CONCLUSION

Any work on local history is based on the assumption that each locality has a history of its own. The earlier notion that only nations have proper histories has to be changed. Not only localities but even smaller entities like families also have their histories. In the western world, histories of mentalities, fashions, food have been successfully written in the 20th century.

This study attempts to link the local history of Mavelikkara with the mainstream history of Travancore. The thesis entitled ‘The Local history of Mavelikkara’ sheds light on the aspects like the land and people of Mavelikkara and its economy, polity, religious institutions, cultural patterns and social organizations of the people who inhabit Mavelikkara. The study shows the characteristic features of local history. The present study is expected to form the framework of different aspects of Mavelikkara. A region will have so many details to unveil like the relations having so many specialties, myths, heaps of experience, local food items; colourful histories. History is indefinable. The history of a region will contain one single time frame.

The grand histories that we find today are based on the misconception that the state was an integral part of any society, of any period. But recent studies in anthropology have brought to light the existence of prehistoric societies without any state at all. So the state as a unit of historical study is problematic. In such studies, different regions and localities remain either banished or marginalized. With that the people who gave shape to local cultures and institutions are also shown out of the door of history.
The methodology used in mainstream histories has also led to the total marginalization of localities in our history. The views on the self-sufficiency of primary sources have been questioned by modern theories like post modernism. It has been observed by theorists belonging to this group that the documents are suppressive in character and that they speak only a part, not the whole truth. The documents, therefore, have a tendency to marginalize. One of the advantages of local history is that it accepts the wisdom that lay embedded in folklore, and it exhaustively used the oral evidence. The use of oral evidence is a methodological advantage as it transmits valuable information that eludes the primary sources. It enables the local historian to bring into focus the hitherto neglected localities and enables them find a place in the mainstream histories as well. The sources of the details are, with the help of knowledgeable persons, archaeological evidences, inscriptions on stones and copper plates, Government publications, manuals, gazettes, archive records, settlement registers, records from revenue and Panchayat offices, census reports, travelogues, grandhavaries, memoirs, family histories, biographies. The aim in conceptualizing the local history of Mavelikkara by contributing the facts and figures collected with great effort, it is hoped, provides vast information as an addition, to establishing the facts or opposing the conclusions already reached, on the basis of evidences collected or by reasoning and summing up of the hypotheses on a larger level.
In fact, the study of the local history of Mavelikkara started with a comprehensive perception of the vast history of Odanadu and the attempt is not made in exclusion. An effort is made to prepare an elaborate local history of Mavelikkara for the first time, though there is no declaration that the study is fully comprehensive. It is a detailed study without the persuasive nature of narrative history. Neither is any area made prominent; nor is any hypothesis made. So effort is made to cover all available resources and data in preparing this thesis on ‘Local history of Mavelikkara’. There are various factors which enabled me to confirm the local history of Mavelikkara through this study. So many factors like the geographical specialties of Mavelikkara, historical specialties, diversities in occupation, historical happenings, stories, myths, all these have helped a lot in the formation of this piece.

The tradition of Buddhism had a strong connection with Mavelikkara. Though Buddhism was deep rooted further for a long period in Mavelikkara taluk, the Buddha idols were recovered from Mavelikkara, Bharanikavu and pallickal. The Buddha idol installed in the eastern entrance of Sreekrishna Swamy temple in Mavelikkara is an indication of Buddhism that existed here. This idol was identified by Chattambi Swamikal and he had taken care to protect this idol safely.

The *Land and people* presents the agricultural pattern of this place and it is very important. The kind of soil of Mavelikkara is of too much variety. Various types of soil are found here. Besides alluvial and laterite soil, another type of soil called ‘Ash soil’ also known as ‘chorimanal’ (quick-sand) is found here. If the agricultural pattern
is noticed, two paddy crops known as first crop and second crop and one gingerly crop in between are cultivated annually in Mavelikkara’s soil. We can see an agricultural culture connected with paddy cultivation. So many agricultural rituals and beliefs still exist in this area connected with agricultural abundance. The life style of people staying in a particular area, the implements they used in connection with cultivation, food habits(for example the dry prawn and mango curry being prepared during Kumbhabharani festival in Chettikulangara) the Onattukara market buying and selling the products, all these aspects touch and awake the memories of a culture biased on agriculture.

