



Beypore

Prepared by

Responsible Tourism Mission

Department of Tourism, Government of Kerala

Acknowledgement

The Beypore Resource Directory is in its collated form today thanks to the efforts of many individuals who have played a significant role in its completion.

Our heartfelt thanks goes out to the Minister of Tourism, Sri. P.A. Mohammed Riyas, whose invaluable encouragement has been instrumental in the success of this project. We thank the Additional Chief Secretary - Tourism, Dr. Venu V. IAS and Director, Sri. Krishna Teja IAS who have extended support all through the completion of the project. The guidance of the officers of the Department of Tourism has been invaluable throughout the study conducted for the purpose of this e-book.

Thanks to the people of Beypore Zone (Kozhikode Municipal Area), Cheruvannur Nallalam zone, Feroke municipality, Kadalundi grama panchayat and Ramanattukara municipality who went out of their way to help in the compilation of information for this e-book. Making Beypore an RT destination was taken upon by all of them as a matter of personal interest. The e-book is only a small link in the efforts to make Beypore a successful RT destination. Even so, it has made the entire exercise truly heartwarming to say the least.

The real work now involves preparation of a project profile, planning, implementation, training, promotion of private investments and digital documentation for promotion by the end of which Beypore is expected to be a cent per cent World Model RT Destination.

Sri. Rupesh Kumar K.

State RT Mission Co-ordinator
Department of Tourism
Government of Kerala

Key players

The State RT Mission under the administrative control of the Director, Department of Tourism, is led by the State RT Mission Co-ordinator. The District Level Cells are under the administrative control of the State RT Mission and it functions at the District Offices of the Department of Tourism.



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Unseen Kerala through **Responsible Tourism**



Chinnan, farmer

Tourism might have started unintentionally in Kerala, its beaches discovered as a pristine slice of heaven by hippie backpackers before the state took notice in the 70s. From Kovalam's beaches to the backwaters in Alappuzha and Kumarakom, to the high ranges of Idukki and Wayanad, Kerala had it all. More pressing concerns arose in 2006-07 relating to the sustainability of tourism in Kerala. But as the wise ones say, it was all for good, as it led to the birth of Responsible Tourism (RT). A team effort from the start, it evolved after repeat sittings with representatives of the local community, industry representatives and other related organizations. In an attempt to introduce sustainable tourism practices, Responsible Tourism began with four destinations - Kumarakom in

Kottayam, Thekkady in Idukki, Kovalam in Thiruvananthapuram and Vythiri in Wayanad.

Sustainable tourism arose as a solution to mass tourism-related environmental concerns in the late 60s/early 70s with three kinds of responsibilities or the 'triple bottom-line' - economic responsibility, social responsibility and environmental responsibility. A definition for RT was declared in Cape Town in 2002 alongside the World Summit on Sustainable Development with the well-being of the local community taking precedence. Responsible Tourism became about "making better places for people to live in and better places for people to visit."

But Kerala had no practical models on RT as reference. Call it a leap of faith, but it was decided to implement RT on an experimental basis at the four selected destinations from 2008. Reviews emboldened the tourism department to extend the model to three more destinations (Bekal in Kasaragod, Kumbalangi in Ernakulam and

Ambalavayal in Wayanad) in 2011 in the second phase. It was beginning to pay off, as RT initiatives created a link between the tourism industry and the local community, generating an additional income through their regular means of livelihood, sans any major investments.

By 2017, the government took stock of the impact of RT over the last 10 years. With some course corrections, the government made it official - Responsible Tourism came to be known as the Tourism Policy of Kerala. Responsible Tourism Mission (RT Mission) was formed on June 27, 2017, marking the third phase of RT implementation in the state. The Mission was officially launched by the Chief Minister of Kerala on October 20, 2017 at Kumarakom.

The RT Mission's deliverables included initiating community-level tourism activities, creating tourism trade-community level linkages and encouraging the adoption of RT principles and practices by the tourism trade and other stakeholders.

The Mission is a facilitator that links community members at the grass roots level with the tourism industry through awareness creation, training and capacity building programmes, creating/identifying RT Mission units



Carpentry

across the state and linking the units with tourism. At present, 32,549 local community members are directly linked and 60,373 members are indirectly linked with tourism, generating an income for themselves. From the formation of the Mission till November 30,2020, registered units of RT Mission generated Rs.35 Cr. These include 17,800 individual/group units, out of which 13,567 women-owned /leading units are registered with RT Mission under various categories like cloth bag making units, paper bag making units, handicraft making units, various farming units, farm supply units, artists, artisans, RT chauffeurs, community tour leaders, farm visit units, homestays, farmstays, tented accommodation units, ethnic cuisine units and so on.



Kerala Tourism's Experiential Tourism Packages, derived from Village Life Experiential (VLE) Tour Packages through RT have been well-received. Aimed at protecting native crafts, traditional jobs and the village life of Kerala, it supports farmers, small-scale entrepreneurs, traditional artisans and so on. The RT Village Life Experience has been acknowledged as an ideal model all over the world with half day and full day Village Life Experience packages available across the state. There are 60 operational packages and 850 families working in association with the Experiential Tour Packages of RT Mission. These include Village Life Experience, Cultural Experience, Native Experience and Festival Tour Packages apart from 100 new packages from various parts of Kerala that are ready to be launched.

OTHER INITIATIVES UNDER THE RT MISSION INCLUDE

Experience Ethnic Cuisine

The unique tastes of Kerala's culinary legacy can now be experienced through the Ethnic Cuisine package of Kerala Responsible Tourism Mission. The Ethnic Cuisine microsite of the Kerala RT Mission enables travellers to find the eateries, destinations and provides an idea about the food items available in Kerala.

The website provides information regarding the food network of Kerala and also details of the dishes, entrepreneur's location and contact details. The Ethnic Cuisine Package targets women entrepreneurs and hopes to provide direct and indirect employment opportunities to around 30,000 to 50,000 people in three years.

Village Life Experience

Kerala Tourism's Experiential Tourism Packages, derived from Village Life Experiential (VLE) Tour Packages through RT have been well-received. Aimed at protecting native crafts, traditional jobs and the village life of Kerala, it supports farmers, small-scale entrepreneurs, traditional artisans and so on. The RT Village Life Experience has been acknowledged as an ideal model all over the world with half day and full day Village Life Experience packages available across the state. There are 60 operational packages and 850 families working in association with the Experiential Tour Packages of RT Mission. These include Village Life Experience, Cultural Experience, Native Experience and Festival Tour Packages apart from 100 new packages from various parts of Kerala that are ready to be launched.



Agri Tourism Network

Similar to Experiential Tourism, the Agri Tourism Network by Responsible Tourism Mission explores the potential of the agriculture and farming sectors of Kerala. The project aims at tapping the possibilities of tourism in the agriculture sector. Around 500 farm tourism units and 5000 homestead farms would be set up as part of the project by the year 2023. The RT mission will be collaborating with the local self-government bodies in identifying the units. At least one farm tourism avenue in each body will be developed as part of the project. Allied tourism facilities such as mud houses, tent camping, butterfly gardens and Miyawaki-model forests have also been envisaged within the farms.

PEPPER

PEPPER is Peoples' Participation for Participatory Planning and Empowerment through Responsible Tourism. LSGs of localities concerned are roped in to develop proposals for potential tourism projects derived from ideas and suggestions in discussion with Special Tourism Grama Sabhas which the Department of Tourism will implement after taking viability into account. (Eg. Vaikom and Ponnani which were developed as tourism destinations through PEPPER and were declared as new tourism destinations in September 2020 by the State Government.)



RT Classification

The concept of the RT Mission can be spread far and wide only through inclusive partnerships. RT Classification, introduced for all tourism units including houseboats, Ayurveda centres and homestays, will soon extend to tour and transport operators.

The revival of tourism in Kerala through the RT Mission has won the state department of tourism laurels galore on the global stage. Kerala has received four national and six international awards especially at WTM since 2017. Aymanam in Kottayam, an award-winning destination of RT Mission has been listed as one of the 30 Best Places to Visit in the World in 2022 by Condé Nast Traveller.

STREET

STREET that stands for Sustainable, Tangible, Responsible, Experiential, Ethnic, Tourism hub is an initiative by the Responsible Tourism Mission that aims to take tourism into Kerala's interior and rural hinterlands. The diversity of the selected spots will be explored through theme-based programmes. Green street, cultural street, village life experience street, experiential tourism street, agri-tourism street, water street and art street are the themes planned for the selected locations. The project intends to bring little-known rural destinations to the mainstream and encourage active participation of the local community to generate more employment opportunities.

Model RT Village

The Responsible Tourism Mission will implement the Model RT Village project in select micro-destinations in Kerala. With the support of the Local Self-Government bodies and the local community, the Model RT Village aims to implement accessible tourism activities, carbon neutral initiatives, promotion of water outlets, responsible ayurveda, promotion of local art and games, tourism resource mapping, promotion of local community-owned accommodations, promotion of experiential tour packages, plastic-free declarations and effective waste management initiatives at the destinations.

Special Tourism Grama Sabhas

The priceless gatherings where most RT Mission initiatives take shape are where the respective Local Self Governing institutions conduct Grama Sabha meetings for the RT Mission. Grama Sabhas are conducted to ensure the participation of local community members including art performers, traditional job employers, Kudumbashree representatives, farmers, representatives of places of worship, fishermen and stakeholders interested in tourism development and regional development.



Art and Cultural Forum

In efforts to shine the spotlight on martial, ritual and performing arts practitioners from the villages of Kerala, artistes from various fields can register themselves to be a part of this artiste profile directory. The large network provides an opportunity for the state to showcase its experts in the many traditional arts and crafts to travellers.

Kerala Responsible Tourism Network

An online platform for the purchase of perishable and non-perishable products made in Kerala, it enables the buyer to directly engage with the seller, eliminating the need for middlemen.

RT Human Resource Directory

It is an employment opportunity that links skilled, semi-skilled and unskilled labours to the tourism sector enabling hotels, resorts and tour operators to hire the services of people based on requirement.

Plastic Reduction/ Management Initiatives

Implemented by Kerala Tourism as part of the 'Clean Kerala Initiative' project of the Responsible Tourism Mission, Department of Tourism in association with Kerala Travel Mart Society, 450 tourism accommodation units in the state including hotels, resorts, houseboats etc., declared themselves plastic-free, excluding 19 plastic items including plastic cutlery and PVC flex materials.



Carbon-Neutral Initiatives

Humble but relevant efforts have been made on by Kerala Tourism to reduce the impact of global warming. Activities include eco-forest conservation based on the Miyawaki Method, cycle tours, mangrove protection activities, protection of local species of fruit trees and Visit a Grove package where sacred groves are mapped and related festivals included in the package.

PREFACE

Bepore's unique socio-cultural history and geographical beauty makes the ancient port town an ideal tourist destination with an abundance of untapped potential for tourist activities. A commercial hub of Malabar and gateway to India in the past, the tourism sector of Kerala can give a massive boost to employment in Bepore. In the last decade, local leaders and politicians have taken many steps to bring the area to the forefront of Kerala Tourism. The Responsible Tourism Mission of Kerala is a recent tourism development project towards this mission with Bepore

announced as an RT destination. This comprehensive and ambitious project will develop the region's economy and aims to empower all strata of people by improving their standard of living.

As part of Responsible Tourism, Bepore will be explored to create new means of sustainable development with the help of local communities. It is an attempt to streamline the developmental work and ensure that the Responsible Tourism project succeeds in the long run. The project, which began in earnest in 2021, has been surveying tourist



Shipbuilding

attractions, researching history and traversing the livelihoods of citizens since then.

A directory has been compiled with the collective data of Beypore and the gram panchayats associated with it in Malayalam. In the near future, Beypore's vast natural and cultural resources, lesser known facts and destinations will be highlighted to attract mainstream tourists. The directory will help tourists to become involved with the local cultures, ethnicity, history, literature and other aspects of the people at the grassroots by introducing them to local cuisines, homestays, interesting souvenirs and above all, guides who can speak their languages.



Carpentry



Coir Making

The resource directory, composed in a methodical and systematic order, consists of well-researched data found during the study. To maintain the quality of data, Tourism Grama Sabhas were conducted to collect and merge the resources by resource persons and Local Self-Governing Institutions. A series of activities like brainstorming sessions, interviews with some key figures, surveys and extensive discussions with resource persons were held to bring out this directory.

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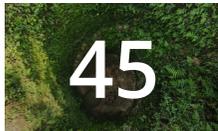
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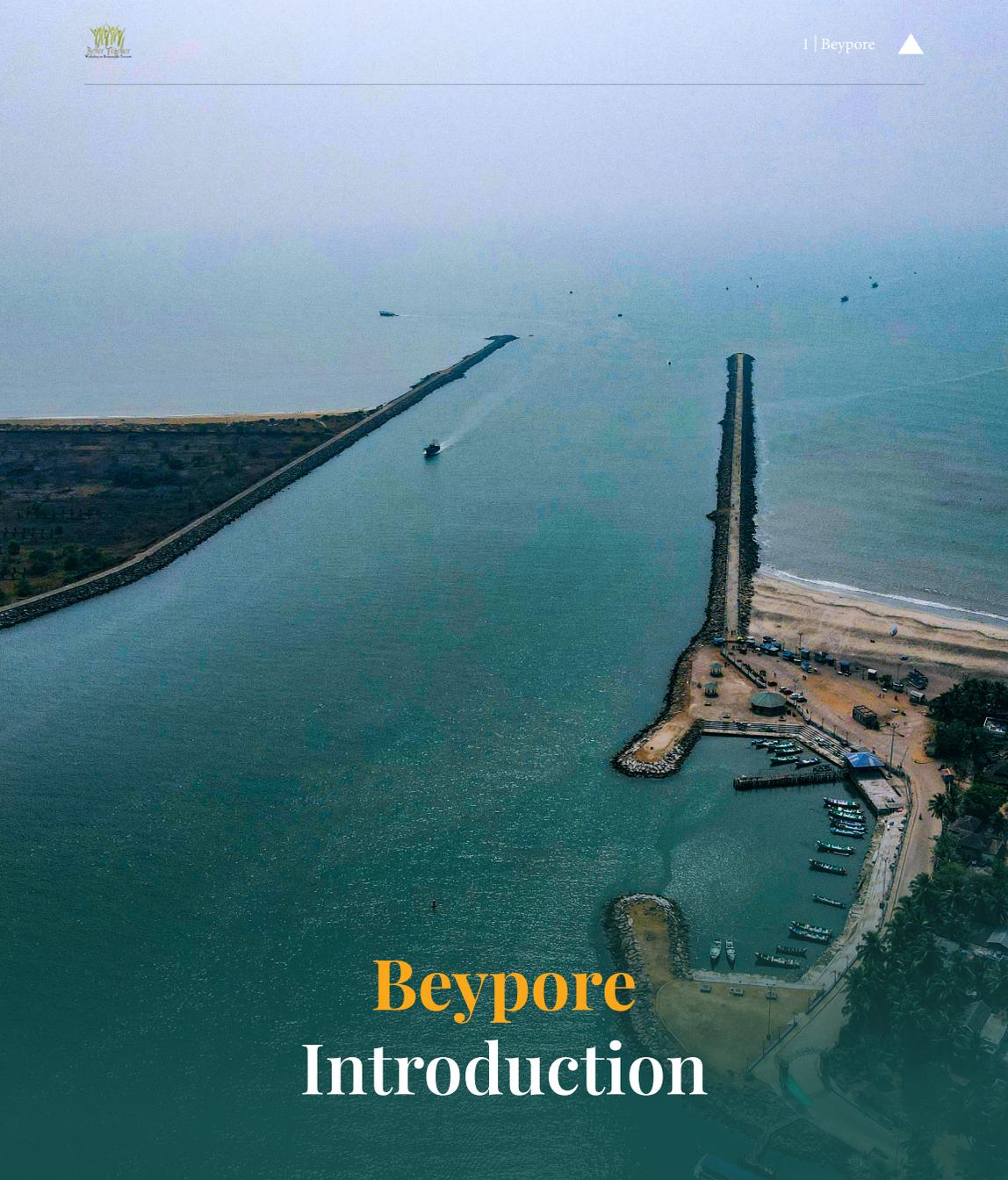
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Beypore

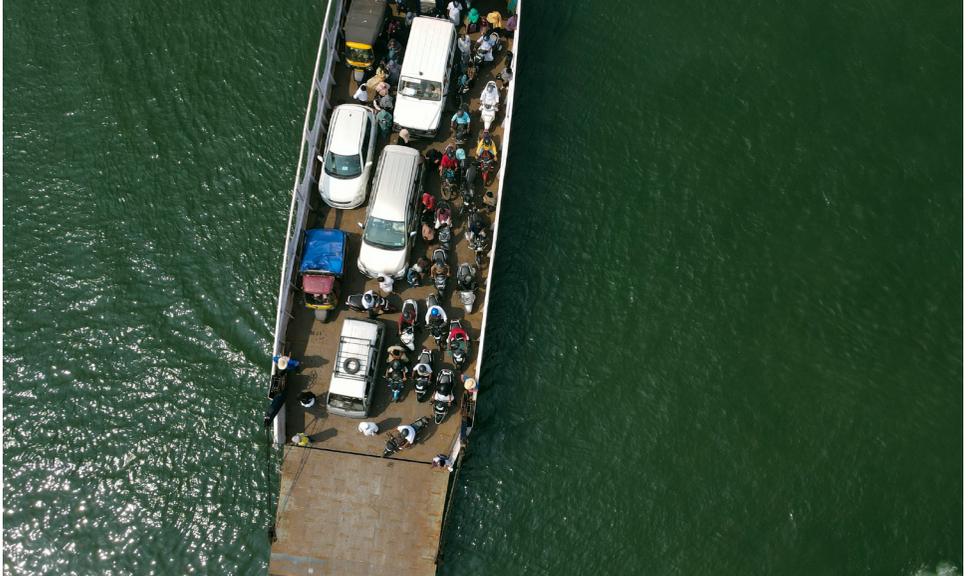
Introduction



Beypore is a small coastal hamlet in Kozhikode district of Kerala. Formerly it was known as Vaypura and Vadapparanadu. Tipu Sultan renamed it as ‘Sultan Pattanam’ when he captured Malabar. The place has a small port and a beautiful beach. It is one among the ancient ports in Kerala. Beypore had trade relations with Middle Eastern countries. Beypore was also famous for Uru (wooden ships). The Arabs bought these ships for trade and fishing. Presently, some Urus are used for tourism. Chaliyar, the fourth longest river in Kerala, flows through Beypore. Beypore port is located 10 km from the south side of Kozhikode, 180 km north of Kochi and 391 km from the capital city of Thiruvananthapuram; at the estuary of the Chaliyar River and the Arabian Sea. Land for the port was acquired from Karipa Puthiya Kovilakam in 1963-64. Beypore is the second largest port in Kerala after Kochi and handles 1 lakh tonnes of cargo and 7500 passengers. Kochi and Mangaluru are the nearest ports. The port has a 5 m deep wharf and approach channel now. It will be upgraded in the coming years. Utilities such as storage shed, cranes and tuggers have been installed.



