

Guidelines for Project work

- Every student of UG programme under SDE is required to do a project as in the case of regular students. However, it is recommended that SDE students do individual projects, that is, no group projects.
- SDE student can take any topics related to core courses including elective courses of the Programme for project. The topics may be about any place, community, social reformers, mosques, churches, temples, cultures, historical events, etc.
- The rules and instructions given in the regulations of UG programme shall be applicable to the SDE projects also except group project as recommended above. Viva Voce is exempted from the Project work.
- Project report shall be prepared either in English or in Malayalam

Layout

- 20 to 30 A-4 size typed or printed pages
- Font: Times New Roman
- Letter size: 12 for running matter
- Letter Size: 16 for Headings
- Line Spacing: 1.5
- Page Numbers : aligned to the top or bottom (Introduction onwards)
- Margins of 1.25 inches on all sides.
- Foot Note for each references in the pages
- No Page boarder in needed

Structure of the Project

- o Title Page
- o Declaration by the Candidate
- o Abbreviation
- o Contents
- o Introduction
- o Chapter 1
- o Chapter 2
- o Chapter 3
- o Conclusion
- o Glossary
- o Bibliography
- o Appendices

A model of the project attached alongwith it.

A SHORT HISTORY OF *TRIPPANACHI* VILLAGE

PROJECT REPORT SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE AWARD OF DEGREE OF BACHELOR OF ARTS
IN HISTORY OF THE UNIVERSITY OF CALICUT

SUBMITTED BY

(NAME)

REG.NO. (00000)



MARCH - 2017

**SCHOOL OF DISTANCE EDUCATION
UNIVERSITY OF CALICUT**

DECLARATION

I, (NAME) do hereby declare that this project work entitled “A SHORT HISTORY OF *TRIPPANACHI* VILLAGE” is a bona fide work carried out by me and that it has not formed the basis for the award of any degree, diploma or other title in any university.

(PLACE)

(NAME)

DATE: 00/03/2017

Reg.No. 00000000

ABBREVIATION

Eng	: English
FACT	: Fertilizers and Chemical Travancore
LP	: Lower Primary
UP	: Upper Primary
PHC	: Public Health Centre
SC	: Scheduled Caste
ST	: Scheduled Tribe
Govt.	: Government

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INTRODUCTION

Local history is the historical study or it is the history of a particular area or locality. The writing of local history becomes more popular in 20th century. The writing of local history is a study of history in a geographically local context and it often concentrates on the local community.

The study of local history is an inevitable necessity. It enables everyone to know about the society and other factors of that local place. The study of past will help to understand the socio-economic and cultural developments and its aspects of the area. It incorporates the cultural and social factors of the history of village. Local history is often documented by local historical societies or groups that form to preserve local historical buildings or other historical sites. An important aspect of local history is the publication and cataloguing of documents preserved in local or national records which relates to particular areas.¹

It is not necessary for an individual who is attempting to write local history to be a trained historian. But he should have a genuine interest in the history of the particular locality, an enquiring mind and an ability to keep the notes in an order by which one can retrieve information quickly. Most of the local historical researchers follow a process in which they start from the basic facts they offered by the available evidence, make a more detailed analysis of that evidence to explore implications and then put that analysis in its wider, temporal and geographical context.

Local history is rarely taught as a separate subject in British schools. In 1908 a board of education circular had urged that schools should pay attention to the history of the town and districts in which they are situated.² Through the writing of local history becomes more popular and widened. Local history was coined by French historiographer Immanuel Leroy. Local history, despite its limited geographical focus, is a broad field of enquiry. It is the political, social, economic, cultural and intellectual history, too of a community. Local history encompasses many forms of history and it uses a variety of historical methods, from oral to statistical to literacy. Local history

¹ Finberg, local history: objective and pursuit

² Ibid,

has been practiced at different times and places for various purposes. The study of the local history helps to understand about the past of a local area and also socio-economic and cultural conditions of the village. *Trippanachi* may not be including in the general works of Kerala history as an important place. It is an old small village under the jurisdiction of *Pulpatta* Panjayath. This Panjayath included in Eranad that in Malappuram district of Kerala state. Boundaries of the Panjayath are North- *Kavanoor* and *Trikkalangode* Panjayath, East- Manjeri municipality, South- *Morayur* and *Pookkottur* Panjayath and the west with *Kuzhimanna* Panjayath. Panjayath had the area of 30.12km² with 21 wards. The total population was 42665 in 2011 census.³

Trippanachi was the one of the main centres of *Pulpatta* Panjayath. The village had plenty of paddy fields and the soil was more and more perfect for the agricultural activities. But today the agricultural process and the number of paddy fields were decreased. The village was turning in to a developing Centre day by day. These changes were common. These developments caused the growth of the different sectors like industry, education, health, infrastructure, etc. the aim of the study about my village is to know about past and the present factors of my village. For this study I approached some old men in my village and they shared their ideas about the village.

REVIEW OF LITERATURE

There is no any authentic works about the history and knowledge of my village in Kerala history. The available source or literature of *Trippanachi* is in the form of newspaper reports, souvenirs, etc.

