CHAPTER – I

KALKULAM TALUK UNDER EARLY SOVEREIGNS

Kalkulam, an ancient historical town, is situated 55 km south of Trivandrum and at the centre of Kanyakumari District. It was the capital of the erstwhile Travancore state up to the latter half of the 18th century. The modern name of Kalkulam is Padmanabhapuram. On the east it is bounded by Agasteeswaram and Thovala taluks, on the west by Vilavancode taluk, on the south by the Arabian Sea and on the north by the Western Ghats separating it from Tirunelveli District.

The earliest foreign notice of the Kalkulam region is found in the *Periplus of the Erythrean Sea*, compiled sometime between 81 and 96 A.D. It is mentioned that the land to the south of Nelcynda, the region up to Komari (Cape Comorin) formed a part of the Pandya Kingdom. The next European visitor who speaks about this region is Ptolemy, who compiled his *Geography*

2. The genesis of the name Padmanabhapuram is not quite clear. It is believed that Padmanabhapuram was a mythological perversion of Padappunad, the ancient name of Kalkulam. Another belief is that the word Padmanabhapuram was derived from Padmanabha the name of the tutelary deity of Travancore Kings. Mr. Shungoony Menon identifies Sri Vardhamanapuram with Padmanabhapuram. [S. Desikavinayagam Pillai, *Ancient Forts at Kalkulam and Udayagiri*, Kerala Society Papers, Vol. I Series 6, Trivandrum, 1997, p. 315.]
3. Nelcynda is identified with Kallada and Nindakara. According to Periplus, Nelcynda was 500 stadia away from Muziris, Kallada and Nindakara are more than 800 stadia away from Muziris. Hence Nelcynda seems to be Nirkunram near Minacil. [K.K. Pillay, *Studies in the History of India with special reference to Tamilnadu*, Madras, 1974, p. 478]
in about 140 A.D. He states that on the south of the Chera Kingdom there flourished the territory of the Ays extending from Nelcynda to Komari.\(^5\)

Dr. Caldwell in his *Comparative Grammar of Dravidian Languages* states that Pliny and Ptolemy who visited South India in the early centuries of the Christian era had described the place Kottar,\(^6\) which was then in the Ay Kingdom.\(^7\) The reference to Kottar as a leading commercial place in the land of the Ays further confirms the Ay rule over this region in the 2\(^{nd}\) century A.D.

According to *Purananuru*, Ay Andiran drove away the Pandyas and ruled that region till the first half of the 2\(^{nd}\) century. His capital was at Aykudi\(^8\) and Pothiya hill was the land of the Ays which was lying between the kingdoms of the Pandyas and the Cheras.\(^9\)

Tithiyan, the second of the Ays was an independent chieftain. K.K. Pillay says that an understanding was arrived at between the Pandyan King Boothapandy and Tithiyan fixing Boothapandy as the western limit of the Pandya Kingdom.\(^10\) Paranar in *Ahananuru* states that the Pothiya hill was under Tithiyan which further proved that the region north and west of


\(^6\) Ptolemy says that Kottiara was the metropolis of the Ay country and Pliny calls the town Kottara [Travancore Archaeological, Series Vol. VI, Part-I, p-1] [Hereafter referred as TAS]

\(^7\) S.Sathasivam, *Cheranadum Senthamilum*, Madras, 1969, p. 34.

\(^8\) A reference in Puram says If the Himalayas is situated in the north and Aykudi in the south, how can the land in between them, lose its balance? The fact is that Aykudi should be somewhere in the southern extremity not far from Kumari. [M.E. Manickavasagam Pillai, *Culture of the Ancient Cheras*, Kovilpatti, 1970, p. 18]


Boothapandy continued to be under Ay rule.\textsuperscript{11} Athiyan was the successor of Tithiyan-I and the Pandya King defeated him. Paranar states that the victorious flag of the Pandyan flew on the top of the hills of Athiyan. The conquest of Pothiya hill enabled the Pandyas to widen their limits of their principality upto the Arabian Sea.\textsuperscript{12} Athiyanur called as Azhakiyapandipuram after the name of Azhakia Pandya the Pandya King, was originally the town of Athiyan.\textsuperscript{13} Hence, it can be presumed that the disintegratoin of the Ay chieftaincy started during Athiyan’s rule. His successor Tithiyan-II was identified as the Tithiyan who was defeated at Thalayalankanam.\textsuperscript{14} During that time one Nancil Porunan, an Ay chieftain seemed to have ruled over a part of Nanchilnad\textsuperscript{15} as a subordinate of the Chera monarch.\textsuperscript{16}

The Perumals held sway in Kerala from 216 A.D. to 428 A.D.\textsuperscript{17} The Perumals did not administer the entire kingdom directly. Each nadu or district had its own hereditary or nominated governors.\textsuperscript{18} Ceya Perumal was the first of the Perumals who came from Congu Desam. He ruled over the entire Chera Kingdom along with the 64 villages of the Brahmins.\textsuperscript{19}

\begin{thebibliography}{9}
\bibitem{12} \textit{Ibid}, p. 52.
\bibitem{13} \textit{Ahananuru-162}.
\bibitem{14} \textit{Ahananuru-36}.
\bibitem{15} Nanchilnad included parts of the present Kalkulam and Vilavancode Taluks stretching upto Aykudi near Shenkottai. [K.K. Pillai, \textit{op. cit.}, p. 475]
\bibitem{17} P. Shungoony Menon, \textit{History of Travancore from the Earliest Times}, New Delhi, 1998, p. 39.
\bibitem{18} L. Natarajan Edi., \textit{Kerala through the Ages}, Trivandrum, 1988, p. 31.
\bibitem{19} A. Sithambaranar, \textit{Cerar Varalaru}, (Tamil) Madras, 1972, p. 93.
\end{thebibliography}
another of the Perumals from the Pandya country, reigned for 18 years. He was probably the King of Kerala who lived in the palace at Eraniel. Bhaskara Ravi Varma (Cheraman Perumal) who ruled over the whole of Travancore Cochin and Malabar was the last of the great Perumals. He also lived in the Eraniel Palace. As he was pious, with the instigation of the Saivite Saint, Sundara Moorthi Nayanar, he divided his Kingdom among the members of his family. Sthanu Ravi Varma, the brother of Cheraman Perumal became the ruler of Venad (Travancore). The other two divisions, Malabar and Cochin, were assigned to his son and nephew respectively. After making the necessary arrangements for the administration of his Kingdom, one day he left his capital with his Guru.

