

Summary of *All about my works*

1. See details of *original/Pioneering* and *trend- setter* works.

2. Toponymical data : 1. *Ceerikkal* accounts 2. *Pymashi* records of Haiderali 3. The **British settlement records** of villages.

Introduced the use of **Toponymical** data in the study of **CULTURAL history** of Kerala based on settlement registers of British Revenue Survey ("**A**" registers). Land records of **Zamorins** of Calicut of medieval period and other rulers. For the field name analysis *Pymashi* records of **Mysoorian** period, **Ceerikkal** accounts of Zamorins of Calicut are also used It is very important to note here that The British settlement Records were used for the first time in **CULTURAL STUDIES** and **TOPONOMICAL** studies of Kerala. Hence Micro-Toponymy is introduced . The study of history of Kerala-KERALASTUDIES in general-were forced to be related to the environmental conditions and **GEOGRAPHICAL** conditions. The study put forward an inter –disciplinary approach in cultural studies. Evolution of culture became the main theme. This conceptual frame work is thus "1. **TOPOGRAPHY & GEOGRAPHY** > 2. **RESOURCES OF THE AREA** > 3. **EVOLUTION OF HUMAN SETTLEMENTS** 4. **URBANISATION**. Calicut studies, Legacy of Nila, Cultural geography and habitat of *Bharathappzha River Valley* are all works. based on such evolution concepts.

3. Regional studies: Village history studies, Urban center studies, Port & Port.

Geography studies, Capital city studies, Panchayath Gazetteers-are all the area of works primarily the methodological outcome of *TOPONYMICAL STUDIES OF CALICUT conducted during 1975-1988*.

4. Survey: Stone inscriptions of Malabar

The survey of the inscriptions visiting the actual local area where the inscriptions are installed and survey of local situations linked to the various aspects of facts mentioned in the inscriptions is done for the first time by Dr. Hermann Gundert, during 1840-1860. He visited the locations and noted folk information regarding various aspects of items mentioned in the inscriptions, forts etc from the spot itself . This type of investigation is taken up by the present Author based on the **INSCRIPTIONAL** studies. Onomastic investigations based on the inscriptions of **THIRUMIRRAKKODE , KULATHUR, PANNIYAMKARA, MUCCHUN-THI**, and so on See the list. Distribution of inscriptions and urbanization processes of locations ie : Urban Geography based on inscriptions is another pioneering venture by the author. See Research papers and Books –Kerala samskaaram Akavum Puravum –discussions on urbanization of **VEENAAD**. Hitherto unnoticed facts like date of **MUULIKKALAM Kaccam**, identifications of families existed in 8-9 C.A.D are all done for the first time related to Kerala studies.

5. Archival materials and Manuscript Scripts (MSS)

There were studies of Grandhavaries or palm leaf MSS by the linguists and some historians only to understand some historical problems or language problems. Most of the works used MSS of Literary texts. Works of Ilamkulam Kunjan Pilla, Prof: C.L. Antony Etc are examples. During the period of

1978-1988 this author brought out MSS of the most important feudal chieftaincy THE ZAMORINS OF CALICUT from their Archives at Calicut .A good number of studies ,media reports ,Spoken word programmes of AIR and research papers presented in research Conferences made great awareness in using Granthavaries for cultural studies. Works like Vanjeri Grandthavaries (M.G.S.Narayanan) Keralolpathi (M.R.Raghava warrier)Etc: University of Calicut were came out in 1988-1989 shows the impact of the pioneering studies based on MSS of SWAROOPAMS of Malabar area. These MSS were used to understand various aspects of Zamorins Administration and to analyse the Vastusastra basis of Capital City of Calicut .(See Place name studies,1988,Research papers and Books).Prof :K.V .Krishna Iyer was the 1st scholar who used Zamorins MSS for his study -The Zamorins of Calicut 1938-.But he depended mostly Foreign Records . Cerikal records were no at all used by him(Land records) for the analysis. However he correctly Discovered and brought out the actual source materials to study the Medieval History of Kerala. Later in 1978 NMN using different source materials like Place names , Palace records of Zamorins Etc tried to analyse the medieval history of Kerala. The power structure and Local Administraion Etc of the Chieftains is brought out by this author for the first time.

A number of surveys were conducted to collect MSS for the study of Cultural and political history of chiefdoms. [ZAMORINS MSS are digitalized and CD Edited See details in the list of surveys].

Verified all the manuscripts maintained by Vaidyamatham at Mezhatthur including **Vellayute Carithram** (Total number of records : 167)

6 Agricultural songs /Proverbs

ORIGINAL Pioneering Finding – Unpublished-Media Reports-SEE Down load folder- Some authors and research societies published/ portions from this source without acknowledging the early finding of this researcher. These are instances under PLAGUIRISM. This type of copying of original findings without acknowledging the Pioneering Inputs by a researcher is not intellectual honesty.

The *Agricultural songs /Proverbs*-Noted for the first time by N M N in 1988 july- Record No: 3329/P Opened as per the order of Madras Revenue Board and he opened the file on 6/10/1888. MSS –File- Dated Sept 11 /1888-by William Bothams Collector of Malabar.Hesent letters to all Revenue inspectors & Tahsildars on 6/10/1888.

