR: sattish. (ta) uvaR (ka) (tu) ogaR, (te) ogaru uvaRkaali, uvaR nilam: saline soil. ooR + taRa.			
31. kaTa (see kaTavu)	(sna) lease, the foot, to pass over, to enter to cross over, shop.			

1	2	3	4	5
32. kaTalkara (see kara)	kaTal + kara (Mal) Beach. sea coast. kaTal: Sea. kaTalaR - Fishermen. kaT + al, one which is difficult to cross over			
33. kaTappuRam (see puRam)	(mal) Sea coast kaTal + puRam			kaTappuRam: fore shore. Sandy banks of rivers are also called kaTappuRam: Survey settlement Records
34. kaTavu	(mal) kaTattu: transporting conveying. kaTavu: Beach landing place, wharf, track of wild beasts.	kadavu: door gate		
35. kaTom	(mal) a portion, paddy field, A division land, a piece of land.			
36. kanRi	(mal) a piece, a portion (ko) Small elevation of land. Sandy.			
37. kanni	(mal) Saltpan, plot of land for salt manufacture 10' x 6' plot small tank in a salt manufacturing field, Sprout shoot.			

1	2	3	4	5
38. kara	(mal) land, shore, bank of a river or a field, water less or arid area, irregular surface, a hillock, a tract of land, general term for place. ceeri, muri, border etc.		tirukkaaTTukarai	10th C.A.D.
39. karavaTTam (see vaTTam)		aTTam: forest, desert.		
40. kari (see karimpu) karipu karipuTTam	Black. karippu jungle cultivation, karimpu: dark colour, grey. The plough. Black soil left uncultivated, a kind of paddy cultivation tenure of rice fields, long grass in paddy fields. karimunTakan - a species of paddy, karivaykuka - beg in cultivation. karivaaTu a species of paddy.		kiLirankaTampanaaR kari naTunkari karikkaaTTu eTTikkari cechchankari cennalkoLLaaRkari koccaakari vaTTikari kaaviNaalkari	9th C.A.D. 10th ,, ,, ,, ,, ,, ,, ,,
41. karipuTTam	kari + puTTam: (to) puTTam: up land fit for day cultivation. puTTaikkaaTu: Shifting cultivation puNakkanTam: hill tract.			

1	2	3	4	5
42. karimpu karippala karumpu	(mal) karimpaali, karippaali, karimpu, karippu: karimpaali is a type of paddy. Karippu is a type of forest cultivation.			
43. karimpaaTTom karimpu karumpu kurumpa	(mal) black soil on the side of back waters left uncultivated. karumpu nilam is black, unfertile saline marshes in some areas. Generally it denotes marshy or swamp in many parts of the Calicut Taluk.	kurumpai: a hut. karumpu: hamlet, fortress	karumpaamaTi	10th C.A.D.
44. kal	(mal) Rock, hard sand. A suffix indicative of nearness.			
45. kalam	(mal) a measure of paddy.			
46. kalam See kalari and kalam	(mal) Granary, store of paddy, a unit of administrative authorities located in the villages close to kalari, for collecting the stone of ruler. A type of land ownership given to the settlers of the land (ta) space, opin space, threshing floor, battle field. Kalari area for gymnastic exhilatora, assembly place of work (ma)	The entire field of battle auditorium, assembly.	mantilakalam muulikkalam muulikkulam palaevuuR kalam	9th C.A.D. 10th .. .. ..

1	2	3	4	5
47. Kalar	(mal) saline soil or field.	Saltish soil, salinity. marsh land. Kalari. marsh, waste land, jungle		
48. Kalani, Kali, Kayikal, Kalavay, Kayyuumni	(mal) Kali: dirty water, mud, muddy hole, a bank, an arm of the sea, tidal brooke, paddy field in marshes, a furrow. kalani, field paddy field, waste land mud. Kal are generally marshes or swamps. kalavay: gap or breach in fences, banks or mud walls, opening in embankments of floods to drain off the water kayyuumni is also indicative off kali	agricultural fields		kalani = swamp. paantal = swamp pafanna = swamp survey settlement records invariably note these meanings.
49. Karuka	(mal) karutku means irregular surface. karuka nilam is generally marshy undulating black lands. karukai: a grass			
50. Kacuviram	(mal) kasavi means a species of paddy. kacuviram nilam - a marshy paddy field. Nux vomica tree			

1	2	3	4	5
51. kaaTu	(ta) forest, jungle, desert, vayalkaaTu: paddy fields. (mal) wilderness, wood, jungle, waste ground for burning corpses	forest, burial or cremation ground, Pasture land, a kind of defensive for forts.	vayalkkaaTu	9th C.A.D.
			kuRattikkaaRRu	10th ,,
			mulaikkaaTu	,,
			vaayilkkaaTu	,,
			pallaiyaaTu	,,
			muppiLaankaaTu	,,
			aalakkaaTu	,,
			karikkaaRRu	,,
			perumaankaaTu	,,
			maraiyaaTu	,,
			perumankaaTu	,,
			kaccilkaaTu	,,
			kaakkaikkaaTu	,,
			ceyyalkkaaTu	,,
			iruRiyaaRkaaTu	,,
			kootaiceemmaaRkaaTu	,,
52. kaaNam	(mal) Horse gram, an oil press, Sugar mill, a weight in ancient times. usufactory mortgage of lands.			
53. kaaNam kaaNa	(mal) kaaNakam: forest kaaNam: jungle, a desert kaaNa: a channel, cut let for water. kaaNal: Salt pan, marshy field.	kaaNal: garden kaaNam: forest kaanakam: jungle kaaR: forest kutirai kaaNam: kutira malo.		

1	2	3	4	5
55. kaappu	(Mal) enclosure, garden, a small tank or pond used to catch fish. channel or river with a bund kaappukaadu reserve forest. kappu in a sandy beach, kaappu miin - fish collected in kaappu.			
55. kaayal	(mal) back water, a lake, a lagoon, river mouth. kaayalpanthal wet land.	salt pan, the town famous for salt production came to be kaayal.		
56. kaaraalii	(mal) agriculturist, a farmer, a temple servant, possessor of temple properties. kaaru: blackness, saltish.			
57. kaalaa	(mal) secondary land cultivation. second cultivation of a rice field. Place of stubbiles.		kulikkaala	10th C.A.D.
58. kaavu	(mal) a grove of trees, a wood, a grove connected with a temple. flower garden. Bhadrakali temple. serpent temple. Any worshipping centre of Dravidians a wall.	Garden	kaanalkaavu palliikkaavu	9th C.A.D. 10th C.A.D.

1	2	3	4	5
59. kiTannu	(mal) moat around a fortress or fortified wall, trench, ditch, stone wall, rampart prison, jail, tomb, a godown, an out house.	kidangil: a place name kiTannupaRaal kiTannu: a ditch, subterranean room.	10th C.A.D.	
60. kiraali	(mal) Soil with brown colour.			
61. killu	(mal) East. that which is below, beneath the lower side.			
62. killaRa	(mal) killu + aRa: lower apartment, underground room, rocks on the lower areas of a hill or hillock.			
63. kuTi	(mal) Seat, abode, residence, home, family, tribe clan, a tenant, a hut. mukkuva kuTi etc. kuTikal: Subjects. kuTima tenancy. kuTikal and kuTipati are two terms used in land records of Zamorins of Calicut to indicate land ownership and administrative unit respectively.	Colony aaykuTi: Cowherd colony kuTil: Hut kuTi: a family, subject of a King, clan, Dynasty	poolaikkuTi 9th C.A.D. kuRunkuTi 11th ,, irunkuTi ,,	According to some scholars like DR.P.Shanmugham, kuTi represents the hamlets of agricultural labourers.

1	2	3	4	5
64. kuTiyiruppu See kuryala	(mal) dwelling, a bode, hut, fees paid by the tenent on Onam and vishu. Generally it denotes a burial ground of lower castes.		kuTiyiruttal 10th C.A.D.	
65. kuNTu (see kuli)	(mal) a pit, a small pond, a temporary well, deepness, depth, low lands, highly watered areas, kuNTaRa a subterranean room, a prison or cell.		Tamil kuNTu 10th C.A.D.	
66. kuNi	(mal) small garden in the midst of a rice field. In the marshy or swampy parts the soil is turned up by spades and detached heaps are formed on which the seed is thrown when they come up and attain a certain age, they are transplanted, rather replanted in the same field. This type of transformation of fields and cultivation is generally seen in Calicut taluk.(see K.P.Padmanabha Menon: The History of Kerala Vol.I page 89)			

1	2	3	4	5
67. kunnu/ kunnettu/ kunnan	a small mountain, a hill, a hillock, a heap, upland.	kunRam: hill: an artificial mound is called by kunRam.		
68. kuppa see konju	heap, a small hill, (ta) kuppai. kuppam (ta) village of fishermen, maund. (tu) koppa: small hut of low caste grade of peraimas.			
69. kural/ kuraal/ koral	brown coloured soil. A kind of paddy. raised fields.			
70. kuryaala	place where the mortal remains of the ancestors are kept within the premises of the house. kuryalattaRa:			
71. kula	kola kula. kala: a channel for driving water into fields. kalam: a sheet of water. tank pool, pond, depth, kalam, kayam.			
72. kuli see kunRu	(mal) kole, pit grave, artificially constructed pit. lower part of the dry lands. pallam. low lying lands in the midst of high lands.	kunRam: A sacred bathing place.	uteraikkuli ambiyalkuli	10th C.A.D. ,,

1	2	3	4	5
73. kuLam/kuLan	tank, reservoir, lake.	a tank provided with an inlet and outlet.	ayiraanikkulam ilankulam	10th C.A.D. "
74. kunnu/ kunnai	hill country	hilly land. If it changes, it becomes palai - desert.		
75. kuLinni	kurunji kuLinni. mere, mud, sand, clay. low lands.			
76. kunni	kuri: small. kunni: small. boundary. kunnikkoorra - small fort. kunRi - armours. kunnilan - small paddy field. kunnilellu - allowance in grain to tenants for keeping up the fences of an estate.			
77. kuurram/ kuuTal/ kuuTalkuRavu	junction, confluence of rivers. meeting place.			kuuTal is generally a junction to two rivers.
78. kuuRu	nature of soil, title. kuliRuuRu - the right to make improvements on a lease hold property.		teRRikkuuRu	10th C.A.D.
79. kui/koli/ koyi See koli and koyi.	branch. see arm electing brook.	kui. artificial tank, tank. koli: back water. Mavendikui: a garden with artificial tank filled with hot water for bathing. koyam: lake. tank.		

1	2	3	4	5
80. kokka	depth usually depth formed in between two large hills. A Valley.			
81. koppam	(ta) village, small village of fishermen and other low caste men, koppa.			
82. kolla/kolli/ kollayi	(mal) kolla: a small flood gate, a sluice, a small bund, a lake, a channel, kolli: a valley, kollayi: a bund, a flood gate, a sluice, a break or breach in a bund, an anchor. kolli: a marsh			
83. koḷanni	(mal) koranni koḷanni, swamp, mud. marshy			keranku means fertile. koḷanni kompu is a salad name in PULIYOOR village. It can be elevated paddy field. (/kompu: elevation)
84. kompu	(mal) continuous hillocks. peak of a mound or hillock. (ta)kompe- a small village or hamlet hut. kumpai= small settlement of panchamas.			In KativanmuR viiraN tooRRam, (a folk song of Malabar) it is said that there are 12 kompus or hillocks in kuTakaRmale.

1	2	3	4	5
85. kooL	(mal) a type of cultivation . Cultivation in lagoon fields. kooinilam: lagoon fields. kooL means highly watered areas.			
86. kooTi/kooti	(mal) The end portion, a cape promontory. kooti: a place of ship building, a dock yard, A shipyard.			
87. koonam	corner, to slope, a junction, place.		marutakaccceeri koonam kuRevaR kooNam	hill, low lying area or 11th C.A.D. promountary.
88. kooTu	corner, fortress, bend, place, kuvaTu kooTu: hillock. barren land.	kooTTu: granary kuTu: banks. kooTu: a hill: upland on the banks.	uurakattupulikkooTu vaTukkooTu utiyaNkooTu	9th C.A.D. 10 th ,, ,,
89. kooTTam	band, slope, small temple, jaina worshipping centre.	kooTTi: entrance to a place or temple, jail, room an apartment. kooTTampalam: public place.	perumaNaikkooTTam	10th C.A.D.
90. koovil/ kooyil/ koovilakam. kooTTa	a temple, a place of worship, palace. Fort Fortress.	kooyil, palace, temple fort.	taalvaarattukooyil ceRumaRRappulaikooTTai	10th C.A.D. 10th C.A.D.

1	2	3	4	5
91. khandam	A small piece, a fragment.			
92. cali	mud, marsh or swamp.			
93. caru/ceru	A slope downwards.			
94. caala/ śaala	House, temple, a place where people assemble, a public place. a workshop.	A charity house.		
95. caalu/ caal	A channel, track, a channel for irrigation, a port, field, earth			
96. caali	swamp. marsh	A superiod kind of paadi		
97. caala	a hut, a shed, a poor dwelling slum, temporary hut for soldiers, fishermen hut,			
98. caaṅi/ naaṅi	A cave. cf: mutala. ceaani : place of crocodile.			
99. ciRa	(ta) dam, bank, tank boundary, (mal) reservoir, artificial tank, and natural tank, large watered areas.	fort, dam, flow of stream, prison, control, siRaikooTTam - prison house.	vaaykaalciRai	11th C.A.D.
100. ciiRpu/ ciippu	dam, bund, the door of a flood gate, a sluice.			

1	2	3	4	5
101. cuTala/ cuTukaaTu	Burning ground or burial place. Funeral pyre, a grave.			
102. culi	Whirl-pool, sandy. paddy fields or marshy paddy fields.			
103. culali/ colali	Whirl pool, sandy paddy fields: marshy fields.			
104. ceerikkal	Ownership of land. Lands assigned to the King or temples exempted from assessment. Farm lands attached to the temples, threshing fields, dry lands.		iLaceerikkaal	10th C.A.D.
105. ceeri/ciiri/ saceri/saiiri/ iri/eeri.	(ta) town, village, hanlet, street, quarters of the paraiyar, suburb, a street inhabited by any particular community, neighbourhood.	eeniceeri: ceeri: Suburbs so called because it was a cluster of houses, suburb for low castes. puRaceeri.	taapanceeri elumuRalaiceeri kolleRceeri palakkaaTuceeri peRvaliceeeri	10th C.A.D. .. ..
106. ṇenTaali/ ṇenTaaTi	a measure of land - 1/32 of naali. very small.			
107. tariśu	lying waste, or fallow uncultivated, barren, unfertile.			
108. tala	foot of a mountain, lower part region, base, Boundary quarter.		puNNaittalai mentalai	9th C.A.D. 10th C.A.D.

