

Ancient Historical Worth Of Manapad

K. Kavitha

Ph.D. Research Scholar (Reg. No: 18213161082037)

Department of History and Research Centre,

Scott Christian College (Autonomous), Nagercoil

*Affiliated to Manonmaniam Sundaranar University, Abishekapatti, Tirunelveli – 627 012,
Tamil Nadu, India.*

Abstract

The article contains the purpose behind which Manapad turned into a significant verifiable spot in Tamilnadu. It involves the way of life, strict condition, social foundation and family structure of the individuals who live in Manapad. The famous spots and vacationer puts in and around Manapad are given here. A decent number of motion picture scenes, short movies and promotions are being shot in Manapad because of its lovely view. The place Manapad is filled with historical information and acts as the livelihood of fishermen.

Keywords: *Manapad, Eminent.*

Introduction

Manapad is a beach front town situated in the southern piece of the Indian subcontinent. This daintily populated town is profound established in the historical backdrop of Tamil Nadu from days of yore. It is around 58 kms. south of Tuticorin, which is one of the real ocean ports of India. The seaside stretch of Manapad reaches out to about 3145m, and has a complete region of 260 sections of land. It is a Christian populated region with an all out populace of around 6000 occupants. It is close to Tiruchendur, one of the acclaimed Hindu religious towns in South India and Kayalpatnam or Korkai, a Muslim town and an old silk defeat port. It has an exceptionally one of a kind culture, due to the Portuguese attack amid the fourteenth century and exchange joins with Ceylon.

Socio Cultural of Manapad

Manapad has an unmistakable culture as it has experienced numerous adjustments in its religion, occupation and so forth. It has a social blend of India, Portugal and that of Ceylon. They embraced European standpoint yet did not cut themselves totally from the social underlying foundations of India. This brought about a social blend which can be seen even through their outer appearances like dressing style, sustenance, their language (Tamil pronunciation) and so on. Protection is one of the principle characters that can be seen in conventional houses however their homes had an outgoing arrangement, with loads of semi-open and open spaces confronting the boulevards and ocean to give great perspectives. They will in general carry on with a rich life, and that nature is reflected even in their manufactured structures. They assemble gigantic houses, with definite and rich ornamentations. Separate spaces are dispensed for discrete capacities not at all like the general conventional houses which have multi movement creating spaces. The materials utilized for development are likewise for the most part imported materials, similar to the utilization of teak wood which is imported from Ceylon and so on. The utilization of locally accessible materials is negligible. One of the fascinating and critical highlights of vernacular houses is their worked in furniture, while unexpectedly, these houses have extravagant ornamented furniture that are imported. Regardless they have solid ties with Ceylon through exchange and still a portion of their relatives remain and furthermore claim property in Ceylon. Consequently import of materials is exceptionally simple. They will in general hotshot their status, influence or riches and carefully hold fast to outline of classes. Ladies are dealt with equivalent to men and consequently there are no isolation of male-female spaces.

Religious Condition of Manapad

Manapad is said to have polished Hinduism at the earliest reference point. It is celebrated for its coral reefs and pearl clams and henceforth the Muslim rulers resulted in these present circumstances place. This brought strife into the spot and they likewise tormented the locals by forcing serious duty and disciplines. This is one

reason why Muslim religion is as yet absent in this spot. The appearance of Christianity was because of the entry of Dutch mariners and St. Francis Xavier. This changed the settlement in each effective reach – culture, design, way of life and advancement which is obvious today. Along these lines the town is occupied dominantly by Christians.

Social background, custom, lifestyle & family structure

Stratification dependent on both financial grouping and network/station, can be seen predominantly in the town. The town has a Ceylon-Portuguese group, Nadar bunch and Paravas group. Every one of these groups have an alternate culture which is reflected in their design as well. The various places of worship worked by different super ordinates likewise broke up the general public besides. Diverse way of life and family structure have been received by this town, despite the fact that there's shared trait in religion and the prevalent occupation being angling. For eg. Angler's people group individuals live in close bunches close to the ocean. These groups include the general population having a place with a similar family. Their regular work environments like sale yards, angling net sewing shed and so forth are altogether arranged inverse to their abode spaces and close to the ocean. The spaces in the middle of the bunches and the encompassing open spaces are dynamic and utilized for multi exercises like party spaces, play regions and so on. They had a nearby holding between the general population of their locale and the spaces identified with their occupation. Though the dealers who have a place with the privileged, lived in the good country, and were exacerbated independently and were totally disconnected from one another. They jumped at the chance to live in close association with nature and the encompassing condition, by acquiring semi-open and open spaces, however preferred to cover them from their neighbors. They carried on with a progressively modern life when contrasted with the other network individuals. They likewise preferred to hotshot this nature at whatever point and at every possible opportunity.

Eminent places in Manapad

Church of the Holy Cross

After more supernatural occurrences, the congregation of the Holy Cross was worked in 1581, encasing the Captain's Cross. Commitments towards structure of the congregation were suddenly given by the occupants and Rev. Fr. John de Salanova, the ward minister of the main church in the town (at that point committed to the "Ruler of Heaven"), had the option to finish development well before the booked time.

Relic of the True Cross

With the erection of the congregation, Rev. John de Salanova chose it ought to have a relic of the True Cross. In 1583 he spoke to Rome through the General of the Jesuits Rev. Fr. Aquaviva for a section of the True Cross. Pope Gregory XIII obliged and the relic seems to have touched base at Cochin in the primary seven day stretch of August 1583. Rev. Mathew de Medina of the Order of Christ the prelate of Cochin, got the relic, subsequent to uncovering it for three days for the love of the steadfast, he initiated the fantastic voyage through the relic up and down the beach front belt with ends in spots of Catholic transcendence. The parade came to Manapad a couple of days before the celebration of the Exaltation of the True Cross. Numerous Catholics followed in parade with the relic. In later years, Manapad came to be a conventional spot of journey to those of the Malabar Coast. Attractions in Manapad to the Holy Cross Church, St. Francis Xaviers Grotto, Surfing "Manapad Point", St. James Church, Church of the Holy Ghost, Ocean View from on the hillock, Palm leaf Society, Dolphin Watch and Tranquil shorelines.

Conclusion

Normally this zone will draw in everybody. Consequently, the zone has been changed over into a visitor goal. A few motion pictures and special movies have been taken here. Culture and atmosphere assumes a crucial job in Vernacular engineering. This is uncovered through the examination of vernacular design of Manapad. Its engineering mirrors the affectability to its exceptional culture from the settlement level to an individual fabricated structure level. They are likewise touchy to the socio needs of the clients through the arrangement of open and semi-open zones (verandas, balcoes and galleries). The houses uncover its adaptable nature by adjusting to tamil

culture in Ceylon Portuguese houses. Accordingly the design of Manapad is absolutely the aftereffect of their social articulation.

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