

PATINETṬTARAKKAVI(S). (Eighteen and a half wise men).

Mānavikrama, the zamorin who ruled the old state of Kozhikkōtu in the beginning of the seventh century (Malayālam Era) was a talented man well-versed in all arts. He kept in his court a company of nineteen wise men whom he called by the well-known name Patinetṭarakkavis meaning eighteen and a half kavis. The kavis of the zamorin were the nine Paṭṭeris of Payyūr, the five Nambūtiris of Tiruvegappura, Mullappilly Nambūtiri, Uddanḍaśāstri, Kākaśṣeri Bhaṭṭatiri, Cennās Nambūtirippāḍu and Punam Nambūtiri. Of these eighteen were scholars in Sanskrit and the nineteenth, Punam Nambūtiri was a vernacular poet and so the then zamorin gave only half a unit value to the vernacular member and thus named the assembly as a company of eighteen and a half members. There is another explanation given to the word 'arakkavi'. 'Ara' means 'half'; but modern pandits say that 'ara' was a prefix to show a sign of royalty as is found in the words 'aramana' meaning royal mana or palace of the King. So 'arakkavi' would mean a Kavi attached to a King. Then the question comes, which of the nineteen was not included in the original company to reduce the number to eighteen. We can leave the matter for further research.

Payyūr Accan Bhaṭṭatirippāḍu, the top-most of Kerala pandits, was the president of the council of Patinetṭarakkavis. The illam (house) of this Bhaṭṭatirippāḍu belonged to the Kunnamkulam taluk near Guruvāyūr of Cochin state. He was known as Mahārṣi also Uddanḍaśāstrikal in his Mallikāmāruta states that one of the Paṭṭeris was Payyūr Mahābhaṭṭatirippāḍu named Paramēśvara. Uddanḍaśāstri belonged to Kāñcīpura. Kākaśṣeri Bhaṭṭatiri was born to defeat the invincible Uddanḍaśāstri. Cennās Nambūtiri was the author of Tantrasamuccaya. Many poets and pandits were born in the family of these Kavis after their death.

PATIVRATĀMĀHATMYAPARVA. A subsidiary Parva of Vana Parva of Mahābhārata. This comprises six chapters commencing from Chapter 293 of Vana Parva.

PATREŚVARA. A sacred place. This is situated on the northern shore of river Narmadā. If one bathes in the tirtha (pond) there, one will be able to enjoy the company of celestial maidens for five thousand years. (Chapter 17, Padma Purāṇa)

PAṬṬATTĀNA. This was a custom which was in force in the ancient temples of Kerala from the 9th century A.D. Paṭṭa means a 'Sanskrit pandit' 'Paṭṭas' is used as its plural. To give instructions in śāstras and upaniṣads to the three upper classes and to read in public at fixed times the Purāṇas, to make people more and more religious minded, it was the custom to appoint Paṭṭas in temples in ancient Kerala. This position which was the loftiest that could be attained by a pandit of those times was called by the name Paṭṭattāna. From the 9th century A.D. references are found about Paṭṭattāna in official records. In all important temples a māvāratapaṭṭa used to be appointed. His duty was to read and explain Mahābhārata to people.

Ūrālars who conducted the day to day administration of the temples and the Koiladhikāri who represented the supreme authority, and the King, jointly granted the Paṭṭattāna to deserving people. Pandits used to come to temples and engage themselves in religions

polemics to make themselves worthy of the grant of Paṭṭattāna. The Paṭṭas were entitled to some profits from the temples. Records of the 3rd century Malayālam Era regarding the routine expenditure in the Tiruvalla temple mention about 'five nāzhis of rice to be given to each of the Paṭṭas within the temple'. Paṭṭas also were given many lands free of tax as were given to Ūrālars. In the Manalikkara order of 1236 A.D. and the Padmanābhapura order of 1237 A.D. mention is made about these grants. Paṭṭasthāna and Ūrāyasthāna became hereditary after some time and began to decline in importance.

Even the meaning of the word Paṭṭattāna underwent a change. In Cochin it meant the ceremony of giving feasts followed by money-bags to invited brahmins by the Kings to obtain puṇya for the dead members of the royal family. The zamorins of Calicut meant by Paṭṭattāna the act of giving fifty-one bags each containing fiftyone rupees to the successful candidates in śāstrārtha contests held at the Tali temple during the period between Revati and Tiruvātira (Ardrā) in the month of Tulām. There is a difference of opinion regarding the number of money-bags and the amount in each. Ullūr S. Paramēśvara Iyer in his Vijñāna-dīpikā (page 148) states that the number of bags were 46 and the money in each was two hundred rupees. Of these, twelve bags each were sanctioned for Prābhākara Mīmāṃsā and Bhāṭṭamīmāṃsā, nine for Vyākaraṇa, and thirteen for Vedānta. According to certain records 48 bags were given in the year 1679 A.D. Contests in Prābhākara Mīmāṃsā were held on the southern temple-tower gate of the Tali temple and in Vyākaraṇa on the southern platform of the northern temple tower gate of the same temple. The custom of giving hundred and one rupees each to one hundred and eight scholars in Śrī Padmanābhavāmī temple of Trivandrum is also called Paṭṭattāna.

PATTI. A division of the army. (See under Akṣauhiṇī).

PATTORŌ. A Kṣatriya King. He brought gifts for the Rājasūya of Yudhiṣṭhira. (Śloka 18, Chapter 52, Sabhā Parva).

PATTU (TEN).

A) *The ten books on rhetorics.* (Alaṅkāragranthas).

(1) The Sāhityadarpaṇa of Viśvanātha (2) The Kāvyaadarśa of Daṇḍī (3) Kāvyaaprakāśa of Maṃmaṭa (4) Daśarūpaka of Dhanañjaya (5) Kāvyaalāṅkārasūtravṛtti of Vāmana (6) Sarasvatikanṭhābharaṇa of Bhojadeva (7) Alaṅkārasarvasva of Bhāmaha (8) Alaṅkāraustubha of Kavikarṇapūraka (9) Kuvalayānanda of Appaya Dīkṣita (10) Candrālōka of Jayadeva.

B. *Ten Indriyas.* (organs of sense). There are ten organs of sense comprising five Jñānendriyas and five Karmendriyas.

C. *Ten Commandments.* The commandments of Christ are ten in number. (1) There is no other God but Yehova. (2) Do not instal idols and worship them. (3) Do not use God's name vainly. (4) Do not do work on the Sabbath day but observe that day as sacred. (5) Respect your parents. (6) Do not kill. (7) Do not commit adultery. (8) Do not steal. (9) Do not give false evidence. (10) Do not desire for others' possessions.

D. *The ten Kāmāvasthās.* (1) Abhilāṣa (desire). (2) Cintana (Reflection). (3) Smṛti (remembrance). (4) Guṇakathana (Talking about the good qualities).