1	2	3	4	5
109. taTom/ taTevaay	The shore of a lake, Bank of basin of a river, a mud bank, a mountain slope, paddy field of highly watered nature. Low ground			
110. taRa	floor, ground, the earth, foundation, the site of a house, a mound elevated ground, village, a small district quarter of a particular community, country places.		paTinnaayiRRuTaRai	10th C.A.D.
111. taLam/taLi	Low lying areas, taTom. temple, Brahmin settlement.	temple.	neTiyatali	10th C.A.D.
112. taavaLam	A resting place especially for carts, cart stands any shady or cool resting place for travellers, a camp, seat.	tangal: a resting place.		
113. taal/taalam/ taale	below, down under, depth, lowness, low land, low lying land or field, a marshy or swampy land. taal v: low land depth.			
114. taali	earthen pot, burial ground.			

1	2	3	4	5
115. tirutti/ tiruttu/ turuttu	An island	Malan	paNRi turuth aataN turutti aeTuNNaNturutti	10th C.A.D. ,, ,,	Point where two rivers diverge is tiruttu. The term is not restricted to island.
116. tuRa	A port, a harbour, a landing place, a place for washing clothes, a natural pond, a river, an opening.	Bathing ghat. aaTuturai, toNTimuntuRai, Washermen's workspot. Banks of river, Harbour sacred bathing Ghat.	tiruppuuNittuRai	11th C.A.D
117. tuuNi	A measure of seed - sufficient for sowing 100 yards of paddy field.			
118. tuummal	tuumpu - a sluice eiippu, marshy lands.	tuumpu: Out let for water into tank, sluice.		
119. tuNTi/toNTi	A portion. A piece of land (tu) toNde: lug.	toNTi: a town on the chera coast. Cowherds lived here. It belonged to nalli, a white variety of paddy was grown. nalluuR: a town.		naLLi+uuR. naLLi-uuR > nalluuR: kaTaluNdi in Calicut coast was the name nalluuR
120. teru	A street, a path or thorough fare with houses on both sides, A bazaar Street, A weaver's village and villages of same particular communities.	Street. teru viiti: Car street.		
121. teeri	A hillock, swelling on the ground. (ta) Sand hill.			

1	2	3	4	5
122. toTi/ toTika/toTuka/ tooTTam	a garden, a compound, large plantation	toTi: the gates of a fort.	mannalantooTTi(toTi) teemannalattoTi	10th C.A.D. ,,
123. toNTu	a narrow passage between two mud walls.			
124. tommu	toompu-red. old, ancient, usually a large piece of paddy field is called tommunilam. large piece of elevated dry land or up land is called tonTipaRampu or tonTipaRampu.			
125. tooTu	Water course natural and artificial, drain in paddy fields, brook canals.			
126. toopu/ tooTTam	plantation, grove, large compound with large number of trees of the same kind.		tooranattooTTam anTilaaRtoTTam	9th C.A.D. ,,
127. tool	tol: old, ancient tool: bark, stern and leaves of bushes used as massanore in paddy fields. The word indicate peculiar areas of paddy fields.	tol: old. tolkuTi: old house.		

1	2	3	4	5
128. nakaR. naTa	temple, house, palace, town. door, an entrance, a temple, way, path.	temple house, palace town.	ciRRuuRneTa 10th C.A.D.	nagaram means a mercantile city. Satelite city is known as uuR and next satelites are ceeri according to K.R.Sreenivasan.
129. naaTu	country, cultivated part, expense of land, space, abode, a province.	akanaaTu: hinter land. naaTu: country. cozlanaaTu naaTakam: country side.	cmaayanaaTu 9th C.A.D. veeñaaTu 10th ,, nanRulainaaTu ,, neTumpuRainaaTu ,, puRaikkilaanaaTu ,, veñpolinaaTu ,,	
130. nanca/ nunca/nilam	Irrigated or capable of irrigation. wet cultivation, wet land, laid cultivated under irrigation, paddy field, wet land.	naancil: plough	nancai 10th C.A.D.	
131. nuunmi	nuunnil, nunni: peantal, a marsh, swampy. a quagmire, a place abundance in natural springs saline tract (SSR)		The world, the earth the Kings territory.	
132. paTanna	(SSR) saline tract. Salt pans, saline fields or land, salt marsh, a kind of large spade.			
133. paTavu	Bathing ghat, boat, large paddy fields.			

1	2	3	4	5
134. paTippure	Front gate with apartment.			
135. paTi	Front gate, a house	The earth, town, Capital		
136. paTTi/vaTTi peTTi				
137. parappu	expensiveness, the sea highly watered paddy fields.	paTappu: Sandy embankment put to resist flood.		
138. paLLam	low lying ground or land in the midst of high lands		paLLamuTaiyaaR	10th C.A.D.
			pallettu	,,
				peal is a large embankment in river or stream according to K.R.Sreenivasan.
139. paLLi/ valLi/veLLi	village, hamlet, religious centres of muslims and christians.	Inner chamber of a tent intended for the king.	tarisaappaLLi	9th C.A.D.
		Ilavandikaippalli. The study halls and rest places of a jains. The buddhist places for retirement for as cities school. The cowherd colony. work place.	vaalaippaLLi	,,
			maakkannappaLLi	,,
			paRampilpaLLi	,,
			malaiyampaLLi	,,
			nalanciyaRpaLLi	,,
140. paLLiyaaLi/ pallinaayal/ palliyaal	A quick growing rice which does not need watering. A piece of ground upon which rice is sown to be afterwards transplanted.			

1	2	3	4	5
141. paRRa/ poRRa	Uplands with rocks. Waste lands. a mote useless ground. Mountain, hill, slight elevation in rice grounds.		perumpaRRa 13th C.A.D.	
142. paakkom	A suburb.	pattinappaakkom. paakai, paakkom. A suburb. ceolaipaakkom. A seaport town. paakkom: neighbouring. hamlet. Fishermen's colonies.		
143. paaTom	paddy fields		karikkaaTTupaaTom: 10th CAD	
144. paaTi/ vaaTi	town, city, hamlet, pastoral village, clustor of houses, flow, sluice terraced cultivation.	Colony. A settlement of shephers — AayaRpaaTi or iTayaccceri. paaTi: A military camp.	vanTapaaTi 10th C.A.D. meelpaaTi 11th C.A.D.	
145. paataaRu	A piece, a jetty, a wharf.			
146. paantal	Swamy, marshy.			
147. paala	A burial or cremation ground, Waste land. Wilderness.	A desert land		
148. paali/paaLi/ paali	Land left uncultivated, Wilderness, Waste, boundary.			
149. paaRa	Rock.			

1	2	3	4	5
150. paaLayam	Military camp. an encampment. Camp. An army, a village or hamlet surrounded by hills.			
151. punca	Land cultivated without irrigation. A sterile field, land fit for dry cultivation only. Dry land.		puNcaippaTakaaram	10th C.A.D.
152. puRam	High ground. chiefly high land over run with underwood and capable of irregular cultivation. A hill tract, upland fit for shifting cultivation, dry land on the highly tracts.	cuRupuRam: cremation ground.	elippuRam nilam naekanaeRpuRam	10th C.A.D. ,,
153. pura	House, a building especially a thatched one, a hut, a room hermitage.			
154. puram	Prefix pertaining to city, City, fort, Fortress, house, palace.	A town, cingapuram.	kaRkkooTTupuram kumaRanaarayana-puram	10th C.A.D. ,,
155. pulam	A corn field, a pasture land, A waste land, expanse of land, paddy field.	Rudupulam. Ceera land jungle tract.	perumpulam	10th C.A.D.
156. puliyaN	Saline Soil. Marshy.			

1	2	3	4	5
157. pulampaali/ pulampaaLi	Saline land left uncultivated on the banks of river. Land formed on the banks of river from river sand.			
158. pulavakku/ aaRuveppu	River banks.			
159. puRaiyi/paayi	Land close to the river mouth, river banks, hillocks, rocks, usually fertile places.	puRaikkuTi, puRanilai: Outer suburbs. puRaciRa: The suburb town near the fort. puRanilai: A differtiating arrangement of the fort.		
160. puRakkaaTu/ poRakkaaTu	A burning ground, puRakkuTi - A house of the farmer.			
161. puRam/poRam	Pertaining to the exterior, outside. Outer mountain.		neTumpuRattu paLLippuRattu paLLippuRam akkiracaalaippuRam	10 C.A.D. ,, ,, ,,
162. puRa/poRa/ coRa	Hillock, mound, mountain.	poRai: hill poRaiyan: Chief of the hill country. puRavu: pastoral land.	puliikkaN puRai	10th C.A.D.

1	2	3	4	5
163. puuli	Sand, dust, dry. puulikkaaTom: ceeRRukanTom: Muddy field.			
164. poti/pati	A cluster of hovels of mountain tribes, city, the earth.			
165. poli	An outlet of river into the sea, a connection with sea only during monsoon, a bund between the sea and the lake, the foot-path in between the fields.			
166. poyil/ poliil	low lying land, watered ground, sand bank in rivers, a piece of low ground. Marshy.	Garden		
167. mankuli	Sandy field - low lying field.			
168. mannalam	Brahmin settlement	mannalam: Brahmin settlement.	caruppatimankalam	10th C.A.D.
			naarayanamankalam	"
			neytalmankalam	"
			kannamankalam	"
			kannuumannalam	"
			teemannalattoRi	"
			mannalattu	"
			ukkiramankalam	"
			iiyaNNamankalam	"
			maanikkamannalam	"
			cannaramannalam	"
			cennittalainaakamankalam	"
			ceRukarimpumannamannalam	"

1	2	3	4	5
169. maTom/madom	Brahmin house, House of higher castes, a monastery, temple.		taalaimaṉṉu	10th C.A.D.
			kumaramaṉṉa	,,
169(a) maṉḍapam	a resting place, public hall, temple.	A debating hall. paRRimaṉḍapam. A decorated building with a large hall.	pukayarimaṉṉu	,,
			aaTamaṉṉu	,,
			akalavaṉṉa	11th C.A.D.
170. maṉṉu/ maṉṉa	maṉ - pertaining to earth, sand, soil, clay manTa: top portion. Hilly tracts. uplands, mounds.	maṉṉakam: earth		
171. maNa	House, home, abode, the house of a Brahmin.	House	ventalamaNai	11th C.A.D.
172. marutam	one of the four kinds of paddy fields and the fields adjoining it.	akam: marutam land. maṉpulam: marutam. agricultural land. cultivable land.		
173. mala	Ploughed field. Fertile land, hill, mountain raised land.	Hill		
174. maRRam	Low ground near a river, a meadow, pasture land, Brahmin inhabited area.		ciyaNkaaTTumaRRam	9th C.A.D.
			kooyilmaaRRom	10th C.A.D.
175. maaTu	small hillock, elevated ground, a sand bank.			

1	2	3	4	5
176. maaTom	hut, a cottage, the hut of an out caste or low caste.	Ilavandivellimaatom. Godowns, palacious building, maaTanaanai Guest house.		vaaytalaimaaTom is used to denote Gopuram. Vaay+talai = entrance. naalmaaTom is another term for catussaala. The cettippaTTi cave inscription mentions Gopuram. According to K.R.Srinivasan, the term is used even in 10th C.A.D.
177. mi^{l}i	a waste land, barren expanse of land.	melai: natural forest defences around fortress	cirRaikkalmilli	11th C.A.D.
178. miithal/ miital	above over beyond, top.			
179. mukam/ mukham	the front, an opening, entrance.			
180. mukku/mukkam	Junction, confluence.		nañalmukku	10th C.A.D.
181. muṉTi	a piece.			
18 2.muṉTa	bald: hillocks without bushes and the top with rounded shape is called munTa. munda muṉTa			
183. murinna	to decay, marshy and swamy fields. murinna nilam. A bivalve mussel found in paddy fields.			
184. muRi	A fragment, a division of land.		neelemuRi	13th C.A.D.

1	2	3	4	5
185. muRRam/ miRRam	Front yard, Court yard, A betterment of tribals.	aalmuRRam: A place name, Court yard.		
186. muula	A quarter, an abode.		muttuuRRumuula	10th C.A.D.
187. muuLi/ muuli	A sluice in the rice fields	peruvaayilmuLLi: a place name.		
188. meel/mal.	Upper part, above, over.		meelemuRi	13th C.A.D.
189. vaTTom	Things collected	attom: forest, desert.		
190. vaNam	Forest, jungle, wood, a grove, natural spring or fountain.		peruvaNam	11th C.A.D.
191. vayal	A field, a paddy field, an open expanse of land, waste land.	Cultivating field	kuRuvayal	10th C.A.D. Vayakkal - Vayakkuka means making land before cultivation. It has been charged to OKKal.
192. valanni	kaaRumanci in Tamil means salt water. maaci is also a synonym.			A change of manci > vanci > valanni > valanni is possible. 'vanci' in vancimuttuR may be indicative of sea shore. The port area of the capital of early chera dynasty might have been the particular name manci vanci > vanci is a common change.
193. valappu	A compound.			
194. vaLLa	Saline field, marshy field, Throny field, waste land.			
195. vali	Foot-path. Thorough fare.			

