KERALA DISTRICT GAZETTEERS

TRIVANDRUM

By

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CHAPTER III

PEOPLE

POPULATION

Total population according to Sub-Divisions:

The total population of Trivandrum District as enumerated at the Census of 1951 is 13,27,812. Though in regard to total population Trivandrum ranks last among the nine Districts of Kerala, the District ranks second in point of density. The comparatively high density of population in the District is clear from the fact that while the density of population for India as a whole is 287 and that for Kerala 903, the figure for Trivandrum is 1,569. Table I compiled from the 1951 Census Report gives the figures of the total population (male and female, and urban and rural) and density of population in each of the four Taluks of Trivandrum District.

It will be seen from the table that the density of population in the four Taluks of Trivandrum District differs widely, Trivandrum having the highest density of population and Nedumangad the lowest. As far as the sex ratio is concerned, it will be seen that males and females are almost equal in numbers. The rural population is more than three times the urban population.

Growth of population and connected problems:

The population of Trivandrum District is at present almost double what it was 50 years ago. Table II[1] taken from the District Census Hand Book (1951) gives the population growth of the Trivandrum District for the period 1921-51. It is clear from the above figures that there has been a steady increase in the population of the District since 1921. The causes of this phenomenon may be briefly indicated. The figures of migration for the old Trivandrum District as given

1. It may be noted that the taluk-wise population figures given in this Table differ somewhat from the figures given in the earlier table which has been supplied by the Statistical Department of the State. The fact that there have been some slight changes in the boundaries of the Taluks since the reorganisation of States on 1st November 1956 explains these variations in figures. However these slight variations do not in any way prevent us from getting an idea of the overal growth of population in the District during the last thirty years.

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State, Trivandrum who perused the Chapter on "Places of Interest". I am also obliged to Sri Kuttanad K. Ramakrishna Pillai for having given me some of the information given in Chapter II in regard to the agitation for responsible Government in Travancore. I must also express my sincere thanks to Sri K. M. Seethi Sahib, Speaker, Kerala Legislative Assembly for having helped in the compilation of Chapter III by supplying the necessary particulars regarding the life and work of Vakkom Abdul Khadir Maulavi and also by giving me the benefit of a personal discussion with him on the subject.

In this connection, I must say a few words in regard to the contents of the Chapter on History for the compilation of which I am personally responsible. The District Gazetteers of each State are expected to highlight local history in the perspective of the general history of the State. Though it is a delicate task to strike the proper balance between local history and general history, special care has been taken to achieve this result in the compilation of this chapter. An honest attempt has been made to present the history of the Trivandrum District as part of the general history of Kerala from early days, though it is for the readers to assess the measure of success I have achieved in this regard. In the compilation of the Chapter on History I have used the revised *Travancore State Manual* by T. K. Velu Pillai as the starting point of my study. But it is Prof. Elamkulam P. N. Kunjan Pillai's scholarly works on Kerala History that provided me with the basic material for the history of the ancient and early medieval periods. It is worth mentioning here that the early history of Kerala had been till recently almost a blank. From the works of Prof. Elamkulam published in Malayalam during the last seven or eight years after more than a quarter of a century of dedicated research in the field we are now in a position to reconstruct the political cultural and social history of the pre-Portuguese period. These works published mainly as research papers in about a dozen volumes do not, however, give a connected history of Kerala in regular chronological order. I have taken some pains to make use of these scattered materials, and put them in proper form so that a continuous history of Kerala from the Sangam age onwards can now be had for the first time. It is not claimed that this volume by itself would ensure the achievement of this result. But it is hoped that when the other District Gazetteers are also compiled and published a full and continuous history of Kerala would unfold itself.

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I will be failing in my duty if I do not acknowledge my thanks to the Central Gazetteers Unit, New Delhi, for its role in planning and co-ordinating the work of preparation of the District Gazetteers. The Unit did a remarkable job in scrutinising the draft of this volume, and made many helpful suggestions with a view to improving the standard and value of the publication.

My thanks are also due to the members of the staff of my office, both technical and non-technical, who devoted themselves to their work with earnestness and high sense of duty. Sarvasri K. K. Ramachandran Nair, N. Krishna Pillai, A. Balakrishnan, M. Abdul Aziz, G. Ravindran Nair and T. S. Nesan who comprise the technical staff of Research Assistants did a commendable work in the compilation of this volume. Sri N. Raghavan, Steno-Typist, Sarvasri P. Balakrishnan Nair, M. Abdul Rahiman and P. Thomas and Smt. P. Sulochana Bai and S. Radhamma, Typists, Sri P. S. Raja Raja Varma, Clerk, and Sarvasri K. Janardhanan and M. Kochahammad Pillai, Peons in my office, have co-operated with me most ungrudgingly in all stages of the work.

A Bibliography, a Glossary of terms, an Index, two Maps and a few illustrations have been included in this volume in order to make it more useful and attractive to the reader. The maps for the District Gazetteers are being specially prepared by the Department of Survey and Land Records, Kerala State, under orders of Government and I must express my sincere thanks to Sri A. Girijavallabha Menon, the Director of Survey and Land Records, for having got the maps of the Trivandrum District prepared in time for being included in this volume. The Department of Public Relations which supplied some of the photographs included herein also deserves my thanks.

Above all, my thanks are due to Sri K. Swaminathan, Superintendent, Government Presses, Trivandrum for taking a personal interest in the printing of this volume according to the specifications laid down by the Government of India, and for seeing it through the press.

Trivandrum,
27th March, 1961.

A. SREEDHARA MENON.

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DISTRICT GAZETTEER OF TRIVANDRUM

CHAPTER I

GENERAL

Origin of the name of the District

The Trivandrum District is named after the city of Trivandrum which is at once the capital of Kerala State and the headquarters of the Trivandrum District. The common belief is that Trivandrum is the abbreviated English form of *Tiru-Ananthapuram*[1]. The city is presumed to have been called after Anantha, the poly-headed cobra, supporting Sri Padmanabha, the deity of the Sri Padmanabhaswami Temple, situated in the heart of the city. Trivandrum has also been called *Ananathasayanam* after Lord Padmanabha reclining on Anantha. *Syananduram* is also another famous name for Trivandrum.

The story of the origin of the name 'Trivandrum' is connected with the popular story of the origin of the Sri Padmanabhaswami temple, which is one of the 108 shrines sacred to the Sri Vaishnavas in India. The traditional account regarding the origin of the temple is given by V. Nagam Aiya as follows:—[2]

"The spot where the Trivandrum temple now stands was formerly a jungle called *Ananthankadu*. In this jungle lived a Pulaya and his wife who obtained their livelihood by cultivating a large rice-field near their hut. One day as the Pulayan's wife was weeding in her fields, she heard the cry of a baby close by and on a search found it to be a beautiful child which she took to be a divine infant and was at first afraid to touch. However, after washing herself, she fed the baby with her breast milk and left it again under the shade of a large tree. As soon as she had retired, a five-headed cobra came, removed the infant to a hole in the tree, and sheltered it from the sun with its hood, as the child was an

1 City of Ananatha, the sacred snake.

2 *The Travancore State Manual*, Vol. II, V. Nagam Aiya, pages 82-83.

incarnation of God Vishnu. While there, the Pulayan and his wife used to make offerings to the baby of milk and *conjee* in a cocoanut shell. Tidings of these things reached the ears of the sovereign of Travancore who immediately ordered a temple to be erected at the place."

"There is another version of the origin of Padmanabha's Temple in Trivandrum, which is handed down from generation to generation as a lullaby song still sung by the Brahmin women in the course of their daily domestic duties. It is as follows:

"The *Vilvamangalam Swamiyar* to whom is attributed the consecration of many temples in Malabar, used to perform his daily *pujas* to his *Salagramams*. During the *puja* he used to close his eyes for a long time in deep meditation of Mahavishnu, when a young child would interrupt him every day by displacing his *Salagramams* and flowers and annoying him in a hundred other ways: but when the Swamiyar opened his eyes the child always disappeared. One day finding the child's interruption intolerable, the *Swamiyar* in a fit of temper, while his eyes were yet shut, removed the meddling child by the back of his left hand. The child took umbrage at this and before the Swamiyar could open his eyes had told him that the child whom he had thus disregarded was none other than the deity that he had been intently praying to see and that he could not meet him anywhere else than at *Ananthankad,* a place of which the Sanyasi had not heard of. The Sanyasi woke from his meditation, found everything was lost and in his distress ran with all possible speed towards the direction which, he imagined, the child must have taken. He now and then heard the distant jingling of the child's waist-ornament and saw where there was loose sand the little foot-prints of the child. After several days' running in this wise without satisfying the cravings of hunger or thirst, the *Swamiyar* heard the cry of a child in the wilderness. He repaired to the spot from whence it came and discovered a solitary Pulaya woman threatening her weeping babe with the words, "If you continue weeping like this, child, I will throw you out into *Ananthankad*". The *Swamiyar's* joy at the mention of this name (*Ananthankad*) knew no bounds and on enquiry he was shown by the Pulaya woman the place which he wanted. Before he had gone a few paces more, the sound of the waist-ring bells

was heard again and a huge *Iluppa* (*Bassia longifolia*) tree came down with a loud crash which marked the spot of the deity's final rest. Vishnu was found lying on his *Adisesha* with all his four arms in splendour and serenity, extending from Tiruvallam to Tiruppapur with his middle portion at Tiru-anathapuram or Trivandrum. Then the *Swamiyar* was pardoned and blessed and he prayed for the deity's contracting himself into a small compass so that he might offer his pujas and make his circumambulations easily. The deity shrank accordingly in compliance with the *Bhakta's* request and the *Swamiyar* performed his *pujas* and *pradakshinams* to his heart's content. It is also said in this connenction that the tree that fell indicating the spot of Vishnu's final rest was afterwards carved into the image of Vishnu in repose, the very same one that we now find inside the temple of Sri Padmanabha at Trivandrum, and a temple was erected over it by the then Travancore King. It is also said that the cocoanut shell in which the *Vilvamangalam Swamiyar* offered rice oblation to the deity is now represented by a golden bowl of the same shape in which even to-day rice offering is made to Sri Padmanabha. The Pulaya woman who husked the paddy with the hand for oblation by the *Swamiyar* was presented subsequently by the orthodox and munificent King of Travancore with a patch of paddy field for her family ti live upon. This field is now called the *Putharikantam* in front of the Eastern Fort-gate, Trivandrum. And to this day it is the custom in Trivandrum that the Nambudiri *Sanyasins* perform *pujas to* Padmanabha in additional to the Pottis or *Pujaris* specially appointed for the purpose and great respect is shown them by the people as well as by the Maharajah".

What are given above are only the traditional views of the origin of the name 'Trivandrum'. It is worth mentioning in this connection that there is another, and perhaps a more authentic view regarding the origin of the name 'Trivandrum'. The city is referred to in ancient inscriptions as *Sri Anandapuram* or *Tiru-Anandapuram,* and the word Trivandrum is supposed to be a corruption of the above mentioned names. The name *Tiru-Anandapuram* or *Sri Anandapuram* is supposed to have been derived from Lord Vishnu, Ananda being a synonym for Vishnu. S. Sanku Iyer expounds this view of the origin of the name Trivandrum as follows: "The temple of Sri Padmanabhaswami in Trivandrum enshrining the serpent bedded Vishnu, the tutelary deity of

the Travancore Kings, is, in structure and internal arrangement a replica of the Tiruvattar temple,[1] which is believed to be the more ancient of the two. Trivandrum is referred to as '*Anandapuram*' is some of the old inscriptions of the place. In the Tiruvattar *Sthalapurana*, Tiruvattar is called *Adyanandapuram* or original Trivandrum. The later construction of the temple at Trivandrum on the model of the one at Tiruvattar and its dedication to the similar deity reclining on the serpent-bed show that Trivandrum has some intimate connection with Tiruvattar".[2] If this version is correct, the name Trivandrum must have been the corruption of the term *Tiru-Anandapuram*.

History of the District as an Administrative Unit

The area comprising the present Trivandrum District has been historically a part of the erstwhile Travancore State. But the Trivandrum District, as it is constituted to-day, came into existence only after the linguistic re-organisation of States, and the establishment of Kerala State. History records that Travancore State was divided into revenue divisions or districts for purposes of administration even from earlier days. During the reign of Maharaja Rama Varma (1758-1798 A.D.) Travancore consisted of three districts; namely, *Vadakkemukkom, Patinjaremukhom* and *Tekkemukkom*, each of which was under an officer designated the *Sarvadhikaryakkar*. *Tekkemukhom* corresponded roughly to the Trivandrum District of later days. In the year 1835 the State was divided into two revenue divisions, viz., the southern and the northern divisions with their headquarters at Kottayam and Quilon respectively, and each division was placed under the charge of a district officer called the Dewan Peishkar. There have been occasional changes since then in regard to the boundaries of the revenue divisions and the arrangements made for their administration. At the time of the integration of the States of Travancore and Cochin in 1949 there were three revenue divisions in Travancore viz., Trivandrum, Quilon and Kottayam. Each of these divisions was under a Division Peishkar. The

1 The Adikesava Perumal temple of Tiruvattar in Kalkulam Taluk of Kanyakumari District is considered to be of equal sanctity as that at Trivandrum. The God Adikesava in this temple is a Sayana Murthi stretched out on its commodious serpent bed, and bears a close resemblance to the deity in the Sri Padmanabhaswami Temple at Trivandrum.

2 *Vide* Article on "Ancient Travancore" in *Travancore Information and Listener*, Vol. VI, No. 11, page 22.

Trivandrum Division consisted of 8 Taluks, viz., Agastheeswaram, Thovala, Kalkulam, Vilavancode, Neyyattinkara, Trivandrum, Nedumangad and Chirayinkil. It had a total area of 1491.8 square miles. With the inauguration of the United State of Travancore and Cochin in July, 1949 the revenue divisions came to be formally called Districts, each of which was under a District Collector. Thus the Trivandrum District formally came into existence and the Division Peishkar was re-designated as the Collector. The four Southern Taluks viz., Agastheeswaram, Thovala, Kalkulam and Vilavancode, were predominantly Tamil speaking areas, and the people of these areas had for long been carrying on an agitation for the merger of these Taluks in the neighbouring State of Madras. Hence the States Re-organisation Commission recommended the merger of these Taluks into Madras State. Thus the area of the Trivandrum District was considerably reduced and the present District with a total area of 846.3 square miles came into existence on the 1st November, 1956.

Administrative Sub-divisions

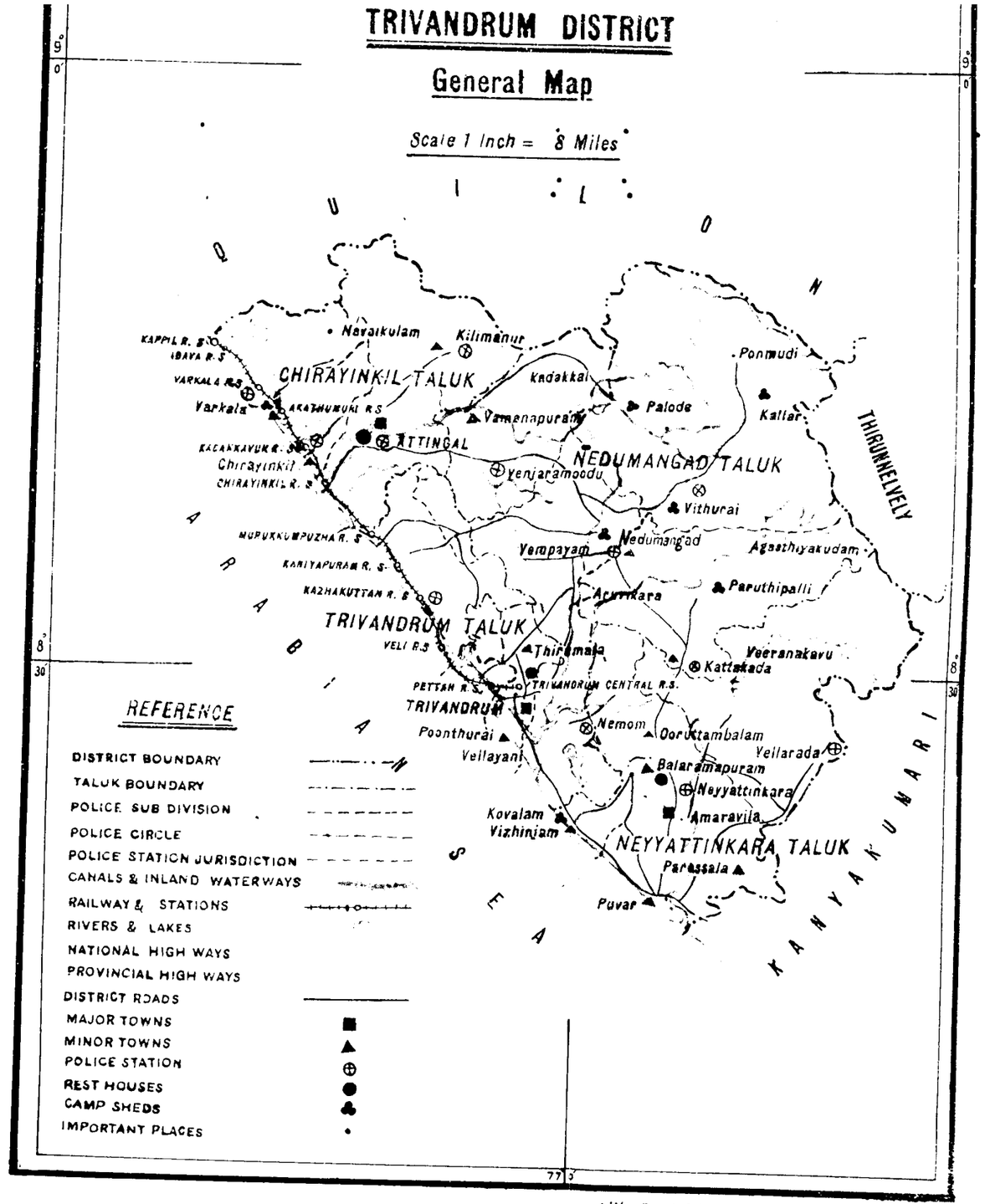
Immediately after the formation of Kerala State the question of re-organising the District, Divisional and Taluk Offices on the lines of those in the old Part A States was taken up. A special officer was appointed for the purpose, and Government passed orders on his report. The re-distribution of Taluks and Villages on a more rational basis was also taken up. The village has always been the basis of revenue administration in the District. However, most of the villages in the Travancore area were too large and quite unwieldy from the point of view of administrative convenience. A Committee was therefore appointed by the Government to go into the question in detail. On the basis of the report submitted by this Committee a thorough redistribution of taluks and villages was effected with effect from 1st October 1956. After this redistribution, Trivandrum District came to have one Revenue Division, four Taluks and 94 villages. The whole District is treated as one Revenue Division and a Revenue Divisional Officer is in charge. The four Taluks are Neyyattinkara, Trivandrum, Nedumangad and Chirayinkil. Each Taluk is under a Tahsildar. There are 18 towns in the district. The number of Municipalities is three and the number of Panchayats is 70. The following table gives an idea of the administrative divisions of the District, with their area, number of villages, towns, Panchayats and population.

TABLE I

Name of Taluk	Head-quarters	Area in sq. miles	No. of Villages	No. of Towns	No. of Panchayats	No. of Municipalities	Population as per 1951 census	Density of population
1	2	3	4	5	6	7	8	9
Neyyattinkara	Neyyattinkara	219.6	20	6*	21	1	349,125	1,590
Trivandrum	Trivandrum	120.2	26	4**	14	1	432,459	3,598
Nedumangad	Nedumangad	359.3	20	3	15	Nil.	251,046	699
Chirayinkil	Attingal	147.2	28	5	20	1	295,182	2,005
Total		846.3	94	18	70	3	1,327,812	1,569

* Kattakkada and Balaramapuram Non-municipal towns included in the Neyyattinkara Taluk lie partly in the Nedumangad and Trivandrum Taluks also.

** Nemom Non-municipal town included in Trivandrum Taluk lies partly in Neyyattinkara Taluk also.



Litho Print, C.S.O. Trivandrum, 1961 A.D.

Location and general boundaries

Trivandrum is the southernmost District in the State of Kerala. It is bounded by Quilon District in the north, by the Tirunelveli and Kanyakumari Districts of the Madras State on the east and the south, and by the Arabian sea in the west. It is situated between latitudes 8° 17′N and 8° 47′N and longitudes 76° 41′N and 77° 16′N. At its longest point the District measures only 35 miles east to west and 37 miles north to south.

Total area and population

The total area of the Trivandrum District is 846.3 square miles. It is the second smallest District in the State in point of size, the smallest one being Alleppey. According to the census of 1951, the District has a total population of 1,327,812 which is about one tenth of the total population of the State (13,551,529). The figures for the rural and urban population of the District are 1,020,679 and 307,133 respectively. The density of population in the district is 1,569 per square mile which is next only to that of Alleppey District which has a density of 2,160 per square mile.

TOPOGRAPHY

Natural Divisions

In respect of physical features the Trivandrum District may be divided into three natural divisions; the mountainous highland, the flat coastal strip (lowland) and the undulating country in between them (midland). Neyyattinkara, the southern most Taluk of the District falls under all these natural divisions. Trivandrum Taluk falls under the lowland region. Nedumangad the largest Taluk in the District lies to the south-east and the Taluk as a whole is hilly in topography. About 10% of its area is classified as highland. Chirayinkil, the northernmost Taluk of the District, is hilly in nature and is partially interspersed with backwaters and lagoons.

Hills

The Western Ghats which form the eastern boundary of the State lie closer to the sea in this District than in any other. The average height of the Ghats is also less. The chief peak in the mountain ranges is the Agasthyamalai peak (6,132 ft.). Mukkunnimalai in Neyyattinkara Taluk (3,525 ft.) is an important hill in the District which is used as a health resort. From the mountains in the east the land slopes to the west in a series of hills and valleys traversed by several rivers.

Coast line

The District has a sea coast which is about 45 miles long. Except for some rock formation projecting into the sea at Kovalam the coastline is fairly regular. Besides the fine port at Trivandrum which serves the Capital, there are small ports like Vizhinjam which are more used as fishing ports. At Varkala there are cliffs overhanging the sea.

RIVER SYSTEM AND WATER RESOURCES

The rivers in the District are short: in their upper courses their beds are rocky and they are therefore not useful for navigation or even irrigation. In the lower reaches they generally flow through deep beds and often dry up during the hot season. The chief rivers in the district are the Neyyar river, the Karamana river and the Vamanapuram river.

Neyyar River Basin

The Neyyar is the southernmost river of Kerala State. It has its origin in the Agasthyamalai at about 6,100 ft. above sea level, from where it flows down rapidly in the higher reaches and through almost flat country in the lower reaches till it joins the sea near Puvar, where a small lagoon is formed. The river flows south-west in the mauntainous regions up to Maniakkani, then takes a westerly course up to Kallikad from where it turns south and flows up to Ottasekharamangalam, again turning west and then taking a south-westerly direction till it empties into the sea. The length of the river is about 35 miles. The river passes through the villages of Amachel, Kizhavoor, Veliyangad, Thozhukkal, Machikad, Velurkonam etc., of Neyyattinkara Taluk. The total drainage area of the Neyyar river is 191 square miles comprising portions of Neyyattinkara and Nedumangad Taluks. The important towns in this river basin are Balaramapuram and Neyyattinkara.

Karamana River Basin

The River Karamana has its origin in Chemmunji Mottai of the Western Ghats at an elevation of about 5,600 ft. above sea level. The river is formed by the confluence of several small streams like the Kaviyar, Attayar, Vayyapadiyar, and Thodayar. From its source the river flows in a more or less south westerly direction till Edamon where it turns south and flows almost in that direction till it falls into the sea near Pachallur. At Aruvikkara, about 8 miles to the north of Trivandrum, a dam has been constructed across the river, and

the water taken through pipelines to the Water Works at Trivandrum for purification and supply to the city. The Killiyar, a small stream, after rising in the Nedumangad hills and flowing for fifteen miles joins the Karamana river near Nadakara three miles south of Trivandrum. In the portion between Aryanad and Edamon the river is highly meandering.

The length of the Karamana river is about 42 miles and during its course to the sea it passes through the villages of Anjanad, Uzhamalkad, Aruvikkara, Anchamada etc., of Nedumangad and Neyyattinkara Taluks and finally through the suburbs of Trivandrum. The important towns in the basin are Trivandrum, Nedumangad and Aryanad.

Vamanapuram River Basin

The Vamanapuram river or the Attingal river as it is known in the lower reaches, has its source in the Chemmunji Mottai of the Western Ghats at an altitude of about 5,600 ft above sea level and flows into the Anjengo lake. The length of the river is about 50 miles. The total drainage area of the river is 336 square miles—comprising the portions of Nedumangad and Chirayinkil Taluks. The important towns in the basin are Anjengo, Attingal, Vamanapuram, Palode, etc.

Lakes and backwaters

A number of lakes or backwaters lie along the coast. The backwaters have all been connected by canals. This extensive backwater and canal system affording great facilities for inland navigation stretches along the coast of Kerala from Trivandrum in the south to Tirur in Malabar—a distance of about 228 miles.

The chief backwaters in the District from south to north are the Veli, the Kadinamkulam, the Anjengo and the Edava Nadayara Kayals. All these backwaters are comparatively small and shallow. At Varkala where there is a cliff formation two tunnels 924 ft. and 2364 ft. were constructed in 1877 and 1880 respectively; they enable uninterrupted water communication along the coast. Besides these systems of backwaters and canals there is a fresh water lake at Vellayani in Neyyattinkara Taluk.

Underground Water Resources

Water is available in plenty everywhere in the District and almost every house has its own well. In places situated in the river basins the depth of the water in the well in the

rainy season is within 20 ft. and even in the dry season not more than 35 ft.

Tides

The tides are irregular both as regards direction and duration. The flood streams last generally for four or five hours. The rise is very small, the maximum height being 3 feet and the average 18 inches.

GEOLOGY AND ECONOMIC MINERALS

The District may be divided geologically into four minor belts, orientated more or less north-south and consisting of a coastal belt of Recent deposits, a narrow belt of Pleistocene or late Tertiary (Warkalli) beds, a narrow belt of laterite, and the high mountain belt made up of crystalline rocks.

Archaean

The Crystalline rocks of the Archaean system include leptynites and charnockites, hornblende and biotite gneisses, schists and granulites. The general strike of foliation of the rocks is in a NNW-SSE or NW-SE direction and the dips are generally high.

The leptynite is an equi-granular rock consisting of quartz, microperthitic felspars, garnet and usually mica. Accessories are graphite, apatite, magnetite, ilmenite and occasionally monazite and zircon. In most places the leptynite alters to kaolin and is also lateritised.

The charnockite comprises quartz, microcline, hypersthene, plagioclase, hornblende and biotite and garnets are also present. The rock is usually foliated. Charnockites have been classified as acid, intermediate and basic on the basis of mineral composition. The basic members comprise pyroxene granulites and hornblende pyroxene granulites and norites and occur as lenses and dykes in the acid charnockite or gneissic rocks.

Pegmatites with large crystals of quartz and felspar with mica, magnetite, etc., occur as veins and lenses commonly in the leptynites and gneisses. The pegmatites often attain a considerable size and have no fixed orientation, though the path they have followed seems to have been influenced by the foliation of the gneisses.

Warkalli Beds

The Warkalli formation consists of a succession of variegated, coarse, sandstones with beds of clays at times carrying lignitic materials. Exposures of these rocks are found between Kozhithottam and Edava, Pallipuram, Thonnakkal, Arumanur, Kazhakuttam, Kolatturkara and between Amaravila and Kovillur. A grey clay bed containing patches of lignified wood is seen at the base of the Varkala cliff. Pieces of resin and marcasite are sometimes met with in the carbonaceous clays.

Laterite

Laterite is wide in distribution, particularly in the region between Neyyattinkara and Trivandrum. Lateritisation, in general, extends from a few feet to as much as fifty feet and near Trivandrum the laterite has been estimated to extend to hundred feet from surface. The top few feet of the laterite is hard and cellular and is characterised by the presence of vermiform tubes. When sufficiently rich in limonite the laterite constitutes a poor grade iron ore.

The laterite, in general, consists of soft clayey materials of different colours like pale, pink-white, purple, red and brown. When fresh the rock is soft and light coloured but on exposure it becomes darker and hardens. The laterite has been formed as a result of the alteration, *in situ,* of the crystalline rocks, in particular of the leptynites, and often, therefore, show the foliation and the minerals of the crystalline rocks.

Sand Dunes

Sand dunes are found on the coast near Trivandrum and between Veli and Kadinamkulam. The dunes consist of quartz sand. Ilmenite and monazite have been reported from the material near Veli.

Soil

Patches of alluvium are many but small and most of them are found in the plains by the side of rivers and streams and backwaters but the more prevalent soils are the red and sandy which have been derived from the disintegration of the laterites and gneisses.

Alum

Clays with thin laminations of Pyrite which give rise to an efflorescence of bright yellow alum are exposed in the

cliffs of the Warkalli beds between Varkala and Anjengo. Similar clays with alum have been recorded at Kolatturkara. The quantities available from these localities are however too meagre for industrial uses.

Building Stones

The charnockites and leptynites of the Archaean age occur almost everywhere in the interior part of the District and provide excellent building stones. Laterite (*Vettukal*) is a popular and common building stone on the coastal tracts. Some of the hard sand-stones of the Warkalli formation have been used for construction. East of Kazhakuttam and near Arumanur white to pink freestone called "*Cumilikal*" is quarried; and this rock is soft when fresh but becomes hard and compact on exposure.

Clays

Beds of pure white clays which appear to be excellent china clays and which can find use for manufacture of ceramic-ware are found in many places in the Warkalli formation beneath a cap of laterite. Such clays have been recorded near Kazhakuttam, Thonnakkal, between Vizhinjam and Mullur, Aakulam, Arumanur, Murukkampuzha, Puthankottai and Varkala. Silts found in the coastal region form a source of raw material for manufacture of tiles and bricks.

Gem Stones

Cat's eye (Quartz), as semi-precious stone, has been reported in pegmatites in a number of places in Trivandrum, Nedumangad and Chirayinkil Taluks. Collection of this gem from surface has been an occupation with the local people for many years in particular near Venjaramoodu, Parapancode, Pangappara and Perathumkalkariam. The Quartz crystals found at Navaikulam are often mistaken to be diamonds. Banded agate-jasper, dark amethyst and spinel have been recorded at Vellanad. The reported occurrence of cat's eye at Nedumatherikunnu near Kallara has been proved to be of the chrysoberyl variety.

Glass Sands

An extensive occurrence of glass sands has been recorded for a width of three fourths of a mile between Punthura and Kadinamkulam over a distance of twelve to fourteen miles. The sands have been found suitable for glass manufacture; the product, however, has a little shade of green.

Graphite

Cullen first reported the occurrence of graphite in the year 1840 near Trivandrum. The mineral occurs in leptynites and small flakes of graphite have also been recorded in Charnockites. Graphite has been reported at Vithura, Vellanad, Attingal, Kulathur, Mannurkara, Kurpallikonum, Manambur and other places in the District. The mines at Vellanad have been well known and were worked by Messrs. Morgan Crucible Co., who raised in all about 35,000 tons of graphite in the years 1899-1912 from the mines of Vellanad, Cullen and Venganoor. Mine operations were suspended in 1912 in view of the high cost of production at depths.

Ilmenite

Ilmenite is a common mineral in the Crystalline rock of the Archaean system, in the grits of the Warkalli formation and in the river sands; but concentrations of this mineral suitable for exploitation occur only in the beach and dune sands. Such concentrations have been recorded in the beach sands between Anjengo and Varkala and at Attipra Pakuthy near Kazhakuttam. The occurrence at Varkala is limited on the east by the cliff. The sands contain quartz, ilmenite,garnet, monazite, magnetite, zircon, rutile, felspar and shell fragments.

Lignite

Lignite occurs as pocket in the exposures at Varkala. Exposures as seen on the cliffs at Vettur and Chilakkur consist of carbonaceous clays in which lignified logs are embedded. Investigation by drilling has proved that there is no regular seam or bed of lignite. At Kolatturkara a well is brought up within 10 feet from surface of a bed of carbonaceous clay with nodules of resin and marcasite.

Marcasite and Resin

Marcasite and Resin which are of common occurrence in the Warkalli beds, have been recorded at Varkala and Thiruvallam.

Mica

An occurrence of mica but not of economic importance has been reported near Vattiyurkavu. Muscovite also occurs in a pegmatite in the Nedumangad Taluk.

Monazite

Monazite in the beach sands of Kerala was first discovered by Schoomburg in the year 1909; but it may be of interest to record that samples of the sa[illegible] [illegible]re collected by King and

Foote in 1882 and the mineral was identified as Zircon. The mineral occurs in the gneisses but occurrence of monazite in pegmatites has also been recorded. The grits which form the base of the Warkalli formation at Varkala contain some monazite, ilmenite, magnetite and garnet. Minute quantites of the mineral can be obtained, if the sands of many of the rivers and streams are washed. Wide in distribution though it is, the mineral occurs in good concentration only in the beach and dune sands. The association of monazite with ilmenite is so persistent that it may be expected to be present in all occurrence of ilmenite in the District.

FLORA

Introduction

Trivandrum has a varied and rich flora on account of its moderate temperature, heavy rainfall, proximity to the sea and the mountainous border on the east—the Western Ghats. The flora is characteristically tropical. On a physiographic basis, the District may be divided into (1) the Coastal Area (2) the Middle Plain and (3) the Eastern Mountainous Region.

(1) Coastal Area

The flora of the sandy coast about a mile broad is composed mostly of psammophytes, hydrophytes, halophytes and mesophytes. The plants are exposed to hot sun and constantly subjected to strong winds and high temperature. Salinity of the available water is a physiological factor, accounting for the characteristic mangrove vegetation in certain of the coastal areas. The area inner to the sandy coast is well suited for coconut and paddy cultivation. A panoramic survey of the coast reveals mostly groups of coconut palms appearing as green strips while paddy fields appear as pale green patches scattered.

The sand flora of the Trivandrum Coast forms a narrow belt. The common plants in the area include *Spinifex squarrosus, Perotis indica, Ipomoea pes-caprae, Launaea pinnatifida, Lippia nodiflora, Polycarpaea corymbosa, Portulaca tuberosa* and a few species of *Mollugo*.

Sandy wastelands with sand dunes are seen about a mile away from the shore, in some localities like Veli and Sanghumughom. Plants like *Anacardium occidentale, Hopea wightiana, Indigofera tinctoria, Rhyncheletrum repens, Calophyllum wightianum* and *C. inophyllum*, constitute some of the representative flora. *Drymoglossum piloselloides, Drynaria quercifolia, Vanda spathulata, V. roxburghii* and *Cymbidium aloefolium* are some of the common epiphytic forms while parasites like *Elytranthe loniceroides, Loranthus elasticus* and *Cassytha filiformis* are found also.

Along the muddy banks of lakes and canals near the coast are seen a luxuriant mangrove flora. The soil here is mostly of clay with a high proportion of silt and the water is brackish. Typical mangrove plants like *Rhizophora conjugata, R. mucronata, Bruguiera eriopetala, Sonneratia acida, Avicennia officinalis, Cerbera manghas, Pandanus odoratissimus, Acanthus ilicifolius, Barringtonia racemosa, Acrostichum aureum,* and *Stenochlaena palustris* are quite common.

A variety of hydrophytes and other plants with special adaptations are seen in the ponds and canals of the swamps. The most common among these are:

Eichhornia crassipes	*Typha angustata*
Pistia stratiotes	*Ceratopteris thalictroides*
Acorus calamus	*Hydrolea zeylanica*
Nymphaea stellata	*Ottelia alismoides*
Limnanthemum cristatum	*Hydrilla verticillata*
Monochoria vaginalis	*Hygrorhiza aristata*

There are mesophytic plants which grow on ordinary laterite soil near the sandy coast. The common plants growing here include *Cocos nucifera, Mangifera indica, Artocarpus integra, Anacardium occidentale, Erythrina indica, Thespesia populnea* and *Dodonaea viscosa*.

Some of the most common succulent xerophytes found on the coast are *Euphorbia antiquorum, E. tirucalli, Opuntia dillenii* and *Cereus grandiflorus*.

(2) The Middle Plain

A major area of the Trivandrum District comes under this category. The area is thickly populated and consequently a great part of this region is under cultivation of Coconut, Paddy, Tapioca, tubercrops like *Colocasia, Amorphophallus* and *Dioscorea*, plantains and vegetable crops.

Scattered wastelands are also seen where weeds like *Croton sparsiflorus, Gynandropsis pentaphylla, Cleome viscosa, Fleurya interrupta, Synedrella nodiflora, Ageratum conyzodies, Leucas aspera, Hyptis suaveolens, Anisomeles ovata, Ruellia prostrata, R. tuberosa, Biophytum sensitivum, Asystasia coromandelina* and *Tridax procumbens.* It has been very difficult to control the weed *Eupatorium urticaefolium,* on account of its rapid multiplication. The chief tree forms here are·

Polyalthia longifolia, Azadiracta indica, Ailanthus malabaricus, Aglaia roxburghii, Alstonia scholaris, Salmalia malabarica, Artocarpus integra, Mangifera indica and *Bridelia retusa.*

There are small hills in some parts of the district with vegetation composed chiefly of weeds like *Lantana camara, Carissa carandas, Clerodendron infortunatum, Aristida setacea, Setaria pallidifusca, Ichnocarpus frutescens, Tylophora asthmatica,* and species of *Osbeckia* having elegant flowers.