OBJECTIVE OF THE STUDY

- To understand the historical background of the village
- To understand about the geographical and economic background
- To study about the culture and tradition
- To understand about the present condition of the village

³AnthimaAadhathiRekha 2013-2014 p.4

SCOPE

The study of *Trippanachi* includes it's all aspects or all of the sectors of the locality. The study which includes the micro aspects and also the background of macro areas. The geographical and the economic condition were also discussed. The historical aspects and the cultural life of the people were also discussed in topic.

SOURCES

The oral evidence is the main source for the present study among the other sources. The other sources for this study were the development reports of *Pulpatta* Panjayath, *Vikasanarekha*, magazines, etc. another important method used for the collection of data is interviews. It helps the effective understanding about the data that from the old persons of the village

METHODOLOGY

Historical methodology is used to in this study. It is mainly based on historical analysis of data. This work based on primary records and further mentioned by various secondary sources. The technique and methodology of oral history and local history has been used for this study.

CHAPTERISATION

This study is divided in to five parts including Introduction and Conclusion. The Introduction includes the aim and importance of the study, the scope of the subject matter, and sources, etc. the First chapter comprises the geographical and economic condition of *Trippanachi* village; the second chapter denotes the historical review of the village. And the third chapter is about the social and cultural aspects of the *Trippanachi* village.

CHAPTER - 1

GEOGRAPHICAL AND ECONOMICAL CONDITION OF *TRIPPANACHI*

GEOGRAPHY

The geography is the branch of knowledge that studies about the lands, the features, the inhabitation and the phenomena of the earth. The 1st used the word geography was Eratosthenes⁴. The geography is derived from two Greek words. They are 'Geo', which means the earth. The next word is the 'Graphein' which means to write. The geographical conditions that contain the weather, climate, soil condition, cultivation of fruits and vegetables, water resources, etc.

The village is situated in Malappuram district. It is in the north Centre part of the district. Village is filled with the natural beauties like the small hills, *parambus*, paddy fields, etc.

Trippanachi is the place that situated at the *Pulpatta* Grama Panjayath at Areakode Block. The land is gifted by the natural beauties. The land possesses all of the characteristics of a natural geographic unit. The Panjayath is noted for its small mountains. The main of them are *Pothankode Mala*, *Pallaraparambu Mala*, *Valamangalam Mala*, etc.

The village is with the wide spread of paddy fields. It is decreased more than the early. There were also many canals that helping for the irrigation facilities. There are plenty of varieties of plants and trees. These are the general appearance of the village. The agricultural sector and the village are with the 4 seasonal variations that can be seen always. The seasons were the summer, spring, autumn and rain. The life style and the agricultural activities of the people are accordance with the 4 seasonal

⁴ Hughes William, the study of geography, p.340

variations. So the life of the village peoples was closely connected to the change of climate.

The Kerala is a narrow strip of land lying between the Arabian Sea and the Western Ghats in the southernmost part of Indian subcontinent. The Kerala has been divided in to three separate zones on the basis of physical features they are namely, low land or the coastal tract, mid land or the plains and the high land or the high ranges⁵. Village contains the midland with its cultivations; it is mainly with the paddy. The high land is with the small types of hills. Tapioca is the one of the main cultivation of the village. Banana, papaya, rubber, etc. were the other main cultivations of the village.

MAJOR CULTIVATIONS&AGRICULTURAL SECTOR

Agriculture was the main sector of the village that in the early. At that time almost of the people were engaged in this sector. The sector was mainly through the process like the “*pattam, verumpattam, kanam*, etc.”⁶ after the land reformation the agriculture sector were better than the old days. By this the peasants got the ownership of land. It affected the increasing on the cash crops cultivations like coconut, arecanut, cashewnut, pepper, sugar cane, ginger, turmeric, etc.

The fruit plants like mango, cashew, guava, papaya, jackfruit, etc. are the common fruit cultivation or the plants that in the *Trippanachi* village. There we can see also the vegetables also. In early days the place is mainly with the paddy fields. But today the amount of cultivation and the number of fields were also decreased. Today the almost of the fields were using for the cultivation of various vegetables, legumes, sweet potato, tapioca, etc.

The *Pulpatta Krishibhavan* leading all of the agricultural activities of the Panjayath. Another one is wealth of cattle; it is also decreased today than the old. The rubber plantations were increased. Today It was the main one cultivation that by the

⁵Menon A Sreedharan, social and cultural history of Kerala, p.4

⁶VikasanaRekha, p.17

people. That is says that the engagement of the people were decreased in today than the early.

WATER RESOURCES

The locality is mainly depends upon the rain water. The agricultural activities and the other sectors were also depends upon this. The average of rainfall is 2900 mm in a year in *Trippanachi* village. The south west monsoon is the main one climatic condition that in the village that gives more rain than the others. On this climatic condition we can get 75% of the total rain. Whenever the rain will be less in North West monsoon it will be effect on the water resources of the village. It will lead to the drought. In some years the low level of rainfall will be less the water of the wells and it lead to the less of water.⁷

Well is the main one water resource of the village. The 2nd one is the ponds. The village includes the both private and the public wells. Another one resource is the channel named *Kadungallur* channel passing through the north boundary of my village. It is the main one source that using for the agricultural production. And also the other peoples were also approaching this channel as a main source of water.

