CHAPTER 5
RAMAVILYAM KALAKAM
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Ramavilyam Kalakam is located at Elambachi near Trikaripur in Kasargod district. The Kalakam area is spread in an area marked by Arabian sea in the west, Thalichlamthod Arabian sea in the east, Thirunelli in the north and Olavara river in the south. The important offices of the kalakam are described below:

- Thiyanakkan is an office honoured by Udinoor Kovilakam. This family belongs to Thadiyan kovil falls under the jurisdiction of Ramavilyam Kalakam.

- Kaikkolon: This office is also honoured by Udinoor Kovilakam who has powers to collect the taxes from the people belonging to Ramavilyam Kalakam. This is a traditional office. He has a shaven head and a stick and an umbrella.

- Vadakkarachan and Thekkarachan:

- The Kalakam is divided into two parts ie. north and south. Each part is under the control of one headman called Achan. It is believed that Goddess Padakathi belongs to Vadakkarachan and Poomala belongs Bhagavathy to Thekkarachan. The above said two Achans belong to the family of Thandan. There is a ceremony for getting this office of acharam. But now the two offices are vacant in Ramavilyam kalakam.
The Achanmar are considered to be the top officials in the kalakam. Then comes Anthiriyian.

- Anthiriyian: They are known as in their own name with Achan title like Kunhikannan Anthiriyian Achan. There are two Anthiriyans one belongs to Poomala and the other belongs to Padakathi. This office belongs to the traditional house of Udinoor Kovilakam.

- Velichappadanmar: There are four Velichappadanmar representing Poomala, Padakathi, Poomaruthan, Rakthachamundi and Vishnumoorthi. Poomala belongs to Kooleri Tharavadu who is also the head of Kooleri Mundya, a shrine under Ramavilyam Kalakam and it is vacant for the last 40 years. Padakathi goes to Kandamvitta Tharavadu and there is a man who represents Padakathi. Poomaruthan goes to Perichayi Tharavadu and Rakthachamundi goes to Kooleri Padinhareveedu. Vishnumoorthi belongs to Uliyath Tharavadu.

- Thandan: This is a traditional office of Olavaramundya.

- Samudayi: There are four Samudayis to execute the duties of the Kalakam. Out of the four Kalakam samedayis of the one belongs to Koolerimundya, one belongs to Kuruvalpalli Ara and two belongs to Olavaramundya.
5.1. Myth

Poomala Bhagavathi after her arrival at Kuruvanthatta near Payyanur, visited Annur, which is 4 kilometer North of Payyannur Perumal temple. After that she had made a visit to Trikaripur by crossing the river and sat under a mango tree looking towards north. During this time another deity called Padakkatty Bhagavathi, arrived at Kavilyat Kavu, which is 2 km north west to the present Ramavilyan-Kalakam. Her purpose of the visit was to kill the enemies of the temples as she herself was a warrior. At that time the land of Kavilyatt kavu was belonged to Oloda Tiyan. He was having several cattles and one day he saw that his 91 cattles found dead. When the astrologer was consulted, it was said that a Bhagavathi had arrived and she should be given flowers and water. He wanted to obtain the permission of the presiding deity of Trikaripur, i.e. Lord Chakrapani (Mahavishnu) Lord Chakrapani suggested a place right to him. When she look towards South, she saw a lady sitting under a mango tree. She was glittering like sun Padakkatty Bhagavahi want to bring her into her place. But she demanded a prime place. Padakkatty agreed to give a prime place to give in the shrine. The power of worship was also given to another Tiyan called Pekkada Tiyan. In Ramaviyan Kalakam, these are two main shrines, one is for Poomala Bagavathi and the other is for Padakkatti Bagavathi. The festivals were also divided for these deities. Among them Pooran, and Pattu (Song festival) were given to Poomala Bhagavathi, and Perukaliyattam (mega Teyyam festival) was given to Padakkatti Bhagavathi.
Deities such as Poomarutan, Vishnumoorthi were given places in the Kalakam compound and, the deities such as Angakulangara Bhagavathi, and Rakteswari were given place outside the Kalyam compound.

The place of worship as Kalakam are as under another myth revealed in the Poorakkali song. It says that when Lord Parasurama during his forays into north visited trikariipur and he put placed his bow in a place and visited Lord Chakrapani temple and on his return he could not take his bow from the earth and found himself the presence of a deity and asked Tiya chief to follow the rituals to please the deity including the Poorakkali.

Migration of the deities are seen in this shrine also. It reveals the migration of the community also. Hospitality of the people during the older times is also reflected in the reception and gifting places in the shrine.