(3) Eastern Mountainous Region

Part of the Western Ghats extending along the eastern border of Trivandrum District comes under this region. The maximum altitude in this area is little above 3000 feet above sea level. The central plain gradually merges into scrub jungles with a variety of scandent shrubs, bamboos and sparse undergrowths. The slopes of hills have a thick covering of tall grasses mostly *Themeda triandra, Cymbopogon nardus* and different species of *Panicum* and *Aristida.*

Above 1000 feet, the deciduous forests almost dominate the plant population in the area. The common trees here include *Tectona grandis, Terminalia paniculata, Lagerstroemia speciosa Eriodendron anfractuosum* and *Enterolobium saman.* Rubber plantations are noticed on the hill slopes upto 2000 feet.

Above 2500 feet evergreen forests appear. The temperature here is relatively low and the atmosphere is highly humid owing to the high rate of precipitation. The soil has a high percentage of humus. Below the green canopy of giant trees grow a variety of shade-loving plants including many ferns. Also epiphytes mostly orchids and ferns are quite frequently noticed on tree trunks. The common lianes are *Gnetum scandens* and *Entada scandens.*

The region above 3000 feet is covered by dense forests with undergrowths of shrubs and herbs. Extensive areas of hill slopes are converted into tea plantations. Some parts of

the hill slopes are prairies with herbs having pretty flowers growing among the grasses. Many terrestrial orchids are also seen here. The flora here include:

Cymbopogon nardus	*Arundinella leptochloa*
Panicum montanum	*A. setosa*
Capillipedium huegelii	*Centotheca lappacea*
Habenaria crinifera	*Spiranthes sp.*
H. longicalcarata	*Calanthe masuca*
Satyrium wightianum	

The different plants are grouped as follows on the basis of their ecomonic and horticultural importance.

Grasses yielding edible grains

Oryza sativa Linn. Paddy, Nellu.

A very important crop plant. A large number of varieties are now extensively cultivated. The grain deprived of its husk is the rice of commerce. Rice flour is excellent for burns and scalds. A kind of raw spirit is distilled from rice. The dried vegetative portions are given to cattle.

Eleusine coracana Gaertn. Ragi, Kuvaraku.

Various varieties are cultivated for its edible grains. The grain is highly nourishing but not easily digested. An intoxicating drink is prepared from ragi. Vegetative part, a good fodder for cattle.

Panicum miliare Lamk. Chama.

Cultivated for the grains. Used as a food for poultry, cattle and men. Found also growing wild.

Setaria italica Beauv. Thina.

Often cultivated in the gardens. Used as a fodder. Externally applied in rheumatism.

Coix lachryma-jobi L. Job's tears, Konthamani.

Found growing wild near water logged areas. Sometimes cultivated by hill tribes. Hard shining grains are made into rosaries. Flour prepared from the grain is very nutritive and forms an easy substitute for barley.

Zea mays Linn, *Pennisetum typhoides* Staff et Hubbard, are cultivated on a limited scale in gardens for its edible grains.

Other grasses of economic interest

Saccharum officinarum Linn. Sugar cane, Karimbu.

Cultivated in restricted localities. Juice given as an antidote to metallic poison. Cane sugar is prepared from the juice of stem. Refuse after the extraction of juice is used in paper making, for cordage and as a fuel.

Vetiveria zizanoides Nash. Ramacham.

A very common grass in moist situations, an excellent sand binder. The aromatic roots are used in making fans and scented mats. The root essence useful as tonic and given in cholera to check vomitting. Smoked with benzoin it relieves head-ache.

Cymbopogon flexuous Wats, *C. nardus* Rendle., *C. citratus*, Stapf. are grasses of economic interest which yield 'lemon grass oil'. Growing wild in Veli and cultivated in the hilly regions near Ponmudi. An excellent sand binder. The valuable oil is a stimulant, carminative, diaphoretic and antispasmodic.

Cynodon dactylon Pers. Karukapul.

A perennial creeping grass with erect culms. A good fodder, young and tender leaves used in chatnies. A grass of several medicinal properties. Also used in many religious rites.

Panicum repens Linn. Inchipul.

A perennial grass with stout rhizomes and an excellent sand binder. Much liked by cattle and said to stimulate the yield of milk.

Other species of common fodder grasses are *Echinochloa colona, Panicum flavidum, Eleusine aegyptiaca, Eragrostis viscosa, E. plumosa, Sporobolus diander, Setaria pallidifusca, Chloris barbata, Perotis indica, Rottboellia exaltata.*

Dense growth of giant grasses (Bamboo) with several species form an important part of the scrub jungle. The bamboo seed and the floury substances deposited in the joints of some species form an important economic product. The bamboo and reeds are used in a variety of purposes. There are a few species of bamboo besides a few grown in gardens.

Bambusa arundinacea: Willd. Mula, illi.

Most common species, often cultivated. The culms are used for a variety of purposes. This plant flowers at very

long intervals and the bamboo trees flower all at a time. One such out-burst of flower occurred in the early part of this year (1960).

Bambusa vulgaris Schrad.

Grown as an ornamental plant.

Ochlandra travancorica Gamb. Itta, Vei, Iral.

Grows luxuriantly in the hilly places. Culms reach a height of 10-20 ft. and the diameter varies from an inch to two. Used extensively in making mats, baskets, paper pulp.

Ochlandra scriptoria C.E.C. Fischer n. Comb. Ottal, Kolanji.

Growing in thick clumps on river banks. Used for mat and basket making.

Plants belonging to Cyperaceae, a family closely allied to Gramineae are also of some economic interest.

Kyllinga monocephala Rottb. Muthanga Kizhangu.

A weed in low grounds. Root stock, used in medicine.

Cyperus rotundus L. Muthanga kilangu. Korai kilangu.

Underground stem used in medicine.

Fimbristylis junciformis Kunth.

The underground stem used as a substitute for muthanga kilangu.

Some species of Cyperus are used in the manufacture of grass mats.

Typha angustata B & CL. Reed mace, Cat's tail, bulrush.

Typhaceae. A mangrove plant. Fancy mats and thatties are made from the leaves of this plant. Mats of convenient sizes may be made and used in thatching temporary sheds and are far superior to the leaves of *Cocos nucifera*.

Typha floss may be used in stuffing pillows and cushions.

Valuable timber trees

There are many trees which yield valuable timber for building purposes. Timber is mainly obtained from the forest. But also a few valuable trees are cultivated.

Tectona grandis L.f. Thekku. Verbenaceae.

A large deciduous tree growing to a height of 150 ft. and attaining a girth of 5 ft. The trees in the dry forest areas generally grow to a height of 30 ft. (Kolthekku), largely used as lamp posts.

The timber is very hard and durable and used for a umber of purposes.

Dalbergia latifolia Roxb. Itti, Rose wood, Black wood, Papilioniaceae.

A large beautiful deciduous tree found up to a height of ;,000 ft.

The heart wood is dark purple in colour. The wood is very costly. A good shade tree for coffee.

Schleichera trijuga Willd. Puvannu, Puvam, Sapindaccae.

A large handsome tree of great girth. Wood hard, pin ish brown and cross grained. It yields excellent fire wood and charcoal. Wood is also used in making pestles. "Macassar" oil is prepared from the seeds.

Tamarindus inica L. Tamarind tree, Puli, Caesalpiniaceae.

A magnificent tree attaining a height of about 120 ft. not indigenous in Kerala, but seen wild. Often planted along the roadside as an avenue tree. The heart wood is dark brown in colour and close grained. Wood is used for oil presses, sugar mills and also used by local butchers. According to Beddome it burns green and is esteemed as excellent for gunpowder charcoal. The valuable produce is its fruits, the pulp o which is astringent and asperient. It is much used by al classes of people in South India in condiment and for curing fish. Large quantities are exported to other countries wher it is used for pharmaceutical purposes. Seeds and leaves ar used medicinally. The seeds are also used as a cattle food

Artocarpus hirsuta Lamk. Ayani, Anjili, Jungle-jack Moraceae.

A magnificent tree with a long straight stem with a apical growth of dense spreading foliage. The growth c Anjili is slow at first but when the tree has once obtained good hold of the ground it grows rapidly.

The wood does not warp or crack. It is close grained durable and easily worked. Used in building boats and house The bark and leaves are much liked by elephants.

Artocarpus integra Merr. (A. integrifolia L.) Jack tree, Pilavu. Moraceae.

A large tree common in evergreen forests and much planted throughout the country. Sapwood pale, heart wood bright yellow, darkening with exposure. Fruit (Chakka) is highly esteemed by the people here. The flavour of fleshy perianth according to Burkill, resembles that of ethyl butyrate. The boiled seeds taste, according to some authority, like chestnuts. Wood widely used in house building and for furniture. A dye can be obtained by boiling the wood and the saffron-coloured robes of Buddhist priests are dyed with it.

Lagerstroemia speciosa Pers. (*L. Flos-reginae* Retz.) Poomaruthu, Manimaruthu, Queen's flower. Lythraceae.

One of the most striking trees. It is extremely beautiful while in bloom and is widely planted as an avenue tree and in gardens for its magnificent mauve or pink flowers. Propagated by seeds.

The tree exudes a resin. Timber is tough and suitable for under water purposes. Roots are used in medicine. Seeds are said to be narcotic, bark and leaves purgative.

Terminalia catappa Linn. Bengal almond. Thallithenga. Combretaceae.

A tall deciduous tree with horizontal branches in whorls. Propagated by seeds. The tree yields a gum. Bark and leaves are astringent and yield tannin. The kernel of the fruit yields a much valuable oil.

Terminalia chebula Retz. Kadukka.

A tree of moderate size. Wood takes high polish and bark is used for tanning and dyeing. Fruit is the black "myrobalans" of commerce. The fruits are treated with alum to give an yellow dye.

Terminalia paniculata Roth. Maruthu.

A very large deciduous tree—wood pale brown and used for building purposes.

Pterocarpus marsupium Roxb. Venga. Papilionaceae.

A large tree common in deciduous forests. Heart wood yellowish brown, close grained. An important timber tree and it stands sixth among the useful wood.

The exudation from the bark is a blood red or ruby astringent resin which is known as "Malabar kino" and is the

official keno of the British pharmacopoeia. It is given in cases of diarrhoea and dysentery.

Hopea parviflora Bedd. Thampagam—Pongu. Dipterocarpaceae.

A magnificent evergreen tree propagated by seeds. Wood light brown, close and even grained. This hard wood is extensively used for house and bridge building and also used for making railway sleepers.

Azadirachta indica A. Juss. Veppu, Neem, Margosa tree. Meliaceae.

A comparatively large deciduous tree, propagated by seeds. There is a general belief that the mere presence of this tree keeps an area free from malaria. The tree yields a clear amber coloured gum used medicinally. An acrid bitter oil of deep yellow colour and disagreeable flavour is extracted from the seeds. It is used in the manufacture of soaps. Green slender twigs are used by some people for cleaning teeth. A tonic wine is prepared from the bark. The tree is also of timber value, being moderately heavy and very hard. Planted as avenue tree.

Salmalia malabarica Schott. et. Endt. (*Bombax malabaricum* DC.) Elavu, cotton tree, Bombaceae.

One of the largest of trees with enormous buttresses at the base. Propagated by seeds and twigs. The tree yields a dark brown astringent gum used in medicine. The wood is used in the manufacture of matches, toys, tea chests etc. The silky covering of the seeds finds many uses in this district.

Mangifera indica Linn. Mango tree, Mavu, Anacardiaceae.

A large spreading tree with dark green leathery foliage. Propagated by seeds and by grafts. Mango is one of the best known fruits of India. There are several varieties of the fruit and each variety is known by a special name. The timber is rather soft, tough-grained, and not durable. The kernel, leaves, flowers, bark and gum are used in indigenous medicines.

Gmelina arborea. Roxb. Kumbil, Umithekku. Verbenaceae.

A moderate sized deciduous tree of open forests at low elevations. This is valued as an ornamental tree. The wood is soft and easy to work and insects do not attack it in spite of its softness. Gamble says that it is the cheap furniture wood of Chittagong. Wood is used for picture frames, organ pipes, and other such works where shrinkage is to be avoided.

Polyalthia longifolia Benth. Arana, Choruna. Annonaceae.

A tall evergreen tree with slender branches, often planted in avenues. The margins of the leaves are undulate. It is indigenous in Ceylon. Wood is used for making drums, carriage shafts etc.

Calophyllum inophyllum Linn. Alexandrian Laurel, Punna. Guttiferae.

Calophyllum is derived from Greek meaning beautifully leaved. A strikingly handsome tree with dark green foliage and white waxy flowers. Wood blackish brown, smooth and close grained. A greenish coloured oil is extracted from the seeds known commercially as "Pinnay" or "Bomba" oil. The oil possesses a disagreeable odour and is consumed for lighting purposes. Planted as an avenue tree in some parts. The wood is valued for its elasticity.

Palms

There are several useful palms in Trivandrum District. The coconut palm is extensively cultivated for coconuts and for the various economically important products.

Caryota urens Linn. Chundappana, Toddy palm, Kitul palm.

A tall palm with smooth cylindrical stem. Wood is very hard in the outer portion and is very durable. Sago is prepared from the starchy pith. The fibre from the sheathing petioles is made into fishing lines and hence the Malayalam name of the tree. The leaves yield the kitul fibre for making brushes and brooms. Outer wood is used in house buildings, water conduits, fencing, agricultural implements and also for making pavements in cattle sheds.

Areca catechu L. Betelnut tree. Kamuku, Odakkamarom.

A tall erect tree with a slender annulate stem reaching a height of 80 ft. Extensively cultivated in all parts for the valuable nuts. Nut is used in pan. It is used in medicine as an astringent to stop bleeding. Wood is used for rough buildings. Large leaf sheaths are used for making hats and buckets. Catechu is prepared by boiling the nuts.

Corypha umbraculifera L. Talipot palm. Kodappana.

A magnificant monocarpic tree attaining a height above 60 ft. In Trivandrum this plant was found in plenty in Kodappanakunnu. Hence the name of the place. The leaves

are used in making fans, mats, and umbrellas. A flour is obtained from the interior of the stem. The horny seeds known as "bazaar batu" nuts are used in the manufacture of buttons (Vegetable ivory).

Borassus flabellifer L. The palmyra palm. Karimpana.

A very tall erect palm with annulate stem reaching a height of about 80 ft. and attaining a girth of 2 ft. or more. Outer wood is used for rafters and water pipes. Wood is very hard and durable. It is used for beams and window railings in the construction of houses. Leaves used for thatching and for making fans, hats, baskets and by the ancients for writing purposes. Tender fruit yield a good drink. Toddy is tapped from the tender inflorescence and made into Jaggery or coarse sugar. Burnt bark pulverised and used as a dentifrice. Used for making cheap cots and huts.

Cocos nucifera L. Coconut. Tengu. Keravriksham.

Cultivated extensively throughout the district. A very lofty palm seldom growing straight. The whole tree is of great economic value. The juice extracted by tapping the spadix is popularly known as toddy. It is very refreshing and is a tonic food. The high nutritive value is due to the presence of yeast cells. When continuously given to expectant mothers it improves the complexion of the child. Arrack is prepared by distilling fermented toddy. Tender coconuts also provide a refreshing drink.

Oil is extracted from the dried kernels. Coconut oil is used in the manufacture of hair oils, soaps and candles. Oil from burnt shells is a remedy for ring worms. Kernel is used largely in making certain food stuffs delicious. Wood is used in manifold purposes. Fibre from the husk is worked into ropes, carpets etc. This forms an important export product.

Phoenix sylvestris Roxb. Wild date. Katteenthal.

Leaves made into mats. Found growing wild in Veli and other coastal areas.

Oredoxa regia H.B.&K.

Grown as an ornamental plant and planted in avenues in gardens .

Calamus sp. Chural.

Used for making rattan chairs and other purposes.

A number of palms are cultivated in gardens for their beautiful foliage.

Cycadaceae.

Of the 9 genera included in this family only 4 genera like *Cycas, Zamia, Dioon* and *Encephaartos* are found growing in University College Botanic gardens. But in other gardens and in wild habitat only *Cycas* is seen. *Cycas circinalis* is the most common species.

Cycas circinalis. Kana.

A small tree with apical crown of elegant foliage. Common in deciduous forests and cultivated in gardens. The seeds yield a valuable flour. The stem exude a clear gum. Other species like *C. revoluta, C. rumphii* and *C. pectinata* are also grown in gardens.

Important avenue trees

Large trees are usually grown on the sides of the road for shade and also for the beauty of the spreading branches with dark green leaves and showy flowers.

Peltophorum inerme (Benth) Llanos. Caesalpiniaceae.

A large handsome tree with very gorgeous yellow flowers. Planted as an avenue tree in Trivandrum city.

Cassia siamea Lam. Manja konna. Caesalpiniaceae.

A medium sized tree with spreading branches and yellow flowers in clusters. Leaves used for manuring paddy fields. Wood durable and polishes well.

Thespesia populnea Corr. The Indian tulip or Portia tree. Puvarasu, Cheelanthi. Malvaceae.

A favourite avenue tree yielding very strong and durable timber.

Ficus bengalensis Linn. Moraceae, The Banyan tree. Peral.

A large shady tree with branches spreading in all directions. Horizontal branches produce numerous prop roots which hang like festoons.

Pithecolobium saman. Benth. Mimosaceae. The Rain tree. Urakkam thoongi.

A well known avenue tree. It has obtained its trivial name from the fact that the leaflets fold together during a rain storm.

Pithecolobium dulce Benth. Korukkapuli. Mimosaceae.

A fast growing thorny tree. When planted close and kept neatly pruned, it makes an elegant and impassable hedge.

Casuarina equisetifolia Forst. Kattadi, Choolamarom, Chaukkamarom. Casuarinaceae.

A large evergreen tree with characteristic feathery foliage giving the appearance of a coniferous tree. Wood is used for fuel.

Vateria indica Linn. Payin, Indian Copal tree. Dipterocarpaceae.

A large evergreen tree, the stem blotched with green and white, extensively planted in avenues for its fragrant flowers. The chief value of the tree is for the gum resin which makes an excellent varnish like copal.

Jacaranda mimosifolia D. Don. Bignoniaceae.

A native of Brazil but is rapidly becoming a common tree, on account of the handsome mauve blue flowers and mimosa like beautiful leaves. The fruit is a flat woody capsule not at all like a bignoniaceous fruit.

Delonix regia Rafin. Gul Mohur. Caesalpiniaceae.

An ornamental tree.

Adenanthera pavonia Linn. Manchadi.

A handsome deciduous tree. Easily recognized by its scarlet seeds, known as Barricari seeds and used by local gold smiths for weighing.

Common Hedge plants

Plants of no great economic value are often grown as hedge plants. These may be thorny and can withstand drought for a fairly long time. The most common hedge plants met with in this district are:—

Euphorbia antiquorum Linn. Chathurakalli, Euphorbiaceae.

This species reaches 25 ft. in height with jointed branches and 3—4—5 angled branchlets, angles sinuate with stipular spines. Widely grown as a reliable hedge.

Jatropha curcas Linn. Nanchumpathal, Kadalavanakku, Physic nut. Euphorbiaceae.

A shrub or small tree found in almost every corner of this district. The oil from the seeds and the watery sap are used in medicine.

Jatropha gossypifolia Linn. Euphorbiaceae.

A native of Brazil. Common in waste lands.

Hibiscus tiliaceus Linn. Veluparuthi, Malvaceae. A shrub commonly used as a hedge plant.

Sterculia balanghas L. Chenthondi, Nathuthondi. Sterculiaceae.

Produce beautiful scarlet fruits. Capsules burnt to prepare a dye. Seeds roasted and eaten.

Samadera indica Gaertn. Karinjotta. Simarubaceae.

A common hedge plant and is medicinally very important.

Erythrina variegata Linn. (*E. indica* Lam.) Mullumurukku. The coral tree. Papilionaceae.

A moderate sized tree with young shoot covered with stellate hairs and with black prickles on the branches. It grows easily from cuttings and is often used as a hedge plant.

Lantana aculeata Linn. (*L. camara*. Linn) Verbenaceae.

A very serious pest with pretty flowers. A good hedge plant. The fruits which resemble pepper, are often used to adulterate black pepper.

Species of *Agave*, *Fourcroya*, *Opuntia* and *Cereus* are also grown as hedge plants.

Vegetables and other food products

Leguminous plants.

Dolichos biflorus L. Muthira, Kanam. Horse gram.

Several varieties are cultivated. A semi erect annual growing to a height of 2—3 ft. and specially suited to dry regions. Given usually to horses and cattle and also used by the people.

Psophocarpus tetragonolobus DC. Chathura payaru, Winged bean.

Fruits 4 angled, hence the vernacular name. Used as a vegetable.

Canavalia ensiformis DC. Valaringa, Sword Bean.

A robust perennial climber, fruits large, flat and sword shaped.

Phaseolus multiflorus Wield. Pathinettumaniyan.

Cultivated as a seasonal crop.

Other vegetable yielding plants are *Solanum melongena, Capsicum annum, C. frutescens., Hibiscus esculentus.* (Vendakka) *Amaranthus viridis.* (Keera, Cheerai).

These are often grown in kitchen gardens.

Sesbania grandiflora Pers. Agathi, Agathikkeera. Papilionaceae.

A small quickly growing tree with large white or reddish flowers. The tender leaves and fruits are used in curries.

Cucurbits

Most of the plants in this group are acclimatised to dry habitats. But they may be grown anywhere in rich soil.

Cucurbita maxima Duch. Mathan, Pusanikkai,

A trailing annual with very large globose, ribbed fruits used as a very cheap vegetable.

Cucumis sativus L. Vellari, Cucumber.

Cultivated in gardens. The fruit is cylindrical and used for curries and salads. Pulverised seeds taken with honey accelerate the flow of urine and cure venerial diseases.

Coccinia indica W & A. Coval.

A climbing annual, fruits used as a vegetable. Green fruits chewed to cure sores in the tongue. Leaves used in erruptions of the skin and the plant is internally used in gonorrhoea.

Luffa acutangula Roxb. Peechan.

Tender fruits eaten as a vegetable. Juice of leaves applied to sores and bites of venomous animals. Powder of ripe fruits snuffed in jaundice.

Trichosanthes anguina L. Padavalam. Snake gourd.

A climber with long cylindrical grey or greenish white fruits. The fruits are used as vegetables.

Momordica charantia L. Paval. Pavakkai. Bitter gourd.

A climbing annual. Fruits are consumed as vegetables. All parts of the plant possess medicinal properties.

Tuber Crops

Ipomoea batatas Lam. Sarkaravalli, Madhurakilangu. Convolvulaceae.

A creeping plant rooting at the nodes. The tubers are formed from the adventitious roots by the accumulation of food materials.

Colocasia antiquorum Schott. Chempu, Araceae.

A tuberous plant cultivated in moist grounds. All parts of the plant are cooked and eaten. Some of the varieties are irritating due to the presence of an acrid principle. There are different varieties like Kannan, Thamarakannan, Karkadaka Chempu, Vella Chempu, Karim Chempu, Kolompichembu, Kottachembu, etc.

The common cultivated species of Yam are:

Dioscorea alata L. Kachil., *D. spinosa* Roxb. Mukkilangu,

D. esculenta Burk. Kilangu, Nana Kilangu, *D. bulbifera* L. Var *sativa* Pr & B. Muttakachil, Erachikkachil.

Manihot utilissima Pohl. Maracheeni, Kappa. Tapioca.

A shrub growing to a height of 6—8 ft. Being an important item of food of the common people, it is extensively cultivated in all parts of the district on a large scale. The tubers formed beneath the soil is the edible portion. There are different varieties of Tapioca, some of which are bitter to taste. The bitter taste is due to the presence of a glucocide which in the presence of an enzyme produces hydrocyanic acid. The sweet varieties are consumed on boiling the tubers. The bitter varieties are often used for making dry chips, used in the preparation of tapioca flour. The manioc meal (Tapioca flour) is now being exported in large quantities to foreign countries and is a good dollar earner. This is used for sizing in textile industry and for making articles of food like biscuits, etc. Half boiled chips are also prepared for export. Tapioca is also used for feeding cattle.

Maranta arundinacea L. Arrow root—Kuvakilangu. Marantaceae.

Mostly cultivated for the white starchy underground tubers.

Plants yielding edible fruits

Musa paradisiaca Linn. Vazha. The plantain or Banana plant. Musaceae.

A quick growing annual reaching a height of about 10—15 ft. Characterised by its peculiar herbaceous stem (Pseudostem) which is made up of closely packed succulent leaf sheaths. The fruits are very delicious when ripe.

Propagated by rhizomes. Roots, rhizomes and flowers are used medicinally. There are different varieties like Chenkathaly (matty), Peyan, Monthan, Chingan, Poovan, Palayanthodan, Ethan, Kathaly, Kannan, Koompillakannan, Njalipoovan & Kappapazham. Ethan is extensively cultivated. The raw fruits are sliced fried and used as "uppery" (banana chips). Plantain leaf is a clean and nice dressing for blistered surface. On ceremonial occasions meals are served on plantain leaves.

Punica granatum Linn. Mathalam, Mathalanga. Punicaceae.

A large perennial shrub cultivated in gardens for the edible fruits. Juice of green fruit with ginger, cloves and other spices is given in honey to cure piles. Petals of flowers when boiled in butter and dropped into nostrils remove neuralgia.

Psidium guajava Linn. Perakkli. The guava. Myrtaceae.

A native of tropical America. Largely cultivated for its edible fruits. There are different varieties like Allahabad, Benares, and Trinidad. Guava is also found growing wild.

Syzygium cumini Linn. Njara, Njaval (*Eugenia jambolana* Lam) Myrtaceae. Jaman.

Commonly grown on private lands.

Syzygium jambos Linn. (*Jambosa vulgaris* DC.) Jamba.

Rose apple. Myrtaceae.

Fruit is agreeably sweetish acrid to taste.

Zizyphus jujuba Lam. The Ber tree. Elantha. Rhamnaceae.

The fruit is of commercial value. Cultivated varieties produce much larger fruits than the wild ones.

Passiflora edulis Sims. Passion fruit—Passifloraceae. A tendril climber—Fruits edible.

Citrus medica L. Naragom. Rutaceae.

A perennial shrub. Fruit is an expellant of poison. It is pickled and is used in fever.

Citrus acida. Acid lime, cherunaragom. Rutaceae.

Cultivated for its fruits. Lime juice is a valuable remedy for pulmonary diseases, dysentery and sponginess of the gums. Bergamot oil is obtained from the rind.

Citrus maxima. Merr Bamblimas. Rutaceae.

Fruits large and edible.

Averrhoa bilimbi Linn. Bilimbi. Illimbipuli.

A native of Malaya. Rarely cultivated for the fruits. Used in pickles.

Averrhoa carambola Linn. Arampuli, pulinji.

The four angled fruit is extremely good for tarts, especially that of the sweeter varieties but usually a good deal of sugar has to be added. The juice of this fruit takes stains out of linen and it is sometimes used by washermen for this purpose.

Anacardium occidentale Linn. Parankimavu, Kasumavu, Kappalumavu. Anacardiaceae.

A small semideciduous tree native of tropical America. Cultivated extensively for its nuts. Juice of the swollen torus yields a spirit. The pericarp of the nut yields a tar used in the preservation of boats and externally applied for leprosy, ring worm and ulcers. Juice of the edible hypocarp is a substitute for iodine. The processed kernel is an important item of export.

Achras sapota Linn. Sapotaceae. Sheema-Ilippa Sapodilla plum.

A monotypic genus often cultivated for the fruits. A native of Mexico, Columbia and Venezuela. The fruit is as large as an orange and has a very sweet taste and mild flavour. The coagulated resinous latex, Chicle gum is used for chewing gums.

Annona reticulata Linn. The Bullock's Heart apple—Atha Annonaceae. *A. squamosa* Linn. The Custard apple, Atha.

A. muricata Linn. The sour sop. Mullatha.

These three species are cultivated for their fruits.

Ananas sativus Schult. The pine apple. Kaithachakka. Piruthichakka—Kadachakka—Bromeliaceae.

An acaulescent plant with long narrow spiny leaves. There are different varieties now under cultivation like the Kew Pine, (Kolumbukka). The leaves of this variety are spineless, fruits large weighing from 10 lbs. sweet and juicy. Mauritius. (Seema.) Fruits of this variety are small and yellow in colour, leaves spiny.

Nattu chakka is the local variety which produces small fruits more or less acidic in taste.

Australia. The pulp of this variety is very sweet.
Also used as a hedge plant.

Garcinia cambogia Desr. Kodampuli, Pinarampuli, Guttiferae.

The fruits are about the size of an orange and deeply grooved. Slices of the fruit are dried in the sun and are used for culinary purposes.

G. mangostana Linn. Mangosteen, Mangustan.
The fruit is pulpy and edible.

Carica papaya Linn. Papaya—Omakka, Pappakkai, Kappakkai, Kapalanga. Caricaceae.

A herbaceous tree with whitish latex, a native of tropical America. Fruit is delicious and some very fine seedless varieties have been produced. An enzyme papain found in the latex is similar in action to pepsin and is used in digestive complaints.

Flacourtia inermis Roxb. Love-Love, Levulolikka. Bixaceae.

A small tree with bright red berries—a native of Malaya.

Fibre yielding plants

A large number of plants which yield fibre are found growing all over the district as weeds. The triangular stem of Cyperaceous plants and leaves of Pandanus are used in the manufacture of mats. *Hibiscus tiliaceus,* species of *Seterculia* and *Grewia* are good fibre yielding plants. Species of *Gossypium* are grown for the cottony outgrowth of the testa.

Fibre may be obtained from leaves, stems, branches, roots and fruits. Most of the monocotyledonous plants yield fibre from the leaves while the stem and branches of dicotyledons yield fibre. In the case of undershrubs and shrubs the whole plant is collected and soaked for the fibre. The fibrous mesocarp of *Cocos nucifera* is the important raw material in coir industry. Sunhemp (*Crotalaria juncea*) Kurunthotti (*Sida-rhombifolia*) *Hibiscus sabdariffa, Sida cordifolia* species of *Abutilon* (Thuttikkai) *Urena* sp. (urppam) are some of the important fibre yielding plants.

Gums, resins, dyes and tanning materials

Camboge is the yellow gum obtained from several species of *Gorcinia* like *G. cambogia* and *G. morella.* A kind of useful

gum is obtained as an exudate from the stem of *Odina wodier Butea frondosa* (Chamatha). *Spatholobus roxburghii* yield a kind of gum known as the Bengal Kino. This is used in medicine, in tanning and precipitating indigo. A sort of gum resin is obtained from *Ailanthes malabarica* (Perumarom), a lofty tree with branches obliquely orientated; A transparent gum is obtained from *Anacardium occidentale* and *Azadirachta indica.* Vellakunthirikom or white dammar is an exudate from wounds in the bark of *Vateria indica* (payin). A red dye (Kamila dye) is obtained from *Mallotus philippinensis.* Several shrubby plants belonging to the genus *Indigofera* yield a blue dye called "neelam" (Indigo). The turmeric of commerce is obtained from *Curcuma longa.* Annatto dye used to colour butter and chocolate is obtained from *Bixa orellana* (Kuppa manjal). Barks of several species of *Acacia* and *Caesalpinia coriaria* (dividivi) yield valuable tanning materials. Other important plants yielding materials used in tanning are *Rhizophora mucronata, Terminalia belerica, T. chebula, T. catappa,* and *T. paniculata.*

The most important oil yielding plant is *Sesamum indicum* (Ellu) of Pedaliaceae which is grown as an alternate crop in paddy fields. The oil is highly valued and is used in cooking, medicine and soap making. Coconut oil is extracted from the dried kernels (copra) of *Cocos nucifera.* The seeds of *Bassia latifolia, B. malabarica* (Ilippa) yield a thick oil which is used for skin diseases. The oil is also used for adulterating ghee. Maravetty oil is obtained from the seeds of *Hydnocarpus wightiana.* This oil is now used extensively in the treatment of leprosy. The oil extracted from the seeds of *Strychnos nux-vomica* is an important item of commerce.

Castor seeds (*Ricinus communis*) yield castor oil. *Schleichera trijuga* seeds are used in extracting an oil known as "Macassar oil".

The fruits and mace of *Myristica fragrans* contain an oil which is largely used in perfumery. It is also used to remove foul breath and to improve complexion. Croton oil obtained from the seeds of *Croton tiglium,* Neervalom is used in medicine. It is a drastic purgative. The dried endosperm of *Calophyllum inophyllum* yields an oil of considerable commercial importance, mostly used for lighting purposes.

Some important medicinal plants

Rauwolfia serpentina Benth. Amalpporiyam, Sarpagantha. *Holarrhena antidysentrica* Wall. Kodagappala. *Ervatamia*

coronaria (Wild) Stapf. Nandiyarvattom. *Kaempferia galanga* L. Kacholam, *K. Rotunda* L.—Chenganeer kizhagu *Acorus calamus* L—Vayambu, *Saraca indica* L—Asokam. *Abrus precatorius* L. Kunni. *Ocimum sanctum* L. Krishna tulasi. *Murraya koenigii* Spr. Kariveppila. *Punica granatum* Linn. Mathalam. *Coleus aromaticus*—Benth—Panikkurkka. *Vitex negundo* L.—Nochi. *Plumbago zeylanica* L. Vellakoduveli, *Zingiber officinale* Rox.—Inchi. *Lawsonia inermis* L.—Mailanchi. *Oxalis corniculata* L.—Puliyarila. *Clitoria ternatea* L.—Sankupushpam. *Adhatoda vasica* Nees.—Adalodakam. *Leucas aspera* Spr. Thumba. *Micrococca mercurialis* Benth.—Kunukkuthookki. *Phyllanthus niruri* L.—Kizhanelli. *Spilanthes acmella* Marr.—Kuppamanjel. *Eclipta alba* Hassk.—Kyonni.

The cultivation of medicinal plants on an organised plantation scale has not yet been attempted either in this district or any where in this State. It is pertinent to point out that it is high time for us to follow the steps of other countries like Germany and Belgium where the cultivation of medicinal plants has proved to be very successful and lucrative.

Other plants of medicinal importance

Samadera indica Gaertn. Karinjotta—Simarubaceae.

A small evergreen tree with very characteristic flat pear-shaped fruit. The seeds act as emetic. The oil from the seeds is said to be of value in the treatment of rheumatism. An infusion of the leaves is a good insecticide and is deadly to termites. Wood used for making sandals and is said to give immunity to rheumatism.

Ruta graveolens, Linn. The Rue. Arvada—Aruthampachila—Rutaceae.

A small shrub cultivated in gardens. It is used in the treatment of certain obscure diseases in children. It increases the urinary and menstrual excretion. When given to expectant mothers it causes abortion.

Naregamia alata W. & A. Nilanarakom—Meliaceae

A small undershrub found growing wild, common in the hilly areas. The roots possess emetic properties and used in acute dysentery and chronic bronchitis.

Cardiospermum halicacabum Linn. Uzhinja—The heart pea. Sapindaceae.

A wiry climber with ternate leaves. A decoction of the whole plant is considered to be a laxative. It enriches the blood and removes disorders of the womb.

Cerbera manghas Linn. Odollam—Apocynaceae

A moderate sized tree growing along the backwaters and banks of tidal rivers. Kernel of the fruit is an irritant poison. When taken internally causes vomitting and purging followed by death. The green fruit is employed to kill dogs. The toxic principles Tanghinin and Cerberin are heart poisons.

Alstonia scholaris R. Br. Ezhilam pala—Apocynaceae.

A large evergreen tree with spreading branches in whorls. The flowers emit a very strong odour during night fall. The bark of this tree contains a bitter principle known as datain which is on a par with quinine.

Ichnocarpus frutescens R. Br. Palvalli—Apocynaceae.

The stalk and leaves are used in the form of decoction in fevers.

Argemone mexicana L. Swarna—scheeri, Mexican—Poppy—Papaveraceae.

A small prickly annual with yellow sap. It is used in the treatment of jaundice and gonorrhoea.

Calotropis gigantea R. Br. The Madar, Eruku,—Asclepiadaceae.

A middle sized shrub with latex. In small doses it may be used in leprosy, elephantiasis and rheumatism.

Enicostemma littorale Bl. Vellar—Gentianaceae.

A small herb found in the coastal regions. It is used as a remedy in dropsy, abdominal ulcers, hernia and in advanced gonorrhoea.

Ionidium suffruticosum Ging. Orilathamarai—Violaceae.

A small herb found growing as a weed. The whole plant is taken as a tonic and as a remedy in asthma and fever.

Azima tetracantha Lam.—Ezanku—Salvadoraceae.

A spiny straggler. The leaves are used in the treatment of cough. The leaves are also used for ulcer and especially after small pox.

Moniera cuneifolia Mischt. Neerbrahmi—Scrophulariaceae.

Common herb in marshes. Whole plant used as a nerve tonic and used in the treatment of insanity. A teaspoonful of leaf juice given to infants suffering from chronic bronchitis.

Achyranthes aspera L. Kadaladi—Amarantaceae.

An annual herb and a common weed. Seeds are used in the treatment of hydrophobia, snake bites and cough. It is reported by a local vaidyan that the seeds cooked and eaten will prevent hunger for six months.

Aristolochia indica L. Garudakkodi—Pathavathi Pathom, Kadukkamuli—Aristolochiaceae.

A climber.

It is a valuable antidote for snake bite and stings of poisonous insects.

Datura fastuosa L. Ummom—Solanaceae.

An erect annual with long tubular flowers. For medicinal purposes the dark purple variety is used. The dried petals and leaves are smoked to relieve asthma. Used also in the treatment of enlarged testicles, snake bites and hydrophobia.