1	2	3	4	5
196. vaay	Mouth, opening, river mouth, vaaycaal-channel. vaaykara-Sea shore, river bank. Line of sea shore.	alaivaay. tiruppiNa alaivaay alai. The sea vayiRRil entrance. uuRvaayil a place name. vaayil: main gate way.	tiruvaaRRuvaay 9th C.A.D. kaLLaaTTuvaay veetu ,, tuTakkumaRaayi 10th C.A.D. tirukkuhevaay 10th ,, kanTanvaay (vaal) ,, puTuvaayil ,, tiruvalla vaaL (vaay) ,,	vaay vaal is a change noted in some cases.
197. vaaram	Opposite shore or bank as of a river, a raised bed or ridge of sand, soil prepared for cultivating vegetables.	varai: mala. arai mala. neTuvarai	taalvaarattukooyil 10th C.A.D.	
198. vaali	Expanse of land.			
199. virutti	A kind of quick growing paddy, land granted rent and tax free for meritorious service a fief, feudal tenure wages given to temple servants.		veLLaRaivurutti 11th C.A.D.	
200. viiTu	House	padaiviiTu: military Camp.		
201. viTTukaaTu	Burial Ground.			
202. Veppu/ aaRRuveepu	Land formed out of river sand deposit.			
203. veeli	a fence around a compound, Plot of land demarcating its boundary.	erumaiveeli: a place name. veeli: Boundary	kaLLaaTTuvaay veeli 9th C.A.D. caalaveeli 10th ,, paTTaveeli ,, kaiveeli ,, tennaveeli ,, aalaiveeli ,, ciRukal veeli ,, paTTaaveeli ,, kumaaRveeli ,,	

INDEX TO MAP A/B/C

Index No. MAP A/B	Village	Name of the Field, Field Number and Meanings.
1	2	3
1	N	paRaṅkikooTTapaR-9.6, kalam, kaleri, kalarikkulam and kurikkal madom: Portuguese Fortress, Zamorins Soldiers Training Centre (Fensing School)
2, 3	N	Roman Catholic paLLi - 16, paRaṅkipaLLi, paLLipaR -9, 10, 14, 17, 18, 30, paRankikkilam - 18.7, emaaanam - 18: Roman Catholic Church, Portuguese Church, their Burial ground and adjacent fields.
4	N	pukala paaNTikasaalatteru - 14, 41, 92, 117 (12 fields), toTTungal - 9, vanchikanakkapilla - 12: Tobacco ware houses and Tobacco streets. Canal near field No.9 reflects the canals near the Portuguese fortress. Zamorins Port accountant had his office close to Portuguese ware houses and Fortress.
5	N	maññattikkanTi - 96: Probably the vaññattaNkanTi, mentioned in old records. It is on the southern side of Portuguese Fort and near the Silk Street.
6	N	paTTusaalatteru - 92, 93, 94, 112, 88, 102, 109, 107, 110, 113 (45 fields): Silk street Northern side of Chinese fort and valiyannaaTi.
7	N	valappil kaTavu - 4, 5, 6, 8, 18 tekkettala - 20.11: Southern end of the wharf is in fidld 20.11. Dutch factory was close to it in the present Canoly park.
8	N	English paRampu - 41.1, 41.2: English settlement field.
9	N	kappittaaN kulam - 16: Captain's residence.
10	N	eemplesaayvinTe taamasam - 9: Residence of the English man, eemple.
11	N	valiyakaTavu - 24: Large ferry owned by Zamorins.
12	N	tuRunkiTe vaTakke paR - 25: Jail
13	N	Frenchukaaruṭe sthalam - 3: French settlement, Dutch colony was close to it near the Canoly park.
14	N	tuppayinTe viiTu - 89: Residence of the bi-linguist, residence of the interpreter.

1	2	3
15	N	kaṉṉaN kaTavu - 87 (13 fields) - kalam and kalari: Owned by Kizhakke kovilakam. Fencing stool.
16	N	tutRisapaR - 94, English paR - 94: Office of the Divisional Officer: takRi - A division.
17	N	kutirappanṯi - 88, 89: Horse stable owned by Zamorins of Calicut.
18	N	poNNaṉṉiccaNTakam - 93 : Goldsmiths residence. poNvaaṉijaN - Gold Merchant.
19	N	paTTaṉi cuTukaaTu - 104: Burial ground of foreign muslims (pattanis)
20	N	paṉTaarakkaTavu - 112, vaavacci kottuvaaL paR - 112: Zamorins PORT: Calicut Port. The Chief Police Officers Residence.
21	N	taṉṉiiRpentaL koTimaram - 117: Watershed and Flag Staff.
22	N	kolikkoTTu Nagaram annaaTi - 99: Ownership to Zamorins palace: Nagaram market. Large trade centre at Calicut.
23	N	paaṉTikaaaalatteru - 112, uppukuuTom - 122: Ware house streets and Salt ware houses.
24	N	koTimarattiNu paTinnaaRu - 117: Western field of Flag Staff
25	N	palayacumkam - 120, kaTalcumkam - 120, paaṉTikaaaala - 120: Old Toll House, Customs House and Ware Houses.
26	N	paaṉTikaaaalaa - 122, 124: Ware Houses
27	N	seeTTumaara gujaraatti ampalan - 124, Dharmaṣastram - 124, 126, 132, 134: Gujaratti temple of SeTTu.
28	N	śmaśaaNam - seTTuviNTe toTuka - 126, 132, 134: Gujaratti burial ground.
29	N	vaṉcikanakkapillaviiTu - 12: Port Accountant's office
30	N	puuvaaṉibhatteru - 189, 134, 146, 147, 148: Area was owned by perumal ceTTi: Flower streets.

1	2	3
31	N	paNTikasaalekal - 150, 154, 155, 158: Ware houses.
32	N	kuRRicciRakulam - 149: Tank
33	N	śmaśaaNam - 167, 166, 161, 142, 170: Burial ground
34	N	sheikinTeviiTu - 156, 176: Residence of the Sheik, ARABI.
35	N	marakkaam kaTavu - 156, 176: vaTakkemarakkamkaTavu - 150: owned by Saamantara Koya.
36	N	sahabantRakoyapaR - 156, saamutRi saayvu - 128, saamutRi Bappu saayvu -128: Owned by SahabantRa kooya.
37	N	SahabantRakoyapaR - 156, 157, 175: Owned by Sahabantra Kooya.
38	N	sahabantRakoyapaR - 182: Owned by Sahabantra koya.
39	N	ali, kooTi, Nainam valappu - 256: River mouth and ferry or wharf.
40	N	mutakkal perumaL paR - 203C, 240: Dharmottu panicker was the owner.
41	N	eNNappaaTom - 231, śankhupaalamkanTi: Oily fields and jetty of the Junks.
42	N	paTTaaNikkaTavu - 251: Ferry used by the paTTanis. paTTanis are foreign Muslims.
43	N	kaNakkapiLLapaR - 240: Accountants office
44	N	saamantaRkoyapaR - 175: Owned by SahabantRakooya.
45	N	cemmaaaTTupaLLi śmaasaanam - 195: Mosque and burial ground
46	N	uppukuuTom - 218, 239: Salt ware house.
47	N	nallappaNcettiyaanviiTu - 206, 207 - ceTTimar teru: ceTTis residences
48	N	ceTTimaaNteru - 206, 207: ceTTi streets
49	N	KilakkupaTinnaaNu valiya bazaar - 99, valiyaNaaTi: Bit Bazaar-East to West.
50	N	Big bazaar - 99
51	N	meele bazaar: The present Robinson Road and Ravindra Ghosh Road. meele: Western.

1	2	3
52	N	vaTakke bazaar - Western side of manancikka, :Northern bazaar.
53	N	kalavaanibhatteru - 54, 55 (1): Another kalavaanibhatteru is seen on south western part as per Map of 1-1-1446.
54	N	Kilakke bazaar: Madras Madras Trunk Road Eastern Bazaar. Probably a foreign zone.
55	N	kiTannupaRampu - 71.1: This land belonged to Dharmottu Panikker. maaNikkamkanTi was its name and it was on the south east. kuTilaviiTu is the present name of the plot.
56	N	vaTakke kiTannupaR - 29: Sreekrishnan Kovil - 29, 32 was close to the trench and outside of it.
57	N	kottalampaR - 29: Watch Towner, a bulwark, bastion.
58	N	kottalampaR - 71, tekkettala: Watch Towner, a bul work, Bastion, Southern boundary.
59	N	kooTTappaRampu tekkettala - 69.1: Fortress: Southern boundary
60	N	kooTTappaRampu - 58: Fortress
61	N	kooTTappaRampu - 73: Fortress
62	N	kooTTapaRampu - 69 vaTakkettala: Fortress - Northern boundary
63	N	kooTTappaRampu - 74 : Fortress
64	N	kooTTappaRampu - 68, 74, 64: Fortress
65,66,67	N	kooTTapaRampil kannippura - 65, 69, 70, 76-C: Shed where cooked rice is supplied
68	N	saamuutiri koovilakam paRampu - 59C: Field where the Zamorins palace stood.
68(a)	NR	saamuutiri koovilakam unTaaya paRampu - 63, 64: Field where the Zamorins palace was built originally.
69	N	ampalappaRampu - 59C:- kooTTappaRampil madom and kooTTappaRampil manTakam: Temple of Bhagavathi, madom and manTakam.

1	2	3
70	N	ṣmaśaaNam - 70 C: Burial Ground
71	N	agraśaala - 60 C: agraśaala Bhagavaṭi, GaNapatittaRa, muNiyappaN koovil, viraTTaam kaaṬi. Dharma satRam: Mint area. agraśaala can be a corrupted form of akshasaala or akkasaala, a mint. viiragayira taTTaN, the goldsmith who was in charge of the mint resided here. viiraNsayirapaNam was the coin minted by the Zamorins. K.V. Krishna AyyaR says that mint existed on the western side of the Zamorins Palace and it was destroyed in the war between Portuguese Commander Albunquerqe and Kozhikkode talachennor in 1510 A.D. Krishnayyar says: "The western gate led into an open courtyard, on either side stood the various offices and the mint, which was on the right side. In the middle were a number of stone seats, with the trees all round providing a delight full shade. It was here Marshel Quinho was kiled and Alqunquerqe wounded by the Kozhikkode talachennor or Commandant, during their wanton raid of A.D. 1510". K.V. Krishna AyyaR. 'Calicut under the Zamorins'. Calicut city centinary Souvenior, 1966, P.9.
72	N	paTinnaRe karimkal kaTTiLa - 84 {
73	N	kilakke karimkal kaTTiLa - 80 { Western and eastern goopurams
74	N	uppukuTannal - 226, 227, 228: Salt depot
75	N	kunjaali paLLi - 194: Mosque belonged to the Poli Raja of Cannanore.
76	N	kanoolitooTu - 253: canal built by canolly, the Collector of Kozhikkode.
77	N	veRRilaTaRakupaRampu - 240: Distribution centre and tax collecting centre of betel leaves.
78	N	eTiyannarapaLLi - 170, kuLam, paLLi - 188: Mosques.
79, 80	N	sheikinTe paLLi - 180, 182. smasaaNam: Mosques and burial grounds
81	N	muccuntipaR - 161: Saadiri paLLi - 171, 173, kaveRu - 179: Mucunti mosque.
82	N	perappilpaLLi - 164: Mosque
83	N	muccuntipaLLi - 164: muccunti mosque.
84	N	jamaa attu paLLi - 164, 166, SmasaaNam: Mosque and burial grounds

1	2	3
85	N	Ayidrosspalli - 166, aitarapalli - 159: Mosques
86	N	jaaRam toTuka - 190: Mosques
87	N	BayintepalLi - : Mosques
88	N	tevaRospalLi - 159 : Mosques
89	N	niskaarapalLi - 143 (8 fields): Mosques
90	N	kaNTom kuuNampalLi - 147: Mosques
91	N	ccnmaNnaaTTupalLi - 192: Mosques
92	N	kuuNampalLi - 132: Mosque
93	N	moiteen palLi - 132: Mosque
94	N	muutaakkarapalLi - 282 (20 fields) paataaR: Mosque, a pier, a jetty, an abutement of a bridge, a wharf.
95	N	aubRampalLi - 124: Mosque
96	N	KhaluvinTepalLi - 115: Mosque
97	N	paLLipaR - 87, 88. palayapalLi-89, 93: Mosque. Old Mosque
98	N	kooTTapaRampa - 97, 99, kalari, kalarikkulam, kuRukkal paRampu and kalam are also situated here, Chinease fort.
99	KL	veelapuram area - 20: veelapuram mentioned in Keralolpatti
100	N	vairaagisatRam - 206, paanTitteru - 205: choultry of Vairagis
101	N	tRukkovilpaR - 130: temple
102	KR	sreekrishnan koovil - 29, 32: Temple of Lord Krishna
103	N	paTannayil palLi - 255: Mosque
104	KS	kooTTakkalpaRampu - 50, kooTTakkal valiya kulam - 50: Tank near the Fort.

1	2	3
105	KS	kooTTakkuLam - 56: Tank near the Fort
106	KS	illikalpaR - 27: Residence of illikkal family
107	KS	caakkiyaaR Madom - 26, puttaMmadom, taikkaramedom: Residence of caakkiyaR, the dander.
108	KS	caalapRatta koovilakam - 47 palaya koovilakampaR - 25: Palace at caalapRom.
109	KS	coTalakkanTi - 13 : Burial Ground
110	KS	caalapRattu kuLam - 63, 64, ampalam - 64: caalapRattu temple.
111	KS	kilakke caalapRam - 26 } Fields 26, 5 and 9 reflect atleast two caalas
112	KS	vaTakke caalapRom-5, 9 } existed in the area. The distribution of the fields is the indication of the caalas
113	KS	kokkolikkoTu ampalam - 63, 64: Temple
114	KS	kaLarikkanTi - 71, kalampaR - 74: Dancing school
115	KS	cuLLikkaaTupaTanna - 2, 5, putiyakaTavu, caavaTatta: cuLLikkaTu mentioned in the Keralolpatti, burial grounds.
116	KS	putiyapaalam kaTavu - 2, putiyakaTavu - 4: putiyapaalam ferry
117	KS	putiyapaalampaR - 117: putiyapaalam fields
118	KS	caappaTanna - 5 : Burial grounds
119	KR	tarakupaR - 100: Toll house
120	N	taNNiiRpantal - 21: Water sheds
121	KR	kuuLimaaTukaTavu - 78: Ferry
122	KR	mukkoola - 13: Junction of three roads
123	KR	taLikkulam - 70: Tank of the taLi temple
125	KR	kanyaakumari koovil - 68: kanyakumari temple
126	KR	putiya koovilakam - 63, 64, 65, 68, 69, 77, 78: New palace

1	2	3
127	KR	kilakkekoovilakam -78: Eastern palace
128	KR	vaTakke madom- 76: Northern madom
129	KS	taLi kshetRam - 30: Tali temple
130	KS	paTinnaaRe koovilakam - 36: Western palace
131	KS	anpaaTi koovilakam - 33, aaNapatTAR madom - 33: anpaaTi palace and aaNabhattar residence.
132	KS	naTiyiruppupaR - 36: Nediyiruppu in ERNAD was the ancestralhome of Zamorins
133	KS	kaNTankulam - 14: Tank
134	KS	kaaveri irikkunna paR - 37: kaaveeri temple
135	KS	valiyemadom - 37: iiswaramangalattu, illattutaalam: Brahmin houses
136	KS	saRvaadikaaryakkaaR madom - 36: Residence of saRvaadikaryakkar.
137	KS	anpaaTi koovilakam - 33, onnaamkuuR paRampu- 33: Palaces
138	KS	euergattilpaR - 29
139	KS	eLamkuuRiNTE paR - 33 (eeRampirikoovilakam - 33): It was on the southern bank of kanTamkulam.
140	KS	aSookattiN peRampu - 29: Field where aasoka tree stood
141	KS	paaLayam: A military camp
142	KS	paaNTikesaala tirutti - 56: Ware houses
143	KR	kallukuttikkaTavu - 91: Ferry
144	KR	aRaampi - 94, 103: Mosque
145	KR	putiya ciRa - 56: Near Lund or tank
146	KR	pulamtaalattu kooTTa - : Fort by the side of the river
147		dharmottumkaavu - 47: Belonged to Dharmottu panicker.