Karunakara Menon –Tasil Calicut taluk collected and sent 4 times-147 proverbs –its translations to English –in alphabetical order.In another set he translate Malayalam to English.Total collections –6.last date 24/8/1889.This is Record no:16.Collection 1.Total 58.Coll:No2:total-38.Sent by RI–collected on 5/1/1/1889.Colle:3.total1.dt:10/1/1889.Sent on 24/1/89&29/1/89.File 0- 110/R and File no PD/48/89.Last record of this file No6 dt:Feb-5-1889 File no:143where it contains a poem by name *Parasuramente Krishippattu*

It is noted that a variant of agricultural song is published in 1871.Yet another Palm leaf MSS is identified by NMN from the collection of “Punnasseri Nampi” kept in SNGS college in sept 1998.The title of the poem is KRISHIGITA/BHARGAVIYACARITHA M. It is of 1848 A D or KUMBHAM 8 Sunday 1023.One Raman wrote it for which one panam was given by the then Nampi.Probably this is the first dated and authored copy of the song with the name of the author.The MSS of Manuscript Library No;18996 is not dated.In

Vyavaharamala a chronicle of code of rules to rule the kingdom identified by this researcher from Sree neela kanta Sanskrit college also points out the importance of agriculture

Probably the SONG was collected by a poet of Valluvanad .The Vyavaharamala is also a dated palm leaf MSS.

This is the first available *Translation in Malayalam-dt 1816*. The proverb file is of 18"x 36" in size and contains 56 paper pages. The song contains 344 lines in *Manjari Vrutham*.

Next file is a collection of agricultural proverbs (APVBs) of Palghat Taluk. It consists of 101 proverbs. File No 8 is dated 6/11/88 and sent it to collector on 6/6/89 of Chirakkal taluk consists of 59 proverbs collected in 2/89 and the second file is No:9. In file NO:10 pvbs collected from Kurumbranad is seen. Out of 59 pvbs sent, according to Raman the tahsildar, 17 proverbs are common to Chirakkal and Kurumbranad. Record No:12 is of 100 agricultural pvbs of Kottayam taluk sent on 31/6/89.68 are translated to English .Record No:14 is Translation of 14agpvbs of Kurumbranad taluk. Record no:15 is translation of agr. pvbs from Palghat taluk. Record NO16-Trans.Calicut taluk.-Recd no:17-Collected volume -282 ag pvbs- both Malayalam & English. Recd No:18 &19 are the collection. Total collection Includes 421 ProverbsCALICUT 147; KURUBRANAD-14; KOTTAYAM-100; CHIRACKAL-59; PALAKKAD-101.

Probably RAMAN who was requested to copy it by Punnasseri Nampi might first record the song. The records refer PAZHANCHOLMALA of Hermann Gundert in 1845 but not the collection of POULINOSE PATHIRI Latin-Malayalam under the square malayalam script St:ADAGI MALABARICA. There are only 20 collections till 1990. The aim of this collection was to improve the agriculture of Malabar. It was done by the Agriculture and Revenue dept of British Govt. as a Govt. File procedure. The collection is the first local history ideas of agriculture The file of songs Page1-35 lines,P2-32,P3-32,P4-33,P5-33,P6-31,P7-31,P8-35,P9-35,P10-31,P11-15.Total 343+1=344.

7.Chinese Relations of CALICUT

IDENTIFICATION OF **SILK STREET** (CHINESE STREET) at CALICUT, KERALA, India. Importance of toponomical studies and Map studies of Silk Street was published for the first time.

See settlement pattern MAPS of Calicut. Factors of all items in the settlements are identified and marked in various maps. Vastusastra planning of the city and other maps are pioneering studies in Kerala - particularly in South India. Such studies in toponomy and urban Geography are done in 1975-1980.See a study of place names in the Calicut District, University of Calicut 1988 and references in Bio-data. See Chinese attestations .Dr. KARASHIMA and Dr. Subbarayalu visited the street. (See Photos and Maps)

8 . Research papers on toponomy and cultural history of kerala.Earliest JANAPADAPADANAM/VaaniyamkulamGazetteer (A case study) (SEE LIST OF PAPERS IN THE BIO-DATA }

(I) **Toponymical analysis** and findings of the study of Place names of Calicut district (1975-1988) are the basic methodology used. Use of Settlement records and Micro analysis

of Field Names, extensive use of mapping in each and every data of toponyms, use of quantitative analysis such as Frequency, Density etc. Use of Inter and Multi Disciplinary methodology in Cultural studies based on toponomical evidences, use of medieval records (Granthavaris) of Chieftaincies of Kerala, Temple Records of medieval period, PAIMASHI RECORDS OF TIPPU AND HAIDERALI, etc in toponomy and cultural study are pioneering attempts of this researcher. Basically sisbrought out an

EQUATION.