SOIL

The structure of soil of *Trippanachi* village is hard laterite soil. The manure was an important factor for the better production of agriculture in this soil.

ORGANIC WEALTH

The important one organic wealth of a locality is known as the plants. This fact is true in the view of *Trippanachi* village. The village contains the plants like jack wood, flour, rosewood, etc. in early days the locality was with the thick plants. But today by the attack of man the organic wealth was decreased.

Another organic wealth includes the small types of animals and birds of the locality. In early times the village is with more and more animal's kike the cattle. But the cattle wealth was decreased today as very high.

⁷VikasanaRekha, p.14

CLIMATE

The climatic condition is common in the village that like as Kerala. The time period June to august is south west monsoon, October to November is North West monsoon, December to January is coldness and February to May is summer.

The village contains the south west monsoon as the 1st crop. The 2nd crop is on North West monsoon. Sometimes in march and April the rain come as rarely.

HUMAN RESOURCE

The census of 2011 says that the total population of the Panjayath is 42665. In this total population the males and females are 21142, 21523 respectively. The life standard of the living people was increasing in day today. There is also great jump in the number of graduates and post graduates. But there is also someone still as illiterate in *Trippanachi* village.

Today the standard of the women was increased. Their standard was changed in to the high than the early. They also better in education also. By these they had got a higher post in the socio-cultural stage of the village.

Agriculture was the main activity and the sector of the village. This is changed in today. The construction work is increasing day by day. It is the main one labor process of the village. So, many were engaged in this process. The other main works were the blacksmith, carpenters, trading activities, etc.

ECONOMIC FACTORS

The growth of infrastructure facilities was helping the village to grow as an urban center. The employment opportunities were also increasing. Some of the young villagers are go abroad and other parts of India for the higher jobs. Their progressive ideas and wider outlook were helpful for the society for its better growth.

1. INDUSTRIALIZATION

Industrialization is the one factor that responsible for the growth of village. With the upcoming of modern type of technologies changed the face of my village

than the early. This shift has been made by the use of scientific methods and electricity. The trade activities also helped for the expansion of the village. There is much small type of industries in *Trippanachi* village. They are like iron industries, construction works, furniture works, bell metal industries, etc.

2. TRANSPORT&COMMUNICATION

Transport and communication is the important factor for the growth of the village. The roads are the way of village in to the outside. In early the transport and the communication system was very poor. There are the PWD main roads that connecting with the nearest towns like Manjeri, *Kizhisseri*, *Mongam*, *Kavanoor*, etc. the roads are like Manjeri-Kizhisseri road, *Karaparambu-Trippanachi-mongam* road, *Mongam-Trippanachi-Kavanoor* road. There is also small type of village roads also.

The village contains with an average growth in its transport and communication. The main road contains the bus and other taxi services. The main roads were under the PWD department. The local roads were under the Panjayath. The main one taxi service is the auto that for the peoples journey.

The private vehicles were increasing day by day. The main private vehicle is the two wheeler that mainly using by the youths. Someone's have the private vehicles like car and also other vehicles. There is a post office in village. But the use of it was decreased by the modern techniques like e-mail. The upcoming of the mobile phones reduced the use of public booths and it reduced the number of it.

3. GULF MIGRATION

The gulf countries were including mainly the Kerala people. So many peoples were migrated in to the gulf countries like Saudi Arabia, Dubai, Kuwait, etc. the migrations are for the better jobs and the better economic condition for them. The gulf money is the major one factor that for the growth of the village. The migrant peoples were going abroad from the low level of economic background or lower level families. They were earning money through their hard woks. By the flow of gulf money the status of the economy become high and also the constructions and the

other type activities of the village were increased. That by the face of the village is changed than the old.

These are economic factors like industrialization, transport and communication, etc. that made the economic growth of the village.

CHAPTER - 2

HISTORICAL REVIEW OF THE *TRIPPANACHI* VILLAGE

The locality was with its historical background in shortly. But the written records of the history of *Trippanachi* are very little. There is no authentic works that about the history of the village. But there is the evidence that about the early history is in the oral traditions, legends, etc. Oral evidence is the main one source that for the reconstruction of the history of the village. It is more helped for the study about the village. Oral tradition from the senior citizens of the area gives the important and valuable points about this area. Another was the history of the temples, which also gives the valuable point that of the early history of the locality, because the temples were the important cultural centers of the society. The important temples of the village were *Trippanachi Maha Vishnu Ksethram*, *Perumthrikkovil Shiva Kshethram*, *vasudevapuram Santhana GopalaKshethram*.

The word Thrippanachi was derived from a historical tradition. In early, *Pulpatta* is the one of the part of Madirashi state. The place witnessed the landlord tenant customs. The place includes about 72 *manas* under the main *illam* named Karaliyadillam.⁸Nambuthiris were the holders of *mana*. They were the landlords. The word Thrippanachi is from the tradition, in early there is a tree named Panachi. There the two penance they were rested under the tree and they placed their idol of Vishnu under the tree. After the rest of them they get up and try to take their idol. But they couldn't take it. They think that it was a holly place, and they installed the idol at there under the tree. And the place becomes popular after this incident. By this the people were called the place as Thrippanachi as respect. This is known as the oral tradition that about the name of the village.

