

HISTORY OF PADINJARE KOVILAKAM-THE ZAMORIN'S HOUSEHOLD

Dr. PRAVEEN.O.K
ASSISTANT PROFESSOR,
SREE KERALA VARMA COLLEGE,
THRISSUR, KERALA,INDIA

ABSTRACT

A Kovilagam is the household of local political authorities who are present in length and breadth of Kerala from medieval times onwards. This is the residence, where all who have not succeeded to get kingship (raja) remain under the management of the eldest resident male or female member of that particular branch of the family. Literally kovil is a space where a deity dwells. Kovilakam is therefore a walled compound where the kovil is situated. The Kovil, being the abode of deity, possesses a supreme position in the day to day life of the members of the kovilagam during the medieval period though it has lost its importance in the present. The domestic practices as well as political life of the members of kovilagam are centered on the Kovil where the family deity is dwelling. Kovilathikari who is the supreme authority of the Kovilagam wielded his power ritually as the authority over the Kovil as the protector of the deity. Kovilagam may also include the properties attached to the household.

KEYWORDS: kovilakam, zamorin, thampuran, thampuratti,marumakkathayam

INTRODUCTION

The original seat of the Zamorins family was Nediyruppu village in the Ernad Taluk of present Malappuram district. So he referred to as 'Nediyruppu Muppa' and dynasty was Nediyruppu Svaroopam belong to the Eradi sub division of the Nair-caste. The ruler of the Nediyruppu Svaroopam was popularly known as 'Zamutiri'. The word, Zamorin is the European form of local "Samuri", or Tamuri. The Eradis wished to have an outlet to the sea to initiate trade and commerce with distant lands. To accomplish this, the Eradi marched with their Nairs towards panniankara and besieged the Porlathiri in his head quarters for about 50 years. The Eradis emerged victorious in their conquest of Polanad and shifted their capital from Nediyruppu to Calicut. The Eradi built a fort at a place called Velapuram to safeguard his new interests. The fort most likely lent its name to koyil kotta, the precursor to Kozhikode.

Traditionally they got five stanams or positions. They are;

1. Samuthiri Tirumulpad
2. Emad Elamkur Nambiyatiri Tirumulpad
3. Ernad Munamkur Nambiyatiri Tirumulpad
4. Edataranad Nambiyatiri Tirumulpad
5. Nediyruppil Mootha Eradi Tirumulpad

In course of time, as the family increased and the power of the Zamorin expanded, new palaces were constructed. First rose the Kizhakke Kovilakam, then came to existence the puthiya Kovilakam and Padinjare Kovilakam.. The Tampuratti of the Kizhekke Kovilakam had Sambandham with chalappurattu Narnboothiri. As he had no heirs, he made a gift of all his property including his own illam or house to the Tampuratti. A Palace, was built on the site of the old illam, and it came to be known as the Chalapurattu Kovilakam. For a long time the members of the Kizhekke Kovilakam were continued to be called as “Chalappurathu Kovilakattu Tampurans”.

The Zamorins kingdom mainly consisted of three Kovilakams' They are

- 1) Kizhekke Kovilakam
- 2) Putiya Kovilakam
- 3) Padinj are Kovilakam

These three kovilakams were originally built near Tali Temple at Kozhikode. Padinjare kovilagam was probably near the present Chalappuram Ganapath High School. Kizhakke kovilagam was built in the north of Tali temple. The place now is called chinthavalappu. Puthiya kovilakam was built in the north-western part of the Tali temple'

No clear cut evidences are available about when and how Padinjare Kovilakam came into being. It got first mentioned in books only in 1666. Evidences are not at all available on which Zamotin has built this Kovilakam and how many Zamorins belong to this Kovilakam Thekkankur.

Zamorin kingdom has some relationship with Nileschwaram Kovilakam. There was a long term enmity between Zamorins and Kolathiri Kingdom. It is believed that once a scion of Kolathiri family lived in the Zamorin Kovilakam in disguise and subsequently got married to a Tampurati from Zamorin's Kovilakam. A modern historian says that in the 13th Century a Tampuratti had gone away with a prince of the Kola Swaroopam (Chirakkal) without the knowledge and consent of the Zamorin. The Zamorin disinherited her, and compelled the Kolathiri to cede all his lands as far as Pantalayini Kollam and to settle the Tampuratti at Neeleswaram with all sovereign rights and 3000 Nairs.

