

the sixtyfour Taṇḍāns and sixteen Nālpādiēs had to be present. The Nālpādiēs were the chiefs of four taras. The accas, who were the Presidents, had to come clad in variegated silk, with waist-band of long cloth and wearing a small sword (Churikā). Till recently the Kazhakas of Aṇḍallūr, Rāmpallya, Kurvantatṭa, Turutti etc., and so many Nālpāḍus and taras and the elders thereof had been retaining and enjoying titles and distinctions of rank.

The Namboothiris (Brahmins) entered Kerala before the beginning of the Malayāla Era. With that, changes took place in the administration of Kerala. Certain edicts help us to ascertain the changes that took place in the administration. The edict of Vāzhappally of the 9th century by Rājaśekhara is an important one in this connection. This emperor of the Ceras who is considered to be a contemporary of Śrī Śaṅkarācārya had the title beginning with "Rājādhirāja Parameśvara Bhaṭṭāraka". (T.A.S. Vol. II, P. 8-14). The subject dealt with in the edict is the 'daily worship and settlement', in the temple of Tiruvotṭiyūr. It is stated in this edict that the people of Vāzhappally and the representatives of 18 Nāḍus or divisions had met in the temple and taken certain decisions.

The next one is the Kottayam Copper edicts known as the 'Tarisa Church Edicts.' This is a document granting the Tarisa Church in Quilon, the adjoining lands and some other institutions. This edict was granted by Ayyanaṭi tiruvaṭikal the ruler of the Nāṭu (division), for the Cera emperor. It is mentioned as "including the Temple Officer Vijayarākatevar", which means that Vijayarāka had been present on the occasion of granting the edict, as the representative of Emperor Sthāṇuravi. The Nāḍuvāzhis (local chiefs or rulers of division) were not empowered to take decision in very important matters. Titles, rights distinctions of rank etc. were granted by a council of Chief minister, Officers, Punnattalappati and Polakkūṭṭipati (two high officials). Vijayarākatevar, the Koil adhiḱāri, was the representative of the emperor at Mahodayapura. The supervising officials of temples were generally called the 'Koil adhiḱāri'. Normally the younger brothers of the Kings were appointed in this rank. These temple-officers were helped in their duties by the Division-rulers, people of the locality and the inferior officers in the temple. When the empire of Kulaśekhara declined, the family of Perumpāḍappu got this position of 'Koil adhiḱāri'. So the title 'Koil adhiḱāri' is added to the names of the princes of Cochin.

Another one is the Mampally Edicts. This is a deed of granting some lands free to the temple of Airūr, in the name of Ādiccan Umayamma of Tṛkkalayapuram, by Veṇāṭṭu Śrī Vallabhankota in M.E. 149. Even such an unimportant thing as the granting of free lands, had to be effected with the permission of Cera kings and their councils. (T.A.S. Vol IV, Page 9).

From these edicts it is clear that the administration of the temples was carried out by representatives elected by people. For each village temple there was an administrative council. These councils were controlled by Nāḍuvāzhis and Deśavāzhis (Divisional and Sub Divisional rulers who had Nair infantry (big or small as the case may be) at their disposal. The administrative assembly met either in the open hall at the main

gate of the temple or on the stage for performances. The rights and authorities were in the hands of the general assembly of the people called Nāṭṭukkūṭṭa and the council of the temple officials. When the Namboothiris became powerful they became members of the council. With this change the Kings and Koil adhiḱāris became puppets in the hands of the Namboothiris. In the Rāmeśvaram edict of M.E. 278 it is mentioned that King Rāmavarma Kulaśekhara was punished with retribution for his 'hatred' of the Āryas. Finally the Nambūthiris (Malayāla Brahmins) became the landlords of the country.

6) *The people of ancient Kerala.* It is assumed that the ancient inhabitants of Kerala were Drāviḍas. But some historians have mentioned about the 'Proto Dravidians and the Pre Dravidians. The hill tribes such as Kāṇikkārs, Mutuvas, Mala Veṭas, Pulayas, Kuravas, Nāyāṭis, Malayarayas, Malayāṭis, Malappaṇḍāras, Malayūrālis, Mutuvans Pullāṭis etc. are said to have belonged to this group. They worshipped several things such as stone, banyan tree, elenji tree, Asclapia tree, Nīm tree Terminatia Bellarica, Borassus flabelliformis, cassia fistula, Ghosts, thunder, rain, the sun etc. They worshipped good ghosts for welfare, and bad ghosts to avoid misfortunes. They had images of Māṭa, Gāṭta, Cāvu, Maruta, Pettucāvu, Arukula, Preta, Vazhipiṇakki, Āyiramilli, Parakkūṭṭi, Kāṭṭujāti, Malavāzhi, Māriṇi, Nāyāṭṭu Pe Maṅkāṭṭamma, Muniyappa, Veṭṭakkāran and so on. They worshipped in small bushes, open grounds or houses. They knew black magic such as cursing, giving poison in meals etc. These uncivilized people were very particular about cleanliness on the occasions of delivery, menstruation, death etc. They pleased bad ghosts by offering liquor, flesh and blood, and good ghosts with milk, ghee, honey etc. They buried dead bodies with a little raw rice meant for food at the time of entering the other world. They had collective worship. They sang songs at the time of worship using some primitive musical instruments. For each village there were elders who were priests and rulers. They erected stone huts in the burial place and buried the dead inside these in graves. These graves were called 'Pāṇḍukuzhy'. The Ūrālis, continue the custom of posting two stones at either end of the grave. The custom of burial prevailed more than cremation.

Nair, Nambūtiri, Īzhava, Christians, Muslims and such other castes came to Kerala from other places later.

7) *Ibn Batuta and Kerala.* Ibn Batuta who was born in the town of Tānjūr in Morocco in Africa in A.D. 1304 had travelled all over the Eastern countries then known. He had started from his house on a Haj Pilgrimage at the age of 22. He returned home only after 29 years, having travelled all over the known countries. He has written a book in Arabic about his travels of 29 years. One third of this thick volume is devoted for descriptions of his travels in India alone. Its name is 'Tuh Phattunannār'. He passed over the Hindu Kush in A.D. 1333 and entered India. In the midst of his travels throughout the length and breadth of India, he came to Kerala also. He says as follows about Kerala in his book:—

"Malabar is the country of Pepper. This country's length from Gokarna to Quilon is two months' journey. All the roads in this country are rendered cool and shady by asclapia trees. On the roads at intervals of half an