There is so much importance for the economic structure and the natural resources in the social formation of Mavelikkara. Acchan Kovil River facilitates abundance of water in Mavelikkara. Kuttamperoor River and the Puthen River, the main tributaries of Acchan Kovil River reinforce Mavelikkara’s water resources. All the tributaries of this river help a lot in the agricultural activities of Mavelikkara. Kuttanadu is the biggest dwelling system of cold water basin in Asia. Upper Kuttanadu is a part of Mavelikkara Taluk. The language of Mavelikkara has its own originality and beauty in the usage of words, pronunciation, diction, tune etc. Those dialectical differences are very interesting. The conversation is filled with much queerness. It can be seen that the conversational skill is filled in each and every person of this area. The present Mavelikkara taluk has an area of 230.37sq.kms. The parts of Mavelikkara are divided into seven administrative territorial divisions.
The Economy of Mavelikkara refers to the economic structure of a region through socio-economic change and is connected with the nature of the people involved. Economic factors, especially production and distribution of a place very much influence the socio-cultural grid of the areas concerned. During the sangam period the economy of this place was based on tribal mode of production, later it was changed by the emergence of states which brought about changes in the modes and relations of production.

Emergence of the Janmi system coupled with tenancy system restructured the economy. It gradually subserved under the overlordship of a minority. Caste system and other social stratifications formed the ideological basis of such inequality. During the initial period of Mavelikkara’s economic tradition, there was lot of influence of foreign domination. Kayamkulam town which was the head quarters of Odanadu royal dynasty which included Mavelikkara also was a place which who very important in trade. This place had foreign connection with the Portuguese and the Dutch. There is reference to Kayamkulam town and its market is in Unnuneeli Sandesam. Kayamkulam was called "Kuli Quilon ‘by the Portuguese. From the records it is seen that 1/5th of pepper was exported from Kuliquilon. Like this the old poem mentioned the famous ‘Pozhuthan chela’ of Kayamkulam. While explaining trade, there were different types of trade like regional trade, distant trade and sea trade. Regional trade was related to village life. As a result of distant trade, this place got many materials from different areas. Through sea – trade many foreign products
were obtained and strengthened in the commerce between the east and the west. The geographical position of Mavelikkara coupled with the presence of a natural harbour attracted the attention of traders and merchants since time immemorial. The Romans, Chinese, Arabs, British, Dutch and Portuguese carried out their commercial transactions through Mavelikkara.

The Achan Kovil River which is the pulse-beat of Mavelikkara bore much importance in the economic and commercial field. The commodities which reached Alappuzha, Kayamkulam, and Purakkadu etc. were taken to tributaries of Achan Kovil River. During the Sangham period and a few subsequent centuries, there existed an economic condition equal to slavery. The ‘Anchuvannam’, ‘manigramam’ are referred to in the Tharissappally order of the 9th century. All these gave much importance to trade. The domination of Brahmins and the feudal system upset many stages. Many people belonging to different castes came here to do business connected with temples settled down in different areas. With the passage of time agriculture became the economic foundation of Mavelikkara. Till the end of the 19th century and the first part of the 20th century, the agricultural transactions continued without much change. The land lord system of 1957 and the Land Reforms Act of 1964 made great changes.

As a part of commercialization through the Second Five Year Plan, opportunity for commercial jobs took shape. As a result of this so many people from Mavelikkara started going outside abroad in search of jobs. The entire tradition of agricultural
zone is still there in Mavelikkara. Today, different types of cultivation, cottage industries, domestication of animals, business establishments etc. started developing in Mavelikkara.

The Political history of Mavelikkara is also quite significant, because no one can study the socio-economic and cultural aspects of this place excluding political aspects. The historical importance of Mavelikkara mainly lies in the political history of this place, especially its importance as the headquarters of Madathinkoor, one of the provinces of the kingdom of Odanadu and a place that witnessed protracted and bloody battles.