Hence Travancore lost its sovereignty over the northern possessions, and its dominions were reduced to small dimensions between Edavaye near

20. Eraniel was once the residence of the Travancore royal family from there one of the Kings suddenly disappeared while sleeping in the palace. It is suggested that the name Eraniel is derived from Era, which in Tamil means King and Neil means disappearance of the King. But as it appears to have existed and borne this name long before this incident, it is called so on account of the saltish nature of its soil, in that Era in Sanskrit signifies salt soil. [S. Ramanath Iyer, Travancore, the Model State of India, Trivandrum, 1903, p. 23]

21. Kerala also known as Malabar, stretches from Kasarcode to Cape Comorin. The name Malabar seems to be partly foreign in origin. ‘Mala’ the Dravidian word means Mountain and ‘bar’ the Persian word means a country. [William Logan, Malabar, Vol. I, Madras 1951, p. 1]


23. Venad was the name of ancient Travancore upto the time of King Marthanda Varma. There are two versions regarding the origin of the name ‘Venad’. According to one version Venad was the land of ‘Vels’ who were petty chieftains under the Cheramans. (D.K.V. Eapen, A Study of Kerala History, Kottayam, 1983, p. 212). According to another version, the term ‘Venad’ is derived from the word ‘Vanavarnad’ which means the land of the celestials (S. Ramnath Iyer, Travancore the Model State of India, Trivandrum, 1903, p. 4).

Vurkalay in the north to Eratta Malay (eastern side of Udayagiri) in the south. Sree Varthanapuram, (Padmanabhapuram) of ancient Kalkulam remained the capital of the early Cheras.\(^{25}\) Even during the days of the Perumals the Pandya rulers invaded Kerala on many occasions. Taking advantage of the weakness of the Perumals, Sendan or Jeyantavarman, the third ruler of the first Pandya Empire imposed his rule on the Chera Kingdom during the period A.D. 560 to A.D. 590 and assumed the title Vanavan.\(^{26}\) The Velvikudi and Sinnamanur plates credit the victories of Arikesari Maravarman, the son and successor of Sendan at Pali, Nelveli,\(^{27}\) Sennilam, Puliyur and Kurunadu. These plates confirm that Arikesari’s conquests extended up to the West Coast. The commentary on *Iraiyanar Ahapporul* records his conquest over Vilinam and Kottar.\(^{28}\)

In the 8\(^{th}\) century A.D. the Ay rulers appeared again on the political scene having Thiruvidaikkodu in Kurunadu as their capital.\(^{29}\) Therefore it seems that Ays had been expelled from the Pothiyil hill to this locality which came to be known as Ay vel nad (Venad). Their rule also extended over the major part of Nanchilnad. They held sway in the southern regions down to the 10\(^{th}\) century A.D.\(^{30}\) The inscription at Kalugumalai states that Sadayan and

\(^{25}\) P. Shungoony Menon, *op. cit.*, p. 91.
\(^{27}\) Nelveli was identified and situated very near to present Thuckalay in Kurunadu, the stronghold of the Ays. [*TAS*, Vol. III, p. 204]
\(^{30}\) *Ibid*, p. 582f
Karunandan, the latter Ays, ruled this region with Vizhinam as capital.\textsuperscript{31} The Velvikudi plates refer to the victories of Koccaday an over Ay Vel at Marudur, Sengodu and Puthenkodu, the villages in Kurunadu.\textsuperscript{32} All these villages still exists in Kalkulam Taluk. An inscription found at Kalugumalai states that Pandya Nedunjadayan went against the Ay ruler Karunandan of the Malainadu and destroyed Ariviyurkottai in Kurunadu.\textsuperscript{33}

Karunandadakkan, one of the greatest among the later Ays, ruled from 857 A.D. to 885 A.D. The kingdom extended approximately from Tiripappur in the north to Nagercoil in the south. The Thiruvidaikodu inscription informs that this ruler purchased a land (locally known as Ulakkudivilai) from the Sabha of Minchirai, fixed its boundaries and set up the image of Vishnu in the temple and named the village around it as Parthivasekharapuram. He also established a boarding school there.\textsuperscript{34} It is presumed that during the closing years of the reign of Karunandadakkan, Nanchilnad was under the control of the pandyas. It is evident from the early inscriptions found in the Sucindram Temple\textsuperscript{35} that it belonged to the reign of the Pandya ruler Vira Narayana Sadayan (880 A.D.) The Sinnamanur plates state that this monarch endowed many agraharas and numberless

\begin{itemize}
\item \textsuperscript{31} A. Sreedhara Menon, \textit{A. Survey of Kerala History}, Kottayam, 1967, p. 106.
\item \textsuperscript{32} Marudur is identified with Marudattar in Kurunadu. Sengodu is a village near Tiruvattar, Puthencodu seems to be another form of the name Tiruvithankodu, a village in Kurunadu. [T.A.S. Vol. III, pp. 118f]
\item \textsuperscript{33} K.A. Nilakanta Sastri, \textit{The Pandya Kingdom}, Madras, 1972, p.58. [see also TAS,Vol. III, p. 204].
\item \textsuperscript{34} TAS,Vol. I, p.16
\item \textsuperscript{35} K. K. Pillay, \textit{Sucindram Temple, op. cit.}, p. 24.
\end{itemize}
devasthanams, tatakas and also patronised Sucindram, one of the sacred places in Nanchilnad. The Sucindram inscriptions clearly indicate that this locality was under the control of the Pandya ruler. From the epigraphs it is clear that Rajasimha, the successor of Viranarayana Sadayan continued to be in possession of Sucindram and a part of Nanchilnad up to the 16th year of his reign. Therefore it is evident that Kalkulam which later known to have been the seat of the Venad ruler was exactly the same region of the later Ay monarchs. After Varaguna (885 A.D.-925 A.D.) we do not hear of any Ay ruler having the status of a separate dynasty and probably the Ays pressed by the Pandyas sought the protection of the Cheras. They along with Chiravayi Swarupam (family), another division of the Ays, merged with the Cheras of Venad.

The Cheras under an illustrious line of Kulasekharas ruled from 9th to 13th century with Thiruvanchikulam or Mahodayapuram as their capital. During this time a saint King, Kulasekhara Alwar (from whom the Travancore dynasty traces its descent) ruled for forty four years. Later he renounced his Kingdom and made his son Marthanda Varma as his successor and visited the Vaishnava Shrines and died at the age of sixty seven. After his death one Bhaskara Ravi Varman with the help of his supporters usurped the throne and

36. TAS, Vol. IV, pp. 121f.
assumed the title as Cheraman Perumal-III. As he feared of a struggle from Marthanda Varma, he made Marthanda Varma the ruler of Venad, which was then a portion of his kingdom. Thenceforth the successors of Marthanda Varma became the rulers of Venad and Kalkulam remained as a part of Venad Kingdom.

**Kalkulam under the Cholas**

Kalkulam entered a new phase of its history with the advent of the Cholas in the southern part of Venad. Rajaraja I, the Chola ruler undertook an expedition to the south against the Cheras and the Pandyas. The Chera King at this time was Bhaskara Ravi Varman Thiruvadi (A.D. 978-1036 A.D.) The reason for the expedition was that Rajaraja sent an ambassador to the Chera land, but he was assaulted and imprisoned at Udayagiri Fort. Hence Rajaraja invaded the Chera land. All the three Ulas of Ottakuttan speaks about Rajaraja’s great achievement of crossing the eighteen forests for the sake of his ambassador and setting fire to Udagai.

