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History and Culture

Madavoorpara and the cave temple are situated almost 8 km away from Sreekaryam, near to Kattayikonam. Madavoorpara is famous for over 1300 years back rock cut cave temple. The rock is situated almost 300 ft above sea level. Located in the outskirts of Trivandrum city, Madavoorpara is a gateway of nature, a pristine land surrounded by hills, valleys and plains.

The birth place of renowned social reformer and sage Sree Narayan guru, Chempazhanthy and Thonakal, the place carrying the memories of great poet, Mahakavi Kumaran Ashan are situated near this place. We can see their influences in the socio-cultural lifestyle of the people in Madavoorpara.

Cultural reformers

The cultural reforms of Madavoorpara and its nearby places are enriched and contributed by many art and cultural associations and groups in this area. The contributions of freedom fighter V. Sreedharan, the selected personality for Kerala Kalamandalam, Kerala Sangeetha Nataka Akademi and author prof. Vattapparambil Gopinatha Pillai, the author of the book ‘Kathakali Pradeepika’ published in the year 1936, Karoor K. Madhava gurukal, the poet and journalist Sri. Karoor Sasi, his spouse and novelist Smt. P. R. Shyamala, the famous ottan thullal performers (performing art of kerala) Bhargavan Nair and Vellukutti Pillai, drama actor and author Vattaparambil Peethambaran, poetess Karoor Bindu, Kalamandalam Vishwasree are immense and invaluable.

Demography

The population of Madavoorpara and Kattayikonam is rich in religious diversity. The significance of Kattayikonam lies in its diverse religious groups which live around the place. To the north of Kattayikonam one can see Nair population, to the east Asharis, to the south Muslims, to the west Nadars, inbetween others. Amidst Kattayikonam area Ezhavas and Scheduled caste can be seen.

Climate

Like other parts of Kerala, the climate here is tropical. The place receives plenty of rain during June to October. The farming practices are exercised accordingly.

Land Use

Agriculture is the dominant land use type in and around Kattayikonam and Madavoorpara. The land is mainly used for varying crops such as rice, tapioca, banana, vegetables. Rice was the main cultivation during 1990-95 but today they have been converted into other forms of cultivation. As such paddy cultivation and fields have witnessed a steady decline over years.

The significant historic places near Madavoorpara are the birth place of Sree Narayana Guru, Kazhakutam Ettuveetil Pillai’s history, Chanthavila etc.
**Chempazhanthy**

This place has an international reputation as it is the birthplace of Sri Narayana Guru. The ancient Vayalvaram House, where the Guru was born is situated beside the Manackkal Temple. Chempazhanthy was the hereditary base of “Chempazhanthy Pillai” one of the powerful lords among Ettuveetil Pillamar. Also Aniyoor a place in chempazanthi was where the famous meeting between Sree Narayana guru and Chattambi swami took place and they discussed the social situation of kerala.

The name Chempazhanthy means land with red coloured agricultural fields. Once it was a forest and different species of animals lived as suggested by Kerala Varma Valiyakoil Thampuran’s work ‘Mrigayasmaranakal’. Today, one cannot see the village settings here. It changed by time. Sree Narayana College and Higher secondary school are located here in Chempazhanthy.

**Kazhakootam**

Kazhakuttom was the centre of power for the fictitious character Kazhakuttathu Ugran Pillai, who was prominent among the so-called Ettuveetil Pillamar (Pillais from Eight Houses) who rebelled against Travancore King Marthanda Varma, in the fictional novel 'Marthandavarma' by Sri.C.V.Raman Pillai. After defeating Pillai, Varma destroyed his palace and replaced it with a pond. To redeem himself, he built a temple to Krishna nearby. Both the pond and the temple survive. The Kazhakuttom Mahadeva Temple is believed to be around 1000 years old. Kazhakuttom later became the heart of the IT sector of Thiruvananthapuram hosting the Technopark as well as the offices of many multinational companies along the IT corridor.

**Demographics**

The population in Kazhakootam mostly practices Hinduism, Christianity and Islam.

**Ettuveetil Pillamar**

The Ettuveetil Pillamar (Lords of the Eight Houses) were a group of fictitious characters often referred by this name mentioned in the historical romance fiction novel 'Marthandavarma' by Sri.C.V.Raman Pillai. They were nobles from eight Houses in erstwhile Venad in present-day Kerala state, South India. They were associated with the Padmanabhaswamy temple in Thiruvananthapuram and the Ettara Yogam. In the novel, their power and wealth grew until Marthanda Varma (1706–1758), the last king of Venad and the first king of Travancore, defeated them in the 1730s. The author created these characters using names related to places and presenting in a historic tune as if they were really historic persons has led many to believe that these people actually lived.

**Eight Houses**
The Ettuveetil Pillamar were known according to the villages in which they resided and all held the
title of Pillai. The Eight Lords were Kazhakoottathu Pillai, Ramanamadhom Pillai, Chempazhanty
Pillai, Kudamon Pillai, Venganur Pillai, Marthandamadhom Pillai, Pallichal Pillai and Kolathur
Pillai. Kazhakkootam and Chempazhanthi lie to the north of Thiruvananthapuram, the capital city,
while Venganoor lies to the south, between Balaramapuram and Kovalam.

Ettuveetil Pillamar were the leaders of the land and ‘tharakootams’ known as ‘Arunootavar’ (the
military setup of Nairs) established for maintaining law and justice in Venad. They were the
Governors of provinces of the country. They had the power to exercise control over the king also.
They gradually grew from ordinary landlords to powerful chiefs and allied themselves with the Ettara
Yogam.\[2\] The Ettara Yogam (‘King’s Council of Eight’), an association consisting of the Pushpanjali
Swamiyar, seven Potti families and the King of Venad administered the Sri Padmanabhaswamy
Temple of Thiruvananthapuram. The lands and properties of the temple were divided into eight
parts and each was placed by the Yogam under one of the Pillai as governor. They soon started
opposing the king openly and bringing more and more Madampis or nobles under their influence.

**Aim of the fight**

The Ettuveetil Pillaimar, aided by the Ettara Yogam, became the supreme power in Venad to such an
extent that the sovereign needed their permission even to construct a palace for himself at his
capital. With so much power in their hands they wished to do away with the Royal House. The earlier
chroniclers of Travancore history state that their chief intention was to extirpate the Royal House
and convert the state into a pseudo-republic under their control, and eventually under a monarchy
under one of themselves.\[1\] With this in mind they plotted and assassinated Maharajah Aditya Varma
by poisoning him and set the Palace on fire.

After Aditya Varma's assassination his niece Umayamma Rani became the regent. The Pillamar
approached her with condolences and vowed to support her. But within a year, five of her six sons
were drowned under suspicious circumstances, probably at the instigation of the Pillamar, in the
Kalippankulam pond. The surviving eldest son, now the only heir to the throne, could not assume
power as per the matriarchal traditions of Kerala. (Due to the absence of females the family could
not be perpetuated.) Umayamma then adopted a cousin, namely Kerala Varma, into the house but
soon he was assassinated as well. She then adopted one boy and two girls from the Kolathunadu
Royal House, the cousin family of the Venad House, from the family called Pally Kovilakam in 1684
just before her regency closed and her surviving son Ravi Varma became king. He adopted in 1689
two princesses and princes from Kolathunadu including Rajah Rama Varma.
Chanthavila

Chanthavila, Kerala 695584

Chanthavila is located in Kazhakutom city in Thiruvananthapuram district. It is situated 11km away from sea level. The place is easily accessible for tourists since the Central railway station and airport lie within 15 km. The people speak various languages including Malayalam, English, Tulu, Konkani and Hindi.

The place is surrounded by scenic beauty and manmade attractions. The cultural heritage like the fields, ponds, hills, rocks etc. make Chanthavila a tourist spot. The main significance of this place is the ancient temples situated here.