HOW TO GET THERE



Distance to Bepore town from Kozhikode



By Road : Bepore is 10 km away from Kozhikode.



By Air : Calicut International Airport is 23 km away from the Kozhikode-City centre.



By Rail : Kozhikode Railway Station is 10 km from Bepore. Feroke Railway Station is at a distance of 4 km.



GEOGRAPHY



11.18° Latitude North
and 75.82 ° East.



11.18° Longitude North
and 75.82 ° East.



1 metre higher than
sea level.



Beypore harbour

CLIMATE

The climate in Beypore can be divided into three main categories:

Monsoon, summer and winter are the three main seasons here.

The months of June, July, August and September are the months of southwest monsoon (*kalavarsham*) and October and November are the months of northeast monsoon (*thulavarsham*). December, January and February are the winter months and March, April and May are the summer months. Rainfall in the summer months are also expected at times.



DEMOGRAPHY

Beypore is a city in Kozhikode district of Kerala. As per the census report of 2011, the population of Beypore is 69,752.

Description	Numbers
Males	33,399
Females	36,353
Children (o-6 years)	8,118
Percentage of Children (o-6 years)	11.64%
Female Sex Ratio	1,084
Gender Ratio	981
Literacy Rate	96.06%
Literacy Rate of Males	97.83%
Literacy Rate of Females	94.45%



Livelihood Mapping



VILLAGE LIVELIHOODS



Fishing

Many natives of Beypore often sail into the deep sea, fishing for several days in a row. During the *chakara* season (June and July), shrimp and sardine are found in abundance. The Chaliyar River and its estuary are adjacent to the sea in the Cheruvannur Nallalam Beypore

areas. Therefore, fishing is an important source of livelihood for the local families. Different methods are adopted for fishing which range from small boats and nets to large vessels used by the natives to fish in the deep sea.



Seine net

Seine net is made of the finest threads. Weights like bells made of mud or lead are attached to the edges of the net at the bottom. Plastic balls are tied on the upper edges. These nets are stretched and tied across the water in streams and rivers with the plastic balls bobbing on the surface and the weights at the bottom helping to cast the net over a bigger surface. This net is suitable for use in both shallow and narrow places.



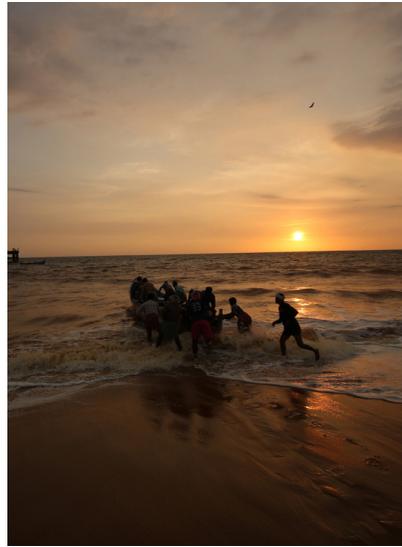
Great net

This net has a rope that can be stretched for trawling. It is used to catch fish in both flowing and stagnant water. One end of the rope is fastened to the net. The other end is held in the hand, stretched and the net thrown in the water. After the fish are caught, the net is drawn back with the help of the rope.



Bait

Bait fishing, also called still fishing, is the oldest technique of this trade. A bait is stuck on the hook which is attached to a rod made of bamboo sticks or palm stalks. When fish get caught on the hook, trying to consume the bait, the rod is raised. Earthworms, crabs and small fish are usually used as baits.





Deep sea fishing

The natives of Bepore and Cheruvannur coastal areas depend on fishing as a means of livelihood. They spend several days in boats and canoes for this purpose.

Fishing nets



Base nets

Base nets are attached to the boat with the help of a pair of long ropes. The trawl net and otter board can be loosened over the sea and rolled up with the help of a winch on the deck of the boat. The rope is connected to the net by a pair of otter boards. Rectangular otter boards are lined with wooden boards inside an iron frame.



Trawl nets

Trawl nets can be operated with otter boards only when the pole that pulls the net is tilting away from the direction of the boat. The otter board opens horizontally on both sides of the net in the shape of a moving pole funnel. At the same time, the top of the front of the net is raised upwards and the bottom tightened with the help of poles so that it opens completely. The mouth of the net remains open in an elliptical shape. This open net, which travels at a speed of 3 knots or 4.8



kmph under the sea, catches sea-bed fishes like shrimp, and collects them at the back of the net. After fishing for about three hours depending on the availability of fish, the pole is pulled around with the help of a winch and the net shrinks after which it is stored on the boat. The fresh catch is taken out, sorted and stored in ice.



Intermediate nets

Intermediate nets are used to catch fish in the middle of the ocean. They can be opened both vertically and horizontally. Made up of four identical rectangular panels, the bottom layer is longer than the top layer. This net should be pulled out faster than the base nets as the fish growing in the middle of the ocean are faster as compared to those found at the bottom layer and the sea bed. The quantity of the catch depends enormously on how fast the pole is pulled. Some techniques are used while casting it. One simple trick applied here is reducing the resistance at the front of the net by ensuring water flows away from it.



Fishing nets with low-energy requirements

During the late 1950s, with the advent of mechanised boats and new fishing systems, fishing grew into an industry. The traditional fishing industry also underwent changes in the





1980s when board motors were introduced that could be mounted and removed from boats as required. With the use of the outboard motor, traditional fishing has expanded exponentially.

Traditional fishing using indigenous boats is entirely dependent on human expertise unlike mechanized boats. There are some types of vessels equipped with machines used only to reach the destination where fishing is done solely using manpower. This is known as low energy fishing. There are several benefits of such methods. Fuel costs are reduced as machinery is used only partially and employees do not tire easily which increases their efficiency. They are able to spend longer hours fishing as they save time while sailing. Captured fish can be brought ashore quickly so that they do not lose their quality and can be sold at higher prices.



Gill nets

The most important fishing method involves gill nets, also known as long nets, float nets or loop nets. The use of gill net, which is a rectangular piece of net, is popular all over the coast.

The length and descent of the gill net units are not usually consistent. The size of the net is determined by the ease of use, the fish intended to be caught and the depth and extent of the area. It also depends on the size of the boat and the number of crew members.



Meshes are the basic structural units of a gill net. They can be large or small depending on the size of the fish that needs to be caught. The nets are set up as soon as the vessel leaves the shore for fishing. When the destination is reached, the depth and flow of the water and direction of the wind are monitored. It is then lowered into the sea. One end of the net is attached to the boat with a rope. The number of floats and the weight of the sinker are adjusted and arranged as required. The net is deployed on the seabed or any intermediate level depending on the area and availability of fish.

The net can be adjusted to move with the flow of the water or to stand still. After around six hours, the net is pulled back and the fish collected.



Longline fishing

Longline fishing is another low energy method of fishing commonly known as 'a thousand baits'. A long rope is used as the main line. The hooks are fastened to the ends of the branches or branch line at regular intervals along the main line. A swivel is sometimes used on the branch line before connecting to the main line. The pole used on the surface is longer than the branch line and the pole used at the base is shorter. The longest branch line is made by twisting steel wire next to the hook. The distance between the branch lines is greater than the total length of two branch lines.





This method is used to catch fast-moving fish such as sharks, catfish, seer fish and tuna. In addition to the size of the fish, the size and shape of the mouth are also considered when selecting baits.

Nylon and polyethylene yarn are now used instead of cotton yarn. In addition, monofilaments ranging in size from 1 to 2.5 mm are used and in some places branch lines with steel wires attached come in handy. Another method is using steel wire on both sides to connect the branch line to the main line. The length of the fishing line and the number of baits are determined by the size of the boat and the number of crew members. The long line is deployed in the water at intermediate levels for those such as seer fish, at the bottom for sharks and in the middle for fish like tuna. The line can be used in a way that is in contact with the seafloor or moving with the current. Longline fishing can be implemented comfortably where other fishing methods are not practical.



Hand line

The hand line is a very simple and inexpensive fishing tool. At the ends of the monofilament line which is 1.5 to 2 mm thick, weights of two to three kilograms are attached. A little above this, very short branch lines and baits are tied at intervals.

The short branch lines and baits are lowered



into the water. When the line shakes and a pull is felt, it is quickly drawn to catch the fish. Once the fish is detached from the hook, the bait can be used for fishing again. Hand-operated rollers are easier and more convenient to use. Fish such as hamour are caught in this manner. This method is useful in artificial insemination facilities and in areas where other fishing methods are not practised.



Fish cages

Cages are also used for fishing in areas where there are rocks and coral reefs at the bottom of the sea. The frame is made of iron wire and covered with a piece of netting. Accessible openings are attached to one side of the cage. Small doors are also set up on the opposite side to let the fish out of the cage. The bait is hung inside the cage, tied with ropes, and the cage lowered into the water. A large float is tied to the top of the rope.

The cages are placed in the sea either independently or tied to each other with ropes. While taking them out, the float is grabbed first and the rope slowly pulled, along with the cages.

Cages come in many shapes and sizes. It is profitable to fish by handline during the time when fish lay eggs. Cages are widely used for catching prawns in coastal waters.





Ring seine

Fishing with ring seine is widespread along the coast of Kerala. It is similar to a support net used by native boats. The ring seine was developed by modifying the support mesh after the outdoor motor gained popularity. Currently, a mini purse seine that can be operated from mechanised country boats is being used.

The ring seine currently in use is rectangular. Large nets of up to 800 m long are used to catch mackerel and tuna. The mesh size of its main net is 18-20 mm. A mesh size of 10-12 mm is used for fishes such as anchovy. The main net is composed of nylon threads. The centre of the net is made by fitting the rectangular net pieces and holding the sides together horizontally.

These nets are used to catch fish moving in shoals or schools. The net is lowered only after the fish are spotted. After observing the wind direction, water flow, direction and velocity of the fish school, it rapidly encircles the group and releases the entire net into the water. The rope is pulled through the rings and the bottom of the net closed to trap the fish. The success of the catch depends on the speed at which the fish are hooked. The net is then pulled from both ends by which time the fish get caught in it.



Stake nets

Stake nets are very long cone-shaped nets with rectangular openings. On the northwest coast, these are known as dolnets.

Though there are many fishing techniques, promotion of low-energy fishing practices such as gill nets and lines are vital as they are environmentally friendly and do not endanger the fish.

Courtesy: Kerala Agricultural University



MARIGOLD FARM



A marigold farm is situated in the ninth ward of the Kadalundi Panchayat. This venture became a success which shows the solidarity of the farmers. There are 500 plants here and harvesting can be done for a month.



TRADITIONAL OCCUPATIONS

People of Cheruvannur, Nallalam Beypore regions still continue with certain traditional occupations which are rarely practiced in other places now. The locals are employed in Uru (ship) making, tiles industry, fishing and port-related works.

Uru

Uru (boat) or 'Fat Boat' is the common name for large wooden ships built by the Vishwakarma sect in Beypore. This type of boat was used by the Arabs as merchant ships. In ancient times, only the Vishwakarmas were known for their skill in making Urus but now skilled labourers from all sects are involved in its manufacture. Uru is still manufactured in Beypore and exported to Arab countries. These boats were made of teak wood sourced from the forests in Nilambur. Of late, imported Malaysian teak is used for Urus.

The availability of timber was the main reason for the success of Beypore Urus. Beypore was also helped by the fact that rivers could be used to transport wood from the Western Ghats. Before the industrial revolution the non-availability of machines to lift the heavy wood caused difficulties in construction. The Khalasis, later known as the Mappila Khalasis, were descendants of the Arabs and the natives. They were trained to lift and move heavy objects,



using ropes and pulleys. They also used large wooden handles called kasha to move things.

The Khalasi community had the cohesiveness and skill to lift ships weighing up to 1000 tonnes. Their work skills are still being used. It takes about two years to make an Uru. A typical fat boat is 150 metres long and 50 metres wide.

In the Battle of Trafalgar in which Napoleon Bonaparte was defeated, the main ship in which Lord Horatio Nelson travelled was built in Beypore.



Mappila Khalasis

The history and glory of the Mappila Khalasis stretches from Beypore in Kozhikode to Mecca. They have a history and stories to tell that cannot be confined to a single film. They are shipbuilders based at the Beypore port in Kozhikode district. Khalasi is an Arabic word for workers in ports and shipyards.

The word is derived from the Arabic word Khalasi meaning a mixture of black and white. The Khalasi are a group of shipbuilders from Beypore who are world famous for their work. Mappila Khalasi is the name given to the Muslims who were mainly engaged in this occupation in Malabar. The main work of the Khalasis is to pull the ships from the sea for repair works and then to push them back once they are ready for sail. They do not use any modern equipment but only ropes and pulleys to pull the ships. They are also good divers.

'Jorsey Ya Allah

Ya Allah Jorsey

Ya Allah Jore Se. Mali Jorsey....'

The Khalasis often sing these couplets to encourage themselves and to lessen the severity of their work. The Mappila Khalasis have been involved in many major construction projects in the country, in the Arab world and other parts of the world.



The Khalasis were also involved in the construction of the huge clock in Mecca. When the railway carriages of the Island Express crashed into the Ashtamudi Lake in July 1988, killing 80 people in the Peruman train tragedy, the Khalasis from Beypore helped in lifting them. Where the hands of the railways failed, the strength



of 35 Khalasis succeeded. On the first day, they pulled out to shore one of the carriages which were lying on top of another. In the next few days, they pulled the other carriage all the way to the shore.

The Khalasis also provided much needed assistance to the troops who later arrived on the scene. With the help of the army, they brought ashore nine bogies that had fallen into the water. The Khalasis also once brought back a plane that skidded off the runway at Kozhikode Karipur Airport. Airlines officials sought the help of Khalasis after a failed attempt to bring the plane back to the runway with cranes.

Mappila Khalasis were also involved in the construction of Idukki dam, the bridges at Feroke, the North Bridge, the Kallai Bridge, the Mahanadi Bridge in Orissa, the Manganese Factory in Goa, the Mecca Royal Clock Tower in Mecca and the Konkan Railways. There were 68 Mappila Khalasis in the construction of the clock tower at Mecca. Foreman Chaliyam Laila Mansil NC Muhammed Hanifa was their head.

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ROOF TILE INDUSTRY



Feroke and its environs are known for its pioneering role in the tile industry in Kerala. From time immemorial, the roof tiles used to grace the strongest houses were sent from here to other areas. The Commonwealth Tile Company is a famous tile manufacturing factory here. Thousands of labourers are employed in this industry. A modern era of tile manufacture started in Feroke with Basel Mission's tile factory. Commonwealth Tile factory, built on the North-Western part of Feroke Railway station, on the banks of Chaliyar river, started its production in 1911. The first tile company in Kerala is the Calicut company started in Cheruvannur and the first tile company in India was established in Mangaluru in 1865 in Jeppu. The first school in Feroke, BEM UP School was established as part of the tile company. There were incidents where people lost jobs in 1954 just because they wore footwear and ironed shirts.

Commonwealth Tile Factory

 +91 94471 00421



COIR

The coir industry is intertwined with the culture and history of Kerala. Due to the dense growth of coconut trees, the land is known as 'Kerala' (land of coconuts) and is associated with coir. Keralites are accustomed to utilising anything derived from the coconut tree. Choottu, kodumbu, coconut, coconut flowers and coconut leaf are all used for various purposes.

The raw material for coir production is obtained from the non-edible husk of the coconut. The rope can be made by separating the coir from the husk and then by hand or by machine. Coir is the thickest and long lasting natural fibre available in the world today. Coir is widely used in the commercial sector as well as in the manufacture of products for homes, luxury apartments and hotels. The natural shine, durability and moisture retention properties of the rope make it a favourite. Kerala has fertile soil for the growth of coconut trees. There is an increasing



demand for coir these days and Kerala with its heritage and experience in coir production can bring up its coir industry with the effective use of resources.

Coir processing

Coir is made by weaving natural fibres extracted from the coconut husk. The part left after separating the fibres needed to make the rope is called the coir pith.

Coir production begins with the extraction of coconut husk from the harvested coconut. Coir fibres are extracted from this husk. Coir is a traditional by-product of copra (dried coconuts). Coconuts are dried to extract the oil.



Traditional method



The traditional method of coir production takes time and requires a lot of manpower. The husk extracted from the coconut is first put to rot in water. It takes three to six months to decompose. Ponds which are not used for freshwater or tanks made for the purpose are used to rot the coconut husks. Bacteria on the rotting husks help separate the fibres from the pith. Rotting makes the husk soft and it is then easy to extract the fibres. The process is usually done by hand. The separated fibres are then left to dry in the sun. The leftover coir pith is used in horticulture. The coir fibres thus prepared are of high quality. Coir produced from the raw coconut husk can be dyed and bleached.

Quality white fibre can be produced by this traditional method. Fibre from the raw husk is best for dyeing and bleaching. To get a rougher fibre, the duration of the husk in water should be reduced. These are used in coir geotextiles. The fibres are usually extracted by hand to a length of six to nine inches. Later, they are intertwined in opposite directions. These small pieces are later joined together to get the coir of desired length. Finally, they are made into a loop and stored. (Courtesy: Coir Kerala).

In Cheruvannur, Nallalam Chalatti Coir Society and Kolathara Coir Society are engaged in coir production. Beyyore Coir Corporation Factory operates in Beyyore town. Coir production is one of the oldest industries in Feroke too.