The Kalingattupparani very prominently mentions Rajaraja’s conquest of the Udayar Mandalam (the Chera Kingdom). A.S. Ramanatha Aiyar tells that the Chera Kings maintained powerful fleets at Kandalur, Karaikandeswaram and Talakulam. Several attempts were made by

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42. *Vikrama Cholan Ula 32-34, Kulothunga Cholan Ula 46-48, Raja Raja Cholan Ula 40-41*.
43. *Kalingattupparani* -24
neighbouring kings to destroy them. But the interpretation of the expressions like Kandalur Salai Kalamarutharuli, Karaikanthiswarathu Kalamarrayandi and Thalaikulathu Kalamarrayandi are in a matter of dispute. A careful study of these lines will clearly show that no fleet could ever have been maintained either at Thalakulam or at Thirunayinarkurichi where the temple of Karaikkandeswaram is situated. The name ending Kurichi itself shows that the place could never have been a seaport town. Both these places are in the interior, two or three miles away from the Sea Coast Kadiapattianam and Muttom.  

Further the Sucindram inscription of the 15th year of Rajaraja’s reign says that during his southern expedition he discontinued the Salai attached to the temple at Karaikandeswaram and at Thalakulam. Both these places do exist now in Kalkulam. One is situated in the village of Thirunayinarkurichi in Kadiapattinam and the other very near Thirunayinarkuruchi. At Thirunayinarkurichi there is a fairly large temple with a number of inscriptions on its walls. There was a large feeding house attached to it and it might have attracted the attention of Rajaraja.  

It is said that Rajaraja dubbed everything with his name whichever place he conquered. After conquering the southern country Rajaraja changed the name of it into Rajaraja Pandinadu and the whole of south including the

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44. S. Desikavinayagam Pillai, Kandalur Salai, Nagercoil, 1936, pp. 7f.
46. Ibid.
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Chera country into Rajaraja Tennadu.\textsuperscript{47} The defeat of the Pandyas and Cheras gave Rajaraja immense wealth of pearls, silver, ruby, diamond and other gems.\textsuperscript{48} The Thirunandikarai Inscription mentions about the \textit{Rajaraja Then Valluvanadu}. It says that Muttom renamed as \textit{Mummudicholanallur} was in \textit{Valluvanadu}\textsuperscript{49} which was a division of \textit{Rajaraja Thennadu}.

It is noted that Kadiappatinam had been an ancient sea port of some importance as early as the time of the Rajaraja Chola. It is evident from the fact that a record dated the 26\textsuperscript{th} year of Rajaraja’s reign is found engraved on a natural boulder on the bank of a tank (Periakulam) near Manavalakurichi in Kalkulam. The record begins with the words \textit{Karaikandeswaratu Kalam Arrayandi}. From this it may be inferred that Kadiapattinam was also a place of some importance. It is said that Rajaraja performed the festival of the \textit{Satabhisha Nakshatra}\textsuperscript{50} at the temple at Thirunayinarkurichi in Kalkulam. Rajendra-I, the son and successor of Rajaraja also extended his authority over the southern part of Travancore. His armies captured Vizhinam and Kandalursalai. During his attack on Mahodayapuram the Chera King Bhaskara Ravi Varman-I was killed and one of his successors Vira Kerala Kulasekhara captured and barbarously stamped by an elephant.\textsuperscript{51} One of the officials of

\textsuperscript{47} TAS, Vol. III, pp.18f
\textsuperscript{48} South Indian Inscriptions, Vol. II, Nos. 59 and 91.
\textsuperscript{49} TAS, Vol. VII, pp. 29f
\textsuperscript{50} Satabhisa Nakshatra was the natal star of Rajaraja-I. Hence he performed a festival of seven days duration to commence seven days earlier than the day of the Satabhisa Nakshatra in the Tamil month of \textit{Aippasi}. [TAS, Vol. II, p.5]
Rajendra constructed the Siva Temple at Cholapuram, near Sucindram and renamed it as Rajendra Cholesvaram.\textsuperscript{52} The inscription at the base of the garbhagraha of Tekkedam undoubtedly belonged to his reign. Rajendra renamed Vizhinam as Rejendra Chola Pattinam.\textsuperscript{53} Hence it is evident that Rajendra’s activities extended far away to the north of Kalkulam.

For nearly half a century the southern part of the old Pandya Kingdom including the southern part of Travancore was governed by Chola Pandya Viceroy. The Cheramangalam records of Jatavarman Sundara Chola Pandya engraved at the Vishnu temple at Cheramangalam state that Jatavarman Sundara Chola Pandya was the first Chola Pandya Viceroy appointed by Rajendra-I.\textsuperscript{54} Epigraphs bearing his name are found in Tiruvitankodu,\textsuperscript{55} Cholapuram\textsuperscript{56} and Sucindram.\textsuperscript{57}

Kottar was a strong fortress of strategic importance during the time and the Cholas maintained a strong garrison there. An eastern Chalukya Prince who held an important place in the army lived in Kottar for some years. An inscription in the 11\textsuperscript{th} year of Sundara Chola Pandya’s reign states a grant at Kottar by an eastern Chalukya Prince Sarvalokha Sraya Sri Vishnu Vardhana Maharaja.\textsuperscript{58} Two inscriptions of Maravarman Udayar Sri Vikrama, a later Chola Pandya Viceroy are found at Kanyakumari. The village Alur in

\textsuperscript{52} D. Savariroyan Edi, \textit{Indian Antiquity}, Vol. XX, p. 276
\textsuperscript{53} TAS, Vol. III, p. 198
\textsuperscript{54} TAS, Vol. V, Part II, p. 28.
\textsuperscript{55} TAS, Vol. IV, pp.140f
\textsuperscript{56} TAS, Vol. VI, pp. 8f.
\textsuperscript{57} TAS, Vol. IV, p. 136.
\textsuperscript{58} K.A. Nilakanda Sastri, \textit{op. cit}, pp. 203f
Kalkulam, surnamed as Vikrama Chola Pandypuram owes the name to his viceroy.\textsuperscript{59} From the time of Kulothunga Chola (1070 A.D. to 1120 A.D.) there was no appointment of viceroys in the southern dominion. But the place of the viceroy was taken by a number of chieftains who were directly responsible to the central government.\textsuperscript{60} The inscription at Tirukkalukkunram\textsuperscript{61} states how Kulothunga Chola seized the Pothiyil region and burnt Kottar. The Vikrama Cholan Ula\textsuperscript{62} confirms this victory. He subjected the numerous Pandya and Kerala princes who had opposed him to acknowledge his supremacy.\textsuperscript{63}