TRIBAL/ABORIGINAL+ UUR+PRE-HISTORICSITES + IDEGENOUS WORSHIPPING CENTRES{CENTRALISED VILLAGE UNIT}→ CULTURAL HISTORY OF VILLA GESTOPOGRAPHY, GEOGRAPHY-→ RESOURCES → EVOLUTION OF HUMAN SETTLEMENTS-→URBANISATION-→RURAL/URBAN CONTINUUM-→ HINTERLANDS (close, distant, far away ,maritime) → 1.MARKET 2.TEMPLE / WORSHIPPING CENTRES → POWER STRUCTURE → AASTHAANAM OR COURT- → HIGHLY PRIVELEGED GROUPS OF COURT → PRIVILEGED GROUPS → DISTRICT / NAADU → MALAYAALA RAAJYA CHARITRAM

[KERALA HISTORY: GROUPS OF STHAANIS OR LOCAL STHAANIS → SWORD HOLDING FAMILIES→LANDLESS UNPRIVELEGED GROUPS → VILLAGES-→ MICRO FIELD ANALYS → FAMILY HISTORIES → KAAVU TATTAKA SYSTEM → TRIBAL AND ABORGINAL CLUSTER SETTLEMENTS → CULTURAL HISTORY OF PANCHAYATH → CULTURAL HISTORY OF TATTAKAM}

(II)The STUDY of village Culture is important in many ways

i. It is a kind of MICRO Analysis of Cultural factors under the concept of smallest unit in the Kerala village-FIELD and TARAVAD or KUTUMBAM.

ii. It clearly explains the importance of THATTAKAM - the basic concept of Malayali village. This concept is emerged out in Kerala because of the settlement pattern of Kerala. It is DISPERSED TYPE of Village .It has a nucleus in the form of KAAVU-the abode of Mother Goddess- a centre, which heavily reflects the worship of Korravai/ Kannaki. The Thattakam is supposed to be the Geographical area of the Kaavu where the Komaram or the representative of the deity regularly make visit and collect offerings of the THATTAKAJANAPADA...The Komaram or VELICCAPPATU give ANUGRAHA To these villagers. thus we have to identify thattakam of each kaavu .then it will bring out the concept of MALAYAALI Village existed in the Dispersed type of settlements in KERALA.

iii Study of these SEGMNTS is interdisciplinary and the findings are to be weaved out to form an ORGANIC study

iv The preparation of VILLAGE CULTURAL REGISTER thus becomes a desideratum. These registers become a basic record of each village for all discussions and developments of the village .The Resourse Maps were prepared by William Logan in 1887. The idea of Village Gazetteer was prepared by Dr Hermann Gundert in 1867 –the title is MALAYALA RAAJYA

CHARITHRAM. These important approaches in HISTORIOGRAPHY was seen SUPRESSED by History Councils and Historians.

v. The important aspect of JANAPADAPADANAM is that it will help us to understand the identity of MALAYALI PEOPLE in all factors. Everything related to Malayali Life or the indigenous situations of MALAYAALARAAJYAM Will become Crystal clear in this way of Village analysis.

vi. The major problem in India in general and Kerala in particular is the heavy urbanization which is damaging all indigenous Skill, Products, Agricultural techniques, and the human relations existed in the villages. The globalization Forces are transforming the Habitat in total enabling to intrude these Colonization forces in micro village segments of KERALA.

vii. In the Medieval period, Kerala had a CATALYST for mobilization of indigenous products and its trade-Inland trade as well as Maritime Trade. The system was Known as MAMANKAM introduced by Zamorins of Calicut. It was a twelve-year Trade Fair. Yearly trade fair known as Zamorins of Calicut also conducted TAIPOOYAMS. The place of Mamankam was Tirunavaya , the port at Ponnani. This place is almost the central place of Kerala as a whole thousands of Kaavu thattakams were linked to this place: many of them were under the patronization of Zamorins. These Kaavu thattakam was a trade network as evidenced by Micro Market system existed in these places during Pooram, Thaalappoli and other temple festival occasions. The system of promoting Indigenous productions is to be re-established in Kerala to drive away the damaging factors of Globalization. Thus we will be equipped with our own identity. This is thus a Social activism to be attained from JANAPADAPADANAM.

(See Maamaanka rekhakal A study of the earliest record)

9. TOPONYMY and Village history study

This Author in the STUDY OF PLACE NAMES IN THE CALICUT DISTRICT does earliest toponomycal STUDY OF VILLAGE HISTORY. This work analyses more than 200 villages in grassroot level. The detailed index and maps clearly reveals this. Reports on the above PhD Thesis also establishes this fact. See the contents of the thesis.

[See Reports of Dr. K.V. Ramesh, Dr Subbarayalu and Dr. Ramachandramoorthy in the Bio- Data.]

10. Research papers: Toponymy and village history: Pioneering studies

Papers of SL Nos1 to 31 and other papers where toponymical data is used in various ways reveal the Evolution of study of village history in kerala. Serial Nos 3-1976 April, 4- 1976 April, 5-1981, 6-1982, 7-1982, 8-1982, 9-1985, 10-1985, 11-1987, 12-1980, 13-1984, 14-1985, 15-1983, 16-1985, 17-1979, 18-1985, 19-1992, 20-1986, 21-1990, 22-1989, 23-1994, 24-1990, 25-1989, 26-1990, 27-mapingEtc ,along with later studies like Araamprom, poottuur kaavu, Vaaniyam kulam and Legacy of Nila project under UGC completed in 2001 are pioneering works in village history.

No 1-1979 1st paper on Indian Toponymy in ONOMA, Belgium, No:2-1985 Indian Toponymy PLANS Trivandrum --- with BIBLIOGRAPHY 1st attempt in Kerala

11. Village Level Analysis

Arambram Village analysis shows how Micro Toponymy can be helpful in the study of various factors of the village. Micro fields are identified from settlement records Names are given by people who live there. The Revenue SRds ,Cheerikkal Rcds or Paimashi Rcds never give these type of micro fields or their names .For the 1st time this type relations of the naming practices were brought out This MICROTOPYNOMY is the basic principle for the study of village history. Various DISTRIBUTION MAPS are given with observations Talappally Taluk study is directed to use toponomical data to analyze the problem related to Water Recourses. This also is a 1st attempt.