Condiments, spices and other Seasoning Plants

The following are the important spices.

Elettaria cardamomum Mat. Elam, Elakkai, Cardamom—Zingiberaceae.

A perennial herb. Seeds are aromatic and used as an ingredient in compound preparation. It is taken with pan for sweetening the breath.

Piper nigrum L. Kurumulaku, Nallamulaku, Black pepper-Piperaceae.

A root climber. The sun-dried berries are the black pepper of commerce. The berries after the removal of the fleshy pericarp are the white pepper.

Piper betle L. Vettila, Vettilaikodi. Piperaceae.

The aromatic leaves are usually used in chewing pan and also in medicine.

Zingiber officinale Rosc. Inchi, Ginger, Zingiberaceae.

The underground tuber is the ginger of commerce. Largely used in flavouring curries and "chatnis". Peeled tubers dried in the sun along with quick lime is the "chukku" of commerce and is extensively used in medicine.

Myristica fragrans Houtt. Jathikka, Nutmeg. Myristicaceae.

Cultivated for its much valuable fruits, which are used in flavouring food stuffs.

Capsicum sp. Mulaku, Chillies, Red-pepper, Solanaceae.

A herbaceous annual or a small shrub, cultivated for the sake of acrid and pungent fruits. Used in curries and other culinary purposes.

Mentha piperita Linn. Odothalom, Mint plant. Labiatae.

Used for flavouring soups and chatnis.

Poisonous plants

Plants belonging to certain families are characterised by the presence of distinct poisonous principles. These plants have been used by people of ancient times for purposes of poisoning arrows, fishes etc.

Abrus precatorius L. Kunni, Papilionaceae.

The testa of the seed is highly poisonous, due to the presence of abrin, a poisonous principle.

Mirabilis jalapa L. Nyctaginaceae. Nalumani chedi, The four o'clock plant.

The roots and seeds of this plant are poisonous.

Gloriosa superba L. Menthonni, Thanthonni, Liliaceae.

The tuberous roots are highly poisonous.

Walsura piscidia Roxb. Perillappichi, fish poison tree. Meliaceae.

An effective fish poison.

Randia dumetorum Lam. Malamkari, emetic nut. Rubiaceae.

The unripe fruits are used in poisoning fishes.

Nerium odorum Soland. Arali, Oleander. Apocynaceae.

The leaves of this plant are poisonous to human beings and to all quadrupeds. The poisonous principle is Neridorin (Neriodorein).

Thevetia peruviana K. Schum. (*T. Nerifolia* Teen) Manja arali.

The yellow Oleander. Apocynaceae.

All parts of the plant are poisonous owing to the presence of a glucoside, closely allied to that of *strophanthus* in the latex.

Other plants like *Plumbago zeylanica*, *Hydnocarpus wightiana*, *Datura fastuosa* and *Euphorbia tirucalli* are also poisonous.

Plants used as antidotes to poison

Ipomoea reptans Lam. Convoluvulaceae.

Young shoots, leaves and roots are eaten. The juice of this plant is used as an antidote to arsenic and opium poisons.

Hugonia mystax L. Munamadakki, Mothiram Kanni. Linaceae.

The root of this hook climber is crushed and used as an antidote to snake poison.

Common weeds

No thorough systematic study of weeds has been made so far in this State except for a small note by N. K. B. Kurup. Weeds can be broadly classified into two: (1) Those which grow in cultivated lands and (2) Those which grow in waste lands. Weeds are a constant menace to the cultivator and various herbicides are now used extensively to exterminate them. Common weeds in Paddy fields belonging to the following families are:—

Gramineae:

Rottboellia exaltata Linn.f. *Ischaemum aristatum* Linn. *Digitaria marginata* Link. *Paspalum scrobiculatum* Linn. *Paspalidium flavidum* A. Cam. *Urochloa panicoides* Beauv. *Echinochloa colona* Link. *E. crus-galli* Beauv. *Panicum miliaceum* Linn. *Saccolepis interrupta* stapf.

Cyperaceae:

Cyperus haspan. Steud. *C. iria* Linn. *C. distans.* Linn. *C. rotundus* Linn. *Mariscus dubius* Comb. kukenthal *M. paniceus* Vahl. *Eleocharis plantaginea* R. Br. *Fimbristylis miliacea* Vahl. *F. junciformis* Kunth. *F. annua* R.&S.

Besides these grasses plants belonging to the families, Pontederiaceae, Alismaceae, Compositae, Onagraceae, Acanthaceae, Scrophulariaceae, Convolvulaceae, Elatinaceae, Lythraceae, Lentibulariaceae and Boraginaceae are found very commonly in the fields.

Weeds in other places are also numerous and it is not possible to mention all the names here. Some of the important ones are:

Erigeron mucronatus DC. Compositae.
A common weed in the tea plantations.

Trichopus zeylanicus. Gaertn. Dioscoreaceae.
A common weed in hilly places.

Drymaria cordata. Willd. Caryophyllaceae.
A diffuse herb.

Synedrella nodiflora. Gaertn. Compositae.
Herbaceous annual with yellow flowers.

Emilia sonchifolia DC. and Muyalcheviyan. Compositae.
A herbaceous annual.

Leucas aspera. Spr. Thumba—Labiatae.
A herbaceous annual with white flowers.

Cleome viscosa L. Kattukaduku, Vela. Capparidaceae.
A nasty smelling annual with yellow flowers.

Scoparia dulcis L. Scrophulariaceae.
An annual.

Ageratum conyzoides L. Compositae.
A rapidly spreading annual.

Xanthium strumarium is now found growing along the road side.

This is said to be introduced from other countries by seeds which got attached to gunny bags. Stinging plants like *Laportia terminalis, Tragia involucrata* and *Fleurya interrupta* are quick growing annuals.

In conclusion a few ornamental plants may be mentioned.

Many indigenous plants with elegant foliage and showy flowers are often cultivated in the garden. Besides, a good number of exotic species are now grown in gardens. Different horticultural varieties of *Bougainvillea spectabilis, Tristellateia australasica, Galphimia glauca, Canna indica, Helicona braziliensis, H. metalica, Beaumonita grandiflora, Bignonia unguis-cati, Bignonia purpurea, Russelia sarmentosa, R. equisetifolia, Hedychium coronarium* and a number of others are grown in gardens for their pretty flowers.

Ornamental foliage plants like species of *Maranta and calathea Ravenala madagascariensis, Dracaena, Cordyline sp. Araucaria* sp., *Cupressus, Passiflora edulis, Musa coccinea, Caladium bicolor, Anthuriums,* species of *Coleus* are grown in the garden.

FAUNA

Introduction

The land of Kerala, from the Zoogeographical point of view, comes under the Oriental region including the greater part of India. However, this land, isolated from the rest of India by the Western Ghats on the East and the Arabian Sea on the west, has many pecularities from the faunistic point of view. Its fauna is very different from the fauna of the adjoining districts of Tirunelveli, Madurai and Coimbatore on the East but at the same time shows remarkable similarities to the fauna of Ceylon on the one hand and of the Eastern slopes of the Himalayas, Assam and Burma, leading on to Malaya, on the other. The similarity of the fauna of these widely separated tracts of land, with a different fauna in the intervening areas, has attracted general attention. Animal types such as the Slender Loris and *Moschiola* (Mouse deer) among Mammals, *Trochalopteron* (Laughing thrushes), *Dichoceros* (Great Hornbill) and *Eurostopodus* (Great eared Nightjar) among Birds, *Draco* among reptiles and *Ixalus* among Amphibians and several genera of subterranean torrential stream and fishes (as shown by S. L. Hora) occur in Kerala as well as in the Eastern Himalayan and Assam regions and in Malaya. The Nilgiri Tahr confined to the Nilgiri and adjacent Kerala hills has its nearest relatives only in the Himalayan slopes. Based on these but specially on the distribution of the specialised fresh water fishes of hill-streams and subterranean waters, the late Dr. S. L. Hora has put forward a theory called the "Satpura Hypothesis" by which he explains the highly discontinuous distribution of these species.

MAMMALIA

Mammals are well represented in this district but none of them can be said to be peculiar to this or Kerala as a whole. Yet, the Nilgiri Langur (*Kasi johnii*), the Lion tailed Macaque (*Macaca silenus*), the Nilgiri brown mungoose (*Herpestes fuscus*) and the Malabar civet (*Moschothera civettina*) may be regarded as characteristic of this region. It may also be mentioned that the last named, *Moschothera civettina*, a large majestic civet, which once was fairly common in Kerala living in the wooded plains and hill slopes, has become very rare and unless protected, may become extinct.

Primates

The Monkeys include macaques and langurs. The langurs are of slender body build with long tails. The Nilgiri langur

(*Kasi Johnii*) (Mal—Karimkorangu) is glossy black all over with the head yellowish brown. It is confined to the forests of Western Ghats and its spurs. The macaques are of more compact build. The commonest monkey in this area is the Bonnet Monkey, *Macaca radiata* (Mal—Vellakorangu), occurring in the low country. The Lion tailed monkey (*M. silenus*) is found in dense forests. The body is black but the head is surrounded by a ruff of long grey hair. The slender tail is tufted at the tip like the lion's tail. The Lemurs comprising small monkey like animals with slender limbs, large round eyes and soft fur, are represented by the slender Loris, *Loris gracilis*, (Mal. Kuttithemangu). It occurs in forest tracts but being nocturnal, highly sluggish and retiring, is not frequently met with.

Carnivora

Carnivora (Beasts of Prey) are well marked by the nature of their teeth and are fairly well represented. The larger beasts of prey such as the tiger (*Panthera tigris*) and the leopard (*Panthera pardus*) are found in the forests, though the former has become considerably scanty. The leopard cat (*Prionailurus*), is a small typical forest cat, a little larger than the domestic cat. The jungle cat, *Felis Chaus* (Mal. Kattupoocha), is common in the low country and is only slightly larger than the domestic cat. These smaller cats feed on small mammals and birds and near human habitations, they attack poultry.

There are two species of Civets (Mal. Veruku) in this area—the large civet (*Moschothera civettina*) and the small civet (*Viverricula indica*), both of which are kept under captivity for the sake of the "musk", a highly priced medicine and perfume that is obtained from them as the secretion from certain glands under the tail. Closely allied to the civets are the Toddy Cats or Palm Civets, the commonest of which is *Paradoxurus hermaphroditus* (Mal. Marapatty). It is fond of toddy and climbs palmyrah and coconut palms to steal the toddy collected in the pots kept by the toddy tappers. It has the undesirable habit of taking up its abode in human habitations between the roof and ceiling, from where it makes nocturnal excursions in search of prey. They are a menace to poultry.

The Mungooses (Mal. Keeri) are very familiar animals common in the low country and also in the scrubby jungles of

the hills. Three or four species are represented in this area but the commonest is *Herpestes edwardsii* with a steel grey colouration, long body with short legs and large erect fur. It feeds on rats, mice, lizards and snakes. *Herpestes furcus* is the Brown Mungoose; *Herpestes vitticollis* is the stripe necked Mungoose and *H. Smithi* is the Ruddy Mungoose. All these are larger than the common Mungoose and are confined to the forest areas.

The Striped Hyaena—*Hyaena hyaena* (Mal. Chennaya), was once common in the open forest areas but is now quite a rare animal.

The Dog tribe is represented by the Jackal and the Wild Dog. The long drawn howl of the Jackal—*Canis indicus*—must be a familiar sound to be heard towards dusk in most places. They prefer to live near human habitations and villages. *Cyon deccanensis* is the Indian Wild Dog which occurs in packs in some parts of the forest areas and are very destructive to small game.

The Sloth Bear (*Melursus ursinus*) (Mal. Karadi), is common in the hills particularly in the well wooded areas. It is dreaded by the villagers who enter the woods for collecting fire wood since it has the habit of remaining quiet and suddenly attacking man, unprovoked.

Ungulata

The Ungulata (Hoofed Animals) are represented by the Gaur and a few species of deer. *Bibos gaurus*, the Gaur (Mal. Kattupothu) is sometimes called the Indian Bison and is fairly common in the forest glades. They are the largest of the world's Bovidae (hollow horned ruminants) now existing. These majestic and beautiful animals are getting reduced and steps should be taken to prevent their extermination. A mature specimen stands 6 feet at the shoulder and the curved massive horns make the Gaur an elegant animal. Gaurs go about in herds grazing at dusk or in the early morning under the leadership of an old bull.

The Cervidae (Deer tribe) is characterised by the branching horns or antlers borne by the males. These are solid, unlike the "hollow horns" of the Bovidae. The tribe is represented by 3 species—the Barking Deer (*Muntiacus muntijak*), the Sambar (*Rusa unicolor*) and the Spotted Deer (*Axis axis*). The largest of these is the Sambar, confined to

dense forest areas (Mal. Mlavu). It goes about in small herds. The Barking Deer is so named because of its call, which, from a distance, sounds much like the bark of a dog. The Spotted Deer or Chital (Mal. Pulliman) is the smallest but the most handsome of the tribe. It is fairly common in all open forests and bamboo jungles near the foot of the hills.

The Indian Wild Boar (*Sus cristatus*) is present in small herds at the foot of the hills, especially in the proximity of cultivation to which they do considerable damage. The males have the tusks well developed; both the upper and lower curve outwards and project outside the mouth.

Proboscidea

The Proboscidea (Elephants) contain only one living genus, *Elephas*. The Indian Elephant, *E. maximus* is abundant in the Kerala forests. They attain to about 9-10 feet at the shoulder, females being a little shorter. Only the males have large tusks. The tusks of females are small and scarcely protrude outside. Occasionally there may be tuskless males; they are generally larger in size and curiously enough have longer trunks. The following extract from J. F. Bourdillon's Report on the Forests of Travancore may be of interest.

"These animals are wild in the forests, and are in some places particularly abundant. They do not always remain in the same spot, but move about over large areas, their movements being regulated by the quantity and condition of the food available and by the state of the weather. Over the greater part of Travancore they descend from the hills as soon as the water begins to fail there, that is to say, about January and they are then to be found in the thickest and coolest parts of the lower forests in the vicinity of some river. As soon as the showers begin to fall in April, their instinct tells them that they can again obtain water on the hills, and that fresh grass has sprung up where the dry herbage was so lately burnt, and they immediately commence an upward movement to the higher ground. There they remain till about September when some, but not all of them, descend to the lower slopes of the hills and even to the low country to see what they can get from the fields of hill paddy then beginning to ripen, and they often destroy large quantities of grain. In November these migrants again ascend

the hills and join their companions. Advantage is taken by us of the annual descent from the hills in the hot weather to catch these animals in pits,....."

They usually move at a walking pace but when alarmed, break into a shuffling run. It is surprising to see this massive animal when on the run, gathering considerable speed—it is said, up to 20 miles an hour. In its native haunts it is wonderfully active going up and down steep hill sides, with ease, in spite of its bulk. It is also an excellent swimmer.

Edentata

Among the small mammals are the Edentata, Insectivora Chiroptera and Rodentia.

The Edentata are represented by a single genus—*Manis pentadactyla*—the Indian Pangolin or scaly anteater (Mal. Alunku). It has a remarkable coat of mail armour constructed of large overlapping scales. It is shy and nocturnal in habits and spends the day hiding in holes it scoops out with its powerful claws. It feeds mostly on termites. When surprised during its nocturnal wanderings, it rolls up its body into a coil, erecting the sharp edged scales so that no enemy would meddle with them.

Insectivora

The Insectivora are represented by the South Indian Hedgehog, *Paraechinus nudiventris*—confined to the extreme south of the district—and the shrews. The commonest shrew getting into kitchens and bathrooms making a characteristic chirping noise when surprised, is *Suncus caerula* known also as the musk rat because of the superficial resemblance to a rat and the strong musky smell emitted by it. They are however easily distinguished from rats by their long snouts, tiny eyes, rounded ears and comparatively short tail.

Chiroptera

The Chiroptera are the bats. Both the large fruit eating bats called flying foxes and the small insectivorous bats are represented. *Pteropus medius* (*giganteus*) the Indian flying fox is the largest Indian bat. Its head has a general resemblance to the head of a fox. The wing expanse extends to about 4 feet. It roosts during the day on trees in large numbers and day by day they use the same roosting site. *Cynopterus marginatus*, the small fruit bat, with similar habits to the above, is also seen.

The commonest of the Insectivorous bats is *Vesperugo abramus*, the Indian Pipistrelle (Mal. Narachil) which is a small bat hiding during the day in crevices of roofs, holes in trees etc., and flying out towards nightfall, frequently entering houses in search of mosquitoes, gnats, etc. The beautiful "painted bat", *Cerivoula picta*, with a brilliant coloration, the wings, ears and tail web being orange with broad wedges of black between the fingers, is a small bat, fairly common. In flight it looks more like a large butterfly or moth than a bat.

Rodentia

The Rodents include squirrels, rats, mice, porcupines, hares, rabbits, etc. They are easily distinguished by the two large chisel shaped incisor teeth in each jaw followed by a long gap devoid of any teeth. The incisors grow throughout life in adaptation to their gnawing habits which cause great wear and tear on them. The porcupine (*Hystrix leucura*) is confined to the hilly tracts with rocks and boulders, though frequently wanders into the cultivated regions. *Lepus nigricollis*, is the common hare found in most jungles. There are 4 species of squirrels of which *Funambulus palmarum*, the palm squirrel or the striped squirrel, (Mal. Annan) is the commonest, seen all over the country . It is a beautiful elegant little creature with 3 cream coloured stripes along the back and a long bushy tail, moving about among trees and making loud persistent chirrups. The others are confined to the hills. *Ratufa indica* is the large Indian squirrel. It is darker and much larger than the palm squirrel.

Rats and mice are only too common. *Mus rattus* is the common Indian rat that has established itself as a most troublesome household pest. *Mus booduga* is the Indian field mouse. *Bandicota malabarica* is the notorious bandicoot (Mal. Thurappan or Pannieli) doing great harm to gardens. *Gerbillus Indica* is the antelope rat which is characterised by longer hind legs giving it the appearance of a miniature kangaroo. It leaps well and as it burrows through subterranean tunnels, feeding on roots tubers etc., is very destructive to cultivation.

Cetacea

The aquatic mammals (*Cetacea*) are represented by the dolphins and porpoises in the river mouths and back waters

and stray whales that have been stranded on these shores now and then. The common dolphin (*Delphinus delphis*) and the little porpoise (*Phocoena shocoenoides*) occur near the mouths of the back waters opening into the sea and their playful gambols as they appear to "roll" on the surface waters are familiar sights wherever they occur.

As for the stranded whales we have the following, recorded from these coasts. In 1904 a large Fin Whale or Baleen Whale, *Balaenoptera indica* was stranded at Rajakamangalam Coast and in 1937 a smaller specimen of the same species was stranded at Puvar near Trivandrum. Further north near Quilon, another species of Baleen whale, *Megaptera indica* was stranded in 1946. Among the toothed whales records are scarce; a pigmy sperm whale is recorded as stranded on this coast in 1926.

BIRDS (AVES)

The bird fauna of Kerala is rich and varied but with the possible exception of 3 or 4 species none appears to be peculiar to this area. As a result of more extensive collection and study some of those which were regarded as peculiar to this area are now known to occur in Ceylon, Assam or Malayan regions. Bourdillon's Babbler (*Rhopocichla atriceps bourdilloni*) which was regarded as peculiar to Travancore has been recorded from Ceylon. Bourdillons Great earned Nightgar, (*Eurostopodus macrotis bourdilloni*) is now known to extend up to Assam and Malaya. The laughing thrushes *Trochalopteron jerdoni meridionale* and *Trochalopteron jerdoni fairbanki* are confined to the Kerala area though *meridionale* extends into S. Travancore, now Kanyakumari district of the Madras State and the genus *Trochlopteron* is represented in the Malayan fauna. Bourdillon's Blackbird (*Turdus simillimus bourdilloni*) is confined to Kerala. Another bird whose range appears to be confined to this region is the Travancore pied Kingfisher (*Ceryle rudis travancorica*) occurring in the old Travancore area and extending on to the Wynad forests up to Coorg.

About a hundred species appear to be migratory visiting us from their northern homes in the winter months. Such are several Warblers, Thrushes, Swallows, certain Orioles, Wagtails, the Kestrel, Snipes, Gulls, Terns and Teals. Certain others

which are usually residents in the plains, move to the hills in the hot months—such are the crowpheasant, the Hoopoe, the Balckheaded Oriole and the Paradise flycatcher.

Passeres. Two species of crows, the Indian House crow (*Corvus splendens splendens*) and the Southern Jungle Crow (*Corvus coronoides culmenatus*) are ubiquitous. The Treepies (*Dendrocitta rufa rufa*) with their chestnut reddish body, dark head and bill and long tail are fairly common in the plains and their mellow notes often mixed with a harsh repeated "ga-ga-ga" are familiar sounds to be heard in any garden. Several species of Babblers are present but the commonest is the Southern Jungle Babbler (*Turdoides terricolor malabaricus*) popularly known as "Seven Sisters" as they go about in small parties of half a dozen or more.

A small bright coloured bird with a good deal of yellow and white about it may often be seen about the trees and bushes hunting for insects—this is the common Iora (*Aegithina tiphia*). The female is green and white. Its very plaintive whistle which commences with a long drawn out high note followed by a shorter low note which may be expressed as "We-e-e-e-tu" can be heard commonly all over the plains.

The Bulbuls are well represented. One of the most familiar is the common Redvented Bulbul (*Pycnonotus cafer vicinus*), a plain brown bird with a black head, white upper tail coverts and crimson under tail coverts. It has a cheery little song. A still more common Bulbul is the Southern Red Whiskered Bulbul (*Pycnonotus jocosus fuscicaudata*) (*Mal-Irattathalachi, Thoppithalachi*) which occurs both in the low country and on the hills.

One of the common birds with a really pretty song is the Magpie Robin (*Copsychus saularis saularis* Mal-Mannathi), a neatly built bird in black and white livery, to be met with usually in the neighbourhood of human habitations. Its sweet notes are the first one hears just as the dawn begins to break. A white bird with a black crested head and two very long white tail feathers may often be seen flitting in undulating flight from tree to tree. This is the Indian Paradise Flycatcher (*Tchitrea paradisi paradisi*). The female is chestnut red with blackhead and the long, median tail feathers are absent. The young males resemble the female and attain to the adult white plumage only in the fourth year. Another flycatcher that is fairly common in the plains is the white

browed Fantail flycatcher (*Rhipidura aureola*). It frequents gardens and cultivated areas and may easily be recognised by its habit of dancing about the branches of trees or on the ground with its tail spread out widely in the shape of a fan.

Of the shrikes at least 3 species may be seen not uncommonly, two of which go about in flocks. One, the common wood shrike (*Tephrodornis pondiceriana pondiceriana*) a plain ashy brown bird with a broad white eyebrow and white outer tail feathers is most easily recognised by its pretty mellow whistle which has been described as"Be-thee-Cheery" or as "tanntituia". Another, the small Minivet (*Pericrotus peregrinus malabaricus*), has a finer dress in black, scarlet and grey though the female has a more subdued costume. The third is the large Cuckoo Shrike (*Lalage sykesi*), a grey bird much larger than the two preceding forms.

The Drongo or the King Crow (*Dicrurus macrocercus*) Mal-Kakathampuratti, is perhaps the most common bird in the plains leaving aside of course the ubiquitous crow. This is a most active little bird in black livery, feeding exclusively on insects which are harmful to cultivation—so it is most distinctly a valuable ally of the farmer and deserves every encouragement and protection. Closely allied to this is the Racquet tailed Drongo (*Dissemurus paradiseus malabaricus*) which is common in the forests. It is a good songster.

The most familiar of the warblers is the well known Tailor Bird (*Orthotomus sutorius*). It is a tiny plain greenish brown bird with a remarkably loud voice continuously repeating its loud call, "To-wee, to-wee" which may be heard in any garden. Its nest is a wonderful structure. It is formed often of growing leaves, the edges of which are drawn together by means of cotton or other fibre: hence its popular name. The fantail Warblers (*Cysticola*) Wren Warblers (*Franklinia and Prinia*) and the Willow Warblers (*Phylloscopus* and *Acanthopneuste*) are also represented.

Conspicuous by their colour are the Orioles commonly known as Mango birds. *Oriolus kundoo* is the Indian Oriole, Mal-Manjakili—a bright yellow bird with pink beak and red eyes. The more common oriole, however, is the Black headed oriole (*Oriolus xanthronus*) which differs from the former in having the whole head, chin and throat black. They have a rich soft mellow note.

No one can fail to notice the common Myna (*Acridotheres tristis*) often seen walking after cattle and, as its name implies, hunting for grasshoppers. It is easily tamed and is a splendid mimic. In captivity it can be taught to talk and it readily picks up the notes of other birds. Another Myna, the Jungle Myna (*Aethiopsar fuscus*), very like the former in colouration and habits, is also common.

The common weaver-bird (*Ploceus baya*) is a sparrow like bird of gregarious habit found especially in cultivated regions where it associates in large flocks and does some damage to ripening crops. These weave wonderful flask shaped or retort shaped nests which are hung up from adjoining trees.

The beautiful little Munia (*Uroloncha*) in rich chestnut and black with a thick bill is fairly common in small flocks. The House Sparrow (*Passer domesticus*) is found in most places where there are human habitations.

Of the wagtails only the large Pied Wagtail (*Motacilla lugubris madraspatensis*) is resident, others being only winter visitors. It is a fine songster and may sometimes be seen sitting on a convenient perch and pouring forth its melody.

The larks are more often heard than seen. The Indian skylark (*Alauda gulgula*) may often be heard both in the low country and on the hills in open ground. Another lark, the Madras Bush lark *Mirafra affinis* is common. It has the habit of sitting on some exposed spot, such as the roof of a house, from where it rises in a short soaring flight while it utters its shrill note. Both this and the Indian Pipit (*Anthus richardi*) frequent grass land and are to be found in crowds on paddy fields after the harvest and the ground is dry.

Perhaps the most pretty of our garden birds are the sun birds or honey suckers—charming little birds shining with glorious metallic colours. "Nothing can be more charming than to watch a flock of the commonest kind (*Cinnyris zeylanica*), skirmishing through a bush in flower, never still, at one time spreading their tails like fans, anon fluttering their wings up and down and keeping up a constant chatter. There are two other species (*Cinnyris asiatica* and *Cinnyris lotenia*), but these are not so conspicuous. The smallest and the brightest of all, *Cinnyris minima* is abundant at the foot of the hills and may be found at all elevations."

The Indian Pitta (*Pitta brachyura*) with its short tail and multicoloured plumage is found as a winter visitor in the plains. It has a cheery whistle.

Coraciiformes. About a dozen wood peckers are known from this area, but only 3 species are fairly common in the plains. They are the Golden backed Wood-Pecker (*Brachypternus bengalensis*), the Yellow Fronted Pied Wood-Pecker (*Dryobates mahrattensis*), and the Southern Rufous Wood-pecker (*Micropternus brachyurus*). The first named is by far the commonest. They feed exclusively on insects which are picked off the trunks of trees. They are skilled climbers but their flight is undulatory and accompanied by their harsh cries. The two small wood-peckers, the Malabar Pigmy Wood-pecker (*Dryobates hardwickii*) and the Malabar Heart spotted Wood-pecker (*Hemicircus canents cordatus*) are fairly common on the hills and hill slopes.

The Barbets are tree haunting birds with thick bills. They have loud monotonous calls repeated persistently. They nest in holes in trees which they make in wood-pecker fashion. The commonest in the plains is the Indian Crimson breasted Barbet (*Megalaima haemacephala indica*) popularly known as the Copper smith. It is a green thickset bird with a yellow throat bordered below by a crimson forehead. It has a strong coarse beak. This bird is usually heard rather than seen. Its loud monotonous metallic "tonk-tonk," like the tapping of a hammer on metal, is one of the most familiar sounds of the country side. A near relation of this, the small Green Barbet (*Megalaima viridis*), is also very common and can be heard frequently. It starts by uttering a harsh laugh "turr-r-r-" which is followed by a loud penetrating and monotonous "kutur-kutur-kutur..".

The Cuckoos, *Cuculus micropterus* (the Indian Cuckoo) and *Cacomantis merulinus* (The Plaintive Cuckoo) are not very common. A Common Cuckoo that intrudes upon one's notice by its persistent cry is the Hawk Cuckoo (*Hierococcyx varius*). It is a grey bird very much like a hawk: hence the popular name. It is also called the 'Brain fever Bird' because of its persistent loud pitched cry which may be rendered "pi-pee-ah" with emphasis on the second syllable and repeated in an ascending scale pi-pee-ah PI-PEE-AH PI-PEE-AH or as some prefer to express it, brain-fe'ver—BRAIN-FE'VER—BRAIN-FE'-VER. It is silent during the cold months but as the hot weather advances its calls become frequent and loud. The Indian Koel (*Eudynamis scolopaceus*) is another common Cuckoo especially

during the hot months when its noisy cries—a crescendo, ku-il,—KU-IL,—KU-IL, are heard unceasingly from morning till night. The Crow-Pheasant or the Coucal (*Centropus sinensis*) is quite a common bird with a black body and chestnut red wings.

Parakeets

Flocks of Rose-ringed Green Parakeet (*Psittacula krameri manillensis*) may be seen feeding on fruits or rapidly flying in search of food and uttering shrill cries as they fly. In the lower elevation and at the foot of the hills the Western Blossom headed Parakeet (*Psittacula cyanocephala*) is conspicuous going about in flocks. As one ascends the hills, these gradually disappear and in their place flocks of the blue winged parakeet (*Psittacula columboides*) and the Malabar Loriquet or the Love bird (*Coryllis vernalis rubropygius*) of small size and green colour, appear.

Rollers. The Indian roller (*Coracias benghalensis indica*) is a brightly coloured bird called also the "Blue Jay". Its head, neck and throat are greenish blue and the wings and tail, composed of alternate bands of light and dark blue. These may not be much noticed when the bird is perched, but as Dewar says, "flight transforms it; as it flaps heavily along, it is a study in Oxford and Cambridge blue(!)"

Bee eaters. Another brightly coloured and elegantly built bird is the common Indian Bee eater (*Merops orientalis orientalis*). Perched on telegraph wires or any other suitable perch they may be frequently seen making sallies into the air after insect prey.

King fishers (Mal-Ponman). The white breasted king fisher, *Haleyon smyrnensis fusca*, is perhaps the most common of the king fishers. It is a gorgeously clad bird, its white breast, chestnut brown head, and bright blue back and wings make it evident to the eye, while its high-pitched tremulous cry forces itself on the ear. It is often found far from water frequenting gardens and compounds, since it feeds largely on insects. A smaller relation of this, the common king fisher—*Alcedo atthis taprobana* is found on the banks of every tank or stream, looking for fish, to which its diet is limited. Its habit is to perch on a bough overhanging the water or on the bank itself and thence to dive obliquely into the water after its quarry. Another common king fisher is the Travancore

Pied king fisher, *Ceryle rudis travancorensis*, a black and white bird which may be seen hovering over water and shooting down with a direct plunge on seeing a fish.

Hornbills (Mal. Vezhambal). The great Hornbill (*Dichoceros bicornis*) is confined to the forest regions and are rather rare. More commonly met with are the smaller Malabar Grey Hornbill (*Tockus griseus griseus*). These birds have hoarse cries and when they fly, the beating of the wings produces a roaring sound.

Hoopoes. The Hoopoe (*Upupa epops*) is a common elegant ground feeding bird. It is brownish and has a long bill and a large fawn coloured crest, all the feathers of which are tipped with black. Its note is a soft "uk-uk-uk" repeated rapidly.

Nightjars. Towards dusk the monotonous "tuk-tuk-tuckeroo" of the common Indian Nightjar (*Caprimulgus asiaticus*) may be heard in the plains. It is nocturnal in habits and so is more often heard than seen. Bourdillon's Great eared Nightjar (*Eurostopodus macrotis bourdillonii*) is common in Ponmudi, Tenmalai and other foot hills.

Striges. This is represented by the Owls. They are noctural birds of prey and so are not seen during the day. The spotted owlet (*Athene brama brama*) is an exception since it comes out of the hiding places long before sunset and begins to pour forth a volley of chuckles and squeaks. Other common owls met with are the collared scops owl (*Otus bakkamaena bakkamaena*) and the Brown Wood Owl (*Strix indranee indranee*). The Fish Owl (*Ketupa zeylonensis leschenault*) is found along the sea coast. The Brown Hawk Owl (*Ninox scutulata hirsuta*) can be frequently heard at night on the hills.

Accipitres. This includes the Birds of Prey such as the Falcons, Eagles, Kites, Hawks and Vultures. The Osprey (*Pandion haliaetus haliaetus*) occurs as a cold weather visitor to the lakes near the coast. The white Backed Vulture (*Pseudogyps bengalensis*) is the commonest vulture in the low country. The most familiar of our resident birds of prey are the Brahminy Kite (*Haliastur indus indus*) and the common Pariah Kite (*Milvus migrans govinda*) which are too familiar to need any description. The crested Hawk Eagle (*Spizaetus cirrhatus*) is a fine bird, mostly brown, the feathers having darker

centres. It has a long black crest tipped with white. The Shikra (*Astur badius*) is also fairly common in the low country.

Columbae. This includes the Pigeons and Doves. The Indian Blue Rock Pigeon (*Columba livia intermedia*) is the commonest in the plains being frequently seen in the dry paddy fields after harvest.

Gallinae. The most familiar representative of this order is the Grey Jungle Fowl (*Gallus sonneratii*) which may be met with on jungle paths either early in the morning or after sunset. The Jungle Bush Quail (*Perdicula asiatica*) is found in the Southern jungles where also occurs the Grey Partridge (*Francolinus pondicerianus*).

Marsh and Water Birds.

Grallae. Marsh and water birds are well represented, especially along the coastal backwaters which afford them shelter and food. In the environs of every tank or paddy field where there are bushes a dark slaty grey bird with a white breast may be seen just for a second, feeding in the open and then skulking off quickly into cover. This is the white breasted water-hen (*Amaurornis phoenicurus*). The watercock (*Gallicrex cinerea*) is a different bird found in the same environs, but is larger. The Purple Coot (*Porphyris poliocephalus*) is common about lakes and inundated paddy fields. On every weed covered tank the elegant Jacanas (*Hydrophasianus chirurgus and Metopidius indicus*) may be seen treading delicately over the floating leaves.

Charadriiformes. The Large Crested Tern (*Thalasseus bergii velox*) is fairly common along the backwaters and sea shore. In the southern shores the common Tern (*Sterna hirundo*) has also been met with. The Skuas are unknown, in the whole Indian region, but there is a stray record of a specimen of the Great Skua from Karamana in Trivandrum in 1933. Two Lapwings, the Red Wattled (*Lobivanellus indicus*) and the Yellow Wattled (*Lobipluvia malabarica*) may be frequently heard and seen. The former prefers the neighbourhood of water and the other, dry plains. These appear to be residents. The Little Ringed Plover (*Charadrius dubius jerdoni*) frequents shores and paddy fields and is also resident. Among the winter visitors we may include the sandpipers (*Tringa*) and the Snipes. The common Snipe (*Capella gallinago*) and the Pintail Snipe (*capella sternaura*) afford sport in winter.

Steganopodes. The spotted billed Pelican (*Pelecanus philippensis*) is recorded from the South but is rare. One stray specimen was obtained from the Beach at Trivandrum. The Indian Darter or the snake bird (*Anhinga melanogaster*) is common in all the larger fresh water lakes.

Herodiones. In the Paddy fields the Pond heron or the Paddy bird (*Ardeola grayii*) is always abundant. The Little Green Heron (*Butorides striatus*) is common from November to April, being a winter visitor. The Small Chestnut Bittern (*Ixobrychus cinnamomeus*) and the Black Bittern (*Dupetor flavicollis*) are also common along the lakes and backwaters while the Yellow Bittern (*Ixobrychus sinensis*) is met with near the backwaters in the Northern regions.

Anseres. The Ducks are represented by 4 species of Teals and the Little Grebe (Dabchick). The Little Grebe (*Podiceps ruficollis*) is fairly common and resident, being found in large tanks, flooded paddy fields etc. Its habit of instantly diving on alarm and of bobbing up again in a totally unexpected quarter, is well known.

REPTILIA

The reptiles include the Lizards (Lacertilia), snakes (ophidia) crocodiles (Crocodilia) and Turtles and Tortoises (Chelonia).

Lacertilia. The Lizards are represented by about 30 species of which two appear to be special to Kerala. Among the Geckos the most familiar is the House Lizard (*Hemidactylus*). They can climb up smooth vertical walls and with equal facility walk or run on the underside of the ceiling with the help of the remarkable suctorial lamellae that are seen on the underside of their digits. It is nocturnal in habits and is mainly an insect feeder. Its tail is easily broken off but is soon regenerated. A closely related species is seen outside houses on trees.

The family agamidae is represented by about a dozen species. *Calotes versicolor* is the commonest found all over the country commonly known as the blood sucker. *Calotes ophimachus* is a common green garden lizard frequenting plants. *Calotes nemoricola* is another green one on the hills; may be seen at Ponmudi.

Sitana pondiceriana is a common brown lizard of the open country.

Chameleon zeylanicus is a true arboreal lizard wonderfully adapted to live among foliage. Its green colour makes it inconspicuous among green leaves. The digits of the limbs are united to form two opposing groups of 2 and 3 so as to securely clasp a twig. To make its grip of twigs more safe the long tail is prehensile and can coil round twigs as it moves slowly along.