1	2	3
148	KR	cuTukaaTu - 12: Burial ground
149	KR	Basal mission veke paRampu - 28, paLLi - 28, jaRmaN paLLi - 28: Basaal mission Germans
150	KR	viyyampalatta - 23: Rest house or choultry
151	KR	palampaLLi - 23: old worshipping centre - probably of Jainas or Buddhists.
152	N	maaNaNkaiRakuLam - 57: Tank under the name of MANAVEDAN.
153	KR	mutalakkuLam - 32: Krishnan koovil - 32: Tank and Krishna temple
154	KL	aaRamuLLakoovilakam - 151, 153: Palace with choultry
155	KL	aaryaNvalappukaL - 56, kiilillam - 5, kaipuRattillam, mangalakkoodu.
156	KL	palLipaR - 50
157	KL	palLippaaTom - 50, 158
158	KL	kiñaccceeripaR - 50
159	KL	putiyateru, puttanteru - 40
160	KL	maaNavikRaman teru - 40: maNavikRama street
161	KL	puRamadom, paTTaramadom - 40A.
162	"	SurusipaLLi - 30: Church
163	KL	Burial ground - 31
164	"	kaTalcumkam - 120: Customs House
165	"	palayatuukkumaram ninna sthalam - 11, 13.1: kalukkaavu Bhagavati: field one old gallows existed
166	"	koovilakam Govindapuram: palace, Govindapuram
167	"	Govinda purattampalam: Govindapuram temple
168	P	tiruvacciRa: Tank
169	P	tiruvacciRa koovilakam: Palace
170	P	tekkeppaaTTupisharattu - 21; naTakkaavu, tali and Sreekrishna kshetram

1	2	3
171	P	ciRekkal koovilakam and sivakateRam: Temple and palace at tiruvacciRa
172	P	Sreekrishṇapura kshetRam - 227
173	P	kaRuttamuṇTuuR koovilakam - 210: Palace
174	P	kutiravaTTattapaR
175	P	koovilakamkaṇṬi - 258: Palace
176, 177	P	panniyamkara ampalam - 326: Durga temple, vaatilmaaTom mentioned in Keralolpatti
178	P	taṇṇiiRpantal - 274: Water shed
179	P	panniyamkara paaTom - 339-341: Panniyankara rice fields, open space.
180	P	alikkutekku - 67: Southern side of river mouth
181, 182	P	kaṇṇanceeri caaliyatteru - 367, 135, - 70 fields: caaliya street
183	P	kappakkal - 60, 63, 64, 65
184	VL	aalcavaTTatta - 176: Weekly market
185	VL	annaaTipaaTom - 178, 184, 187, 186, 189, 203, 205: Market and Streets
186	VL	paTTaṇattapaR - 176
187	VL	maaṅkaavil kanTi - 175
188	VL	nagarampaR - 203
189	VL	kolocttupaR - 181, 182: Palace
190	VL	valapuaaTumaaNaṅceri
191	VL	valayanaaTu kshetram: Temple
192	VL	valayanaaTukooTTa: valayanaaTu temple
193	"	kiṇaacceri Bhagavati temple: kinaacceri temple
194	"	tammappalLi:
195	"	veeTTukkaran kaavu:

1	2	3
196	"	uppukuuTam : Salt depot
197	"	mañakkaTavu : Ferry
198	"	paLLippuRam :
199	"	paLLippuRam, paLLiyaaRakanTi:
202	KR	caaliyatteru, maaNaNcuRa north. Ganapatiyampalam: caaliya streets and ganapati temple
203	"	-do- caaliyatteru: caaliya streets
204	"	gañapatiampalam: Ganapati temple
205	"	puuvalappukal, puuttottam - 77: Gardens
206	"	maṅṅaaTTukanTi - 70: maṅṅaaTTu, probably the residence of the minister maṅṅaaTTaccaN
207	"	kurukkalmadom - 61: Residence of the Pensing teacher
208	N	kalampaR - 77C: Granary
209	N	kalaripaR - 71: kurukkalmadom - 61: owned by Dharmottu panicker.
210	N	kalaripaR - 191, kalarikkulam - 43: Owned by Dharmottu panicker
211	N	kannippureind kulam - 69, 76C
212	N	kurukkaL madom - 20, kalari - 20
213	N	kurukkal kaṅTi - 217, kalaripaR - 217
214	N	kaṅṅikkarumakaNkaavu - 214
215	N	kañakkappilla viiTu - 241: Accountants Residences
216	N	kalarikkanTi - 244, kalarikkulam - 244, kurukkaL Madom - 244
217	N	kurukkalmadom - 275
218	N	kooTTapaRampu - 275 (10 fields): Fort

1	2	3
219	N	manTakampaR - 274C
220	N	maTattilpaR - 214C
221	N	uppukuuTam - 221: Salt depot
222	N	pilaakkillupaRampu - 284 (2 fields): perumpilaakkillu - mentionedin Keralolpatti
224, 225	N	maNayilakampaR - 194, 210
226	N	paNacciikkaavupaR - 216: paNacci may be VaNayakshi, the Goddess yakshi, Vana Durga.
227	N	GaNapatiyaamkaavupaR - 48A, 49C: Ganapati temple
228	N	GaNapatiyampalampaR - 292: Ganapati temple
229	N	Ramamangalam -
230	N	BhairavantaRa - 83, 77A: temple of BhairavaN
231	N	Bhagavatikaavu - 230, 223: Bhagavati temple
232	..	naagattumkanTi - 215: shrine of serpent
233	..	nellikkaavu - 250: Shrine
234	..	tuvaarattupar - 191: Shrine
235	-	taLiyil viiTu - 214
236	..	taTTaarakkal - 240: Goldsmiths residence
237	..	taNTaaNpaR - 243: Agricultural labourer
238	..	tottattilpaR - 126, 127, 128 (25 fields): Garden land
239	..	tuppaTTiviiTu - 87: Interpreters house, Law and order making officers residence
240	..	kalluvaLappupaR, melukupura - 33, 34: Compound with protective compound wall and Gunpowder storage.

1	2	3
241		elayapaLLi - 163: Mosque
242		vaariyampaR - 44A: Residence of variar, a temple community.
243		veTTattillampaR - 54: BrahmiN residence
244		veeTTuvaNkanTi - 236: veeTTuva residence
245		ulakuTayaanviiTu - 59C: ceTTi's residence
246		kolannara tooppu - 183: Garden land near tank
247		kosavaNviiTu - 192: residence of the potter
248		puuvaLappu - 43. puttooTTam - 77, kalam - 274, kalari - 274, panTaarapaR - 37: Flower gardens
249		puuvaLappu - 60 ABC, 77A, 82: Flower gardens
250		himayauttuL islam sabhayuTe sthalam - 154, SRaampi - 154: Muslim settlement.
252		aRakkal viiTu - 13: Area belonged to Cannanore Ali Raja or ARAKKAL RAJA.
253		aasaarikkanTi - 39: Carpenters residence
254		aasaarikkanTi - 228, 220: Carpenters residence
255	N	aaNakkulam - 38, aaNappanti - 38: Elephant pen and tank.
256	N	aaNakkulannara Bhagaveti - 45 | Image of a large Dwarapalaka most
257	N	ampuNNi arayaNpaR - 18 | probably of the early Gopura was placed in the temple.
258	N	arayaNpaR - 200, putRam kaNTaRpaR, meTom and a kalam
259	N	areelkarapaR - 196
260	N	cemmaNNumtaRa - 140: area with red soil
261	N	celkaala tooppu - 168: area where oil press existed with oil pressers residence.

1	2	3
262	N	ceRiyakaNNikarumakaN kaavu - 216: Shrine
263	N	ceTTiyaam viiTu-37: Residence of ceTTi
264	N	ceTTitteru - 106, 105: ceTTi Street
265	N	paNTaarattooppu -187: Garden land belonged to Zamorins of Calicut.
266	N	paLLipaR - 194
268	N	paLLikkanTi - 241
269	N	paNTaarattoopu - 251 (20 fields): Garden land belonged to Zamorin.
270	N	maNNaaRkanTi - 59C: Washermens area
271	N	mattiramaNNalam - 20: Brahmin settlement
272	N	maaTattilviiTu - 37
273	N	kalpaLLi - 256
274	N	toopp;upaR - 36: maaNavikRaman vaka: belonged to manavikrama, the King.
275	N	tRukkoovilpaR - 59A, madappally Bhagavati: Bhagavati temple.
276	N	paNTaarakkaTavu - 251: Ferry belonged to Zamorins of Calicut
278	N	talanaaRpaLLi - 155: Mosque
279	N	kooyamarakkaara kavaRuvakkunniTom: Burial ground of Kooya marakkar.
280	KL	Bhagavati temple Bilaattikkulam lane - 45: Bhagavati temple
281	KL	gaNapathiyampalam lane - 31: Ganapati temple
282	KL	naagattaaNkooTTa - lane-32: Shrine
283	KL	cakkoorattukulam Bhagavat; - lane - 41
284	KL	taamarasseri Bhagavat; ; lane - 29: Indicate Kottayam Rajas Principal deity.

1	2	3
285	KL	koTTayattu Bhagavati - Lane 38: Indicate Kottayam Rajas Principal deity.
286	KL	tRukkoovil - 50
287	KL	cennanalluuR vishnu temple - lane 22, 17: Vishnu shrine
288	KL	kariyaattaNkaavu: SIVA temple
289	KL	taalekkaavu - lane 21, ARAbikuLam
290	KL	sreekrishnan koovil
291	KL	mukkuvaNkaavu: Shrine of Fishermen
292	KL	BhadrakaaLikaavu
293	KL	Bhadrakaali temple, AdidravidaNkaavu
294	KL	veeTTakkarumakaN kaavu
295	KL	ganheararamuurti Bhairaven kaavu: Bhairavan shrine
296	KL	Bhagavati kaavu
297	P	muringattukaavu
298	P	cakkumkaTavattu Bhagavati : Ferry when oil Mills existed.
299	P	makaNkaavu
300	P	GosTi, goothi: This name has been changed to Goothiiswaram (Goppatii-swaram or Siva temple) goopootti means boat repairing shed.
301	P	Bhagavatikaavu : Bhagavati temple
302	P	mukkuvaNkaavu : Fishermens shrine
304	P	gaNapatikaavu : ganapati shrine
309	P	Bhagavatikaavu : Bhagavati shrine
315	KS	Bhagavatikaavu : Bhagavati shrine

1	2	3
316	M	muuNNalingal - 29: Bhagavati shrine
317	KL	ganapatiyampalampaR - 37.6
318	P	naagattaNkaavu: Serpent shrine
319	KL	paampiNkaavu: Serpent shrine
320	KL	naagattaaNkaTTa: Serpent shrine
321	KL	naagattaankaavu-94: Serpent shrine
322	KL	Subramanya KshetRam: Subramanya temple.
323	M	kaliiNgal Bhagavati: Bhagavati temple
325	KS	Sreekrishnan temple
326	KS	Siva kovil
327	KS	Sivan kovil
328	KL	Sreekrishnan temple
329	M	uppukuuTannal
330	KL	kalampaR - 70.5
331	KL	kaleripaR - 47, 60
332	KR	kooTTapaR - 52
333	KL	aaNeppanTi - 50: Elephant pen.
334	KL	aaraachantanTi - 40A
335	M	naalyam viiTu - 170
336	M	paNecciikkanTi - 70, kavalu - 70
337	M	tRukkovilpaR - 108
338	M	AdRaaNpaaRaiyuTeethalam

1	2	3
339	N	kallyaanattooLqu - 149
340	N	paleye RajuuR sthalam - 23
341	N	saamikulam - 244
343	N	ceekkuteRaviiTu - 191
344	N	pallivaasulkkal - 134, 142
345	N	maitaalam tariou - 64
346	N	museevari Bungalow - 61
347	N	kuuriyaal teru - 27, kuuriyaalpaR - 27
348	N	Muncipal market - 22
349	N	District Court - 40
350	N	Salt abkari jubilee town hall - 55
351	N	MaitaalaathaLam - 61: B maitaalam
352	N	Muzoor office - 67: RajuuR kaccheri
355	KL	maaNaalkiRayuTe vaTakke puunTOTTam - 59C
356	KS	taTTaccheri - 42: Street of Goldsmith
357	KS	Aiswaramangalam - 13: Brahmin settlements
358	KS	kuTTiccaattalkaavu - 41: Shrine
359	KS	kooTTamadom - 29
360	KS	kanTankuLam tekkepaR - 33, kanTankuLam - 34.
361	KS	pattaayarapaR - 5: Granary
362	KS	paTinhaaRe illom - 60
363	KS	eluttassaNkanTi - 76
364	KS	kalari, kalam - 75

1	2	3
365	KS	aeśaarikkanTi - 74: Carpenters residence
366	KS	ayyappaNkaavu - 60
367	KS	muuttamaNa - 45
368	KS	mahnaaTTupaRampu - 62
369	KS	yoottakaseri - 69
370	KS	perumtooTTam - 13
371	KS	caalapuRaRRu kovilakam cuTala - 13.1, cuTalakkanTi - 13.
372	KS	veelampuura - 42
373	KS	kaNNamangalam - 50
374	KS	kallinkalpaR - 46, 53
375	KS	illattaalam - 12
379	KS	muleyattapaR - 51: muleyapperumaal = Dharmoottu panicker.
381	KS	puttanmadom, Bhagavati kooTTa - 25
382	KS	aallapaTTamadom - 36, 33
383	KS	Bhagavati irikkunnapaRa - 36
384	KS	kilakke neTiyiruppupaR - 36
385	KS	cakkikulam - 1, 2, 3
386	KR	taNTaalkiRa - 9
387	KR	meaTattilpaR - 19
388	KR	toyikkarumadom - 21
389	KR	koolipaR - 24
390	KR	civil easpatri - 29

1	2	3
391	KR	maitaalthasthalam - 30
392	KR	police quarters - 31
394	KR	mutira kaalaayi - 33, 35, 36, 38
395	KR	ceTTikkulam - 40, 42, 43
396	KR	cintaavelappu - 40
397	KR	eesaarikkanTi - 104
398	KR	tRukkanTiyuura - 104
399	KR	kalattuparTi -
400	KR	muusaarikanTi - 108
402		cakkiTTakanTi - 65
403	KR	palayakoovilakamparR - 65
404	KR	paanTikaccalaparR - 55, 65
405	KR	ampalaparR - 64
406	KR	saamuutiri koovilakam unTaaya paR - 63
407	KR	putiyakoovilakamparR - 63
408	KR	putiyakoovilakam kooTTa paR - 63
409	KR	putiyakoovilakam kulam - 63
410	KR	illattaparR - 45
411	KR	mannalocceeri -46
412	KR	kalam, kaleri - 23
413	KL	kalantaRpaR - 2
414	KL	cakkinTakam - 6, 7, 8
415	KL	muhideen palli - 11