**Kalkulam under Venad Supremacy**

During the first quarter of the 12\textsuperscript{th} century A.D. Venad established its authority over the southern part of its territory in a rejuvenated form. The enfeebled condition of the Chola authority in the south afforded a splendid opportunity for the Venad Kings.\textsuperscript{64} The inscription engraved on the granite base of the Pandyan Anai states that in 1116 A.D. a Kupaka (Venad) king conquered Kottar and the whole of Nachilnad from the Pandya king Rajasimha.\textsuperscript{65} A popular ballad in Nanchilnad\textsuperscript{66} and the Manuscript Records in

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\textsuperscript{59} K.K. Pillay, *Sucindram Temple*, p.28
\textsuperscript{60} TAS, Vol. VI, p. 7.
\textsuperscript{62} Vikrama Cholan Ula, Lines 46-48.
\textsuperscript{64} Indian Antiquity, Vol. XX, p. 281.
\textsuperscript{66} “Ethitsaiyum Pugalpataitha Koollam Erunurri thonuthirandamandu ……
Nanchinadam Kottarum  Kovatayarum Konavane.”
the Padmanabhaswamy Temple at Trivandrum also advert this incident.\textsuperscript{67} At the end of the first quarter of the 12\textsuperscript{th} century A.D. Vadasery was the eastern limit of the Kupaka King. The Cholapuram document proves that, under Vira Kerala Varma, Venad became a well organised principality with royal feudal chieftains transacting public business and levying taxes.\textsuperscript{68} The whole of South Travancore including Sucindram, Cholapuram, Puravaseri etc, was in the hands of Vira Kerala Varma in 1127 A.D. Sri Vira Ravi Varma, the successor to Vira Kerala Varma ruled the whole of South Travancore. A triumvirate was established to administer his affairs in Nanchilnad.\textsuperscript{69} Koda Kerala Varma (1145 A.D. -1150 A.D.), the next great Kupaka King, ruled Venad as an independent ruler and held sway over Nanchilnad.\textsuperscript{70} He was one of the earliest patrons of the Sucindram temple among the rulers of Venad. He has bestowed extensive lands to this temple.

Since then the southern part of Travancore was either in the hands of the Pandya Kings or the Venad Kings. Another Venad ruler Sri Vira Ravi Kerala Varma granted the right of realising the government dues to the members of the Sabha of Kothanallur and the people of the village and Kanthan Tiruvikraman of Marugatacheri. This fact is being engraved in an inscription at Manalikarai, dated 27\textsuperscript{th} Medam 410 M.E. (1235 A.D.)

\textsuperscript{69} \textit{Ibid.}, p. 24
indicates that the local affairs of these rulers were under the control of assemblies.\textsuperscript{71} It is assumed that during the latter part of the 13\textsuperscript{th} century Venad might have been under the control of the Pandya supremacy.\textsuperscript{72} Further the inscription at Rajendracholeswaram and Sucindram speak of Kochchadaya-varma alias Sundara Chola Pandya Deva ruling over the whole of Nanchilnad upto 1262 A.D.\textsuperscript{73}

Ravi Varma Kulasekhara (1299 A.D.-1314 A.D) who ruled over Venad in the early part of the 14\textsuperscript{th} century was a great warrior. He was perhaps the greatest king of South India at that time. He defeated the Pandya and Chola kings in battles and was crowned Emperor at Kanchi.\textsuperscript{74} At a time when the Muslim conqueror of South India, Malik Kafur was threatening the very existence of the Hindu faith, Ravi Varma checked his aggression with a stern hand. So he was looked upon as the Saviour of Hinduism. His empire extended from Rameswaram in the south to Nellur in the north. He died before he could consolidate it. So his successors were thrown back to their possessions within the Ghats. But they still held some territories in the Pandya borders.\textsuperscript{75}

Since he had no male issue, his sister’s son Vira Udaya Marthanda Varma (1314 A.D. -1344 A.D.) became the ruler of Venad. Thus Vira Udaya

\textsuperscript{71} Ibid., p. 87
\textsuperscript{72} Ellanthottam K. Sukumaran, \textit{Political and Social History of Cheranadu}, (Tamil), Nagercoil, 2005, p. 105.
\textsuperscript{73} V. Nagam Aiya, \textit{op. cit}, pp.256f.
\textsuperscript{74} Ellanthottam K. Sukumaran, \textit{op.cit}, p.106.
\textsuperscript{75} N. Parameswaran Pillai, \textit{A Concise History of Travancore}, Trivandrum, 1943, p.iii.
Marthanda Varma inaugurated the matrilineal (Marumakkathayam)\textsuperscript{76} system of succession into Venad throne.\textsuperscript{77} The Keralapuram inscription (1317 A.D.) of Vira Udaya Marthanda Varma mentions about Muthalakkurichi, a hamlet near Padmanabhapuram in Kalkulam. The inscription mentions the name of the temple as Virakeralesvarattu Mahadevar and the village as Virakeralapuram alias Muthalakkurichi. Hence it may be presumed that the temple and the village had come into existence during the reign of Virakerala Varman who must have reigned prior to the beginning of the 14\textsuperscript{th} century A.D.\textsuperscript{78}

During the reign of Ravi Ravi Varma (1350 A.D.-1383 A.D.) the Mughal intruders invaded Thovalai the southern part of Venad. Hence he constructed two palaces one at Kottar and another at Amaravathi. His brother Aditya Varma (1376 A.D.-1383 A.D.) guarded his southern places from Amaravathi. This proves that the Venad power extended upto Amaravathi in Salem.\textsuperscript{79} In the last quarter of the 14\textsuperscript{th} century the Pandyas lost their hold over the extreme south and the Venad king continued to exercise his sway over Nanchilnad.\textsuperscript{80}

Chera Udaya Marthanda Varma (1383 A.D.-1444 A.D), one of the powerful kings of Venad, ruled 61 years, the longest reign in Travancore

\textsuperscript{76} Marumakkathayam: A system of inheritance by which the property descents from the uncle to the nephew.
\textsuperscript{77} A.K. Perumal, \textit{op. cit.}, p. 65.
\textsuperscript{78} TAS, Vol. V, p. 93.
\textsuperscript{79} Ellamthottam K. Sukumaran, \textit{op.cit}, p.110.
\textsuperscript{80} K.K. Pillai, \textit{op. cit.}, p. 532.
history. He ruled over territories on both sides of the Ghats. The southern regions of Pandinad were also included in his kingdom. The next notable sovereign Bhutala Sri Vira Udayamarthanda’s (1516 A.D.-1535 A.D.) munificence extended to other religious people. He bestowed liberal gifts of lands to the Jain temple at Nagercoil. An inscription at Kanyakumari records his sympathy to the Christian Paravas at Kumari Muttam.