In early the place is mainly with the Hindu peoples. The major population among them was the Shaliyans, Chettiyans, etc. social structure was changed by the entrance of Tipu Sulthan. By this the Muslims were emerged or raised in the society.

⁸VikasanaRekha, 2000, p.12

But the landlordism and the supremacy of the Brahmins among the society were left in the society.

In early days village was under the supremacy of the Brahmins. They are the higher class of the society. *Karaliyadillam* is known as the main one of the village. There are many other illams are there. Some of them were *Meppalasseriillam*, *Pathirisseriillam*, *Karaliyadillam*, *Mullangaziillam*, etc. these illams owned by the Brahmins and the Nambudiris.

There is also a Samoothiri Kovilakam of Kozhikode Samoothiri. In early, Thrippanachi Desham is under the control of the Samoothiri. Samoothiri ruled the area as long time.

Mullengal or the *Mullangazhi* is the important one in the history of the village. The illam is with the Nambudiri's of the Thrippanachi desham. The illam contains the servants also. The servants are the Chettiyars, who was for their dress works, another one is the traditional doctors that for their health, etc. most of the lower class village peoples were under the illams for the agricultural and other works. The owners were the Nambudiri's and they gave the wealth to their agents and they migrated to the Palakkad district in the time of independence. The reason for this migration was says that, the women of the illam called Atholamma get married a lower cast man. By this they killed that man by the help of someone. After known this incident Atholamma committed suicide and she cursed the illam will perish. The oral tradition says that after this incident they become migrated.

After the Nambudiri's, the Nair peoples were lived in there and they sell it to a Muslim family. They migrated in to the Goodallur. Today the illam is under a Muslim family.

Tenants were the major of the society. They cultivated in the lands of landlords and the other Brahmins. The ownership of land was mainly upon the landlords. *Pattam* is the main one system that existed in the field of agriculture. The tenants must to pay it to the landlords. Otherwise they should face the eviction

process. Agriculture was the main one sector of the society. Paddy is the chief cultivation of the society. There were also the cultivations like ginger, pepper, etc.

The education system is mainly for the higher part of the society. The Sanskrit study was also for the higher families of the society. In later time the schools were emerged. Among the Muslims the *Othupalli*'s were active. The religious study and basic education were under this *Othupalli*'s. The 1st one school of the Panjayath is in *Trippanachi* village in 1915.

Malabar rebellion of 1921 has been a complex and controversial topic of discussion and debate among the scholars and administrators. It was the climax and culmination of the Mappila revolts which rocked Malabar during the British regime. The rebellion broke out at the time when the national movement launched the programs like non-violent, non-corporation against the foreign rule. But it turned out be terrible and trisecting even in the history of Kerala⁹.

The village had no one role in the Malabar rebellion of 1921. Pookkottur is a major place that in the rebellion. It is the neighboring place of the *Trippanachi* village. Another one is the Kizhisseri that the place which with almost of the Muslims. Another one is the place named the Morayur had also an unavoidable fact in the Malabar rebellion. This place had a major participants in the rebellion which is the nearest places of *Trippanachi* village. From the places like Ernad and velluvanad, the rebellion spread to the other Mappila strong holds like Ponnani, Manjeri and Mannarkkad¹⁰. The Place Manjeri is the nearest town to the *Trippanachi* village.

HINDU COMMUNITY IN THE VILLAGE

In early period the Hindus were the major part of the village. They were the majority of population. The village was under the control of Brahmins and they were the main head of the society. The Brahmins ruled the village as long. The other peoples were under the control of them. The system of the village structure was changed after the entrance of TipuSulthan in India. After this the Muslims were

⁹Eappenkv, a Study of Kerala history, p.413

¹⁰ Nair k Madhavan, Malabar Revolt, p.23

emerged as a minor community in society. The Brahmins belongs to the Aryan race. They believed that they had been brought to Kerala by the Parasurama. But no evidence was discovered about this incident to prove their presence in Kerala before the 4th century B c¹¹. *Trippanachi* is says as the one of the village of the 64 settlements of Brahmins, established by the Parasurama.

TEMPLES

Temples have a unique place in the history of Kerala. They have exercised a profound influence on the religious, social, economic, political and cultural life of the country. The advent of Brahmins led to the construction of a large number of temples. The early Brahmin settlements in Kerala were centered on the temples. The decline of Jainism and Buddhism and the growth of saivite and vaishnavite movements gave great impacts to the construction of temples¹².

There are three major temples that are unavoidable factor in the history of the *Trippanachi* village. They are *Trippanachi maha Vishnu kshetram*, *Perumthrikkovil shiva Kshetrm*. *Vasudevapuram santhanagopala Kshetram*.

MAHA VISHNU TEMPLE

Trippanachi Maha Vishnu Kshetram is the one important temple that in the history of the village. The temple had an important one history. As the oral traditions the word or name *Trippanachi* derived by the origin of the temple. In early time this temple is the main cultural center of the village and it is the oldest temple than the others and it is the well-known one among the peoples of the nearest areas.