[See MAPS and study of Araambrom and Talappally]

Various Urban factors were set apart and distribution maps for each item was prepared. These Maps along with various kinds of frequency tables were used to analyze Urbanisation and other situations of each Village. Various concepts like Complexes, Groups, Clusters, isolated units, etc. were used for studying Larger areas. Correlating and corroborating various aspects from various studies an inter disciplinary Approach has been brought out. Thus a WORKING MODEL FOR ORGANIC STUDY OF CULTURAL HISTORY OF KERALA is conceived. Based on micro toponomy micro fields are studied first. This is the starting point of SEGMENTAL STUDY.FIELDS with a single name is generally one segment. In many cases, first part of a name of the field with several small units is the same But second part changes depending on the nature of the soil or some natural factor. Thus the smallest unit is decided based on suffixes of names.

These segments form micro –cultural units. Each unit contains various factors of cultural evolution. Segments with same factor are to be taken together and distribution maps are to be drawn. Thus segments are combined together which will reflect a large cultural SEGMENT. Repeating the process Large Segments are again combined to form AREA SEGMENTS. Ultimately the study becomes an ORGANIC STUDY of KERALA Culture. Kerala villages are dispersed type. But in each village we see centralized settlements. This is identified with clusters of the factors (1) Prehistoric evidences (2) Tribal/aboriginal settlements (3)uuR (4)Signifier of a worshiping center. This Clusters are distributed in all villages .It is to be assumed that in later times the settlements became dispersed. However each village is to be taken as a unit and Cultural Registers are to be made. The people of VANIYAMKULAM on the banks of NILA RIVER prepare these Cultural Registers for the 1st time in Kerala.

[See Vaaniyamkulam Panchayath Gazeteer Model And LEGACY OF NILA,1st Report submitted to the State Editor, Gazetteers Of KERALA, Govt of Kerala. Details of Preamble of Legacy of NILA SNGS College Pattambi ORC .Vijnana Chinthamoney, Published under UGC NILA Project, Minutes of meetings of ORC 1995,Mediareports Questionnaire named Malayalante Vazhiyatayalanga etc.)

12. Urbanization Studies

Apart from the studies of urban factors and their patterns in villages, groups, complexes Etc Port Geography, Planning of Capital city Etc are studied in micro level based on CALICUT PORT and CAPITAL CITY of Zamorins of CALICUT. Indian Silpa Texts Or VASTUSASTRA Principles are applied along with modern Urban Principles for studying the planning of CALICUT PORT and FORT. This is the 1st study of its kind in INDIA.

The urban situation in hinterland areas are analyzed identifying urban signifiers like streets **angaadiis** (markets) **paantiyaalas** (storages) etc. **TEMPLE COMPLEXES** (KSHETRA MISRAM) and MARKET COMPLEXES (**ANGADI MISRAM**), **piitika** centers, etc are patterns of settlements used to analyses in the study.

(See Details of Thesis Legacy of NILA Study, MAPS, Research Papers, Books on Zamorins records, and Books on Kerala culture-Keralasamskaram Akavum puravum, the synopsis of the thesis Etc.)

13. Nediyruppu Swaruupam and Kottakkal Branch of Nediyruppu Swaroopam

The village where Zamorins family existed is Nediyruppuppu, near Kondotty in Malappuram district. The cultural history of the village was analysed using toponyms, folk lore, field work data, zamorins records and Village Settlements records. The palace site, temple sites Etc were identified and the planning of the palace area under vastu saastra is identified for the 1st time. Planning of the Kottakkal Kizhekke Kovilakam also was verified and vastu planning identified.

14. KULASEHARA CAPITAL And Pattanam at Cranganore.

The port at Cranganur is supposed to be the Early capital city of a branch of Cheras of SANGHAM Period. It is said to be the MUCIRI PATHANAM or the port MUZIRIS of Foreign maritime traders. Recent investigations by archaeologists at PATTANAM, a place on the south bank of River periyar brought out some significant evidences probably helpful in identifying the MUZIRIS. Investigations conducted by NMN in 1996 and later, based on some Dutch Maps of 16th c AD, brought by Dutch investigators, identified various Locations off foreign forts of medieval period.

Later toponomical and geographical investigations proved that CAPITAL of Kulasekharas by name MAHODAYAPURAM existed on the Right hand side of river mouth was also a planned city on the vastu sashtra basis. The PATTANAM is thus a major market nodal area. The capital was a temple centred city –KSHETRA MISRAM. Pattanam was a central point of foreign MARKET NODAL POINT of maritime angadi misram-MARKET COMPLEX.

After enquiries in 1996, it was suggested by NMN to propose a Master plan to the Govt of KERALA. It was presented in the State Assembly by the then Hon: M.L.A. Prof:

Meenaakshi Thampan in 1996. Historical studies thus become JANAPADA PADANAM and Social activism in Kerala. MAP STUDY has thus attained a new dimension when foreign maps are scientifically used to locate places and geographical studies.