The years old temples, their rituals along with today’s IT park adds traditional and contemporary look to the place.

**Climate**

Chanthavilla is near the coastal belt of Arabian sea and so is having a climate between a humid and tropical one and evenings are generally windy.

**Railway Station**

The nearby railway stations are Kaniyapuram and Kazhakuttom and Trivandrum Central railway station lies within a distance of 15 km.
Airport

The domestic and international airports lie within 15 km from Chanthavila and so is easily accessible to tourists.

Water Sources

Thettiyar Canal

The main source of water of this area is Thettiyar canal. The other sources of water include ponds and wells.

The canal which starts from Aayiruppara, Charumoodu (Thenganamcode chira), Manamel, Mannanpara, oruvamoola, idathodu, through panimoola finally reaches Aanathazhchira has a width of 4m. The canal is under the authority of Panchayat. One side of the canal is full of agricultural land and every year the people there clean and use it for general purpose.

Koonayil Pond

This newly constructed pond by Panchayat under NREGS scheme is 10ft long 10ft wide and 10ft deep. The water from this pond is used for bathing, washing cloths and agricultural purpose. Every year the pond is cleaned by the panchayat.
Near Koonayil pond, a natural spring which is around one square meter can be seen. It is also called Koonayil pond. The pond gives water even in dry arid months and is believed to have medicinal properties. People believe the pond is as old as Koonayil temple.

It is believed that if one uses this pond’s water regularly, he/she will be free from any disease. This pond is the property of Sree Dharma Shasta temple and its water is used for performing temple rituals and drinking. The pond which is there from the time of the temple always have water throughout the year and it never dried out till now. The water is kept sacred and is free from any type of pollution.

*Thenguvila Temple canal*
This pond belongs to Thenguila Temple and its water is used during festival by the temple. It is also used for agricultural purposes. The pond is well constructed by wall and a stream from this also joins Thettiyar canal.

Kaithapuzha pond

The pond is there from the time of paddy cultivation. This tank called Kaithapuzhakulam act as a support for Ayirupara agricultural field. The tank which never dries out in summer is now repaired under the Panchayat.
Kotha Pond

Kothakulam pond is situated near Trijyothipuram Sree Maha Vishnu Temple. Once it belonged to the temple but today it is maintained by the panchayath. People of the locality take bath in this pond.

Kunnath Canal

It is a tributary of Thettiyar. The canal is used for agricultural purposes and for the requirements of the people in the locality.

Aanathazhchira
It is the largest fresh water lake of Andoorkonam. The water is used for drinking and agricultural purposes. During summer season, the water from this lake is transported to nearby areas.

**Kokkottuchira**

It is situated in chanthavila ward of Kazhakutam panchayath. This pond was constructed for providing water to agricultural fields but today its condition is poor.

**Aniyoor temple pond**

The pond was constructed for temple requirements. Now they are reviving it.
Rocks

The continuation of Madavoorpara includes Mannampara, Kulappara, Chittikarapara, Kalladicha Valapara etc. Nowadays, a number of rocks have been destroyed due to mining.

Mannampara

Before 150 years, Mannans, the scheduled tribes who live in Idukki, lived here. In the past, the area surrounding the rock were agricultural fields. Most of them were paddy fields.

Hence it is a place for the farmers to relax. Likewise, Kambadavukali was performed here. It is a place for get together too. Now this place is full of bushes. Now Mannampara is under private ownership. However, during the king’s rule, it is included in public property and its inscription on Shankh mudra can be seen even today.
Chittikara Rock

It is said that this rock was spread over a height of two and a half acres. For the first time, the rock was mined to build Manimala Palace and it continued after that and now it has become a region of just 200 to 300 ft. Now rock mining is not here and more than half of the surrounding is filled with rain water.

Vellanickal Rock

This rock is located 2 km away from Koliyakode in Pothencode Venjaramoodu bypass road and 200 km above sea level is having a beautiful landscape. The land which spread across more than 17 acres is full of rocks and grasses.
From the top of the hill, it seems the sun evanishes amid the valley which is an awesome sight. Similarly, sea, ships sailing across the sea, Techno park, Kazhakuttam, Ponmudi hill Range, Santhigiri Ashram etc. can also be seen. Sometimes the hill is cladded with snow. Even though going to the hill top is a bit difficult task, once you get there, a stunning and spectacular nature can be seen. An unforgettable moment in life.

Ayiravalli Temple
When we get to the hill top, the main sight that attracts us is the Ayiravalli temple. The temple is constructed several decades back. During the freedom struggle, the area was full of cashew trees and people of the locality still remember how it served as a hideout for freedom fighters.

**Pulichani**

The main features of this place are Pulichani and Parayadi. Pulichani is the dwelling place of Tigers. It needs a bit courage to reach its rocky hill top.

![Pulichani Image]

**Paarayadi**

The cave is located in the valley of the rock. Although smaller, it goes out wider inside the cave. As per legends, one can travel from Paramukal temple to the Venkamala temple. But now the cave is completely closed.
Traditional jobs

People of this rural area do different traditional jobs including cultivation, pappadam making, roofing made using coconut leaf, toddy business etc.

Agriculture

The main source of income of the people here is agriculture. People follow traditional style of cultivation. They first plough the land with a mixture of neem powder and bone meal powder and then sow the seeds. Organic pesticides like neem oil, garlic spray, asafoetida, soap water mixture are used. The paddy cultivation has declined during the times and now most people rely on vegetable cultivation instead.

The first prize for group farming was won in the past by the people of Mannampara.

Sasidharan Nair - Kuvakaraveedu, Nediyanthala - Vegetable farming in an acre land (bitter gourd, snake gourd, okra, elephant yam, Malanga, cucumber, betel leaves, banana and so on)

He is the President of Pothencode Grama Panchayat’s Agriculture Department’s Treasure and Haritha.
Karunakaran Nair - RK Bhavan, Kattayikonam - In 20 cents. vegetables, bananas, coconut, and tapioca are being cultivated.

Gopinathan Nair - Pannichal veedu, Mannampara, Kattayikonam - In the 40 cents. vegetables, tapioca and banana are being cultivated.
James Babu - Rhythm House, Kallukunnu, Chanthavila, Kattayikonam - Goat, hen, goose, cow, orchid, vegetables, and fish farming are done.

Shibu.S - Gokul Bhavan, Oruvakonam - ginger, elephant yam, cucumber and okra are cultivated. He is also doing banana cultivation in an acre land.

Madhavan Nair - Kalabhavan, Plamood, Pothencode - In 50 cents. vegetables like spinach, okra, cucumber, snake gourd, Banana, elephant yam, tapioca are cultivated.

Mohandas - Palakkadweed, Kattayikonam - Banana, carrot, Amara, beans, okra, chilly etc. are cultivated.
Raghavan - Thozhuvarthala, Sasthtavatam, Thundathil - Banana, snake gourd, bitter gourd, spinach etc. are cultivated in leased land.
Banana farm

Banana is mostly cultivated here. Most of the farming can be seen in Punnattunada road. A variety of 8 different bananas are grown here including ethan, palayankodan, kadali, poovan, kappa, malayannan etc. Paddy was cultivated in abundance here years back but now people turned to banana cultivation.

Bhuvanendran along with 20 others are collectively doing farming in the land of Mohanan. We can evaluate this as a collective effort. Succession planting is done here. Thettiyar is the major source of water for the crop here.

The farms can be seen along Kazhakootam Chanthavila route. Mr. Ramachandran Nair is in this field for a long period.