The Polity of Mavelikkara said that ‘Ayi’ royal dynasty had ruled here. The kingdom of this royal dynasty extended from Kanyakumari in the South to Thiruvalla in the North. Later, during the rule of Kulasekhara, Odanadu, which included Mavelikkara also, was a powerful native state. In Unniyadi Charitham Chambu, there is a detailed narration about Odanadu, the period of Kulasekhara dynasty and about the daughter of the king of Odanadu. Madathincore was a province of Odanadu royal dynasty. In the Haryakshamasasamarolsavam or Kandiyoor Mattom Padappattu of Cheppukatu Neelakanatan, there is mention about Madathincore or Mavelikkara. Kandiyoor Mattom was the capital of Odanadu royal dynasty. In the 15th century the capital was shifted from Kandiyoor Mattom to Eruva, a place north of Kayamkulam. After shifting the capital of Odanadu to Eruva, Odanadu royal dynasty came to be known as Kayamkulam royal dynasty and Odanadu came to be known as Onattukara. The Nair
warriors of Odanadu were excellent warriors. These soldiers used a type of swords, having sharpness on both sides, in the wars. These swords were known as ‘Kayamkulam swords’ (Kayamkulam Val).

In 1734 King Marthanda Varma attacked Kayamkulam as a part of expansion of his kingdom and defeated the Raja of Kayamkulam. The battle was taken over by Veera Kerala Varma, brother of the King of Kayamkulam. After the battles, they have entered into conciliation (compromise) in September 1743 at Koyikkal of Mannar near Mavelikkara. On violation of the conditions of this conciliation war erupted again and Veera Kerala Varma abdicated his throne and Kayamkulam became a part of Venadu in 1746. The reign of Anizham Thirunal Marthanda Varma was in the medieval period. Ramayyan Dalwa who was the Dalva of Travancore and the chief of its Army was appointed as the ruler of Mavelikkara. Mavelikkara was the centre of activity of Ramayyan Dalwa for about 19 yrs. Two agreements that were reached at place in Mavelikara are very famous. The first one was in 1753. This was an agreement between Marthanda Varma and the Dutch. Another in 1757 was between Venadu and Kochi.

During the attack of Tippu, the royal family from Chirakkal Kovilakam had sought asylum in Mavelikkara and the neighboring places and settled there. These families are seen here in Mavelikkara. Adoptions took place several times from Mavelikkara royal dynasty to Thiruvitamcore royal dynasty in the circumstances when they had no legal heir in the Thiruvitamcore royal dynasty. The first adoption was in 1789 and the
last one was on November 14, 1994. Through this adoption process Mavelikkara royal family got the good fortune to get the control of the royal family of Travancore. Mavelikkara played a significant part in the Indian independence struggle. So many individuals from here had taken part in the freedom fight. The weaving school started by Sri N. Krishna Pillai of Kuttiyil at Thattarmabalam was visited by Mahatma Gandhi on 13th January 1924 and on 21st January 1937. Sri Jawaharlal Nehru visited Thattarmabalam on 28th May 1931.

So many great personalities were there in Thiruvitamcore State Congress from the soil of Mavelikkara. Varughese, Kocchikkal Balakrishnan Thambi, A.P. Udaya Bhanu, T.K. Madhavan area face of the important persons from Mavelikkara who took up the leadership of Thiruvitamcore State Congress Movement. People of Mavelikkara played a pivotal role in building up the communist party in Kerala. So many agitations that took place in Vallikunnam and the Sooranadu incidents have settled communist ideology in the soil of Onattukara. Many famous Communist Leaders were there from the soil of Mavelikkara. Kambisseril Kochikka Channar, Kambissery Karunakaran, Perur Madhavan Pillai, Keshavan Potti, Puthupally Raghavan, Thoppil Bhansi, Krishnan Potti, C.K. Kunjuraman, K.N. Gopalan, Panathazha Raghavan, T.K. Thevan were the foremost among them.