Coir is one of the oldest traditional industries in Feroke. The coir industry mainly flourished on the banks of Vadakkumbatt river. It was dominated by women workers. Feroke was blessed with coconut trees on its coast which in turn led to a thriving coir business. Operating from Pandipadam, Feroke Coir Industry Co-operative Society was formed in 1958. Kottayi Ramu was its first president. Perumugham Coir Vyavasaya Co-operative society that was formed by Kaatiri Velayudhan and Kattiri Kumaran Thambi started its full-fledged operations from 1982.



HANDLOOM



After agriculture, the handloom sector has been a direct and indirect source of livelihood. More than 43 lakh people are employed in weaving and allied occupations. Handloom contributes about 15% to the country's textile production and also adds to the country's export earnings. In fact, 95 % of the world's handloom clothes are from India. Handloom has an unparalleled position in our economy. The strength of this sector is in its uniqueness, the different methods of production, and acceptance of innovative ideas tailored to the customer's needs. Compared to the other South Indian states like Tamil Nadu, Andhra Pradesh and Karnataka, Kerala's share in handloom is less.

The handloom sector is second only to the coir sector in terms of employment

opportunities in Kerala's traditional industries. The handloom sector in the state is mainly based in Thiruvananthapuram and Kannur districts and also parts of Kozhikode, Palakkad and Thrissur. It also operates in parts of Ernakulam, Kollam and Kasargod districts. About 96 % of the looms in the sector are in the co-operative sector. The remaining 4% is in the hands of entrepreneurs. The co-operative sector consists of factory model and cottage model groups. Primary weaving co-operative societies registered in Kerala were 575 in March 2015 as against 600 in October 2016. Of these, 167 were factory models and 433 were cottage models. As of October 2016, 402 of these 600 groups are operational. Currently 84 (50%) factory models are operational and 318 (53%) cottage models. (Courtesy- Vikaspedia).



TASARA CENTRE FOR CREATIVE WEAVING



Owned by Tasara Sri.Vasudevan, the company is a major player in Beypore, producing handloom weaves and offering training in the sector. The Tasara Centre for Creative Weaving is an established institution in the weaving industry of Kerala. In Sanskrit Tasara means weaving stick. Many tourists from Kerala and abroad who are interested in weaving visit this place.

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RABBIT BREEDING



Rabbit breeding is a lucrative occupation for entrepreneurs who have limited farmland with no opportunities for farming. Rabbit breeding has low investment, high feed conversion capacity, no religious restrictions for rabbit meat, high immunity and low gestation period. Despite this, rabbit breeding is most likely to fail if scientific management practices are not followed.

Rabbits are at the forefront of converting plant-derived meat into human-friendly meat. While rabbits convert 20% of their diet into meat, it is 8-12% in beef and 16-18% in pork.

Panayathoda Rabbit Farm,
Kundayithode

 +91 9895412182



Features of Rabbit Breeding:

- Rabbits need less space.
- They do not compete with humans for food. We can breed the rabbits by giving them vegetarian food (which contains a lot of cellulose not consumed by humans at all). A growing population and depleting food stocks may discourage us from feeding other animals. This is because humans need soybeans, maize and wheat, all other animal feed ingredients.
- Fertility: Breeds in a short period of time. Rabbits can give birth twelve times a year (once a month is possible). At least one rabbit can produce more than 30 kittens per year.
- High productivity - Rabbits can put on 40gm of weight daily.
- Relatively low cholesterol meat. Rabbit meat can be classified as white meat that does not harm the human digestive system (goat, beef and pork are given as red meat, which can increase the risk of stomach cancer). Not only is rabbit meat low in harmful fatty acids, it is also high in Omega -3 phenolic fatty acids, which helps fight heart disease.
- Rabbit meat is acceptable in all religions.
- Cultivated soft fur skin is in great demand in the international market. There are small and large rabbit farms in the wards of Kozhikode Corporation. The complete rabbit farm in Kundayithode ward is one of them.





FISH FARMING

Coastal estuaries and backwaters along the coast are a unique feature in Kerala. Kerala is rich in biodiversity and inland water resources. Rivers and streams originating from the Western Ghats are famous for their rich biodiversity.

With the fish in reservoirs declining due to human intervention, climate change and other factors there is a requirement to increase fish production through aquaculture for food security.

The promotion of aquaculture will go a long way in meeting the growing demand for fish and prevent the exploitation of nature. As seafood is an important commodity for Keralites, the aquaculture sector is also becoming a source of income.

Nutritional security and food security can be achieved by making fish, which is the cheapest and most nutritious meat, available in large quantities through aquaculture.

(Courtesy: fisheries.kerala.gov.in).

Small and large aquaculture centres can be found at the Rainbow Guppy Farm in Mundakan Field Marad Ward, Kundayithode and the ornamental fish farm at Thampuram Padi, the fish farm on Thambi Road.



Fishing is an important and flourishing occupation in Feroke as it is surrounded by water on four sides. Traditional fishing methods like 'thappi pidutham' and 'kalakki pidutham' are done for fishing. Chemeen, Varaal, Kora, Chembali and Muzhu are some of the fish varieties available here.



CAGED FISH FARMING



Ambali Baburaj who received the National Award for fish farming has a fish farm in Kadalundi. The farm is on one hectare of land. Fish varieties such as Red snapper and Pearl spot are grown here. Visitors are provided food from the farm.

This is a technique of fish farming using modern technology under the Central Marine Fisheries Research Institute (CMFRI). This new method has been devised by combining Ambali Baburaj's traditional fish farming methods and modern technology. Babu received the National Award for aqua processing expertise. CMFRI achieved environment-friendly fish farming in its natural

habitat. This project is celebrating its 70th anniversary. Caged fish farming is part of the Integrated multi-trophic aquaculture project. One attractive feature of caged farming is that it is possible as a parallel project. High protein food is provided through the large fountain of water. Along with caged farming, CMFRI scientists have also developed a project for mussel farming. The place gives opportunities for tourists to see the various projects implemented here and share new ideas in this field.



Ambali Baburaj



+91 9895298726



FARMS

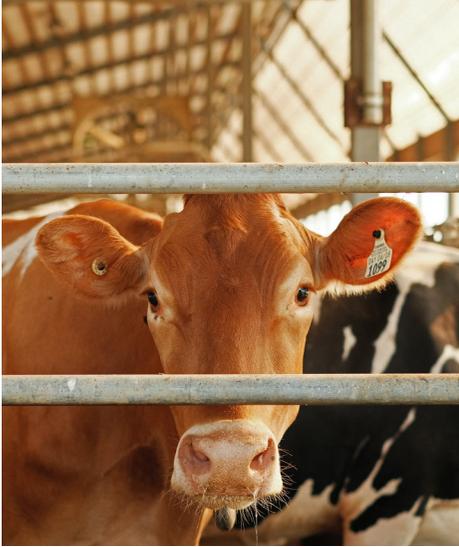
Kodiyadan Goat (KG) farm



KG Farm was developed on the premises of a house in Ramanattukara. Owned by Rakhil Kodiyadan, an engineering graduate, he started the farm with one goat in 2016, which later grew to as many as 40 goats. The milk is in high demand as are the animal for domesticating and the meat for butchering purposes. There are takers for male and female goats. Different varieties of goats such as Beetal, Malabari cross and Sirohi are available on many farms. Rakhil has worked as a manager in many farms and knows how to administer injections on the animal. While the farm attracts visitors, Rakhil is not keen on promoting it as a destination on a commercial basis.

The farm went viral after Rakhil's cousin, Akshay, made a vlog on the latter's YouTube channel. Apart from goat farming, there is pisciculture where ornamental fish are sold. Colourful birds and hens are also available for sale. Currently, the farm has around 20 goats and the enterprise is run by Rakhil's parents Janu K. and Rajan K. Visit Kodiyadan Goat Farm at: Kodiyadan House, Marampotta, Paraniyam, Ramanattukara. The house is near Seva Mandir School.

 +91 7025046881



Cattle

Cattle rearing is the backbone of the agriculture sector in Kerala. In the past, most households in Kerala used to breed cattle. The emergence of tea shops marked the beginning of the dairy sector in the state.

Kaithavalappu Cow Farm in Marad ward, West Mahe Farm and Sagarasarani Farm are major farm units in the area.

Coconut Farming

In the Cheruvannur Nallalam Beypore area of Kozhikode Corporation, coconut farming and allied activities are numerous. Due to its estuaries, riverbanks, beaches and sea level, the coconut-rich region provides a direct and indirect source of livelihood to a large number of people. Coconut mills, coir mills, copra traders, copra mills and other allied industries are located here.





PALM-FROND WEAVING (OLA MEDAYIL)



In the past, houses and other buildings used mats made with palm fronds for the roof. The fences in coastal areas were made from these mats. It was a necessity for ordinary women to learn to make mats from palm fronds as they were widely used. Today mat making has become a competition event but such mats can still be seen in the homes of natives in this region.

Ola Medayil, Chithra Kanmalatt Marad



PADDY CULTIVATION

The banks of the Chaliyar river and its tributaries are suitable for paddy cultivation as they have fertile alluvial soil. Paddy is also cultivated in many wetlands. Part of Kundayithode Division is mainly dependent on paddy for their livelihood.

Haridasan, Paddy Cultivation

 +91 9497889953

CANE MAKING

Cane and small cane furnishings can be found along the side of National Highways in the Karikad region. They are made by people who came and settled here from the South and made their living by making crafts and furniture using cane.



POTTERY



Caste-based community occupations can be still seen in the region. Pot makers in the Koombara colony in Ramanattukara is such a community. The clay required for pottery should be soaked in water the day before. This is usually done by women in the family. Gender equality can be seen at every stage of production. Although the clay is made into vessels by men on the

Kulalaya wheel, the wheel is mostly turned by the women in the family. The Kulalaya wheel is known as *chamathi* among the older generations. Instead of iron wheels, traditional wheels made of cloth and husk are still in use in some parts of Kerala. Instead of these, self-propelled electrical wheels and foot-controlled wheels are used now.



BRONZE VESSEL PRODUCTION

Producing bronze was a traditional employment sector that required technology, precision and patience. Many people's livelihood across Feroke was dependent on this sector. Plates, pitchers and spittoons were a part of people's lives. Traditional *uruli* and *monda* or *murada* were also produced locally.

MAT PRODUCTION

Kaitholapaaya was an eco-friendly product. Those who were experts in weaving mats started to use coconut leaves for weaving mats. People made coconut leaf baskets, trays and mats. In the old market of Feroke, women used to sell mats. Mats became indispensable for functions and marriages. Kidakkapaaya and Pandhippaya were the two widely known forms of mats.





TIMBER INDUSTRY

The timber industry grew during the reign of Tipu Sultan. This industry attracted him to Malabar. The industry flourished at Mammalikadavu, on the coast of Chaliyar. When Tipu Sultan began his reign, the ownership of forests was taken from small rulers who used to cut trees as per their requirement. There were elephants to carry the timber. The trade was expanding even in the Vadakkumpaat area. Timber required for the matchstick companies in Feroke, Pata and Chungam were carried through Mammalikadavu. Light timbers were needed for matchstick companies and as its availability was meagre, these companies had to shut down.

In the late 19th and early 20th centuries, the Chaliyar Nilambur forests were used as a waterway to transport timber from the timber mills in Kallayi in Kozhikode. The timber was tied to a raft and brought to Kallayi during the monsoon. The timber was cut at various mills along the river at Kallayi and transported to different places in varied forms. Kallai was one of the most important places in the world in the timber industry at this time. Kallai was famous for its strong and durable timber such as teak and rosewood.

By the middle of the 20th century, cutting down of trees was banned to



prevent deforestation. This greatly affected the timber industry in Kallai. Although some mills operate in Kallai, production is relatively low. Many mills closed down.

Kallai in Kozhikode district and the banks of the Chaliyar and adjoining areas of Cheruvannur are famous for timber. Innumerable pieces of wood reached Kallayi this way. There was a time when timber flowed from Nilambur's forests and Wayanad, reached Kallai through Kuttiadi. Kallai was the hub for timber trade. But now the timber industry is waning. With the advent of Covid, the situation has worsened.



BOAT PRODUCTION



Small boats were produced in Feroke due to its proximity to the sea. Travelling through water was more popular than road. People from far off places came for employment in the boat production sector in Karuvanthuruthi. Like Beypore, even Karuvanthuruthi was famous for Uru production (fat boat). Chathukutty Maistry says that his forefathers constructed the ship for Cheraman Perumal to cross the sea for reaching Mecca. Historian V. H. Dinar, in his book 'Naadan Sastra Saangethika Parambaryam', says that a rock was cut for the ship to anchor in the river. Karuvanmar, based in Nedumbram, was involved in constructing the boats.

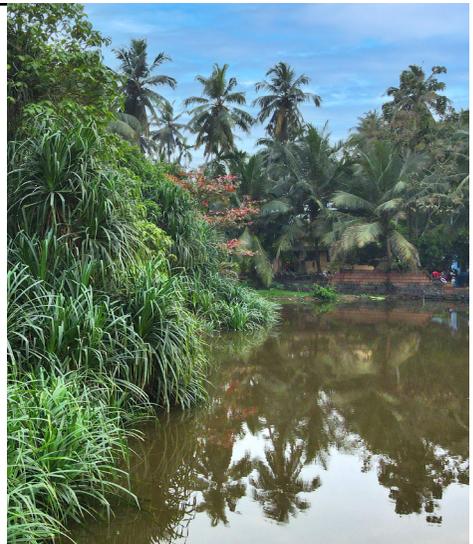


POPPADAM PRODUCTION

Chanda, Pettah, Chungam, Puttekad – the livelihood of people in these places in Feroke depended on making poppadoms and candies. Kozhipalli Muhammad, Aalikoya, Kuttimosa, Kader and Keeran were popular names in making poppadoms and candies.

MANKUZHI (SAND PITS)

Pits formed by digging up sand from the earth for production in tile and brick factories are one of the geographical specialities of Feroke. A new habitat was also formed in these regions. Sand pits or 'Mankuzhi' were mostly seen in places like Kottapaadam, Puthukuzhi paadam, Cherancheri paadam, Karuvanthuruthi, Panikottuthazham and Pulikkathara.





AGRICULTURE

Thotoli Chinnan

Adjudged the best farmer in Ramanattukara, Pariyarath Chalil Thotoli Chinnan of Kuttooladi, Ramanattukara, Kozhikode has paddy fields that flourish with the sweat of his hard work. He started farming at the age of 17. Even though he owns only four and a half cents of land including his house, he cultivates paddy in seven and a half acres. Greening of the barren lands of Kutoolangadi Kodakkot Thazham and Pariyarathu Chali is all Chinnan's effort.

Chinnan enriches the agricultural sector by leasing land from people. Chitteni, Nair seed, Pattambi thekkan, Karuka Koottadan, Kottarakkara, Aishwarya, Red triveni, Navara, Thekkan cheera are the types of seeds used by this traditional farmer. Organic fertilizer is preferred over chemical fertilizers in cultivation.

His paddy cultivation under the Department of Agriculture's lowland paddy scheme had good yields. Chinnan says the help and advice from Krishi Bhavan has always been a source of support for paddy cultivation.

Along with paddy, banana, vegetables,



taro, tapioca and yam are also cultivated. He is also an excellent dairy farmer. Krishi Bhavan has repeatedly selected him as the best farmer.

This farmer is also an inspiration to those who are retiring from paddy cultivation due to unavailability of labourers. The kootumoodan style farming seen in Kole wetlands under the Atma project was also done by him which made great yield. A group of young officers led by Kottoolangadi Jailhind Janashree Sankham engaged in cultivation under his guidance and reaped rich rewards. It has become a milestone in his farming career. One only needs to cultivate with dedication to succeed, he says. His wife Leela supports him in his endeavours.



Leading farmers in Ramanattukara

Name	Mobile Numbers
Chinnan	9895100475
Aandikuty	9400175827
Raghunath	9446312523
Mariambi	9496058116
Raman Kunnath	9995251032
Soman	9567960002
Ramachandran	9947601188
Ramadasan	8089722570
Balakrishnan	8086805079
Raghavan Master	9074725809
Baburajan	9846061072
Rema Haridasan	9895138715
Sundaran Punnath	8157020007
Muhammad Firoz	8075406729
Sheela TP	9995256122



History & Socio-cultural Background



Fishing Harbour

In ancient times, Beypore was a ship-building paradise for merchants around the world for over 1500 years. To this day, there are widespread stories of how the city's shipbuilding skills helped in boosting trade between Kerala and the world. Among the places visited in Kozhikode by Arabs, Chinese and Europeans, Beypore can find pride in being an artisan's paradise. The old ethos of shipbuilding is still held sacrosanct.

According to Captain Iwata, a founding member of the Japanese Association of Sumerian Ships, Sumerian ships may have been made at Beypore. There is evidence that Beypore had direct trade links with Mesopotamia and was an important link in the maritime silk route. Kerala's first railway line in 1861, from Tirur to Beypore (Chaliyam) passes through Tanur, Parappanangadi, Vallikunnu and Kadalundi.



Located close to the port of Muziris in ancient times, there are references to a trading port called Tindis in the Chaliyam Kadalundi Beypore area, now identified as Beypore. Tindis was an important trading centre near Muziris, between the Cheras and the Roman Empire. According to Pliny the Elder (1st century AD), the port of Tindis was located on the north-western border of the Keprubotos (Chera dynasty).

Ezhimala ruled the North Malabar region, north of the Tindis port, during the Sangam period. The value of Rome's annual trade with this region is estimated to be approximately 50,000,000 cisterns (ancient Roman currency). Roman scholar Pliny the Elder mentions that pirates invaded the Malabar coast known as Limerick, and Cosmas Indicoplastus has cited Limerick as the source of pepper.

According to the legends of the Cheraman Perumal, the first Indian mosque was built in 624 AD at Kodungallur under the direction of (Cheraman Perumal) the last ruler of the Chera dynasty. He converted to Islam during the lifetime of the Prophet Muhammad (c. 570 - 632). According to Kisath Shakarvathi Farmad, mosques near Kodungallur, Kollam, Madai, Barkur and Mangalore, Kasaragod, Kannur,



Madathil Tharavad

Dharmadam, Panthalaini, Chaliyam (near Beypore) were built during Malik Dinar's period and are the oldest mosques in the Indian subcontinent. Malik Dinar is believed to have died at Thalangara in Kasaragod town.

During the Middle Ages, Beypore was ruled by four Kovilakams - Karippa Puthiya Kovilakam, Manayath Kovilakam, Nedial Kovilakam and Panangad Kovilakam. As the Gazetteers explain, the Beypore section itself had four kovilakams.