Draco or the flying dragon is the most interesting of this group. It is of arboreal habits and occurs in the hills and plains, but is very local in its distribution. It occurs in the Kallar forests near Trivandrum It can make long sustained glides from tree to tree with the help of an interesting parachut mechanism consisting of a lateral expansion of the skin on each side supported by movable ribs. When not flying, the membrane and the ribs are folded back against the side of the trunk.

A number of skinks (Scincidae) have been recorded from this area. The best known and commonest is *Mabuya carinata* —the common skink, occurring all over the country. The body is dorsally flattened and legs short; the animal is well adapted to move rapidly through narrow crevices and spaces between stones, logs of wood & c. Its tail may be easily broken off but is soon regenerated. A smaller but equally common skink is *Lygosoma dussumieri*. It has a slender body and the tip of the tail is bright red in colour.

The family Varanidae is represented by the monitor lizard —*Varanus bengalensis*, the largest of the South Indian Lizards. It is of a dull brown colour with the head covered by small polygonal scales. The tongue is long and protrusible with the tip forked. It is carnivorous and is common in the forests skulking among tree trunks.

Ophidia—*Snakes.* About 75-80 species of snakes have been recorded from this area, of which 3 species appear to be confined to Kerala. They are divided into 5 families but the poisonous members appear to be limited to two of these families.

Typhlopidae. These are small worm like burrowing snakes, often seen when digging the ground, along with earthworms. The commonest species is *Typhlops brahminus* about

the size of an earthworm and reaching a length of about 7 inches. It is black above and pale beneath. The cylindrical body is covered all over with small shining circular scales. It feeds mainly on earthworms. It is non-poisonous.

Boidae...This is a family of large non-poisonous snakes. It is represented by the well known Python—the largest of the South Indian snakes, (*Python molurus*). It may grow to a length of about 20 ft. Its colouration is such as to make it inconspicuous against the branch of a tree. In the forests it has the habit of lying coiled on a tree-branch, perfectly simulating one of the large lianes twining round the forest trees. The body is covered over by small scales but along the mid ventral line, are narrow ventral shields; on the head are a few enlarged shields. Small mammals and birds which form its food are caught and crushed by coiling the body around them before swallowing them. It is a true denizen of the forests but sometimes wanders into the low country.

Uropeltidae. The snakes of this family are typically burrowing forms with a cylindrical body. The tail is short and blunt and resembles the head region. They are often seen when the soil is dug up. They feed on earthworms. Common species are *Rhinophis sanguineus* confined to the Ghats, *Rhinophis fergusonianus* and *Rhinophis travancoricus* found in the hills as well as in the low country. The latter two species appear to be confined to the Kerala region. Another genus *Silybura* is represented by a number of species, all confined to the hills.

Colubridae. This is the largest family of snakes and includes the majority of familiar snakes. The dorsal and lateral sides of the body are covered over by scales but on the ventral side are broad transversely extended shields, as broad as the width of the body. The head is covered over by large shields. The family is divided into 3 divisions according to the nature of the teeth—

Dn. 1. *Aglypha*. Colubrine snakes with solid teeth without canals or grooves. They are all non-poisonous snakes. One of the best known and commonest species is *Ptyas mucosus*, the Rat snake, occurring all over the country in the low country as well as in the hills. It feeds on frogs, toads, lizards, rats etc. It enters houses and climbs over the ceiling for the sake of rats. It is of a bright brown or yellow colour and grows up to a length of 6 feet.

Lycodon is a common small snake, several species of which occur in this country. Some species like *L. aulicus* and *L. travancoricus* have dark brown or blackish body marked by transverse white bands—a colour scheme which makes them so like the fatally poisonous snake, krait, that very often they are mistaken for the latter. The genus *xylophis* consists of small snakes confined to hills. *Nerodia piscator* is the commonest fresh water snake found in rivers and tanks. It feeds on frogs and fishes. *Rhabdophis stolatus*, an allied species, occur in the hills—sometimes in the low country also. *Chersydrus granulatus* is a snake found in the mouths of rivers and in the backwaters. It has a stout body and reaches a length of over three feet. *Coluber helena* is a common snake met with in the hills. A few species of *Dendrophis* are found in the hills; they are typical tree snakes, with a brownish or yellowish green colouration, invisible among green foliage. *Dendrelaphis* is another tree snake extending on to the plains.

Div. 2. *Opisthoglypha*. These are colubrine snakes where some of the hinder teeth of the upper jaw are grooved and modified as fangs. In relation with these are small poison glands; but the poison they can inject is so little and weak that they are seldom lethal, even to small animal prey. So they also may be regarded as harmless to man and larger animals. Moreover the fangs are placed so far back that they seldom function in an ordinary bite. Best known among these are the 3 or 4 species of *Dryophis*, typical green arboreal snakes. They are popularly known as whip snakes as they have a long and narrow whip like body. *Dryophis mycterizans* is the common green snake found in bushes all over the country. It has a bright leaf green colour on the upper side while below, it is pale green. This colouration blends so well with the foliage that the snake is seldom seen when it is resting on the bushes.

Chrysopelea ornata is a beautiful snake in the hills. It is black with a row of four-lobed bright red spots along the back. It is of arboreal habits and can leap from branch to branch. Hence it has been credited with powers of flight.

Hurria rhynchops found in estuaries and backwaters, is fairly common in the coastal areas while *Hypsirhina sieboldi* is found in the fresh water ponds and streams.

Div. 3. *Proteroglypha.* These are colubrine snakes where the front teeth in the upper jaw are enlarged and modified as groved or channelled fangs provided with large poison glands. They are all poisonous and some fatal to larger animals including man. The Elapine snakes are represented by the Cobras and Kraits. The Cobra, *Naia naia,* is the commonest and most familiar of the fatally poisonous snakes of this country. It is seen both in the low country and in the hills. It is characterised by the 'hood' which is an expansible part of the body immediately behind the head. The hood generally bears a characteristic mark bearing some likeness to a pair of spectacles; but considerable variations in the pattern may be met with. Seeing enemies or when alarmed the anterior part of the body is raised and the hood expanded revealing the spectacle marks. This may be a warning to others. Its venom is very deadly; a lethal dose can kill a man in an hour or two. A larger cobra (*Naia hannah*) commonly known as the King Cobra or Hamadryad, attains to about 15 feet in length and is a denizen of forested areas. It is black and black green and has a hood, like the typical cobra and its poison is also equally potent. Krait is another of the deadly poisonous snakes (*Bungarus candidus*) occurring in the plains, extending to the hills. It prefers living near human habitations and often gets into houses; but being of unobtrusive nature (unlike the cobra) its presence is often unnoticed and most of the snake bite tragedies within homes are caused by this snake. The snake is of a shining bluish black colour with transverse white bands on the upper surface, the lower surface being white.

The Hydrophinae, another group of poisonous snakes, are marine and are called Sea-snakes. Though 6 or 7 species have been recorded from the Kerala coasts the commonest are *Enhydrina valakadien, Hydrophis spiralis* and *Enhydris curtis* *Enhydrina valakadien* commonly obtained entangled in fishermen's nets, are picked up by the fishermen and thrown away; though it has a virulent venom estimated to be about 8 times as potent as cobra venom, it seldom bites and hence the immunity with which people can handle it, as above. These sea-snakes show perfect adaptations to aquatic life. Their tails are flattened and oar like, unlike all other snakes, even the fresh water and estuarine snakes, all of which have rounded tails.

Viperidae. These are the typical vipers; all of them poisonous. The head is triangular and marked off from the

rest of the body. The upper surface of the head is covered over by small imbricating scales whereas in all other snakes this region is covered by enlarged shields. The ventral surface of the body has large broad ventral shields, as broad as the width of the body (as in Colubridae). The commonest of the vipers is *Vipera russelli* (Russel's viper) commoner in the plains than on the hills. It may grow to a large size—about 5 feet in length. The body is stout and is of a light brown colour with three longitudinal chains of oval spots along the back. It is fatally poisonous, though the virulence of the venom is slightly less than that of the cobra venom.

There is another type of viper, much smaller than the above, characterised by an opening between the eye and nasal aperture. They are distinguished as the pit vipers. They are confined to the hills. *Trimeresurus macrolepis* is an arboreal pit viper occurring in the hills. Its bite is painful causing swelling but is not fatal to man.

AMPHIBIA

These are animals which live either on land or in water but always breed in water and have larvae living in water with very few exceptions. They include the frogs, toads and caecilians.

Frogs are well represented. As the monsoons set in, the breeding activity of the frogs and toads begins and in every tank and puddle of rainwater they congregate and make their presence felt by their loud croaks which may be heard from dusk to morning. The commonest frog living in tanks and ponds is *Rana hexadactyla.* In the low country the large Bull frog, *Rana tigrina,* is quite as common or even more. *R. cyanophlictis* is a small frog met with near reedy channels and streams. Two species of the interesting *Rhacophorus,* the flying frogs, are found in this region. They are pale in colour and often sit perched on the white washed walls of houses so that they are also called chunnam Frogs. They have long limbs and the fingers and toes, which are long, are connected by broad webs which are spread wide as the frog leaps from tree to tree. The tips of the digits are provided with broad disc like suckers by which they can stick themselves to any object—even vertical tree trunks or walls of houses. *Rhacophorus maculatus* and *R. malabaricus* are the species commonly met with. Not infrequently they may leap into rooms and seat themselves on photo frames or on the walls.

Cacopus is a common burrowing frog in Kerala; specimens may be dug out in Trivandrum city and suburbs. It has a stout body, short limbs, small mouth and a projecting snout. It lives in underground burrows. The proximity of these burrows to termite nests may suggest that they feed on termites. When dug out and exposed their movements on land are clumsy and they are helpless. When harassed by crows they have been seen to inflate their bodies so as to become almost globular—this appears to be their only defence!

Ixalus travancoricus is a small frog confined to the hilly tracts and adjoining cultivated areas. The male has internal vocal sacs and makes a metallic sound like the tinkling of a small bell.

The Toads which have better adaptations to live on land and seek water only for breeding are common in all parts of the country. The most familiar toad is *Bufo melanostictus* seen around any house hiding under a stone or flower pots or logs of wood during the day and getting out towards dusk hopping about and gobbling up any insect it can come across. Unlike the frogs, the skin in these animals is dry with large warts on it. On the sides of the head are certain glands secreting an irritant fluid which gives them immunity from many of the enemies in their particular environment; for we see that neither dogs nor cats will touch them. *Bufo parietalis* is a toad common on the hills. The *Caecilians* are the limbless amphibians and are found in the damp loose soil near streams, rivers, paddy fields, etc. Three genera are represented in this area—*Ichthyophis glutinosus, Uraeotyphlus menoni, U. oxyurus* and *Gegenophis carnosus*. They all have elongated snake like bodies and are frequently mistaken for snakes. They lay eggs and the mother coils round these eggs and guards them till they are hatched out and the young can shift for themselves.

FISHES

The Fish fauna of Kerala with its long coastline is rich and fish forms an important source of food while the "fisheries" provide work for a good percentage of the people of the State. The fishes that are of economic importance are reported in detail under "fisheries" and so they will not be repeated here. A brief account however of the other fishes, not of economic importance, will be given.

Two sub-classes of fishes are represented in this District—Elasmobranchii (chondropterygii) and Teleostei. The Elasmobranchii are fishes in which the skeleton is entirely of cartilage, no bones developing. The skin is covered with placoid scales and the gill openings on each side remain separate and uncovered. They are all marine and include sharks, dog fishes and Rays most of which are fished for food and oil. Among the Rays the small Electric rays, *Narcine timblei* and *Astrape dipterygia* are fairly common. They possess electric organs capable of benumbing an enemy by giving electric shocks.

The Teleostei include the vast majority of fishes. They have bony skeleton and the gill openings of each side are covered over by an operculum. Body is covered over by overlapping scales. The following non-commercial fishes may be noticed. The sea-horse (*Hippocampus guttatus*) and the pipe fish (*syngnathus*) have very queer forms. The former cling to weeds by their prehensile tails while they have large heads curiously suggesting a horses' head. Eels are present in fresh water (*Anguilla*) and in the sea (*Muraena*). They have snake like bodies well suited for burrowing in the mud or creeping in and out of holes and crevices in rocks. The flying fishes (*Exocoetus micropterus*) have the pectoral fins enormously elongated to serve as a parachute when the fish makes its long leaps out of water. The tiny minnows (*aplocheilus*) are very common in every body of fresh water and are of great value as destroyers of mosquito larvae. The climbing Perch (*Anabas scandens*) is a common fresh water fish. It can live out of water for considerable time as it has a mechanism for breathing atmospheric air. It can travel over grassland from tank to tank and is also credited with powers of climbing trees.

Holocanthus annularis is one of the most beautiful fishes-the Butterfly fish—(Chaetodontidae). The body is vertically expanded and has a brilliant colouration with blue bands. It haunts coral reefs and rocks pools. The Scorpion fishes (Scorpionidae) are also bright coloured fish living amongst coral reefs. Commonest of these is *Pterois russelli* with enormous pectoral fins with frilled edges. Their movements are slow and deliberate and exceedingly graceful.

Gobies and Blennies are interesting tiny fish on the seashore where they cling to rocks as the breakers roar on them. Gobies stick to the rocks by a ventral sucker formed by the fusion of the pelvic fins. The blennies have their pelvic fins

adapted for holding on to, and walking on the, rocks. A very interesting fish in our seas is the sucker fish, *Echeneis*, where the first dorsal fin is modified into a peculiar oval adhesive sucking disc by means of which it can attach itself to passing sharks, turtles, or to ships and thus enjoy free rides from place to place. The Balistidae, or file fishes are beautiful coloured fishes along the shores. The flying Gurnard (*Dactylopterus orientalis*) with long wing like pectoral fins, the curious Star gazers (*Uranoscopus guttatus*) and the Angler fishes (*Antennarius mummifer*) are sometimes caught in fishermen's nets and thrown away since they are not used as food. Species of *Tetradon* or Puffer fish having parrot like beak and capable of puffing out their body like a baloon by swallowing air are common along the shores. Another curious fish is the *Diodon* which too can inflate the body with air but the outer skin is covered with spines so that when inflated the body presents the appearance of a small porcupine. Hence they are called sea hedgehogs or porcupine fish. Occasionally one comes across another curious fish called cow-fish because of two horn-like projections seen in front. The body is enclosed in a bony box composed of hexagonal bony plates.

Prochordates

Primitive chordates like *Amphioxus* (Lancelet) and sea squirts (Ascidians) are present in our seas.

THE INVERTEBRATES

This division includes a very large number of animals of diverse structure and size ranging from the tiny one celled Protozoa to the giant squids of the sea: yet all agree in one character, that they all are devoid of a back bone.

The lower groups of these, the Protozoa or one celled organisms, the Coelenterata including the polyps, Jelly fishes, zoophytes, sea anemones and corals, the Porifera or sponges, Annelida comprising the earthworms, marine worms, leeches etc., Echinodermata including the star fishes, brittle stars, seacucumbers, sea urchins and sea lilies, and mollusca, the soft bodied animals like snails and slugs, Mussels oysters etc., are represented in this country and the bordering sea. These will be dealt with under the more appropriate District accounts. The present account will be limited to the Arthropoda, the largest and most dominant of the Invertebrate groups.

Arthropoda

Four classes of Arthropoda are represented; the Crustacea (Prawns and crabs), Myriapoda (Centipedes and Millipedes), Insecta (Insects) and Arachnida (spiders and scorpions). The Crustacea forms a large group comprising the various shrimps, water fleas, barnacles, woodlice, prawns, lobsters, crabs etc. They are mostly inhabitants of the sea, but a few live in fresh water and some others on land. They are divided into two big groups.

The Entomostraca comprises the smaller crustacea and are abundantly represented. Anostraca are represented by the queer fairy shrimp, *Streptocephalus* that may be seen in pools of rain water as the monsoons begin. The Conchostraca are represented by a species of *Limnadid*, common in fresh water ponds with a carapace in the form of a thin bivalve shell. Cladocera are represented by *Daphnia* while Ostracoda have species of *Cypris*, *Herpetocypris* and *Spirocypris*. Every fresh water tank contains *Cyclops* (copepoda) while in the sea are copepod genera such as *Calanus* and *Calocalanus* in large numbers. The goose barnacle, *Lepas anserifera* occurs attached to any floating body, while the acorn barnacles are seen in abundance covering the rocks like a carpet. *The Malacostraca* are the better known crustaceans grouped under several orders. Order Schizopoda is represented by species of *Mysis* and *Mesopodopsis* occurring in large shoals in the surface waters. Two or three species of Gammarids represent the laterally compressed Amphipoda in the shore waters, moving about on the abundant sea weeds coloured green or brown according to the coloration of the weeds. On the sandy beach are abundant sand hoppers. *"Orchestia"*, sand-coloured so that they are seldom noticed except when they leap. The order Isopoda have free living as well as parasitic representatives. A species of *Sphaeroma* can be seen among the weeds. Along with this also occur a larger elongated dark coloured *Idoteid* with curved claws by which they cling to the weeds. The commonest parasitic forms are species of *Cymothoa* and *Renocila* occurring in the gill-chambers and mouths of several fishes. Bopyrid Isopods, parasitic in the gill-chambers of marine prawns are frequently met with. The semi terrestrial *Ligia exotica* may be seen on the rocks and on the country boats in which they live concealed under the matting. Among the land isopods, frequently called wood lice, the commonest forms are *Nesodilla Jonesii*, found under stones and

flower pots, under barks of trees etc. which rolls itself into a ball when disturbed; and *Nagara travancorica* which is a slenderer and more elongated form.

Decapoda:

Order Decapoda is divided into 3 sub-orders, the Macrura, the Anomura and the Brachyura. The *Macrura* include the Prawns and Lobsters. These possess a well developed abdomen usually held extended behind.

Penaeus is the marine prawn but a species occurs in the backwaters too. Two species of *Palaemon* are found attaining to large size and sold for food. *Palinurus* is the common lobster. On rocky shores another lobster *Thenus orientalis* also is met with.

The *Anomura* are distinguished by more or less reduced abdomen usually kept bent under the thorax and are represented here by the hermit crabs and mole crabs. The hermit crabs (*Clibanarius*) use empty gastropod shells to protect themselves; they live inside these shells which are carried about as they move. The *mole crabs* are so called because they are all burrowing crabs, burrowing in the moist sand on the shore. Commonest types are *Emerita* and *Albunea* the former occurring in larger numbers.

The Brachyura are the typical crabs. Abdomen is highly reduced and permanently kept flexed under the cephalothorax in a special groove. Many species of swimming crabs are present in the sea. *Matuta victor* has a stout outwardly directed spine on each side of the carapace. *Scylla serrata*, *Charybdis annulata* and *Neptunus pelagicus* are large swimming crabs which are collected and sold for food.

Running fast on the exposed sands is *Ocypoda platytarsis*. They are gregarious little crabs with long eye stalks which are held up as they run on the sand looking more like objects being driven off by the wind. Their gills have got reduced and the gill chamber has got modified into a 'lung', for breathing air; thus they have become well adapted to live on land. Burying themselves rapidly in the wet sand from where a wave has just dislodged them are the curious *Philyra scabriuscula* with a round body and slender appendages. In the mud flats near estuaries etc., the gregarious 'calling crabs' or 'Fiddler crabs', *Gelasimus annulipes* form an imposing sight. The male has one of his chelipeds (pincers) enormously enlarged and

brightly coloured. This claw is ceremoniously raised and lowered and when hundreds of these on a flat do this repeatedly it would be a sight indeed!

Paratelphusa is a fresh water crab abundant in paddy fields and shallow bodies of fresh water.

Myriapoda are represented by the centipedes and millipedes. The millipedes are distinguished by their cylindrical body with two pairs of legs to each segment. They are sluggish creatures feeding on decaying organic matter. When disturbed they coil into a spiral and they have stink glands producing a fluid with foul odour. This gives them some protection from enemies. The commonest is the long black millipede *Spirostreptus malabaricus*. A small black millipede with flattened segments and a yellow line on each side is *Jonespeltis splendidus*. Another large millipede with warty spines on the segments, *Trachyulus modestor* occurs on the hills. There are certain short but stout millipedes called Pill millipedes. *Arthrosphaera inermis* is a common pill millipede in the low country while on the hills this is replaced by *Arthrosphaera lutercena*.

The centipedes are active creatures living during the day hidden under stones crevices etc., but wandering out at night in search of prey. They are predaceous and are provided with poison claws by which they can kill and overpower the prey. Two species of centipedes are common about houses—*Scolopendra morsitans* and *Rhysida longipes*. The Geophilidae are much more slender centipedes with very many body segments. *Mecistocephalus punctiferus* is a common subterranean geophilid. Another species occasionally crawling into houses and leaving a phosphorescent track as it walks along the wall is *Orphanaeus brevilabiatus*. The phosphorescence is caused by the secretion of the sternal glands.

Scutigera longicornis is a peculiar centipede about an inch and a half long and with about 15 pairs of long slender legs common about Trivandrum and adjoining hill sides.

Insecta

The primitive apterygote insects are represented by the familiar *Ctenolepisma*, the silver fish or paper fish and *Isotoma minos* the dark coloured "spring-tails", sometimes occurring in large numbers over moist surfaces. The Pterygote orders comprising the winged insects are all represented well and only mention of a few types will be all that is possible.

The Orthoptera are represented by the cockroaches, mantises, grasshoppers and crickets. The common cockroaches occurring as pests in homes are *Periplaneta americana* and *Periplaneta orientalis.* A large brown wingless cockroach *Stylopyga rhombifolia* is also occasionally met with. *Leucophoea* is another type met with in some localities which bring forth living young. The beautiful *Corydia* whose black front wings have large white spots occurs in the hills. Another hill species is the wingless wood louse like *Heterogamia.* Praying mantises are the stout green *Hierodula* and the queer *Gongylus gongyloides.* The small green mantid, *Evantissa pulchra,* and an elongated slender green mantis with long legs simulating a blade of grass, called *Schizocephalus bicornis,* are also frequently seen among plants.

Stick and leaf insects are remarkable instances of mimetic adaptation. *Pulchriphyllium* (Phyllium) *scythe* is the leaf insect seen in the hills. The body is broad and flattended and wings green and veined so as to look exactly like a green leaf. One or two species of stick insects are seen in the forests.

The short horned grasshoppers (*Acridiidae*) are *Crotogonus* the rough and warty grasshoppers commonly seen on the ground and the slender *Tryxalis turrita* found on grass with the head produced forwards. *Aularches miliaris* is a brightly coloured large grasshopper, dark green with bright yellow spots, which sometimes becomes destructive to young teak plants in the forests. *Hieroglyphus banian,* found on paddy, when in large numbers, is destructive.

The long horned grasshoppers (*Locustidae*) are represented by the large green *Holochlora albida* with leaf like wings, *Mecopoda elongata* a dark brown dead leaf like form, and the *Sathrophyllia* found sitting motionless on the barks of trees being cryptically coloured. They produce a sharp shrill sound by rubbing the forewings.

The Crickets (*Gryllidae*). The shrill chirping noise is produced by the rubbing of the four wings. Only the males produce the sound. A species of *Gryllus* is common in houses. *Liogryllus bimaculatus* is the black cricket seen under stones. *Gryllotalpa africana* is the common mole cricket which is a burrowing type. It flies at night and is often attracted to light.

Order Dermaptera are represented by the earwigs, *Forficula* and *Labidura.* Order *Isoptera* includes the termites popularly called white ants, of which several species occur in this region. The commonest is *Odontotermes.*

Ephemeroptera are the May-flies, *Cleon* being a common genus. Odonata include the dragon flies whose larvae are aquatic. Both larvae and adults are predatory. *Mallophaga* are the bird-lice and *Anoplura* includes the lice of man. *Thysanoptera* are the thrips, several species of which occur as pests of valuable plants. *Scirtothrips dorsalis* causes wilting of chilli plants; *Taeniothrips cardamomi* is a pest on cardamom.

Hemiptera are the bugs. Many are seen sucking plant juices. *Scutellaria nobilis* is a metallic, bluish green bug with black spots seen on many wild plants. *Chrysocoris stockerus* is a similarly coloured bug. *Catacanthus incarnatus* is bright red with the margin of the abdomen banded yellow and black. *Coptosoma cribraria* is a small green roundish bug seen on Dolichos. *Aspongopus janus* is a red and black bug on cucurbitaceous plants. *Iphita limbata* is another red coloured bug common on wild plants. *Riptortus pedestris* is a common bug on wild cassias. *Leptocorissa varicornis* is the notorious pest of paddy which, when in numbers, can destroy whole fields by sucking the milk out of ripening grain rendering all to mere chaff.

Lygaeus pandurus is a red and black bug on calotropis. The beautiful Lace-wing bugs (Tingidae are represented by *Monanthia globulifera* seen on the leaves of *Ocimum sanctum* and *Urentis echinus* occurring as a pest on the leaves of brinjal. *Helopeltis theivora* is destructive to tea and in the tea growing areas, it is known as the mosquito blight. *Reduvidae* are predaceous bugs. *Conorhinus rubrofaciatus* is a common dark brown bug in the plains frequently seen in houses and sucking blood of man. A slender thread like bug *Eugubinus* is common on the webs of some spiders probably sucking the eggs. The Bed bugs (*Cimex rotundus*) are found every where. *Aquatic bugs* several forms of which are found in this District have interesting habits and adaptive modifications. Pondskaters are common in rivers, tanks and even in wells. They run actively on the surface of water for which their elongated slender legs are wonderfully adapted. Recorded from this

area are *Gerrys raja*, *Onychotechus Kumari*, and *Janias elegantulus*. *Jucundus custodiendus* is recorded from forest streams. Allied to these is *Halobatis* the only insect living on the surface of the ocean, sometimes several hundreds of miles from land. The water scorpions (Nepidae) are recognised by the long breathing tubes projecting from the end of the abdomen and the raptorial first pair of legs. *Laccotrephes maculatus* and *Laccotrephes ruber* are common types. A closely allied genus is *Ranatra* with a narrow body and long legs found among weeds in tanks. *Belostoma indica* is the largest of the bugs—a large flat brown insect about 3 inches in length with predacious fore legs and swimming hind legs; it is common in tanks and has the habit of flying towards light. A species of *Sphaerodema* is common in tanks. The female of this lays the eggs on the back of the male which has to carry them about till the eggs are hatched. The "Backswimmers" (Notonectidae) are represented by *Anisops varius* and *Enithares triangularis* and the Corixidae (water crickets) by two species of *Micronecta*.

Among the *Homoptera*, Cicadas are most in evidence. In the low country their cry or song can be heard in the wet season but nearer the hills and forests their voices can be heard at all times in a chorus which is almost deafening. The males alone sing—happy probably, as the ancient Greek Poet Xenarchus observed, since their wives are voiceless! Common species are *Purana tigrina*, *Gaeana atkinsoni*, etc. *Fulgoridae*, brightly coloured moth like bugs, are represented on the hills by *Fulgora delesserti*. The membracidae (Buffalo hoppers) are represented by *Leptocentrus* and *Centrotypis*. Cercopidae, Jassidae, Aphidae and Coccidae (*Scale insects*) are represented by numerous species, many of which are injurious to crops. Lac is the resinous excretion of a scale insect, *Tachardia lacca* which has been introduced into this District some years ago. Order *Neuroptera* are represented by the abundant ant-lion flies (Myrmeleon), *Chrysopa* (Green lace wings) and *Hemerobius*, the Brown lace wings. Some rare Neuroptera that occur here are *Corydalis*, one of the stone flies of the family Sialidae, *Mantispa* where the fore legs are shaped as in matises, and *Nemoptera* where the hind wings are long and filament like.

Order Coleoptera. The Beetles are of various sizes and habits. Many of them are serious pests to crops and stored

products. One of the best known is the Dynastid beetle, *Oryctes rhinoceros*, a pest of coconut and other palms. It eats into the soft tissues of the growing tip and in case of young palms they are killed. The large stag beetle *Odontolabis cuvera* has enlarged mandibles in the male and is common in the hills. Common dung-rollers are species of *Scarabeus* and the metallic blue *Gymnopleurus*. In the hills is the large Elephant-dung-roller—*Heliocopris bucephalus*.

Tiger beetles (Cicindelidae) are brilliantly coloured and extremely active creatures feeding on other insects. *Cicindela sexpunctata* is common in paddy fields where it preys on the rice-bug *Leptocorisa varicornis*. *Cicindela-Four-Lineata* is seen in numbers on the sea-shore and a species of metallic blue *Collyris* is fairly common in the plains and in the hills. Of the ground beetles *Pherosphus bimaculatus* a dark blue beetle with yellow marking and a species of *Brachinus* are called "Bombardier beetles" as they discharge a volatile offensive fluid in the face of their foes. The large black *Anthia sexguttata* is occasionally seen in the drier hills. It is wingless and confined to the ground. A species of Paussid beetle *Platyrhopalus* comes frequently to light.

Common aquatic beetles are *Cybister* and *Hydrophilus*, both predatory. The whirligig beetles (Gyrinidae) may be found on the surface of still water in tanks or running water. Numbers of them continually describing complicated movements together, is a beautiful sight. Several species of coccinellidae (Lady bird beetles) are recognised by their usual rounded form and their conspicuous colouring. With the exception of Epilachnids which are herbivorous, all are predaceous, feeding on scale insects and plant lice. *Chilomenes sex maculata* is a common species feeding on Aphids. *Epilachna* is herbivorous and two species *E. dodecastigma* and *E. 28 punctata* are common on solanaceous plants. *Bostrychidae* are small wood boring beetles destructive to cut timber and bamboos. Luminous beetles of the genera *Diaphanes* and *Luciola* are common. *Buprestidae* (the golden beetles) are the most brilliantly coloured of the coleoptera. The curious Elateridae are the click beetles or skip jacks as popularly called and the commonest is *Agrypnus fuscipes*. *Cantharidae* are blister beetles represented by *Mylabris* and *Cantharis*. Chrysomelidae are the typical leaf eating beetles commonest being a deep blue *Corynodes peregrinum* and *Aulacophora*

foveicollis, seen on many plants. *Hispa armigera* is sometimes a serious pest of paddy. Cerambycidae (Longicorn beetles) have elongated bodies and long antennae. *Batocera rubra* is a large handsome beetle whose legless grub may be seen in the decaying bark of trees.

Acanthophorus serraticornis is a large beetle with brown elytra whose larva bores into mango trees.

Curculionidae are the weevils where the head is produced into a rostrum. *Rhynchophorus,* the palm weevil is a large reddish brown weevil whose grubs tunnel through the tissue of the palm to which considerable injury is done. *Cryptorhynchus mangiferae* is the mango weevil which grows inside the stone of Mango. *Calandra oryzae* is the pest of stored rice.

Order Lepidoptera: Butterflies and Moths. *Danais chrysippus* is one of the commonest butterflies. Its larva feeds on calotropis. *Euploea core* is another—larva feeding on *Nerium. Hestia Malabarica,* the malabar tree nymph, is seen in the forests. *Euthalia* is a common form whose green larva is armed with ten pairs of long horizontal delicately branched spines. Dead leaf butterflies of the genus *Kallima* of which there are two species, *K. inachus* and *K. horsfieldii* are found in the forests. The Pieridae are represented by *Catopsilia* whose caterpillars feed on cassia leaves. *Terias heeabe* is a small yellow butterfly with black edges to the wings whose larva also feeds on leaves of cassia. *Papilio demoleus* and *P. aristolochiae* are large swallow tail butterflies, very common in the low country.

The Lycaenidae are the Blues. The larva is flattened wood louse like and in most cases there is a sweet secretion exuded by them which is sought after by ants. The larva of *Virachola isocrates* bores into pomegranate.

Gangara thyrsis is one of the skippers (Hesperidae). It is easily recognised by its jerky flight and moth like appearance. Its larva covered with a white fluffy stuff grows within rolled up palm leaves, in which it pupates.

Moths too are well represented by several groups. The noctuidae are a large group of sombre coloured moths. They usually spend the day sitting motionless on plants and flying about at night. *Polytela gloriosae* is a blue black moth with orange specks whose larva feeds on amaryllids in gardens.

Lymantridae are stoutly built dull coloured moths. The caterpillars are distinguished by erect tufts of hair on the body. Other hairy caterpillars are seen in Arctiidae. *Pericallia ricini,* a beautiful moth has a hairy caterpillar feeding on castor and cucurbitaceous plants. *Syntomidae* are warningly coloured moths. *Syntomia cyssia* has a wasplike body. *Hypsidae* are a small family of tiny bright coloured moths. *Sphingidae* are the Hawk moths. The best known is *Acherontia styx,* the Death's head Moth, so called from the skull mark on the thorax. When handled it produces a squeak. Its stout larva with a tail process is common on Dolichos. *Macroglossa gyrans* is one of the "humming bird" hawk moths. It has very long proboscis and the tip of the abdomen is provided with a tuft of hairs. *Cephonodes hylas,* another "humming bird" moth, has clear transparent wings.

The Geometridae are slender moths with large wings. Their caterpillars are loopers. The moths rest with the wing fully opened and tightly pressed against the surface they are on. The Saturnidae are the wild silk Moths. *Attacus atlas* is the largest Indian Moth and *A. ricini* is the domesticated castor silk moth.

Actias selene "the Moon Moth" has the hindwing produced into a long tail and is a very beautiful moth. *Antheroea paphia* is the Tassar silk moth found in jungles. The *Psychidae* are peculiar in that their larvae live in tough cases composed of bits of grass or fine sticks, bits of leaves etc., lined inside with silk. The females are wingless and remain permanently in these cases. The male is winged.

Limocodidae are characterised by slug like larvae with the head, legs and sucker feet retractile. *Belippa laleuna* is a beautiful reddish brown moth whose slug like larva is usually seen on plantain leaves. *Thosea cana* is a dull brown moth whose larva is destructive to tea bushes.

Pyralidae are a large family.

Galleria mellonella is destructive to beehives, larvae tunnelling through the wax on which they feed. The larva of *Schoenobius bipunctifer* bores in the stems of paddy. The larva of *Euzophere perticella* is the Brinjal stem borer. *Nymphula depunctalis* is a small white moth, whose larva known as Rice case worm, is semiaquatic and lives in cases formed of rolled up paddy leaves. The larva of *Glyphodes vertummalis*

rolls the leaves of *Tabernaemontana*. *Sylepta derogata* rolls the leaves of *Hibiscus esculentus*.

The Tineidae are a large family of small moths with narrow wings having a broad fringe of scales. Several are destructive to crops. *Nephantis serinopa* is a serious pest of the coconut palm; its caterpillar, called the Black headed caterpillar, eats away the green tissues of the leaves. *Tinea pachypsila* is a tiny moth whose larvae feed on flannel, fur etc.

Order Diptera includes flies, gnats and mosquitoes. Psychodidae are very small hairy moth like flies often seen in shady places. Phlebotomidae are the sand flies; tiny blood sucking insects. Chironomidae are the gnats and midges, mosquito like and often mistaken for them. Culicidae are the true mosquitoes. There are several species of *Anopheles, Culex, Mansonoides* and *Stegomyia*. Malaria transmitters are *Anopheles culicifacies*, A. *fluviatalis* A. *varuna*, A. *splendidus* and A. *jeyproiensis*. Transmitting filariasis are *Mansonoides annulifera* and *Culex fatigans*.

The Tipulidae are the "Daddy long legs" or crane flies with long fragile legs. Tabanidae are blood sucking flies causing considerable annoyance to cattle, horses and men. The Robber flies (Asilidae) are insect feeders and Syrphidae are seen hovering over flowers. Chloropidae are the tiny black eye flies. *Dacus* is the common fruit-fly and *Musca* the common house fly. Oestridae have their larvae parasitic in cattle. Species of *Hippobosca* are found as parasites on cattle (*H. maculata*) and on dogs (*H. capensis*).

Fleas are represented by the dog and cat flea—*Ctenocephalus felis*. *Sarcopsylla gallinacea* is the fowl flea.

Order Hymenoptera includes the Ants, Bees and Wasps. Honey bees are of economic value not only because they give us honey but also because of the part they play in the pollination of flowers. A number of hymenoptera are parasites on insect pests of crops and thus are helpful in keeping them down. As Biological control of Insect pests is coming into prominence in India, a complete investigation of the parasitic hymenoptera in this country and the part they play in checking the increase of pests of crops will be highly useful.

Among the parasitic Hymenoptera may be mentioned the small chalcid wasps parasitising many caterpillars. Several

species of these are found flying about in houses looking out for egg capsules of cockroaches in which the females lay eggs.

The scoliidae or Hairy flower wasps resemble the true wasps and are brightly coloured. Some are large. One of the largest is *Scolia indica*, a large black hairy insect with thick legs and some red bands on the abdomen. Young are parasitic on ground beetles. The wasp burrows in the soil till it finds a particular kind of grub and lay eggs on them.

The Pompilidae are the Sand wasps. They have long legs. They run rapidly over the surface of the ground and most of them dig little pits in which they store the prey selected for their young and seal up the pits after laying their eggs. *Macromeris violacea* is a common example, a black insect with dark brown wings. It stores spiders for its young. *Salius flavus* has a yellow body and yellow wings, the apex deep purple black.

The Sphegidae are the digging wasps. *Trypoxylon* is a slender black wasp with a long body. It makes its mud nest in furniture or any crevice and stores it with small spiders.

Sceliphron makes 3 to 6 cells of mud, stocks them with spiders and covers the whole nest with mud. The nests are built in houses on the wall. But the best known mud wasps are *Eumenes*, large and conspicuous insects with elongated waists. They build mud-cells in houses and store them with caterpillars.

