

Kāṇabhūti would then be released from his curse. Mālyavān should then make public the story he has heard and then he will also be released from the curse". Puṣpadanta was born as Vararuci in the city of Kauśāmbī and Mālyavān as Guṇādhya in the city of Supratiṣṭhita. (See under Guṇādhya).

2) *Another curse to Mālyavān.* By another curse Mālyavān was born as a spider and Puṣpadanta as an elephant in the south of Bhārata. (See under Puṣpadanta).

3) *Part in Devāsura battle.* Released from curses Mālyavān reached the presence of Śiva. It was the time of the Devāsura battle and Mālyavān fought on the side of the devas. Mālyavān played a prominent part in the battle. Mālyavān had to fight against a fierce archer named Kolāhala. Kolāhala sent three arrows one each on the forehead and the two shoulders. Mālyavān returned the fight with arrows. Then Kolāhala showing his swiftness of hand tormented him with several different weapons. Unmindful of this vehement attack Mālyavān plucked a hillock and threw it at Kolāhala. Then suddenly a fierce figure blazing with fire having nine pairs of hands and feet and three heads looking yellow in colour jumped out of the demon and made Mālyavān faint by the terrible heat it gave out. Mālyavān accepted defeat and ran away to the mountain. (Chapter 13, Part 4, Agni Purāṇa).

MĀLYAVĀN II. Son of the demon Sukeśa. He was the brother of Māli and Sumālī.

This Mālyavān was the father of Rāvaṇa's mother. They were all living in Pātāla but when Rāvaṇa obtained his boon he sent away Kubera from Laṅkā and became the ruler of Laṅkā. Mālyavān and other demons followed Rāvaṇa to Laṅkā and stayed with him confirming his sovereignty over the place.

In the Rāma-Rāvaṇa battle Sugrīva stole the crown of Rāvaṇa and kicked him on his face. Ashamed of the insult Rāvaṇa went back to his palace and the first person he saw was Mālyavān. The old man had come to advise Rāvaṇa to give back Sitā to Śrī Rāma. But Rāvaṇa did not like the advice and tore to pieces the letter of advice. (For more details see under Māli).

MĀLYAVĀN III. A mountain. This mountain is situated between the mountains of Meru and Mandara in the country of Ilāvṛta. This mountain shines like gold. (Chapter 7, Bhīṣma Parva).

MĀLYAVĀN IV. Another mountain near the Himālayas. The Pāṇḍavas visited this mountain on their way to the mountain Gandhamādana from the āśrama of Ārṣṭiṣeṇa. (Chapter 153, Vana Parva).

MĀLYAVĀN V. A mountain situated in the country of Kiṣkindhā. The fight between Bālī and Sugrīva took place near this mountain. This is on the banks of the river Tuṅgabhadrā. Uttara Rāmāyaṇa states that the palace of Sugrīva was on the top of this mountain. Śrī Rāma stayed on the beautiful peak of this mountain for four months. (Śloka 40, Chapter 280, Vana Parva).

MĀMĀNKAM. Māmānkam was a very important national festival of Kerala. This festival used to be conducted on the sandy beach of Tirunāvāya. It represented the crowning ceremony of the sovereign of Kerala. There used to be a grand assembly of all the artistes of Kerala. There was an exhibition of the arts, trade and commerce of the land attracting a huge crowd of people from different parts of Bhārata. Scholars believe that the word Māmānkam is derived from the Sanskrit word "Mahā-

maghā". Some say that it was so called because it was conducted on the day of Maghā in the month of Māgha.

The festival was conducted under the auspices of the supreme power in Malabar. For a long period Perumāls were in power in Malabar and so Māmānkam was conducted under the control of the Perumāls. The last of the line of Perumāls handed over the right to the then mighty chief, the King of Valluvanād and for several years Māmānkam was conducted under his auspices. The foreign traders who came to Malabar, the Mohammadans and the Portuguese, persuaded Sāmūtiri (zamorin) to take control of this festival and with the help of the foreigners Sāmūtiri wrested from the King of Valluvanād the right of conducting the Māmānkam. After some time the King of Valluvanād made an attempt to get back the right from Sāmūtiri. This enraged Sāmūtiri and there ensued a fight between them resulting in much shedding of blood. An agreement was reached that after twelve years each would relinquish the right in favour of the other. So after twelve years Sāmūtiri was compelled to relinquish his right but by resorting to many sly tactics he retained the right. The strength of Sāmūtiri increased and he became a great power in Malabar. He was bold enough to send away the Portuguese from the coast and Sāmūtiri maintained his position till the advent of Tippu Sultan to Malabar in the year 1788 A.D. Every twelve years Sāmūtiri had to show his might to retain the right of the Māmānkam and those days of exhibiting strength were ghastly.

The place of this Māmānkam was at Tirunāvāya in Tirūr taluk. A Śiva temple of historic fame stands on the shores of the river Bhārata flowing through Tirūr taluk. There was an expansive sand beach on its shores, become famous by being the scene of many socio-political events there. It was the venue of the mighty Nambūdiris of Malabar to discuss matters of socio-political importance. Every year on the full-moon day in the month of Māgha all the ruling chiefs of Kerala would assemble there and on a special dais there Sāmūtiri would sit with royal robes and a sword in his right hand presiding over the assembly. The sword was given to the Sāmūtiris by Ceramān Perumāl and was considered the symbol of undisputed sovereignty of Kerala. It was also a sanction to conduct the Māmānkam. The Sāmūtiris came prepared to give a fight if their authority was challenged by anybody. The ruling Sāmūtiri would send an invitation to all chiefs of Kerala. On either side of Sāmūtiri would sit the relatives and friends of Sāmūtiri. There would be an army of Nairs and Tiyyas ready outside and only after defeating them could anybody approach the dais of Sāmūtiri. The dais was called Nilapāṭṭutara.

The whole atmosphere would resound with drummings and shots from pop-guns. Majestic elephants adorned with golden headdresses would be arrayed there. The conference of the chiefs would last for twelve days and the festival for twentyfour days. The Māmānkam attracted a huge crowd from far and wide because there were then many items of interest and information. The Māmānkam commenced on a fixed day at an auspicious hour in the morning when the caparisoned elephants started moving to the accompaniment of drums and pipes. The last Māmānkam was in 1755 A.D. By the