Manayat Kovilakam, Nedial Kovilakam, Pothiya Kovilakam and Panangad Kovilakam belong to the Beypore branch of the Parappanad family. They



also had branches in Vallikunnu and Beyyore. Hence there were Parappanad sects in the north and south, separate from the Parappanad lordship. The northern section was divided into Beyyore, Cheravannur and Panniyankara Kovilakam. Considering the reference made by Ravi Varma and his brother on Beyyore and a specific Manayat Kovilakam, let us assume for a moment that Raja Ravi Varma is one of the predecessors of the present Manayat Kovilakom.

Rajaraja Varma says in his diary: 'This 'Kovilakam' or house near Beyyore is the temple of Vettaykorumakan or hunter deity, which has been approved by the Manayam kings who are the present owners. Once upon a time in the

Thattari Kovilakam house, the family was known, based on all of the above. The original Parappanad kings named their house Thattari Kovilakam. It is from this house that they accidentally came into close contact with the Kolathunadu Rajas (Kolathiris). Various rulers (such as Marthanda Varma) also mention the connection between Parappanad Kovilakam and the Travancore dynasty.

Beyyore Shiva Temple is believed to protect the entire country. Beyyore was first visited by the Romans for trade, which was followed by the Chinese, Syrians, Arabs and by Europeans in the coming centuries. Beyyore has a long history as a centre for shipbuilding since the 1st century AD, and it was further developed under the East India Company



in the early nineteenth century. Indian Ocean trade dates back to ancient times and it flourished in the Middle Ages. In the olden days, Malabar traded directly with the Greeks and Romans, but in the Middle ages, it focused on trade with the Middle Eastern ports.

This transfer of goods also caused people to move their homes. Although it is mentioned that Malabaris were found in African ports and even in Egypt, it was mainly Arabs who migrated to the Malabar coast. It was mainly to trade, control and operate with their brethren in the Yemeni, Busra and Egyptian ports. Beypore was effectively an independent port with only the ruling Zamorins' export and import duty. 'Mappila' was the mediator between the Arabs and the Nairs.

Till textiles produced in Britain were introduced to India towards the end of the 19th century, ships arrived from as far as South-East Malay to buy fabric from Malabar. It was also a stopover for Hajj pilgrims from Southeast Asia.

The Arab settlers in Malabar even had African slaves. The internationally renowned Tasara Creative Weaving Centre that attracts textile artists and designers from around the world is situated in north Beypore, which is one kilometre away from the boat house. Beypore used to be known as Baydalhi in the neighbouring country of Maldives. Muhammed Thakkuran, the national hero of Maldives, had trained in martial arts and did religious studies at Beypore.



An aerial photograph of a forest clearing. In the center, there is a circular stone well with a dark, still pool of water. The ground around the well is a mix of brown earth and scattered dark stones. The surrounding area is densely covered with lush green vegetation, including various ferns and leafy plants. The lighting is soft, creating a dappled effect on the ground.

Historical Reminiscences

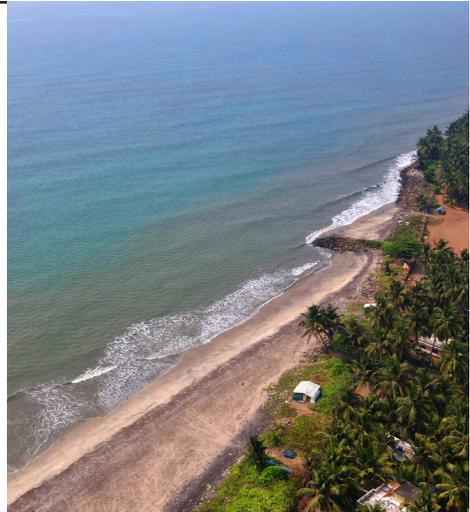


Tipu Fort

As part of his conquest, Tipu Sultan reached Paramukk in 1888 and so this place was named Farookabad. They started constructing the fort by drilling brick rocks. However, the construction could not be completed. It is said that a tunnel was built from this rock to Chaliyar river. From this port, one could see Chaliyar river, Kozhikode city limits, its ports and Beypore. The geographic specialities of the place made Tipu build the fort here. Later, historians have found that weapons were hidden here. A well was also discovered. Chinese coins and plates were also found from this historically important fort.

Beypore Beach

Beypore Beach is a popular destination for tourists and historians. It's located on the banks of the Chaliyar River, 10 km from Kozhikode in Kerala. This ancient port was used by Arab traders from the Middle East, Chinese travellers and later Europeans to trade with local traders. The main attraction of the place is the existence of the 1,500-year-old shipbuilding industry.





Chaliyam Fort



Chaliyam Fort or Mullamel Fort is situated in Chaliyam and was built by the Portuguese. Its construction started in 1531 October using stone and clay. It was built by the Portuguese to conquer Malabar. Later this fort was pulled down to build Puzhakkara mosque. The square shaped fort had a three-storeyed building in one corner and the fort's exit was towards

the beach. Around 300 soldiers stood guard here. Chaliath was like an island surrounded by the Arabian sea in the west, Kadalundi river in the south and Beypore river in the north. The Portuguese believed the place to be a safe haven to watch the movements in the sea and attack the traders coming through the Arabian sea.



Beypore Lighthouse

Beypore Lighthouse is located in Chaliyam village near Feroke in Kozhikode district. It is located at a distance of 4 km from the Feroke Railway Station. The lighthouse has a six-sided pillar with a height of 30.48 m. It is painted in intermediate bands in red and white colours. It came into use on November 21, 1977. The metal halide lamp is used as the light source.

The lighthouse is located on the southern bank of the Chaliyar River near the sea. The nearest village is Chaliyam. The area was under the Zamorin. It was known as Kadalundi. In the early eighteenth century, the Dutch made a treaty with the Zamorin and built a fort here.

In 1766, Hyder Ali conquered the area and the Zamorin committed suicide. The Dutch left after that. The area was captured later by the British in 1799 from Tipu Sultan.

In addition to other ports in India, Beypore had trade links with ports in Europe and Arabia. It was the main port for the Lakshadweep islands (Androth, Agatti, Kavaratti, Suheli Par and Kalpeni). Ships to Lakshadweep still sail from here.

In the 18th century, a flagpole was erected here to help ships enter. The Dutch fort was also a guide for ships to enter.



A beacon was installed at the beginning of the nineteenth century. The British gave more emphasis on the port at Kozhikode. So, they built another lighthouse there.

After 1956, the importance of Beypore increased. Installing a lighthouse became a necessity. In 1977, a lighthouse was set up here using the equipment provided by J Stone & Co. India Pvt. Ltd. It was launched on November 21, 1977. A metal halide lamp was installed (instead of an incandescent lamp) on July 30, 1998, followed by a direct drive system.



Feroke Bridge

The soil of Feroke is rich with historical remains. The Feroke bridge, built in 1883 with the help of Chaliyam Khalasis, is an example of this. Historians claim that the iron for constructing the bridge was brought from Britain. Feroke was initially named Farookhabad by Tipu Sultan. The remains of a fort built by Tipu Sultan still stand in Feroke with a long tunnel to the river. As a symbol of historical importance, authorities are trying to preserve the remains of the fort. Built along the Chaliyar river, it is still serviceable. The pillars were filled with molten lead to give it strength and flexibility. The sight from the bridge is



beautiful where one can see people fishing from the river banks. It is also an ideal spot for photography, especially during sunrise. There is also a railway line next to the bridge.



Feroke River

The Chaliyar river that flows North-West and forms a border of Feroke is an important economical and cultural symbol of Feroke. The Chaliyar river originates from Ilambaleri hills in Gudalur taluk. The 169 kilometre long river flows through the Nilambur forest areas and teak estates before entering the sea. Vadakkumbaath river which was instrumental for the flourishing of the coir business and fishing sector has an important role in the history of Feroke. Some historians claim that Ramanattukara was formed when the Ravanar river dried up.



Shadow Clock (Nizhal Khadikaram)

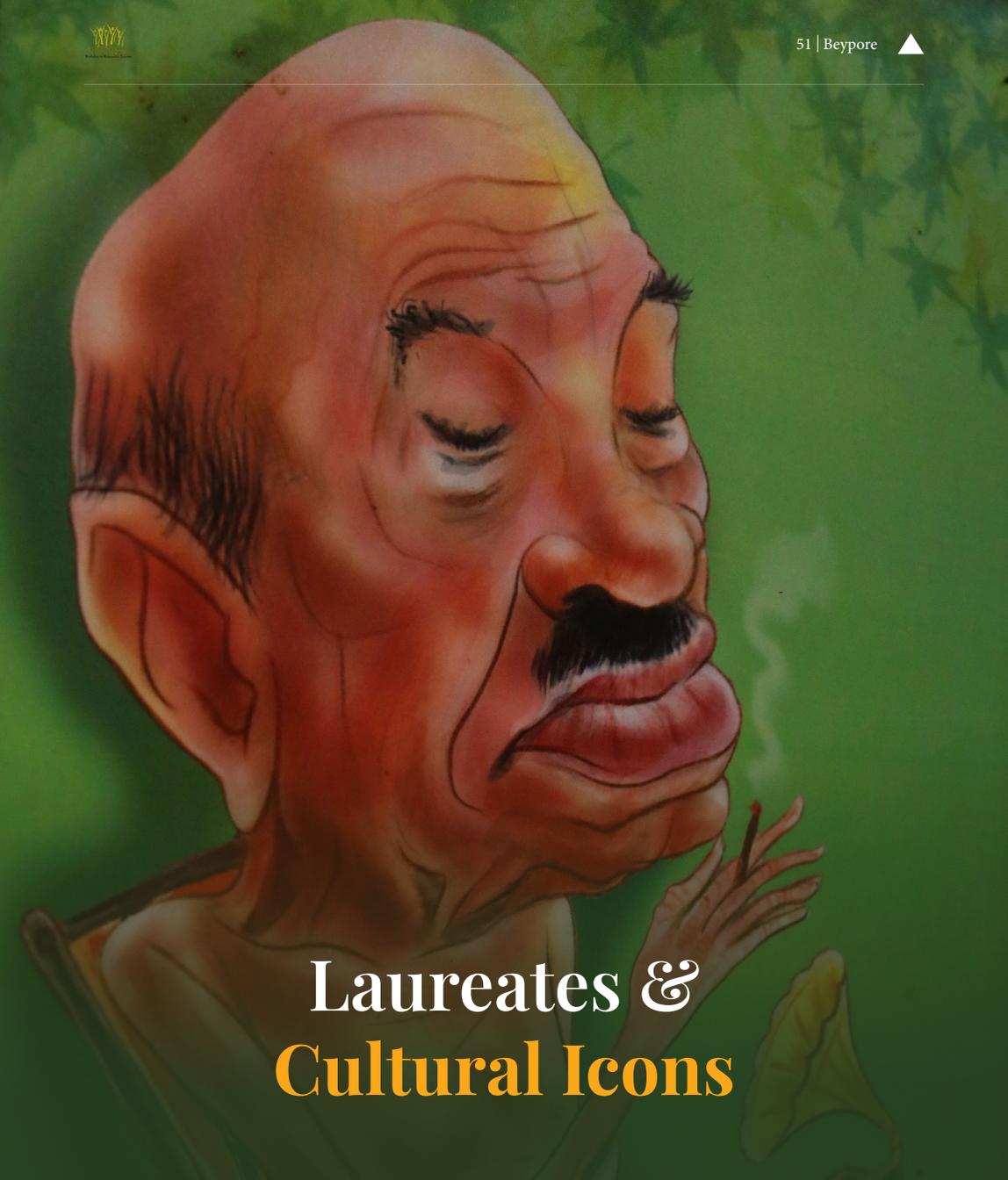


The shadow clock at Puzhakkara mosque, Kadalundi, was used to determine the prayer timings. A huge stick named Shangu was placed in the middle and the time was determined according to the shadow cast on the ground by the stick. The clock still stands at that place. One of the oldest mosques constructed in India, the Puzhakkara mosque is situated in Chaliyam in Kozhikode district. It is believed that Malik Deenar, who led the promotion of Islam in Kerala, along with his group constructed this mosque. Chaliyam Fort was built using the stones found in the courtyard of Puzhakkara mosque when the Portuguese arrived in Kerala. When the Fort was destroyed, the Zamorin king gave away the wood accessories of the Fort

to construct Kozhikode Mishkal Mosque and stones for the renovation of Chaliyam Puzhakkara mosque. The Portuguese destroyed the mosque that was built by Malik Deenar and took away even the last remaining stone to build Chaliyam Fort. The Muslims of Chaliyam decided to oust the Portuguese responsible for the destruction.

After the victory of the native people in the Chaliyam War, the Portuguese left the Fort, leading to its demolition and the stones being used to rebuild the Puzhakkara mosque.

 +91 9446281376



**Laureates &
Cultural Icons**

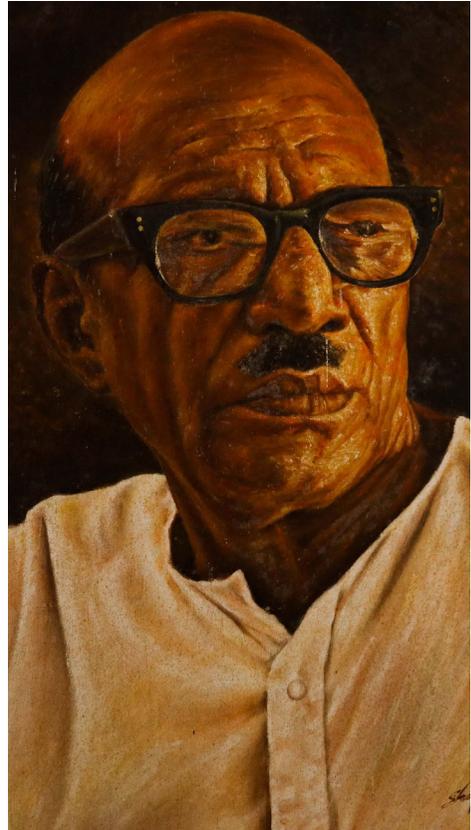


FAMOUS WRITERS

Places like Beyyore and Cheruvannur are blessed with writers, novelists and poets who have carved their niche in the literary field

Beyyore Sulthan

Vaikoom Muhammed Basheer, popularly known as Beyyore Sultan, was born at Thalayolaparambu in Vaikom on January 21, 1908. A prominent freedom fighter of India and noted Malayalam literary figure, he spent most of his lifetime in Beyyore. As someone who has donned multiple roles as a writer, freedom fighter, and humanitarian, Beyyore Sultan was known for his written works focussing on the lower sections of society. *Balyakalaskhi*, *Shabdangal*, *Pathummayude Aadu*, *Mathilukal*, *Janmadinam* and *Anargha Nimisham* are some of his noted works. He was honoured with India's fourth-highest civilian honour, the Padma Shri in 1982. He also received the Sahitya Akademi Fellowship, Kerala Sahitya Akademi Fellowship and the Kerala State Film Award for Best Story from the Kerala government. He died on July 5, 1994.





Ganesh Pannyath

Ganesh Pannyath is a famous writer from Cheruvannur. *Aana Pusthakam*, *Karnan and Pranaya Kathakal* are his noted works.

Dr Radhakrishnan Ilayidath

A native of Cheruvannur, Dr Radhakrishnan Ilayidath is renowned for several books he has authored.

 Haritha M. Areekode

 +91 6282880018

 P. K. Pocker Areekode

 P. K. Parakkadavu, Kolathara

 Manappuram Dasan, Kolathara

 Sathish Babu Kolambalathu,
Kolathara

 +91 6282880018

 N. Kuttan Kolathara

 +91 9072407546

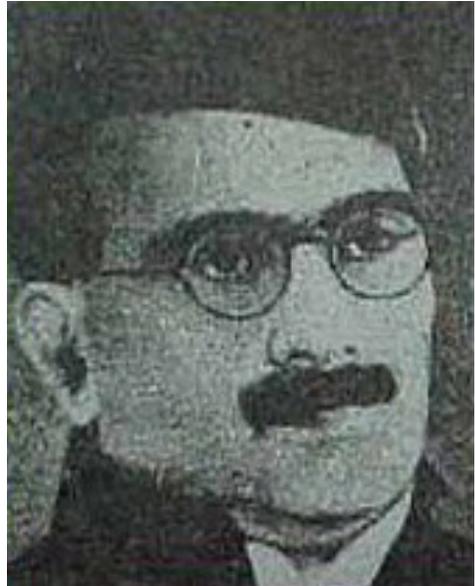


FREEDOM FIGHTERS/ SOCIAL REFORMERS

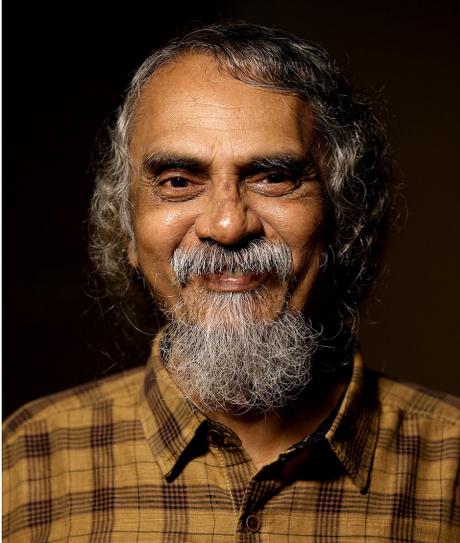
Muhammad Abdu Rahiman

Muhammad Abdu Rahiman was born in Kodungallur in 1898. After completing his education at schools in Kodungallur, Vaniyambadi and Calicut, he went to Aligarh Muslim University and Presidency College, Madras. While studying in Madras, he was influenced by the speeches of Maulana Mohammad Ali and Maulana Abdul Kalam Asad, which inspired him to head the Khilafat Non-Cooperation Movement in Malabar.

Abdu Rahiman was arrested on October 12, 1921 for criticizing the British Army's actions and sentenced to two years of imprisonment in Bellary jail. This acted as a trigger for publication of his newspaper in Kozhikode, known as *Al Ameen*. However, the paper was shut down when the British saw that it was spreading nationalism and advocating religious harmony. He had to sustain brutal punishments when he led the Salt Satyagraha on Kozhikode beach. He also strongly opposed the Andaman policy and the Moplah Outrageous Act put forward by the British.