15.PONNANI PORT,PALGHAT GAP AND TIRUNAVAYA-KOLLAMKODE NILA WATER WAY

(i) LINK TO OTHER AREAS OF TAMILAKAM-→PORT KAVERI PUUMPATTINAM

(ii) CONCENTRIC CIRCLE CIRCLE PATTERN OF HINTERLAND AREAS – CONCEPTUAL FRAME WORK OF HINTERLANDS OF KERALA. CLOSE HINTERLAND-→ DISTANT HINTERLANDS-→ FAR AWAY HINTERLANDS-→ PORT-→ MARITIME SPACE /GAPS IN THE WESTERN GHATS/PALAKKAD GAP-→TAMILAZHAKAM/MAIN LAND

(iii) NODAL POINTS, MULTI-CENTRAL POINTS etc.

A survey of Ponnani port Vettathunad, Perumpadapp, Tirunavaya, Tirumirakkod, Kulamukku Pattanam POTTUURKAAVU Poyilam, Yamkulam, Sreekrishnapuram settlements and moothaar settlements on the banks of NILA under the study of Cultural Geography and Habitat of Nila, points out the nature of hinterlands as noted above.

This is the pioneering methodology Formulated by THIS SCHOLAR. Academic input in this methodology was the OUTCOME OF TOPONOMICAL STUDIES AND STUDIES OF ZAMORINS RECORDS. Thrikkavil Palace was the major administrative NODAL POINT and VAIRANELLUR PALACE was a secondary Nodal point in the PORT at PONNANI. These palaces are now identified. From the northern bank of river Ponnani a ROYAL PATH is seen connecting Beypore sub PORT Calicut NAGARAM-PORT-FORT area, PUTHIYANGADI market and sub port, KAPPAD sub port, and PANTALAYINI KOLLAM where Vasco De GAMA disembarked in 1498. PONNANI port is connected to CRANGANUR PORT. On northern part of Panthalayini Kollam in the river mouth of Kottakkal river Kottakkal KUNJALI Family lived. They had a Fort at KOTTAKKAL PUTHUPATTANAM. LOKANAR KAAVU Kaavuthattakam was a little north-east area of it. All these nodal points are surveyed to study Cultural Evolution. These are various segments. They are to be analysed and inter related. Places mentioned above are all connected together. Various circles of hinterlands are thus connected as a network and ports on the coast and gaps on the western ghat are inter connected to form a NETWORK of TRADE ROUTES. It is very interesting to note that Ponnani port is connected to PALGHAT GAP by Nila RIVER: This GAP is opening to Tamilakam. Archaeologists proved that there existed a River in Palghat gap which was branch of River KAVERI. Kaveri river enters the Bengal Sea at KAVEERI POOMPATTANAM. Thus Bharathappuzha –Kaveri river systems. It connects PONNANI PORT to KAVERI POOMPATTANAM PORT through PALGHAT GAP.

As noted Ponnani was the Temple centered palace complex and PORT. It was the Zamorins head quarters of important rituals. There are no remains of palace complex now. Trikkavil

temple ,always mentioned in Zamorins Record since 1558 Cc AD exists. An important palace existed in VAIRANALLUR, a village 1km south east of Trikkavu Palace. A large compound with a highly damaged temple in an abandoned state is the only signifiers now exist. Both these palaces were important nodal points in Ponnani. These palaces were the nodal points related to the large Market Festival at Tirunavay, 5km East of PONNANI. Where MAMAKAM FESTIVAL was conducted once in 12 years by Valluvanad and Nediyruppu swaroopam. The earliest record of MAMAKAM (1894 c AD) was put to rigorous study with distribution Maps, in the model of Janapada padhanam under the title MAAMNKA REEKHAKAL .Another Collection of Zamorins records related to Maamaakam, and investiture ceremonies titled STHANAROHANA REKHAKAL ed is also published. These are discussed in detail in the book "Kerala samskaram akavum Puravum "(2002) and in the Report Submitted to UGC Under the NILA STUDIES in 2001. STHANI families on the banks of Nila are analysed to understand their part in the Political Administration, Land and temple Adm: Management of ECONOMY of CHIEFTAINCIES etc. Thus this study is the rigorous analysis of REGION-Identified as BHARATHAPPULA RIVER VALLEY-in the Janapadapadana model and it is focused to MEDIEVAL HISTORY of Kerala .SEGMENTAL STUDY in this analysis is focussed to bring out the IMPORTANCE of FAMILY STUDIES. ZAMORINS PALACE RECORDS and other MSS are all put to rigorous study for the first time in this direction. As a part of the work a book is published (Total Chpts 32) under the title MALABAR STUDIES- Saamuuthiri Naadu.

[See NILA STUDIES, Kaavu Tattaka studies, Vaaniyam kulam Etc. in separate folders]

16. Legacy of Nila, Cultural Geography and Habitat of NILA river Valley.

[PART-II JANAPADA CHARITRA ADHANAM (Dicision 17-3-995 See PREAMBLE OF THE LEGACY OF NILA) Work related to peoples planning programme, Govt. of Kerala :- A Proiect proposed along with UGC proiect.]