1	2	3
417	KL	kottaaLlenTeperR - 16, 12
418	KL	ceekkuraayaRperR - 21.1
419	KL	koTtaRiperR - 32, jollaperR - 34
420	KL	gaNaperikanTi - 37.6
421	KL	ayyappaRkanTi - 50
423	KL	aaśaarikanTi - 53
424	KL	veeTTakkarunakaRperR - 54
425	KL	paaNaRperR - 55
426	KL	kiiliillom, anjalam - 56
427	KL	veeriyankanTi - 60
428	KL	nannalakooTTa - 60
429	KL	peTTayaRvalappu - 70
430	KL	kalam - 70.5
431	KL	kannippura - 89
432	KL	naagattaaRkanTi - 94
433	KL	Bhagavatiniilam - 108
434	KL	taamaraśeriperR - 117
435	KL	kaiRRattumadom - 121
436	KL	manToottingal - 127
437	KL	kilaNeRRattillom - 127
438	KL	taliyaaRvayal - 134
440	KL	aareccaankanTi - 40.A
441	KR	kaiarikkanTi - 23

1	2	3
442		veeTTuvaLkaNTi - 47
443	KL	ceTTiyaankaNTi - 42, c.MaakaNTi - 55
444	KL	aaryavala,pu - 55 to 60
445	KL	kalari - 60
446	KL	raaricceLkaNTi - 90
447	KL	t[illegible]tiruvanmalam - 91
448	KL	arikkoTTikkaavu - 100
449	KL	vaari,yanviiTu - 117
450	KL	kolaeri illam - 117
451	KL	maNTaattingal - 128
452	KL [illegible]	nampiiyan - 141
453	KL	paTTaramaakan - 144
454	KL	Bhagavatikanti - 146
455	KL	English paLLi - 152, 157
456	KL	vaaTTipputa - 152, 157
457	KL	madan - 153
458	KL	kollarakaNTi - 153
459	KL	tiruvanmiyam - 151
460	KL	kochanaaTTuteruvaR - 153
461	KL	kuTTanaapatri - 14
462	KL	milaccaappa - 15
463	N	kalari, kalam - 274, 275

1	2	3
464	N	nanTaken - 274C
466	KL	illattapaR
470	N	moiteenpalLi - 73: land ownership to Dharmottu panicker
471	"	mugaliyaarakulam - 66
472	"	paTTaalappalLi - 63
473	"	kooTTappaRampa aasyatRi - 68
474	"	Court road
475	KS	caalayRattumaayaRpan, kalan, kalari - 71
476	KS	elekkalampan - 51, 57
477	KS	kaantaapaRampu - 60
478	N	vaaNiceeri - 140
479	N	paaNiccarceeri - 213
480	N	paRayarummaarattu - 213
481	N	paTTaRikulam - 205
482	KR	maaNaaRkanTi - 65
483	KR	kollaraakanTi - 45
484	KR	aaéeerikanTi - 108
485	KS	valuttaTankanTi - 19
486	KS	aaéeerikanTi - 21
487	KS	ampaTTalRyat - 36
488	KS	kollaRkaNTi - 42

INDEX TO MAP - B.

1. puttuuR junction
2. eTappaaTTuuR
3. varakkal
4. paaRamadom
5. eTappaaTTuuR temple
6. kaTumoMkaiRa, Ganapati temple.
7. Bilathikkulam Siva temple
8. erannikkal junction
9. erannikkal
10. kilakke nadakkaav
11. paTinneTe nadakkavu
12. KonnenaaTTu tekke teru and VaTakke tteru.
13. aalnilkunniTom
14. caaliyatteruvukaL
15. kacceritteru, teennaakkuuTa teru
16. putiya teru, maaNavikRamaN taru
17. veelaapuram
18. nagaram, annaaTi, cunkam
19. maaNaNkiRa
20. kooTTappaRampu, koovilakam
21. putiyapaalam
22. kaaranvalli KuRup - Residence
23. taRakkal temple.
24. iTom Kal ceTTi, Valamkai ceTTi street
25. paTinnaaRe caaliya tteru
26. Gama and Zamorin - Journey through river
27. puuntoRa
28. VeLLiyaaR kulannara
29. kaappaaTu
30. Govindapuram
31. VaLayanaaTu koovilakam
32. panniyankara Durga Kshetram.
33. kallayippulakku vaTakkettaRa
34. tiruvaNNuuR koovilakannal
35. tiruvacciRa koovilakam
36. naTuvaTTom koovilakam
37. BeypuR karippaa koovilakam
38. caaliyam tuRa
39. Feroke
40. caaliyam Fort
41. Valuvil koovilakam
42. Tippu Sultan Road
43. paLLiyooTa kkaTavu
44. pariyaarapuram temple
45. pooluuR, maaluuR kunnu

INDEX TO MAP-D. - AREAS OF HISTORICAL IMPORTANCE IDENTIFIED.

Index No.	New Establishment	Index No	New Establishment	Old Establishments - Approximate areas. MAPA
1	All India Radio Station	2	Calicut Corporation Office	Kannan kaTavu, valappil
1A	AIR India Office	21	Lacadives Secretariat	KaTavu, French, Dutch,
6	Beach Hotel	10	Desabhimani Press	English Factories, Portu-
24	Divisional Engineers Office, Telegraph	11	District Court	guese fort, Portuguese Church etc. See Index Nos. MAPA.
		12	Fire Station	1-30, 49, 50, 90 to 99,
36	Hotel Casino	31	Sales Tax Office	163, 164, 212, 217, 218,
29	Gandhi Graham	34	St.Vincents Industriale	238, 239, 240, 250 to 256,
57	Mathrubhumi Press	35	Tagore Centinary Theatre	261, 264, 278, 279, 335.
79	Town Police Station	36	Telegraph Office	340, 347, 348, 349
22	Lions Park	13	General Hospital(Beach)	
34	Govt. Law College	33	State Bank of India	Manancira, Zamorins Palace,
32	Govt. Training College	26	Mother of God Cathedral	Mint area, Fort area, a few
18	Corporation satram (Kidsons)	37	Town Hall	other palaces, Gopurams, Fortifications, kalam,
		9	Crown Theatre	Kalari, etc: See Index Nos.
53	LIC Branch Office	4	Central Library	19, 36, 68(a), 48 to 75, 100,
54	LIC Divisional Office	7	Common Wealth Trust	101, 125 to 128, 130 to 132,
97	Telephone Exchange	6	City Post Office	141 to 161, 201 to 211,
20	Deputy Inspector General of Police Office	23	Manancheira Maidan	219, 222, 227, 228, 230,
		27	pattalapalli	239, 240 to 250, 263, 264,
17	Coronation Theatre	30	Radha Picture Palace	270, 275, 285, 320, 321,
19	Davision Theatre	38	Women and Children Hospital	328, 332, 345 to 353, 385 to
35	Hotel Alakapuri			396, 400 to 414, 423 to
81	Vegetable Market	3	Calicut Town Planning Trust Office	428, 463, 464, 470 to 488
31	Govt. Servants Quarters	18	Jayanthi Building.	
9	C.S.I. Cathedral	3A	Calicut Corporation Bus Stand	
15	Head Post Office			
1	Ansari Park	14	Handicraft Emporium	
29	PWD Office	28	Pradeepan Press	
29	PWD Office	5	Central Market	
25	Moideen palli			
17	Income Tax Office			
2	Annie Hall	19	Davison Theatre	Tali temple and Palace area on the south eastern part of the city.
3	Apsara Theatre	23	District Jail	
37	Hotel Imperial	16	Co-operative College	
75	Tali temple	24	NCC Bank	
16	Co-operative College			

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Manuscript Number. (1)	Palm Leaf Number. (2)	Description. (3)	Period M.E. (4)	A.D.
1	1-27	Royal visit of the Zamorin from Ponnani palace to Tali Temple at Calicut, Valayanad, puttuR, Varakkal, Govindapuram and Velliyar-kulangara visits	915 906	1740 1731
	28-29	Accounts of expenses for the visits, the presents received etc.	916	1741
	30-32	Description of the fumeral ceremonies of Manavikrama, the King.	916	1741
	98-115	Description of pattattanam the vidval sadas at Tali temple.	854	1679
2		Some land transaction records written on a bamboo stem.	844	1669
3	1-2	Sarvadikaram records, letters sent to natu-valis, rituals related to this functions, reference of Panniyur and Covaram grammams	846	1671
	3-5	Pattam records of Cunangad, Aliparampil and Kalati charikals	841 & 851	1666, 1676
	6-11	Records regarding the Panniyankara uttu and Thirunavaya uttu	854	1669
4	1-101	Land records and accounts of expenses of different rituals and ceremonies. It includes the Prayicitta records, references of Velliyar-vattom swarupam and the important personal-ities like paliyattacan, cempakasseri Panikar.	757 745 718 to 728	1622 1570 1533 1553
5	1-23	Records of expenses, and other land records	946	1661
	24-26	Birth day ceremonies of the King	946	1661
	27-60	Land records and Description of rituals	946	1661

(1)	(2)	(3)	(4)	
6	1-105	Land records, rituals, etc. of Kotuvayur, Tenkurussi, Ethanur, Perumuna, Kakkallur, Putugraman, etc.	963 to 975	1788 to 1800
	106	Expenses to Bhagavati temple references of the shifting of the image of Guruvayur temple to Mavelikara during Mysorean interlude		
7(a)	1-2	Rituals connected to the muti irakku or cropping of hair	961	1786
	6-11	-do-	964	1789
(b)	1-5	Shifting of the Kings residence to Kunnatur during Mysorean interlude - different kinds of danams and rituals.	964	1789
		Rituals and danams used to conduct by mangat accan, the Minister of the Zamorin	956 & 965	1781 1790
	6-54	Expenses for the rituals at the trikkovil temple, coronation ceremony, reference of the erection of the chaliyakkotta at Caliyam to protect the land from Portuguese, references of the expenses for the Prabhus.	850 844 747 789	1675 1669 1752 1619
	54,55	utsavalankkal - a ritual conducted during the time of handig over the charge of sword.	772	1597
	56-64	Death of Zamorin, funeral ceremonies	772 837 841 & 842	1597 1662 1666
	65-68	Rituals related to funeral ceremonies	841,818	1666,1643
	69-82	Handing over the charge of sword to Kutira Vettattu Nair- one of the ministers of the Zamorin.	775	1600
	83	Trichur Palace	821	1646
	84	Visit to Panniyankara	774	1599
	85-93	Letters sent from the palace at Ariyakkot	811-824	1636-1649
	94-108	Vettakkorumakanpattu, a ceremony at Bhagavati temple	851	1676
	108-162	Expenses to the Prabhus, coronation ceremony, War between Dutch and the Zamorin and funeral ceremonies	837,778 840,842 841	1662,1603 1665,1667 1666
8	1-47	Accounts of rituals and their expenses	950	1775
	48-50	Funeral ceremonies	962	1787
	65-66	Coronation ceremony	962	1787
	67-73	Contracts between the Captain of British East India Company	952	1777
	73-84	Records related to the expenses of the Kings of family whey they stayed at Travancore during the Mysorean interlude	963	1688
		Accounts of Mamankam and the list of earlier Mamakams	882 to 997	1707 to 1822

(1)	(2)	(3)	(4)	
9		Accounts and description of the rituals related to the funeral ceremonies	1035	1860
10	1-7	Ceremonies and ritual related to the funeral functions of ministers, appointment of new ministers.	859	1684
	8-11	cerikal accounts, cannatom letters.		
	12-15	Rituals connected with the appointment of leaders of the army	825,848	1650,1673
	16-21	Coronation function of the Vettattu Raja fuedatory of Zamorins	848	1673
	21-32	Valum putavayn - the appointment of leaders of the army - of different areas in various years.	783,849 850,782, 785,776, 775,827	1608,1674, 1675,1607, 1630,1601, 1600,1652
	22	Appointment of Marakkars and rituals and a ceremonies related to it	822	1647
	33,34	Naming of certain people as Marakar - Title distributing ceremoney	842	1667
	35	Title given to persons as Arayan	852	1677
	36	-do-	852	1677
	38,40	Visits to Alvancerimana	729	1554
	43,44	Funeral functions	841	1666
	45-56	Coronation functions	841	1666
	95-98	Festivals like Taipooyam	850	1675
	111-112	Rebellion in Vettattu annati	809	1624
	112-118	Royal visits to Calicut	721	1546
	119-125	Funeral functions, coronation ceremonies, Birth day ceremonies, Royal letters sent to various parties, pooram ceremonies.	822,831 829,850	1647,1656 1654,1675
	125-177	Royal visit to Calicut, Valayanatu temple festivals	858,935	1683,1760
	167-186	Valayanatu visit, Ettappattur visit and rituals in Guruvayur temple	935,900	1760,1725
11		Annotated text of Sidhanta Kaumudi - A few Ayurveda medicines	..	..
	10-13	Presents received from Kunudavar of Cochin fort	753	1578
	14-18	Titles, tiruvala, kuttuvilakku etc. and the details of functions related to such ceremonies	760	1585
	19-26	Sarvadikaram - functions and ceremonies.	846	1671

(1)	(2)	(3)	(4)	
13	1	Royal letters - references of perumpatappu swarcopam- models of writing letters to different natuvalis.	846	1671
	2	The position of vennaanatu nampiti, removal of ceru- valli from such positions etc.	780	1605
	3	Removal of the title as moosad given to the panniyur graman and renaming them as nampoothiris.	935	1760
	4-10	Puyyam festival	839	1664
	11-19	Accounts of expenses in trikkavil palace	839	1664
	20-23	Birth day ceremonies of the King	839	1664
	24	Erection of caliyakkootha	..	..
	69-76	Functions and festivals at tiruvancikkulam	837	1662
	79-108	Valum putavayum functions	755,845	1580,1670
	109-121	Treaties and engagements at Vairanallur palace	894	1724
14	1-24	puram festival nayamrutu functions etc. at trikkavil temple	850	1665
	25-68	Funeral functions	850	1665
	68-69	Vakatali tirumasam coronation ceremonies of the younger members etc.	841,763 837	1666,1590 1662
	90-101	Valum putavayum	775,750	1601,1575
	102-128	Accounts of Valum putavayum and expenses at Vettam	776	1601
	129-133	Funeral functions and ceremonies	842,821 837	1637,1646 1652
	134-135	Visit to Payyanad and Panniyankara	771, 779	1596,1604
	138-156	Puyyam festivals	779	1604
	157-186	Puyyam festivals, Royal letters of various years	841,821 809,837 837	1666,1646, 1634,1672, 1662
15	1-9	Accounts, festivals, rituals etc. of Trikkadangod temple	967	1792
	10-13	Land records	964	1789
	14-35	Repair of the temple etc.	967	1792
	36	Interference of Captain of Kumaram in the temple	965	1790
	37-106	Various accounts	969	1794
16	1-168	Coronation ceremony, land records, funeral functions	797,750	1662,1575
17		Accounts related to trikkalangottur temple	967	1792
18	1-30	Pooram festival, Varakkal, Puthiyangadi dasom accounts	780,767	1585,1592