The other farmers of this area are:

- Mohankumar, Chaithram, Andoorkonam, Trijyothipuram
- Jayamohan Nair, Raagam, Kizhake Vilakam, Kazhakuttam
- Vijayan Nair, Kizhake Vilakam, Kazhakuttam
- Sukumaran Nair, Jayabhavan, Pattuvilakam
- Anil Kumar, Karavila veedu, kedra vilakam
Poultry farm

The poultry farm is in Punnattu road and it is the property of Mr. Sreekumar of Sreenivas house. There are almost 500 chicks here and after 45 days he sells them.

Coconut leaf roof

Coconut palm leaves (fronts) are put in water a week before weaving it. In the past, it is used for roofing and fencing. Today, it is used for making cottages and resorts. Due to the decline in the availability of palm fronts and its usage, there are only a few people available who is doing this craft. Those who do this traditional job are Lalithamma, Sarojini Amma, Madhavi amma, Bhadra Devi, Gomati Amma.
Soap production

Soap production is done by the kudumbasree unit here. They make the soaps in the house of Ms. Sulochanan, sree chithira, Kalladicha vila.

Handloom

Ulliyazhuthura Handloom weaving co-operative society
Pappadam is made from peeled black gram flour with salt and other seasonings. The dough is made into a thin disc shaped ones and then dried. Those who make pappadam in Kattayiakonam are

- Maya - Colour House, Omanagar
- Sunitha - Ambadi, Mannampara

Both make the product for wedding feasts and for selling it to the market.

**Pisciculture**

Siju - Pattazhi, Gurudevapuram, Thundathil, chenkottukonam. The Pond that spreads across 53 cents under the Corporation is used for pisciculture (fish farming). Different types of fishes like Tilapia, Catla, Rohu, Grass carp, Chromide can be seen here. The consumers directly come and take away the fishes from here.

**Toddy tapping**

Toddy cutting is done from an unripe coconut blossom before the spathe inside the coconut bursts. It is taken for a period of six months from a tree. As per rules, a single person can cut toddy from ten trees. The quantity of the toddy varies from tree to tree. There are trees in which one can get toddy from half a litre to ten litres. Toddy tapping is done thrice a day.
Santhosh-Pattari, Kattaykonam is a toddy tapper of this area.

**Smithy**

The place where spade, double bit axe etc are made. Melevila Vishwom mestri is the blacksmith in Kattaykonam.

**Handicraft**

Anilkumar is running an institute which makes handicraft items near Kattayikonam U.P school. He learned Handicrafts from an institution in Ernakulam. He has been working in this field for sixteen years.
Handicrafts as well as fancy items are made here. In spite of that, the wooden carvings of elephant, tiger, etc. are being made and taught in this institute. The products are being bought by the customers directly from the shop.

Sasidhran Nair - Koovakka Veedu, Nediyanthala. He makes lamp, pot, products made of coconut leaf etc.

Sreeraj - Krishnabhavan, Kattayikonam. He is running an institute 'Sunny's fancy arts'. Their products are mainly made from palm and coconut leaves.
**Rural trails**

The trail which starts from the ancient temple Koonayilkavu, continues to the aesthetic beauty of aquifer and trees and then to thettiyar pond to see the fields on its sides. After relaxing for a while, move to Sasidharan Nair’s house to see how pot, lamp etc. are made. From there to Sunitha ’s house to understand the making of pappadam. After spending some time there, move to hear the beautiful folk song of Gopinathan Nair and then to the smithy of Vishwom Mestri. After seeing the process of weapon making, go through Edavanakonam to reach the Thenguvila temple. From there to Satheeshan Nair's house for a traditional lunch with various dishes. After relaxing for a while, can go to Madavoorpara.

**Kudumbashree Unit**

The kudumbashree unit ‘Rohini’ which is working for the past ten years in Kattayikonam does catering services. Along with that produces dairy products like ice-cream,peda,yogurt,ghee etc, snacks, sauce, chicken dishes like biriyani, fried rice and jackfruit dishes. For doing business, the unit has obtained certificate from industrial and dairy centres, the tuber research centre and swadeshi training centre.

In the eastern part of chandavila, the kudumbashree unit 'Aishwarya’ produces improved products like lotion, soaps etc.

**Dhwani School of Music**

This institute is located near Madavoorpara. Pratibha (Trikarthika, Panimoola, Andoorkonam) offers training for Carnatic music, Light Music, Movie songs, Karaoke and instrumental music. The classes are held on Saturdays and Sundays from 9 AM to 1 PM.
Traditional Folk Music

Thottam pattu

Thottam pattu is a song that praises the goddess. The theme of the song revolves around the fight between Devi Bhadrakali and Daarikan. Gopinathana Nair, Pannichal veedu, Kattayikonam is the one who sings thottam pattu during festivals in various temples here.

Chilambu

This organization performs theyyam in different parts of Kerala for over 20 years.

Prakirthi School of Dance
This institution trains students for various dance forms like bharathanatyam, mohiniattam, kerala nadanam, nangyarkoothu, koodiyattam, kuchipudi, folkdance etc. The classes are held from morning till evening on Saturdays and Sundays. From Monday to Friday the classes are held only in the evenings. Apart from those in the neighborhood, the kids from far off places also come to learn dance from here.

**Goju ryu karate**

This institution that teaches karate is run by D. Radhakrishnan. He is having 6th degree black belt in Japan goju ryu and 7th dan from Indian government. He is working as a national coach and judge as well as psc trainer.
More than 600 children learn karate from here. It includes students from nearby and far off places. Children are made to take part in all competitions of KAI (Karate association of India).

**Cycle Track**

The only cycle track is situated in LNCP of Karyavattom campus.

Three types of cycling are here

- Road cycling
- Track cycling
- Mountain bike

**Greenfield International stadium**
The Sports Hub, Trivandrum, commonly known as Greenfield International Stadium, and formerly known as Trivandrum International Stadium, is a multi-purpose stadium in Kerala, used mainly for association football and cricket. The stadium is located at Kariavattom in Thiruvananthapuram city, Kerala, India. It was built on 36 acres of land leased by the Kerala University for Rs 94 lakhs per year for a period of 15 years. It is India's first DBOT (design, build, operate and transfer) model outdoor stadium. The Greenfield Stadium became India's 50th international cricket venue on 7 November 2017 when it hosted a T20I against New Zealand. On 1 November 2018, the venue hosted its first ODI.

**KINFRA Film and Video park**

The Kinfra Film and Video Park is India's first infotainment industrial park and also the first SEZ in India for animation and gaming. It is located in Chandavila. The park is owned by KINFRA, a statutory body of the Government of Kerala. Although Kinfra SEZ was notified for IT Animation and Gaming in 2007, recently it has got approval from the Government of India for setting up a sector specific SEZ IT and ITES in the park which spreads over a land of 25 acres.

Film and Video Park has constructed a building with basic infrastructure and road access for setting up an International Animation School. The country's largest motion capture facility, founded by Accel Animation Studios, is used to create 2-D and 3-D animation products only for international clients.

The Indian film actor Padmashree Mohanlal established the Vismayas Max studio in 2002. It is one of the few famous film production houses centering to the South Indian film industry. DCSMAT School of Media and Business is located in Kintra Film and Video Park.

Ernst & Young Global Shared Services (GSS) has set up their third centre in Kerala at Kintra Film and Video Park Special Economic Zone. The Kintra Film and Video Park is located in Thiruvananthapuram between the Technopark and the proposed Technocity Project.

**Magic Planet**
Magic Planet is a venture dedicated to magic based industry. Magic Planet, Thiruvananthapuram, which is said to be the first Magic Planet Park in the world, has become an important tourist destination in Kerala. The doors to this Magic Planet are open to the public to display magic wonders and explore its infinite possibilities.