Vespidae are the social wasps. They actually feed their young. They all sting powerfully. Nests are made of papery material consisting of chewed vegetable fibres. The cells are more or less hexagonal and are open below. Each cell houses a single larva which is fed on food brought home by the workers. *Icaria ferruginea* is a common species. It is reddish brown with an yellow band across the second abdominal segment. The nest consists of a small number of elongated cells attached by a pedicel to twigs. *Polites hebraeus* is another common yellow wasp whose nest is composed of two or more horizontal combs of cells one above the other but the combs are open all round. *Vespa orientalis* is the large black wasp with a broad yellow band on the abdomen. Its large nest is seen on tall trees. It is ferocious and dangerous if disturbed. The combs are enclosed by an envelope.

Apidae are the bees. The commonest of the solitary bees are *Megachile lanata,* and two species of *Xylocopa*. *Megachile lanata* is one of the leaf cutting bees. It is a black insect with the base of the abdomen red brown and with narrow transverse white bands on the abdomen. It cuts neat, almost circular, pieces off the leaves of rose and other garden plants and uses them to line its mud cells. *Xylocopa* is the carpenter bee making tunnels in hard dry wood. *X. latipes* is the large hairy carpenter bee, black all over with dark shiny wings and *X. bryorum* is yellow in front and has a black abdomen. *Anthophora zonata,* rufous in front with a black abdomen on which there are narrow bands of metallic blue, nests in the soil. The Honey-bees belong to the genus *Apis* of which we have three species. *Apis dorsata* is the Rock-bee, the largest of our bees found in the hills. It constructs a single comb about 3 feet wide and deep suspended under the horizontal branch of a tree. *Apis indica* is the bee that has been partly domesticated. *Apis florea* is the little bee. A species of the small dammer bees of the genus *Melipona* builds its nest in the hollows of trees. They are called dammer bees because of the dark resinous wax they use in making their nests.

Ants form another big group of the Hymenoptera and there are several genera and species of them. One of the commonest to be seen practically all over the country is the large Red ant, *Oecophylla smaragdina,* a tree ant making nests by binding leaves together by fine silk. These ants are very ferocious and though have no sting, they bite and eject an acid secretion causing considerable annoyance. The large black ant living in underground colonies, particularly seen near the bases of trees, is *Camponotus compressus*. Both these are keepers of "ant cattle"—the former keeping aphids while the latter keep and tend aphids and caterpillars (*Lycaenidae*). While these get the protection of the ants the latter in turn obtain a sweet sugary liquid excreted by the former. *Plagiolepis longipes* is a smaller yellow ant having long legs. *Prenolepis longicornis* is a still smaller dark brown ant, sometimes seen wandering about homes or trees. *Tapinoma melanocephalum* is a small ant with dark head contrasting with the translucent abdomen. *Crematogaster* is another brownish ant making elaborate nests on trees. They have the curious habit of bending their abdomens over their backs. Other common ants include *Solenopsis geminata* a small reddish yellow ant which bites viciously and moves about in large armies leaving clear

paths where they have travelled. Long lines of the hunting ant *Lobopelta,* marching in single file, may be seen in thickets: they have the curious way of carrying their prey underneath their bodies between the forelegs.

Arachnida:

Arachnida includes the Scorpions, spiders Mites etc. Among the scorpions, the common pale grey scorpion commonly met with in houses, is *Isometrus eupeus*. The large black scorpion of the hills is *Heterometrus scaber*. *Chiromachetes fergusoni* appears to be confined to this country. *Lychas tricarinatus* is found in the jungles. The whip scorpions or pedipalipi are represented by *Thelyphonus indicus* and *T. sepiaris*—genera with a filamentous tail and *Phrynichus phipsoni* with a flattened body and no tail. The spiders are abundantly represented but their systematic study has still to be done. *Argiope anasuja* the garden spider, *Tetragnatha* species, *Gasteracantha* species, all make orb webs. *Cyrtophora* makes a dome web and hangs egg cocoons forming a string of beads over it.

Nephila maculata is the large spider making strong webs in which sometimes small birds even are caught. The smaller, *N. malabarica,* is sometimes seen around houses.

Wolf spiders are represented by *Lycosa* and *Hippasa* species. Crab spiders are represented by *Misumena vatia* which minics flowers and catches unwary insects. To this group also belongs the curious *Amyoecia forticeps,* a reddish spider, which mimics the vicious red ant and getting into their midst, preys upon stragglers.

Poecilotheria is a large hairy spider living in holes in trees and are highly poisonous. *Hersilia* is a grey flattenned spider frequently seen on the walls of houses or on tree trunks. The large spider seen in houses is *Heteropoda venatoria*.

The jumping spiders are many. The common zebra spider may be seen every where. Among them is *Myrmarachne,* species of which mimic different kinds of ants here—commonest being *M. plataleoides*, mimicking the red ant.

Other members of Arachnida like the small Pseudoscorpions, Mites, Tarantulids, etc., are also represented.

CLIMATE

The district has a tropical humid climate, with an oppressive summer. The hot season from March to May is followed by the southwest monsoon season from June to September. The two months October and November may be termed the post monsoon or the retreating monsoon season. December to February is the northeast monsoon season.

Rainfall

Records of rainfall are available for more than a century for Trivandrum and for periods ranging from 50 to 70 years at four more stations and for the district as a whole. Being on the windward side of the Western Ghats rainfall of this district is much more than that in Tirunelveli district which is to the eastern side of the Ghats. The annual average rainfall is 1833.9 mm (72.20″). This average is based on the rainfall measured at stations in the area excluding the hilly Western Ghats. The northeastern portions of the district comprising the Ghats and the neighbourhood receive much more rainfall. Rainfall generally decreases from the northwest to the southeast. Owing to its position near the southern end of the Peninsula the district benefits from the southwest monsoon and to a lesser extent from the northeast monsoon. Rain mostly in the form of thunderstorm rain in the summer and in the post monsoon months constitutes a good portion of the annual total of rainfall. The southwest monsoon bursts over the district by the end of May. June is the month with the maximum rainfall. A secondary maximum of rainfall occurs in October. January to March are the months with comparatively little rainfall. The thunderstorm rains in the pre-monsoon months of April and May, rainfall in the monsoon months known locally as "*Edavappathi*" and the postmonsoon rains known as '*Thulavarsham*' are equally important for agriculture. Nearly half of the annual rainfall is accounted for by the '*Edavappathi*' rains and a little over quarter by the '*Thulavarsham*'.

There are large variations in the rainfall from year to year. During the fifty year period 1901 to 1950, the district experienced the highest annual rainfall amounting to 169% of the normal in 1933. 1937 was the year with the lowest annual rainfall which was 69% of the normal. For the district as a whole during the fifty year period there were 9 years when the annual rainfall was less than 80% of the normal. Two consecutive years of low rainfall occurred on three occasions during this period. It will be seen from Table II that in 29 years out of 50 the rainfall was between 1600 and 2100 mm.

On an average there are 98 rainy days (i.e., days with 2.5 mm—10 cents or more of rain) in a year. This number varies from 84 at Parassala to 112 at Nedumangad.

The highest rainfall in 24 hours recorded in the district was 277.9 mm (10.94″) at Trivandrum on 1926 May 15.

Temperature

The only meteorological observatory in the district is at Trivandrum. As temperature and other meteorological conditions are fairly uniform throughout the district except on the Ghats, data for Trivandrum may be taken as representative of the district. The temperature variations through the season are not large. March, April and May are the hottest months, the mean daily maximum temperature being of the order of 32.2°C (89.9°F). On some days the maximum may reach (35°C (95°F). In April and May the oppressive heat is relieved somewhat by thundershowers. With the onset of the monsoon by end of May weather becomes cooler. After September the day temperatures increase gradually till they reach 35°C (95°F). In April and May the oppressive heat mum temperature during December to February is 22.5°C (72.5°F). On some individual days in this season the minimum may be lower by two or three degrees.

Humidity

The air is highly humid practically all the year round. The relative humidity during the months December to May is slightly less than that during the rest of the year.

Cloudiness

Skies are heavily clouded or overcast on most of the days in the monsoon months and to a lesser extent in the post-monsoon months. In the summer and post-monsoon months cloudiness generally increases in the afternoons. During the rest of the year skies are lightly clouded or clear.

Winds

Winds are moderate to strong during the months May to September. In other months they are light to moderate. Wind

speeds are generally more in the afternoons in the non-monsoon months. During the period December to February winds are northeasterly or easterly in the mornings and westerly or south-westerly in the afternoons. In the summer months they are mainly northwesterly or northerly in the mornings backing to a more westerly direction in the afternoons. In the monsoon months winds blow from directions between west and north, afternoon winds being more westerly than in the mornings. In October winds blow from a northwesterly or northerly direction in the mornings and westerly to north-westerly in the afternoons. In November winds are light and variable and in the afternoons they blow from directions between south and west.

Special weather phenomena

In the summer and post-monsoon months the district gets thunderstorms mostly in the afternoons, on about 25% of the days. Occasional thunderstorms also occur during the period December to February, and even during the monsoon, rainfall is sometimes associated with thunder.

Tables IV, V and VI give the data of temperature and humidity mean wind speed and frequently of special weather phenomena respectively for Trivandrum.

TABLE II

NORMALS AND EXTREMES OF RAINFALL

Station	No. of years of data	January	February	March	April	May	June	July	August	September
1	2	3	4	5	6	7	8	9	10	11
Attingal	50 a	20.6	17.5	38.6	106.4	218.9	421.4	277.6	189.7	138.9
	b	1.2	1.0	2.5	6.3	9.6	19.0	16.9	11.3	8.4
Nedumangad	50 a	27.2	22.1	65.5	172.5	227.8	408.7	277.6	190.5	181.4
	b	1.9	1.4	3.5	9.3	9.9	18.2	16.2	11.6	9.9
Trivandrum	50 a	22.9	20.8	38.6	105.7	207.8	356.4	223.0	145.5	137.9
	b	2.0	1.3	2.7	6.4	9.5	18.1	15.6	10.8	9.1
Neyyattinkara	49 a	31.7	17.8	40.4	103.9	185.7	298.5	188.7	119.4	126.7
	b	1.9	0.9	2.5	6.2	8.2	15.7	13.1	8.3	7.7
Parassala	50 a	18.3	16.5	45.2	97.5	169.4	270.8	143.0	101.3	103.1
	b	1.5	1.3	2.8	5.9	7.9	13.9	11.0	7.8	6.7
Trivandrum (District) (means)	a	24.1	18.9	45.7	117.2	201.9	351.1	222.0	149.3	137.6
	b	1.7	1.2	2.8	6.8	9.0	17.0	14.6	10.0	8.4

TABLE II—(*Concld.*)

Station	No. of years of data		October	November	December	Annual	Highest annual rainfall as % of normal and year**	Lowest annual rainfall as % of normal and year**	Heaviest rainfall in 24 hours*	
									Amount (mm)	Date
			12	13	14	15	16	17	18	19
Attingal	50	a	289.8	177.8	58.4	1955.6	165	50		
		b	12.2	8.9	3.1	100.4	(1933)	(1937)	242.6	1907 June 1
Nedumangad	50	a	342.4	246.6	78.5	2240.8	191	54	245.4	1933 May 22
		b	14.2	11.3	4.6	112.0	(1933)	(1909)		
Trivandrum	50	a	273.3	205.5	74.7	1812.1	167	71	277.9	1926 May 15
		b	12.3	10.3	4.1	102.2	(1933)	(1917)		
Neyyattinkara	49	a	260.1	235.2	74.4	1682.5	153	58	254.0	1922 November 30
		b	12.0	11.0	4.4	91.9	(1933)	(1917)		
Parassala	50	a	250.2	200.1	63.7	1479.1	160	42	204.2	1920 June 3
		b	11.8	10.1	3.6	84.3	(1933)	(1910)		
Trivandrum (District) (means)		a	283.2	213.0	69.9	1833.9	169	69		
		b	12.5	10.3	4.0	98.3	(1933)	(1937)		

(*a*) Normal rainfall in mm.
(*b*) Average number of rainy days (days with rain of 2.5 mm or more).
* Based on all available data upto 1957.
** Years given in brackets.

Table—III

FREQUENCY OF ANNUAL RAINFALL IN THE DISTRICT

(DATA 1901-1950)

Range in mm	No. of years	Range in mm	No. of years
1201—1300	1	2201—2300	3
1301—1400	4	2301—2400	3
1401—1500	5	2401—2500	0
1501—1600	2	2501—2600	0
1601—1700	4	2601—2700	1
1701—1800	6	2701—2800	0
1801—1900	9	2801—2900	0
1901—2000	6	2901—3000	0
2001—2100	4	3001—3100	1
2101—2200	1		

Table—IV

NORMALS OF TEMPERATURE AND RELATIVE HUMIDITY

(TRIVANDRUM)

Month	Mean Daily Maximum Temperature	Mean Daily Minimum Temperature	Highest Maximum ever recorded			Lowest Maximum ever recorded			Relative Humidity	
									0830	1730*
	°C	°C	°C	Date		°C	Date		%	%
January	31.3	22.2	34.4	1957 Jan.	22	18.9	1950 Jan.	18	77	63
February	31.7	22.9	35.0	1955 Feb.	14	18.9	1946 Feb.	2	78	65
March	32.4	24.2	35.6	1953 Mar.	13	20.6	1956 Mar.	4	78	68
April	32.3	25.1	35.0	1958 Apr.	8	21.7	1956 Apr.	28	79	73
May	31.9	25.3	35.0	1957 May	4	21.7	1956 May	24	81	76
June	29.5	23.7	34.4	1953 June.	4	20.0	1956 June.	30	87	82
July	29.2	23.2	31.7	1957 July.	26	21.1	1956 July.	1	87	82
August	29.1	23.3	32.2	1953 Aug.	15	20.6	1946 Aug.	7	86	80
September	29.7	23.3	33.3	1946 Sep.	22	21.1	1950 Sep.	4	84	77
October	30.0	23.4	33.3	1940 Oct.	4	21.1	1959 Oct.	24	85	80
November	30.1	23.1	33.9	1954 Nov.	20	18.9	1944 Nov.	29	85	78
December	30.7	22.4	34.4	1955 Dec.	24	18.9	1945 Dec.	29	80	70
Annual	30.7	23.5	*Hours I. S. T.						82	75

Table—V

MEAN WIND SPEED IN Km/hr.

(TRIVANDRUM)

Jan.	Feb.	Mar.	Apr.	May	June.	July.	Aug.	Sep.	Oct.	Nov.	Dec.	Annual
4.6	5.6	6.2	7.2	8.5	8.6	10.5	10.8	9.4	6.1	4.5	4.3	7.2

Table—VI

SPECIAL WEATHER PHENOMENA

(TRIVANDRUM)

Mean No. of days with	Jan.	Feb.	Mar.	Apr.	May	June.	July.	Aug.	Sep.	Oct.	Nov.	Dec.	Annual
Thunder	1.0	1.7	5.6	10.8	9.2	1.4	0.6	0.7	3.5	8.0	7.3	2.7	52.5
Hail	0	0	0	0	0	0	0	0	0	0	0	0	0
Dust-Storm	0	0	0	0	0	0	0	0	0.1	0	0	0	0.1
Squall	0	0	0	0	0.2	0.2	0	0	0.2	0	0	0	0.6
Fog	0	0	0	0	0	0	0.1	0	0	0.1	0	0.6	0.8

The Trivandrum Observatory

The Observatory at Trivandrum established in 1837 is one of the oldest of its kind in India. It owes its origin to the initiative of Maharaja Swathi Thirunal, himself a keen student of astronomy. The site chosen for the erection of the Observatory was the highest available in the city and was 200' above sea level commanding a panoramic view all around. Arrangements were made in due course for magnetic and meteorological observations as well as astronomical observations in view of the appeals made by scientists for organising observations on terrestrial magnetism and study. Earlier in the century the astronomical building was extended and a tower 50' high to house a small telescope was built. Arrangements for regular meteorological observations and a scheme of rainfall registration for the whole state were also introduced.

In 1927 the work of the Observatory was divided into two sections, astronomical and meteorological, under the charge of the Government Astronomer and Government Meteorologist, respectively. Pilot balloon work for the measurement of the speed and direction of winds was started at this Observatory in 1928. In 1940 the meteorological and astronomical sections were amalgamated. In 1931, the Observatory buildings had to be dismantled as the site was required for the construction of a high-level reservoir for the Willingdon Water Works. A new building was constructed near the reservoir to house all the astronomical equipments.

The meteorological section of the Observatory was taken over by the Government of India in February, 1951. The scope of meteorological work at the Observatory was further enlarged by the installation of radiosonde and radiowind finding equipment for the regular measurement twice a day of the temperature, humidity, pressure and direction and speed of winds in the layers of the atmosphere above the earth. To meet the needs of aviation, a meteorological station is also functioning at the Travandrum aerodrome. In connection with the International Geophysical Year, the Indian Meteorological Department started a magnetic observatory in 1957. This Observatory is located in the compound of the aquarium near the Sanghumughom Beach.

CHAPTER II

HISTORY

Prehistory

The history of the Trivandrum District forms an integral part of the history of the larger unit of Kerala, and particularly of the erstwhile princely State of Travancore. The prehistory of this region is a *terra incognita*. There is no evidence of the Palaeolithic man having lived in Kerala. It is a feature of Palaeolithic antiquities that the vast majority of them are made of quartzite which is not to be found in abundance in Kerala. Palaeolithic man also seems to have avoided forest regions as it was difficult for him to explore them with his crude primitive stone implements. It may therefore be safely asserted that Kerala could not have been the abode of man in that remote period. On the other hand, the abundance on the West Coast of trap-rock the availability of which determined the settlements of Neolithic man suggests the possibility of Kerala having become the abode of man in the Neolithic age.

The archaeological remains of the prehistoric period are mostly natural or artificial caves used by primitive men as dwelling places or for other purposes. A number of such caves have been discovered all over South India, thanks to the labours of archaeologists and anthropologists. A few such relics have been found in various parts of the Trivandrum District as well. When the Varkala tunnel was bored, rude natural and artificial hollows were discovered here and there, containing old pots, human skeletons and the like. Absence of any implements ordinarily associated with such burial places probably indicates their great antiquity.[1]

Megalithic monuments are found distributed throughout the length and breadth of the Travancore area, particularly on the High Ranges and the Cardamom Hills in the Kottayam District. They are considered as prehistoric relics and are particularly associated with the cult of the dead. It was a prominent custom of the Neolithic age to raise works of rough stone over the dead who were buried in urns. The idea was that the spirit of the dead should be given accommodation as

1 *The Travancore State Manual*, Vol. I, V. Nagam Aiya, page 164.

in life. With this object in view, the people erected various megalithic monuments which were rude structures built of large pieces of unhewn stone. Megaliths belong to the Neolithic period and also to a part of the Copper and Bronze Ages. In the hills and forests of the Travancore area are found a number of urn burials of the kistaven type. Menhirs are also found in a number of places in the region. But the most important monuments of the megalithic period are the dolmens which are rude structures consisting of large unhewn stone resting on two or more others placed erect. Of their antiquity Professors Macdonell and Keith point out references in the *Rig Veda*, while the late Mr. Gopinatha Rao refers to passages in the *Purananuru* and *Tolkapium*.[1]

In the village of Pulimathu in Chirayinkil Taluk near the 25th mile stone on the Main Central Road running north from Trivandrum were discovered some three decades ago a large number of underground granite lined cellars and a temple of Sastha.[2] The underground cellars or cists as they are called were discovered in a long belt of land which stretched southwards from a point two furlongs to the east of the above mentioned temple up to the Vamanapuram river which formed the southern boundary of the village. The examination of some of these cellars revealed the existence in each of them of a small pot with a little bronze bell and an iron spear head inside. These cellars were long rectangular pits each lined on all the four sides with thin unchiselled, naturally formed granite slabs of irregular outline and covered with similar thick slabs 8 ft. long 3 ft. broad and 1 ft. thick. In almost all these cellars there were earthen-ware pots which contained earths of different colours not generally found in the locality. Side by side with the discovery of these cists several underground jars of baked earth (terra-cotta) were also discovered in this village. One of them was about 4 ft. high the mouth being 2 ft. in diameter and flat bottom 1½ ft. It was very strong and looked as if it were made of a mixture of cement, sand and powdered charcoal. It is also worth mentioning that in an uncultivated compound at Kuthirakulam near Pirappancode, 15 miles north of Trivandrum along the Main Central Road, many more such small cists were discovered in 1928, and

1 *The Travancore Tribes and Castes*, Vol. III, L. A. Krishna Iyer, page 52.

2 The details regarding these antiquities are given in the *Kerala Society Papers*, Series I, pages 52-56.

one of them was found to contain some small pots and a sword and a spear (both of iron). Such cists and burial jars of various sizes and shapes are found in large numbers in Kerala and in other parts of South India. Specimens of these discovered in the Travancore area are exhibited in the Napier Museum in Trivandrum.

Archaeology

If the archaeological relics of the prehistoric period discovered from Trivandrum District are only very few, those of the historic period are found in abundance in the various parts of the District. These archaeological antiquities of the District may be dealt with under the following heads. (1) Architecture, (2) Sculpture, (3) Coins, (4) Inscriptions, and (5) Forts, military works, tombs and monuments.

Architecture

The temples of Kerala are among the most ancient monuments of the State and as such they are of considerable archaeological value. There are in the Trivandrum District temples built both after the Dravidian style of architecture which is widely prevalent in the adjoining Kanyakumari District and also after the indigenous gable style of architecture which is so characteristic of Kerala. The most distinguishing feature of the Dravidian style of architecture is the lofty tower or *gopuram* rising in tiers one above the other, while temples built after the indigenous style are generally low in elevation. "The temples and other buildings constructed in this style (indigenous) lack both the costliness and grandeur of the Dravidian structures, but they are neat and simple with provision for admitting plenty of light and fresh air, and in these respects are undoubtedly superior to the costly edifices of the Dravidian style. The indigenous style is peculiar to Malabar and indeed the like of it is not known to exist anywhere else in India. The chief characteristic of this style is that wood enters largely in its construction."[1] Though temples built after both these styles of architecture are found in Trivandrum District those built after the indigenous style predominate.

1 *The Travancore State Manual*, Vol. I, V. Nagam Aiya, pages 165-166. Mention may be made in this connection of the resemblance between the architecture of Nepal and Tibet, and that of Kerala. The resemblance is so striking that Fergusson finds in this convincing proof of "an intimate connection" that "once existed between Nepal and Tibet on the one side and Malabar coast on the other" (Vide Fergusson *"History of Indian and Eastern Architecture"* Second Edition, page 288).

The great temple of Sri Padmanabhaswami in Trivandrum is the best and the only major specimen of the Dravidian style of architecture to be found not only in the District but in the whole of Kerala. It is also worth mentioning that in spite of the predominantly Dravidian style in which it has been built, the Sri Padmanabhaswami Temple also shows traces of the indigenous style. In fact, it may be regarded as a splendid monument showing at its best the fusion of Dravidian and Kerala features of architecture. This temple which is one of the most famous Vaishnava shrines of the South has a history which runs into the dim recesses of antiquity. The idol of Sri Padmanabha is a *Sudha Murthi* made of *chunam* or lime with 12,000 *Salagramams* embedded. *The Travancore State Manual Vol. I* by Nagam Aiya has a detailed description of the temple which is summarised below.[1]

"This temple stands in an elevated part of the town. The area covered by its enclosures is 570x510 feet or 290,700 square feet or about 7 acres. It faces east and is surrounded by massive fort walls. A handsome flight of stone steps on the eastern side shows the gentle eminence of the temple site, the front portion of which is covered by a huge gopura, or tower, pyramidal in shape and built of granite and brick on the model of the lofty *gopuras* of the East Coast temples. This tower is about 100 feet in height and has 7 storeys with window light-openings in the centre of each of them. The stone basement of the tower is covered with elaborate sculptures and the masonry above with ornamental work of Puranic figures, the top having seven gold steeples or turrets. Underneath the gopura is the main gateway leading to the temple, well protected by a number of massive doors and guarded by sentries. Between the gateway and the inner shrine there is a fine broad open corridor in the form of an oblong supported by 324 stone pillars and covered with terraced roof, the walk of the God's procession. On one side it is 450 feet long and on the other side 350 feet. It is 25 feet broad. The two rows of granite pillars and the stone ceiling above are decorated with the sculptures. Every pillar has the figure of a Nair girl bearing a lamp in the palms of her hands joined together and raised above her waist. The top of each pillar is surmounted by the head of a unicorn in the mouth of which is a loose ball of stone.

1 The summary is taken from the chapter on "Architecture in Travancore", in the *"Arts and Crafts of Travancore"* by Kramrisch Cousins and Poduval, pages 39-40.

This *mandapa* is also used for feeding large numbers of Brahmins everyday. At the four points of this oblong corridor, but not connected with it, stand four stone platforms, from which the people witness the God's procession during the important festivals in the temple. They are used on ordinary days for the reading of the Puranas, or the recital of Puranic stories on special occasions by a class of people called Chakkiars. North of the oblong are the cooking apartments of the feeding house attached to the temple. Beyond this magnificent corridor or covered walk is the flag-staff of gold, which is about 80 ft. in height and circular in shape tapering towards the top and holding Garuda, the God's favourite riding animal. This flag-staff is a fine teak log covered with a series of copper plate rings, gilded thickly on the outside. South of this flag-staff and connected with the corridor is the *Kulasekharamandapa,* containing most impressive stone sculptures of the early eighteenth century. Between the flag-staff and the inner shrine is the space containing the altar. The inner shrine is rectangular in shape, and consists of two storeys, and is ornamented with gables, an essential characteristic of the Travancore style of temple architecture. Outside the inner shrine, but within the enclosure, there are smaller shrines dedicated to Krishna, Kshetrapala, Sastha, Narasimha, Vyasa, Shiva, Ganesha, Rama Sita and Lakshmana and others. The outer walls of the central shrine are covered with mural paintings depicting various scenes out of the Puranas. The central shrine with the halls and mandapas inside are enclosed by a rectangular structure on the outside of which columns of lamps of brass are fixed."

Among the other ancient temples of the District the Parasurama shrine at Tiruvallam near Trivandrum which also represents the Dravidian style of architecture deserves special mention. The shrine built entirely of granite from the foundation to the ceiling with a superstructure has been assigned to the 13th century. It is a round shrine with a rectangular mandapa in its front and a pinnacle at its top. There is not much of sculpture or ornamentation. A row of *Bhutaganas* or goblins, another of animals—elephants, lions and the like—and a third panel of miniature floral works, with bearded faces of men carved on the convolutions adorn the building at its top. Within the spacious compound of this temple enclosed on all sides by two *'Prakara'* walls of stone are separate shrines dedicated to Brahma, Vishnu and Siva. Shrines of Parasurama

and Brahma are rarely to be seen in Kerala and South India. Owing to this circumstance the Tiruvallam temple is of importance. The further antiquities of Tiruvallam consist of a shrine for Sastha erected on a hillock to the east of Parasurama temple and some Naga stones with figures of Krishna, placed under the shade of the serpents' hood, found under an old tree in the street outside the temple.[1]

A few monuments of Jain and Buddhist origin have been discovered from various parts of Kerala reminding us of the ancient days when Jainism and Buddhism made progress in this land.[2] There is a temple of Jain origin at Tiruchanattumala in the village of Chitaral in Vilavancode taluk which is now in the Kanyakumari District. Nagam Aiya refers to a temple at Madavurpara in Kazhakuttam, in Trivandrum Taluk as of Buddhist origin.[3] The following description of Madavurpara may be read with interest in this connection.

"The *pauray* or rock is a huge boulder several hundred yards long and broad and about 180 ft. high,. ....and from the top commands a very distant view. The foot of the rock is reached by ascending a number of laterite and granite steps and the rock itself is surrounded by tall jungle trees and a cane jungle. In the southern face of it are two cavelike hollows, one of which is cloded by means of large pieces of granite and the other is a Siva temple. This temple is a little more than 50 ft. from the foot of the rock and we get to it by scaling about 20 steep and dangerous steps. At the top of these steps is a platform 6 ft. by 12, and a portion of this is railed in and formed into an ante-room; on the right and left walls of which are two large figures; one of Vigneswara and the other of Subramanyaswamy. In the centre of the other wall is the entrance into the cave or temple where the figure of Siva is scooped out from the rock itself and on either side of this entrance are two large figures (*Dwarapalakas*). The cave temple is oblong and its dimensions are 12 ft. long, 4 ft. wide and 7½ ft. high. There are no engravings of any kind except the figures already mentioned, which according to

1 *Travancore Archaeological Series*, Vol. III, pages 37-38.
2 Refer to *Travancore Archaeological Series*, Vol. II, Part II for detailed information on Jainism and Buddhism in Travancore.
3 The *Travancore State Manual*, Vol. I, Nagam Aiya, page 165.

the tradition of the place were self-cut, were dim and illegible at one time but have come into bold relief at later years and continue to do so year after year".[1]

In addition to temples and shrines there are also old palaces and buildings located in important parts of the District which are of considerable interest to students of archaeology. One of the oldest palaces of the region is the Padmanabhapuram Palace, which is now situated in the Kanyakumari District, but is still under the control of the Government of Kerala. The palace which was for some centuries the seat of royal authority has received recognition as a splendid example of art history and accomplishment. This ancient and historical monument embodies the indigenous architectural features of Kerala in its gabled roofs and carved wooden pillars. All the buildings in it are elegantly designed and display a simplicity of architectural style characterised by pointed gables, dormer windows, and long corridors. The earliest of these structures was built in the latter half of the 16th century. The most noteworthy edifices are the entrance hall (*Poomukham*), the council chamber (*Mantrasala*), the theatre hall (*Natakasala*), the place of worship (*Poojamandapa*), the Saraswathi shrine, and above all, the *upparikka* (storeyed buildings) which contains well preserved mural paintings. The secular and religious structures in it are enclosed by a square stone fortification of about 2½ miles perimeter, built for the defence of the Palace and the buildings within.

The most compendious view of palatial architecture in the district is obtained in the Fort of Trivandrum in which a succession of rulers built a series of palaces that reflect changes of taste in the passing of time and exhibit influences other than purely indigenous. The lay-out and decoration of the older palaces such as those of Maharaja Marthanda Varma and Sri Swathi Thirunal illustrate the Padmanabhapuram style; their carved pillars and ceilings are artistic delights. Later buildings conformed more to western modes; but the gabled roof persists and constitutes as it were the co-ordinating indigenous characteristic among a number of influences.

1 Extract from a Report submitted to the Travancore Government in July 1881 by Mr. T. Raja Rama Rao B.A., while he was in charge of the Trivandrum Division. *Travancore State Manual*, Vol. II, V. Nagam Aiya, pages 225-226.

Sculpture

The art of sculpture in Kerala is as old as its architecture. The earliest sculptures to be found in Trivandrum as in the other parts of Kerala consist of *'Nagakals'* or serpent figures, *'Veera-kals'* or figures of heroes and representations of village goddesses, demons etc. But the most numerous among these sculptures are to be found in the temples and shrines of the Hindu religion. The rock-cut reliefs at Vizhinjam show traces of the influence of the later Pallava style and are among the earliest specimens of sculpture in stone found in the District. They belong to the 8th or 9th century and are identified as Durga on Mahishasura on the left side and a male and a female figure on the right. Owing to the age-long exposure to sea-wind, sun and rain the figures are considerably worn out. To the 10th century belongs a group of Jain images carved on the overhanging rock of the Bhagavathi temple on the Tiruchanattumala at Chitaral, Vilavancode taluk, in Kanyakumari District. They are the figures of Jaina *Tirthankaras* and of Padmavati Devi. As the temple is now situated in the Kanyakumari District, it is not necessary to go into the details of this piece of sculpture. In the ancient temple at Trivikramamangalam, 3 miles east of Trivandrum, are found two panels depicting dancing figures presumed to belong to the 12th century A.D., and also two figures of *Dwarapalas* carved with realism and vigour in black granite. The principal figures of the scene are dancing women, three in the central group and one each on the sides with attendants, beating the drum and cymbals. An image of Parasurama with four hands two of which hold the conch and discus and the other two the *'parasu'* (axe) and *'hala'* (plough) found in the temple at Tiruvallam is a typical example of the 13th century sculpture. A beautiful image of Vishnu still preserved in the ruined Siva temple at Neeramankara, two miles east of Trivandrum, may be regarded as an example of 14th century sculpture. "The Sri Padmanabhaswami Temple, Trivandrum has preserved the latest relics of the best traditions of stone sculpture in the State, and is the receptacle of some of the finest specimens of the sculptor's art of the 18th century. Both the *Sivelli Mandapa* and the *Kulasekharamandapa* are embellished with a large variety of figures. The top of every pillar is surmounted by the figure of a unicorn; and the roof, the rafters and the beams are studded with designs and images worked with great artistic skill. Each of the pillars has in front the figure of a

woman, holding a lamp in the palms of her hands carved out of a single block of stone. Some of them are wrought in high relief, and represent mythological figures. All the images are compact and confined within the space determined by the block of stone out of which they are carved. The *Kulasekharamandapa,* in particular, is the storehouse of the best pieces of sculpture, and contains representations of various deities, especially of Vishnu and Shiva. The figure of Vishnu is a very fine example of statuary. The image is in a sitting posture. On its left is his spouse Lakshmi. The God holds in his hands the *shank* (conch), the *chakra* (wheel) and his other emblems; and at the back is a towering canopy made of a tree with numerous intertwined branches covered with flowers and fruits. Here and there on the branches monkeys, parrots and squirrels are depicted eating the fruits. Another interesting seated image is that of Vigneshwara (Ganesha) with his portly belly and stout but diminutive limbs. On his sides stand three Brahmin priests, performing *puja* (worship), one holding *nivedya* (food offerings) in his hand. The figure of the priest performinfg *puja* is a masterpiece of realistic art. Various other Puranic scenes and figures are also executed with scrupulous finish, such as Markandeya embracing Shiva, Krishna playing on the flute with the Gopis, the incarnation of Vishnu as Vamana (dwarf), Kaliyamardana (Krishna trampling on a serpent), and various scenes from the Ramayana such as the presentation of Rama and Lakshmana to Vishvamitra, as departure of Rama with his brother and wife to the forest, the abduction of Sita, the fight with Bali, the setting fire to Lanka by Hanuman and the fight with Ravana etc. The story of the Bhagavatha is also depicted in small reliefs. Trees, bushes and animals, such as parrots, squirrels and monkeys are carved with remarkable life and grace".

"The more conspicuous of the sculptures in the Padmanabhaswami temple have vitality, and at the same time possess poise and restraint. They are the latest examples of archaic conventions half naturalised, and bear testimony not only to native traditions but also to outside influence"[1]

Coins

The numismatic history of the District is part of the numismatic history of erstwhile Travancore State. The history of Travancore coins can be traced back to very ancient days.

1 *The Arts and Crafts of Travancore*, pages 55-56.

Parasurama, the legendary founder of Kerala, is stated to have minted gold coins called *Rasi* and arranged for their circulation as the currency of the country and according to the belief of the people, *Rasi* is the oldest coin found in Kerala. The coin next in point of age was the *Kaliyuga Rajan* or *Kaliyuga Rayan Panam.* It bears a faint resemblance to the *Rasi* coin. According to W. Elliot it was at one time current over the whole of Kerala. Inscriptions of the 9th to 13th centuries refer to the following gold coins, viz., *Pon, Acchu, Panam, Kasu, Ezhakkasu, Azhakacchu, Anaiacchu, Thiramam etc.*[1]

Anantharayan Panam and *Anantha Varahan* were two gold coins issued subsequently. Anantha is the appellation of Sri Padmanabha the tutelary deity of the Travancore royal family and the coins derive their name from this deity. The exact dates of their first issue are not known as there have been many subsequent issues of the same coin. Besides these, special gold coins were issued during the performance of the important ceremony known as *"Thulabharam"* which the Travancore Maharajas used to celebrate once in their life time. In 1877 two gold coins called *Travancore Varahans* and *Half Varahans* were struck and declared legal tender by State legislation.

In addition to gold coins, silver and copper coins were also issued from time to time. Silver *Chuckrams* were issued from the earliest period. The Silver Chuckram is by repute the earliest silver coin in Travancore. Later coinages were of 3 different sizes, namely, *Double chuckram, Single chuckram* and *Small* or *Chinna chuckram.* The exact date of their coinage is not known. In the year 1809 A.D., *Double and Half chuckrams* were coined by the order of the then Dewan Ummini Thampi. In the year 1860 a new silver coin of the value of 4 *chuckrams* and known as *Panam* was introduced. In 1889 Quarter Rupees and Half Rupees equal in value to 7 and 14 chuckrams respectively were coined and declared part of the

1 The value of some of these coins has been worked out by Prof. Elamkulam P. N. Kunjan Pillai as follows (Vide. *Janmi Sambradayam Keralathil,* page 27). *Acchu* was a gold coin of 10 *Kanams* or 20 *Manchadis* and it used to fetch 20 *paras* of paddy. One *Acchu* is equal to 18 *Thiramams.* The *Thiramam* is the same as the *Kaliyuga Rayan Panam. Anaiacchu* is equal to 12 *Kanams* or 24 *Manchadis. Ezhakkasu* was a gold coin which was equal to 5 *Kanams* or 10 *Manchadis.* One *Kasu* was equal to 2 *Ezhakkasus* or 10 *Kanams.* One *Pon* was equal to 6 *Kasus.* The exact value of *Panam* and *Azhakacchu* is not known.

currency of the State. These coins bore the device of the *Sankha* and the name of the coin in Malayalam on one side and the name of the king with the year and name of the coin in English on the other. As for copper coins, the earliest known coin in Travancore is the *'kasu' (cash)* which was minted in 1815.[1] It was 1/456 of the Indian Rupee and perhaps the smallest copper coin in the world. Other coins were issued in subsequent years.