Domination of Poomala Bhagavathi in the shrine shows the Bhramenisation (Sanskritization) in the rituals. The myth of Lord Parasurama is a typical example of Sanskritization among the Tiya myth.

5.2 The revenue of the Kalakam

The revenue of the Kalakam is mainly derived from the tax given by the members of the Kalakam. Collections are made for 3 rituals. One is Pattulsavam, second is Teyyam and third is Pooram. The tax of Olavaramundya is 50 rupees from each male member. Olavaramundya is bound to conduct the Pooram of one day, seventh day Pattulsavam and and 1/3rd should go to the conduct of Teyyam.
Northern side have to conduct sixth day of the Pattulsavam and sixth day of Pooram and 2/3rd of the expenditure of the Annual Teyyam festival has to be met by them. And expense for one Sankramam festival is also to be met by the northern side.

Koottayikar are the executive of the Kalakam administration. They have a black Urumal (towel) as their symbol. They go to houses for collecting the taxes, paddy etc. in order to conduct the festivals. The office of the Koottayi is one year and only the married men are selected for the post. Koottayi of the northern part does not wear shirt whereas the Koottayi of the southern part wears shirts. The Koottayi belonging to Vadakkar takes the charge from Kalakam on Karkataka Sankaramam day and the Koottayi of southern part takes the charge from Olavaramundya on Thulavam Puthari day.

5.3 Illam of Padakathi

The oracles and other officials of Padakathi belongs to Oloda Tiyan. The Anthithiriyan, Velichappadan and Kudakkaran are from Oloda Tiyyan and they belong to Kandamvitta Tharavadu.

The person’s belongig to other communities who are having traditional rights over the affairs of the Kalakam are as follows:

1. Kaniyan : Kaniyan is a traditional office for selecting the dates, time of the rituals and festivals of the Kalakam.
2. Vannathi: This is also a traditional office whose work is to wash the cloths of Achanmar, Velichappadanmar and other officials.
3. Malayan: This is also a traditional office whose main job is to perform Teyyam during Teyyam festival and beat drums on all festival occasions.

4. Kollan: This is also a traditional office who undertakes the repairs of the metallic divine weapons like sword, spike, shield etc.

5. Ashari: This is also a traditional office who undertakes the repairs and making of wooden articles like pedestals, doors, windows etc.

6. Mogayan: This is also a traditional office who brings gunny fibres for decorating the shamiyana during Pattulsavam.

7. Kavutiyan: This is also a traditional office who undertakes the decorations of shamiyana and Kalakam premises with areca flowers and tender leaves of coconut.

Tharavads having rights to occupy the Kalakam offices:

1. Thekkeveedu Tharavadu Anthithiri
2. Thurthi palli Anthithiri
3. Valiyaveedu Tharavadu Nalpady
4. Chappan Thalika
5. Perichayi Kadathila and Velichapad of Poomaruthan
6. Kooleri Padinhareveedu Velichapad of Rakthachamundi
7. Kooleri Tharavadu Pomala Velichapad and Nandakam
8. Thalathaveedu Tharavadu They have to conduct Sankramam festivals
9. Thuppayi Tharavadu Kalasham and Velichppad of Ayitti