A multitude of fascinating activities awaits visitors here. Among these various segments, the ‘Street Magic Venue’ which displays spellbinding performances and tricks such as ‘The Indian Mango Mystery’ and the ‘Indian Basket Trick’ on the streets attract visitors in hordes. Be it the mesmerizing Circus Castle blended with acrobatic sensations or ‘Magic Gallery’ at the History Museum with its rare memorabilia tracing the tale of magic and magicians from the middle ages to the 1950s, or the ‘Fantasia Theatre’ where mind blowing illusions, music and theatre effects are displayed, the Magic Planet will enthrall you beyond words.

Magic Planet is located at KINFRA Film and Video Park in Kazhakoottam. The entrance fee for an adult is Rs.450/- for weekdays and Rs.490/- for Weekends.
Sainik School is situated at Chandavila in Kazhakootam, Thiruvananthapuram. This is a residential school for boys under the Ministry of Defence. It is located 18 km away from Thiruvananthapuram city beside National highway 66.

The concept originated in the mind of late V.K. Krishna Menon, India's first defence minister from 1957 to 1962. The objective was to set up a military-based school in each state to help raise young children for entry into the National Defence academy, thus resolving the regional and class imbalance among officer cadre in Indian Military. The high levels of physical and intellectual training and the state-of-the-art infrastructure help in moulding the youth to become physically and mentally strong and thus transforming them worthy of induction into the officers of the Indian Army or to become capable civilians.
The then Chief Minister of Kerala, late Pattom Thanu Pillai, chose Kazhakootam to be the location for Sainik School in the early 1960s, and an area of 300 acres (1.2 km²) of undulating terrain was acquired on a hillock near Kazhakootam, close to National Highway 66 and about 18km away from Thiruvananthapuram. The present land area of Sainik School campus is about 225 acres (0.91 km²). The campus is nestled between the Western Ghats and the Arabian Sea, and serves as the ideal location for an institution of its nature.

Sainik School Kazhakootam started functioning in the barracks lent by the Indian Army at the army camp at Pangode, Thiruvananthapuram, on 20 January, 1962. The initial intake was to classes V, VI, VII, and VIII, and the strength at inception was 120. This increased to 132 six months later, when admission to class XI was opened. The founder principal, headmaster, and registrar were Lt. Col. B.K. Somaiah, Sqn. Ldr. Babu Lal, and Capt. T.V.S. Nair, respectively.

The foundation stone of the new campus at Kazhakootam was laid by the then Defence Minister of India, V.K. Krishnamenon on 5 February, 1962. Prof. J.C. Alexander, a professor at the College of Engineering Trivandrum, designed the academic block, the 11 dormitories, and other associated infrastructure. The school shifted to the new campus in 1964.

The Red, Navy blue, and Sky blue stripes in the school crest are symbolic of the three arms of the Indian Defence Services. The letter S, for Sainik School, stands above the three stripes, and a steel gray band, with the word Kazhakootam inscribed in it, is present below the stripes. Below the main crest is a fluttering ribbon, carrying the School Motto: Gyaan, Anushasan, Sahyog, signifying three of the most valuable qualities expected of a Sainik School Cadet, namely, knowledge, discipline, and esprit-de-corps. The flag, again, has horizontal stripes of the three School Colours, with the school crest at the centre.

Presently, boys are admitted to class VI and IX only. All India Sainik Schools Entrance Examination (AISSEE), which are generally held on the first or second Sunday of January, are followed by personal interviews for the shortlisted candidates. Boys who are not under ten or over eleven years of age as on the first of July of the year of admission are eligible for class VI admission. The respective age limits for class IX are thirteen and fourteen.

Karyavattom Campus
The University of Kerala established in 1937 as the University of Travancore during the period of Sri Chithira Thirunal Balarama Varma is one of the oldest universities in India. The administrative complex of the university is located in the heart of the city at Palayam. Kariavattom campus, at about 15 kilometers from the city, houses the various teaching departments under the University of Kerala. The campus laden with enchanting greenery covers about 450 acres of land. There are 41 departments under the university of which 32 are at the picturesquely located Kariavattom campus.

The Department of Oriental Research Institute and Manuscripts Library started in the campus in 1982 is the first largest manuscript library in the country. The library has 65000 works spread in around 40,000 codices, most of them being palm leaf manuscripts. The collections are found to be unique for their vastness in number, variety in subject, script, language and writing materials. The library is engaged in unraveling the treasures of the past and is a major centre of research.
The Kariavattom campus has been the venue of the 97th National Science Congress, organized annually by Indian Science Congress Association and Indian Space Research Organisation (ISRO), from January 3 to 7, 2010. It is the second time that the Science Congress has been held in Kerala. The focal theme of the Congress was “Science and Technology Challenges of the 21st century—a National Perspective”. Former ISRO chairman Shri. G. Madhavan Nair was the General President of the Congress. The congress was inaugurated by honourable Prime Minister of India Dr. Manmohan Singh. We also had the presence of former President of India Dr. A.P.J. Abdul Kalam. The congress had exhibits from organisations across the nation, providing an insight into the science and technology developments in India and awakening the young scientific minds. Another attraction was the Kerala Gramam, a miniature of the typical Kerala village, providing a visual treat to the visitors.

The campus will also be hosting the first ever Indian Biodiversity Congress and Expo, initiated by the Centre for innovation in Science and Social Action(CISSA), the Kerala State Biodiversity Board, the University of Kerala and the Navdanya.

Moreover, one of the event of the forthcoming 37th National games is also supposed to be held in the campus.

The location of the campus is very near to the Technopark and land was allotted from the campus during the establishment of the ‘park’.

The Kariavattom campus stands out as a unique element of the University of Kerala. Bestowed with the beauty of nature, the campus absorbs students from various strata and makes them a part of it.
The campus is a paradise for the students forming a quintessential in the lives of all those who have been a part of it.

Hymavathi pond
When you enter the vibrant Karyavattom campus of Kerala University, the mood is usually light and festive, as in most campuses. But inside this campus, the mud roads lead to a mysterious place: An abandoned pond, Hymavathi, stands next to a ruined house in the middle of a forest. Surrounded by huge trees – mainly Aqasia – the place is usually dark, even when the sun is shining bright above the trees.

It is here that several people, over the years, have claimed to have seen ‘unnatural sights.’ And it is this place, mired in myth and superstition for far too long, that a group of students have started a grassroots revolution to renovate a pond that has the potential to be a source of water for the campus.

The legend goes that the pond and adjoining areas are haunted by the spirit of a young Brahmin woman called Hymavathi. The woman is believed to have killed herself by drowning in the pond, after her lover – a lower caste man – was murdered by her own relatives.

**Painting & Craft Works**

Umesh and Geethu are make different types of paintings like glass and fabric.

Both Participate in exhibitions and they sell their product online
Siji - Vengayilveedu, Kattayikonam is doing a variety of craft works. Main items are caparison, Glass painting, Glass emboss, crystal crafting, soft toys. He obtained training from Navodaya Institute in Attingal.

**Historical Monuments**

*Manimalakunnu Palace*
Manimala Kunnu Palace is a magnificent palace located close to Pothencode in Trivandrum. It is one of the oldest historical palaces associated with the erstwhile Travancore kingdom. It was constructed by Rama Varma Valiya koil thampuran for Rani Sethu Lekshmi bhai as a summer retreat.

Kumaran Ashan Memorial

The famous poet Mahakavi Kumaranasan’s house has been converted into a beautiful monument which is located 25 km (15 miles) away from Trivandrum city. The place is fully peaceful, quiet and is well maintained. The greenery and white pillars remain in the memory even after leaving the place. The sculptures are the major attractions in the garden. It is a prominent tourist attraction for those who love the poet. It is a great experience to visit the Memorial. Ashan lived here in thonnakal for a long time and he made a lot of literary contributions during his stay here. The birth place of the late Mahakavi Kumaran Ashan is near kayakara in Thiruvananthapuram. The Memorial is now turned into a tourist spot. The beginning of the twentieth century was the revolutionary period of Malayalam poetry.