1. Thus three Tampurans and three Thampurattis were adopted from Neeleswa

Among these three Tampurans, the first two were sent to the Kizhekke Kovilakam and the last to Puthiya Kovilakam. The word 'Theepetath' is a customary usage in Zamorin's history. The term literally means "cremation". Though many other castes were cremated their dead bodies the word theepetath was the exclusive customary usage of the ruling class of Kerala' that is why the word. Theepetath, used by Zamorins to show Status of Zamorins.

Probably, it was for the survival of the clan, they started adopting from other clans. With this the original dynasty came to an end with the 114th Zamorin. The 115th Zamotin (Thrissivaperoor Theepeta Tampuran), the first of the second dynasty, was the oldest of the princes adopted from Nileschwaram in 1706. It is also said that the adoption was resorted to not only for the continuance of the family but also for providing for the succession to the stamams”,

The three adopted Tampurattis went to three Kovilakams' It is clear that these thampuratis were sisters. But we fail to see their name in any records. The first two girls of Neeleswaram were adopted in 1706. It was in the month of Makaram, 1707, the seven year old girl was adopted from Nileschwarm Kovilakam to Padinj are Kovilakam. During that time the padinjare Kovilakam was on south western part of Tali temple. Now it is called as Padiniare Kovilaka Paramba. After this adoption, a girl child was born in Padinjare Kovilakam in the year 890 (1715 AD). The children of this Tampuratis are as follows:

1. Aranmulayil Teepetta Tampuran
2. Tachusastramulla Tampuran
3. Vidwan Tampuran
4. Valiya Tampurati
5. Nadu Tampurati
6. Kuttiyati Tarnpurati

Three lineages come from the above mentioned three Tampuratis. It was after the death of above mentioned Tampurans, Valiya- Ravi Varma has got adopted from Nileswaram. Later he became the most renowned among all Tampurans.

Valiya Tampurati from the first lineage has six children.

1. Valiya Tampurati.
2. Karumanam Kurissiyil Teepeta Tampuran (Cheriyaravivarma)
3. Kochiyil Teepetta Tampuran
4. Ambadi Kovilakam Tampurati
5. Dindigal Teepetta Tampuran (ValiyamanaVikramaraja)
6. Palayam Teepetta Tampuran

The children of Nadutharnpurati of Ambadi Kovilakam are

1. Ambadi kovilakam Tampurati
2. Tampuran
3. Vassuriyal Teepeta Tampurati
4. Vadekke Palliyarayil Teepeena Tampuran

The children of kuttiyati Tampurati of third lineage as follows:

- 1) Tarrpurati
- 2) Eranadukara Teepetta Tampuran
- 3) Marumakan Tampuran
- 4) Thrikolator Teepetta Tampuran
- 5) Kondotti Teepetta Tampurati
- 6) Ambadi Kovilakam Tampuratti

Padinjare Kovilakam, like others is protected by a strong fortification. There is a Padipura which is the gate way into the Kovilakam. Both the sides of the gate have securities each. Un touch ability was so strong that men from lower castes are not allowed to enter into the kovilakam. The additional buildings were built according to the increase in the number of members. The structure of the Kovilakam was of the Nalukettu. The women's residence was known as 'kottaram' and the men's was 'Pathayam'. Men were not allowed to get inside the kottaram. The grains were kept inside the pathayam. Those who worked inside the Kovilakam lived outside it. The members of kovilakam had their own pools to take bath. They believed that a bath involving dipping oneself full in the water-pool is essential for ritual purification. The place where the children were taught was called Srambi, a word of Arab. Persian origin.

Thrissala Bhagavathi was the religious goddess of Padinjare Kovilakam. There was a pool beside the Trissala bhagavathi kshethra. Along with this kshethra there are Sivakshetra and vishnu Kshethra. 'Thevarapura" which was important for performing pooja were built inside the Kovilakam. There was poojaris too inside the kovilakam. To the west of the kovilakam there isa machu were we can see the Bhagavathi, the goddess' The 'sarpakalu is situated to the east-west region of the kovilakam" There was a separate room for the discussions, which was called as 'Asthanam'. Kalari too was practiced in the Kovilakam. Dharmot Panikkar was the tutor of Kalari. Along with this there were distinct locations for the maidan, the room for arms, the godown for oils [Enna Kalavara], the stock of grains, kitchen, Mess [Ootupura], room for keeping utensils and furniture and so on. All kovilakams in Kerala are characterized by these common features.