(1)	(2)	(3)	(4)	
19	1-8	Transactions between British East India Company.	903 to 914	1728 to 1749
20	1-7	Royal visits from trikkavil palace - Valum puteva records Titles given to certain persons, Patta-ttanam records	855, 854	1680, 1679
21	1-16	Land records	842	1667
	17-20	Records pertaining to the system of atima	868,884 792,772	1693,1709 1617,1597
	20-75	Royal letters, fines and other punishments printing of taram in the mint	848	1673
22	1-81	Rakshaboga accounts	926-949	1751-1774
23	1-6	tiruvannur palace accounts	906	1731
24 & 25		tiruvannur temple records	1000-1016	1825-1851
26	1-88	Death of a Zamorin - Funeral functions, Pattattanam, attam festival.	1049	1874
	88-186	Valsyanatu kaavu records, birth day celebrations, sanghakkali	1049	1874
27	1-57	Various records of funeral functions, festivals etc.	1045	1870
	58-70	Visits to Madras, Vishu, Letters to Trivandrum	1045	1870
28		A Grandhavari of trikkantiyur temple	713, 814	1538,1539
29		tirunevaya uttu, perumpooja etc.	..	..
30		Records of panamanna devaswom	1025	1850
31		Kanam, patton records	950	1776
32		Records of mangalasseri dattu, Trikantiyur temple, tiyyattu festival, tullal.	850,857	1675,1682
33		Panamanna devaswom accounts	1013	1838
34		-do-	1013	1838
35		Nenmini ceerikkal accounts	1065	1890
36		Panamanna ceerikkal accounts	1005	1830
37		-do-	1005-1025	1830-1850
38		Royal visits of the Zamorin to Calicut from Kottakkal, funeral ceremonies. niramala, attaccamayam details about vayarapanikar, construction of Guruvayur Gopuram.	1026	1851
39		Valum Putavayum to ilayatu	1036	1861
40		mannalur ceerikkal land records	941	1766
41		Accounts written by ittiraricha menon	940	1765
42		cunannatu ceerikal land records	1018	1843
43		Mrutyaunjaya homam	1018	1843

(1)	(2)	(3)	(4)	
44		Funeral ceremonies	1020, 1044, 1050	1845,1869 1875
45		Atukkalaôsham records of Sreekrishnapuram	1041	1866
46		Bhagavata puranam - a few leaves		
47		Ramayanam -do-		
48		List of Royal ornaments		
49		Funeral ceremonies and rituals	1031	1836
50		-do-		
51		Nenmini ceerikkal records	941	1766
52	Details about territory of Mangat achan		820	1645
53		Early history of Zamorin written by a Zamorin	986	1811
54		Land Records	1060	1885
55		Royal letters	986	1811
56		A few rituals	1037	1862
57		Some incidents of early period	777	1602
59		Funeral ceremonies of Ernad ilamkuru Raja	1037	1862
60		Land records of ceerikkals	1078	1903
61		Temple repairs - accounts	1037	1862
62		ceerikkal records		
64		some rituals	1030	1855
65		Miscellaneous records		
66		Ramayanam		
67		Vennasseri land records	983	1808
68		Velimukku land records	807	1632
69		Temple rituals	815	1640
70		cannotam records	815	1640

Nampoothiry, N.M. "Account books, files and registers". Zamorins palace, tiruvacciRa, Calicut.

maRupaaTTom books - dated 1869-1915 - 63 Nos. oTTubooks dated 1867-1905 - 12 Nos. Tavakaasevevaram paTTikakal books dated 1890-1914 - 19 Nos. Policeceluttu index books dated 1900-1913 - 15 Nos. Varavusaakha books dated 1852-1914 - 30 Nos. cilavusaakha books dated 1850-1915 - 35 Nos. Varavu cilavu saakhah dated 1850-1892 - 45 Nos. Varavusaakha register books 1881-1914 - 14 Nos. Cilavu saakha Register books dated 1899-1915 - 16 Nos. Reports books dated 1896-1915 - 11 Bundles. ceerikkal oola records books dated 18th & 19th C.A.D. - 32 Nos. Devaswomoola records dated 18th & 19th C.A.D. -28 Nos. Brahmaswom records books dated 18th & 19th C.A.D. - 4 Nos. maRupaaTTom ceerikkal books dated 1867-1937 ~~dx~~ 4 Nos Devaswom and Brahmaswom - 1718-1860 - 128 Nos.

INSCRIPTIONS.

Ezhuthachan, K.M. Ed. "Inscriptions". 9th C.A.D: Huzoor office plates Trivandrum, tiruppa-
rappu fragmentary, tiruvaaRRuvaa. 10th C.A.D: cookuuR indianuuR, Kaviyuur (3 Nos),
Kollam jamaattu paLLi, Kochi taLi, tirumuulikkaLam, talakkulattuuR, Koyilaanti, panta-
laayini, muTTungal, maaraluuR, tirunantikkara, tRikkanTiyuur, perumaNam. 12th C.AD:
tirupperappu, kanTiyuuR, tiruvaTTuuR, tiruviTaikkooTu (2 Nos), ccoLapuram, Cucundram
(2 Nos). 13th C.AD: KaviyuuR, mampaLLi, kooTTattaLi, taqleekkaaTu, maamallapuram,
other inscriptions and manuscripts: udayapeeruuR, tiruveluvalunnannuuR Kadinamkulam,
tRupRangodu, eeRRumaaNuuR (3 Nos).

Narayanan, M.G.S. Ed. "Inscriptions". 9th C.AD: Kaviyur, maampaLLi, paartisee tarisaappaLLi,
tiruvitaam karapuram, kooTu, vaalappaLLi, Huzur office plates, Calicut. 10th C.AD:
aalattuuR, Kaviyuur (2 Nos), kuuTalmaanikkam (2 Nos), Kumaranaarayanapuram, neTumpuRam
taLi (2 Nos), perunna, puttuuR, tirunenikkara, tirunantikkara, tiruvalla, tiruvaaRRu-
vaay, tirunelli, tirumuulikkaLam, tiruvanvanTuuR, tRikkaTittaNam (4 Nos), tRikkakkara
(7 Nos), muccunti, tiruvannuuR, parihaarapuram. 11th C.A.D. kalpaatti, neTumpuRam taLi
(2 Nos), panniyamkara (2 Nos), perunna, tiruvaNvanTuuR, tirunelli, tirumuulikkaLam,
tRikkaakkara (3 Nos), tRippaangooTu.

Narayanan, M.G.S. (Ed). "Insriptions". 12th C.AD: ccolapuram, ceennamangalam, karipuram,
kaliyampaLLi, kinaaluuR, kilinaanuuR, kolluuR madom, KiLLiyuuR (2 Nos), mitRaanemdapuram,
maaNipuram, puravasseri, puRannaTTiri, Sukapuram (5 Nos), tirukkulaseekharapuram (3 Nos),
tiruvancakkaLam, tiruvampaaTi, tiruvaTTuuR, tiruvaaLuuR, tRippuunittaRa, tiruvannaaTu,
trissivapeeruuR, vaTakkumnaatha temple (7 Nos), veLLaaNi. 13th C.A.D: aaRRuuR, ceRayink-
iilu, Kadinamkulam, kanTiyuuR (2 Nos), kaNyaakumaari, manalikkara Poolikkara, NalluuR,
suceendram, tiruvanantapuram, tiruvalla, tiruvaTTaaR, tirunayineerkuricci (4 Nos),
VaRkala, veLLaaluuR, viiraraghavapaTTayam.

Narayanan, M.G.S. "Inscriptions". 15th C.A.D: KalakkuuTTam (2 Nos), mannuuR (3 Nos),
naaraayikkuLam, suceendram, tRippuunittuRa, Jacobite Church. 17th C.A.D: aTi meveli-
pRamaanan ciRakkal, Keralapuram, paRauuR,church, paaleyam, tRippuunittuRa

Raghava Variar, M.R, N.M. Nampoothiry. "Copies of inscriptions prepared on the spot".
(Estampages) and edited". kakkov, maavaRa, mannalam, perumaNam, veeLam, malappaTTom,
sukapuram, mayyil, tiruvaTTuuR, eelimala, tRiccemmaram, eramam, Kannapuram, KoLattuuR,
ccokuuR, panniyamkara and nagaram.

DETAILS OF FIELD WORK. NAMES OF INFORMENTS.

Name and Address of the Informants.	Villages and places.
1. Kaniyar M.N.S, Headmaster, Govt. High School, Atholi	Kunnummal, kakkaTil, mokeeri, paatirippaRRa, vaTTooli, kuLannarath, ampalakuLannara
2. Aboobackar Koya, Headmaster, H.I.M.S, Kundungal	ampalakuLannara, kaTattanaaTaNkallu
3. Muhammed Kuttassery, Arabic College, Feroke.	
4. Executive Officer, Ayanceeri Panchayat, Kataneeri	Ayanceeri and Kataneeri
5. Executive Officer, Kunnummal Panchayat.	
6. O.T.K. Nambiar, Kariampady, S. Wynad.	KaariyampaaTi.

7. Executive Officer,
Puduppadi Panchayat, Wynad.

perumpaLLi, malapuRam, elookkara, iinnaappula, West puduppaaTi, kaitappoyil, aTivaaram, manalupoyil, kaakkavayal, mayileLLaampaaRa, poTTikkayil, Kuppaayattoodu, kanncott, kuttikuLam, veeRappaaRa, koTTaarakkoott, KaippuRam, kakkaaTT, KoLamala.

8. K.P. Kunjikrishnan Nair,
ManakkaaTan House,
Kuruvannad, Quilandy.

9. Keseven Namboothiry,
Kallur illom,
Kollam P.O, Quilandy.

10. Executive Officer,
Quilandy Panchayat.

11. Executive Officer,
Chemancherry Panchayat.

chemancherry, kaTalur, tuvvakkooTu, koLakkaaTu, puukkaaTu, VenuaLam, KaappaaTu, KaaTTilepiiTika, veRRilappaaRa, Koorappula, KannankaTavu, eTakkaTavu, mukkaaTi

12. Executive Officer,
Elathur panchayat

Elattuur, Vennaali, perunturutti, valiya tirutti, putiyanirattu.

13. P.K. Prabhakara Kurup,
Lecturer, Guruvayurappan College,
Calicut.

14. V.K. Sreedharan,
C/o. P. Kumaran Nair & Sons,
Robinson Road, Calicut

15. Executive Officer,
olavanna panchayat.

olavanna, kotinaaTu mukku, kuuTattumpaaRa, naagettumpaaTom, kallamadom, pantiiraaN kaavu, atiraaLaN kaavu, mutuvaRRaRa, kunnattupaalam, perinkollaN tooTu, irinnalluuR, kannaTcitTaRpaalam, nariyaN kunnu.

16. Executive Officer,
Kochad Panchayat.

17. Govindan atiyoti,
Puliyallingal viitu, Kochad P.O.

18. Madhavan Nair, P.K.
Advocate, Kochad P.O.

Kalpattuur, nocciaTu, kalpattuuR, ceRooLi, puRRaaTu, raamalluR, vaalyakkooTu, velliyuuR, ceRuvaaluuR, caattottu taala, caalikkara, ancaampiiTika, KalooLippoyil, campooLittaalattooTu, naannuuRa kkunnu, puliyappaaRakkunnu, ariyuuRakkunnu, nilampa mala, vaaluuR Koovilakan.

19. A.V. Kunhiraman Nair,
Thottilpalam, P.O.Kavilumpara.

kaavilumpara.

20. A.N. Balan Nair,
Kavilumpara.

21. Executive Officer,
Chengottukavu panchayat.

22. V.V. Padmanabhan Nair,
Coliya, Quilandy.

Edakkotan, macluur, cooliya, elatteery, mannaaTu, uttuuRpula, mailaaTumpaaRa, nelluuLikkunnu, KooluuRkunnu, Kkottappaaka, poyilkkaavu, aalangode, naagpula, pannkkuli, pulacceeri, poonaante taala nilam, elukuri,

23. Chandrasekharan, K.C.
pulpalli, Wynad, thannitteruvu.

pulpalli, sasimala, eruvappiLLi, deevaRdatta, kaLLaaraRpula, cetalayam irulam, aaRama kolli, paalamuula, paaTiccika, caamappaaRa.

24. Thomson, Kalpetta, ampala vayal.

25. K.P. Sadanandan, Friends Society, Chevayur, Calicut.

26. Gopalan enna muuppil Nayar, Lakshmi Sadanam, PolutaNa P.O.

27. Sasidharan Valliscery, Common Wealth Trust, Calicut-1.

aaNappaaRa, paampala, naTukolli, karivalam, vaalasseri, vaTuvamcaal, tOmaaTTucaal, aanTuuR, narikkunTu, cinna-vallom, manjappaaRa, nellaaRaccaal, puRRaaT, attimuTTom, ceRuvayal, ciinneeri, aayeramkolli, kumpaleeri, maTTappaaRa, koLagappaaRa (Ampala vayal Panchayat), vaTeeri, cellankkoTu, coolaaTi, citRagiri, paaTivayal, neTumkarana, Ripon, arappa-RRa, (meeppaaTi panchayat), muppanad, tRukkaippaRRa, teNa-maram, neTumpaala, cuLukka, kaTuuR, elampaleeri, kallaaTi, puttumala, aTTamala, munTakkaay, cuural mala, nellimunTa, kaapponkolli, kooTTappaTi, kuNNampaRRa, cunteel, kuuTTamunTa, ooTakkolli, aaNappaaRa, ceelooTu, veeTaNkooTu, lakkiTi, vaittiri, puukkoT, perumkooTu, paaRattooTu, achuur, iTiyam-vayal, KuRichyaRmala, polutaNa, peNangoTu, attimuula (Vaitiri panchayat), kaavum mannam, tariyooTu north, tariyooTu south, paTinnaRattala, cennilooTu, (tariyooTu panchayat), veLLaram-kunnu, puttuuR vayal, polamuTi, kainaaTTi, maniyankooTu, munTakuRRi (Kalpatta Panchayat), perikkalluuR, paLLikkunnu, (kaniyaambaRRa panchayat), keenicciRa, kaaryampaaTi, Koleeri, arimula, taalamunTa, puutaaTi, miiNangaadi, paatirippaaRa, cennaali, kaaraccaal, kampalakkaaTu, paNangadi (purakkaaTi panchayat), kaakka vayal, vaalaveRRa, periyaaram, teeneeri, (muTTil panchayat), Seenaacci, puumala, muNNaaNakkuli, kalluvayal, palippaattuuR, maaNkompu, muulamkaavu, ceTTiyam-poram, ooTappaLLam, vaTakkanaaTu, kuppaaTi, cetalayam, paampRa, ceeNaa'u, kiTannanaaTu, tirunelli (Sultan batteri panchayat), Karimam, seeyampam, muLLankolli, munTakkolli, ceeraal, nampyaaRkunnu, paluuR, puttamkunnu, kalluuR, naaykaTTi, muttanga (pulpaLLi panchayat), kuntaani, malan-kara, kallumkara, ceRumaaTu, maaTakkara, kooLiyaaTi, cuLLi-yooTu, taaluuR, karaTippaaRa, tomarimala (Nenmeni panchayat), veennappaLLi, tekkumtaRa (KooTTattaRa panchayat).