The Travancore dynastic records (cadjan leaves) which mention the chronology of the Travancore sovereigns from 1544 A.D. to 1677 A.D. also mention their capital as Kalkulam. It was not definitely known when the capital was changed from Thiruvithancode to Kalkulam (Padmanabhapuram). But Kalkulam was the capital of Travancore and the residence of the royal family till they were shifted to Trivandrum. As the seat of government it gained reputation as a busy town. Busy streets markets and other business establishments existed inside the Padmanabhapuram Fort. There are records to show that there were palaces at Kalkulam in the 16th century and that the Kalkulam fort was built about the year 1600 A.D. The fort covers an area of hundred and eighty six acres of land amidst dales and rivers of the Veli hills. The Padmanabhapuram palace is actually a palace complex. This complex of fourteen palaces spread over an area of six and a half acres. All the buildings within the palace were built on the traditional style of Malabar architecture.

83. *Census of India 1951*, Trivandrum, 1952, p. xxx
with pointed gables, dormer windows and long corridors. The earliest of the structures being dated about 1335 A.D.

In the beginning it was a small palace but the successive rulers added one after the other and subsequently it attained its present structure. The exterior of Kalkulam (Padmanabhapuram) palace is simple and unpretentious like other secular and religious architectural specimens of Kerala. The interior is enriched by wood carvings and conspicuous murals. The palace is designed to meet the needs of the climate. The building is always cool and quiet. Except for a few decorative mica pieces on the windows only local materials had been used for its construction. The building materials mainly used were wood, laterite, burnt bricks, granite and lime. The shiny black floor is made from a combination of charcoal produced from burnt coconut shell, lime, white part of eggs and various other vegetable extracts.

Later on, the Kalkulam (Padmanabhapuram) palace became an Archaeological museum, having epigraphic records, stone sculptures, ancient coins military weapons used in early times and other objects of archaeological interests. The palace, once the scene of brisk and lively activities, remains as a silent witness of our cultural heritage with magnificent edifices, secular and religious, reminding us of the story of its hectic days. The Travancore dynastic records inform that the installation of the sovereigns was held at different

86. Manmathan Nair, *op. cit*, p. 63.
places like Attur and Thiruvithancode in Kalkulam. It also informs the
Padiyettam\textsuperscript{88} of the kings at Thiruvattar and Thiruvithancode.\textsuperscript{89} During the 16\textsuperscript{th} century Travancore had experienced two visitations from the distant Vijayanagar Kings in 1532 A.D. and 1545 A.D. The Elvanasur inscription of Thiruvadisaptangaharana (1532 A.D) says that Achyuta, the ruler of Vijayanagar captured the seven emblems of (Thiruvadis) (Venad rulers) royalty.\textsuperscript{90} While capturing, the Vijayanagar horsemen called the Badagas raided Nanchilnad territory and harassed the innocent and harmless Paravas. They killed hundreds of them and many of them were made to flee. There they died of hunger and thirst.\textsuperscript{91}

When the Vijayanagar forces invaded Venad for the second time in July 1545 A.D, St. Francis Xavier, the Catholic priest and missionary marched in front of the Travancore army with a crucifix in his hand. His sudden appearance created panic among the soldiers of the Vijayanagar army. The enemy was beaten with great loss. The Maharaja Vira Kerala Varma (1544 A.D.- 1545 A.D.) received Francis Xavier and said that the people called me the great king, but hereafter Francis Xavier would be called the great father. However the Vijayanagar forces under the leadership of Ramaraja Vithaladeva Maharaja advanced as far as Sucindram where they built the fine gopura of the

\textsuperscript{88} As soon as the sovereign succeeds to the throne it was the custom that he should visit the important shrines of south Travancore. This was known as Padiyettam. The first visit of the sovereign is usually done with certain religious observances.
\textsuperscript{89} T.K. Velu Pillai, \textit{op. cit.}, Vol. I, pp.296f
\textsuperscript{90} TAS, Vol. VI, p.125
\textsuperscript{91} W.H.G. Holmes, \textit{St. Francis Xavier}, Madras, 1927, p. 44.
Sucindram Temple. In 1558 A.D. Vithala again attacked Travancore during the reign of Unnikerala Varma (1556 A.D.-1568 A.D) due to the arrears in the payment of tribute. But this attempt proved disastrous for Vithala. The defeat of Vithala redeemed the independence of Travancore from the allegiance to Vijayanagar. However the northern part of Nanchilnad where Kalkulam is situated was not affected by these expeditions and Kalkulam continued to be the capital of the Venad rulers.

The Travancore dynastic record of 1578 A.D. records the accession of Marthanda Varma with the title of Kulasekharaperumal. This also informs his headship of the Thiruppapur Swaruppam and the assumption of the management of the Sri Padmanabha Temple at Trivandrum. The long document dated 4th Ani 795 M.E. (1620 A.D.) states that Prince Rama Varma resided at Iraniyachikkanallur (Eraniel) succeeding King Ravi Varma Kulasekara Perumal. Aditya Varma who died at Trivandrum (1610 A.D.) after the reign of two months was succeeded by Ramavarma. His successor Ilaya Rama Varma residing at Manalikkara also passed away in 1610 A.D. at Thikkurichi in the present Kalkulam Taluk. Prince Ravi Varma was the next ruler of Venad (1611 A.D to 1663 A.D). He reigned after 52 years, the longest reign, next to Udaya Marthanda Varma Kulasekharaperumal.

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94. Ellamthottam, K. Sukumaran, op. cit, p. 114
96. Ibid, p. 5f.
During the reign of Ravi Varma, Thirumalai Nayak (1623 A.D.-1659 A.D.) of Madurai invaded South Travancore for the first time in 1634 A.D. The exact cause of this invasion is not known. The Nayaks, as the heirs of the Vijayanagar Empire who were authorized to collect tribute from Travancore, was probably the cause of the invasion. The Mudaliyar Manuscripts inform the Nayak invasions and the consequent sufferings of the people. Sathiyanath Aiyar states that Thirumalai Nayak was the victor because he gifted a land to the Aladiyur Siva Temple in 811 M.E. (1636 A.D) in commemoration of his victory.