The Kumaran Asan National Institute of Culture, situated at Thonnakal, Thiruvananthapuram, carries the memories of the great poet. It is the first memorial dedicated to a poet by the Government of Kerala. Prof. Joseph Mundassery, the then Education Minister, laid the foundation stone at the birthplace of the poet in 1958. A committee appointed by the Government carries out the administration of the institute. Exceptional personalities in the field of literature, culture, social work and the like are included in the committee. The institute was bestowed with national status in the year 1999.

Every year hundreds of tourists and scholars visit this national institute of culture. The house of the poet is preserved and exhibited without any change in a calm serene environment. A museum containing the belongings of the poet along with the manuscripts of his renowned works recites the life and development of the bard. Another museum with the largest collection of mural paintings is a special attraction of the institute. For the benefit of students
and scholars a village lending library, a children's library, a research centre approved by the University of Kerala for language and literature, culture and history, a computer institute, a publishing and sales division etc are functioning here.

Spread over three acres of land is a beautiful garden containing rare medicinal plants maintained under the supervision of distinguished sculptor Kanayi Kunjiraman. The Freedom Gate and the four sculptures being created by Kanayi are the major attractions in the garden. The institute has a conference hall and all facilities to meet the requirements of tourists visiting the place.

Every year, the institute organizes various programmes of which the Jayanthi celebration conducted in the second week of April, the Asan National Festival conducted in the last week of December and first week of January are the most popular events. 'Vivekodayam' quarterly is the mouthpiece of the institute.

Places of worship

Madavoorpara Sri Mahadeva Temple
The cave temple is more than one thousand three hundred years old and is situated 300ft above sea-level. The temple was built by drilling the rock in square shape. Madavoorappara Sri Mahadeva temple is faced towards west. To reach the temple, 33 steps, sculpted on rock, has to be climbed. The temple now is protected with iron doors. In the eastern part of the cave, there is a box shaped rock called Ponnumpathayam and an aquifer can be seen on its the northern side which is called Gangatheertham. It is now under Archaeological department. Beside this aquifer, there are two rocks called mother and daughter. The myth behind the two rocks is that a mother and daughter prayed for jewellery before Ponnumpathayam for going to a wedding and returned it after that. They hid behind a rock to see who is taking it back. They saw an old woman taking it back and both of them said that they had seen her. Then the old lady told them if you saw me then be there only. That's how they turned into rocks.

Shiva Ratri was the main festival celebrated in the temple by the people in the early days but today it remains as a temple ritual.

History

It is believed that the origin of this temple dates back to the 8th century C.E. and was built by a Buddhist monk some centuries ago. Some believe that the temple was built by Jains. Rock cut temples were one of the main styles of Kerala architecture during the ancient period. A vattezhuthu, an ancient Malayalam script, inscription on the pillar is what’s left of the history that this rock once held.

According to history, matavurappara is the name of the place derived from the Malayalam word 'Madan'. It is said that it is 'Madanoor' that is Madan's house, which over time became Madavoor. In ancient times, Madan was believed to be a Dravidian god. The rock in Madan’s house is thus said to
be madavoorpara. The aquifer which never dries out even in summer that originates in a rock above the temple is said to be a proof that the temple was constructed by the Buddhist as that is the significance of Buddhist temples seen in other parts of India.

The legend

The temple was believed to be amid the forest even when there were no human settlements. Once when a group of saints visited the temple on their way, they got to know that a saint did his penance there for years and its glory still exist. The sight of sunrise, the cold sea breeze, and the fountain of fresh water from the rock all attracted them. Thus they built an ashram and prayed to Lord Siva. Enthralled by their devotion, the God along with Devi appeared before them and blessed them and promised a temple to worship forever. The next day, they could see the temple in the courtyard of the rock and could experience the divine powers of Lord Siva and devi Parvathi. Thus, the temple is believed to be a miracle which was built in a day.

Kattaikonam Thenguvila Sree Mahadevi Temple

The Devi is believed to be powerful and fulfils the wishes of the worshippers and provides wellbeing to the people of Thenguvila, Kattayikonam.

Kattayikonam Theguvila Devi temple's legend is a popular one. As the name suggests the place was rich in coconut and for good harvest, the people of that place used to worship a god in the nearby place. After a while, agrarian crops and coconuts began to decline. Unable to find the reason for such a despair, they did poojas and offerings to their god and at the same time they worked hard on their lands. One day when the farmers were having their lunch, a charming and humble old woman came to them and asked for food and water. But by the time she asked the food, the farmers had almost
finished. So some of them went to the nearby land and got tender coconut for her and when she had it, they asked her to take rest and they went back to do their work. When they finished their work, they saw the old woman still lying there and they woke her up and asked her to go home. As it was too late, she told them that she would go in the morning. As the farmers were worried about that mother, they requested her to stay in one of their houses for that night. She agreed and while they were moving she got disappeared. When the farmers turned back she was not there and the farmers searched her everywhere and when they could not find her they thought she might had gone her house and they could see an aura around the tree where is laid. They went to their houses and that year they got good harvest and they thought it was due to the blessings of their god. They made a seat and an idol made of wood in the place where they saw the aura. Later when the family decided to build a new temple, they were told by the poojari about the story and said the old lady they saw was Devi and she came to protect the people there. Hence they constructed a temple with the main idol of worship being Devi with Lord Siva on the right side for her support and there is place to worship Naagar, the snake god. It is believed that those couples who don't have children come here and offer milk and turmeric for the blessings of the god. So people even from far off places come here for blessings.

Festival

The festival is celebrated in the kumbha masam, the seventh month among 12 months of Malayalam calendar, on zodiac sign pooyam. It is ten days long festival. Balika pooja is conducted on the sixth day of the festival which is a popular one. The girls aged between 4 and 9 years are selected for the pooja. From the lot, seven girls are selected and considering them as seven avathars (incarnations) of goddess and dress them like goddess, their feet are washed and pooja is performed for their blessings by pujari. Later the people offer flowers on their feet to get their blessings.

Kattayikonam Kunayil Sree Dharma Sastha temple
The centuries old temple is situated in the Kazhakuttam Venjaramoodu National Highway in between kattayikonam and Pothencode. The temples of the main God and the goddess are now in the place called Kunayilkavu.

The significance of this temple is that unlike other temples the main deity looks as if he holds bow and arrow to fight against injustice. Along with the main deity, Sree Dharma Sastha, other gods like Sree Bhuvaneshwari, Madan(Shiva), Brahmarakshas, Nagraj, Nagrani, Nagkanya can be seen. All the trees around the temple are protected and one can see the bhurja tree, which can be seen in Himalayas, is here. People from far off places come to see this divine tree.
The tree of the Dharma Sastha temple draws attention due to the spiritual atmosphere of the region as those experienced by Sree Chattampi Swamikal, Narayana Guru and Swami Satyananda Saraswathi.

There is a perennial spring of water that comes from the bottom of the sacred Dharma Sastha idol and it flows to the south-west pond of the temple. This water is used for drinking by devotees and is used for temple rituals.

During the mandala kalam, the pilgrimage season of renowned Sabarimala temple, devotees from far off places throng to perform the rituals like adorning a chain denoting willingness to undertake austerity, filling the travel pouch, irumudi kettu, before going to Sabarimala temple.

**Festival**

The main festival of the temple is Bhaagavatha Saptaham which starts from January 10th in every year till Malayalam month Makaram 5th (6th month of Malayalam calendar). Many rituals as well as poojas are done here during that time. Other festivals that are celebrated here are Navaratri, Ramayana recitation during Karkidaka Month, the last month in Malayalam calendar etc. The most prominent offerings hosted at the temple are shaneeshwara pooja, Ayilya pooja, bhagavathi seva etc.