In 1937, Abdu Rahiman was elected as the Congress candidate to Madras presidency from Malappuram constituency. He was also the KPCC President and secretary to former Chief Minister of Kerala E M Sankaran Namboodiripad's (EMS). Abdu Rahiman succumbed to heart failure at the age of 48 on November 22, 1945.



Karimpanakkal Edath Naroth (KEN) Kunjumammed

Karimpanakkal Edath Naroth Kunjumammed, popularly known as KEN Kunjumammed is a Leftist intellectual, writer and speaker. He serves as one of the secretaries of the Progressive Art Literary Group and is also a member of the Executive Committee of the Kerala Sahitya Akademi. He has authored over 30 books and upholds Left ideologies in his writings in newspapers and periodicals. KEN Kunjumammed is also a strong spokesperson of the Marxist Party in Kerala.

MAGICIAN

Pradeep Hudino

Pradeep Hudino hails from Naduvattom in Beypore. Magician Vaikom Muhammad Basheer gave Pradeep the surname 'Hudino' after watching his challenging performance 'Rail Track Escape Magic' in 1989. He is the founder and designer of the world's first magic theme park, Magic World, which was established in 2002. Riding a bike while blindfolded from Kozhikode to Thiruvananthapuram (1991), performing The Underwater Mystery 2015) where Pradeep dived in Beypore beach and surfaced at Mumbai Juhu Beach, Fire





Escape, Indian Rope Magic and Vismaya Yoga are some of his famous magic stunts. He is the recipient of the Vazhakunnam Award (2001) of Kerala Sangeetha Nataka Academy and Indrajala Awards (2010) instituted by Thiruvananthapuram Magic Academy for his comprehensive contribution.

He has visited 18 countries across America, Africa, East Asia and Middle East. You can meet Pradeep Hudino and enjoy his magic in Beypore.

✉ magicworldindia@gmail.com

☎ +91 9847000102



SINGERS

Kozhikode has always welcomed and loved singers. There would be get-togethers in the evenings where hundreds of people gathered in Beypore and Cheruvannur. Singers have a special place in peoples' hearts.

Some of the distinguished musicians are:

 Shareef Areekode

 Naiju Thampi Road, Marad

 Aleena Thampuranpadi, Marad

 Purushothaman, Kakkachi
Parambil, Cheruvannur East

 Sunil Thadathil Kottarathil,
Cheruvannur East



MUSICIANS

Kozhikode is a place that has gifted many talented musicians to Kerala. Their knowledge and contributions in the art field are known worldwide. One of the famous personalities in the music field is Kozhikode Aboobakar of Areekode.

ARTISTS

There were many artists in Beypore and Cheruvannur. The details of the artists are:

 Atheeth Areekode
 +91 8129253607

 Sunil Thara Areekode
 +91 9895419134

 Chandrasekharan
(Chance Arts, Cheruvannur East)

 Reena Thekkethodi, Marad

 Sharath Konmadathu, Marad

 Amal Poonarveetil, Marad

 Anandhu Unikothu Marad

JOURNALISTS

Journalists in the Beypore and Cheruvannur areas:

 P C Hareesh, Areekode
 +91 7594881071

 Satheesh Babu Kollambalathu,
Kolathara

 P K Parackadavu, Kolathara





Attractions



ADVENTURE TOURISM

Beypore-Cheruvannur is an ideal destination for adventure tourism along the banks of the Chaliyar, its estuary and the Arabian Sea.

These areas are well-suited for water rides and other adventure tourism.



Jellyfish Water Sports Pvt. Ltd.

Jellyfish Water Sports Pvt. Ltd. is an institution working with skilled trainers in the adventure tourism field. Adventure tourism including canoeing, kayaking, sailing and water pedalling happens here under the guidance of skilled trainers.

Their trainers are also here to train children in adventure tourism. Apart from this, accommodation and houseboat facilities are also provided for tourists here. This adventure tourism centre is situated in the Cheruvannur East ward.

 +91 495 2973112

 +91 9400893112

 www.jellyfishwatersports.com

 kayak@jellyfishwatersports.com



MANGROVE FORESTS



Many years ago, a native of Kadalundi by the name Ayyappan planted mangrove seeds sourced from mangrove crusader and environmentalist Kallen Pokkudan in the wetlands of the Kadalundi river. These mangroves saved the coastal lands of Kadalundi from the high waves that rose from the sea during the 2004 tsunami. This incident ascertains the importance of the mangroves in the history of Kadalundi which is now known for the same. Green mangroves provide the perfect shelter for birds as well as fish. There are nine different varieties of mangroves in the Kadalundi river, excluding the green mangroves, Balathiruthi, C.P. Thiruthi and Cheriyaithiruthi are three major islets in the Kadalundi river, where one can cruise through the mangrove ecosystems in

Cheruthuruthy. Canoe cruise is available for hire. One can watch local fishermen passing by in small canoes. It is also a major fishing area where there are farms for locally grown fish. Kadalundi estuary also has freshwater and sea fish. The largest islet is Balathiruthi. Mangrove forests play a great role in shaping the life and lifestyles of the villagers. These forests are also found in Areekadu ward which can be viewed if you travel through the area by boat.

The Kadalundi panchayat launched its first eco-friendly tourism project where tourists can enjoy the beauty of the mangrove forests and the famed bird sanctuary on the banks of the Kadalundi river.



GOTHEESWARAM KATTADI PARK



The Gotheeshwaram Kattadi Park is on the Gotheeshwaram beach, a less-explored beach near Beypore. The soothing breeze is the main attraction here. The Kattadi Park was built many years ago and is a prime attraction of the area. Many Malayalam movies have been shot here and is a huge attraction for wedding photography shoots. Many more Kattadi (Casuarina) trees have been planted over the years adding to the ambience of the area and making a visit to the beach a thoroughly enjoyable experience.



KADALUNDI VALLIKKUNNU COMMUNITY RESERVE (KVCR)



KVCR is located on the banks of the Kadalundi river on the Western side of the Kozhikode and Malabar districts in North Kerala. Spread over 153.84 hectares, the first community reserve of Kerala was initially known as Kadalundi estuary. Due to the presence of wetland birds and heavy anthropogenic pressures, the estuary was officially declared as Kadalundi Vallikkunnu Community Reserve. Around 110 species of waterbirds are found here. It also includes 53 migrant birds such as Sandwich Tern, Common Redshank, Common Greenshank, Sanderling, Black-headed Gull, Brown-headed Gull, Pallas's Gull, River Tern, Black - Winged Stilt, Whimbrel, Eurasian Curlew, Grey Plover, Terek Sandpiper, Great - Knot,

Kentish Plover, Little Sand Plover, Lesser Sand Plover, Golden Plover, Common Sandpiper, Spoon - Billed Sandpiper, Asian Openbill Stork, Woolly - Necked Stork, Grey Heron and Little Cormorant. It is also a tourist destination for the variety of mangroves there such as Rhizophora Mucronate (Pranthan Kandal), Bruguiera Cylindrica (Kutti Kandal), Acanthus Illcifolius (Chulli Kandal), Sonneratia Alba (Nakshathra Kandal), Excoecaria Agallocha (Kannaam Potti), Avicennia Officinalis (Valiya Uppatti), Avicennia Marina (Cherru Uppatti) and Aegiceras Corniculatum (Pookandal).

There will be watchers at the community reserve appointed to assist visitors. If tourists want to spend a day or two at the reserve, there are homestays and food stalls. Under the Jalayanam Project, a watchtower will be built by Kozhikode Block Panchayat. As the place has been converted into a resource, it will also act as a source of income for the natives such as those involved in oyster farming, mining and fishing activities. Visitors are allowed at the reserve between 7 am and 6 pm.

For booking and more details,

 +91 8547602825



KADUKKA (MUSSEL) BAZAAR

This market is named after mussels or kadukka. This market operates from six in the morning to ten at night. There is a festive spirit here on Sundays. Buying mussels here allows tourists to interact with natives who generally have a pleasant demeanour and make a good bargain. Fresh mussels sold here attract people from far and wide to this market.

KADALUNDI BIRD SANCTUARY

Kadalundi Bird Sanctuary is one of the best in India where you can find many migratory birds. Many birds that are facing the threat of extinction can also be found along with the migratory birds. It was recently declared a bio-reserve.

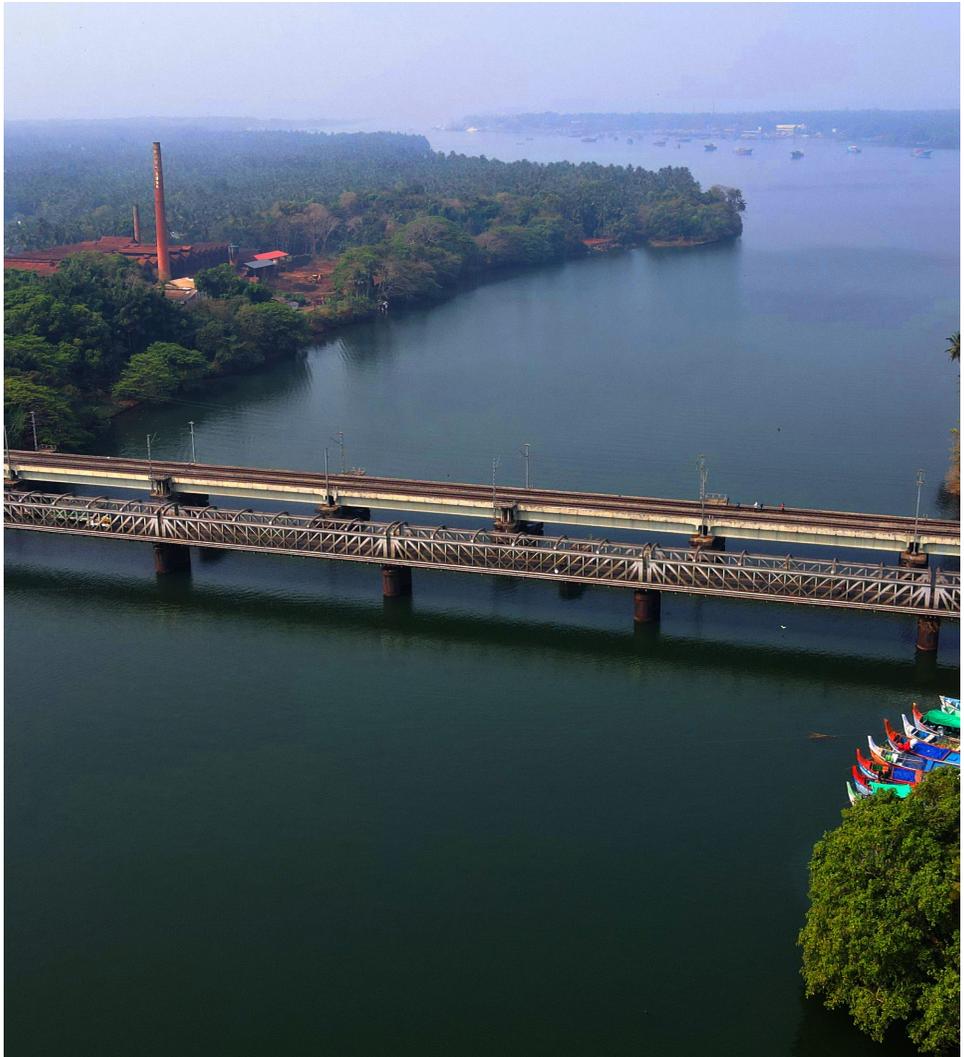


RAILWAY WELL

In 1861, the British laid a railway track from Madras to Malabar. The railway station was at Chaliath in Kadalundi. A well which was part of the railways then, remains in Chaliath as a historical monument.



RIVERS





Kallayi River

Kallayi river originates in Cherukulathoor in the Western Ghats. It is 40 kilometres long. A man-made canal on the south side of the small timber village of Kallayi is where the river meets the Chaliyar river. Two canals, Elathur Kallayi canal and Bepore Kallayi canal connect to the river which once used to be Kozhikode's lifeline. The famous timber business of Kallayi flourished on its banks, and logs and timbers from Nilambur forest were rolled in Kallayi. Spices and hill products were transported through the river to the commercial areas of Kallayi. But now, most of the timber business has closed down. Even though the river is one of the smallest in the state, the Kallayi river basin was the second largest centre for timber trade in the world. Before reaching the Arabian sea, Kallayi flows through Kovur, Olavanna, Mankavu, Kallai, Pallikkandi and Kothi. The



river is also a part of the Kottuli wetland system.

Kallayi has also been showcased as a romantic location in Malayalam movies and found mention in some famous Malayalam literary works. Traditional fishing boats are a common sight in the river while rafts and country boats are used for transporting goods through it.



Chaliyar River

The river originates from the Ilampileri hills in Wayanad district. Chaliyar river is an interstate river which originates in Tamil Nadu and flows through Kerala. The Chaliyar flows through Nilambur, Mambadu, Edavanna, Areekode and Vazhakkad. It passes through Malappuram district and Feroke in Kozhikode district before joining the Arabian Sea.



Beypore Estuary

The estuary is the confluence of the Chaliyar river and the Arabian Sea. This confluence of blue waves and water currents is an important attraction of Beypore.



Palattipadam Mankuzhi

Palattipadam Mankuzhi in Kundayithode Division of Kozhikode corporation is a main source of water in these areas.

Mankuzhi (Quarries)

Known as mankuzhies, quarries are areas where large-scale soil extraction has been carried out for tile production. The mankuzhies, which are otherwise dangerous, are ideal for recreational activities such as fish culture and boating.



Mundakapadam Mankuzhi

It is in the Kundayithode division of the Kozhikode Corporation.



Other important water sources are as follows :

Rivers	<ul style="list-style-type: none">• Chaliyar River• Kallai River• Korapuzha• Mundakayam stream• Cherupuzha river flowing through Nallalam and Poolakkadavu
Backwaters	<ul style="list-style-type: none">• Kadalundi backwaters• Beypore backwaters• Kallayi backwaters• Korapuzha backwaters• Connolly Canal• Mundakan Canal• B K Canal
Ponds	<ul style="list-style-type: none">• The pond near Family Palace on Jayanthi Road in Nallalam ward.• Kolathara pond• Cheruvannur temple pond• Valiyaparambu pond• Pullur pond• Thalikad Parambu pond• Mundakan Pond• Arikkulam Rahman Bazaar• Uravankulam Areekkad
Well	<ul style="list-style-type: none">• Parakkandy well, Areekkad• Chalatty well, Areekkad
Beach	<ul style="list-style-type: none">• Gotheeswaram Thampi Road Beach



ISLANDS

Located in Ward 47 near Beypore Port, there is a beautiful little island known as Kozhi Thuruth (islet). The 13-acre island is currently owned by private individuals.



SWAMPS

Valiya Parambu swamp, Cheruvannur East; Cherupuzha swamp, Cheruvannur East



OPEN SPACES

The two parts adjacent to Palattipadam mankuzhi in Kundayithode division are open spaces. The Kolathara Mattummal area in the Kolathara Division is also an open area.



CARE CENTRES

Vocational Training Centre for the Visually Handicapped in Kundayithode is a rehabilitation facility for the visually-challenged in the locality.



BIRDS' HABITAT

The area is home to migratory birds and those seen in the Western Ghats. Thirty-eight species of migratory birds, including the endangered grey-headed bulbul, white-billed crane, seagull, oriental darter and curlew are found here. Malabar lark, Malabar Starling, Rufous babbler and grey-fronted green pigeon of the Western Ghats are also found here.

The islet in the middle of the mankuzhi near Rahman Bazaar, Kozhathuruth, and the banks of the Chaliyar River are rich in birds including migratory birds.



PETS

Ghee derived from cow's milk, according to Ayurveda, rejuvenates the body's cell strength and is used to treat mental and physical issues, rheumatism and fertility. Gorochanam (a stone found in the abdomen of cattle) is important in making Ayurvedic tablets.

Goat's milk and urine are used to treat poisoning. Goat horn is used to make Ayurvedic pills. Boiled goat bones and limbs are used for rheumatism. Goat's intestine is used in combination with other medicines for gastrointestinal diseases. Goat meat well-cooked with fenugreek, mustard, coriander, ajwain and mixed with pepper and coriander powder, is given to women in postpartum.



SCENIC SPOTS

The area around the Palattipadam mankuzhi, the Chittaradi land area, the area around Kozhithuruthu, and the areas adjoining the estuary are blessed with natural beauty.

Rahman Bazaar Mankuzhi shore at Kolathara division and Chaliyar river shore in Kolathara are also scenic areas.

Gotheeswaram Kattadi Park in Marad ward is a scenic spot.

ARCHAEOLOGICAL SITES

There are remains of Buddhist monuments in Kadalundi that has great archaeological importance.

Kacheri Parambu Kodakallu is an archaeological site in the Cheruvannur East division.

Thampi Memorial Bungalow and Thampi Tomb in Marad.



Places of Worship



TEMPLES

Pediyattu Kavu



Pediyattu Kavu is dedicated to the goddess Durga who is also known as Amma, Neelavatteri Amma, Devi, Pediyattu Amma and Kadalundi Amma. The temple is known for the unique *Vavutsavam*, commonly known as Kadalundi Vavutsavam. Through Swarnaprashnam (an astrological ritual in Hinduism) it was believed that ancestors brought the deity of goddess Devi through the sea from North Kerala. The Vavutsavam (Ammavasya) is celebrated in the Malayalam month of Thulam (October-November), on the new moon or Karutha Vavu. The festival, that comes around Deepavali, begins with the procession of Pediyattamma - Goddess of Pediyattu Kavu (Devi ezhunallathu) and her son Jaathavan, from Jaathavan kotta. The son, Jaathavan will meet his mother on the beach on the day of the *Vavu* and both deities are led back to the temple in a procession. Their

idols are taken by Komarams. Vavu Bali is the main attraction of the temple.