28. Prabhakaran, C.H. Quilandy.

ulliyeeri, uLLuur, kaNNuur, munTocttu, maNaaTu, kakkanceeri, naaRaattu, puttaNceeri, aaNavaatilkal, ciRRaarikkal, kana-yankooTu, etoyocttampalam, akkanceeri, paRakkanTi, vaTakke-tala, poyilinkaltaala, veeTTuvecceeri, tarippuuru, kuTTottu-uLLuuR kaTavu.

29. Executive Officer, PaTinharettaRa Panchayat, S. Wynad.

paTinnarettaRa, kooTTattaRa, KuppaaTittaRa, putukkooTu, putusseri, taccan veTTi, kaappunTi, muurukkuRRi, kuRumani, cuLLiyaaNa.

30. N.T. Keeaven Nair.

31. N.T. Kunjikrishnan Nair, P.O.Patinharettara, S.Wynad.

32. Executive Officer, Moodadi Panchayat.

muuTaaTi, vaNmukam, mucukunnu, paaRakkaTupuRakkal, veLakkaaT, veLLakkaaT, kaTaluuR, cinnapuram, elamvilaaTu, viiravanceeri, konnannuuR, akalaappula, vaalayilampalam.

33. Executive Officer,

ampalavayal, Kulattuvayal, ceRuvayal, cotavayal, paLLavayal, manalvayal, teenivayal, vaTTattuvayal, paTikkaamvayal, kalluvayal, kaTavattuvayal, paaTivayal, kulivayal, aayiram-kolli, naTukolli, poTTaNkolli, paayikolli, kaaraamkolli, kuppakkolli, olalakkolli, malankolli, malayaccaNkolli, paTakkolli, muLLuuRkolli, aTTakolli, uppukolli, kuppakkolli, iruTTikolli, tocmaaTucaal, vaTuvancaal, nellaRacaal, kaaraccal, niircaal, veennaccaal, aaNappaaRa, manJappaaRa, kaRaTippaaRa, KoLagappaaRa, maTTappaRa, iiyampaaRa, aaRaaTTu-paaRa, aanTuuR, nallamnuuR, veLuttuuR, kaTalmaaTu, puRRaaTu, teeRRiyaaTu, karingalaaTu, kiirimuula, piilimuula, moddanna-muula, onTamuula, tocnimuula, veLLakkeTTumala, paTayanmuula,

perumpaaTimuula, paripRakunnu, kaalikkunnu, pulpaaTikkunnu, umikkunnu, aTTuvaayikkunnu, koTTakkunnu, ampalakkunnu, chantakkunnu, kurinjilakamkunnu, kanTakarnaamkunnu, eTakkunnu, puttaNkunnu, poNkaaramkunnu, ceeppilooTTukunnu, naamalattukunnu, koyilcomkunnu, kuppamuTi, kuuTTaaRa, narikkunTu, ciinnavallom, poottukeTTi, veLLaTa, BitRukanTom, attimaTTom, kariyalam, ciinneeri, kumbheeri, pannayeeri, panniyeeri, meecceeri, kalleeri, Vaalasseri, muccileeri, Venneeri, neTumuuLi, paampala, velluunni, toonikkaTavu, ceeNappullu, kuNippaali, kuRRikaila, karimkuRRi.

35. Abdurahiman puRRekkaT, caaliyam.

caaliyam, katalundi, mannuur, kooTTakkunnu, pulakkara peLLi, caaliyam jaaram, mulla, vaTTapaRampu, Karuvan tirutti, murikallingal, kaakkathirutti, palancannuur, jaatappaNkooTTa, vaTakkumpaaT, peeTiyaaTTu, ceelappuRattu, KanissamkanTi, tekkumcuTala, tipp,sultan road, saalih muslims area, caalippaaTom, kilakkumpaaTu, annamaaTu, eTaccikka, ceLLikkaaTu, veTTukaaTu, puucceerikunnu, nantaneerkunnu, mulliappaLLi paaRa.

36. P.P.M . Kasim, Katalundi.

37. P. Balakrishnan mucad, Mannuur.

38. P.V. Muhammed, Katalundi.

39. Abdul Khader, Mannur.

40. P.B. Muhammed Koya, President, Katalundi panchayat.

41. K. Ayyappan, mannuur.

42. K.P. Shanmughan, Kilakkepurakkal, Mannur.

43. Anandan colakkad, caaliyam.

44. C.N. Unnikrishnan Nair, Teacher, N.A.U.P. School, Vallikkunnu, Kadalundi.

vaLLikkunnu, attaanikkal, kooTTayil, kiilayil, munTiyaN kaavu, irumpoottingal, muulinkkal, kammanaaTu, tirutti, kaitakkooTTa, meekkooTTa, ceRuvattu, tekkkil, eNameel, meecceeri, cooppaNkaavu, veelaNpaRamp, caaLakkanTi.

45. Hamapalan, Pompara House, paniyamkara.

meenchanta, payyaNakkal, kallai, tiruvannur, paRayanceeri, panniyaNkara, muuriyaaTu, kutiravaTTom, kavaLappaaRa, koTTaaram, pokkaavu, valayanaaTu, maankaavu, aalcavaTTom.

46. Kochunnitampan, Ramakrishna Mission High School, Meenchanta.

valayanaaTu, maaNkaavu, tRussaala Bhagavati, aalcavaTTom, kommeeri, Goovindapuram, kacceerikunnu, Kinaasseri.

47. cootaavuuR, Mankaavu.

48. P.N. Sreedharan, Chevayur.

chevayur, tonTayaaT, kooTTuuli, paaccaakkil, malaapaRamp, vaaLaamkuLam, comtapaRamp.

49. Madhava Kurup, village Officer, Chevayur.

50. P.Kunjikrishnan Nair, PoolikkooTTu House, Thiruttiyad.

KaLattinkunnu, tiruttiyaaTu, alakoTikaavu, tonTayaaTu, paRayanceeri.

51. U. Viswanathan Nair, CakRaniyil House, Thiruttiyad.

52.	M. Viswanathan, Mathrubhoomi, Calicut.	
53.	Velayudhan, K. Cemancari.	tiruvangoor, kaappaT, muNampattu, kannaN kaTavu, ciiNacceeri, vannaLam, krishnakuLam, veRRilappaaRa, puukkaaTu, tuvvappaaRa, kaTaluur, koLakkaaT, ayanimukku, toraayi, kuniyilkaTavu,
54.	Saseendran, Atholi.	veeLuur, kokkaMMuur, moTakkalluur, kuumuLLi, kuLattuuR, kootangal, aTuvaaTu, toraayi, koTasseeri, cooyikuLam,
55.	E.P. Gopalan Nair, Atholi P.O.	paRakkuLam, ooTTampalam, kuniyilkaTavu, koTakkal, aaNappaaRa, puukkooTTil, kannipoyil, cikkiloTu, ancaampaalam, koLakkaaTu, atholi, kuuNooli koovilakam, kanollyttoodu, kacceeri
56.	K.P. Damodaran Nair, Village Officer, Atholi.	eranjippaalam, English paLLi, koTTaaram, kiliyanaaTu, muttappaNkaavu, C.S.I. cathedral, Basalmission church.
57.	P. Kelu, Secretary, ChooluuR Yuvajana vayanasaala.	puuLakkoode, caattanmangalam, culuuR, paaluuR, eerimala, nayarkuli, taattuuR, veLLilasseri,
58.	G.Kotayoth, N.S.A, Thiruvangoor.	puduppanam, kooTTakkal, iringal, Lokanarkaavu, maniyuur, karuvanceeri, annaaTippaaRa, kaLarimala, eemmarattur, kaappad.
59.	Karunakaran, Mlitattiyetattu, Nanmanda.	Nanmanda, ciikkilooTu, Kolattuur, kunnattaru, sevapuram, iyyad, eTakkara.
60.	O.P. Gopalan Master, P.O. Punnasseery.	Ramalluur, sivapuram, kuTTampur, arikakkaTavu, paalangad, pannikkooTTuuR, nellikkunnu, tolpaaRa, ciikkil, kunnikkal, taamarassery, KoTOli, naaTTikkallu, karumparatoTuka,
61.	Kumaran Nair, G.L.P.School, Pannikkottur.	kunTaayi, kaappilattoTTam, neTiyanaaTu, muuRikaNkunTu, kaLattilpaaRa, teeleassery, puukkaTTukunnu, KaarukuLannara, pulikkappaaRa.
62.	Maideen Kunhi C.P. Pannikkoottur, Koduvally.	
63.	Kumaran Master, Pannikkoottur.	
64.	Executive Officer, Narikkuni Panchayat, Narikkuni.	naTiyanaaTu, pannikkooTuur, paalangad, muurukankunT, vaTTappaaRapoyil, cengoTTupoyil.
65.	Jayaprakash, Kootathu, kakkodi	makkada, kakkooTi, morikkara, kilakkumuuri, peTinnaaRRummuri,
66.	kuurantodi Gopalan Nair, kuurantodi, makkada,	kuuTattumpoyil, mukkamkaTavu, kaaraaTTutaalam, pulasseritaalam, celapRom, kooTTupaaTom, graaluur, muTToLi, yoogi
67.	Meelenjergi Narayanan Nair, Meelenjeyi, Makkata.	madom, cooyimadom, poyilkaavu, mailaaTumpaaRa, Badirur, VaLLeyaaTuoRRattengu, aalaappula, kaaramvaLLi, kaLattumpurattu, kooloONkaavu, puuvattuuR, karyattaN kaavu,
68.	Chandrasekharan Nair, kaRRoTimuutteTattu.	ceraTTayaaTukunnu, paalath, kennaNkara, IruvaLLur, taamarasseri, paaTasseri, kalliTTapaalam, perumpoyil.
69.	KuTTikrishnan Nair, P. Ex. Mayor, Calicut.	naTakkaavu, kuTukkaNkaavu, koTTaaram raarichan road.
70.	Narayanan Nair, Ex. Mayor, Calicut.	eranjippaalam, kollocttu, koyyeeri, koonnanaaTTu kaavu,
71.	Executive Officer, Elathur Panchayat.	cakkoorattukuLam, BiLattikuLam, kuRumpRakkaaTTusseri, varakkal (Westhill), kooLukkuTTikkaavu, kaakkottipaRampu, cumkam, attaanikkal caalu, eTakkal temple, Varakkal Siva temple, putiyannaaTi, puttuurampalam, naTukkanTi, peLLikkanTi, ccilNaaTa ttupaLLi, putiyaavu, KailaaSom, muuNoari temple, kaayam kuLangara, Easthill, eTakkaaTu, ganapatikaavu, kaarappaRampa, aassarikkavu, kuRRiyaaTuukaavu, nelliyaappaRampu, paavuTTataalattu, otooRamp kaavu, aaviyil tooTu, veLLayil

72. Kunji Raman Nair,
Cheruvalath House, Melur.
meeluur, puttalattu eTavalam, paatikkal, konTampaLLi, elaaTTeeri, poyilkaavu.

73. Raghavan Kidavu,
Kizhakkayil House, Melur.

74. Sivaraman, K.
Kunully, Melur.

75. Executive Officer,
Arikkulam panchayat.
Arikkulam, maavaRRa, ulleeri, kaarambath, uralluur, kaarayaaTu, tiruvangayur, kurichikkavu, maruthur, ekkattuur.

76.

77. C.R. Krishna Iyyar,
Advocate, Kotamangalam,
Quilandy.
Quilandy, Peruvattuur, pantalaayini, koovikanTi, kotamangalam, Kuruvannaad, ciirattapaLLi, koTTaaram, ciiNatteru, paTTuteru, kaniyaambetta.

78. K.P. Raman Kidavu, Retd.village Officer, Pantalayini.

79. K.A. Abdulla Haji,
Ammanattu House, Quilandy.

80. P. Narayanan Nambiar,
Head Clerk, Kaniyambetta,
Wynad.

81. O.T. Govindan Nambiar,
Karani, P.O.Varadur.

82. Rasheed, Punnur Cherupalam.
Kaakkuur, Narikkuni, punnuur, ceRupaalam, campakkunnu, kulukkaimala, eTattoTTikkallu paaRakkal, teenTampalam, kaarappakuli, kanTooTTuppaRa, kooTTakkal, aapRattuooTu, kuTTampur, paLLiyaaRkooTTa, karimaali, maranakkinar, neTiyanaaTu.

83. Payannur Kunnunni kiTav,
KooTTappalli, villiappalli,
Badagara.
kooTTappaLLi, cemmarattuur, kannambattukara, payinnoRRayi, Nanminda, ciikkilooTu, Kolathur.

84. Prabhakaran Nair, Executive Officer, Nanminda Panchayat

85. Executive Officer,
Chelannur Panchayat.
chelannuur, paTTarpaalam, Iccannuur, perumpoyil.

86. Raman Nair, Retd.Village Officer, Pattarpaalam.

87. Field Survey conducted in the area of South Wyned and different sites of pre-historic monuments and relation to place name noted during June-July, 1987. Area surveyed where monuments still exist are the following:

Ambalavayal : Takkal cave, tomari and eluttupaaRa, Kuppakkolli, megaliths, neelappaaRRu caalakkunnu.

Kalpatta : Anantanaatha jaina temple, Dolmen compound, Chandragiri - turthankaran

Varadur : Varadur temple, jaladhaara, areeppati Basti area, vennayooTu, puttankaRi, HoseenkaRi, paalakunnu.

Matavayal	:	Janardana gudi, Vishnugudi, Ganapati idol
Manantody	:	talppula Estate, Sweetambara tiirtham-karayratima, paakkom mud fort.
tirunelli	:	kuttirakkoothu, tirunelli, sasimala, amarakunni, taalekkaavu.
paampra estate	:	Inception of Ratnaprakha suuri and the Jaina idol.
S. Battery Muttanga.	:	Ganapati idol and Inscription.
Mulpuzha	:	Hero stones, mud fort.
cetalayam forest	:	Temple in thedilapidated state.