All the Tampurans and Tampurattis were lived with all elegance till the month of April 1766. It was on 28 April 1766, Haiderali attacked Calicut and the then Zamorin committed suicide and not ready to accept the defeat'

The next Zamorin king who came into power was from Puthiya Kovilakam. He was also the brother of the adopted Tampurati of Padinjare Kovilakam. The members of Padinjare Kovilakam escaped to Ponnani along with the new zamorin ruler. From there they went to Vadakkan Paravur. Meanwhile Haiderali returned to his own kingdom or country. In this particular situation, the member's of Padinjare Kovilakam returned to Calicut. After constructing a small nalukettu near mankav, the members of padinjare kovilakam started living there.

CONCLUSION

At present, Padinjare Kovilakam, consists of 253 members' Till 1964, the female members and male members lived on the Southern and Northern part of the temple respectively. The members of the family now usually convene a get together once in a year. Their belief in Trissala Bhagavathi still plays an important role in the everyday life of those who are living within the fold of the Padinj are Kovilagam ram.

BIBLIOGRAPHY

BOOKS IN ENGLISH

Ayyar, K.V. Krishna, Zamorins of Calicut, publication Division, university of Calicut, 1999.

Govindavarmaraja, E.K, The King without A Crown, E.D. Club, The Zamorin's Guruvayurappan Coliege, Calicut, 2007.

Logan William, Malabar in Two Volumes, Reprinted by the Superintendent, Govt. Press, Madrass. 1951 .

Logan, William, ed., "A collection of treaties, engagements, and other papers of importance relating to British Affairs in Malabar,.,. Gor.t. press. Madrass, 195 1.

Menon A. Sreedhara, State Editor, Gazetteer of India, Kerala; Kozhikode, Kerala Gazetteers, Trivandrum, 1962.

Menon A. Sreedhara. A Survey of Kerala History, DC Books, Kottayam, 1967.

Narayanan, M.G.S, Calicut; The City of Truth, publication Division, University of Calicut.

Narayanan, M.G.S, Cultural symbiosis in Kerala, Kerala Historical Society, Trivandrum, 1972.

Panikkar, K.M, A History of Kerala, Annamalai Nagar, 1960.

BOOKS IN MALAYALAM

Balakrihnakurup, K, Kozhikodinte Charitram, Mithum Yadhyarthyangalum, Mathrubhoomi Books, Kozhikode, 2000. Ganesh. K.N, Kerala Samooha Padanangal, Prasakti publication, 2002.

Haridas, Y .Y, Samoothirikale the Kozhikode, Kathayum Charithravum, Saign Books, Thiruvananthapuram, 2009. Kadiri, Shamsullah, Pracheena Malabar, Bushra publishing House, Ernakulam, Calicut. 1957.

Krishnan Namboothiri, Varanakode, Jeeyame Sharadashadam, Shobha press, Mankav, 1994"

Logan, Williarn, Malabar Manual, Mathrubhoomi Books, 2007.

Narnboothiri, N.M, "Malabar Padangal, Samoothirinad, Kerala Bhasha Institute, Thiruvananthapuram, 2008.

Namboothiri, N.M, and Raghavavariar, M.R, Stanorohanam Chadangukal: Kozhikode Gradhavari, Vallathol Vidhyapeetam, Shukapurarn, 2004.

Namboothiri, N.M,Mamangam Rekhakal, Vallathol Vidhyapeetam, Shukapurarn, 2005.

Namboothiri, N.M,Samoothiricharithrathile Kanapurangal, Vallathot Vidhyapeetam, Shukapuram, 1987.

Narnbothiri, N.M,Vellayude Charitram, Vallathol Vidhyapeetarr, Shukhapuram, 1998.

lil Narayanan, M.G.S, Kozhikodinte Katha. Ottapalam, 2000.

Sankaran Nair Foundation, Raja, P.C.M, Samoothirimar, Poorna Publications, Kozhiko de, 2007. Salim, P.B., IAS, Hajismuhammed, N.P, and Vashisre, M.C, Malabar,

Paithragavum, Pradhabhavum, Mathrubhoomi Books, Kozhikode, 2011.

Seluraj, T.B, Kozhikodinte Paithrgam, Mathrubhoomi Books, Calicut,2011.

Tampuran, Tampan, Samoothiriyum Kozhikadum Vol. I, pooma publications, Kozhikode, 1982.

Thampuran, Appan, Mangalamala: Charitram, Manglodayam Company Publication, Kerala Kalapadrurnam Achukoodam, Trissivaperur, 1089.

Vasanthan, S.K, Kerala Charitra Nikandu, Sahitya pravarthaka Sahakarana Sangam, Kottayam, 1983.