History says that Jaathavan, son of Pediyattamma went with his mother's sister, Vallancherry amma, for the festival of Valyanattamma. Pediyattama had warned him not to have toddy or meat. However, Valyanattamma offered him toddy and meat, but aware of his word given to his mother, Jaathavan refused to have it. Angered by this, Valyanattama, splattered toddy and meat onto Jaathavan's body. Pediyattama did not accept Jaathavan, banished him to Kakkoram Kunnu where he was later consecrated. The event begins seven days before the festival where the idol of Jaathavan is placed over a puppet horse (representing Jaathavan's vehicle). Jaathava Purappad or procession begins from Jaathavan Kotta. The idols are taken to Kunnath Tharavadu, where Padakalli Thallu, a ritualistic fight is held and the Devi is believed to be watching from the Tharavad. People participate in the festival irrespective of caste and religion, with even Muslim households receiving visitors on the day of the festival.

There is no daily pooja but the lamp is lit in the evenings in the temple.



People of all castes and religions work together for the upkeep of the temple.

A group of ancestral families - Kunnath Nambiar, Panayammadathil Nair, Ambali tharavadu, Kudil perakkal peruvannan samudayakkar, (Jaathavankotta), Maniyazhi

Mannur Sri Maha Shiva Temple

It is believed that Parasurama begins his daily Siva Linga Puja in Tiruvannur and completes it at Mannur in Kadalundi by afternoon. Hence, the pooja held at noon is special here. The temple, supposedly one of the 108 Siva temples dedicated by Parasurama and built by the sage, is modelled on the Siva temple at Tiruvannur. The Siva linga, one foot high, is worshipped here inside the Gajaprathista-styled sreekovil, a styled laterite structure. Its architecture is traditional Kerala Dravidian style. The idol is Aghora Shiva. The inscriptions on the walls are more than 400 years old. The sanctum resembles the shape of the backside of an elephant. There is a separate shrine for Goddess Parvati in the South-Eastern corner of the temple and a Vishnu temple on the Northern side, based on the location of the Goddess. The idol of Shiva in an aggressive stance, faces West. Devotees believe the idol of Siva there tramples on Apasmara Yakshan. Ganesha and Sastha idols are also worshipped here. The temple well can be accessed only by

moosad and Maarathel Nair tharavadu in Vallikunnu have the core responsibility of the temple's upkeep.

+91 9496987943



climbing down a flight of stairs. The place is beautiful with hills around and a temple pond in the vicinity. The temple once belonged to five Moosath illams. There are intricate wooden carvings and sculptures on the roof of the mandapam. The base of the mandapam and 16 pillars are made of granite. Maha Sivaratri, which comes in *Kumbha Maasam* (February – March), is the main festival of the temple. There is a special *Ezhunallippu* (procession) during Sivarathri.

+91 495 247 1160



Irattichira Sree Kurumba Balasubramanyakarikutty Temple

This temple is located at Beypore, BC road. Subramanya Swami is the main deity here.

Beypore Shiva Temple

The Mahadeva Temple is located in the busy Beypore city. This temple was constructed during the reign of Kozhikode Samoothiri. The devotees believe that Lord Shiva, the deity of the temple, will protect Beypore harbour and its people. Kalaripayattu (a martial art form) is practised next to the temple pond which is situated near the gate of the temple.

+91 495 2414955

Koyaparamba Bhagavathy Temple

Koyaparamba Devi temple is situated in Nallalam.

Ayyappankaavu Beypore

This temple is dedicated to Sabarimala Sastha. The devotees believe that Sastha or Ayyappa always fulfils their prayers. For three months from the Malayalam month of Vrishchikam, the temple is thronged by worshippers.

+91 8547670759



Pazhanjanoor Subramanya Swamy Temple

Pazhanjanoor Subramanya Swamy Temple is believed to be dating back several centuries. It is built in the old architecture style. Some years ago, a Siva linga was found in the pond of the river and a Siva baalalayam, a temporary abode, built for the Siva lingam. During a devaprashna (astrological ritual in Hindusim), it was found that Kanva Maharishi had constructed this temple. The ballikallu in the temple is seen in major temples. There is a pond covering a half-acre of the land in the temple compound. Mannazhi Illom has a stake in the temple, meaning they will have a say in the traditional rituals of the temple.

+91 8891892710

Thottungal Sree Bhagavathy Temple

Thottungal Sree Bhagavathy temple is in Beypore.



Sri Muthappan Temple

This temple in Ramanattukara is dedicated to Lord Muthappan. It is located in a rural area among the paddy fields. The temple is the main attraction of this place. Its festival is celebrated during the Malayalam months of Dhanu and Makaram.

Azhinjilam Temple

Azhinjilam Thali Mahavishnu Temple is located in Azhinjilam, Kozhikode and is dedicated to Lord Vishnu. The annual Arattu festival is held on the star sign day of Thiruvonam in the Malayalam month of Makaram (January-February).

 +91 4832830972

Palakkal Shree Durga Devi Temple

Believed to be a part of the 108 Durga temples dedicated to Parasurama, Palakkal Shree Durga Devi temple was built and rededicated in the year 2000. Navratri celebrations are held in full swing here.

Nellikottukavu

Nellikottukavu festival is one of the important festivals in Ramanattukara. Bhagavathy, or goddess, is the main deity of this sacred grove or kavu. The festival is held here on the Bharani day in the month of Kumbh. The grove is about 500 years old. The main offering in this temple is Malar Pooja. The temple is associated with the Nellikode family. Deities in this kavu include Bhagavathithira, Mundanthira, Gulikanthira, Bhagavathi Vellatt, Mundayan Vellatt and Nagathara.

Mullassery Kavu

Mullassery Kavu is a well-known grove in Ramanattukara. It is said to be around 500 years old. The main deity of the temple is the goddess. The main centre of the temple is believed to be at Kodungallur. Legend has it that the ancients went to Kodungallur, brought Bhagavathy to worship her at the Naranattu Illam and later shifted her to Mullassery Kavu. The Thira festival is held here on the 10th of Kumbh (February 22). People from various places attend the Thira festival here.



Other important temples in Beypore :

No	Name
1.	Pinnalath Kavu Sree Bhagavathy Temple
2.	Aliyakottu Sree Bhagavathy Temple
3.	Beypore Payyanakal Sree Subramanya Swami Temple
4.	Sree Kuniyil Temple
5.	Tharayil Sree Bhagavathy Temple
6.	Palliyarakal Sree Bhagavathy Temple
7.	Nediyl Sree Bhagavathy Vettakkorumakan Temple
8.	Urumbin Kavu
9.	Vallattin Sree Bhagavathy Temple
10.	Arikkanattu Sree Bhagavathy Temple
11.	Vennakattu Sree Bhagavathy Temple
12.	Kakkadath Sree Bhagavathy Temple
13.	Kudi Karikkatti Temple Marad
14.	Kachadithodu Temple Marad
15.	Alapatt Temple Marad
16.	Kaitha Pinalath Temple Marad
17.	Vappanayil Temple



18.	Cheruvannur Dharmasastha Temple
19.	Panakkal Temple
20.	Manguni Temple
21.	Asharikavu
22.	Manikandapuram Temple Palattipadam
23.	Uravankulam Temple Areekkad
26.	Adiralan KavU
27.	Kuttichathan KavU
28.	Kuttiyyil Ayyappa Temple Rahman Basar kulathara
29.	Pazhakadakandi Temple Kulathara
30.	Cheral kavU Temple Kulathara
31.	Ayyappabhajana Madam Kunnath parambu Kulathara
32.	Cheruvannur Temple
34.	Asharikavu
35.	Mukkuvankavu
36.	Ramaparamp KavU
37.	Poolachottil Karyasthan kavU
38.	Potharath KavU



CHURCHES



Kalvari Hills

The Kalvari Kottakkunnu Monastery is located near the Kadalundi river. It was founded by Father Athanai Yusachan. The largest statue of crucifixion in Asia is here. The statue and Kalvari Hills monastery stay as a light tower for Kadalundi and the whole of Malabar. There are many who have benefitted physically, culturally, financially and spiritually having associated with the monastery and its various ventures.

+91 9744601202

Sacred Heart Church, Cheruvannur

The Sacred Heart Church is located in Cheruvannur. This church is under the diocese of Kozhikode. Mass is held every day at 6.45am, Tuesdays at 5pm and Sundays at 7.30am and 9.30am.

+91 495 2482654

St. Andrew's Latin Catholic Church

St. Andrew's Latin Catholic Church comes under the diocese of Kozhikode. Special mass is offered on Sunday and other special days. Every church festival is celebrated with great ardour.

+91 495 2415684



St. Mary's CSI Church, Mannur

The CSI Church at Mannur in Kadalundi is also known as the English church. Built by the British in 1860 to meet the spiritual requirements of the Christians in the English Army, it has undergone many renovations. It was established by families of employees of the Common Wealth Company that was situated in Feroke. Many people in the company were converted to Christianity as they faced threats from other communities. They, under the leadership of Pathrose Subalithan and his wife, started to conduct prayers in the company itself, and later in 1928, made a temporary prayer hall on the banks of the Vadakkumbad river, using palm leaves. Along with Pathrose, Jacob KC and Yohannan were other founders of the church. Later, they bought 1.5 acres of land in Mannur and built a house where prayer meetings were held. In 1960, a new church was built on the same land. Donations

started pouring in from various people. Baby food, sweets, pulses, wheat, etc., were donated to the church from foreign countries. The church conducts an annual harvest festival in the month of November where people provide their crops to the church, which in turn, is kept for auction by the church. There is a pond close to the church which was used earlier by the public for bathing purposes.

+91 9037193145

CSI Church Cheruvannur

The church is located on Hermann Master Road in Cheruvannur.

+91 495 2481326

St. Antony's Church, Cheruvannur

St. Antony's Church Cheruvannur is the Catholic church of the Syro-Malabar church under the diocese of Thamarassery. A festival is held every year in the month of January. Mass is held twice on Sundays and once on other days.

+91 495 248 5709



MOSQUES



Puzhakkara Mosque

One of the oldest mosques constructed in India, the Puzhakkara mosque is situated at Chaliyam in Kozhikode district. It is believed that Malik Deenar, who led the promotion of Islam in Kerala, along with his group constructed this mosque. Chaliyam Fort was built using the stones found in the courtyard of Puzhakkara mosque when the Portuguese arrived in Kerala. When the Fort was destroyed, the Zamorin king gave away the wood accessories of the fort to construct Kozhikode Mishkal Mosque and stones for the renovation of Chaliyam Puzhakkara mosque. The Portuguese destroyed the mosque that was built by Malik Deenar and took away even the

last remaining stone to build Chaliyam Fort. The Muslims of Chaliyam decided to oust the Portuguese responsible for the destruction.

After the victory of the native people in the Chaliyam War, the Portuguese left the Fort, leading to its demolitions and the stones being used to rebuild the Puzhakkara mosque. The shadow clock in Puzhakkara mosque, Kadalundi, was used to determine the prayer timings. A huge stick named Shangu was placed in the middle and the time was determined according to the shadow cast on the ground by the stick.



Culture, Art & Heritage Trail



FESTIVALS

The vibrant life of Kerala is reflected in its festivals. Many festivals are expressions of camaraderie. Art forms thrive the most when they are performed during these festivals. There are festivals associated with places of worship and secular festivals. Onam is a secular festival of Kerala. The most important Hindu festivals are Vishu, Navarathri, Diwali, Sivaratri, and Thiruvathira. Ramadan, Bakrid, Muharram and Miladi Sherif are for Muslims, Christmas and Easter are celebrated by Christians. Apart from these, various festivals are held in the different places of worship.



Important Festivals of Beypore

1.	Neekamparambu Festival in Cheruvannur East
2.	Cheruvannur Festival in Thaipuyam Cheruvannur East
3.	Poosharikavu Festival in Cheruvannur East
4.	Kuttichatathan Kaavu Festival in Cheruvannur East
5.	Pazhukkadakandi Kaavu Thira Festival in Kolathara
6.	Ponnath Thira Festival in Marad
7.	Poolachottil Kariyathan Kaavu Festival in Marad
8.	Vettaykorumakan Kaavu Festival in Marad

Local festivals are held in these places.



MARTIAL ARTS



Kalaripayattu

Kalaripayattu is an ancient martial art form of Kerala with many local variations such as Arappakkayy, Pillathangi, Vattenthirippu, Vallabhata, Odimurissery, Dronampally, Kannadiyam and Mothachedi. There are four stages in Kalaripayattu: Meithari, Kolthari, Ankathari and Verumkai. Meithari is the initial step of Kalaripayattu. It strengthens the body and mind, focusing mostly on the steps and form. Kolthari is an exercise using various wooden weapons like Muchanu and Pantheeranu. But one of the vital weapons used is

the Ottapayattal which is a curved staff. There is a popular saying, “Ottapayattalu orakkathum payattam”, which means that if one masters Ottapayattal, then one can spar even when asleep. Those who learn Kolthari are cleared to practice Ankathari which is an advanced stage involving metal weapons like sword, dagger, urumi and spear. Verumkai means fighting with one’s bare hands.

Famous local Kalaripayattu artist: Karthik Marad from Marad ward.



DANCE

Kolkali



Farookhabad Kolkali Sangham is a prominent registered art group in Feroke, headed by Kunjikoya Gurukul alias Abdul Jaleel. He is the disciple of Abdu Gurukul, a recipient of the Kerala Sangeetha Nataka Akademi Award in 1993. In 1994, Kunjikoya Gurukul set up his own kalari in Feroke. He taught kolkali at the Maha Kavi Moyinkutty Vaidyar Smarakam for six years. There is a team under him that performs kolkali on stages and for functions such as weddings. It is also performed as an offering at mosques.

This art form is not a religion-specific one. It is an art form representing Kerala culture spanning across religions and caste. However, it is more prominent in the Muslim religion. This art form can be performed during any time of the day, but for weddings, it is usually performed at night. A proper kolkali will last up to one hour. But, this can also be edited to 10-15 minutes for stage programmes. Kolkali

is an important event at Kerala School Kalolsavam – the biggest cultural event in Asia. Thalam (tempo or rhythm) is the soul of kolkali. Some songs for Kolkali were not written. It has orally come down from generations. There are two types of kolkali – Thekkan and Vadakkan form. Kunjikoya Gurukul follows the Thekkan kali form where there were 24 performers originally. Now, the number has come down to 16 and further disintegrated to 12. Gurukul claims that there should be ideally 16 members for performing Kolkali. There is a difference in the costume performed on stage and for weddings. The common or the official attire for kolkali is the traditional Muslim attire (Kalli mundu, belt, half-sleeve vest, topi or cap), said to be the dress of Yemenis.

Unlike other art forms, Kolkali does not have an academy, so people perform this differently in different regions. There will be a difference in the Kolkali played in Kasargod with the one played in Kannur. A book by Kunjikoya Gurukul, 'Kolkali Visheshangal' (Facts about Kolkali) is in the pipeline.

 Kunjikoya Gurukul

 98478 88897



Thiruvathirakkali

Thiruvathirakkali is a unique dance form performed by women in Kerala and is popular during festivals like Onam and Thiruvathira in the month of Dhanu (December and January). Performed during weddings of the Namboothiri community as a ritual, women participate in small groups in this dance. Kaikottikali and Kummikkali performances are also inspired from Thiruvathirakkali.

According to mythology, Goddess Parvati underwent self-mortification to get Lord Shiva as her husband and he agreed to marry her on Thiruvathira. Some myths also say that Lord Kama had shot an arrow at Lord Shiva to make him fall in love with Goddess Parvati, which angered Lord Shiva. When Lord Shiva annihilated Lord Kama, his wife Rathi went to Goddess Parvati to express her grief. Goddess Parvati fasted and prayed on the day of Thiruvathira so that Rathi could be reunited with Lord Kama. Today Thiruvathirakkali is mainly performed by unmarried women and brides, as it is believed to bless them with a long and happy married life.

Thiruvathirakkali begins after sunset and when the Thiruvathira nakshatra (star) rises at midnight, the performers sing devotional songs. Each woman brings ten flowers with Ashtamangalyam which



is a platter of eight auspicious items and Nilavilakku, a traditional lamp. The women wear these flowers on their hair and later sing praises to the deities, which is called Pathirapoochoodal.

The girls wear sarees and dance in a circle with a lighted Nilavilakku placed at the centre. There is a lead performer who plays the role of Thiruvathira, the star of Lord Shiva. She sings and the group repeats after her in chorus, clapping to the beats of the song. The dancers sway and move in simple yet graceful steps.



PERFORMING ARTS



Theeyattu

Theeyattu, a unique ritual performed only in the Bhadrakali temples, is an art form that is intertwined with Mudi yettu (a folk dance drama) in Northern Kerala. The theme for Theeyattu is the battle between Goddess Bhadrakali and Darikan. Traditionally performed by members of the Unni community, the characters of the play dress in red robes; wear wigs, crown, chilambu (an anklet) and carry swords. The staging is accompanied with drums and cymbals.

A puja is performed and a colourful picture of the Goddess is created on the ground before the act begins, using natural colours such as turmeric powder, powdered charcoal, rice powder and green leaves.

The artist enters in the guise of the Goddess and Theeyattu begins with the Bhadrakali hymn. According to Hindu mythology, an Asura (an evil being) named Darikan received a boon from Lord Shiva. If a drop of Darikan's blood would fall on

earth, 1,000 Darikans would be born out of it. The catch was that he could be killed only by a woman.

Darikan became arrogant with his newfound power and started attacking the gods and the sages. Finally, at the request of the gods, Lord Shiva opened his third-eye and Bhadrakali was incarnated. The goddess prepared to encounter Darikan with Mahadevan's sceptre, conch, chakra (a disc-like weapon), gadha (mace). The Theeyattu performance starts with Goddess Bhadrakali arriving at the battlefield and calling out Darikan for a fight. An argument ensues between the two and the fight begins accompanied by the beats of a drum. The vibrant rhythms of the music keep the onlookers engrossed in the play. Finally, the goddess beheads Darikan and holds his head on a plate to avoid spilling any blood on earth.

Theeyattu is also organised as a part of Kumbhakuda festival which begins on Kumbha Bharani day and it is conducted everyday for around 51 days. Theeyattu was performed at the Beypore Bhadrakali Temple, but for the last 21 years a 10-day festival during Diwali is organised.

Beypore Bhadrakali Temple

 +91 495 241 4191



Duffmuttu



Duffmuttu, also known as Dupp Ratib and Dupp Kawath, is a ritual art form popular among the Muslim community. Duff, dupp or tappita is a percussion instrument made of circular carved wood covered on one side with leather.