The administration of the temple was under a trustee that with the people of the village. The owner people of the temple were the *ooralas*. They are the *Nambuthiris*. Vishnu is the chief deity of the village. The village was emerged by this idol or the incident of this temple. The temple is at 1st as the *Tarawadu* temple of 4 illams. They are the *meppalasseri illam*, *pathirisseri illam*, *vilakkat* and *kadumundath*,

¹¹ Ibid, p.36

¹² Eapen K V, A study of Kerala history, p. 309

etc. they are known as the owners of the temple. But today it was under the control of govt.

There are many festivals that conducted under the temples in early and today also. Mainly they are Ekadashi, Narasimhavatharam, Akshathrathiya, Ashtamirohini, daily *pujas* etc. were in this temple. These are under the committee of the temple. The temple will open in morning with the ceremonial bath of the temple by the priests. It is the obligatory on the part of the worships to enter the temple only after the bath and wearing of clean dresses. The people will gave the *vazipadus* and *kanikka*, is the depositing of coins is a common offering of temples.

PERUMTHRIKKOVIL SHIVA KSHETHRAM

Another one and important temple is knows as this temple. It had also a history that related with the history of the village. The oral tradition says that the temple was established by the Parasurama. Later it was reconstructed by Samoothiri. In early days the temple was under the control of samoothiri kovilakam. By this tradition the temple is known as the Samoothiri temple. Chief deity of the temple was the Shiva which was installed by the Parasurama. The activities of the temple was under the trustees that with the Nambudiris.

VASUDEVAPURAM SANTHANA GOPALA KSHETRAM

Another one temple is the *vasudevapuram santhanagopala kshetram* which was with the chief deity Krishna. The ownership of the temple was rested under the Pathirisseri illam. The temple is performing the different types of pujas. The puja of this temple is known as the *santhanagopala puja*. The wall of the temple is with an old work. It is the work that carved on a granite stone. The remains of this work are there in the inner temple.

These are the three major temples of the village. The temple was with many lands. The land was called as the *dewaswam* lands. The lands were given to the farmers for the cultivation under the system of lease.

MUSLIM COMMUNITY OF *TRIPPANACHI* VILLAGE

Today the Muslims were the majority of the village. This emergence was mainly after the advent of TipuSulthan. The Muslims of Kerala were strict in the observance of their religious customs and practices. They are either *sunnis* or *shiyas*. The orthodox sunnis were acknowledge Ponnani thangal as their religious head. The shiys have Kondoty thangal as their chief priest. The thangals were supposed to be the direct descendants of Muhammed, the prophet. The Muslims were observe the five essentials of Islam, they are the *shahadath*, the five daily prayer(*Niskaram*), observing *theramzan feast*, giving alms to the poor or *zakkath* and the pilgrimage to the *Mecca* is known as the *Haji*.

The temple is the center of the Hindu community; like that mosque is the center of all type social and cultural activities of the Muslim community. It is the representation of the Muslim community. Islam was entered to Kerala in the early half of the seventh century. The Malik ibn Dinar and his followers were reached at Muziris and they built the 1st Kerala mosque at there¹³.

There are 9 mosques in this village. They are *Trippanachi* jumua masjid, Salafi masjid *Trippanachi*, Vadhirahma Schoolpadi, Muthanoor jumua masjid, *Trippanachi* niskarapalli, Al Irshad masjid *Trippanachi*, Moonnampadi niskarapalli, Tayyilpadi jumua masjid, masjidussalam vellachal. These are the mosques of the village. The management of mosque affairs was by a committee of Muslim people of the locality. Each mosque has an *imam* who leads the ritual prayer. *Mukriis* another who assists the imam in the functionaries of mosque. The mosque witnesses the *jumua* or the Friday prayer in every Friday. The locality was divided in to different *mahallu* and each mahallu had a representative called *qazi*. Among the 9 mosques of the village important were the two they are *Trippanachi* jumua masjid and muthanoor jumua masjid. *Trippanachi* jumua masjid is started in 1935.

Each important mosque had the religious education centers called the *madrassas*. These madrassas were under the control of that masjid. This provides the religious chapters to the children. Quran was the holly book of the Muslims. The

¹³Menon A Sreedharan, cultural heritage of Kerala an introduction.

madrassa provides the teaching of recitation of the holly Quran and the other objectives of the Islam. Noorulhuda madrassa, Al irshad madrassa were the main and important madrassas of this village. In early the madrassa was the othupallies. It is also in the teaching of the objectives of Islam and the recitation of holly Quran. In modern the othupallies were renamed as the madrassas.

FESTIVITIES OF HINDUS

Kerala is the land of colorful festivals. Main of this were under the Hindus were in the local basis. Most of the festivals had a long history and tradition behind it.

IMPORTANT FESTIVALS

1. ONAM

Onam is the most important festival of this locality and also in the case of Kerala. It is really a harvest festival. It is celebrating in the Malayalam month of *chingom*, the first month of Malayalam era. *Thirvonam* is the important day in the onam. On this day a grand feast is held in every home of the village.