One of the greatest heroes produced in the course of these battles was Iravikutti Pilai, a young commander of the Travancore Army. He fought in the battle at Kaniyakulam near Alur in Kalkulam against the forces of Tirumalainayak of Madurai. Iravikutti Pillai and his men fought with commendable valour. But one of his colleagues desisted him and so he fell in the battlefield and died. A contemporary ballad \textit{Iravikutti Pillai Pattu} describes the heroic death of Iravikutti Pillai. The ruins of an old structure dedicated to the memory of the great warrior is still to be seen at Keralapuram in Kalkulam. Archaeological Department recovered a stone bust of Iravikutti Pillai which lay buried in the adjacent paddy-fields.

\begin{itemize}
\item \textit{Iravikutti Pillai Pattu} describes the heroic death of Iravikutti Pillai.
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\item 97. K.K. Pillai, \textit{The Sucindrum Temple, op.cit.}, p. 45
\item 98. R. Sathyanatha Aiyar, \textit{History of the Nayaks of Madura}, Madras, 1924, p. 120.
\item 99. K.S. Narayana Pillai, \textit{The Royal Family of Travancore}, Platinum Jubilee Souvenir, Scott Christian College, Nagercoil, 1967, p. 34.
\end{itemize}
However Tirumala’s advent to Sucindrum also brought several benefactions to the South Travancore. According to tradition the place in the south street of Sucindram Temple, the Garudalvar Shrine, the endowment of a golden angi or mask for the image of Tekkedam Perumal and the construction of broad streets in Sucindram are all products of his munificence. The petition of Tekkuman Matham Porri to the Government makes an incidental reference to Tirumala’s benefactions. Further the portrait in the Garudalvar shrine is known to be that of Tirumala Nayak and this constitutes an additional proof of his association with the pagoda. Since the invasion of Tirumala Nayak, Travancore was a subordinate of Madura and consequently Travancore paid annual tribute to Madura Nayak. Whenever there was a delay in its payment, the Nayak forces swooped down the southern territory in the vicinity of the Aralvaymoli pass and harassed people in diverse ways.

K.M. Panikkar in his Malabar and the Dutch says during the reign of Raja Aditya Varma from (1661 A.D.-1677 A.D.) the feudal anarchy in the state took the most violent forms. The Ettuveetil Pillamar and

101. K.K. Pillai, op. cit, p. 47.
102. Ibid.
104. K.M. Panikkar, Malabar and the Dutch, Annamalaingar, 1959, p. 162.
105. Ettuveetil Pillamar – The councilors or the members of the ecclesiastical commission. It was given full authority to collect the revenues of the Devaswom land and administer them. They divided the land owned by the temple (Padmanabhaswami temple) into eight adhikarams or districts and placed a noble man over each of them. In course of time these noblemen known as the Lords of the eight Houses or Ettuveetil Pillamar.
Madambimar\textsuperscript{106} forced the Maharaja to divide his kingdom into several principalities. Consequently Travancore was divided into several principalities like Venad, Attingal, Quilon, Kayamkulam, Elayadathu Swarupam, Poracaud, Vadakumkur and Thekamkur. These principalities were tributaries to the king.\textsuperscript{107}

One day, the Yogakkar, Pillamars and the Madambimar mixed poison in the \textit{nivedyams} and offered the same to the King who got ill and died at the Kalkulam Palace.\textsuperscript{108} As there was no male heir to Aditya Varma, Umayamma, the Queen of Attingal\textsuperscript{109} succeeded to the throne.\textsuperscript{110} Umayamma Ranee became a regent for her minor son Ravi Varma, the only prince who survived the Kalippankulam tragedy. Taking advantage of the anarchy, Mukilan, a Mughal adventurer invaded and plundered the country. The Yogakkar and Pillamar did not oppose him. He therefore advanced as far as Trivandrum and encamped at Manacaud.\textsuperscript{111} He fixed Manacaud near Trivandrum as his head quarters in 1677 A.D. Sri. Padmanabha temple in Trivandrum alone escaped from his devastation at the intervention of some Muhammadan friends of Umayamma.

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106. \textit{Madambimar} – The Word \textit{Madambi} is composed of two words. \textit{Mada} + \textit{Nambi} connotes ‘Lord of a Manor’. \textit{Madam} meaning a ‘storied building’ and \textit{Nambi} signifying a superior person or the son of a Brahmin by a mother of the military race. \textit{Madambimars} were the feudal barons of Travancore who exercised limited authority and maintained small units of armed retainers. They had to pay certain fixed contributions to the central authority. (\textit{TAS}, Vol. V, Part I, p.66).
108. Ellanthottam K. Sukumaran, \textit{op.cit}, p. 117
109. Attingal was one of the five branches of the Trippappu family. The others were Travancore, Desinganad, Elayadathu Swarupam and Nedumangad.
\end{flushright}
Rani.\textsuperscript{112} The Mughal Sirdar exercised his power upto Edavaye in the north and became the sole master of the country between Thovalay and Edavaye on the coast line of Travancore. He did not attempt to convert the Hindus, during his sway but he insisted on the Nairs to adopt many of the Mohamedan customs. The Nairs between Quilon and Kalkulam still retain some of their customs and consider them as useful and convenient.\textsuperscript{113}

Umayamma Rani found it difficult to recover her kingdom from the Mugal Sirdar. Hence she invited one Kerala Varma, a prince from the Kottayam raja family to rescue her kingdom. The Rajah under his personal command led the army against the Mughal Sirdar and attacked him unexpectedly at Manacaud near Trivandrum.\textsuperscript{114} The Sirdar had no sufficient force near him because all his horsemen were scattered between Vurkalay and Thovalay for collecting the revenue. He was unable to stand and was obliged to retreat precipitately to Thovalay. Kerala Varma pursued him and the Sirdar was reinforced by a party of horsemen from Thovalay and the other southern districts. A severe battle ensued near the side of a hill at Thiruvattar\textsuperscript{115} (in present Kalkulam Taluk.). The jungles and the rocks of the locality presented unsurmountable obstacles to the Mughal Sirdar’s cavalry which was thrown into confusion. But they offered the Rajah’s archers and slingers convenient positions for attack and defence. While the Sirdar was fighting on horse back

\textsuperscript{112} M. Rajaraja Varma Raja, \textit{op. cit.}, p. 334.
\textsuperscript{113} P. Shungoony Menon, \textit{op. cit.}, p. 103.
\textsuperscript{114} V. Nagam Aiya, \textit{op. cit.}, p.313
\textsuperscript{115} P. Shungoony Menon, \textit{op. cit.}, p.104.
under a tree a nest of wasps was disturbed and they stung him. Hundreds of arrows also pierced the body of the fallen Sirdar and his army was utterly defeated.  

During the reign of Virakerala Varma, Thiruvithancode, Keralapuram, Kalkulam and Udayagiri fort attained political significance. He began to assume royal powers, and the nobles resented this usurpation and assassinated him in his palace.

In 1684 A.D. Umayamma Rani’s son Ravivarma (1684 A.D.-1718 A.D.) attained his sixteenth year and assumed the sovereignty. The Vadaseri inscription of 873 M.E. testifies the frequent raids of the Nayaks from 852 to 871 M.E. (1677 A.D. to 1696 A.D.)  

In 1697 A.D. owing to the disorderly state of the Madurai kingdom, Travancore was irregular in remitting the usual tribute to the Nayaks’ treasury. As usual an army of the Nayaks came to collect the arrears. This army entered Travancore through the pass near Cape Comorin. They devastated the country from every direction. Then they blockaded the king in Kalkulam, his principal fortress. The king of Travancore determined to put an end to these periodical visitations of the Nayaks (Badagars). He also wanted to get rid of the obnoxious factions in his own country viz., the Madambimars and Ettuveetil Pillaymars. During his time Travancore had faced a powerful and dangerous opposition from the feudal

116. Ibid., p.105.
nobility. They had reduced the royal power almost to a vanishing point. The king had no authority over them and hence these combinations became very powerful.