**Sreepanimoola Devi temple**

It is located in idathara ward of Pothencode panchayath in Thiruvananthapuram district. It is one of the most famous temples in South Kerala. The main deities of the temple are Durga Bhagavathi and Bhadrakali. The temple is about 1000 years old. The parts of wheel, hoop etc have been found here.
The replica of the Hindu Goddess Durga is performed in 1978. From that year onwards, the 8th of kumbha month is celebrated as the anniversary of the temple. The date of festival is decided during the festival of Diwali. The festival is celebrated once in two years for 7 days during Meena month of Malayalam calendar.

Legend

According to legends, two deva kanyas, celestial maiden, visited earth and both loved earth and so decided to stay here. Both selected two places for their stay. The younger opted for Maruppancode,
a nearby village of Panimoola and elder chose Panimoola. Every year they decided to stay together for 7 days. Likewise, the temple festivals are conducted like that. It is believed that during the festival of Panimoola the younger sister comes to see her elder sister and vice versa.

**Maruppancode Devi Temple**

The temple is situated in Andoorkonam Maruppancode area of Trivandrum district. The main deities of this temple are Sri Rajarajeswari Devi and Sri Bhadra Kali Devi.

The temple is about 1000 thousand years old. Earlier the temple was with Maruppancode family members but later the people turned it into a trust and thereafter, the trust is responsible for the temple administration.

To the north of the temple is Nagar Kavu, sacred groves and the temple pond. The kavu is protected as such. There are two Nagar idols(consecration) in the temple. Devotees from various parts of the state come to see the Nagar consecrations.
To the west of the temple is the Rajarajeshwari's consecration and besides that Ganapati's consecration can be seen. The Madan thaampuran is kept outside the sanctum. Pooja is held in the mornings and evenings. Special pooja for Nagar is conducted on zodiac sign Ayilyam.

Festival

Every year the festival is conducted on the zodiac sign Makam in meena month of Malayalam calendar. The festival is celebrated once in two years. Both the temples Panimoola and Maruppancode will not conduct festivals in the same year. The temple conducts cultural events and performing arts for seven days in addition to food donation.

Nediyanthala Devi Temple

The temple was early situated in Koovakkara, west to the new temple. It was 300 years old temple. The temple got deteriorated as the time passed by and when adversities happened to the family members, they decided to revive the temple. As such Mr. Sukumaran gave his land for the temple. Now it is maintained by the people.
Festival

The festival starts on the zodiac sign Makayiram in Medam month of Malayalam calendar. The festival begins with bringing the holy water from Vellayini temple. It is a 3 days long festival which ends with performing Pongala.

Ayaniarthala Devi Temple

This is one of the ancient temples in Kattayikonam. This temple is located in Madathikulangara. This belonged to a Brahmin family and the temple got deteriorated as time passed by and later when adversities happened in the family, they revived the temple. Among the other deities, Thengashi Madan was consecrated in Ariyottukonam. Other deities’ consecrated include Ganapati, Shiva, Devi, Yogeeshwaran and Nagar.

Oottu festival
The celebration of the festival starts a day before Sivaratri. There are so many rituals performed in the temple like Pooppadavaaral and Ootpattu. On the second day, performing such rituals, bring Thengashi Madan over here.

**Nirakalam**

The fame and feature of this festival is Nirakudam. Ten pakka (old measuring instrument used in Kerala) rice is boiled in a pot without jaggery. Once it is cooked and overflowed, the man who comes with rattan takes whirling the rattan around the pot and keep it aside. Today, it has just become a ritual.

Special poojas are performed during the first day of Malayalam month, forty-one days during Mandala kalam (Sabarimala season), Ayilyam etc. Pongala on pournami (full moon day) is another feature of this temple.

**Sree Kundayathunada Devi Temple**

The temple is dedicated to Sree Bhadra and Sree Bhadrakali. Earlier the temple was under eight families. Now, a trust is formed by including one of the members of that families. It is one of the ancient temple in this region.

**Festival**

The festival is celebrated in the month of Meenam. The festival starts on the day that is suitable for the occasional rituals like Maramchedikkal, Panthakkalnata etc.
It is celebrated once in every two years. However, the anniversary celebrations are held every year on zodiac sign Uthradom in Makara month of Malayalam calendar. For the festival, a stage is erected with green coconut fronds and the sword and mirror are kept inside it then Devi is consecrated in the mirror by singing her prayers. It is a seven-day long festival. The fourth day is considered to be more important. On the seventh day, a procession starts from Sree Dharma Sastha temple to the temple of main goddess. The festival ends on the eighth day morning with kuruthi (offerings to God) ritual.

**Sasthavattom Sree Dharma Sastha Temple**

It is located at Sasthavattom. The temple was under the management of Brahmin’s Mecheri Madam. It is believed that once a merchant on his bullock cart was going through this area and suddenly his ox fell and died. Seeing him sad, the people advised him to offer an ox to the temple. He became financially well settled after that. Hence, devotees have strong belief on this temple. The forty-onedays Makaravilaku mahotsavam is the prominent festival here.

**Pulimathur Sri Mahadeva Temple**

It is located 3km away from Pothencode in Trivandrum district. As per records, the temple was built during the time of Marthanda Varma, the ruler of erstwhile Travancore Kingdom. During the royal rule, the temple was handed over to a group of bachelor Brahmins, and later it was known to be 'Naduvila Madam'. When the temple having the headquarters in Thrissur, managed by Sree Pushpanjali Swamy, was handed over to an able committee, the Pulimathur Sri Mahadeva temple was too transferred to the people of the locality. Later the committee is entrusted with the authority to manage the temple. In 2005, a trust of local devotees was formulated and registered with the number 145/2005. The trust consists of 25 members and they are entrusted with the proper functioning of the temple.
The foundation stone for the demolished shrine was initiated by Maharaja His Highness Marthanda Varma in the presence of Pushpanjali swamikal. The sanctum sanctorum, the prayer hall and the surrounding area were restored to the existing structure and with the help of spiritual Gurus and the Vedic head Priests, a separate temple for Devi and Ganapati were also constructed. In 2009, after performing various rituals, Kerala Ashram Madathipathi Mathruswamikal dedicated the temple to the devotees.

The main deity of the temple is Shiva and is facing the east. Lord Ganapathy is installed at the right side of the sanctum sanctorum of Lord Shiva. In the back and on the west of the main deity Shiva, the temple pond is situated.
There are separate ghats for Poojari and devotees. An eternal lamp is placed on the vestibule of the temple. In front of the sanctum sanctorum, a pavilion for offering Namaskar is also constructed there.

Festival

The main festival celebrated here is a 9 day long Siva ratri festival. During the time, many poojas and rituals are performed. The festival ends with pongala and saptah. Other important days for special poojas include Ayilyam, Onam, Makara Vilaku, Karthika, Niraputhari, Karkidaka Vavu etc.
The dining hall of the temple can accommodate 450 people at a time. Under the supervision of the Temple trust, a group of youngsters are learning and teaching Panchari melam (a percussion ensemble) and Chenda (percussion instrument) melam.

**Thittayathukonam Madan Sri Durga Lakshmi temple**

The temple is located near Santhigiri. It belonged to a Namboothiri family. As per astrologers and old people, the temple is almost 700 years old. Over time, many parts of the temple got demolished and now it is with another family who is having faith in another deity ‘Mannadi Kavil amma’ and the temple is dedicated to the same.
When most parts of the temple got demolished, the devotees requested for the revival of the temple. As per their request, devaprashnam (an astrological ritual carried out to interpret the wills of gods) was done by the famous astrologer, M.N. Nambiar. According to the ritual, the astrologer suggested to consecrate two goddess Devi Lakshmi and Devi Durga in the temple. On the north, the presence of Sri Devi Bhadra was identified and hence she got placed there. Madan was already worshipped along with the main deity earlier. Hence the temple got the name ‘Thittayathukonam Madan Sri Durga Lakshmi temple’. A compound wall was constructed along the temple. The temple opens on Fridays and all special occasions like Pournami, Ayilyam, first day of every malayalam month etc. Anniversary celebrations are conducted every year on uthrattathi zodiac sign in Medam month of Malayalam calendar. It is a five days long festival.