A number of Research papers were published on the Zamorins palace records during 1978-1987 and the collection of them was brought out in 1987 :the name of the book is "Saamuuthiri Charithrathile Kanaappurangal" or "Unseen pages of Zamorins history" .A good number of media reports were also brought out to bring the RE-DISCOVERY OF ZAMORINS ARCHIVAL RECORDS in the notice of PROFESSIONAL HISTORIANS OF KERALA .Even though three decades has been elapsed no such people came forward to evaluate them only because of professional jealousy ,Personal interests and reluctance in changing Traditional Way Of Analysis. The analysis of Zamorins record was gradually taken up in 1980 by NMN. A detailed study of Calicut City and Rajadhani was taken up under the TOPONOMICAL studies. The Pattern ,important nodal points ,palace areas Etc were identified toponymically and early streets ,and royal road systems inside the rajadhani were identified with the help of ZAMORINS records and Pymashi records of Mysoreans and British settlement records. later a paper on this was GEOGRAPHY MAPS . prepared with HISTORICAL It is given as the introduction of the Directory of CALICUT CORPORATION in 1980. Another map showing the roads through Vasco De Gama entered the city is also given in the study. The toponymical reconstruction of the Capital and Vastu sastra basis is also given in the map-these are the pioneering efforts.

Based on the studies of Zamorins records it was able to re construct the royal routs from Cranganur to Calicut crossing PONNANI. Another important outcome was the IDENTIFICATION OF ZAMORINS TERRITORY towards south up to CRANGANUR and towards east up to PALGHAT GAP. It is very interesting to note that Zamorin's STHANI families were spread all over the land from PUTHUPATTANAM to CRANGANUR. A survey on Guruvayur and Zamorins relation to that important Temple Complex proves this factor. Zamorins relations to temples, temple yogams, etc are also seen formulated on the basis of a political strategy. Maamaakam, Pattathanam, Krishnanattom etc. are all have some political strategy as under current.

Analysis of Zamorins records under the category of Cherikal accounts helps us to identify villages under Cerikkals. Corresponding Revenue Villages were thus identified.

There are 28 cheerikkals. Major Cherikkals and Powerful STHANIS are seen on the banks of Nila. They are totally ruled by powerful STHANI Families. Their part in the social

Dynamism is to be measured .It was the aim to select a study of this river valley in the model already formulated in the Calicut studies based on Toponomy and Zamorins records.

17. Oriental research center and Nila valley studies

Details of the theme and it's dimensions are given the UGC REPORT (submitted through the Principal SNGS College Pattambi dt 28/7/1997 NoA5/1809/97P6-14) Later proposal was submitted to UGC to set up infra structural facilities in the College(ORC)

For BHARATHAPPUZHZA RIVER VALLEY STUDIES(27/4/98.) Later a proposal was submitted to the Govt of Kerala to study the Janakiiyasutrana Rekhakal (19/12/1996.) of Peoples Planning Programme .It was approved by the Govt of Kerala and informations were sent to the concerned departments by the director of PANCHAYATHS.(J1-2212/97/dt5/2/1997)

It is the FIRST ATTEMPT TO STUDY a River valley to understand the potential of it in the cultural evolution of Kerala. Bharatha puzha is the main Artery of Culture in Kerala. Even from the beginning of Christian Era this river played its role as a catalyst in modulating Kerala Culture as a whole. It is very important to understand this VITALIZER of KERALA Culture Hence the Theme LEGACY OF NILA/BHARATHAPPUZHZA /PEERAR put forward attained the status of a PIONEERING attempt .As the H/Dof the PG dept and Oriental Research Center(Malayalam),SNGS college Pattambi, Palghat District Kerala state ,it was the responsibility of this researcher to impliment it through the SNGS COLLEGE ,an institution of Great Tradition, Established by PUNNASSEERI SRI NEELAKANTA SARMA IN1888.He started research works in this institution and was the 1st Supervisor of Research of this Institution under the Govt. of Madras. He started the publication of an inter disciplinary RESEARCH JOURNAL in 1888 .In this context it was the right place to begin a TREND SETTER RESEARCH PROJECT. The project and theme placed were before the department for approval. It was approved by ORIENTAL RESEARCH CENTER as its MAJOR investigation theme on 5/1/1995.On 27/1/95 the department approved the proposal to conduct Endowments lectures on the contribution of renowned old students of the department. It is titled as KUTTIKRISHNA MARAR LECTURE, which will be an awareness programmed to focus the attention of people in the region of Nila river valley. It started

on 16/3/1995. The 1st Lecture was delivered by Prof: Thomas Mathew. On 17/3/1995, the 1st Conference of THE PROJECT LEGACY OF NILA was conducted the theme was presented to the institution by well known poet of Kerala Prof: O.N V. Kurup. On 22/8/1995 a working pattern for the PROJECT is formulated and approved by the department. The synopsis of the theme was put forward by NMN under the title The preamble of the legacy of Nila (Prepared on 15/2/1995). An important decision to promote local participation and awareness in the region about the degeneration of the river system was to conduct a poets meet and Environment seminar once in every year under the title NILA KAVYOTSAVAM. The 1st NILA KAVYOTSAVAM was conducted on 22/3/96 and Kerala Sahitya Academy extended all helps in conducting it.

18. LEGACY OF NILA

1. Infra structural planning 2. Academic Planning 3. Seminars, questionnaires, Man power training. 5. Publication 6. Study of habitat, Habitat protection and Sand Mining.