There are many architectural monuments at Mavelikkara. Each monument is noted for its exquisite architecture and splendor of sculpture. Most of the temples are built in Dravidan architectural style. The architecture shows the artistic skills of
the artisans of that period. The place is adorned with not only the architecture of temples but also the architecture of Churches and Mosques. This shows the multicultural identity of this place. The architectural monuments of Mavelikkara represent the cultural heritage of the place. Mavelikkara abounds in architectural monuments like Temples, Mosques and Churches. We stand amazed at the superhuman patience which generations of artisans have bestowed on their construction.

The most ancient Christian worshipping place is the Orthodox Church established in Puthiyakavu in the holy name of the Divine mother. ‘Mavelikkara Padiyola’ bears an important place in the history of Mavelikkara. On 16th January 1836, a ‘Sunnahadoss’ was called at the Puthiyakavu church. Some people did not supporting this. The suggestions put forwarded by Dr. Wilson, the Arch-bishop of Calcutta who came for mediation, were rejected by the ‘Sunnahadoss’. The decision made by the Sunnahadoss in rejecting the suggestion was known as ‘Mavelikkara Padiyola’ in the history of Mavelikkara.

Ahathulla Bava was the person who came to do spiritual holy service to the Christians of Kerala. An engraving picturing the tying and immersion of Ahathulla Bava in the sea is seen in the St. Mary’s Orthodox Church at Puthiyakavu. This picture is depicted on the ‘Evangaliyan’ table kept under the stool on which the Bible is kept. The CSI Church is another important church in this place. The founder of the CSI Church is Joseph Peet who came to Mavelikkara in 1838 for missionary work. This Church was constructed emulating the British architecture. The Kattanom Church
connected with Kadamottathu Kathanar and St. Thomas Marthoma Church etc. are also the famous churches in Mavelikkara.

Kandiyoor Mahadeva Temple is the most ancient temple among the temples of Mavelikara. There is a reference to Kandiyoor temple in Unniyadi Charitham Chambu. The heavenly beauty of Kandiyoor, the economic abundance of Odanadu and the natural beauty of Onattukara are given in detail in this. In the order of Malayalam Era 393, the order for renovation of the temple is seen. In the order of 396 of Malayalam Era, there is reference to the abhishekam conducted for Sreekantan. Another important temple of Mavelikara is the Bhagavathi Temple at Chettikulangara. The Kuthiyottam and Kettu Kazhchas of this temple are very famous. Theru and Kuthira (Chariot and horse) included in the Kettukazhcha are connected with Buddhism.

The important festival of this temple is held every year on the day of Kumbhabharani in the month of Kumbham. This festival was considered for recognition of UNESCO in 2009 and the UNESCO group visited this place on Kumbhabharani day in the year 2012. Mavelikkara Sree Krishna Swamy temple is another important temple of Madathincore. Sree Mahadeva temple of Thripperumthura is very famous. There is a reference in this temple in Unnuneeli Sandesam. Kandiyoor Keerthipuram Sree Krishna Swamy temple, Mattom Narasimham Murthy temple, Devi temple of Thattarmabalam, Sree Mahadeva temple of Chala, Devi temple at Padayanivettam, Devi temple at Daivapurackal and Devi temple at Keerthipuram are very important temples in Mavelikara. The Muslim community among the religious sections in Mavelikara...
is comparatively small. The important Mosques are the Jama-ath-mosque near the Municipal town Park and the Kanjippuzha Jama-ath-Mosque at Vallikunnam.

Yuyomayans of Travancore form a unique and interesting Christian sect in Travancore. Its headquarters was in Kannetti in Karunagapalli Taluk. At one time this sect created a great stir among the Christians of North Travancore. The history of the sect is very interesting. Yuyomaya sects are different from the main religious streams. That means, this sect does not have a public worshipping place. The members of this sect have renounced the usage of fish, meat, liquor and wearing ornaments and Marriages, cremations etc. are conducted in their own compound. Yuyomaya is a distinguished sect inter-related with the doctrine of Christianity and the scriptures of India, which was established by Ramayyan alias Yuyoralisan who was born as a Brahmin and also brought up as a Brahmin. He learned Holy Scriptures and spiritual knowledge and later accepted Christianity.