Bhagavathi
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Acharam</th>
<th>Name</th>
<th>Illam</th>
<th>Right</th>
<th>House Name</th>
<th>Since how long occupying the office</th>
<th>Dress</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>Anthithiriyam</td>
<td>Kunhiraman</td>
<td>Pekadam</td>
<td>Thurhipalli</td>
<td>Thurhipalli</td>
<td>Since 45 years</td>
<td>Shaven head, white dothi, umbrella and stick</td>
</tr>
<tr>
<td>2.</td>
<td>Anthithiriyan</td>
<td>T.V. Kunhiraman</td>
<td>Pekadam</td>
<td>Thkkeveedu</td>
<td>Thkkeveedu</td>
<td>Since 15 years</td>
<td>-do-</td>
</tr>
<tr>
<td>3.</td>
<td>Karnavar (North)</td>
<td>Cheriyakkan (to be sworn in)</td>
<td>Oloda Thiyyan</td>
<td>Thandande veedu</td>
<td>Thandande veedu</td>
<td>7 years</td>
<td>White Mund and folded scarf on the shoulder</td>
</tr>
<tr>
<td>4.</td>
<td>Karnavar (South)</td>
<td>Kunhiraman</td>
<td>Pekada Thiyyan</td>
<td>Thandande veedu</td>
<td>Thandande veedu</td>
<td>19 years</td>
<td>White Mund and folded scarf on the shoulder</td>
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<tr>
<td>5.</td>
<td>Oracle of Poomala</td>
<td>Vacant</td>
<td>Thalakkodan</td>
<td>Kooleri Tharavad</td>
<td>Kooleri Tharavad</td>
<td>Vacant since 35 years</td>
<td>Shaven head, ear rings</td>
</tr>
<tr>
<td>6.</td>
<td>Oracle of Padakathi</td>
<td>Vacant</td>
<td>Oloda Thiyyan</td>
<td>Kandanvetta Tharavad</td>
<td>Kandanvetta Tharavad</td>
<td>-do-</td>
<td>-do-</td>
</tr>
<tr>
<td></td>
<td>Name</td>
<td>Vacant</td>
<td>Pekada</td>
<td>Perichayi</td>
<td>Perichayi</td>
<td>Vacant since</td>
<td>-do-</td>
</tr>
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<tr>
<td>7</td>
<td>Oracle of Poomaruthan</td>
<td>Vacant</td>
<td>Pekada</td>
<td>Perichayi</td>
<td>Perichayi</td>
<td>50 years</td>
<td></td>
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<tr>
<td>8</td>
<td>Oracle of Rakthachamundi</td>
<td>Vacant</td>
<td>Parakka</td>
<td>Kooleri Padinhalveedu</td>
<td>Kooleri Padincharveedu</td>
<td>Vacant since long time.</td>
<td></td>
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<tr>
<td>9</td>
<td>Oracle of Vishnumoorthi</td>
<td>Kunhambu</td>
<td>General</td>
<td>General</td>
<td>General</td>
<td>1972 onwards</td>
<td></td>
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<td>10</td>
<td>Nandakakaran</td>
<td>Kunhambu</td>
<td>Thalakkodan</td>
<td>Kooleri Tharavad</td>
<td>Kooleri Tharavad</td>
<td>15 years</td>
<td>Mund, white scarf on the shoulder</td>
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<tr>
<td>11</td>
<td>Kudakkaran 1</td>
<td>Govindan</td>
<td>Pekadam</td>
<td>Pavoor Tharavad</td>
<td>Pavoor Tharavad</td>
<td>15 years</td>
<td>Shaven head</td>
</tr>
<tr>
<td>12</td>
<td>Kudakkaran 2</td>
<td>Kunhiraman</td>
<td>Oloda Thiyyan</td>
<td>Kaliyandil</td>
<td>Kaliyandil</td>
<td>40 years</td>
<td>Shaven head</td>
</tr>
<tr>
<td>13</td>
<td>Pattukudakkan 1</td>
<td>Offering from any family</td>
<td>Offering from any family</td>
<td>Offering from any family</td>
<td>Vacant since long time</td>
<td>-do-</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Koottayikar (8 Nos)</td>
<td>From the Tiyya family under the Kalakam jurisdiction.</td>
<td>-do-</td>
<td>Yearly renewable</td>
<td>White Mund and Black towel on the shoulder, stick</td>
<td>-do-</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Designation</td>
<td>Name</td>
<td>Place of Origin</td>
<td>Marital Status</td>
<td>Office &amp; Duration</td>
<td>Dress</td>
<td></td>
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<tr>
<td>15</td>
<td>Samudayi (4 Nos)</td>
<td>From the Tiyya family under the Kalakam jurisdiction. He should be married and a subscriber of Kalakam.</td>
<td></td>
<td>Renewable every 2 years</td>
<td>White Mund and shirt</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Sweeper</td>
<td>Paru</td>
<td>Pekkadam</td>
<td>Chapandeveedu</td>
<td>Since long time</td>
<td>Usual dress</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Kaikolan (2 Nos)</td>
<td>Vacant</td>
<td>Not known</td>
<td>Not known</td>
<td>Vacant since long time</td>
<td>Not known</td>
<td></td>
</tr>
</tbody>
</table>
There are four women officials called thandathies. All of them belong to Oloda Tiya division. They are honoured during the Perumakaliyattam festival. They are allowed to take part in the procession of Padakkathi, Bhagawathi along with other officials.
6
Oracle dance in connection with Pattulsavam of (Song festival)
Ramavilyam Kalakam

7
Teyyam performed in a subshrine of Ramavilyam Kalakam
Poorakkali Panicker is being received by the Kalakam officials at Ramavilyan Kalakam during Pooram festival

Vishnumurthy teyyam worshipped by all Kalakams
Mandala ritual at a Teyyam function

Teyyam performed at Ramavilyam Kalakam during the Perunkaliyattam of 1999