1. Infra structural planning.

- (i) RESEARCH AND ACADEMIC COUNCIL: RAC: The committee which consists of all H/D's of Post Graduate departments BY Name RAC WAS for monitoring the RESEARCHES in the ORC.
- (ii) All the 16 faculties were apart of the RAC and their presence is for monitoring Interdisciplinary studies

2 Academic Planning

- (i) Major intention was to analyze the cultural Evolution of the river valley. Toponymical studies, folklore studies, Archaeological and anthropological investigations survey of manuscripts, Village history analysis Etc were also important aims. In this venture all kinds of help were offered by University of Calicut Dept of Archaeology and UGC
- (ii) The traditional way of research was to be Re-structured to study the cultural segments. MSS study and toponymical study proved that village history is a major area avoided by all scholars. Thus a programme to prepare an exhaustive historiography also was included in the Project. Only the sharing of local knowledge can effectively do this. The interaction between LITTLE CULTURE and GREAT CULTURE is to be analyzed on segmental basis FIELDS, FAMILIES, TATTAKAMS, TARA, KARA, VILLAGE etc. are such segments. History and culture etc are to be viewed as some resultant force related to Centripetal and Centrifugal forces of various factors.
- (iii) FOR SHARING OF KNOWLEDGE it was necessary to avoid the existing under evaluation of local knowledge shared by common villagers. As noted earlier the scientific understanding of habitat, fertility and nature of soil, knowledge about seasons, and such enormous field of areas of knowledge related to LIFE is seen highly neglected by the UNIVERSITY RESEARCHERS. Only thing done by ACCADEMISIANS is that they usually accept villagers as INFORMANTS. This is not

the way of sharing knowledge. The local people are to be given space to participate in discussions with the academicians and they are to be given proper training in fieldwork systematically. They are to be given proper input to understand details of cultural factors in MICRO level. A Common forum for such discussions was also envisaged in the FUNCTIONING OF ORC. Monthly or weekly discussions were planned. All those who are ready to do collection of data through field work were supplied with model Questionnaire and they were given work shop training in collecting source materials for studying cultural factors. The questionnaire was "MALAYALANTE VAZHIYATAYALANGAL". This was released and more than 50 delegates were given the training to prepare CULTURAL REGISTERS OF THEIR NATIVE VILLAGE. Questionnaire was a book let. This was also submitted to The State gazetteers for publication in 2002. As already pointed out "A working model System for village study -" was also submitted to The State gazetteers on 20/10/1999. A model summary Questionnaire was also included in it. STATE GAZETTEERS was re-structured as KERALA COUNCIL OF HISTORICAL RESEARCH and they conducted a Work shop to prepare PANCHAYATH GAZETTEERS on 8th and 9th of FEB:2000 and this researcher was also participated in the workshop. However KCHR Presented this type of village history investigation as their own intellectual innovation. Later when they published VANIYAMKULAM VIJNANIYAM they failed to acknowledge the work conducted as a part of LEGACY OF NILA (1995-2001) or TOPONOMICAL STUDY OF VILLAGES in CALICUT. As noted earlier the work on CALICUT is the pioneering one and trendsetter in the study of local history. It brought out micro cultural study of more than 200 villages in the taluk. (1975-1988) The preparation of Vaaniyam kulam Vijnaniyam was a project of the Vaaniyam kulam Panchayath. The work was monitored by the NMN in the lines of Legacy of NILA and CALICUT Studies. The work was headed in the Academic side by UGC NILA PROJECT. The infra structural modulation was done by P.K.Sivadas. All assistance and support was given by the Panchayat. VANIYAMKULAM PANCHAYAT Started the work in 1997. The major impact of NILA RIVER VALLEY STUDIES was reflected at Vaniyamkulam. The Panchayath Started their work on 9/8/97. KCHR planned the Panchayath Gazetteer only on 20/10/99 when this researcher presented a proposal. They conducted a workshop only on 8/2/2000. The seminars, distribution of questionnaire for field work and man power training, NILA poets meet, Endowment lectures Etc produced great DYNAMISM in Focusing studies based on VILLAGES. KCHR was the publisher of VANIYAMKULAM VIJNANIYAM. The details of methodology in cultural studies of villages with special reference to Vaniyamkulam given in the MSS as the introductory to the volume was not included in it by KCHR. At any rate KCHR was bound to give the reason for eliminating such an introduction. They were bound to intimate the matter to the Panchayath or to the Co-Ordinator or to the Chief Investigator. No intimation was given.

3. Seminars, Questionnaires, Manpower training

It was necessary to evaluate earlier works done to make further investigations. Thus a National seminar on various aspects was conducted with the Financial assistance of Govt. of Kerala was conducted in FEB 1997. The seminar and the Oriental Research Center was

inaugurated by Sri K.R.Narayanan, Hon'ble Vice President of India. More than 80 research papers were presented. The details are given in NILA Studies.

This seminar generated POPULAR AWARENESS. Thus it was able to do the river valley studies with the PEOPLES PARTICIPATION. An exhaustive Questionnaire was published and libraries, etc conducted Seminars/workshops Etc. The Unique outcome was VAANIYAMKULAM PANCHAYATH GAZETTEERS and RESEARCH Training attained by VILLAGERS. Thus it is proved beyond doubt that CULTURAL RESEARCH is a kind of SOCIAL ACTIVISM.

4.Habitat study-Impact of habitat on cultural Evolution-Protection of habitat- Sand Mining.