MAP A

N

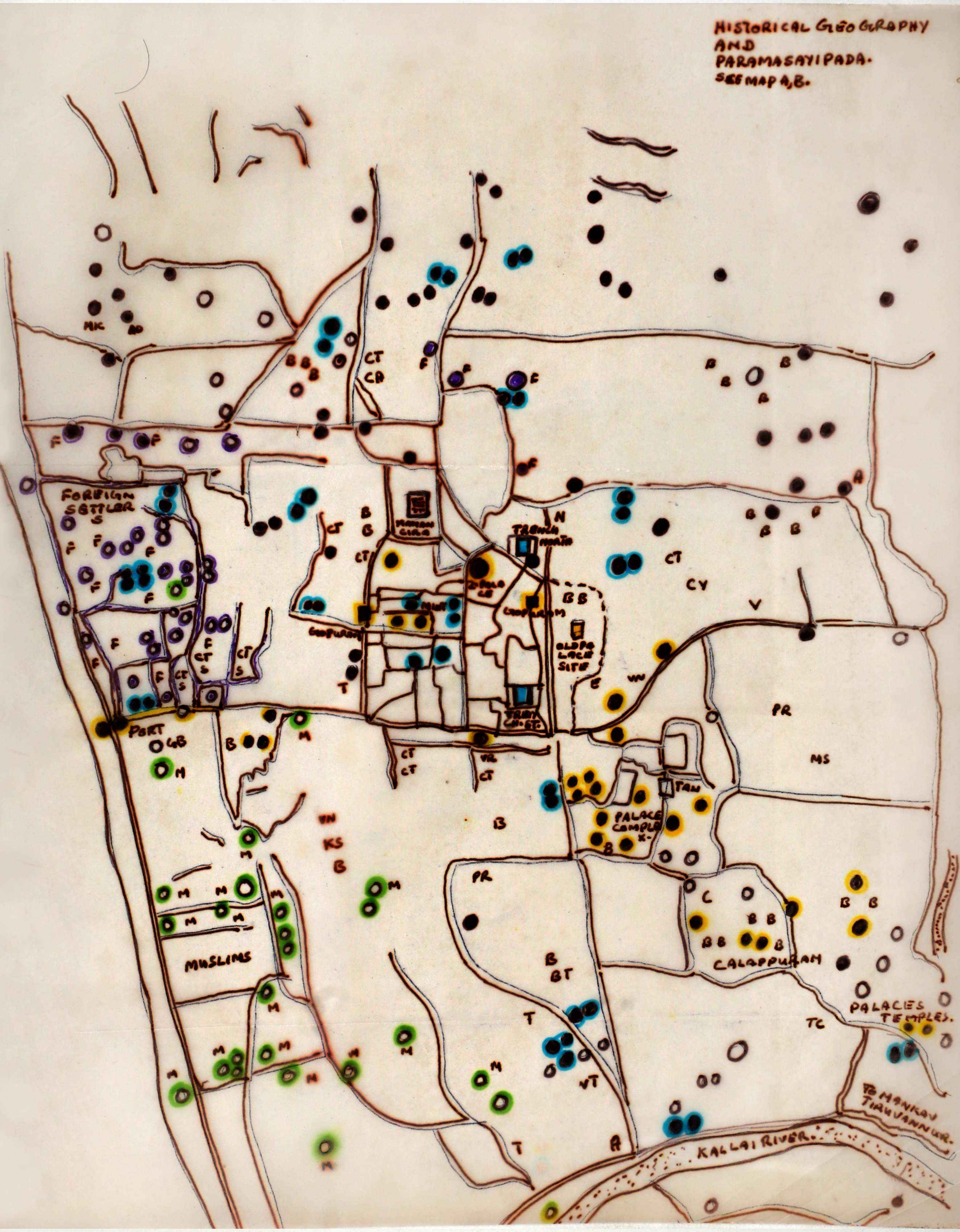


MAP B


KADALUR
KAPPAT PORT
124 MSL
From QUILANDY
29
THIRUVA NILUR
AGALA PPULA
VENGIA LAM
5MSL
ELATHU R CA PE
PERUMTIR UTTI
KARA NUR
MAKKADA
MOKAUUR
MORIKKA RA
22
25
28
23
PUTHUR
600 MSL
ETAKKA D
41MSL
PUTHIYANGADI PORT
KARUVISSERI
VENGE RI
129MSL
95MSL
95 MSL
1
2
3
4
5
6
7
KK CERI
ANNASSERI
ICCANNUR
238MSL
THALAKKULATHU R. 180MSL
200 MSL
28
27
26
KANNANKARA 256 MSL
327MSL
ELAYETTIMALA 526MSL
431MSL
NADUVALLUR
PAVANDUR
EDAKKARA
MARUTHAD
KARAMNU R
750MSL
NANMINDA
538MSL
9TH MSL
455 MSL
RAMALL UR
RAMALLUR
493 MSL
415MSL
Sheet Rock
MUTUVAT
PALAT
448 MSL
THAMARASSERY
49
KURUVATTUR
KIZHAKKUMMURI
200 MSL
PATINJATUM MURI
300 MSL
POLUR 45
KIRALUR
320MSL
VARATHUR
296MSL
NEDUNGOTTUR
TOKUNNAMANGALAM
CHEVAYUR 320MSL
MALAPPARAMPA 120MSL
TO KANNIPARAMPA
10
8
9
14
KACCERI NADAKKAV
NADA KKA VU
11
12
13
15
KALATHINKUNN
16
17
18
19
KARIYA TUNNU
320
50
MAGA RAM
KASIBHA
21
PARAYAN CHERI 29MSL
KOTTULI
176MSL
48
NELLIKKOD
KOMMERI
31
33
32
PANNIYAN KARA
13MSL
34
47
VALAYANATU
Pokkunnu 273MSL
PALAL 160 MSL
IRINGALUR
PUTHUR 192 MSL
KAYILA MADOM
45 MSL
214 MSL
32MSL
Toll
NALLALAM
OLAVANNA
189 MSL
KODAL
189 MSL
46
35
Toll
Toll
33MSL
NADUVATTOM
56MSL
CHERUVANN UR.
10MSL
KARIMKALLAI
TO THAMARASSERY
42
16MSL
36
BEYPORE
22 MSL
105 MSL
FEROKE
Toll
39 NALLUR
44
BEY PORE PORT
37
38
CHALIYAM
44
21MSL
125MSL
41
PALANCHA (NNUR CKADALUNDI)
10 MSL
MANNUR 170MSL
KATALU NDI PORT
FROM PONNANI
N
RIVER
ROUTES ROYAL VISIT
ROADS
FOR CLIFF AREA, NOTE MSL

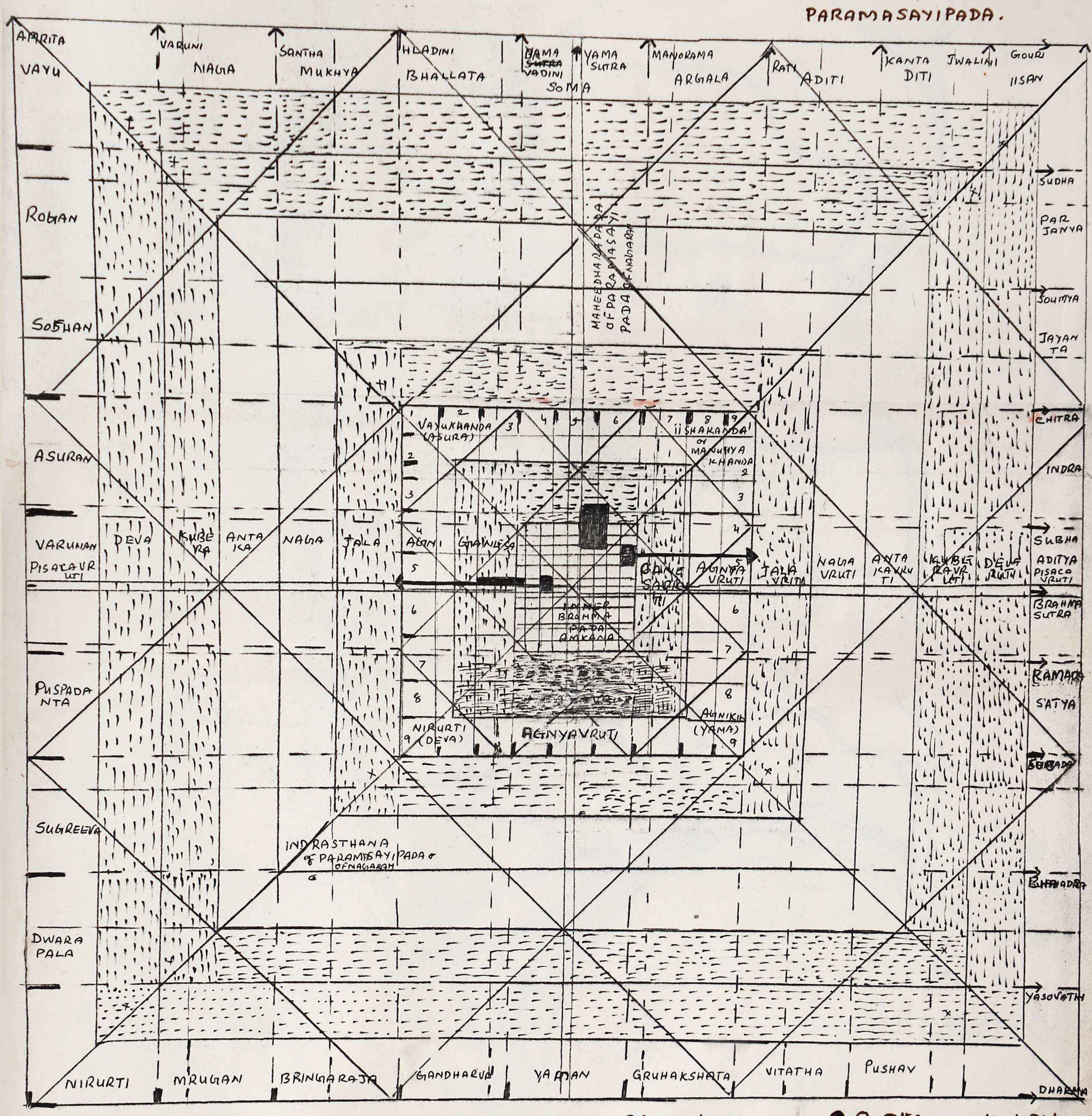


HISTORICAL GEOGRAPHY
AND
PARAMASAYIPADA.
SEE MAP A,B.





MAP C



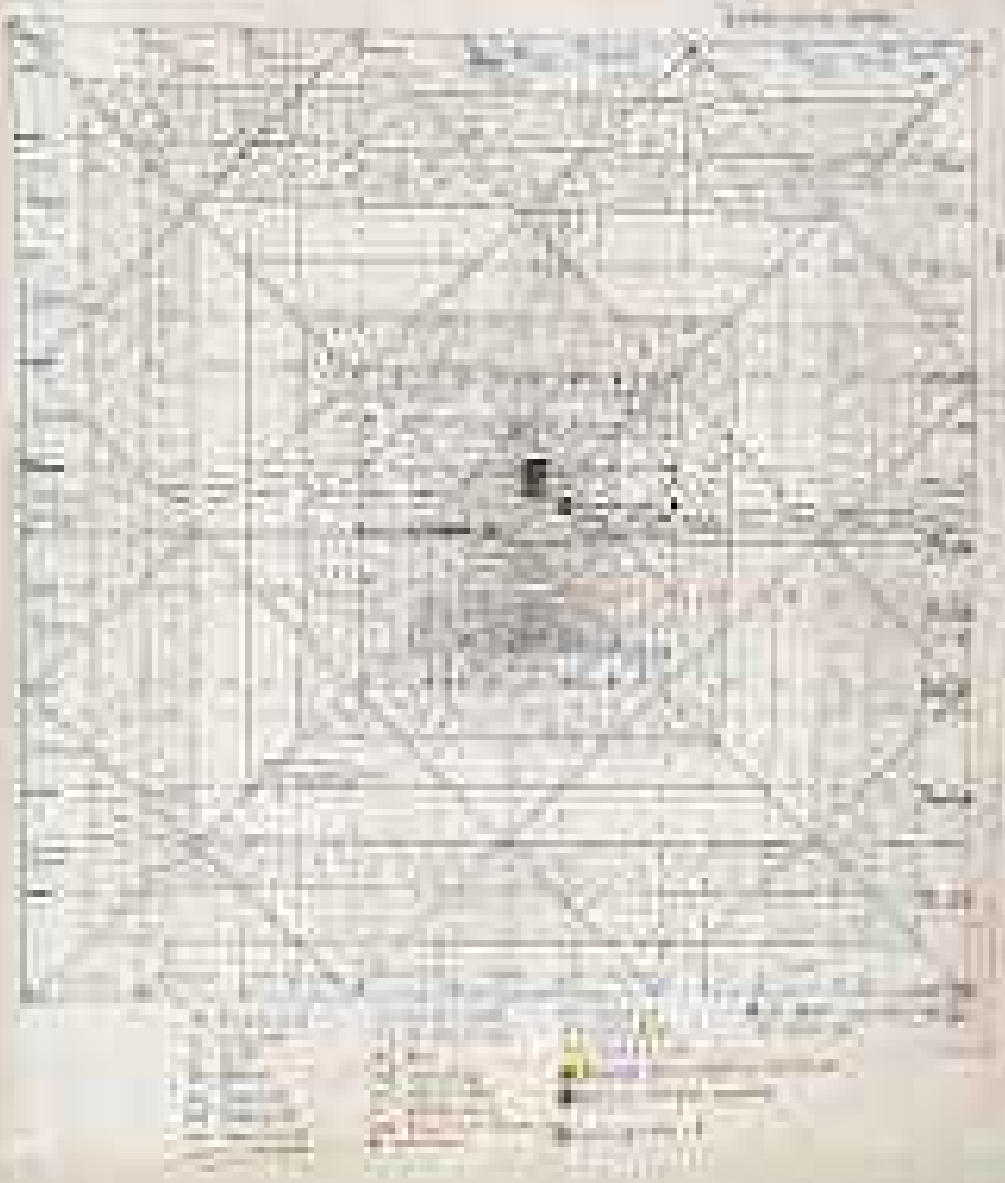
B. Brahmin
V. vaiyaR
CT. CETTI
A. Asari
PN. PaanaR
PR. PaRayaR
VN. VaaniyaN
MS. MUSSaali

C. CaaKKiyaaR
TC. TaTTaaccaRi
BT. TALI
VR. vairaagi
VT. VeeTTuvaN
E. Eluthaccan
GB. Gujarathi Brahmin.
N. NavKaN

CA Caaliya
AD dravidaR
MK mukKuva.

●, ○, Other important Bldgs temples etc.

● Palaces, Administrative blocks etc
● KaLam, KaLari, KOOTTA.
○ Foreigners. – F.



REGULAR RECTANGULAR SECTORS: GROWTH OF PLANNED CITY - CALICUT

NEW ESTABLISHMENTS

MAP D

N

Arabian sea.

CHERUPUZHA

KALLAI RIVER.

UNIVERSITY LIBRARY CALICUT UNIVERSITY KOZHIKODE

R

NB 780