**Political Turmoil in Kalkulam**

The records of Sri Padmanabhaswami temple bear evidence to the vast powers enjoyed by the *Ettara Yogam*. Even the *Pura Koymanship* had become hereditary. The new king had to obtain the *Ettara’s Anujna* or permission to receive Lord Padmanabha’s sword. The principal royal residence at Travancore was under the despotic rule of the *Ettara Yogam*. Hence with these twin objects in mind the king opened negotiations with the officers of the Nayak Baduga army. He promised that he would give away Kalkulam and a few other districts if they would assist him in getting rid of the rebellious chiefs and Lords. The Nayak officers gladly accepted the offer. They carried out their agreement and put to death one or two refractory lords in the Trivandrum pagoda. The others escaped. But soon after, the king of Travancore collected a large army and attacked the Nayak army unaware. The

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121. *Ettara Yogam* – It was the council of Sri Padmanabhaswami temple at Trivandrum. It consisted of eight and a half members. viz., the *Swamiyar*, the *sabha*, the *sabhanjithan* also called *Srikarayam*, the two *Desis* or groups of *Empranthirs* known as *Akkaradesi* and *Ikkaradesi*, the three *Gramams* or villages, the *vadhyans* or priests and preceptors of five *Mukkalvattams* or temples and others qualified to offer advice on the matter to be considered. The king was not a member of the *Ettara Yogam*. The only occasion on which he was present at a meeting of the *Ettara* was when it passed the account of the annual festival of the temple. V. Krishna Ayyar, *A Short History of Kerala*, Ernakulam, 1966, p. 118.

122. The *Pura-Koyma* was the protector of the temple against invaders from outside and law breakers inside.
king captured the Kalkulam fortress without any resistance and destroyed the
Nayak forces. A small body of them fled in the direction of the pass. But they
too were captured and killed.123

As a measure of retaliation Mangammal despatched a punitive force
under Dalawai Narasappayya.124 The Nayak army overran Nanchilnad and
wrought considerable havoc to the people. The Travancore king finally obliged
to come to terms and sue for peace. He agreed to pay all the arrears of tribute
and other presents.125 Narasappaya returned to Trichirappally with a
considerable booty consisting of spices, jewels and guns.126 The only positive
evidence to prove it is an inscription engraved on a stone near a well in
Vadaseri which possesses the name of Mangammal. The fact is that the well
itself is locally known as Mangammal Tharma Kinaru.127 This invasion caused
considerable suffering to the people from Mangalam128 to Manakudi.129 On
account of their repeated incursions the whole region south of Travancore was
in a state of anarchy for about half a century.130

Hence the nattars convened their council (nattukuttam) on three
occasions at Vadaseri, Isnathimangalam and at Kadukkarai to oppose the

125. Ibid.
126. V. Nagam Aiya, op. cit., p. 318.
128. Mangalam has been identified with a village of that name near Ponmana in
Kalkulam.
129. Manakudi is a village in South Travancore five miles from Sucindram,
(V. Nagam Aiya, op. cit., p. 316)
grievous taxes of the king. They made a united stand against the oppressions of the kings, mercenary agents and threatened to leave Travancore and settle outside its frontier unless their grievances were redressed. They also threatened the government with non cooperation. A palm-leaf record of 898 M.E. (1723 A.D) reveals that the king encamped at Boothapandy and issued a decree granting relief to the cultivators.\textsuperscript{131}

King Rama Varma’s period (1721 A.D to 1729 A.D) was a period of administrative collapse in the country. Rebellion and dishonour to the throne increased. Administrative decay and corruption could be seen all over the land.\textsuperscript{132} The repeated raids from across the border, forced the king to increase the taxes on the land and attempts were made to attach the revenue of the temple lands. It was resisted by the tenants and in the ensuing scuffle several persons were killed. A historical Survey about Rama Varma’s reign reports that his reign saw the breakdown of royal authority and the outbreak of several skirmishes between the royal officers and the tenants of the temple.\textsuperscript{133} The conditions of the people were also deplorable and they even resorted to\emph{Pattini Aniyayam}\index{Aniyayam} (Nirahara Satyagraha) in front of the Kalkulam palace.\textsuperscript{134}

Though Ramavarma was well known throughout India as Rama Raja, his personal follies were responsible for the administrative collapse of his kingdom. According to the Malabar law nephews were the heirs and successors

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  \item 131. \textit{TAS}, pp. 221f
  \item 132. J. Rosario Narchison, \textit{op. cit.}, p. 6.
  \item 133. A. Sreedhara Menon, \textit{op. cit.}, p. 244.
  \item 134. J. Rosario Narchison, \textit{op. cit.}, p. 6.
\end{itemize}
to all property and honours. But the sons of Rama Raja sought to alter the law of succession in their own favour. They had the full support of Ettuveetil Pillamas, Madambimas, Pothimar (Brahmins) and the Yogakkar. They were a force to be reckoned with in the state holding vast estates and unbounded authority. They made conspiracies against the prince Marthanda Varma.\textsuperscript{135}

Marthanda Varma, a prince of fourteen years of age, could not tolerate such a state of affairs in his kingdom. He therefore earnestly requested his uncle, the then reigning sovereign, to permit him to take an active interest in the affairs of the Government. The sovereign permitted him to do in consultation with the officers of the state. Armed with such powers, the prince adopted measures for checking the rebellious spirit of the confederacy, the Yogakar, the Ettuveetil Pillamars and the Madambimars. Thus they became inevitable enemies of the prince and sought measures for his destruction.\textsuperscript{136}

Under these disagreeable circumstances, the prince was obliged to change his place often to escape being assassinated. During his wanderings the prince had to take shelter on trees, under the roofs of poor peasants and in jungles. The caves of Chitharal hills, the thick forests of Pechiparai had also helped him to hide and escape from the enemies and to make his secret plans. The prince was very often shunting through the mountain terrains with his followers and making surprise visits to the Kalkulam palace using its underground tunnels.\textsuperscript{137}

\textsuperscript{136} Ibid, p. 2f
\textsuperscript{137} M. Immanuel, \textit{op. cit.}, p. 3.
In 1726 A.D. King Rama Varma consulted Prince Marthanda Varma, who was twenty years of age, then to break the confederacy of the Yogakkars and the Ettuveetil Pillamar completely. With this object the King went to Trichinopoly and entered into a treaty with the Madurai Nayaks. He acknowledged the Nayak sovereignty and agreed to pay a sum of three thousand rupees annually as tribute to Madura. In return they agreed to supply a suitable force to punish the Madampimars and other rebels. A large force consisting of one thousand cavalry under Venkatapati Nayak, two thousand Carnatic sepoys under Tirupati Nayak and others in charge of fifty Sirdars was brought from Madurai.