2. VISHU

Vishu is another one important festival. It is celebrated by the hindus on the first day of *medam*. It is the belief of the people that the fortunes of the coming year depend on the first object that they see on the day of vishu. This is known as the *vishukkani*. Every house hold take the utmost care to collect the most beautiful and maximum number of items for the vishukkani. The items which in this vishukkani were *konnappoo*, fruits like mangoes and jackfruits, vegetables like cucumber and gold ornaments. Early in the vishu morning the elder member of the family lights the lamp and sees the *kani*. Then the members also will see the kani. The elder member of the family were gave the gifts like the money to the poor people and the children's.

3. THIRUVATHIRA

It is another festival of the Hindus of this village. This festival is in the month of *Dhanu*. It is a festival of Nair women. *Thiruvathira* or *Kaikottikkali* are the favorite pastime of that day.

SEASONAL TEMPLE FESTIVALS

There are some temple festivals that in the temples of this village. Each temple had its own special festivals and ceremonies. The festival day witnesses the performance like *chendamelam*, *thayampaka*, etc. in early days there is also the performance like *kathakali*, *parichamuttukali*, *pooramkali*, *theyyam*, *thira*, etc.

1. NAVARATHRI

Navarathri is the festival is celebrating by the Hindus of the village. *Saraswathi* puja was performing in this day. The last three days of these festivals are *Durgashtami*, *Mahanavami*, *Vijayadashami*.

2. SIVARATHRI

Sivarathri is the great night of Siva is also celebrating by the people of this village. It is in the Malayalam month of *Kumbam*. On this day the Siva temples were conduct the pujas and the other type of cultural programs.

3. ASHTAMI ROHINI

Ashtamirohini is another one temple festival of Kerala which is celebrating by the people of this village. This is celebrating in the Maha Vishnu temple in the birth date of Sri Krishna.

4. EKADASHI

Ekadashi is another one temple festival of Kerala. This festival is celebrating in the Vishnu temple of this village.

Each temples of Kerala has its own tradition and festivals. The standard and the size of the festival is depends upon the fame and wealth of the temple. There are also other temple festivals which have great local importance. The main local temple

festival of *Trippanachi* village is Akkampuram *thalappoli* festival. This is known as the major art form of the village that in today also. It is *celebrating* in the first Monday of Malayalam month *Meenum*.

The thalappoli festival is in the Akkampuram colony. The people of this colony were migrated from the *Perassannoor* village of Palakkad district in early. They made the colony in there and started their traditional festival. As historical legend the thalappoli festival is the present of them to the deity of the Vasudevapuram Santhana Gopala Kshethram. In Sabarimala season the temples become more active with the pilgrimages to the Sabarimala.

FESTIVITIES OF MUSLIMS

There are also many festivals to the Muslims also. They are like *Bakrid*, *Ramzan*, *Milad-i-Sharif*. These festivals were properly celebrating in *Trippanachi* village. Bakrid (idul-azha) is also known as *valiyaperunnal*. Bakrid is in commemoration of Ibrahim's offering of his only son in obedience to the command of god. This day witnesses the sacrifices like goats or bullocks and distributing among the villagers by the rich and the mosque committees. The great one named the *hajj* is before the celebrating of this bakrid.

Another and important festival for the Muslims is the Ramzan. It is also known as the *Idulfitr* or *cheriyaperunnal*. It is celebrating as the conclusion of fast.

Milad-i-Sharif is another important festival for the Muslim community commemorating the birth of Muhammed, the prophet. It is also called as *Nabidinam*. The madrassas under the Sunni mosques were conducting and celebrating this day as wonderful with the activities like *Annadanam* and the night with the cultural programs of the children's.

There are also some local festivals among the Muslims like *Nerchas* which is also celebrating in *Trippanachi* village. The near localities of the village are also conducting this type of festivals under the mahallu mosque. The main festivals are the Omanoor Shuhadakkal Nercha, Muhyudheen Musliyar Nercha, BadrShuhadakkal

Nercha, Kodimarathingal Nercha, etc. the famous nerchas of the nearest localities are the Pookkottoor Nercha and malappuram Nercha.

This is to be known as the major festivities of the Muslims that of the village and also with the outside.

CHAPTER - 3

SOCIAL AND CULTURAL ASPECTS OF *TRIPPANACHI* VILLAGE

Society is the important aspect of a village. The village is with the religious and cultural harmony in the gods own country. Historical studies and research have a stage when the outline of the social and cultural history of Kerala has become clear.

The village is mainly with the Muslim community. The second largest community is the Hindus and there are no Christian families in *Trippanachi* village. All of the religious communities were living with harmony. Peoples were participating each of the festivals of the different communities like Onam, Bakrid, etc.

The expansion of education and its system decreased the superstition that existed in the society and also decreased the evil customs of the society. In early the people looked the deadly illness as the devilish affliction. But this type of superstition was decreased and people using modern medicine for this type of illness.

Village is the main one that in the *Pulpatta* Panjayath with the expansion of different factors. The main one ground of the Panjayath is situating in *Trippanachi* village named Pothankode Stadium. The village is with the better literacy rate in the Panjayath. An important fact is that the number of the government employees is in *Trippanachi* village than the others that in the *Pulpatta* Panjayath.