**Festival**

The main festival of this temple is Uthrattathi festival. The festival is celebrated for seven days and ends with Pongala and annadanam (food donation). The main feature of the festival here is Kodiyettu (the temple flag hoisting ceremony after due observance) is done in two Kodimaram (flagstaff) at the same time.

**Madan Thampuran Temple**

![Image of Madan Thampuran Temple](image)

The temple is situated near Thittayathukonam Madan Sri Durga Lakshmi temple. It is an Aalthara and is an Arthanareeswara temple. Apart from the main deity, Ganapathi, Devi and Nagar are also consecrated here. The temple opens on special occasions only.
Karooor Sree Mahadeva Mahavishnu temple

There is no record to show when the temple was built but it was believed to be revived by Sree Marthanda Varma Maharaja years back. The temple is dedicated to Lord Siva and Lord Maha Vishnu. The name Karoor means the Lord of lands. The temple was managed by Travancore royal family but later when they ignored it, the devasom board took and revived the temple.

Festival

The 5 day long Sivaratri festival is celebrated in Lord Siva temple and Ashtamirohini is celebrated in Lord Vishnu temple.

Elanjikkal Temple

In 1102, the temple along with ten cents were given to Narayana Guru. But Guru wanted the temple to be dedicated to devotees and a single person to supervise it. Accordingly, the oldest lady in the family who was Parvathy at that time did pooja in the temple. After her death, the next elder member of the family continued the same. In 1986, the temple was revived. Later in 1996, Ganapati was also consecrated. The main festival here is celebrated on zodiac sign Thiruvathira on Kumbha month of Malayalam Calender. The main deity here is Sree Bhadrakali. The idol of the Devi is not kept there in the temple, only her seat (pedestal) is there. Nagar can be seen near the ilanji (Bullet wood tree) tree.
Sree Mahadeva Temple, located at Kazhakuttom, is one of the 108 Siva temples in Kerala. This temple is nearly 12 kilometers north of Thiruvananthapuram, the capital city. It is also the second largest temple in the city. It is believed that by worshipping Mahadev one can attain peace and salvation.

Sree Mahadeva Temple is believed to be built in the 10th century. Although the architecture of the temple is simple, it has an elegant appearance. With steep slanting tiled roof, this temple has impressive exterior. Certain records state that a renovation was made to this temple in the year 1490 AD. The Thiruvanananthapuram Central is the nearest railway station to reach this temple which is almost 13 km away. The Trivandrum International Airport is nearly 11 km away from Sree Mahadeva Temple. The temple has a 10-days annual festival which is celebrated in April/May.
Aniyoor temple is one among the 108 Durga temples created by Lord Parasurama. Here the Devi is assumed to be Bala Durga (child). The legend of the temple is associated with the birth of Krishna. When Kansa learned about the birth of the eighth child, he rushed to the prison, picked the baby up with an intention to kill, the girl child slipped from Kansa’s hand, rose above in the sky and manifested as Goddess Yogamaya. She warned him that the eighth child was already born. So Devaki cursed the girl child that she would never get married. This girl child is known to be Aniyoor devi which is the main consecration here. The old name of Aniyoor is Anikusavoor (village where kusam (darbha grass) grows in a sequential or structured manner). The sub deities of the temple are Ganapathy, Sastha, Nagaraja, Chamundeshwari. The main offering of this temple is ‘Chenkaal Thozhal’ (showing the child’s reddish feet to the goddess). This ritual is done at this temple by the couples who are not having children. Once the baby is born, after the Choroonu and before it starts toddling, Chenkaal Thozhal (showing the child’s reddish feet to the goddess) is conducted. The baby is brought with the escort of Panchavadyam (an orchestra of five types of musical instruments) and its feet are shown to goddess. The other devotees also touch the feet of the baby as a reverence to Devi. This ritual is a rare one.
Thriyothipuram Sree Vishnu Temple

The temple is located in Kothakulangara in Ayirupara village. The presiding deity is Maha Vishnu. It was earlier the property of the successor of Viswamangalam swamikal, Munchira Madam Swamikal. The temple had a lot of assets which were robbed by Mughal Emperor Mukil. Later when the land reforms rule came into existence, the land came to the hand of local people. When poverty hit the land, people went for devaprasanam and decided to revive the temple. Accordingly, a committee was formed in 1977 and consecrated Maha Vishnu as the main deity. Later in 1994, this was transformed into a trust.

Kokkottu Sree Thampuran Temple
The temple is located in Chanthavila. One can see the sacred groves here. Apart from the main deity which is Madan, Ganapathi, Devi, Nagaraja, Melancode Yakshi are also worshipped here.

It is believed that because of the powers of the deity, those who came for robbery couldn’t attain their goal. According to devaprashnam, Siva Lingam was consecrated on 15th March 2002. Special poojas are conducted on special occasions.

Punnattu Sree Thampuran Temple

The temple is situated at Punnattu ward in Kazhakuttam panchayath. It is dedicated to God Nataraja and goddess Devi Durga. Both are given equal importance. The sub deities worshipped here are Ayyappan and Ganapathi. Outside the sanctum sanctorum, Nagaraja and Brahma Rakshas are seated.
In 1960, the land was handed over to the people of Punnattu by Dr. Radha Krishnan, the then President of India. The festival of the temple lasts for 7 days. It is held in Kumbha month of Malayalam calendar on Utrtram star (zodiac sign). Thottampattu is sung throughout the 7 days.

**Ayyar Koikkal Sree Dharma Sastha Temple**

The presiding deity of the temple is Sree Dharma Sasta. The sub deities are Lord Siva, Devi Durga, Sree Ganpati. Outside the sanctum sanctorum, Nagar, Yakshi amma, Madan are seated. The temple was the asset of Karikkadu madam. Later they handed over to the public under one condition that they perform the rites and rituals of the temple without any hitches. If they fail to do so, Karikkadu Madam will take over the temple. The festival is celebrated in Makara month of Malayalam Calendar on Aswathy, Revathy and Bharani.

**Palliyam Parambu Bhadrakali Temple**

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The temple is situated near Chanthavila. The main deity is Devi Durga. The idol is made of wood. Other sub deities are Madan, Nagar and Yakshi. The pond and nearby paddy fields add the natural beauty of the temple.

**Festival**

The festival is celebrated in Kumbha month of Malayalam Calendar on Uthradam (nakshatram). It is a 7-day long festival. Thookam is a ritual performed here.
Palliyam Parambu temple pond

The wood for Thookuvahanam
Sree Balasubhramanya Temple

The temple is situated in Thazhecode road in Kazhakuttam. The main deity is Murukan. Earlier this was used as a prayer hall. Later this was transformed into temple. The festival starts on Rohini star in Makara month of Malayalam calendar. It continues for 3 days and ends with offering Pongala and a ritual called ‘Agni Kavadi’ (Devotee walks through a pit of burning coals).
Koorattur Sri Dharma Sastha Temple

The temple is located 1.4 km away from Chanthavila. The presiding god here is Sree Ayyappan. It is 150 years old temple. The festival celebrations start on Uthram nakshatram in Medam month of Malayalam Calendar. It is a 5-day long festival. The festival committee organizes different cultural programs.