Prince Martanda Varma Anizham Thirunal succeeded his uncle Rama Varma as Maharaja in 905 M.E (1729 A.D.) But his right to the throne was disputed by Pappu Thambi and Raman Thambi, the sons of the late Rama Varma. The Kunchu Thampimar, as they were familiarly known in the country, were held high among the nobles during the time of their father King Rama Varma. But after the accession of Martanda Varma they were reduced to the level of ordinary nobles of the country.

They felt their degradation. Hence one of them proceeded to Trichinopoly in 1730 A.D. and represented to the Pandya Governor his false grievances and stating that his kingdom was being forcibly usurped by

138. Ibid.
139. V. Nagm Aiya, op. cit., p. 327.
140. Ibid.
141. N. Parameswaran Pillai, op. cit., P. 3.
Marthanda Varma. The Governor readily listened to Pappu Thambi’s representation and ordered one of his agents Alagappa Mudaliar to proceed with a sufficient number of men and enquire into the claims of Pappu Thambi. 142 When a large mercenary army under Alagappa Mudaliar came from outside to fight for them, the Thambi’s marched towards Trivandrum. The town offered resistance and so they withdrew to the Fort of Udayagiri. The Maharaja in the meantime collected an army and came to Padmanabhapuram. The Mudaliar agreed to hear the Maharaja’s side and a Courtier named Ramayyan was therefore sent to appraise him of with the law of succession in the state. When he was convinced that the Thambi had no real claim to the throne, he left the country with his troops. 143

The opposition mobilized an army to curb the power of Marthanda Varma. The Thambi’s army was called Kunju Kootam (The little group). They strengthened their force in all quarters. The wealth of the temples and the properties were engulfed by the groups of the allies. They made secret meetings to kill Marthanda Varma at the instance of his first appearance in the public. Troops were organised to search Marthanda Varma. The opposition being very strong, Marthanda Varma had to flee for his life. He had to hide for a long time till he was able to organise the traditional santor forces or Chanar Padai. Very often he took asylum 144 with his friends and relatives, mostly of

142. P. Shungoony Menon, op. cit., p. 117.
143. N. Parameswaran Pillai, op. cit., P. 3.
noble santor (Nadar) families. It was during this period that Marthanda Varma was given asylum for six months under the protection of the Thachanvilai Asan, Ananda Padmanabhan.\textsuperscript{145} He gave special training to Marthanda Varma in martial arts like the Marma Kalari.\textsuperscript{146} Under the supervision of Anandan, Marthanda Varma got the necessary arrows, swords and other armories.\textsuperscript{147} He saved the king in many occasions from the evil designs of the enemies. While Anandan took charge of the army Mundan\textsuperscript{148} looked after the espionage activities of the enemy camps.

One morning, while the Maharaja was sitting upstairs in the palace at Nagercoil on a swinging cot, Pappu Thambi went to see the Maharaja. Pappu Thambi had the privilege of going to the royal presence without special permission. But the attendants stopped him and told him that they would not let him go without special orders. Thambi being irritated, a quarrel ensued, which resulted in a bloody conflict. Pappu Thambi drew his sword but he received several cuts on his neck and hands which brought him to the

\textsuperscript{145} Anandapadmanabhan was the chief of one hundred and eight Kalaris (Martial centres) of the country. He was not only an expert of Martial arts, but also a full fledged master in Adharva Veda, using different cults to win the enemies. (M. Immanuel, \textit{Kanyakumari Aspects and Architects, op. cit.}, pp. 93-94). He was also incharge of the Arms manufacturing wing of the country. A portrait of Anandan coming victorious after the Colachel war, with his capture, DeLannoy is exhibited along with King Marthanda Varma even today in the Padmanabhapuram Palace.

\textsuperscript{146} This is a special type of Martial art dealing with the vital life centres of human body used to kill or to subdue the enemies without external injuries.

\textsuperscript{147} At Thachanvilai near Kattathurai, there are still remains of used metallic sludge found around the ancient location of Anandan’s house. (Maalai Malar, 17-03-2003)

\textsuperscript{148} Marthanda Varma, Anandan and Mundan were the trio powers working against the forces of Thambis and \textit{Et dużeetil Pillamar}. (M. Immanuel, \textit{op. cit.} p. 22)
ground.\textsuperscript{149} His brother Raman Thambi who witnessed the tragedy rushed to the upstairs with his sword and approached the Maharaja. The Maharaja threw him down and plunged his dagger to the traitor’s heart. He opened the window, showed himself to his officers and gave the pre-arranged signal. The officers punished the leaders of the confederacy.\textsuperscript{150} On hearing that, some of the followers of the Thambis flocked to the spot, many were cut down and some others escaped. The next day the Maharaja who was then at Kalkulam palace presided over the trial. The accused nobles were called upon to answer the charge of treason. Forty two of the nobles were sentenced to death by hanging. Their women and children were given away in slavery.\textsuperscript{151}

They were all hanged at a place called Mekamandapam, a few miles North West of Kalkulam. The four Brahmins who found guilty were made outcastes. The Maharaja then determined to crush his rivals. Orders were therefore given to seize the families of the traitors and handover them to the fishermen. Their properties were confiscated\textsuperscript{152} and most of them were killed. Thus ended the war of chiefs who had been guilty of rebellion against the royal house for hundreds of years.

At this time, the royal family had five branches. The Attingal Rani, one of the branches, had immense local authority. Similarly the Desinganad

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\textsuperscript{149} P. Shungoony Menon, \textit{op. cit.}, p. 123.\\
\textsuperscript{150} S. S. Hector, \textit{A Heroic Age in the History of Travancore}, Platinum Jubilee Souvenir, Scott Christian College, 1967, p. 48.\\
\textsuperscript{151} K. M. Panikkar, \textit{op. cit.}, p. 235.\\
\textsuperscript{152} S.S. Hector, \textit{op. cit.}, p. 48.
\end{flushleft}
branch had its headquarters at Quilon. The Elayadathu Swarupam branch stationed at Kottarakara and Nedumangad were often at war with each other and with the Travancore branch. Marthanda Varma enforced his authority in those regions and subsequently annexed all territories south of Cochin. He created the Travancore State as it had been known in modern times. But during this turmoil Kalkulam remained safe and found itself within Travancore State.

In 1750 A.D., Marthanda Varma surrendered his country to Sri Anantha Padmanabha and carried on his administration as the servant of the deity. By 1763 A.D., the political divisions which lasted for nearly two hundred years were practically complete. Cochin and Travancore and the Zamorin territory (later on British Kerala) stood out as the three divisions. The rest had disappeared to make room for the three. Since then the Travancore sovereigns changed their residence from Kalkulam (Padmanabhapuram) to Trivandrum. The successors of Marthanda Varma were not strong and they depended on the British East India Company and their Residents.

153. Ibid., p. 35.
154. K.M. Panikkar, op. cit., p. 231.