CASTE SYSTEM

The caste system is existed in *Trippanachi* village. “Caste is an ancient social institution for almost all its ingredients are to be found in the Vedas. It is an elaborate system grounded in Hinduism without a parallel in the world. It is not merely a social or economic order of the society but a religious institution”¹⁴.

The Brahmins were the top of the village. They are the top list of the upper caste. The peoples considering them as the gods on earth, the holiest human being, the

¹⁴KunjanPillaiElamkulam, Studies in Kerala History, p.37

great land lords who were in tax free proprietorship of land. The Nambudiris were the priestly class of the society. The *Embrandiris* are accorded equality with the Nambudiris and are allowed to officiate as priests in *Trippanachi* village.

The *Ezhavas* and the *Thiyyas* are another two dominant community of this village. There are also some numerous *Scheduled Castes* and *Backward classes* in *Trippanachi* village. The others were the occupational groups they are the *Assari*, *Moossari*, *Kollan* and the *Thattan* have their respective caste rules and customs.

The fact that the actual distance was prescribed to be maintained between the members of the unclean castes and the upper castes, That is a Nair might approach a Nambudiri but not to touch him. The higher castes organized worship with the permanent temples, priesthood, etc. whereas these were absent for the lower castes. Even the free use of public roads was also denied to the *Harijans*. Education becomes the sole right of the upper castes. Child marriage, ban on widow marriage, etc. were the other offspring's of the caste system.

CEREMONIES

A ceremony is an event of ritual significance which performing on a special occasion. The major ceremonies of Kerala are on the birth and death ceremonies which are in the different religions.

In the case of the birth, the Hindus were at first the naming ceremony. This called as the *Namakaranam*. The next was named *Chorunu* which was the first feeding of rice to the child. This was performing at the temples that in the village and the important outside temples like Guruvayoor. The next one ceremony is the *Vidhyarambam* which is performing in the *vijayadashami* day. This was also performing in the temple.

The Muslims also this type of birth ceremonies. Among the Muslims when the child is born the *Mullahor* the father of the child calls the calls to prayer (*Banku*) in ear of the child, each left and right. Then the honey is giving to the child. Another one was the *Sunnathkallyanam* or *Markakallyanam* is performing in the year before the 15th year or age.

There is another ceremonies that with the death also. After the death, the body is washing and marks with the *bhasmaon* the forehead and the joints of the body. Then the body is covering with the fresh clothes. Among them the funeral of the body was in different ways. One is the way that to cremate the body and other one is that bury of the body. There is a graveyard in *Trippanachi* village. It was for the Scheduled castes of this village. It is known as Pothankodu graveyard.

Muslim community had also the ceremony of death. The dead body was called *Mayyith*. Then it is washing with warm water and covering with the three clean clothes. The cloth is known as the *Khafanpudava*. The ears, nose, toes and the space between the fingers were stuffed with the cotton. The mullah and the other relatives were sitting the side of the mayyith and recite the holly Quran. Later it took to the mosque for in to grave. The peoples were arrange and prayer before the burial. After the prayer the mayyith will placing in to the grave.

After the three days of the death a ceremony is held that is named the *Kannupokku*. That day is for the prayer to the death person for his right way to the heaven. The next ceremony on the death is on the 7th day. It is also for the prayer on the person. Then the *Andu* ,which is in the year of the death.

SOCIAL STRUCTURE OF THE VILLAGE

The life style of the people was very simple in early times because they are mainly the farmers. They do not spend a luxurious life. At that time the cast system also existed in *Trippanachi* village. In some of the cases the inter caste marriage was also existed. In early the economy was mainly based on the agricultural sector. So, feudalism also existed in village. Cattle become the major wealth of the society. But today in the case of this village this two were declined.

The dressing style was also simple in early days. But it was changed by the new type of fashions. The main dresses were the *Mundu* and *Shirt* for the men's and the *Pavada* for the women's in early days. Today also this type of the dresses was available but changed by the new fashions. Today the main dresses were the Shirts, Pants, T-Shirts, Bunions, etc. with the Mundu. The women's were with the new trend

of *Churidars*. In early the Muslim women's were with the *KachaMundu*. The impact of modern education was changed the life style of the people with the dressing styles of each Men and Women.

In early the women's with the ornaments like chittu, changelassu, kappanam, kummath, elakkathali, kallumani, kothambrathamala, ponmoothiram, aranjai (arappatta), etc. this are the different types of ornaments that used by the women's in early days. But today the interest of the women in the ornaments was decreased.

The main food of the villagers was the *kanjee* that in early and tuber items that like the tapioca, etc. the rice was used as rarely. But today the use of rice is increased and the use of this old type was decreased.

POPULATION

Population is the one of the main factor of the society. In *Trippanachi* village there is mainly two religions they are the Hindus and the Muslims, they are the main representation in the population. There is no one Christian families in this village.