The language of the people belonging to Yuyomaya sect is known as *Eerinjiquanova*. The commencement of Yuyomaya Sabha was on 27th October 1881 at Mavelikkara. The name of the god adored and worshipped by Yuyomaya is ‘Yayeyoyo’. So many families of Yuyomaya sects are staying in Mavelikkara. The marriage custom of Yuyomaya sects have so many peculiarities.

The Hindu Ashrams have much importance in the historical background of Mavelikkara. Narasimha Kushmanda Siddhashram, Chennithala Siddhashram and Cherukol Sri Subhanandasram are the important Ashrams of Mavelikkara. All these
Ashrams are the Institutions which are working for Hinduism and also for the welfare of the people.

Most of the groves (kaves) here are connected with the worship of Serpent gods. The relevance of the groves of Mavelikkara is so much valuable. The Ivalakkavu of Thazhakkara has great importance. Tree worship (Vriksha Pooja) is an important ritual here. Annually in the month of ‘Medam’ and ‘Makaram’ (or is it Makayiram). Tree worship is being conducted here. Ivala Vana Durga temple is the only temple in Kerala where ‘Thulabharam’ is conducted with plants. Along with Vriksha Pooja serpent worship is also performed in this temple. Mulackal kavu, Edasseri Kavu and Kannanor Kavu are the other important groves of Mavelikkara. Chennithala Palliyodam is another inevitable link of Mavelikkara’s tradition. Chennithala Palliyodam is the snake boat which participates in the water festival of Aranmula on Uthrittathi day. The length of this Palliyodam is about 30 M 0.5 C.M. and its breadth is about 1M 86.1/2 C.M. 61 Oarsemen are there for this Palliyodam. This Palliyodam used to set out for participating in the water festival singing various types of Vanchippattu all along the way. Chennithala Palliyodam bears lot of importance in the entire tradition of Mavelikkara.

Society is an assembly of individuals. Looking at the community background, various divisions or sections of caste can be seen. The caste system was formed as a part of the formation of the society. In the communal sections, it is seen that Hindus were in a majority, with Nair and Ezhava communities dominating. Muslim and
Christian divisions are there. But Muslim sections are comparatively smaller. Other various communal groups are there. Many sections came here for trade and they settled here. The cultural heritage of Mavelikkara is enviable. Different types of art forms are here. In this art of acting, ritual arts and visual arts are included. Kettu Kazhchas and Kuthiyottam performed in connection with Chettikulangara Kumbhabharani forms great importance.

Mavelikkara is the place which has given much importance to songs. Pullavanpattu, Villadichanpattu, Kuthiyottapattu, Bhajanpattu etc. are very famous. Like this the Onattukara songs which can be claimed as Mavelikkara’s own songs are also having so much importance. There are so many sports activities still existing in Mavelikkara. So many country musical instruments are being used in connection with temples. If the cultural heritage of Mavelikkara is observed, the people of Mavelikkara are giving much importance to literature, art, rituals, myths, legends, festivals etc. Many geniuses who have shined in the field of literature and music etc. is there in Mavelikara. Damodara Chakyar, Thiru Neelakantan, Kunnathu Varrier, Kandiyoor Mahadeva Sastrikal, Kerala Panini A.R. Raja Raja Varma etc. are very famous. Mavelikara is the soil where so many eminent persons in music, instrumental music, Kathakali, art of painting of pictures etc were born and brought up.

So many events that took place in Mavelikkara in the last two millenniums, the institutional and structural developments and the role played by the people in this transformation are brought out through this study. An effort is made to cover all the
areas like the geographical outlay, architectural history, transformation of the society from the ancient culture to the present status, the royal dynasties that ruled this place, the progress achieved in the economic, political, educational and cultural field, the religious outlook, agricultural developments etc. and the contribution of eminent persons from Mavelikkara for achieving a special place in the history of Kerala. By preserving the ancient traditional practice and rituals, and uniting the scientific truth into the native customs, Onattukara trods through the path of progress. Certain heritages cause permanent harm. We are having a living culture. It can be appraised that the protection of the privileges of this culture is very much necessary.