The Duffumuttu begins with a prayer. The song is sung by a lead singer and the other performers act as backing vocals. It is common for the performers to make abrupt body movements like standing, sitting or swaying as they become engulfed by the music. There are many Duffumuttu songs such as Malonte Chora, Vambuttante Chora, Malachott, Salathulla Salamullakkali, and Muthinabi Makalu Uthane. The duff songs came to Kerala from the Arabs and were sung in Arabic in the past. Its history can

be traced long before the time of Prophet Muhammad.

Dupp Rathib is a ritual performed as part of religious ceremony. Some Muslims perform Dupp Rathib as a prayer also known as Kuth Rathib. Apart from being a ritual, sometimes it is also performed as entertainment. In the past, Duffmuttu was only performed by men but nowadays women also participate with some regulations.

The instrument is also played during the customs of Rathib and Kutturatib to set up the tempo of the rituals. In these rituals, weapons are used to inflict cuts without causing any pain.



Arabanamuttu



Arabanamuttu is one of the important religious art forms among Muslims. The Arabana, played by striking on it with hands, has a wooden frame with one-and-a-half inches broad extension. It is about five inches wide in height and the wooden frame is covered with leather made out of sheepskin or buffalo skin. Some chimes are also fastened on it with brass straps.

The performance starts with slow swaying movements timed with the melody of the baith. As the song progresses the beats gradually become intense. Each part

of the song is called Adakkam. The Asan or lead narrates the verse and the players repeat it. The singers make boisterous sounds and shove each other while performing, which creates a buzz of energy whenever it is staged. Arabanamuttu is famous for the execution of physical expressions by the participants.

The instrument is also played during the customs of Rathib and Kutturatib to set up the tempo of the rituals. In these rituals, weapons are used to inflict cuts without causing any pain.



Oppana

Oppana is a part of the Malabar Mappila (Muslim) culture. It is performed in weddings and ceremonies like Markakalyanam (circumcision), Kathukuth (ear piercing), Nalpathukuli (bathing done after 40 days of postpartum) and Pirappu mudi kalalay (tonsure of newborns) as a form of entertainment. It originated as a means to ease the nerves of brides during marriage ceremonies or make children comfortable during Sunnah and Kathukuth. In weddings, sometimes the bride and groom parties have a playful musical jostle also. An ishal section of the Mappilapat is sung for the Oppana during weddings, but the lyrics may vary from folk song to ones with nuptial innuendos.

There are two styles of singing Oppana – Chayal and Murukkam. The Chayal part is sung at the beginning and the song transitions to Murukkam where the rhythm slows down ending in Chayal. In the past, the singers wore colourful traditional attires and ornaments such as silver waist chains, glass bangles and necklaces like koralaram, chankelu, parannelu, kallumani, pathakkam, chakramala, dasvi, mullamala and ilakkakkoralaram. Earrings like thoda, manikkathila, chitt, minni, pookkatila and anthodikatila were also worn as part of the ensemble. Many scholars feel that Oppana is not a dance form but a game since it



involves dancing and singing around a person.

Men also perform Oppana. Similar to Oppana by women, men dance in a circle with the groom sitting at the centre. They wear a white mundu and shirt, along with a hat or turban on the head.

Today, Oppana has gained popularity as it is being staged on public platforms during cultural gatherings and youth festivals. This has paved the way for many reforms and unique methods which has elevated the status of Oppana as a cultural symbol.



Ghazal



Ghazal is one of the most popular genres of poetry in Urdu literature. Love is a common element found in most of them. These soulful and melodious songs with eloquent lyrics were sung by the Sufi and many others. Ghazals were introduced in India by the Turks and Afghans at the end of the twelfth century and soon became popular. However, the rise of nightclubs and decline of poetry in the 20th century

led to the decay of this art form. But recently, the revival of Ghazal is making progress, even though most of its admirers are in India and Pakistan. Kozhikode and its surroundings are famous for their contribution to Ghazal, the love for which is widespread among the local people.

The immortal Ghazal artist Umbai lived in Kozhikode.



Mappilapattu



Mappila songs are popular for their unique pulsating music in the Muslim community of North Kerala. The community is known for their rich Arabic-Malayalam literary tradition and Mappila is a poetic genre of this local literature.

Mappilappattu is a song that depicts the cultural heritage of the Muslim community, especially from North Malabar. These songs are mixtures of Kerala folk songs and Arabian music influencing the oral and written tradition of the area. The practice of Mappila songs happened along with a parallel literary tradition prevalent in Malayalam language called Manipravalam (a literary style which is a mixture of

Sanskrit and Malayalam).

There are various types of Mappila songs. Some of the most popular songs are those which are sung in praise of pious personalities such as Uroodi, Viruthas, Kissas and others like Khesses.

Uroodi - Songs narrating the events of wars.

Viruthas - Songs that praise God.

Kissas - Songs narrating stories of the Prophets of Islam.

Khesses - Love and wedding songs.



NAATU VAIDYAM (NATIVE HEALING)



In the past when hospitals and modern medicines were not readily available, people resorted to using plants from their surroundings. The courtyards in every house had a good collection of these medicinal plants. The women of the house knew the medicinal properties of each plant. Herbal medicine would be readily available that would heal the patient. With the availability and popularity of modern

medicines, these plants have lost their value in local households. Until the recent past, the older generations knew about the medicinal properties of these plants.

Native healers:

Aravindakshan K P

Kottalada, Elathur Parambu



Medicinal plants

Name	Scientific name
Kadaladi	Achyranthes Aspera
Vayambu (Sweet flag)	Acorus Calamus
Adalodakam (Malabar nut)	Adhatoda vasica
Chitta Adalodakam	Adhatoda beddomei
Koovalam	Aegle marmelos
Kattar vazha (Aloe vera)	Aloe vera
Chitaratha	Alpinia calcarata
Aratha	Alpinia galanga
Ezhilam pala (Blackboard tree)	Alstonia scholaris
Kiriyath	Andrographis paniculata
Shatavari (Asparagus)	Asparagus racemosus
Vayalu chulli (Nirmuli)	Asteracantha longifolia
Arya vepp (Neem tree)	Azadirachta indica
Brahmi (Water hyssop)	Bacopa monnieri
Nagadanthi (Wild castor)	Baliospermum montanum



Mantaram	Bauhinia species
Mukkutti	Biophytum sensitivum
Thazhuthama (Punarnava)	Boerhavia diffusa
Mulluvenga	Bridelia retusa
Pathimugam	Caesalpinia sappan
Erukk (Giant calotrope)	Calotropis gigantea
Pullani	Calycopteris floribunda
Uzhinja (Balloon wine)	Cardiospermum halicacabum
Kanikkonna (Golden shower tree)	Cassia fistula
Kudangal	Centella asiatica
Changalamparanda (Veld grape)	Vitis quadrangularis
Sankhupushpam (Asian pigeonwings)	Clitoria ternatea
Panikoorka (Mexican mint)	Coleus aromaticus
Iruveli	Coleus vettiveroides
Nilappana	Curculigo orchiodes
Kasthoori manjal	Curculigo aromaticus
Padathali (Patha)	Cyclea peltata



Karuga (Scutch grass)	<i>Cynodon dactylon</i>
Muthanga (Nut grass)	<i>Cyperus rotundus</i>
Veliparuthi	<i>Daemia extensa</i>
Ummam	<i>Datura metel</i>
Orila	<i>Desmodium gangeticum</i>
Kaithonni (False Daisy)	<i>Eclipta alba</i>
Aanachuvadi	<i>Elephantopus scaber</i>
Muyal chevan (Cupid's shaving brush)	<i>Emilia sonchifolia</i>
Peralu (Banyan tree)	<i>Ficus benghalensis</i>
Arayalu (Sacred fig)	<i>Ficus religiosa</i>
Punarpuli	<i>Garcinia cambogia</i>
Menthonni (Flame Lily)	<i>Gloriosa superba</i>
Kumbilu	<i>Gmelina arborea</i>
Chakkarakolli (Gurmar)	<i>Gymnema sylvestre</i>
Naruneendi (Indian sarsaparilla)	<i>Hemidesmus indicus</i>
Murivudi (Red Ivy)	<i>Hemigraphis colorata</i>
Aavilu	<i>Holoptelea integrifolia</i>



Adapathiyan	Holostemma annulare
Palu valli	Ichnocarpus frutescens
Neelayamari	Indigofera tinctoria
Palu muthak	Ipomea paniculate
Thetti (Jungle geranium)	Ixora coccinea
Vatham kolli	Justiciar gendarussa
Kacholam (Aromatic ginger)	Kaempferia galanga
Chengezhunneeru	Kaempferia rotunda
Mailanchi (Henna)	Lawsonia inermis
Thumba	Leucas aspera
Thottavadi (Shame plant)	Mimosa pudica
Krishna Thulasi (Holy Basil)	Ocimum sanctum
Parpataka pullu	Oldenlandia species
Pochameesha (Cat's whiskers)	Orthosiphon stamineus
Puliyarila (Creeping woodsorrel)	Oxalis corniculata
Nelli (Indian gooseberry)	phyllanthus emblica
Keezhar nelli (Gale of the wind)	Phyllanthus niruri
Vetilla (Betel)	Piper betle



Thippali (Long pepper)	<i>Piper longum</i>
Kurumulaku (Black pepper)	<i>Piper nigrum</i>
Chuvanna koduveli	<i>Plumbago rosea</i>
Punku (Pongam oil tree)	<i>Pongamia glabra</i>
Moovila	<i>Pseudarthria viscida</i>
Mathalam (Pomegranate)	<i>Punica granatum</i>
Sarpagandha (Indian snakeroot)	<i>Rauwolfia serpentina</i>
Orukal mudanthi	<i>Rhinacanthus communis</i>
Avanakku	<i>Ricinus communis</i>
Chandanam (Indian sandalwood)	<i>Santalum album</i>
Ashoka (Ashoka tree)	<i>Saraca indica</i>
Kallurukki	<i>Scoparia dulcis</i>
Kurunthotti (Arrowleaf sida)	<i>Sida rhombifolia</i>
Manithkali (Black Nightshade)	<i>Solanum nigrum</i>
Chunda (Turkey berry)	<i>Solanum torvum</i>
Putharichunda	<i>Solanum indicum</i>
Karimkurinji	<i>Strobilanthes species</i>
Kanjiram	<i>Strychnos nux-vomica</i>



Puli (Tamarind)	<i>Tamarindus species</i>
Thanni	<i>Terminalia bellirica</i>
Chitamrit (Heart-leaved moonseed)	<i>Tinospora cordifolia</i>
Vallipala	<i>Tylophora asthmatica</i>
Poovamkurunnila (<i>Cyanthillium cinereum</i>)	<i>Vernonia cinerea</i>
Ramacham (Vetiver)	<i>Vetiveria zizanioides</i>
Karinechi (Chinese chastetree)	<i>Vitex negundo</i>
Amukkuram (Ashwagandha)	<i>Withania somnifera</i>
Vettupala	<i>Wrightia tinctoria</i>
Inchi (Ginger)	<i>Zingiber officinale</i>
Noni	<i>Morinda citrifolia</i>

Distinctive trees

There are many special trees in this region. Two important trees among these are: Cheruvannur banyan tree and Nikkam parambath kallikunkumam.



TRADITIONAL ARCHITECTURE HOUSES

The Kerala style of architecture reflects its sense of community and culture. Joint families were the norm in the olden days and so the houses too had innumerable rooms to accommodate the many members of a family



The Ambali Tharavaadu (Ambali family house)

Ambali Tharavaadu built in the architectural style of Kerala is situated in the 20th ward of Kadalundi. This Nalukettu was built in 1926. The house is surrounded by innumerable medicinal plants and trees. Earlier during the time of joint families, 40 to 60 people used to stay in this house.

Ramanattukara has a number of such

ancestral homes or tharavads namely, Kalpally Puthiyaveedu Tharavadu, Kalpally Pulapra, Kalpally Karunakara Menon Vadakkeveetil, Manathengad Puthenveedu, Pannikkode Madom, Narayaniyattu Illam and Kalladanalam Chirakkal Tharavad. Some of the houses have been renovated or remodelled over time to keep the structures intact.



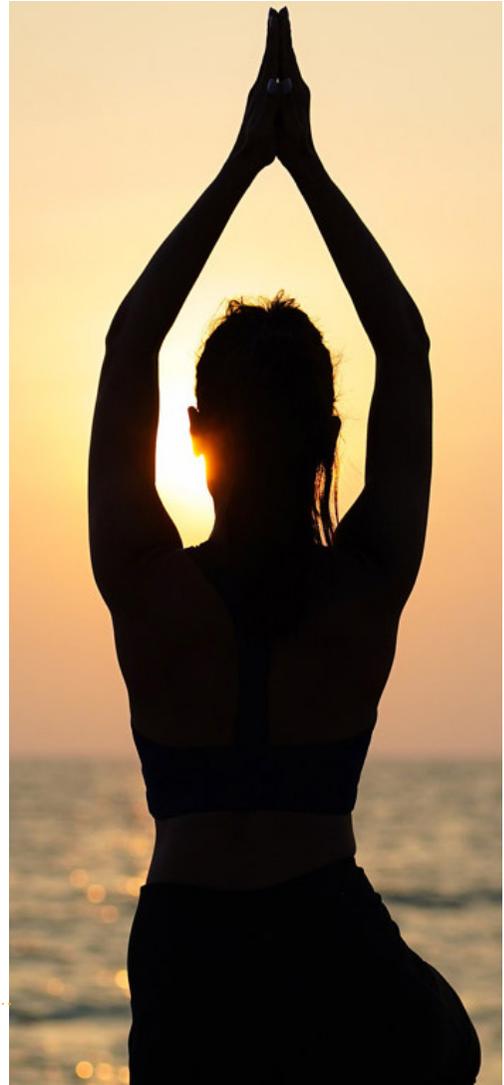
YOGA

An exercise that rejuvenates the mind and body at the same time, yoga is a blessing for those who want relief from tension. It controls the five senses and cleanses the body and mind, thereby increasing the individual's life span. People, with their hectic and unhealthy lifestyles, struggle with many diseases which can be cured and controlled through yoga. As we gain control over our minds through this exercise, it helps in shaping our character. It also helps in improving memory and energising the body. Ashtanga Yoga aims to help people attain ultimate physical, mental and spiritual health. Pathanjali Maharshi is the author of the Ashtanga yoga scripture. The meaning of yoga means "to join". Yoga is a knowledge that was acquired by sages through meditation. This knowledge was initially orally communicated to the disciples and later it was written on palm leaves.

 Sunil Kumar, Beypore

 +91 9497078088

 Sujina Pinnalath,
Thampuran Padi Marad





FOLK SONGS



Folk songs have originated in various places of Kerala, in different dialects. These songs represent the socio-cultural scenario of a particular place and have been evolving over time. Most folk songs are not written by the lyricist. They are developed around the language of a particular area and obey the usual set rules followed while composing a song. These songs connect us to the tradition and culture of the place (Courtesy: Wikipedia).

Information of folk song artistes

 Muneer Kunjoyi Kolathara

 A. T. Sindhu Kolathara

 K. T. P. Muneera Kolathara
 +91 9037986285

 A. T. Beena Kolathara

 C. Haseena Kolathara

 V. P. Anilkumar Kolathara



POET

The words Kavi (poet) and Kavayithri (poetess) are borrowed from Sanskrit. A poet communicates their viewpoints and ideas to people through poems. Adhyathmaramayanam Kilippattu is the most important poem in Malayalam. People who write epic poetry (Mahakavyam) are called Mahakavi.

Poets of the region

 N. Kuttan Kolathara

 +91 9072407546



MARMA CHIKITSA OR MARMA THERAPY



Marma Chikitsa considers the marma sthanam or vital areas of the body where a concentration of life energy exists and how the treatment is applied and cured. Ayurveda states that there are 107 marma points in a body.

Given below are the details of marma therapists in the region

 Abdul Kalam, Kottalada,
Kundayithode

 A P Basheer, Cheruvannur
 +91 9847377511

 Surendran, Pinnalathu, Marad

 Karthik Marad



BLACKSMITHS



Blacksmiths are people who make tools with iron for agriculture and similar purposes. Farmers seek the help of blacksmiths to sharpen their tools and mend damages.