The periodical census was the important source that views about the population about the locality and the Panjayath. The total population of the Panjayath was the 42665 in the census of 2011. In these males and the females were the 21142 and 21523 respectively. The total population of the Panjayath includes the 15% of SC's. There was no participation of ST's in this village. There are 5 SC colonies in *Trippanachi* village. The total number of colonies in *Pulpatta* Panjayath is 35. These colonies include nearly 1000 families¹⁵.

FAMILIES

Today village is growing as an urban Centre by the influence of modern technologies, literacy, education, etc. family is the most important one factor of a society that for its growth. Peoples were lead simple life in *Trippanachi* village. In early days the village contains mainly the joint families that with the *Tharavadus*. This is the family of more members with one house and a common kitchen. The eldest

¹⁵AnthimaPadhathiRekha, p.4

member is known as the *Karanavar* and all the powers of the family were vested under him.

The Panjayath contains 8118 families that in 21 wards. In this total population nearly 2679 were the BPL families. And also 946 were the SC families. In this SC population the men's and women's were 2280 and 2242 respectively¹⁶. The living standard of the people was increasing today. By this village is growing to as an urban center.

EDUCATION

Village has a better rank in the field of education in today. But the education is only for the upper caste people in early days. The literacy rate of the Panjayath is 90% in the census of 2011. In early days the education system was very poor. The first school of this Panjayath is started in *Trippanachi* village in 1915. The formal education of the village people was started after the establishment of this school. In early days the basic education was mainly from the *Othupallies* and *Gurukulams*. Today the basic education was from the *Anganvadees*. There are mainly three Anganvadees in *Trippanachi* village they are the Neeruzhi anganvadi, Vayanashala anganvadi and vellachalanganvadi. There are three primary schools. One is aided named A U P School *Trippanachi*. This is the first school of this Panjayath which started in 1915. Other one is by an orphanage called Al Farooque. The third one is A M L P School Vellachal. The students were approaching the Pookkolathur high school for the higher education. This school is also with the higher secondary education.

The standard of education is increasing today. By the effective education system is also increased the literacy rate of this village with the Panjayath. The 15% of the total population was the SC peoples. Their interest on education is also increasing than the early. There is a library in *Trippanachi* village with about 20000 of books. The library and the reading of books were the important factor in the field of education. The village library was started in 1958.

¹⁶ Ibid, p.5

HEALTH

Health care is the important factor that for the better progress of a country or a state. The basis for the states impressive health standards is by the state wide infrastructure of primary health centers in every village. PHC is for the treatment of the people that in the village level.

Each village contains a PHC with the doctors and nurses for the care of the people. In *Trippanachi* village the PHC was started in 1972 August. Before 1972 the peoples were mainly depended upon the traditional medical system for their medical purposes. After the establishment of PHC the health system of the village was flourished. Another one health service system was the dispensary established 1978 in nearest locality named Cheruputhur that in the *Pulpatta* Panjayath. There also a sub division of PHC in this village which was in Schoolpadi. Village includes many private clinics and hospitals. One of them is the Al Amal hospital *Trippanachi*. Some peoples were choosing the Manjeri district hospital for their health affairs.

These are the main social factors which were affecting on the society and its growth.

CONCLUSION

This is the study that about the Village named *Trippanachi*. It is an ordinary village. I got a golden opportunity to study and write the history of my home village as a history student. I also got chances many persons that of the village and I got many ideas for the construction of this study. And got chance to refer historical books for the purpose of this study.

The chapters will help to understand about the village while reading this project. There is the important fact that can see through this project that the village was improved in all of its aspects than the old. But the agriculture sector and its engagement by the people were decreased. The number of paddy fields also decreased.

The infrastructure facilities of the village were growing. There are many roads that connecting different localities and towns. The village was growing as an urban center. The system of education, health, economic sector, industrial sector, etc. was also developing day by day. The literacy rate was increased than the early. This is to say that the village was developing and it is standing with its historical traditions.

This is the study of local history of the village named *Trippanachi* which is my home village. I think this project covered almost of the historical aspects, events and knowledge about the village. Yet I wish the village's historical and other backgrounds wouldn't die.

GLOSSARY

Annadanam	: Food offering to the devotees in the temple
Banku	: Call to the prayer of Muslims
Chingom	: August-September
Chorunu	: The ceremony that giving first rice to a child
Desham	: Locality, territorial division
Harijans	: The name literary means men of god, was used by Gandhi to denote the SC or untouchables
Illam	: House of Nambudiri
Kaineettam	: First gift of the day
Kanam	: Land
Kanikka	: Gift
Kanjee	: Gruel of rice
Khafan pudava:	Clean cloth for covering of a dead body of a Muslim
Madrassa	: A Muslim school
Mahallu	: Division of locality on Muslim community
Mana	: Traditional house of upper classes
Mappila	: Muslim
Mayyith	: Dead body of a Muslim
Mukry	: A great functionary in the mosque who gives the call to prayer
Mundus	: White cloth worn round the waist

Niskaram	: Prescribed prayers in Islam
Ooralas	: Temple trustees
Othupalli	: A Muslim school
Pattam	: Rent
Pujas	: Sacrifice
Qazi	: Head of Muslim religion
Taluk	: The administrative sub division
Tarawadu	: A family
Vazhipadu	: Offering to a temple

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APPENDICES