Habitat and Culture are inter-related. Thus CULTURAL STUDY IS TO BE STARTED FROM A THOROUGH UNDERSTANDING OF HABITAT. This principle is clearly proved in the study of Calicut. The Equation TOPOGRAPHY/GEOGRAPHY → RESOURCES → EVOLUTION OF SETTLEMENTS → URBANISATION is the basic nature observed.

The habitat of a river valley is thus studied for the 1st time based on cultural evolution. The study was conducted with the help of a professional Hydrologist Sri.K.K.NAIR. A Project for SAND MINING IS also prepared to protect the River System.

This is the 1st of its kind in India. It is eco friendly and will never damage the natural situations of the River System.

MALAYALAM PROSE AND TRIKKAVU::VELLA YUTE CARITRAM (1st Historical Writing in Malayalam, 1st Indigenous record on Haider's attack on Malabar) APPATH ATIIRI (First Autobiography in MALAYALAM)

Unniccirutheevicaritham the 1st Village history and description of local market was written by its author projecting the *Poyilam Angadi* were the heroine of the poem lived.

It is very important to note that VELLA NAMPOOTHIRI and APPATH ATIIRI who lived on the southern bank of NILA River wrote these two books. A poetic pure MALAYALAM of Vella seen in the description of HAIDER ALI as the 1st PORTRAIT in Malayalam. It is a posture of Haider who was standing inside the Trikkavu temple. Thus the location is to be considered as the birth place of Malayalam Prose. Vellailom was in TAVANUR Village. Atiiri lived near a place Patinjaarangadi. Near a place in Koottanadu the poyilam Angadi (Market) existed. The 1st Malayalam CHAMPU (a literary form) was written in a place called Poyilam. This is the 1st Village history written in Malayalam. Thus all these places must get importance in the history of Malayalam Culture.

St. Joseph College for women Talk on 2-2-06 Bhashayum Sahityavum (up to 19th Cent) Traced the social content in early Champu, Urbanisations in Kerala area Markets Etc. Problem of Reference society, (8-12 C A.D) Natu vaazhiis of 12th to 18th C A D) Ormakal of MLM in Liilaathilakam as drama samkhaatha padhom etc.

S. N. College Cherthala :Talk on MALAYALAM. Deesacharithraavabodham.on 24-2-06

KALA-Calicut Saamskaarikavikasana Padhathi for KOZHICKODE ---- Historical geography (Corporation Directory 1980) Talk 6-3-06

Manuscripts of Zamorins Palace were studied by this researcher in the following works

I Research papers of various years since 1978

II A detailed report was submitted to ICSSR New Delhi in 1983. (See report on Calicut grandhavaris.)

III Collection of research papers” Saamuuthiri carithathile kaanaappurangal” Vallathol Vidya peedom Sukapuram (1987)

IV CALICUT TOPONYMICAL STUDIES, Phd Dessertaion ,University of Calicut(1988)

V Final report submitted to UGC on CULTURAL GEOGRAPHY AND HABITAT OF NILA (UGC Major Research Project 1998-2001; Report in two Volumes Forwarded on 11/10/02 Preliminary report submitted on 10/12/1999)

VI Kerala Samskaaram - Akavum Puravum-13/10/2002

V Discussion to evolve the systematic methodology in regional and local history, University Sanskrit, Kalady 23-2-07- National seminar

VI. Talk on Mamaakam and Cultural Tourism in Thirunavay- MGS/NMN/ANWAR/Near Maamakattara, Thirunavay - area letter to Archaeology on 27/2/07.

Dr V. HARIDAS (MANGALORE UNIVERSITY) The king Court and Culture in Medieval Kerala - The Zamorins of Calicut (A.D. 1200-1767). Guided by Kesavan Veluthat. MSS Guidance given by Nampoothiri officially. See letter from Dept of History MANGALORE - 2003

RESEARCHERS other than academic scholars being given Assistance in Local investigations

1 Dr. Rajan Chunkathu on Nila valley and *Panthirukulam* myths (Published a book on the subject and an album of river valley Photos 1993-1999). He has given crucial support in many investigations. He was directed to survey materials of Tamil Nadu regarding PANTHIRUKULAM is one of the examples. He failed to note such GUIDESHIP and assistance given to him by this researcher.

2. Muhammed Marakkar (Late.) (Palestine, Naduvathur, Quilandy, 1993-1999) Detailed survey on Kunjali family- More than 20 research papers were published. His book titled *“Unknown history of Kunjali Marikkar” is ready to publish.*

3. Muhammed Koya P. (*Muslims of Calicut*, a pioneering book, which won national award 1990-1995)

4. **S. Rajendu** on *Dharmothu Panicker* family (2005-work is progressing)
5. **Mohanan Thekkumbhagom** (done surveys on Tirunavaya, Valluvanad Chieftais family - 1985) (A list of field workers and researchers is given separately. See the list given in Vaniyamkulam Gazetteers and list in the thesis A STUDY OF PLACE NAMES IN THE CALICUT DISTRICT.
6. **K.Krishnakumar and Girish** *Re-enactment of Mamakam, Pazhassi Raja, Arakkal Beevi* etc. in 1999 and 2000- (see details)
7. **KURIEN THOMAS** - *Folk Arts of MALABAR: KOTTAYAM for ASIANET* in 1999 (See details)