 Kanjoli Kalathil Manoj Kolathara

 Panicker Suresh Kolathara

 Variyam Paramabath Mani Kolathara

 Variyam Parambath Devan Kolathara

GOLDSMITHS

Malayalees are fond of ornaments made of gold. Given below are the contact details of goldsmiths in the area:

 Sunil Kumar Kundayithode

 +91 9387040070

 Rajesh NP, Nediyaarambathu, Cheruvannur East

 Chembakaserri Rajan, Kolathara

 Chembakassery Suresh, Kolathara

 +91 9847665850

 Manoj Kumar Pullakaat Marad





CARPENTERS



 T P Preman Kannadikulam,
Cheruvannur East

 Jayaseelan Cheerth Marad

 M Shaji Mullassery
Cheruvannur East

 Sundaran Kattuputhur Marad

 Prasanth Mullassery
Cheruvannur East

 Suresh Beypore

 +91 8304976639



SCULPTORS

-  Rajesh Chalapurath Marad
-  Shamal Pinnalath Marad

ASTROLOGERS

-  Prasanth Panicker Kolathara

OTHER SKILLED LABOURERS

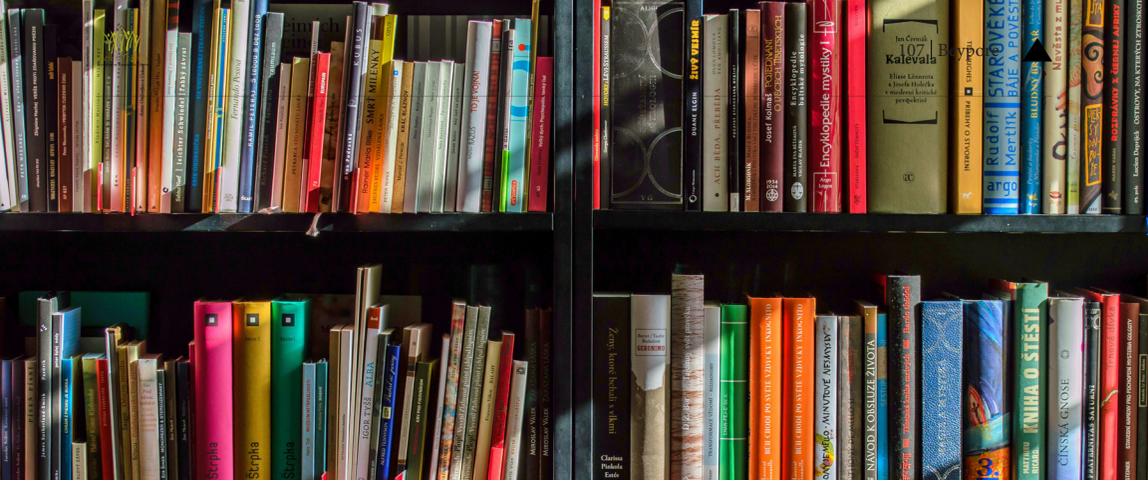
-  Prasanth Nettooli Marad (Motor winder)
-  Sajin Marad (Motor Mechanic)
-  Udayarajan Pinnalath Marad (Auto Electrician)

DANCERS

-  N. Ramani Kolathara
-  Athira, near Subramaniaswamy temple, Cheruvannur
-  Praseetha Puzhakara Marad

GUITAR

-  Habib Purathilthazham, Marad



LIBRARIES

Ward	Name	
Cheruvannur 46	New Stallion	Cheruvannur West
Kundayithode 44	Corporation Library, Pallattippadam	
Kundayithode 44	Independent Suvarna Jubilee library, Kundayithode	
Kundayithode 44	Mullaveetil Abdurahman Sahib Smaraka Library, Kundayithode	
Kolathara	Sivadas Smaraka Library	+91 9388105961
Kolathara	Rahman Library	
Cheruvannur	Suvarna Jubilee Library BMS Smaraka Library	
Marad	Rajeevan, Sajeesh Library	

SITTING AND PREVIOUS MLAS OF BEYPORE ASSEMBLY CONSTITUENCY



K. Chathunni

1967 & 1970



N. P. Moideen

1977 & 1980



K. Moosakutty

1982



T. K. Hamsa

1987, 1991 & 1996



V. K. C. Mammed Koya

2001 & 2016



Elamaram Kareem

2006 & 2011



P. A. Mohamed Riyas

2021



Local Cuisine & Ethnic Food



The Malabar kitchen offers a variety of flavours prepared with love. Food has an important role in the cultural heritage of a place. Every dish in the world of Malabar cuisine invigorates the taste buds with the flavours that have history of cruising the oceans.

Malabar has created an individual identity in food, spice and clothes trade. Malabar owes the variety in its cuisine to the foreigners who came for trade, the migrated Christians, the Mughals who came during the Mysore invasion and the indigenous Namboodiris and Muslims. All of them have contributed to the cuisine which resulted in an amalgam of taste.

Coconuts and rice being the important cash crops of Malabar, most of the dishes include these two ingredients. The sea, rivers and the backwaters surrounding the

place provide a variety of fish dishes.

Fish curry with red chillies and tamarind juice, beef roast and chicken chilli eaten with pathiri or puttu for breakfast - visitors may find the combination amusing. Pork roast done in a special style, mutton stew and the different recipes of beef and chicken are unique dishes found in the Malabar region.

Malabar's special tea, Sulaimani, has its origin in the Arabian Qahwa, made by boiling dates and pepper. Sulaimani is black tea made by boiling cardamom, cloves, mint ginger and saffron in water. Some lemon juice is added before serving which enhances the taste and also aids in digestion. So drinking a Sulaimani after relishing a Kozhikode biriyani, ghee rice or meat pathiri is a habit with the natives.



CUISINES

Kozhikode is known as the food capital of Kerala. Kozhikode's biryani, chatti pathiri, irachi pathiri, elanchi, stuffed banana and unnakaya are some of the popular dishes that would make any food lover drool. Even the 'Sulaimani' (black tea brewed with spices) has the flavour of the hospitality and love of Kozhikode. Every festival, Onam, Vishu, Eid and Christmas, are celebrated in this all-encompassing city with joy and harmony.

Chatti Pathiri

Chatti Pathiri is a multi-layered food dish made in the Malabar region of Kerala. It is made in sweet and savoury variations. The resemblance to the Italian lasagna makes it a unique dish. While lasagna is made with lasagna or pastry sheets, chatti pathiri is made with flour, oil, eggs and water. Those with a sweet tooth can enjoy chatti pathiri filled with sweetened eggs, cashews, raisins and cardamom. Flour is rolled and soaked in milk to make layers. Cooked meat is added in between the layers for the savoury pathiris. Once layered, it is baked at 180 degrees for about 20 minutes.





Irachi Pathiri

Irachi Pathiri is a special dish made especially in Kozhikode, North Malabar in Kerala. It is rice bread stuffed with meat and is an important dish in the Iftar menu. Beef is used for the filling but it can also be made with mutton /chicken or any other

meat you prefer.

INGREDIENTS :

Meat -250 g, onion-3 pieces, ginger-1 piece, spice masala-1 tablespoon, salt to taste, green chillies-4 pieces, garlic-5 cloves, chilli powder-1 teaspoon, turmeric powder- a pinch , pepper powder-1 teaspoon, wheat flour-1/2kg, coriander leaves-4 stalks
Boil the meat. Heat oil in a pan and add ginger, green chilies, onion and garlic. Mix well after adding pepper powder, chilli powder and turmeric powder. Then add the minced meat, spices and salt and mix well. Strain the flour and wheat flour, add enough salt and water and knead. Roll out into thin strips of the same size. Put the chicken in the middle of one puri and cover with another. Stick the edges of the puris with water. Fry the stuffed puris in oil.

Elanchi

Elanchi is a favourite sweet snack of the people of Kozhikode. It is easy to make and delicious too. Eggs and flour are beaten together with water and made into a batter adding salt and turmeric powder to taste. Cardamom and cumin are mixed with roasted coconut and sugar for the filling. The beaten flour is made into pancakes and rolled with the filling inside.





Kozhikode Biryani

Biryani is an Arabian dish which was incorporated into the cuisine of Kozhikode when the Arabs who came as traders, married the local women and introduced their food combined with the local flavours and spices. However, there are some who argue that biryani is a delicacy introduced by the Mughal soldiers during the Mughal rule. If you travel to Kozhikode, your trip is incomplete if you do not try the Kozhikode biryani.

To prepare biryani, jeera rice (a special variety of rice used to make the dish) is cooked in water with some ghee. Marinated chicken is cooked in spices. The rice and chicken are layered in a container to make the Biryani. As the rice and chicken are cooked beforehand, the biryani will be ready soon.

PREPARATION:

Fry cashew nuts in half a cup of ghee and keep aside for garnish. Soak rice in water for 10 minutes. In a copper vessel, fry coriander, cloves, cardamom, fennel and nutmeg in ghee. Add the soaked and drained rice to it. Boil four cups of water in another vessel and pour into the rice. Salt can be added now along with lemon juice, mint, coriander and pandan leaves. Cover and cook the rice.



Meanwhile, chopped onion, ginger, garlic, green chilies and butter can be roasted in a saucepan. Add tomatoes and curry powder to it. Add cleaned chicken pieces, yoghurt and salt to it and cook. When it is half done, add some coriander and mint leaves. Remove the cooked chicken from the stove with a little broth. When the rice is almost done, remove three quarters of the rice from the vessel. Add cooked meat on top of the rice left in the vessel and then cover it with another layer of rice. Once the layers are done, garnish with coriander, mint leaves and roasted nuts. Cover and steam it for another 3 minutes keeping some weight on top. Biryani is ready. Stir and serve.



Unnakkaya

Ingredients

Banana-3 pieces, rice powder-2 tablespoons, shredded coconut-1 cup, ghee -1 tablespoon, sugar-4 tablespoon, cardamom powder-1/2 tsp, cashews, raisins enough oil for frying.

Preparation:

Boil the banana, remove the seeds inside and knead well adding rice powder. Heat a pan in the oven, add ghee, add chopped nuts and raisins, then add coconut, cardamom powder and sugar, mix well and turn off the flame. Divide the prepared dough into small balls and roll it slightly. Put one teaspoon each of the prepared mixture in it and roll it into an oval shape. Fry in hot oil.



Kallumakkaya Nirachathu (Stuffed mussels)

Preparation

Grind soaked rice with a little water. Roast coconuts, fennel, small onion and cardamom powder well. Mix it with the ground rice. Clean the mussels and fill with the rice rolled into small balls. Steam them. Make a fine paste of ginger garlic and masala powders and apply on the steamed mussels. Fry in oil.

For local snacks:

Shammo's Adukkala, Ward 42 Nallalam. - 8589037558
 Pothoo's Adukkala, Ward 42 Nallalam - 8606672243
 Prabha Nettoli, Marad ward
 Sainaba Chenmala, Marad ward.



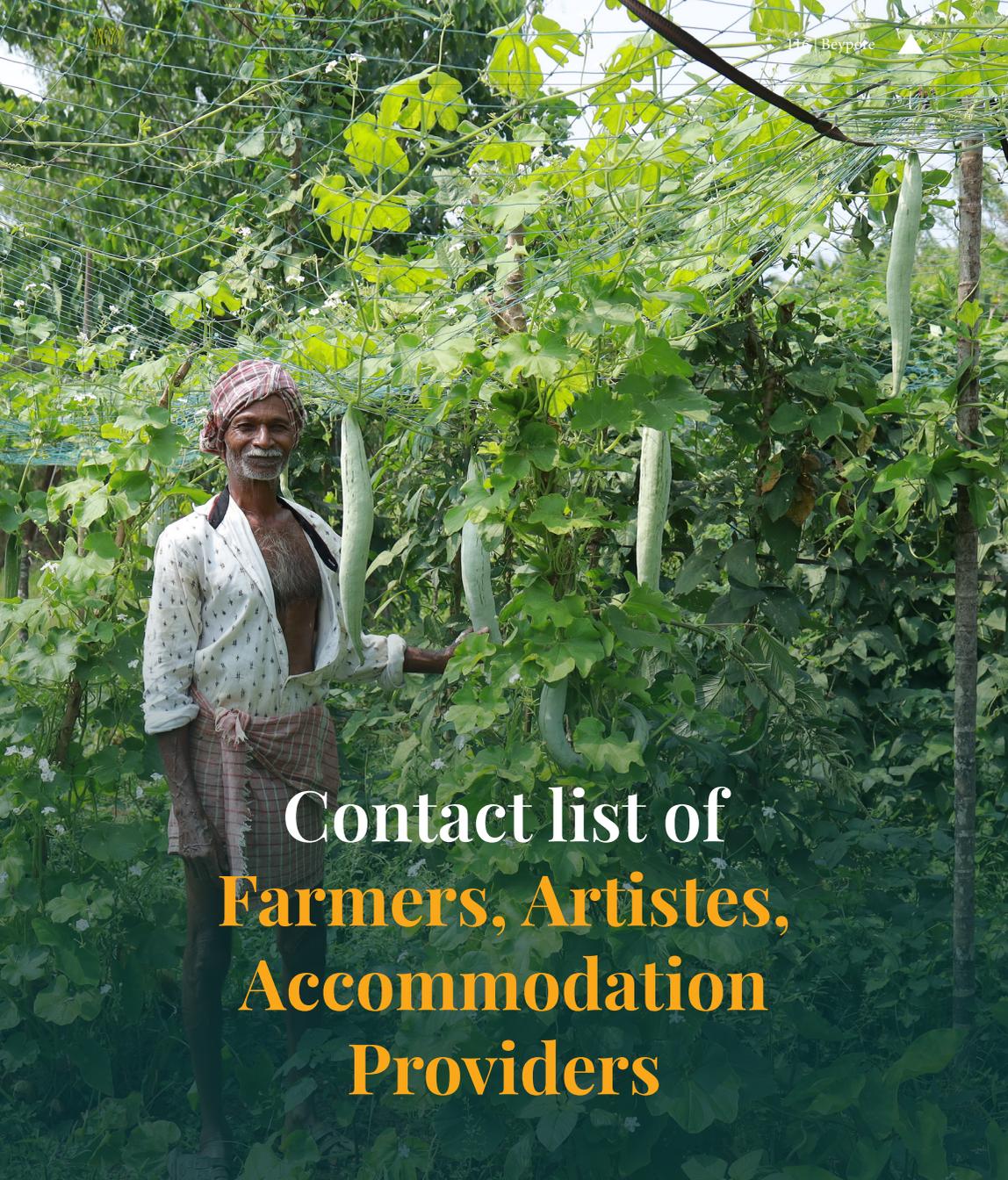
Conclusion



For all its former glory, ancient port town of Beypore is now a humble village that is finally having its moment in the sun through the state's Responsible Tourism Mission. It is to be promoted actively as a model Responsible Tourism destination. The constituency of Beypore is attracting tourists for its heritage features. Its rich background trade, as a prominent name in shipbuilding, the Urus having played roles in legendary travels, to traditional occupations that are still a source of livelihood for Beypore's natives are a great peek into what makes this destination unique. Taking into account its natural elements such as the water bodies like

Chaliyar river, many attractions are due to come up soon. The Beypore Water Fest was held for the first time in 2021. A literary corridor, the first such in India, is in the pipeline. Malabar's commercial hub is all set to thrive as a tourist destination. The support of the local self-governing bodies remains invaluable for achieving the same.

This e-book is an effort at condensing what goes on in the background of efforts to promote Beypore as an RT destination. Such a documentation process brings to the fore the details of Beypore as a culture, its heritage and what keeps it alive even today.



**Contact list of
Farmers, Artistes,
Accommodation
Providers**



FEROKE



Dance

-  Suchithra teacher
-  9995222658

Painting

-  Aishwarya
-  8330087623
-  Abhijith Das
-  9961292295

Roof Tile Factory

-  094471 00421

Music

-  Thilakan K P
-  8330087623
-  Shaby
-  9847040704
-  K M Santhosh Kumar
-  9744812953
-  Dibin
-  8848375927

Instrumental music

-  Jayarajan M K (Rhythm)
-  9847374898



BEYPORE



Accommodation and list of tour providers

 Kuttymon Lodge

 98476 85868

 Gotheswaram Beach Gardens

 086061 27771

 Beypore Hotel

 95624 17027

 KK Gardens

 9946991686



KADALUNDI



Jelly Fish Water Sports Pvt.Ltd for Adventure Tourism

 0495 2973112

 9400893112

Livelihood Practioners

Uru Manufacturer/ Marketer Details

 Soyuz Woodwork

 9947246207

 Sooraj Craft

 09846041855

 Uru Souvenir Production

 702503393

 Tasara Centre for Creative weaving

 9446468832

 Muhammed Rafeeq (Kuppi Pai Kappal)

 9847341446

 Panayathoda Rabbit Farm Kundayithode

 9895412182

 Kodiyadan goat (kg) farm

 7025046881

 Haridasan Paddy Cultivation

 9497889953



RAMANATTUKARA



Leading Farmers



Chinnan



9895100475



Ramachandran



9947601188



Aandikuty



9400175827



Ramadasan



8089722570



Mariambi



9496058116



Balakrishnan



8086805079



Raman Kunnath



9995251032



Raghavan Master



9074725809



Soman



9567960002



Baburajan



9846061072



Rema Haridasan

9895138715



Sundaran Punnath

8157020007



Muhammad Firoz

8075406729



Sheela T P

999525612

Marma therapist



A P Basheer, Cheruvannur

9847377511

Goldsmiths



Sunil Kumar Kundayithode

9387040070



Chembakassery Suresh, Kolathara

9847665850

Carpenters



Suresh Beypore

08304976639

Accommodation and Tour Providers



White Suite Hotel

70251 82222



Kozhikode Park Residency

0495 244 3381



The Ravis Kadavu

O425 241 1111

Poets



N. Kuttan Kolathara

9072407546

Artist



Atheeth Areekode

8129253607



Sunil Thara Areekode

9895419134

Dancers



Kunjikoya Gurukal

98478 88897



Folk Song Artist

 K. T. P. Muneera Kolathara
 9037986285

Tour Providers

 Gowry Tours and Travels
 0495 - 2441886
 9287886886

 Ajishma tours and travels
 90611 69050
 85930 11447
 9946870952

 Devna Tours and Travels
 0495-244 1350

 Ramanattukara Riya
 0495-244 1771

 Safia Travels
 98474 43414

 Salalah Travels
 0495-244 0909

 RLB Travels
 80757 71355

 VP Travels
 96058 18485

 MK Travels and Tours
 99954 39499

 Aswathy Travels
 94460 06607

 Voyager Holidays
 90202 29988

 Muzafir holidays
 9946120631
 0495-2472470





Photo Gallery



Uru



Beypore beach



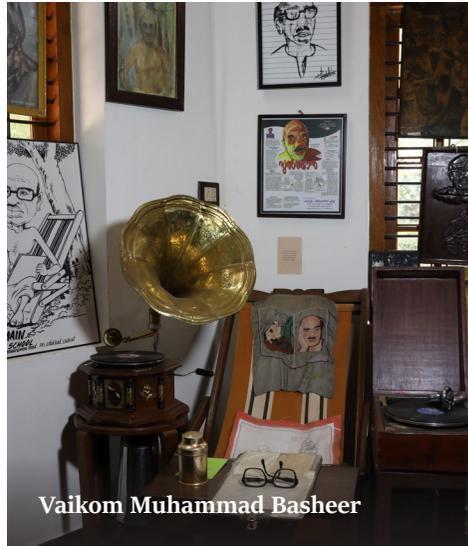
Fishing



Carpentry



Blacksmith



Vaikom Muhammad Basheer



Gold work



Sculptor



Coir making



Magic



Tasara



Kozhithuruth



Tippu fort



Gotheeshwaram Kattadi Park



Shipmaking



Commonwealth Tile Factory



Feroke old Bridge



Kadalundi Community Reserve



Buddhist Monuments



Achankulam



Pottery



Koolimuthappan Kav u



Madathil Tharavad



Chinnan Nelkrishi



Ramdas Farm



Lighthouse



Toddy tapping



Railway kinar



Illikkal Tharavadu



CSI Church





Kalvari Hills



Kottashalikavu



Tasara



Uru



Jellyfish- Watersports & Houseboat



Kakkathuruthu



Video Gallery



Kerala RT



Beypore





Beypore Water Fest



Experiential Tour





TRADITIONAL LIVELIHOOD PRACTICES

Village Life Experiences



Native Experiences



Kozhikode





Responsible Tourism Mission

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www.keralatourism.org/responsible-tourism