A large number of non-Kerala coins have also been discovered from different parts of the State. The earliest of such coins seem to have been the punch-marked coins which were current even at the time of the Buddha. It must however be stated that the origin of the punch-marked coins is so obscure that one cannot be sure whether such coins found in Kerala were of local origin or came from outside the State. The coins of the Chola, Pandya and other South Indian powers who had at various times exercised their sway over the District were also in circulation. The *Anaiacchu* coin referred to earlier seems to have been a Chola gold coin introduced in the area after 1200 A.D.[2] In the second half of the 14th century coins of the Madurai Sultans were current in Kerala and they were called *Tulukkakasu.*[3] It has also been suggested on the basis of inscriptional evidence that Ceylonese gold coins too were once current in this part of the country.[4] Perhaps, *Ezhakkasu* was a Ceylonese coin. European coins, particularly Roman, have also been discovered from various parts of Kerala. The Roman coins found in the region range from 30 B.C. to 547 A.D.[5]

Inscriptions

Inscriptions which form the most copious and authentic source of South Indian History are found in abundance in the temples, mandapas, forts and palaces of the District. The

1 It may be noted in this connection that the first *cash* was issued by the Travancore mint in 988 Kollam Era (1812 A.D.) and that it was a zinc coin. The copper cash issued in 1815 A.D. replaced this zinc *cash.* Specimens of the zinc *cash* are not available at present.

2 *Bhashayum Sahityavum Noottandukalil.* Prof. Elamkulam P. N. Kunjan Pillai, page 55.

3 *Unnuneeli sandesam Charitra drushtiyiloode,* Prof. Elamkulam P. N. Kunjan Pillai, page 96.

4 *Travancore State Manual* Vol. I, Nagah Aiya, page 175.

5 *Travancore State Manual* Vol. I, Nagam Aiya, page 175.

inscriptions of the District contain much material that is of historical value. They bring to light much useful information about the social and political conditions of the people in early days. They also give us interesting glimpses into the working of the temples and village assemblies in Trivandrum. Some of these inscriptions, apart from their historical importance, are also valuable as evidence of their age, as they bear years, months and sometimes even dates, days of the week, and the position of Jupiter or other constellations to enable the student to trace their exact dates. They are dated in the Saka, Kollam or Kali Eras.[1]

It would be appropriate in this connection to consider the language, character and value of some of the inscriptions that have been discovered from the District. In the vast majority of cases the language of the inscriptions is Malayalam in its formative stage while the character is *Vattezhuthu*.[2] The earliest known records written in the Vattezhuthu alphabet are those discovered in the 8th century A. D. Vattezhuthu went out of use in the Tamil country about the 10th century A.D. though it dragged on its existence on the west coast in its degenerated form of *Kolezhuthu* till the end of the 19th century and eventually gave way to Malayalam.

We may give a few examples of Trivandrum Malayalam Inscriptions in *Vattezhuthu*. The Vellayani inscription of

1 By deducting 747 from the Saka Era we get the corresponding year in the Kollam Era. Similarly by deducting 3926 from the numbers that denote the year of the Kali Era, we get the corresponding year in the Kollam Era and by adding 825 to the latter, we get the corresponding year of the Christian Era. The Trivandrum Inscription of Vira Ravi Varman is dated the 4702nd year of the Kali Era. This corresponds to Kollam 776 and A. D. 1601. The earliest inscription found not only in the District but in the whole of South India which is dated in the Kali Era specifying the number of days is the Huzur Office Plate of the Ay King Karunandadakkan. The number of days given is 1449087 which works out to 7th July, 866. (*Travancore Archaeological Series* Vol. I, p. 5). The Mamballi Plate of Sri Vallabhan Kotna dated Kollam Era 149 (974 A.D.) is the earliest record dated in the Kollam Era (*Travancore Archaeological Series* Vol. IV, p. 1)

2 In the *Travancore Archaeological Series* and other old works the language of most of the Inscriptions is described as Tamil. But it has now been established that the language of the inscriptions found north of Kovalam near Vizhinjam is not Tamil, but Malayalam in its formative stage.

Vira Ravi Varman dated Kollam Era 371 (1196 A.D.) is engraved in the *Vattezhuthu* alphabet and in the early Malayalam language.[1] Similarly an inscription of the Venad King Vira Kerala Varman dated Kollam Era 399 (1224 A.D.) engraved on the west base of the Brahma shrine in the Tiruvallam temple is also in Vattezhuthu alphabet, while the language is Malayalam as spoken in the West Coast in its formative period.[2] This inscription registers certain gifts to the temple. The inscription found engraved on the northern wall of the same shrine in the Tiruvallam temple and dated 412th year of the Kollam Era (1237) A. D.) records gifts by some private party for offerings in the temple at Tiruvallam. The record is incomplete, but being dated, it would serve the student of palaeography in giving him a notion of the shapes of the letters of the *Vattezhuthu* in the middle of the 13th century A.D.[3] The Varkala Inscription of the Venad King, Padmanabha Marthanda Varman Tiruvati dated Kollam Era 427 (1252 A.D.) is in Malayalam language and the *Vattezhuthu* alphabet, and it records the fact that the officers of the king built of stone the central shrine of the famous Janardana temple and made some additions to it.[4] Moreover, an inscription engraved on the west base of the central shrine of the Sankaranarayanaswami temple at Navaikulam near Attingal is another example of a good Malayalam inscription in *Vattezhuthu*.[5] It is dated Kollam Era 614 (1439 A.D.). An inscription dated Kollam Era 811 (1636 A.D.) discovered from the Subramonya Temple at Manambur near Attingal[6] is in Malayalam while the script used is *Kolezhuthu* which is a later variety of the *Vattezhuthu*.

It is also worth mentioning that a few Sanskrit Inscriptions also have been discovered from the Trivandrum District. A Sanskrit Inscription of Aditya Varma Sarvanganadha (6th century Kollam Era) may be found in the Krishnaswami shrine of the Padmanabhaswami Temple at Trivandrum. It is in *Grandha* characters and its purport is to record the repair

1 *Travancore Archaeological Series* Vol. III, page 34.
2 *Travancore Archaeological Series*, Vol. III, page 40.
3 *Travancore Archaeological Series* Vol. I, page 296.
4 *Travancore Archaeological Series* Vol. IV, page 151.
5 *Travancore Archaeological Series* Vol. VI, page 82.
6 *Travancore Archaeological Series* Vol. I, page 296.

of the shrine by this illustrious Venad King.[1] The inscriptions of Maharaja Marthanda Varma (1729-1758) which are found engraved on the base of the *Ottakkal Mandapa* and another *Mandapa* in front of it in the Sri Padmanabhaswami Temple, Trivandrum, are in Sanskrit, but the script used is Malayalam[2]. The historical value of these inscriptions lies in the fact that they record the story of the reconstruction of the famous temple by Marthanda Varma in the first half of the 18th century.

There are also some inscriptions in the District which are bilingual. One of the most important of the bilingual inscriptions is the inscription of Kodai Marthanda Varman which is engraved on the south wall of the Gosala Krishna shrine in the Padmanabhaswami Temple at Trivandrum. The first part of the inscription is in Sanskrit, and the second part is in Malayalam and *Vattezhuthu*. This inscription also records certain gifts to the temple.[3] Yet another bilingual inscription is that of Ravi Varma Kulasekhara (1299-1313) which is found in the Siva temple at Chalaigramam in Trivandrum. It enumerates the *birudas* of Ravi Varma. It is written in Grandha characters, and all the *birudas* are in Sanskrit language, but the last six lines are in Tamil.[4]

It may safely be stated that the inscriptions of the District offer a remarkably rich and varied field for archaeological study and research. The following taluk-wise list of places in the Trivandrum District where antiquities, particularly inscriptions, are found will give a rough idea of the important place which Trivandrum occupies in the archaeological map of the State. The list which has been prepared with seference to the records and materials available with the Archaeological Department of the State is not exhaustive.

TRIVANDRUM TALUK

Name of place.	*Description of antiquities.*
(1) Andurkonam	Sastha Temple—Inscriptions
(2) Valiachalai	Mahadeva Temple—Inscriptions
(3) Fort	
(i) Padmanabhaswami Temple	Inscriptions and Sculptures

1 *Travancore Archaeological Series*, Vol. I, pages 171-173.
2 *Travancore Archaeological Series*, Vol. I, pages 1-4.
3 *Travancore Archaeological Series*, Vol. III, page 46.
4 *Travancore Archaeological Series*, Vol. II, page 58.

Name of place	*Description of antiquities*
(ii) Tiruvampadi Krishna Temple inside Padmanabhaswami Temple	Inscriptions and Sculptures
(4) Mitranandapuram	Vishnu Temple—Inscriptions
(5) Srivaraham	Varaha Temple—Inscriptions
(6) Trivikramamangalam	Vishnu Temple—Inscriptions and Sculptures
(7) Kadinamkulam	Mahadeva Temple—Inscriptions and wood carvings
(8) Kazhakuttam	Siva Temple—Architecture and wood carvings
(9) Tonnakkal	Krishna Temple — Architecture and Sculptures
(10) Tonnal	Bhagavathi Temple—Inscriptions
(11) Tiruvallam	Temple dedicated to Brahma, Vishnu and Siva—Inscriptions

NEYYATTINKARA TALUK

(12) Chulliyur	Inscriptions
(13) Neyyattinkara	Krishna Temple—Ammachi Plavu
(14) Perumkadavila	Rock Inscription
(15) Vellani	Inscriptions

CHIRAYINKIL TALUK

(16) Attingal	Krishnaswami Temple—Inscriptions
(17) Avaneeswaram	Siva Temple—Inscriptions
(18) Viralam	Siva Temple—Inscriptions
(19) Chirayinkil	Siva Temple—Inscriptions
(20) Sarkara	Bhagavathi Temple—Wood carvings
(21) Kizhattingal	Subramonya Temple—Inscriptions
(22) Ilamba	Siva Temple—Inscriptions
(23) Kilimanur	Siva Temple—Inscriptions
(24) Navaikulam	Sankaranarayana Temple—Inscriptions
(25) Pallikkal	Vishnu Temple—Inscriptions
(26) Manambur	Subramonya Temple—Inscriptions
(27) Vellalur	Siva Temple—Wood carvings of Dikpalas and Brahma
(28) Varkala	Janardana Temple — Inscriptions and the old Dutch bell

NEDUMANGAD TALUK

(29) Kulathummel	Siva Temple—Inscriptions
(30) Karakulam	Siva Temple—Inscriptions
(31) Manikkal	Vishnu Temple—Inscriptions
(32) Vellanadu	Subramonya Temple—Inscriptions
(33) Kunnursalai	Subramonya Temple—Inscriptions
(34) Perungalam	Siva Temple—Inscriptions

Forts, Tombs and Monuments

Among the important archaeological relics of Trivandrum District may be included some Forts, Tombs and Monuments too. The most important of the historic Forts, namely Udayagiri fort, Padmanabhapuram fort and Vattakotta fort are now in Kanyakumari District. The East Fort in Trivandrum city is of historical interest. It is a square fort, the four sides measuring 11,320 feet of which 5796 feet is of granite, 2445 feet is of laterite and 2919 of mud.[1] It is about 15 feet high and contains a few palaces, many Brahmin streets and the Sri Padmanabhaswami Temple. There are also a few tombs in some of the Christian cemeteries in the District. These may also be included among monuments of historical value. These are to be found in the following places:—the Anjengo cemetery, L.M.S. cemetery at Parassala, Valiathura Church near Trivandrum, the L.M.S. church at Kannanmula and the Christ Church cemetery, Trivandrum. These old tombs in the cemeteries are mostly of Portuguese, Dutch and English origin, all belonging to a comparatively recent period.

EARLY HISTORY

The Antiquity of Trivandrum

The antiquity of the Trivandrum District is an undisputed fact. Trivandrum city and several other places in the District loom large in ancient tradition, folklore and literature. The Sri Padmanabhaswami Temple at Trivandrum is one of hoary antiquity, and it is held in the highest veneration. The great Vaishnava saint Nammalwar who flourished in the 9th century A.D., has sung hymns in praise of Sri Padmanabha. The *Maha Bharata* testifies to the great antiquity of Varkala, another important place in the District. It makes mention of the pilgrimage of Balarama to the holy shrine of Janardanam at Varkala. The place has undoubtedly a great antiquity. Some of the ancient sea ports of Kerala which played a significant part in fostering trade relations between this country and the outside world were in Trivandrum District. Vizhinjam, Puvar and Trivandrum may be mentioned in this connection. The Phoenicians are said to have visited Kerala about 1000 B.C., in search of ivory, sandalwood and spices. It was about the same time that Solomon, King of Israel, fitted out a commercial fleet manned by the Phoenicians to Tarshish and Ophir. Dr. Burnell thought that Ophir should be somewhere in Malabar

1 *The Travancore State Manual*, Vol. I, V. Nagam Aiya, page 206.

or Travancore and according to Nagam Aiya it is most probably the sea coast village of Puvar in the Neyyattinkara Taluk, the seat of a large Muhammadan population, partly a fishing but mostly a trading one.[1] The anonymous author of the *"Periplus of the Erythrean Sea"* a work which is supposed to have been written in the first century A.D., describes the trade relations between India and Rome. It also refers to the Varkala hills and gives a fine description of Cape Comorin.

"After Bakare",[2] says the *"Periplus"*, "occurs the mountain called Pyrrhos (or the Red) towards the south, near another district of the country called Paralia[3] (where there are pearl fisheries which belong to King Pandion), and a city of the name Kolkhoi. In this district the first place met with is called Balita[4] which has a good harbour and a village on its shore. Next to this is another place called Komar, where is the Cape of the same name and a haven. Those who wish to consecrate the closing part of their lives to religion come hither and bathe and engage themselves to celibacy. This is also done by women, since it is related that the goddess once a time resided at the place and bathed".[5] The above passage contains the reference to the "red bluffs" which abut on the coast of Varkala called "Varkala Beds" by the Indian Geologists. The country south of Baris[6] and extending down to Cape Comorin is called Paralia by *Periplus*. Paralia is known to Tamil literature and denotes the country around Cape Comorin.[7] However Ptolemy calls the region from Baris to Cape Comorin, Aioi (Ay) where the chieftains of the Ay clan ruled. The Romans and the Chinese also maintained commercial contacts with this part of Kerala. The Roman emperor Augustus is said to have sent his embassy to the court of the Pandya king who ruled over Tirunelveli (Tinnevelli), Madurai and Nanjanad. Embassies from the Chinese emperor were addressed to the king of Venad, the ancient

1 The *Travancore State Manual* Vol. I, V. Nagam Aiya, page 238.

2 Purakkad.

3 It is the coast line between the Travancore backwaters around Cape Comorin and as far as Adams bridge—Schoff.

4 It is identified with Varkala by Schoff, but some have identified it with Valiathura, and some others with Vizhinjam.

5 *Foreign Notices of South India*, K. A. Neelakanta Sastri, pages 58-59.

6 Baris is identified with the river Pampa.

7 Paralia is so called after Parali, a river in South Travancore.

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designation of Travancore. Among early Christian missionaries St. Francis Xavier who founded the Catholic Church at Kottar mentions in his letter "the great King of Travancore as having authority over all South India". Thus it is clear from tradition, ancient literary works and the accounts of foreigners that Trivandrum had a proud history since the days of antiquity.

THE AY DYNASTY

South Kerala and particularly the Trivandrum District had in the early past a political and cultural history which was in some respects independent of that of the rest of Kerala. K. M. Panikkar has observed "The southern portion of this territory both climatically and to some extent ethnologically belonged to the Tamil Districts, and its political and cultural affiliations were more with Madura and Trichinopoly than with Calicut, Cochin and Quilon".[1] But most writers are inclined to regard the distinct political history of this southern part of Kerala as being synonymous with the history of the origin and growth of the Venad kingdom. This approach, however, is not quite correct. These writers have not bestowed adequate attention on the history of the Ays who seem to have been the earliest ruling dynasty in South Kerala. The *Travancore Archaeological Series* which contain a study of some of the Ay inscriptions throw some light on the history of the Ay kings. Very recently Prof. Elamkulam P. N. Kunjan Pillai has tried to reconstruct the history of the Ay kingdom from ancient literary works and inscriptions and to present it in the wider background of the early history of Kerala.[2] The learned writer has tried to show that the Ays had an extensive kingdom in South Kerala, long before the Venad kings began their great career of conquests and expansion. Up to the beginning of the 10th century A.D., the Ays were the leading political power in the area, and Venad was only a small principality lying between Trivandrum and Quilon with its capital at the latter place. The study of the history of South Kerala would therefore be complete only if the Ay kings are given their due place in the early history of the region.

1 *Malabar and the Dutch*, page 57. Though Sri Panikkar made this observation in respect of the whole southern region including the present Kanyakumari District his remarks apply to the present Trivandrum District also to a certain extent.

2 Chapter on "*Ay Rajavamsam*" (pages 100-135) in *Chila Kerala Charitra Prasnamgal* Part I, Prof. Elamkulam P. N. Kunjan Pillai.

The Ays were known to ancient Tamil literature. The *Ahananuru* and the *Purananuru* throw some welcome light on the history of the Ay kings. The discovery and study of the inscriptions of the Ay and Pandya rulers of the 8th and 9th centuries A.D. yield some authentic information about the history of the Ay kings and their achievements. Literary evidence points to the fact that during the Sangam age the Ays were a powerful dynasty which ruled over an extensive area in South Kerala stretching from Tiruvalla in the north to Kanyakumari in the south including the Sahyadri ranges. It is significant that Ptolemy calls the region from Baris (Pampa) to Cape Comorin, Aioi (Ay), where the chieftains of the Ay clan ruled. The fertile region in the South known as Nanjanad[1] was included in the early Ay Kingdom. It is known from the Sangam works that Aykudi was the capital of the ancient Ay Kingdom. According to the *Purananuru* it was situated on the Podiya mountain.[2] There is a place called Aykudi near Shencottah, and scholars are inclined to identify this place with the Ay capital.[3]

Origin of the Ays

The origin of the Ays, like all other questions of origin, is involved in obscurity. According to the Paliyam Copper Plates of the Ay King Vikramaditya Varaguna (885-926 A.D.) the Ays were descended from the family of the Yadavas or the *Vrishnikula* "which originated from the moon who became free from his dark spots by giving birth to this illustrious family". However, it is more probable that like the Cholas, the Cheras and the Pandyas the Ay kings were also Dravidians and as such natives of the soil. A perusal of the Sangam

1 Nanjanad comprises of the two Taluks of Tovala and Agastisvaram in the Kanyakumari District. It was famous for its salt-pans and paddy fields from early times. Nanjanad literally means "land of the plough" which it is even now. Originally belonging to the Ay kings Nanjanad suffered from incessant Pandyan incursions. It was in the possession of the Pandyas till the 10th century A.D., when it was seized by the Cholas. The 12th century A.D., saw the establishment of Venad supremacy over the region. Nanjanad has thus a chequered history. It has rightly been called "the cockpit of the South".

2 *Puram* 132.

3 *Sucindram Temple*, Dr. K. K. Pillai, page 15 and *Chila Kerala Charitra Prasnamgal* Part I, Prof. Elamkulam P. N. Kunjan Pillai, page 102.

works will show that the Ay kings enjoyed immense prestige and power. Among the Ay kings of the Sangam age, Ay Andiran, Titiyan and Atiyan are names to conjure with.

Ay Andiran

Ay Andiran figures prominently in several verses of the *Purananuru*. He is described as the Lord of the Podiyil (Malaya) mountain, the southern most section of the Western Ghats. Andiran was essentially a man of peace. He was a great philanthropist, who enriched poets and bards with money and other valuables. He is said to have given horses, chariots and villages as gifts. But he was particularly famous for elephant gifts. As his country was fertile and teemed with elephants, he could present them liberally to his favourites. Elephant was also the royal emblem of the Ay kings. Andiran was a generous patron of poets and men of letters. His contemporary poets were Muda Mosiyar, a resident of the Enichcheri suburb of Uraiyur Odaikilar of Turaiyur and Kuttuvan Kiranar.[1] The prosperity of his country and his benevolence and hospitality formed the theme of a number of poems. Andiran was also a dauntless warrior. He had a trained army under his command. He won a victory over the kings of the Kongu country and pursued them to the western sea.[2] Several parts of Madurai and Tirunelveli Districts and the region from Kuttanad to Kanyakumari seem to have been included in his dominion. Further Andiran was a Saivite by faith and he worshipped Siva "seated underneath the banian tree". He had many wives, and all of them committed Sati on his death.[3] Again on his death, Andiran was welcomed in the abode of the Gods and the drum in Indra's palace reverberated at his arrival.[4]

Prof. K. A. Neelakanta Sastri includes Andiran among the minor chieftains who lived during the age of Anduvan Cheral.[5] This view seems to be untenable. Andiran was a very elder contemporary of Anduvan Cheral, even though both are praised by the poet Muda Mosiyar in the *Purananuru*. The Cheras came into prominence only after the period of the Ay king Andiran, and hence the latter was probably even more powerful than the Cheras.

1 *Travancore Archaeological Series*, Vol. I, page 3.
2 *Puram* 130.
3 *Puram* 240.
4 *Puram* 241.
5 *History of South India*, K. A. Neelakanta Sastri, pages 115-116.

Titiyan

The next important ruler of the Ay dynasty was Titiyan, though it is difficult to say whether he was the immediate successor of Andiran. The great poets Kapilar and Paranar were his contemporaries. It is worth mentioning that during his reign the neighbouring Pandya kingdom was ruled by the poet king Bhutappandyan. The latter has described Titiyan in the *Ahananuru* as *'Podiyil Celvan'*. We have no reliable information about any possible conflict between the two rulers, but it seems that an understanding was arrived at between the two kings, fixing Bhutappandy as the western limit of the Pandyan kingdom.[1]

Atiyan

Atiyan[2] is another important figure among the Ay kings of the Sangam age. During his reign the Ay kingdom began to disintegrate. The Pandyan warrior king Pasumpun Pandyan (Azhakia Pandyan) is said to have invaded the Ay kingdom and subjugated its ruler. Paranar one of the most famous and longest lived poets of the Sangam age has described this fight in the *Ahananuru*.

After the time of Atiyan the Ays struggled hard against the Pandyas to regain their lost freedom and supremacy. The Ay kings took part in the battle of Talaiyalanganam, in which the Pandyan king Nedunjeliyan won a decisive victory over seven contemporary South Indian kings. Nakkirar has described this fight in the *Ahananuru*. However, in course of time, the Ay kings were able to recover from the Pandyas those regions in Central and Southern Travancore which once formed part of the Ay kingdom, but they were never able to regain the old position of prominence.

Post-Sangam Age

After the Sangam age we get information about the history of the Ays only when we come to the 7th and 8th centuries A.D. The Pandya inscriptions form the most valuable source of information for the history of the Ays during this period. By this time the Pandyas had already developed

1 *Sucindram Temple*, Dr. K. K. Pillai, page 16.
2 There is a village named Atiyannoor in Neyyattinkara Taluk even today. The older name of Alakiapandipuram in Thovala Taluk was also Atiyannoor. It is quite possible that these villages were named after Atiyan.

themselves into a formidable power on the Eastern borders of the Ay kingdom. In the North the dominions of the Ay kings bordered on the territories of the Cheras. Tiruvattar, Vizhinjam, Trivandrum and several other places in the south belonged to the Ay dominion. So long as the Ays were a powerful dynasty their territories formed an effective buffer state between the Pandyan and Chera dominions. But with the decline in the power of the Ay kings the Chera territory was exposed to the direct attacks of the Pandyas and later on of the Cholas. The gradual decadence of the Ays encouraged the ambitious expansionist programme of their eastern neighbours. The Pandyan kings always anxious to annex this tract of territory to their kingdom took advantage of the weakness of the Ays and invaded it on many occasions. The Pandyan King Jayanthavarman (645-670) is credited with some successes over his contemporary king in Kerala. His successor Arikesari Maravarman (670-700 A.D.) is also said to have won a great battle at Sennilam and defeated on several occasions the Kerala king, and captured him alive with his near relatives and his forces.[1] These victories might have been won by the Pandyas over the rulers of the Ay kingdom because the Chera power extended to South Travancore only in the beginning of the 12th century A.D. Nakkirar, the commentator of the *Irainar Akapporul*, also mentions the attack on Kottar by Arikesari Maravarman. Kocchadayan Ranadhira (700-730 A.D.) the son of Arikesari Maravarman also inflicted a severe defeat on the Ay king in the battle of Maruthur and forced him to acknowledge the supremacy of the Pandyas. After the battle of Maruthur there ensued a period of truce between the Pandyas and the Ays as the latter temporarily accepted the suzerainty of the Pandyas. Nevertheless, the Ays continued their efforts to become completely independent of Pandyan control and this often led to the renewal of hostilities.

Sadayan and Karunandan

In the latter half of the 8th century A.D. the Ay kingdom was ruled over by King Sadayan and his son Karunandan who is mentioned in the Kazhugumalai Inscription. Their Pandyan contemporary was Maranjadayan or Jatilavarman Parantaka (765-815) who invaded Kerala several times and won victories.[2]

1 *The Pandyan Kingdom*, K. A. Neelakanta Sastri, page 52.

2 This Pandya ruler was the contemporary of Kulasekhara Alwar (800-820).

The Kazhugumalai Inscription informs us, that Maranjadayan undertook an expedition in the 23rd year of his reign against the king of Malainadu and destroyed Ariviyur Kottai.[1] This incident took place during the reign of Karunandan, the son of Sadayan. It is also learnt from the Madras Museum Plates that Maranjadayan fought at and took Vizhinjam which was a highly fortified town and the capital of the Ay kingdom. But the Pandya conquest of Vizhinjam does not seem to have been accepted by the Ay king as final because as Prof. K. A. Neelakanta Sastri observes "We have evidence in the Travandrum Stone Inscription that the king was still fighting in the neighbourhood of Vizhinjam more than ten years after his first invasion".[2] The next Pandya ruler Sri Mara Sri Vallabha (815-826)[3] is also stated to have won a victory at Vizhinjam. Commenting on the frequency of the military operations at Vizhinjam Prof. K. A. Neelakanta Sastri says, "The operations at Vizhinjam may perhaps be accepted as proof that the conquered lands are not settled on a permanent basis and may assert their independence at the earliest opportunity".[4] It seems obvious that the Ays were not willing to acknowledge the Pandyan supremacy but were ready to fight for their territories. Perhaps by this time the Ays had come into closer relations with the Cheras, and it is possible that the Cheras might have helped the Ays in their fight against the Pandyas.

Chronology of the later Ay Kings

The next prominent rulers of the Ay dynasty were Karunandadakkan and Vikramaditya Varaguna. Karunandadakkan ascended the throne in 857 A.D.[5] and ruled over the kingdom till 885 A.D. (Kollam Era 32-60). It is suggested that Karunandan, the earlier Ay king, might have ascended the throne before 788 A.D., and that he might have had as his immediate successor a king by name Karunandaruman.[6]

1 There is a place called Arivikkara in Thiruvattar, and the old name of this place was Ariviyur. (*Chila Kerala Charitra Prasnamgal*, Part I, Prof. Elamkulam P. N. Kunjan Pillai, page 110).

2 *The Pandyan Kingdom*, K. A. Neelakanta Sastri, page 64.

3 This Pandya was the contemporary of Rajasekhara Varman Kulasekhara *alias* Cheraman Perumal Nayanar (820-844 A.D.).

4 *The Pandyan Kingdom*, K. A. Neelakanta Sastri, page 76.

5 *Chila Kerala Charitra Prasnamgal*, Part I, Elamkulam P. N. Kunjan Pillai, pages 112-113.

6 *Chila Kerala Charitra Prasnamgal*, Part I, Elamkulam P. N. Kunjan Pillai, page 112.

Karunandadakkan (857-885 A.D.) must have been the successor of this king. On the basis of the astronomical evidence furnished by the Paliyam Copper Plates of Varaguna, Prof. Elamkulam P. N. Kunjan Pillai assigns this Inscription to 7th Makaram, Kollam Era 101[1] (29th December, 925 A.D.) and works out the age of Vikramaditya Varaguna as 885 to 925 A.D. (Kollam Era 60-101).

The table of synchronism between the Ays, the Cheras, the Cholas and the Pandyas given on page 109 will be helpful to the reader for a proper understanding of the political history of the 9th and 10th centuries.

Karunandadakkan

We may briefly describe the main events of the reigns of Karunandadakkan and Vikramaditya Varaguna. In the reign of the former ruler the Ay kingdom extended approximately from Trippappur in the north to Nagercoil in the South. Kanyakumari, Suchindram, Kottar and Nagercoil were under Pandyan rule while Colachel, Munchira, Tiruvattar, Vizhinjam and Kandalur were included in the Ay kingdom during this period. Vizhinjam seems to have been the capital of Karunandadakkan. Karunandadakkan was a benevolent and enlightened ruler. He was the builder of the Vishnu temple at Parthivasekharapuram (Parthivapuram). The Sanskrit verse at the end of the Huzur Office Plates informs us that Sri Vallabha who was born to Nanda of the Yadava race, ennobled it as the Lord of Sri, that is Krishna, did before. Karunandadakkan therefore must have borne the name Sri Vallabha. The Huzur Office Plates bear eloquent testimony to the keen interest evinced by king Karunandadakkan in the promotion of religion and learning. The Inscription informs us that this king purchased from the *Sabha* of Munchira the plot of land locally known as Uzhakudivilai, fixed its boundaries, erected a temple on it, set up the image of Vishnu in the temple and named the village round it Parthivasekharapuram. He also established here a *Salai* (Vedic College) in which arrangements were made to give free boarding, lodging and tuition to 95 *sattars*. It has also been suggested that

1 *Chila Kerala Charitra Prasnamgal*, Part I, Elamkulam P. N. Kunjan Pillai, page 112. Swamikannu Pillai however assigns it to Kollam Era 44, Makaram 9th.

Table of synchronism between the Ay, Chera, Chola and Pandya rulers of the 9th and 10th centurie

Ays		*Cheras*		*Cholas*		*Pandyas*	
Sadayan	till about 788 AD.	Kulasekhara Varman alias Kulasekhara Alwar	800-820 AD.			Maranjadayan or Jatila-varman Parantaka	765-815 AD.
Karunandan / Karunandaruman	788-858 AD.	Rajasekhara Varman alias Cheraman Perumal Navanar	820-844 AD.			Sri Mara Sri Vallabha	815-862 AD.
Karunandadakkan	858-885 AD.	Sthanu Ravi Varman	844-885 AD.	Vijayalaya	846-871 AD.	Varaguna Varman II	862-880 AD.
Vikramaditya Varaguna	885-925 AD.	Rama Varma	885-917 AD.	Aditya I	871-907 AD.	Parantaak Vira Narayana	880-900 AD.
		Gula Ravi Varma	917-944 AD.	Parantaka I	907-955 AD.	Maravarman Rajasimha II	900-920 AD.
		Indu Kota Varma	944-962 AD.				

* The date of accession of Sthanu Ravi Varman has been fixed at 844 AD. by Prof. Elamkulam P. N. Kunjan Pillai on the basis of the astronomical evidence furnished by the *Sankaranarayanayam*. The *Sankaranarayanam* was written in A. D. 869 by Sankaranarayana, the astronomer who was patronised by Sthanu Ravi Varman. (Vide *History of South India* page 352). The *Sankaranarayanam* makes it clear that the work was written in the 25th regnal year of Emperor Sthanu Ravi. On this evidence the date of accession of Sthanu Ravi can be fixed at 844 A. D. beyond any doubt. Prof. Elamkulam P. N. Kunjan Pillai makes this point clear in his paper on "The Age of Sthanu Ravi" (Vide the *Proceedings of the Indian History Congress* 9th session 1946 page 158). But though the date of accession of Sthanu Ravi is clearly known, the date of the end of his reign as given above is only tentative. Perhaps, he might have ruled for a few more years. It is however clear that the reign of Rama Varma his successor came to an end in 917 A.D. It may also be stated in this connection that Prof. K. A. Neelakanta Sastri who would assign the date of the *Sankaranarayaneyam* to 869 A. D. and would also regard Emperor Sthanu Ravi as a contemporary of Aditya Chola (871-907), (Vide pages 168 and 192 of the *History of South India*) has committed a mistake in regarding Sthanu Ravi Varman as the founder of the Kollam Era which began in 825 A.D. (Vide *History of South India*, page 352).

Karunandadakkan himself might have been the founder of the famous Kandalur *Salai*.[1]

Vikramaditya Varaguna

Vikramaditya Varaguna, the author of the famous Paliyam Copper Plates, was the immediate successor of Karunandadakkan. During his reign the struggle between the Pandyas and the Cholas for political supremacy in the south entered a decisive stage. Early in the 10th century A.D. the Pandyan king Maravarman Rajasimha II (900-920) was defeated by Parantaka Chola (907-955) and the Pandya kingdom was annexed to the Chola empire. Nanjanad, "the cockpit of the south" also came under Chola rule. Rajasimha had to flee to Ceylon. After staying there for some years, he left his crown and all his wealth behind, and sought asylum in Kerala, the home of his mother. It seems possible that Vikramaditya Varaguna helped the Pandyas in their fight against the Cholas.

The Paliyam Copper Plate Inscription gives us an insight into the religious and cultural outlook of Vikramaditya Varaguna. Varaguna granted an extensive landed property in the south to the celebrated Buddhist temple of Tirumulapadam (Srimulavasam).[2] The temple was situated in the Chera empire while the land donated was in the Ay kingdom. The land was placed under the protection of one Virakota "on whose breast Lakshmi enamoured of victory is sleeping with his arm for a pillow". Prof. Elamkulam P. N. Kunjan Pillai identifies Virakota of this Inscription with Indukota Varma who was the Elaya Raja and as such the Koyiladhikarikal of the Chera empire which was being ruled at that time by Goda Ravi Varma (A.D. 917-944). It is quite possible that Varaguna might have donated this land to the Buddhist temple at Tirumulapadam as part of his policy of making donations of land to various temples for religious and charitable purposes, consequent upon the defeat sustained by him in many a battle with his enemies.[3] The document ends with an exhortation

1 *Kerala Charitrathile Iruladanja Edukal*, Prof. Elamkulam P. N. Kunjan Pillai, page 53.

2 Tirumulapadam is a place near Trikunnapuzha in Alleppey District.

3 *Chila Kerala Charitra Prasnamgal*, Part I, Prof. Elamkulam P. N. Kunjan Pillai, page 24.

from king Varaguna, addressed to his successors for protecting this charity. "This land, like a wife, should be kept at heart and personally safeguarded by you time after time from the possibility of enjoyment by another. Oh, men hasten your minds to deeds of merit. The God of Death, terrible with mouth wide open, is roaming near awaiting (his) time; and as if to show him favour, his father, the Lord of Day, with quick marches, hurriedly leads away the remainder of your lives"[1].

End of the Ay-Kula

The reign of Vikramaditya Varaguna must have ended in Kollam Era 101 (925 A.D.). In course of time the Ays lost the dignity of a separate dynasty and the southern frontier of the Venad region of the Chera empire extended further to the South. In the 10th century the Cholas are referred to in inscriptions as having sacked Kandalur and Vizhinjam which were part of the Chera kingdom. It may therefore be held that while the Cholas were conquering the Nanjanad region, the northern portions of the Ay dominion had become part of the Chera empire. We find no references to the Ay kings as a separate dynasty in the inscriptions of this period. In the 12th century A.D., a branch of the Ay-kula which had established its headquarters at Trippappur, 10 miles to the north of Trivandrum, and had been exercising authority over the temple of Sri Padmanabha, who was the tutelary deity of the Ays, merged with the Kizhperur royal house which had been ruling over Venad.

Political, Social and Religious conditions in the later Ay Kingdom

It would be appropriate in this context to review the political, social and religious conditions under the later Ays. The Ay inscriptions give us interesting glimpses into the administration of the kingdom and the religious, social and

1 Prof. Elamkulam P. N. Kunjan Pillai finds in this passage of the Inscription a pointed reference to the Chola threat to the Ay Kingdom. By Kollam Era 100 Parantaka Chola defeated the Pandyas, and threatened the Ay dominion. The words "God of Death" and "his father, the Lord of Day" are interpreted as references to Parantaka Chola and his father Aditya Chola. It may also be noted that the Cholas also claimed descent from the Solar race. Vide *Chila Kerala Charitra Prasnamgal*, Part III, Prof. Elamkulam P. N. Kunjan Pillai, page 31.

cultural conditions prevailing in the land. The form of government was, of course, monarchy. The Ay kings followed the law of hereditary succession or *Makkathayam*. The kingdom was divided into a number of *Nadus* each of which was under a *Kizhavan*, who carried on its administration according to the orders of the king. The Huzur Office Plates of Karunandadakkan inform us that one of the king's officers was Sattan Murugan, *Kizhavan* of Tenganadu, which was one of the *Nadus* of the Ay kingdom, and that Varaguna married the daughter of this *Kizhavan*.[1] The *Nadu* was sub-divided into a number of *Desams*. The people were of an extremely charitable disposition. The kings and nobles vied with one another in making endowments to temples for religious and charitable purposes. The Paliyam Copper Plates record the gift of land to the Buddhist temple of Tirumulapadam by the Ay king Vikramaditya Varaguna, while the Huzur Office Plates record the establishment of a *Salai* or boarding school at Parthivasekharapuram by king Karunandadakkan. The Chitaral Inscription[2] of the 28th year of the reign of Vikramaditya Varaguna records the gift of some gold ornaments to the temple of Tiruchanattumala by a private donor. The Tiruvithaikkodu Inscription of Karunandadakkan records the gift of 25 cows by a private person for maintaining a perpetual lamp in the Siva temple of the locality.[3]

The Ay kings bestowed particular attention on strengthening the defences of their kingdom. Vizhinjam and Kandalur were important military centres where institutions for imparting training in the use of arms seem to have been established. The Tirupparappu fragmentary copper plate inscription[4] records that it was engraved by one Aviyalanradakkan of Vizhinjam, who bore the title of Sri Vallabha Perumbanaigan and was the manufacturer of arms to the king Karunandadakkan.