Santhigiri Lotus Parnasala

Parnasala is a monument in the shape of a full bloomed lotus in pure white marble, located at Santhigiri Ashram, 20 km from Thiruvananthapuram. Lotus Parnashala can be reached from Madavoorpara Pothencode Venjaramoodu route. From Venjaramoodu road, travel just one km, on the right one can see the Lotus Parnasala. The monument serves as the final resting place for the body of Navajyothisree Karunakara Guru, the founder of Santhigiri Ashram.

The Lotus shaped parnasala is built with pure marble slabs. It is amazing to watch it changing colors in night time. The Lotus Parnasala is the largest of its kind in the world. The Parnasala is dedicated to humanity by the President of India, Pratibha Devisingh Patil, on August 13, 2010. The monument daily attracts hundreds of visitors.

At the heart of the Parnasala is a cubicle in the shape of a lotus bud, which is carved out of teak wood and has the inner walls encased in brass plates. The Guru’s sacred body has been placed in a marble casket inside this wooden sanctum. A life-size image of Guru, sculpted in gold, has been placed in the sanctum atop a platform made of black granite. Eleven steps, also made of black granite, lead to the platform.
Sree Narayana Gurukulam

The birthplace of Sree Narayana Guru is at Chempazhanthy, Trivandrum. His house is known as Vayalvaram veedu (house). The vayalvaram compound is full of plants and trees. On the south side of the compound, there is a temple called Manackal Bhagavati Temple. Although small, there are three rooms in the house. It is a small thatched roof hut. Inside the hut, the statue of Sree Narayana Guru has been kept in the room where he was born. The Sree Narayana Higher Secondary School and Sree Narayana College are near to this hut.

Sree Narayana Guru

He was born on August 20, 1856 in Chempazhanthy village in Thiruvananthapuram. Narayana Guru was a spiritual Sage and social reformer of India. He led a reform movement in Kerala, against the injustice in the caste-ridden society of Kerala. He was the only son of his parents Madan Asan and Kutti Amma and they affectionately called him Nanu. Narayana Guru’s father was Kochuvilayil Madan Asan. He was a farmer and a teacher by profession, conducting kudippallikudam (school). He was a Sanskrit scholar and had good knowledge in astrology and Ayurveda and his mother was Kuttiiyamma. She was quiet and religious natured, always with prayers and poojas. Guru had his elementary education from the village school. He learned Sanskrit from a Sanskrit scholar named Raman Pillai Asan and became well versed in Sanskrit scriptures and Vedic philosophy. For some time, he worked as a teacher, teaching poor students and people called him ‘Nanu Asan’. ‘Asan’ means teacher. His Yoga guru was Thycaud Ayyavu. Under him, Nanu mastered yoga practices, including Hatha Yoga and meditation.
This Tapo Bhoomi is quite remarkable with the presence of the Maha Samdhis of two saints who had lived and attained immortality more than one thousand years ago. It has been further sanctified by the 45-year long intense, incessant and penetrating penance of Sree Neelakanta Gurupadar.

Ashram is a Tapobhoomi (Land of penance and realisation) and is spread over 14 cents of land. The fourteen cents symbolise the 14 regions of spiritual existence explained in the Hindu Puranas. It welcomes people from all religion.

The message ‘The entire world is a family’ is propagated by this ashram. There is no other place in the world where the whole text of Ramayana is recited daily.

Ashram’s temples
• Sita Rama Anchaneeya temple: consecrated by Brahma Sree Neelakant Gurupadar
• Brahma Sree Neelakant Gurupadar Samadhi
• Sree Shakti Ganapati temple: consecrated by Jagathguru Swami Sathyananta Saraswathy

Jyothikshetram

The temple is 7 storey building having a height of 108 ft. The seven storey represent seven worlds. On 30th May 2000, a sathakoti archana was conducted. The yajna was blessed in the form of luminous light. The circular hall encloses the Samadhi of Jagathguru Swami Sathyananta Saraswathy.

Brahma Sree Neelakanta Gurupadar

Gurupadar was born on the 23rd of December 1900 in Uliyazhthura village near Thiruvananthapuram, the capital city of Kerala. Even as a child Gurupadar used to recite ‘Rama’manthram and Adhyatma Ramayana by Thunchat Ramanujam Ezhuthachan, a great sage-poet who lived in the 15th century. After having meditated and practiced penance at Madavoooppara Cave Temple and Subramanya temple at Veli Mala, he moved into the 14 cents of land at Chenkottukonam around 1920 and established a hermitage. He continued his silent and penetrating penance for the next 45 years without moving out of the Ashram. Through the continuous recitation of Ramayana and Upasana (worship) of Rama, His Holiness attained the state of ‘Atmarama’ or oneness with the cosmic self quite akin to Sree Ramadasa, Hanuman.
He instituted the uninterrupted recital of Ramayana from morning to evening everyday ever since 1920. Gurupadar welcomed everyone without distinction of community, class, creed or religion as he visualized the whole world as one family. He founded Sree Rama Dasa Madom on July 4, 1962, installed the idols of in the Ashram shrine and introduced regular worship. He consecrated a Rama-Sita-Anjaneya temple and introduced regular worship. He appointed his beloved disciple as Madathipathi in 1965.

On May 26, 1965, the holy day of Utharayana Shuklapaksha, Ekadashi, Gurupadar willfully gave up His body and attained Nirvikalpa Samadhi.

Jagathguru Swami Sathyanantha Saraswathy

He was born on September 25, 1935 at Andoorkonam village Thiruvananthpuram. Swamiji’s life is a unique confluence of the 4 spiritual paths: Jnâna yoga, Bhakti yoga, Râja yoga and Karma yoga. His Holiness is a veritable treasure of spiritual wisdom, an ecstatic devotee of Mother Goddess, a yoga teacher par excellence and the greatest Karma yogi to uphold Sanathana Dharma (the Eternal Tradition) since Swami Vivekananda.

H.H. is a poet and scholar of great philosophical depth. His poems are marked by their unusual rhythm and vivid imagination. His poetic expressions range from devotional hymns, couplets for
children, to highly philosophical and mystical. He has authored many books, articles, essays and pamphlets on various aspects of Hinduism. His emphasis has been on scientific interpretation of religion to highlight the essence and the true scientific spirit behind it. He is the founder of more than 13 institutions in India and abroad. He established Kutumba Samithis of Harivarasanam Project at Sabarimala.

He attained Samadhi on 24th November 2006.

Swamy Brahmapadanantha Saraswathy

He was born 23rd November 1949. He is the head of Sree Ramadasa Madam. A graduate in mathematics, he has indept knowledge of ayurveda, tantrics, vastu shastra. While reciting Bhagavatha saptaha alone in Thirunelli temple, Swami Sathyananta Saraswathy met him and invited him to his ashram. He went to his ashram in palakkad. Having more than 30 years experience of serving his guru, he attained indept knowledge of Bharatheeya Guru parampara.
He consecrated Sree Rama in the eleven feet high Kodanda temple situated in Jadayupara, Chadayamangalam. In 1978, he held a procession from Kottiyoor to Kanyakumari against the destruction of the idol in Palukachi mala. He fought against Nilakkal issue and started Sanghumukham Pappadavedi Strike.

Those who helped to collect data:

1. Kattayikonam ward member Ms.Bindu
2. Ex-member of Kattayikonam ward, Mr. Bijukumar, Thanal, Kattayikonam
3. Kattayikonam G.Arvindan, Thazheveedu, Kattayikonam
4. Mr. Saju A.V, Sajubhavan,
5. B.S. Idran, Swamiyar Madam
6. Sasthavattom Saji, Koolaykal veedu, Kattayikonam
7. Mr. Saji, Sivaganga, Konatliva, Kattayikonam
8. Mr. Gopinathan Nair, Pannichal veedu, Mannampara, Kattayikonam
9. Local people of Chanthavila
10. Temple priests
11. Committee members of temple