The Huzur Office Plates also throw light on the administration and social life of the kingdom. Imposition of fines

1 *Travancore Archaeological Series*, Vol. I, page 2.

2 *Travancore Archaeological Series*, Vol. I, page 193.

3 *Travancore Archaeological Series*, Vol. I, page 14.

4 *Travancore Archaeological Series*, Vol. I, page 198. The Inscription is assigned to the reign of Karunandadakkan or of his successor Vikramaditya Varaguna and hence the date of the Inscription may be ascribed to the last quarter of the 9th century.

seems to have been a common form of punishment for any crime. The inscription records the levy of a specified quantity of gold as punishment for each crime. The fines collected were paid either to temples or to the state treasury. The *sabha* of the temple seems to have been an important institution. It was the *sabha* which received donations and payments on behalf of the temple. It also received and sold lands on behalf of the temple. The Huzur Office Plates record that king Karunandadakkan purchased the plot of land called Uzhakudivilai from the *Sabha* of Munchira for the construction of the Vishnu temple at Parthivasekharapuram. The Ay inscriptions also throw light on the fact that the *Makkathayam* system of inheritance was the basis of the prevailing form of social organisation.

One of the remarkable facts relating to the history of the Ay kingdom as revealed by the study of the Ay inscriptions is the important role played by educational institutions called *Salais* in the cultural life of the people in the 9th and 10th centuries A.D. It seems that there was a *Salai* attached to every important temple. The most important of the *Salais* in the Ay kingdom were Kandalur Salai and Parthivasekharapuram *Salai*. The *Salai* was a boarding school where the Brahmin youth were given free boarding and lodging and could freely undergo a rigorous course of studies in the Vedas, and other branches of learning. The Huzur Office Plates inform us that admission to Parthivasekharapuram *Salai* was restricted to Brahmins, the 95 *Kalams* in the institution being distributed among the pupils of the *Pavizhiya Charanam*, *Tayittiriya Charanam* and *Talavakara Charanam*. Discipline was strictly enforced in these *Salais*. The Huzur Office Plates contain the detailed rules and regulations laid down by king Karunandadakkan for the administration of Parthivasekharapuram *Salai*. These rules aimed at achieving the all-round moral development of the pupils. The use of abusive language within the precincts of the *Salai* was prohibited. Brawls and physical assaults were severely dealt with. The inmates were strictly forbidden to carry offensive weapons about them. "No kind of gambling shall be indulged in within the precincts of the temple. Those that do so shall lose that day's meals.

Sattars shall not be permitted to keep maid servants in the Hostels".[1] It was the strict enforcement of the rules of discipline described above that made Kandalur, Parthivasekharapuram and other *Salais* of the Ay kingdom model educational institutions. Referring to Kandalur S. Desivinayagam Pillai says, "Kandalur *Salai* was an ancient institution, the Nalanda of the South, and it was looked upon as a model by the people of that time".[2]

During the period of later Ay rule, Buddhism and Jainism had already declined and Hindu revival had made considerable progress. At a time when Hinduism was reviving in North Kerala under the Kulasekharas of Mahodayapuram, it is significant that the Ay kings espoused the cause of Hindu religion and culture in the South.[3] Karunandadakkan was responsible for the construction of the Vishnu temple at Parthivasekharapuram. The Padmanabhaswami temple at Trivandrum received the special patronage of the later Ay kings. However, there was complete religious toleration in the land. The Ay kings were devoted Hindus but they made liberal gifts and donations to Buddhist and Jain temples. We have already mentioned that Vikramaditya Varaguna donated land to the Buddhist temple of Tirumulapadam. That he held Buddhism in the highest respect and veneration is clear also from the invocation to the Buddha, the Dharma and the Sangha which the Paliyam Copper Plates contain.[4] Varaguna also got the figure of a Jaina *Tirthankara* carved on the walls of the Jain temple at Tiruchanattumala. The Jain temple at Tiruchanattumala was a famous centre of Jain pilgrimage in the 9th century A.D., and it attracted Jain monks and pilgrims from all parts of the country. It was only in the beginning of the 13th century that this Jain temple became converted into a Bhagavathi temple.

Origin and status of the Venad Kingdom

The disappearance of the Ays as a major political power in the 10th century A.D., synchronised with the emergence of

1 *Travancore Archaeological Series*, Vol. I, page 13.

2 *Kerala Society Papers*, Series II, page 103.

3 It may be noted that the re-establishment of Ay rule in South Kerala synchronised with the rise of the Second Chera Empire under Kulasekhara Varman (800-820).

4 *Travancore Archaeological Series* Vol. I, page 192.

the rulers of Venad[1] into a position of greater political prominence in South Kerala. Several theories have been put forward regarding the status of the Venad rulers and the origin of their kingdom. T. K. Velu Pillai the author of the revised *Travancore State Manual* considers Venad as a distinct political entity from very early days, and he asserts that at no time was Venad subject to the supremacy of the Chera kings of imperial dignity reigning at Mahodayapuram (Tiruvanchikulam). "The king of Venad was an independent king free to do anything of his own will and motion in his sovereign capacity."[2] This view is opposed to that of the Travancore archaeologists. One of them Gopinatha Rao assigned to Venad a feudatory status while another A. S. Ramanatha Aiyar considered the king of Venad as subordinate to the Koyiladhikarikal who was himself subject to the King of Tiruvanchikulam. This view of the archaeologists is based on inscriptional evidence. The Tarisapalli Copper Plate Grant executed by Ayyan Atikal Tiruvatikal of Venad in the 5th regnal year of emperor Sthanu Ravi (849 A.D.) testifies to the subordination of Venad to the Chera rulers of Mahodayapuram. The evidence of the Inscriptions of the reign of Bhaskara Ravi Varman discovered from the temples at Trikkodithanam and Perumnai also lends support to the view that the Chera ruler of Mahodayapattinam was "the suzerain lord of the Malainadu" and that "there ruled under him as Provincial Governors a number of minor chiefs or *"Naduvazhis"* including that of Venad. One of the Trikkodithanam Inscriptions refers to the fact that in

1 Venad was the name of ancient Travancore up to the time of Maharaja Marthanda Varma in the 18th century. The late Prof. Sundaram Pillai split up the compound word Venad into *Vezham* and *Nadu* and interpreted it to mean the country abounding in elephants. According to Gopinatha Rao, Venad is the country of the *'Vels'* or the chieftains and has nothing to do either gramatically or etymologically with elephants. According to the revised *Travancore State Manual* Vol. II (Vide page 42) the term Venad is derived from *Vanavanad*, the country of the *Vanavan*. *Vanavan* means the Chera king in ancient Tamil literature.

2 *Travancore State Manual*, Vol. II, T. K. Velu Pillai, page 47.

the 14th year of the reign of Bhaskara Ravi Varman, the *Koyiladhikarikal* appointed Govardhana Marthanda of Venad to rule over Nanrulainadu also.[1] In fact, all inscriptional evidence seems to prove the subordination of Venad to Mahodayapattinam beyond a doubt. It may be mentioned in this connection that Prof. Elamkulam P. N. Kunjan Pillai who has made a critical and scientific study of the inscriptions of the state also endorses the view of the archaeologists that the Venad kings were the vassals of the rulers of Mahodayapuram and that the former were sometimes appointed by the latter.

The traditional account of the origin and early history of Venad is given by P. Shangoonny Menon in his *"A History of Travancore"* and this has been more or less accepted by T. K. Velu Pillai. This traditional account is as follows.[2] "Tradition says that on the 12th Makaram 3412 of Kali year corresponding with the 29th January 311 A.D. King Virakerala Varma was crowned king and that he assumed the titles of *Kiritapati* and *Kulasekharaperumal.*[3] He ruled the kingdom with prosperity and popularity for a long time. His capital was Virakeralapuram, close to Sreevalumkodu (Tiruvithamkodu). "Virakerala Varma Kulasekharaperumal was succeeded by his brother whose name is not very clear. No particulars of the reign of this King can be gathered from any reliable account; all that is known of him is that he was unable to follow in the track of his predecessor and that he did not perform the costly ceremonies and wear the same crown and become a Kulasekharaperumal."[4] This king was succeeded by his nephew, another Vira Kerala Varma. He established a residency at Kalladai, near Quilon, where he consecrated a temple and established villages. There is a wide gap in our

1 *Travancore Archaeological Series,* Vol. V, page 177.
2 This account is taken from the *Travancore State Manual* Vol. II, T. K. Velu Pillai, pages 49-50.
3 *A History of Travancore,* P. Shangoonny Menon, page 55.
4 *A History of Travancore,* P. Shangoonny Menon, page 88.

knowledge of the history ranging for a period of over 4 centuries. In the 8th century there reigned Vira Marthanda Varma who was succeeded by Udaya Marthanda Varma, an accomplished monarch.[1] His reign was very prosperous and more remarkable than that of many of his predecessors. "All this period", says Shangoonny Menon, "the Travancore royal family resided at different places and was commonly known by five different denominations viz., Venad, Tiruvithamkodu, Trippappoor, Chiravai and Desinganad *Swarupams.* All these five swarupams when collectively referred to were styled either Venad or Travancore or Trippappoor and sovereignty was assumed under these three designations only. Latterly they came to be known exclusively under one name, that is Travancore".[2]

The above traditional account of the origin and early history of Venad with its five different denominations or *tavazhis* was accepted by later writers. However, Prof. Elamkulam P. N. Kunjan Pillai has recently questioned the historical authenticity of this account.[3] He says that till the beginning of the 9th century A.D., Trivandrum and the regions lying to the south of it were a part of the Ay kingdom and that till the 14th century there was neither a king nor a royal family at Tiruvithamkodu. According to him Venad was only a petty principality lying between Quilon and Trivandrum up to the beginning of the 12th century A.D. It was the southernmost administrative division or Nadu of the Chera kingdom and the rulers of Venad were definitely subordinate to the Chera emperor who ruled from Mahodayapuram. It has also been suggested on the basis of inscriptional evidence that the rulership of the different Nadus was not hereditary.[4] The honour was bestowed on different families according to the discretion of the Chera emperor. Early in the 12th century Venad was being ruled by the Kizhperur family.[5] In the latter half of the 12th century a branch of the Ay family which had its residence at Trippappur and another Yadava family (Chiravai)

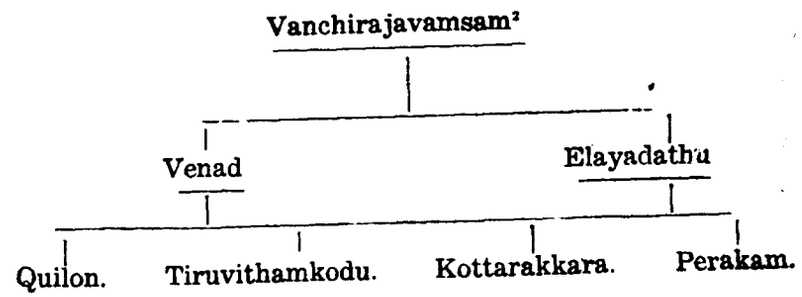
1 Some scholars believe that Udaya Marthanda Varma was the founder of the Kollam Era, K. P. Padmanabha Menon, *History of Kerala,* Vol. I, page 5.
2 *History of Travancore,* P. Shangoonny Menon, page 88.
3 *Chila Kerala Charitra Prasnamgal,* Part I. Elamkulam P. N. Kunjan Pillai, pages 70-75.
4 *Kerala Charitrathile Iruladanja Edukal,* Elamkulam P. N. Kunjan Pillai, page 146.
5 Kizhperur is about 2 1/2 miles from Kilimanur.

which had its residence at Athanthuruthi[1] merged in the Venad family. Since then the ruler of Venad came to be called Chiravai Mooppan and the heir-apparent (Elaya Raja) was called Trippappur Moopan. The latter was the Koyiladhikarikal and as such exercised authority over the Padmanabhaswami temple and other temples of Venad. Prof. Elamkulam P. N. Kunjan Pillai considers Chiravai Mooppan and Trippappur Mooppan as indicating two titles rather than the existence of two distinct branches of the Venad family. The capital of Venad continued to be Quilon. The ruler (Chiravai Mooppan) used to reside at Panakavil Palace in Quilon while the Trippappur Mooppan stayed at Trippappur Palace as he had frequently to attend to the affairs of the Sri Padmanabhaswami temple. It was only in the 14th century that Venad family came to have a distinctive branch of its own, viz., Kunnummel branch or Elayadathu Swarupam. Venad which at that time had about 2,000 square miles of territory came to be divided almost equally between the original Venad family and Elayadathu Swarupam. Only the coastal region from Kannetti to Trivandrum and the territories to the south of Trivandrum formed part of the truncated Venad Kingdom. All the territories to the north of Trivandrum with the exception of the coastal areas mentioned above formed part of the Elayadathu Swarupam. The Elayadathu Swarupam established its headquarters at Kunnummel near Kilimanur for a long time, and subsequently after partitioning the kingdom set up permanent residence at Kottarakkara. The original Venad family continued to rule with its headquarters at Panamkavil Palace in Quilon. It may also be noted in this connection that both Venad and Elayadathu Swarupam were in their turn subdivided into two branches each at a later period of their history. In the first half of the 15th century A.D., the Trippappur Mooppan built a palace at Tiruvithamkodu and set up residence there. Till the construction of the Darpakulangara Palace at Kalkulam (Padmanabhapuram) in the latter half of the 16th century A.D., the Trippappur Mooppan continued to stay at Tiruvithamkodu. In course of time that branch of the royal family which resided at Kalkulam came to be associated with Trippappur Swarupam while the Quilon branch came to be associated with Chiravai Swarupam.[2] Moreover, a branch of the

1 The present name of the place is Alenthuruthu which is near Tiruvalla in Alleppey District.

2 *Chila Kerala Charitra Prasnamgal*, Part I, page 74, Elamkulam P. N. Kunjan Pillai.

Elayadathu Swarupam set up residence at Nedumangad in the southernmost part of the kingdom and came to be called the Perakathavazhi (the *Peritally* of the Dutch). By the 16th and 17th centuries the old Venad Royal family came to have 4 distinctive branches as given below[1].



However, till the time of Maharaja Marthanda Varma (1729-1758) even though these families resided in four distinct places, they were for all practical purposes, considered as only two families, viz., Venad and Elayadathu Swarupam.

1 *Chila Kerala Charitra Prasnamgal*, Part I, page 75, Elamkulam P. N. Kunjan Pillai.

2 It may be mentioned in this connection that the ruling house of Travancore is called *Vanchirajavamsam* as it claims descent from the Venad branch of the Chera royal house which ruled with its capital at Quilon. Quilon is called *"Ten Vanchi"* and the Venad ruler *"Tenvanchiyan"* in inscriptions. Prof. Elamkulam P. N. Kunjan Pillai is of the view that the Venad royal house came to Quilon from Mahodayapuram which was known as Vanchi, the capital of the Chera emperors. He says that emperor Rama Varma Kulasekhara (1090-1102) who moved his capital to Quilon in 277 Kollam Era (1102 A.D.) after Mahodayapuram was destroyed by the invading Chola forces was the founder of the Venad branch of the Chera royal house. The Travancore royal family claiming descent from the Venad branch came to be called *Vanchirajavamsam* and the king of Travancore *Vanchipala*, the protector of the land of Vanchi. K. P. Padmanabha Menon was also inclined to accept the view that the Travancore Royal House represented the early Chera dynasty, but he could not give conclusive proof in support of this hypothesis. (*Vide History of Kerala* Vol. II, pages 12-13). Prof. Elamkulam P. N. Kunjan Pillai's view of the origin of the Venad royal house seems to be an elaboration of the view tentatively accepted by K. P. Padmanabha Menon.

The Capital of Venad

It has been suggested by some writers on the history of Venad that Trivandrum was the capital of the kingdom since early days. T. A. Gopinatha Rao in the course of his study of the inscriptions of Sthanu Ravi (844-885 A.D.) has remarked that during this early period of Kerala history "the Venad princes were ruling perhaps with Trivandrum as their capital".[1] According to him the Venad ruler erected for himself a palace at Quilon which was the chief sea port of the kingdom, and began to reside in it very often. Thus it is suggested that Trivandrum and not Quilon was the capital of Venad and Quilon was only the city next in importance to Trivandrum. This view does not seem to be correct. We have inscriptional and literary evidence to show that Quilon was the capital of Venad in early days.[2] The Copper Plate Grant made by Ayyan Atikal Tiruvatikal the King of Venad to the Tarisa church in 849 A.D. was signed and delivered from his place at Quilon. The *Sukasandesam* which was composed in the early 14th century refers to Quilon as the *Kulapuri* of the Kupaka Kings.[3] The *Unnuneelisandesam* also makes it expressly clear that Quilon was the capital of Venad in the 14th century. Without denying the importance of Trivandrum it must be stated that all evidence points to the fact that it became a political capital only in the 18th century when the capital of Travancore was shifted from Kalkulam (Padmanabhapuram) to Trivandrum during the closing years of the reign of Maharaja Rama Varma (1758-1798 A.D.) who is famous in the history of Travancore as the Dharma Raja[4]. It might however be correct to say that Trivandrum was the spiritual capital of the Venad kingdom because it had all along been the seat of Sri Padmanabha the family deity of the Yadavas to which community the rulers of Venad belonged.

1 *Travancore Archaeological Series*, Vol. I, page 179.

2 It doe not seem to be necessary in this connection to discuss the view of Prof. Sundaram Pillai that Kolidakkuru (Kulikkod) near Padmanabhapuram was once the capital of Venad because it has now been proved that the learned writer committed a mistake in reading the word *"Ilankuru"* (heir-apparent) from a *Vattezhuthu* inscription of Udaya Marthanda Varma dated 348 Kollam Era (1173 A. D.) as *"Kolidakkuru"* (*Travancore Archaeological Series*, Vol. IV, pages 26-27).

3 Kupaka was not a Kingdom different from Venad, *Travancore State Manual*, Vol. II, T. K. Velu Pillai, page 24.

4 *Chila Kerala Charitra Prasnamgal*, Part I, Prof. Elamkulam P. N. Kunjan Pillai, page 74.

It might be relevant in this connection to discuss when and how long Padmanabhapuram was the capital of Venad. It has been mentioned earlier that in the first half of the 15th century the Trippappur Mooppan built a palace at Tiruvithamkodu and set up residence there. From this time onwards till the latter half of the 16th century when the Darpakulangara Palace was built at Kalkulam, Tiruvithamkodu was the headquarters of the Trippappur Mooppan. With the construction of the Darpakulangara palace the Trippappur Mooppan moved his headquarters to Kalkulam (Padmanabhapuram). Dr. K. K. Pillai has expressed the view that Padmanabhapuram was the capital of the Venad kings only until the time of Marthanda Varma (1729-1758)[1]. This view is unacceptable. Marthanda Varma rebuilt the Kalkulam Palace and renamed it Padmanabhapuram in 1744 and it continued to be the seat of royal authority till the closing years of the reign of Dharma Raja. The *"Chatakasandesa"* written after 1790 proves beyond doubt that Padmanabhapuram was the capital of Travancore (Venad) till that period. The author of this work is stated to have gone to Padmanabhapuram to see the Dharma Raja after 1790. It may also be mentioned in this connection that it was perhaps the presence at Trivandrum of Manorama Tampuratti the refugee princess from Kozhikode, that made the Dharma Raja move his headquarters from Padmanabhapuram to Trivandrum towards the close of his reign.

Early History of Venad

Having discussed some of the views regarding the origin and status of the Venad rulers and the location of their capital, we may trace the early history of Venad. The first king of Venad of whose reign there is any inscriptional evidence is Ayyan Atikal Tiruvatikal. He was the donor of the Tarisappalli Copper Plate Grant (849 A. D.). The Tarisappalli Copper Plate records the grant of a freehold by Ayyan Atikal Tiruvatikal to the Tarisa Church in the 5th regnal year of emperor Sthanu Ravi. The inscription also refers to the heir-apparent Ramar Tiruvatikal.

Sri Vallabhan Kotha is the next Venad ruler of whom inscriptional evidence is available[2]. The Mamballi Plate dated Kollam Era 149 (974 A.D.) records that the temple of Ayirur

1 *Sucindram Temple*, Dr. K. K. Pillai, page 42.

2 Mamballi Plate of Sri Vallabhan kotha dated Kollam 149, *Travancore Archaeological Series*, Vol. IV, pages 1-16.

and its land were placed at the disposal of the temple of Tiruchchengunrur by a private party in the Assembly of the great men of Tiruchchengunrur, king Sri Vallabhan Kotha also being present in it. From inscriptions of this ruler discovered in Tiruvanvantur, it is sometimes argued that his sway extended as far north as the Tiruvalla taluk.

The next Venad ruler according to inscriptions was Govardhana Marthanda. He must have ascended the throne about 151 Kollam Era (976 A.D.) and he seems to have ruled until the close of the country. The Trikkodithanam Inscription No. I dated the 14th regnal year (976 A.D.) of the reign of Bhaskara Ravi Varman[1] records that Govardhana Marthanda, the ruler of Venad granted some taxes to the temple at Trikkodithanam. This Venad ruler was evidently a vassal of the king Bhaskara Ravi Varman and has figured as a signatory in the Jewish Copper Plate of 1000 A.D.

Relations of the Cheras with the Pandyas and the Cholas

The three rulers of Venad referred to above occupied a subordinate status and were subject to the Kulasekharas of Mahodayapuram who were engaged in a struggle for political supremacy with the other major South Indian power viz., the Cholas.[2] In dealing with the history of the Ay kingdom, we have already referred to the fact that the early part of the 10th century saw the fall of the Pandayan power and the ascendency of the Cholas. Maravarman Rajasimha, the Pandyan king, was defeated by Parantaka Chola I, (907-955 A.D.) and the Pandyan dominion was incorporated into the Chola kingdom. Parantaka Chola extended his authority as far north as Suchindram, as is testified to by the discovery of the Suchindram inscription of Parantaka Chola I, which records the gift of 50 sheep for maintaining a perpetual lamp before the God of the temple at Suchindram.[3]

1 *Chila Kerala Charitra Prasnamgal,* Part II, Prof. Elamkulam P. N. Kunjan Pillai, page 25.

2 The rulers of the Second Chera Empire (800-1102) are known to history as the Kulasekharas. *'Kulasekhara'* seems to have been a dynastic title assumed by the rulers of this dynasty after Kulasekhara Varman alias Kulasekhara Alwar who founded the Second Chera Empire. With the fall of the Second Chera Empire in 1102 the title was inherited by the kings of Venad.

3 *Travancore Archaeological Series,* Vol. I, page 237.

It may be relevant in this connection to review the early relations between the Chola and the Chera rulers of Mahodayapuram in order to acquaint the reader with the historical background to the great Chola-Chera struggle of the 11th century, A.D., or what Prof. Elamkulam P. N. Kunjan Pillai calls "the Hundred Years war between the Imperial Cholas and the Kulasekharas of Mahodai". The relations of Aditya Chola (871-907) and his son Parantaka (907-955) with the Chera rulers seem to have been most cordial. No Chola invasion of any part of the Chera empire is recorded to have taken place during this period. The Tillaisthanam Inscription also testifies to the friendly relations between Aditya Chola and emperor Sthanu Ravi. The two chiefs jointly conferred a title on Vikki Annan, a chief of Tanjore. This friendship was cemented by a matrimonial alliance between Parantaka Chola and a Chera Princess, most probably a daughter of Rama Varma Kulasekhara (885-917)[1]. Even when Parantaka Chola conquered Nanjanad and invaded the Ay kingdom, the Chera rulers did not actively interfere in this conflict. It must however be pointed out that the Cheras did not look with equanimity on the Chola successes in the south and the subsequent conquest of Nanjanad which brought the Chola army nearer to the southern frontier of the Kulasekhara empire. Nor did Parantaka Chola welcome the extension of Chera power to the regions lying to the south of Trivandrum following the disruption of the Ay kingdom. It is significant in this connection that the Cheras fully aware of the danger arising from the Chola occupation of Nanjanad strengthened the southern defences of the kingdom and converted Kandalur, Vizhinjam and such other places in the south into military arsenals. From the death of Parantaka Chola in 955 A.D. to the accession of Raja Raja the Great in 985 A.D. was a period when the *status quo* in the relations between the Cholas and the Cheras continued to be maintained without its being upset by the warlike activities of either party.

With the accession of Raja Raja the Great (985-1014) the Chola policy towards Kerala underwent a radical change. The following table of synchronism between Raja Raja the Great

1 The statement made in the *"History of South India"* (vide page 168) that Sthanu Ravi's daughter was married to Parantaka does not seem to be correct as we now know definitely that Sthanu Ravi came to the throne in 844 A.D.

and his successors on the one side and their Chera contemporaries on the other will be helpful for a proper understanding of Chola-Chera relations in the 11th century.

Cholas		*Cheras*	
		Bhaskara Ravi Varman I	962-1019 AD.
Raja Raja the Great	985-1014 AD.		
		Bhaskara Ravi Varman II	979-1021 AD.
		Vira Kerala	1021-1028 AD.
Rajendra I	1014-1044 AD.		
		Rajasimha	1028-1043 AD.
Rajadhiraja	1044-1054 AD.		
Rajendra Deva II	1054-1064 AD.		
		Bhaskara Ravi Varman III	1043-1082 AD.
Vira Rajendra	1064-1069 AD.		
Adhi Rajendra	1070 AD.		
		Ravi Rama Varma	1082-1090 AD.
Kulottunga	1070-1118 AD.	Rama Varma Kulasekhara	1090-1102 AD.

In his 4th regnal year Raja Raja the Great launched his first invasion of Kerala. He made a lightning attack on Kandalur and returned to his country. But it was only in 999 A.D., the fifteenth year of his reign, that the momentous Hundred Years War between the Cholas and the Cheras actually began. This year in which the Cholas were able to score a decisive victory over the Chera army for the first time is referred to by Raja Raja in his Suchindram Inscription as "worthy of being worshipped by all other years as the year in the whole of eternity".[1]

Raja Raja captured Kottar, and other places in Nanjanad. He renamed Kanyakumari as Rajarajeswaram. But he does not appear to have established his ascendancy over the regions to the north of Kuzhithura in South Travancore. The Chola inscriptions of the period discovered from the temples at Cholapuram, Cape Comorin, Darsanamkoppu, Tirunandikkara, Suchindram, etc., bear witness to the Chola conquests in South Travancore.[2] Raja Raja seems to have consolidated his southern conquests and constituted them into a separate administrative unit called Raja Raja Pandinadu. Kottar which was the southernmost military outpost in the Chola dominion was named Mummudi Cholanallur and a Chola garrison was permanently stationed there with a view to safeguarding the

1 *Travancore Archaeological Series,* Vol. II, page 8.
2 *Travancore Archaeological Series,* Vol. II, pages 1-6.

Chola interests in that distant frontier. Thus by the end of the reign of Raja Raja Chola, South Travancore south of Kuzhithura seems to have come completely under the sway of the Cholas. Raja Raja is also said to have advanced as far north as Vizhinjam and Kandalur Salai. The Tiruvalangad Plates refer to Raja Raja's conquest of Vizhinjam in the following words: "The Commandant (*dandanatha*) of this ornament of the solar race then conquered Vilinja which had the sea for its moat, whose extensive ramparts were shining aloft, which was impregnable to other warriors and which was the permanent abode of the Goddess of Victory". It is from the passage *"Kandalur Salai Kalam Aruthu Aruli"* which occurs in several of the inscriptions of Raja Raja since his fourth regnal year that one draws the inference that he advanced as far north as Kandalur.

Kandalur Salai

Much controversy has raged on the identification of the place Kandalur *Salai* and the interpretation of the words *"Kalam Aruthu Aruli"* found in many inscriptions of the Chola rulers from Raja Raja the Great to Kulottunga Chola I. Parantaka Pandya, a later king of the Pandya dynasty and a contemporary of Kulottunga Chola I, also claims to have interfered with Kandalur *Salai.*[1] T. A. Gopinatha Rao and following him many other scholars including K. A. Neelakanta Sastri have suggested that Kandalur *Salai* is identical with a suburb of Trivandrum known by the name Valia Chalai, wherein is situated the Mahadevar temple, whose deity is referred to in documents after the 13th century as Kandalur *Salai* Mahadevar. This identification seems to be unacceptable to many scholars including the author of the revised *Travancore State Manual,* because Trivandrum was a well-known place in the 10th century A.D., and long before it. Ananthasayanam and Syananduram were famous names for Trivandrum. Therefore it is argued that any of these names and not Kandalur would have been mentioned in the inscriptions if the deed desired to be recorded was actually performed at Trivandrum. Venkayya suggested that Kandalur *Salai* was a place near Vizhinjam. It is significant that there is a place called Kandalur near Vizhinjam in the taluk of Neyyattinkara. From the fact that Vizhinjam and Kandalur are often coupled together in the inscriptions of the Cholas, it is quite possible that Kandalur Salai

1 *Travancore Archaeological Series,* Vol. I, pages 1-2.

might have been a place near Vizhinjam. According to Elamkulam P. N. Kunjan Pillai Kandalur *Salai* is certainly *Valia Chalai* after the 13th century, but he says that during the period in question, one cannot be sure about the fact whether the Kandalur referred to in the inscriptions is Valia Chalai in Trivandrum or the Kandalur near Vizhinjam. He is however more inclined to identify Kandalur with the former. In fact, the last word on the question has not yet been said.

As regards the meaning of *'Kalam Aruthu Aruli'* different views have been expressed. According to Dr. Hultzsch the passage in question has to be interpreted to mean that the king was pleased to destroy the ships at the road-stead of Kandalur.[1] and this interpretation has been accepted by historians like Prof. K. A. Neelakanta Sastri. According to T. A. Gopinatha Rao, the passage means that the king was pleased to discontinue the *Kalam* (the feeding) in Kandalur *Salai* (the feeding house at Kandalur)[2]. According to S. Desivinayagam Pillai the passage means that "the king was pleased to make an endowment and fix the number of Brahmin students to be fed in the institution at Kandalur.[3] Prof. Elamkulam P. N. Kunjan Pillai does not accept any of the views set forth above. According to him the passage in question conveys the impression of the destruction of the military institutions at Kandalur Salai, where the Brahmin youth of the land were given training in the use of arms.[4] He says that Kandalur which was famous for its Vedic College in the 9th century became a strong Chera military centre during the Chola-Chera war and the number of *Kalams* (seats) in the *Salai* was increased considerably in order to impart military training to a large number of Namboothiri young men who volunteered for service in the army during that period of crisis. This must have subjected Kandalur to the incessant attacks of the Chola army which concentrated all its energies in destroying this potential military citadel. It is significant that the Chola inscriptions refer to the destruction of Kandalur Salai along

1 *'Kalam'* is interpreted to mean 'ships' and *'aruthu'* destroyed.

2 *Travancore Archaeological Series*, Vol. II, pages 4-5.

3 Vide "A Short Note on Kandalur Salai" in the *Kerala Society Papers*, Series II, pages 100-106.

4 *Keralathile Iruladanja Edukal*, Elamkulam P. N. Kunjan Pillai, pages 60-65. S. Sanku Aiyar's view comes very much near to that of Prof. Elamkulam P. N. Kunjan Pillai. He says that the passage in question should be interpreted to refer to the destruction of the 'arms depot' (*Ayudha Salai*) at Kandalur. He would also identify Kandalur Salai with Valia Chalai in Trivandrum (Vide *Mathrubhoomi Weekly* dated 4-1-1959).

with the capture of the port of Vizhinjam among the notable achievements of Raja Raja and his successors. Raja Raja is extolled in many of his inscriptions as Kandalur Salai *Kalamarutha* Rajarajatevan.

It has been suggested by some writers that Raja Raja the Great established his hegemony over large parts of Kerala including the whole of the present Trivandrum District. Specific mention may be made in this connection to the view of K. A. Neelakanta Sastri that under Raja Raja the Great Chola rule extended over the bulk of the Chera country.[1] But this view seems to be of doubtful historical authenticity. No inscription of Raja Raja is found in any place in Trivandrum District or in any locality further north.[2] Only regions south of Kuzhithura formed part of the Chola dominion under Raja Raja the Great even though he invaded Kandalur, Vizhinjam and Quilon. The Chera Empire during this period was ruled over by Bhaskara Ravi Varman I (962-1019)[3] and he had taken all steps to strengthen the southern defences and to prevent Chola incursions into the regions north of Vizhinjam. It may be mentioned in this connection that the northern part of the Chera Empire including the capital Mahodayapuram was also attacked and ravaged from the north by the Chola army during the reign of Raja Raja the Great. But the power of the Cheras could not be crippled. The Chola Inscriptions which refer to the frequent attacks on the Chera military strongholds only testify to the fact that the Cheras had not been subjugated and that the Chola hegemony was confined only to the region in the extreme south.

Chola conquest of Vizhinjam

Raja Raja's son and successor Rajendra Chola (1014-1044) continued the exploits of his father with unabated vigour. His supreme aim was the destruction of the Empire of the Kulasekharas and with this object in view he strengthened his army and navy. Having conquered Ceylon and established Chola supremacy over the Island Kingdom, Rajendra Chola turned

1 *History of South India*, K. A. Neelakanta Sastri, page 192.

2 A fragmentary Chola inscription containing a portion of the historical introduction of the Chola King Rajendra Chola I, is found in the Mahadeva temple at Valia Chalai. This is the only Chola inscription discovered from the District, but it seems probable that even this inscription was brought to the present spot from some other place.

3 *Chila Kerala Charitra Prasnamgal*, part II, Elamkulam P. N. Kunjan Pillai, page 59.

his attention to Kerala. His immediate targets in the south were Vizhinjam and Kandalur Salai, while in the north it was the Chera capital Mahodayapuram. Hence Rajendra Chola attacked the Kulasekhara Empire on two fronts—the north and the south. In 1019 he sacked Vizhinjam and Kandalur Salai. The former was renamed Rajendracholapattinam. In the great battle that took place in the north for the Chera capital of Mahodayapuram, several generals and chieftains are said to have been killed. The Chera Emperor Bhaskara Ravi Varman himself seems to have been killed in battle. In spite of these victories won by Rajendra Chola, it was not possible for him to establish his imperial hegemony over the whole of Kerala. Only the regions to the south of Trivandrum were under Chola rule.[1] It is not without significance that no Chola inscription has been discovered to the north of Trivandrum. Rajendra Chola is referred to in his inscriptions as the King who took "the Eastern Country Ganges and Kadaram". Rajendra was a lofty imperialist. He led successful military expeditions to the valley of the Ganges in North India as well as against Kadaram in Malay Peninsula and the Hindu Kingdom of Sri Vijaya in Sumatra, and thus raised the Chola Empire to the position of being the most extensive Hindu State of the time. During this period of his external pre-occupations rebellions broke out in the Pandya and Kerala countries. Hence on the return of the Chola army to the south after its brilliant victories elsewhere, Rajendra Chola again turned his attention to Kerala. The Chola army was led by his son Rajadhiraja and it won several victories over the Cheras in 1028. The Chera Emperor of Mahodayapuram, Vira Kerala Kulasekhara (1021-1028) was killed in battle in the course of the war. The Manimangalam Inscription dated 1046 A.D. (29th year of Rajadhiraja) refers to Vira Kerala having been seized and caused to be trampled to death under an elephant.[2] Rajadhiraja also killed the King of

1 The administration of this newly acquired part of the Chola empire was entrusted by Rajendra I and his successors to princes of the Chola royal family who bore the title "Chola Pandya". Rajendra's son Jatavarman Sundara Chola Pandya who figures in the inscriptions of this period was the first of the Chola-Pandya Viceroys. Inscriptions give us the names of three more Chola-Pandya Viceroys. The name Chola-Pandya was a convenient designation to suggest the Chola parentage of these Viceroys and their administrative jurisdiction over the Pandyan dominions. The system was discontinued by Kulottunga who came to the throne in 1070 A.D.

2 *Historical Inscriptions of South India*, (Sewell, page 71.)

Venad and sacked Kandalur *Salai*.[1] A Kanyakumari inscription of Rajadhiraja refers to the fact that he 'liberated' the King of the Kupaka Country.[2] Since Kupaka was another name for Venad with its capital at Quilon, the inscription perhaps refers to the Chola success in weaning the Venad ruler away from allegiance to the Cheras, and confirms the fact of Chola domination over South Kerala during the period following the disastrous defeat of 1028.[3] It may also be mentioned in this connection that the Chola campaigns led to the exhaustion of the Chera Empire in manpower and material resources and paved the way for its rapid disintegration. Some of the *Naduvazhis* shook off their allegiance to Mahodayapuram with the result that the Kulasekharas lost their imperial status. The whole of the present Trivandrum District to the south of Trivandrum city (Neyyattinkara and some portions of Trivandrum taluk) had been practically under Chola rule from 1028 to 1100. It is also quite possible that during the reign of the Chera Emperor Rajasimha (1028-1043) the major part of Kerala was under Chola military yoke.

1 *Historical Inscriptions of South India*, Sewell, page 71. It may be mentioned in this connection that though the Manimangalam inscription is dated 1046 A.D., it also refers to the achievements of Rajadhiraja during the reign of his father Rajendra Chola.

2 *Travancore Archaeological Series*, Vol. I, page 242.

3 Prof. K. A. Neelakanta Sastri regards the King of the Kupakas as a local chieftain of South Travancore who lived in bondage to the Venad ruler (Vide *Colas*, Vol. I, page 270). This view is not correct because it is now clear that the Kupaka country was the same as Venad and that it was part of the big Chera Empire. Prof. Sastri has observed that during the period of the expedition of Rajadhiraja Kerala was in "the same political condition in which it was found centuries afterwards by the Portuguese and the Dutch". He says further that Kerala "was cut up into a number of petty principalities which with their endless feuds and alliances more or less formed a world apart". (Vide *Colas*, Vol. I. page 271). This picture of Kerala given by Prof. Sastri is not in conformity with the actual realities of the situation. The period of the Chola invasions of Kerala synchronised with that of the rule of the Kulasekharas of Mahodayapuram. Prof. Sastri drew his picture of Kerala long before the history of the Second Chera Empire came to light. Similarly his statement in the same context that the rulers of Kerala possessed "the capacity for making trouble for their suzerain in the face of powerful viceroys" because of the "comparatively mild character of Chola imperialism" also seems to have been made without knowledge of the existence of the mighty Empire of the Kulasekharas. It was not the mildness of Chola imperialism but the military might of the Kulasekharas that made the Cheras give trouble to their suzerain even in the face of powerful Viceroys. A detailed account of the history of the Kulasekharas of Mahodayapuram can be had from the *Trichur District Gazetteer*.

Rama Varma Kulasekhara (1090-1102) and the retreat of the Cholas to Nanjanad

The successors of Rajadhiraja were preoccupied with their struggle against the Chalukyas and this gave an opportunity to the Chera Emperor to reorganise the defences of his Kingdom and prepare for the impending war of liberation against the Cholas. It is suggested that during the period of the Chola-Chera struggle *Kalaries* were set up in all parts of Kerala in order to give her young men compulsory training in the art of war.[1] Before the accession of Kulottunga Chola Deva to the throne in 1070 A.D., several parts of the Chera country threw off the Chola yoke, and even the Pandyas recovered their ancestral possessions in Nanjanad and parts of Tirunelveli with the active assistance of the Cheras. Within a few years of his accession to the throne Kulottunga led a great army to the south and the Chola-Chera struggle entered a decisive stage. He defeated the Pandyas in a series of battles, entered Nanjanad and sacked the military strong-hold of Kottar. In the initial stages the Cheras failed in their attempt to stem the rising tide of Chola advance into the regions north of Nanjanad. Vizhinjam and Kandalur fell in quick succession and the Cholas were once again in possession of all the territories up to Trivandrum. Emboldened by his successes Kulottunga proceeded further north and even attacked Quilon. The Chera Emperor of Mahodayapuram during this period was Rama Varma Kulasekhara (1090-1102) of revered memory. He was determined to beat back the Chola army and liberate the country. All patriotic forces in the Empire rallied under his banner to participate in the historic struggle. A large part of the Chera army transformed itself into suicide squads called *Chavers*.[2] During this long was the Chera capital of Mahodayapuram and neighbouring places were destroyed by the Cholas. The Perunnai Inscription shows one *Kulasekhara Koyiladhikarikal*[3] as staying at Nediathali in Kodungalloor (Crangan-

1 *Kerala Charitrathile Iruladanja Edukal*, Prof. Elamkulam P. N. Kunjan Pillai, page 134.

2 *Some Problems in Kerala History*—"Suicide Squads", Prof. Elamkulam P. N. Kunjan Pillai.

3 Rama Varma Kulasekhara combined in himself the functions of the Kulasekhara Perumal and Koyiladhikarikal. He thus attended to both the secular and religious affairs of the State. Till his time it was the practice to appoint the heir apparent as Koyiladhikarikal to attend to the affairs of the temples. Vide *Kerala Charitrathile Iruladanja Edukal* Prof. Elamkulam P. N. Kunjan Pillai, page 189.

nore) for some time.[1] This seems to have happened after the imperial palace of the Cheras was burnt to ashes and the capital city of Mahodayapuram ruined in the course of the Chola-Chera war. The Inscription dated Kollam Era 278 (1102 A.D.) engraved on a pillar set up at the Rameswaraswamin temple at Quilon shows that one Ramar Thiruvati was staying in the palace at Panamkavil in Quilon during the year. He seems to be none other than Emperor Rama Varma Kulasekhara. The Kulasekharas are hereafter found ruling at Quilon, which was the capital of Venad. The possibility is that Rama Varma Kulasekhara shifted the capital from the city of Mahodayapuram to Quilon, the headquarters of the old Venad rulers. This migration of the original Chera royal family to Quilon from Mahodayapuram is a turning point in Kerala History. With the arrival of the Chera army in the south under the leadership of Rama Varma Kulasekhara, the tide of the war turned in favour of the Cheras. The Chola army was driven from the southern part of the Chera Empire and it was forced to stage a successful retreat to Kottar. The Cholapuram record of Kulottunga Chola[2] which furnishes us a long historical introduction cataloguing the achievements of Kulottunga refers to his march to Kottar. The withdrawal of the Chola army by Kulottunga to Kottar was necessitated by the heavy loss sustained by the Cholas at the hands of the newly formed *Chaver* army and it symbolised the end of the Chola domination over Kerala. The Cholas were never able to reconquer the regions north of Nanjanad. In course of time they withdrew even from Nanjanad, leaving the Pandyas in control of the area. Kulottunga, the last of the great Cholas died in 1118 A.D. Some years before his death he lost his hold over Nanjanad and adjoining territories. It is also stated on the authority of a Kanyakumari Inscription that during this period a Pandyan King Jatavarman Parantaka Pandya defeated the Chera in battle, received tribute from him, married the daughter of the King of the Kupakas, captured the town of Vizhinjam, seized Kandalur Salai, set up 10 golden lamps for the God of the temple of Ananthapuram (Trivandrum) and granted the village of Tayanallur for their upkeep.[3] It was left to Vira

1 *Travancore Archaeological Series*, Vol. V, page 38, The Kulasekhara-Koyiladhikarikal of the Perunnai Inscription is none other than Rama Varma Kulasekhara who figures in the Quilon Inscription of 1102 A.D. as Ramar Thiruvati.

2 *Travancore Archaeological Series*, Vol. IV, pages 14-20.

3 *Travancore Archaeological Series*, Vol. I, pages 1-2.

Kerala the successor of Rama Varma Kulasekhara to conquer Kottar and the neighbouring portions of Nanjanad from the Pandyas and incorporate them into Venad.

The names and details of the activities of the rulers of Venad during the confused period of Chola-Chera struggle are not definitely known. As already stated earlier we find from the Rameswaraswami Temple Inscription at Quilon that in 278 Kollam Era (1102 A.D.) Rama Varma Kulesekhara Koyiladhikarikal[1] set up his residence at Panamkavil Palace at Quilon and managed the affairs of the Kingdom. The record under reference shows that the Brahmins made the King give certain grants of land to the temple of Rameswaraswami as an atonement for the sin of offending them. This is perhaps the first instance of a Kerala King being compelled by the Brahmin clergy to act according to their wishes and it heralds the begining of what has been called "the Namboothiri Age" in Kerala history. It was from the days of Rama Varma Kulasekhara that the Venad Kings attained an imperial status.[2] He is therefore regarded as the real founder of the Venad royal family.

Vira Kerala Varma

Vira Kerala Varma who ruled over Venad till about 1140 A.D. was perhaps the son of Rama Varma Kulasekhara.[3] It has been mentioned earlier that this ruler took advantage of the unsettled state of Nanjanad the fortunes of which oscillated between the Pandyas and the Cholas. Vira Kerala Varma is alleged to have defeated Nanjikuravan, the chieftain of Nanjanad who exercised influence over the villages of Cape Comorin, Suchindram, etc., and annexed his possessions. Dr. K. K. Pillai has rejected this story as unhistorical. He says "The authenticity of the Nanjikuravan episode is extremely

1 His full name was Ramar Thiruvati Koyiladhikarikal Ayina Sri Kulasekhara Chakravarthikal.

2 From the time of Rama Varma Kulasekhara the Venad rulers assumed the imperial title *'Kulasekhara'*. We do not find any of the earlier Venad rulers designating themselves as Kulasekharas. His Highness Sri Chitra Thirunal Maharaja was the last of the Kulasekhara Perumals in this line and he used the title till his appointment as Rajapramukh of Travancore-Cochin in January 1950.

3 The tradition that the last of the Cheraman Perumals bestowed on his son Vira Kerala, the southern-most part of his Empire lying between Quilon and Cape Comorin may have some relevance in this context. Rev. Samuel Mateer writing in 1871 has recorded the prevalence of this tradition in Travancore. *Vide* page 14, *'Land of Charity'*, Mateer.

doubtful".[1] He would regard the story as the outcome of "the legend-mongers ingenuity". The story was originally narrated by P. Shangoonny Menon in his *"History of Travancore"* and it has been repeated both by Nagam Aiya and Velu Pillai. According to the version of the latter, one Nanjikuravan a feudatory chief under Travancore obtained possession of Nanjanad during the period of Muhammadan rule of the Pandyan Kingdom and established himself as ruler and in 292 Kollam Era (1117 A.D.) Nanjikuravan and his confederacy were driven away by the King of Travancore. Dr. K. K. Pillai has exposed the chronological incompatibility involved in this version. As there is absolutely no evidence of a Muslim invasion of South India earlier than 1310 A.D., the Nanjikuravan episode creates a disparity of two centuries which is difficult to reconcile.[2] It has therefore to be rejected as mere fiction. However, it is still an undeniable fact that Venad supremacy was established over portions of Nanjanad in the first quarter of the 12th century A.D.[3] The Cholapuram Inscription of Kollam Era 302 (1127 A.D.) which registers the assignment by the Venad King of certain revenues arising from the *devadana* lands at Vadasseri to the Rajendra Choleswaram Udaya Mahadeva temple at Kottar[4] makes it abundantly clear that Nanjanad had passed under Chera influence by this time. Moreover, in one of the inscriptions Suchindram is described as Vira Kerala Chaturvedimangalam after Vira Kerala. Under Vira Kerala Varma, Venad was already a well organised Kingdom with an efficient government.

Kotha Kerala Varma (1140-1155 A.D.)[5]

Vira Kerala Varma was succeeded by Kotha Kerala Varma. He retained those portions of Nanjanad which were conquered by his predecessor. The Suchindram Inscriptions of his reign[6] show that he made gifts of lands to the deity of Suchindram in the villages of Kalakkad, Thenvalanallur and Thekkanputhoor.

1 *Suchindram Temple*, Dr. K. K. Pillai, page 34.

2 *Suchindram Temple*, Dr. K. K. Pillai, page 32.

3 *Travancore Archaeological Series*, Vol. IV, page 17.

4 Prof. Elamkulam P. N. Kunjan Pillai has proved that Nanjanad became a part of Venad for the first time in 296 Kollam Era (1121 A.D.) and not in 292 Kollam Era (1117 A.D.) as stated in the *Travancore State Manual*. (Vide *Chila Kerala Charitra Prasnangal*, Prof. Elamkulam P. N. Kunjan Pillai, page 112 and *Kerala Charitrathile Iruladanja Edukal* (1957) page 150).

5 In determining the chronology of the Venad Kings of this period and after the unpublished manuscripts of Prof. Elamkulam Kunjan Pillai have also been used.

6 *Travancore Archaeological Series*, Vol. IV, pages 18-21.

The Suchindram Inscription of Kollam Era 320[1] (1145 A.D.) shows that by a royal order issued under the Sign Manual, taxes payable to the king were assigned to the temple so that offering to the deity might be performed as long as the sun and the moon last. It is important to note that the grant is described as situated in Nanjanad. Another Suchindram inscription of the same king dated Kollam Era 325 (1150 A.D.) assigns 30 *mas* of land to the temple in Nanjanad. Thus the records are of very great value because they testify to the fact that Nanjanad had become part of Venad by the 12th century.

Vira Ravi Varma

Sri Vira Ravi Varma, the next Venad ruler reigned from 330 to 340 Kollam Era (1155-1165 A.D.). He was a powerful king. The village assemblies were functioning vigorously during this period and they were treated by the ruler with the utmost consideration. But he had his own officers to attend to those affairs which came directly within the province of the King. The executive officers who made the grant of land to the Puravari Chathurvedimangalam temple on behalf of the king are called officers-in-charge of Nanjanad. The King also seems to have recognised and made use of popular village organisations in the administration of the land. Sewell has suggested that Vira Ravi Varma was a tributary of the Pandyan King Mara Varman Sri Vallabha[2] and this view is shared by historians like Prof. V. Rangacharya and Prof. K. A. Neelakanta Sastri.[3] The view is based on the evidence of some of the inscriptions of Sri Vallabha in Nanjanad which record grants of land in Virakeralamangalam in Valliyur made by Sri Vallabha Deva to the temple of Puravari Chathurvedimangalam. This view, however, does not seem to be authentic because the period 1132-1169 A.D. suggested by K. A. Neelakanta Sastri as the period of the reign of Sri Vallabha seems to be incorrect. We have evidence to know that Sri Vallabha was the contemporary of Udaya Marthanda Varma (1175-1195) and that he married Tribhuvana Devi, the daughter of the latter.[4] It seems that Nanjanad continued to be under the sway of the Venad King.

Aditya Varma

In the *Travancore State Manual* one Vira Kerala Varma is mentioned as the successor of Vira Ravi Varma and having

1 *Travancore Archaeological Series*, Vol. IV, pages 1920.
2 *Historical Inscriptions* of south India, page 112.
3 *The Pandyan Kingdom*, Prof. K. A. Neelakanta Sastri, page 125.
4 *Travancore State Manual*, Vol. I, Nagam Aiya, page 253 and *Travancore State Manual*, Vol. II, T. K. Velu Pillai, page 0

ruled from 339 to 342 Kollam Era (1164-1167 A.D.). But there is no evidence of the existence of such a ruler. Aditya Varma referred to in Kilimanur records[1] was the successor of Vira Ravi Varma and he might have ruled from 340 to 350 Kollam Era (1165-1175 A.D.).

Udaya Marthanda Varma (1175-1195)

The next ruler was Udaya Marthanda Varma. There is considerable difference of opinion among scholars as regards the date of Udaya Marthanda Varma's accession. According to Nagam Aiya his accession was 348 Kollam Era (1173 A.D.) His authority appears to be Prof. Sundaram Pillai, who arrived at the conclusion from a Thiruvattar Inscription of this King. Gopinatha Rao assigned this inscription to 398 Kollam Era[2] (1223 A.D.). Another Travancore archaeologist who edited the Kolloor Madhom Plates of Udaya Marthanda Varma, dated Kollam Era 364 (1189 A.D.) agrees with Prof. Sundaram Pillai as regards the date 348 Kollam Era,[3] (1173 A.D.). According to him the Thiruvattar Inscription informs us that Vira Udaya Marthanda Varma was not the King of Venad in 348 Kollam Era (1173 A.D.) but was only the Yuvaraja. The Kilimanur record of 343 Kollam Era (1168 A.D.) also informs us that Udaya Marthanda was then Yuvaraja or crown prince.[4] The Kolloor Madhom Plates state that in 364 Kollam Era (1189 A.D.) while Vira Udaya Marthanda Varma was staying at Trivandrum a deputation of the members of the assembly of Devideveswaram waited on the King and represented that at the time of the rule of the Venad King Sri Vallabhan Kotha, the then queen-mother had been pleased to construct the temple of Devideveswaram and to grant a *prasasthi* concerning its

1 *Travancore Archaeological Series*, Vol. V, pages 68-69.
2 *Travancore Archaeological Series*, Vol. I, page 296.
3 Vide *Travancore Archaeological Series*, Vol. IV, pages 26-27. Prof. Elamkulam P. N. Kunjan Pillai on the basis of inscriptional evidence assigns the reign of Udaya Marthanda Varma roughly to the period 350-370 Kollam Era (1175-1195 A.D.). The Kilimanur and Thiruvattar Inscriptions of 343 and 348 Kollam Era (1168 and 1173 A.D.) respectively refer to him as Yuvaraja, while the Killiyur Inscription of 354 Kollam Era (1179 A.D.) shows that he had already ascended the throne prior to that year. The Kolloor Madhom Plates of the King dated 364 Kollam Era (1189 A.D.) are the last of his Inscriptions discovered so far. The earliest inscription of his successor belongs to 371 Kollam Era (1196 A.D.). On the basis of the above inscriptional evidence the reign of Udaya Marthanda has been approximately fixed as 350-370 Kollam Era (1175-1195 A.D.). (*Chila Kerala Charitra Prasnamgal*, Part II, pages 76-77).
4 *Travancore Archaeological Series*, Vol. IV, Part I, page 28.

Devaswams and *Brahmaswams* (i.e., the lands set apart for the temple requirements and those for the requirements of the Brahmins) and that as this *prasasthi* had become obliterated owing to lapse of time, it had become impossible to ascertain exactly what were required to be done, and that therefore they prayed for a new *Prasasthi* to be made in respect of that temple.[1] The fresh *Prasasthi* made in compliance with this prayer was written on the 16 copper plates known as the Kolloor Madhom Plates of Udaya Marthanda Varma. The functions assigned to the various officers and servants are mentioned in the Plates and this helps us to get an insight into the system of management of temples which had a distinctiveness of its own. The reign of Udaya Marthanda Varma must have continued till 370 Kollam Era (1195 A. D.). The earliest inscription of the reign of his successor, hitherto discovered is one of 371 Kollam Era (1196 A.D.). During this period there was intimate relationship between the Pandyan kings and the Venad ruling house. As pointed out earlier Udaya Marthanda's daughter Tribhuvana Devi was married to the Pandyan King Sri Vallabha. According to Shangoonny Menon the Pandalam family which had migrated from the Pandya country in 79 Kollam Era (904 A.D.) received some territorial grants from the Venad king in 345 Kollam Era (1170 A.D.).[2] The Poonjar Raja, who was a close relative of the Pandyan dynasty also migrated to Kerala, and the hill territories of Poonjar were assigned as the residence of his family in 364 Kollam Era (1189 A.D.).[3]

Vira Rama Varma (1195-1205 A.D.)

It has been contended by Prof. Sundaram Pillai that Udaya Marthanda Varma's successor was Aditya Raman of the Gosala Inscription. The record mentions the gift of a silver drum to Thiruvampadi within the premises of the temple of Sri Padmanabha by one Aditya Raman.[4] Prof. Sundaram Pillai assigned the inscription to 365 Kollam Era (1190 A.D.)

1 *Travancore Archaeological Series*, Vol. IV, page 22.

2 *History of Travancore*, P. Shangoonny Menon, page 92. However, it is doubtful whether any historical evidence has been obtained in support of this contention.

3 *History of Travancore*, P. Shangoonny Menon, page 92.

4 In the Sanskrit verse which forms the introductory portion of the Inscription, Aditya Raman is described as the *'Chatravahi'* of Kotha Marthanda, Lord of Kolamba. Prof. Sundaram Pillai interpreted this passage to mean that Aditya Raman inherited his umbrella or crown from Udaya Marthanda Varma who is supposed to have

while K. V. Subramonya Aiyer, the Travancore archaeologist, suggested the date of the inscription as 371 Kollam Era (1196 A.D.).[1] It is clear from the Vellayani inscription of that year that in 371 Kollam Era (1196 A.D.), Vira Rama Varman known as Manikanta Rama Varma was ruling over Venad and it would not be wrong in inferring that he was the successor of Udaya Marthanda Varman.

Vira Rama Varma's inscription at Vellayani dated Kollam Era 371 (1196 A.D.) is interesting in so far as it throws much light on the social and political organisation of Venad during this period. Commenting on this inscription Prof. Sundaram Pillai remarks, "Besides the village associations already noticed, Venad, it would appear, had an important public body under the name of the 'Six Hundred' to supervise the working of temples and charities connected therewith. What other powers and privileges this remarkable corporation of 'Six Hundred' was in possession of, future investigation can alone determine. But a number so large, nearly as large as the British House of Commons, could not have been meant, in so small a State as Venad was in the 12th century, for the single function of temple supervision. There is an allusion again in this period to the *Valanjiars* of the eighteen districts. The 'eighteen districts' were no doubt eighteen administrative divisions of Venad.....We may reasonably presume that the eighteen *Valanjiars* were eighteen local magnates, or feudal barons of the realm.....It looks probable that the local chieftains transacting business in the name of the King and forming, as it were, his Government or Cabinet Ministry came from this class of *Valanjiars* or feudal barons."[2]

founded the Kollam Era and so he included him in the list of Venad Kings. However, Prof. Sundaram Pillai committed a mistake in taking the Sanskrit portion of the inscription as a complete and self-contained record. It ought to have been read along with the Malayalam part which follows the Sanskrit. This refers to Aditya Raman of Maruthaman, his village. This reference makes it clear that Aditya Raman was only the umbrella bearer of King Udaya Marthanda Varma, called Kotha Marthanda in the inscription. He was not a king of Venad, but only an attendant of his.

1 *Travancore Archaeological Series*, Vol. III, page 48.

2 There is an element of exaggeration in the statement of Prof. Sundaram Pillai. The writer has also interpreted the term *'Valanjiar'* wrongly. The term means 'merchants trading with foreign countries' and not 'feudal barons'. These merchants and their guilds exercised immense influence over the affairs of the Kingdom.

Vira Rama Kerala Varma

The successor of Vira Rama Varma was Vira Rama Kerala Varma, who reigned from 380 to 390 Kollam Era (1205-1215 A.D.). This sovereign was also called Devadaran Kerala Varma. He founded a village (with a temple) called after him Vira Keralapuram or Viralam as it is now known, near Attingal in Chirayinkil Taluk. The Kadinamkulam inscription dated Kollam Era 390 (1215 A.D.) refers to the construction of the temple of Mahadeva at Kadinamkulam by a daughter of the King by name Iraman Umayamma. Rama Kerala Varma's inscription at Trivandrum clearly shows that in 384 Kollam Era (1209 A.D.) Trivandrum like so many other temples had a sabha or council of *ooraler* with a *sabhanjita* (accountant) of its own, and that it used to meet on occasions of importance in the old temple at Mitranandapuram about half a furlong to the west of the present shrine of Sri Padmanabha. It seems that it was this *sabha* which in later years transformed itself into the *"Ettara-yogam"*.[1]

Ravi Kerala Varma

The next King was Ravi Kerala Varma (390-415 Kollam Era 1215-1240 A.D.). He is mentioned in the Kandiyur Inscription dated 393 Kollam Era[2] (1218 A.D.), in the Manalikkara Inscription dated 411 Kollam Era[3] (1236 A.D.) and in several others following between these dates. The Kandiyur Inscription states that Raman Kotha Varman, the ruler of Odanad, rebuilt the temple of Siva at Kandiyur. The repairs seem to have been undertaken on the suggestion of Unniachi, the famous Queen of Ravi Kerala Varma. On the basis of the evidence of the Kandiyur Inscription it may be inferred that Odanad had accepted the authority of Venad in some form or other during this period.

The Manalikkara Inscription issued on 27th Medam 411 Kollam Era (1236 A.D.), is an important document. The object of the inscription is to fix the amount of taxes to be paid on the lands in the possession of the tenants and also to make some remission of taxes to them in the event of failure of crops.

1 *Chila Kerala Charitra Prasnamgal*, Part II, Elamkulam P. N. Kunjan Pillai, page 68.

2 *Travancore Archaeological Series*, Vol. I, pages 289-290.

3 *Travancore Archaeological Series*, Vol. III, page 59.

The following passage from the edict may be read with interest in this connection.

"In seasons of drought and consequent failure of crops, the members of the *sabha* and the people of the village shall inspect the lands, and ascertain which have failed and which have not. The lands that have failed shall be assessed at one-fifth of the normal dues, but this one-fifth shall be levied as an additional charge on the remaining lands bearing a crop. If all the taxable lands appear to have equally failed, the *sabha* and the villagers shall report the matter to the Swami and, after the Swami has inspected the lands and ascertained the fact, one-fifth (of the entire dues) shall be levied. This one-fifth shall be taken to include *pattavirtti* and *onachelavu* amounting in paddy to.....If the members of the *sabha* and the inhabitants agree among themselves, and pray in common for a postponement of payment, as the only course open to a majority among them, this demand (one-fifth drought rate) shall be apportioned over all the lands paying tax to Government (to be levied in the subsequent harvest) but without interest year being scored out. Should anything whatever be done contrary to these rules, the deviation shall be visited with fine, and the strict procedure again adopted. This Our regulation shall continue in force as long as the moon and stars endure"[1].

Vira Kerala Varma took special interest in the Suchindram temple. An Inscription at Suchindram dated 413 Kollam Era (1238 A.D.) found in the Subrahmonyaswami Koil, the earliest of the shrines that arose outside the main Suchindram temple, states that on 5th Medam 413 Kollam Era (1238 A.D.) one Kandiyur Unni, constructed the shrine of Subrahmonia and made an endowment of property towards the expenses of the daily offerings.[2] The Kandiyur Unni who is referred to in the inscription is none other than Unniachi, who was the Queen of Vira Kerala Varma and who figures in the Kandiyur Inscription already referred to. It was since the days of Vira Kerala Varma that Malayali Brahmins (Namboothiris) came to be appointed to attend to the *Poojas* in the temples of Nanjanad. Vira Kerala Varma also appointed the Swamiyar of Trivandrum Temple to look after its management.

1 The full translation of the edict is given in the *"Early Sovereigns of Travancore"*, Prof. P. Sundaram Pillai, pages 51-55.

2 *Suchindram Temple*, Dr. K. K. Pillai, page 124.

Padmanabha Marthanda Varma

On the evidence furnished by a Vattezhuthu Inscription at Varkala of the year 427 Kollam Era (1252 A.D.)[1] it is inferred that the next ruler of Venad was Sri Vira Padmanabha Marthanda Varma. He must have ruled from 1240-1253 A.D.[2] This ruler was a contemporary of Jatavarman Sundara Pandya (1251-1268 A.D.) the famous warrior king under whom the Pandyan power attained its greatest splendour. Padmanabha Marthanda Varma might be the king said to have been killed by Vikrama Pandya, who died in 1264 A.D. He is also referred to in the Suchindram Inscription of Chokkathandal dated Kollam Era 432 (1257 A.D.).

T. K. Velu Pillai identifies Padmanabha Marthanda Varma with Kotha Marthanda Varma who is referred to in *Silpam* VII verse 173 of the *Leelatilakam* as celebrating with great joy the birth of a prince (*Yadu Sisu*) by giving away costly presents to Brahmins and others. He also identifies the boy prince with Ravi Varma Kulasekhara, who was born to Jayasimha and Uma Devi. Uma Devi is regarded as a Princess of the Venad royal family, and Jayasimha as a Koil Thampuran. It is assumed that when Padmanabha Marthanda Varma died, Prince Ravi Varma had not come of age and that in the interval the Government of the State was conducted by Uma Devi with the assistance of Jayasimha. When Ravi Varma attained majority he is said to have succeeded to the throne of Venad according to the matrilineal system or *Marumakkathayam*. The facts as given above in the *Travancore State Manual* have not been accepted by Prof. Elamkulam P. N. Kunjan Pillai. According to him the Kotha Marthanda who figures in the verse in question was Sri Vira Udaya Marthanda Varma, the successor of Ravi Varma Kulasekhara. He says that it was this ruler who adopted two members from the family of the Kolathiries and the joy expressed in the verse over the birth of a child might be in connection with the birth of a son to one

1 *Travancore Archaeological Series*, Vol. IV, page 151.

2 On the basis of the doubtful evidence furnished by the Attur Plate (*Travancore Archaeological Series*, Vol. IV, page 86), it has been suggested in the revised *Travancore State Manual* that Ravi Kerala Varma was succeeded on the throne by one Vira Ravi Udaya Marthanda Varma of Kizhperur, senior Thiruvati of Chiravai, and that this King was none other than Sri Vira Padmanabha Marthanda Varma who figures in the Varkala Inscription. These inferences are however wrong and misleading, because it has now been proved beyond doubt that the Attur Plate is a bogus one. (Vide the Article on the subject by Elamkulam P. N. Kunjan Pillai, in the *Mathrubhoomi Weekly* dated 30th December, 1959).

of these adopted members.[1] He says further that the hypothesis that Jayasimha was Koil Thampuran and Uma Devi a Venad Princess is contrary to records and that Ravi Varma Kulasekhara succeeded to the throne according to the patrilineal system itself.

The period from 1253 to 1299 is a confused period in the history of Venad. We have no authentic records to reconstruct the complete history of this period. But the records of Jatavarman Sundara Pandya (1251-1268) and Mara Varman Kulasekhara (1268-1310) show that the Pandyas had established their hegemony over this region. The most conspicuous ruler of this period was Jayasimha from whom the Venad royal family traces its descent. On the death of Jayasimha there was a dispute for the throne among his sons and nephews. Jayasimha's son Ravi Varma got the upper hand in this struggle for power, and he thus succeeded to the throne according to the patrilineal system of inheritance.[2]

MEDIEVAL HISTORY

Ravi Varma Kulasekhara—(1299-1313)

The medieval history of Venad may be said to have commenced with the reign of Ravi Varma Kulasekhara. The most important sources of information for the history of Venad during the reign of Ravi Varma are his own inscriptions which are met with in a number of places distant from one another such as Trivandrum, Srirangam, Kanchipuram, Thiruvati and Poonamallee.

The date of Ravi Varma Kulasekhara's accession to the throne of Venad may be assigned to 474 Kollam Era (1299 A.D.) There has, however, been some confusion regarding the date of accession of this ruler. Prof. K. A. Neelakanta Sastri counts the regnal year of Ravi Varma Kulasekhara from 1211-1312 and assigns the Kanchipuram inscription dated the 4th year of his reign to 1315-1316.[3] This is evidently a mistake. It is clearly stated in the Thiruvati inscription of the Kali year 4414 (1313 A.D.) that it coincides with the 4th regnal year of Ravi

1 *Unnuneelisandesam Charitradrushtiyiloode*, Prof. Elamkulam P. N. Kunjan Pillai, page 67.

2 Ravi Varma Kulasekhara was the last of the Venad Kings who succeeded to the throne according to the patrilineal system or *Makkathayam*. After his reign Jayasimha's nephew Udaya Marthanda Varma became King of Venad, and thus commenced the *Marumakkathayam* system.

3 *Pandyan Kingdom*, K. A. Neelakanta Sastri, page 212.

.344 A. D.) or thereabouts. The date of anda Varma's death and Vira Kerala .on is not clear. The latter might have ruled till Kollam Era (1350 A. D.) The records say that Varma made a grant of 157 *paras* of paddy lands to Sri Padmanabhaswami temple in addition to the payment of a fine of 3000 *fanams* in atonement for causing death to certain Desis (Potti Brahmins).

It has been wrongly stated in the revised *Travancore State Manual* that the next ruler was Sri Vira Marthanda Varma. The authority for this statement is an inscription in the temple of Udaya Marthanda Vinnavar Emperuman at Puthugramam[1] The inscription records a gift to this temple in 541 Kollam Era by Aditya Varma Sarvanganatha who was Trippappur Mooppan at that time. The temple of Udaya Marthanda Vinnavar Emperuman might have been constructed and so named by either Ravi Varman or Aditya Varman in honour of their uncle Udaya Marthanda Varma. The words Udaya Marthanda occurring in the Inscription are a part of the name of the temple and do not convey the name of the donor of the gift as suggested in the *State Manual.*

Iravi Iravi Varman (Ravi Varma).

The period from 525 to 558 Kollam Era (1350-1383 A.D.) was an epoch of radiant glory in the history of the Venad royal house. It was the period of the sway of the two illustrious brothers Iravi Iravi Varman (Ravi Varma) and Iravi Aditya Varman. The former seems to have become ruler (Chiravai Mooppan) about 525 Kollam Era (1350 A.D.) with the latter as Trippappur Mooppan. Thanks to their glorious partnership, Venad enjoyed a long spell of prosperity and glory. It is these two brothers who figure in the celebrated poem *Unnuneelisandesam*[2]. In the early part of the reign of Iravi Iravi Varman, Venad was subjected in the south to the frequent attacks of the Muslim marauders. Hence a strong and well-equipped army was stationed in the southern part of the Kingdom and either Iravi Iravi Varman or Aditya Varman used to stay there. Both at Kottar and Amaravati

1 *Travancore Archaeological Series,* Vol. V, pages 140-142 and Vol. I page. 171.

2 This is the view of scholars like Sardar K. M. Panikkar and Prof. Elamkulam Kunjan Pillai.

new palaces were built during this period. The palace at Kottar was called *"Puthiyedam"*. We know from inscriptions that in 538 Kollam Era (1363 A. D.) Iravi Iravi Varman was staying at Kottar and that in 541 Kollam Era (1366 A. D.) Aditya Varma was staying in the palace at Amaravati.[1] Thus the frontier defences in the south were considerably strengthened by Iravi Iravi Varman, and Muslim raids were checked. This ruler is also the author of the historic Tiruvidaikodu inscription dated 548 Kollam Era (1373 A. D.) which registers a gift of land for feeding twelve Brahmins in the Tiruvidaikodu temple during the Vaisakham annual festival.[2] Iravi Iravi Varman was also a generous patron of arts and letters. The liberal policy of the king produced an atmosphere congenial to the flowering of literature. The celebrated Malayalam Kavya *Unnuneelisandesam* is assigned to the period of the reign of Iravi Iravi Varman.[3] It must have been the noble patronage of the ruler that afforded the necessary inspiration to the poet to write a poem of such high literary merit as the *Unnuneelisandesam.* Its model was the *Meghaduta* of Kalidasa, and it narrates the story of a message sent by a lover from Trivandrum to his lady love at Kadathuruthi, the messenger being Aditya Varma Sarvanganatha himself.

Aditya Varma Sarvanganatha.

Aditya Varma Sarvanganatha must have succeeded his brother to the throne of Venad in 551 Kollam Era (1376 A.D.) He may be rightly regarded as one of the most distinguished figures in the long line of the kings of Venad. He was a prince of varied accomplishments. Himself a poet, scholar, and musician of no mean order, Aditya Varma was a generous patron of arts and letters. He was also an adept in the use of arms. In the *Unnuneelisandesam* Aditya Varma is

1. It was when Aditya Varma was thus staying in the south that he made the grant to the Udaya Marthanda Vinnavar Emperuman temple at Puthugramam.

2. *Travancore Archaeological Series,* Vol. V, pages 140-143. The earliest Malayalam inscription till now available is the Tiruvidaikodu inscription of Iravi Iravi Varman.

3. Prof. Elamkulam Kunjan Pillai assigns it to 525 to 540 Kollam Era. (1350-1365 A.D.) *Unnuneelisandesam Charitradrushtiyilude* page 77.

ere adopted to the Venad royal family[1].

Marthanda Varma.

.e revised *Travancore State Manual* sug-
sor of Udaya Marthanda Varma was
His authority seems to be Shangoonny
.iya. The former has stated on the autho-
.om Temple records that in 505 Kollam Era
a King by name Aditya Varma extended his
over some northern Devaswoms including that of
.[2] From the Krishnankoil Inscription at Vadasseri
.gam Aiya infers that there was a sovereign named Aditya

1. According to the conventional view as expressed by earlier writers one Aditya Varma succeeded Udaya Marthanda Varma and during his reign the two princesses from the family of the Kolathiris were adopted to the Venad family. Shangoonny Menon gives details of this story (Vide *History of Travancore,* page 93). A royal residence was constructed at Attingal for the residence of the two Ranis and they were installed as Attingal Mutha Thampuran and Elaya Thampuran i.e., Senior and Junior Ranis of Attingal. The country around Attingal was assigned to them and the revenue derived therefrom was placed at their disposal. Nagam Aiya assigns the adoption to the year 480 Kollam Era i.e. 1305 A.D., mentioning Shangoonny Menon as his authority, (Vide *Travancore State Manual,* Vol. I, page 260). It should be noted that Shangoonny Menon does not suggest any particular date for the adoption. But Rev. Mateer has stated in *"The Land of Charity"* that the line of rulers descended from Raja Vira Kerala, son of Cheraman Perumal, had by this time become extinct, and that about A.D. 1304, two princesses said to have been descended from Cheraman Perumal by another wife took up their residence at Attingal and established a principality (vide *"Land of Charity",* p. 15). Perhaps Nagam Aiya is indebted to Mateer for the date. It is difficult to reconcile the fact of adoption with the date as suggested by Mateer and Nagam Aiya. In 1305 Ravi Varma Kulasekhara was ruling Venad and hence if the date as suggested by Nagam Aiya is accepted, the adoption must be assigned to the reign of Ravi Varma Kulasekhara. On the other hand, if the adoption actually took place during the reign of Aditya Varma, it should have happened only after 550 Kollam Era (1375 A.D.) during the reign of Sarvanganatha Aditya Varma, as no other Aditya Varma seems to have ruled Venad between 350 and 550 Kollam Era (1175 and 1375 A. D.). Prof. Elamkulam Kunjan Pillai is inclined to believe that the adoption should have taken place towards the end of the 5th century of the Kollam Era and he suggests that Ravi Varma Kulasekhara's successor Udaya Marthanda Varma who ascended the throne in 488 Kollam Era (1313 A. D.) might have been responsible for this adoption (*Unnuneelisandesam Charitra-drushtiyilude* by Elamkulam Kunjan Pillai, page 62).

2. *History of Travancore,* Shangoonny Menon, page 93.

Varma Thiruvati who ruled over Vena
508 Kollam Era (January, 1333 A.D.[1])
exposed the error committed by these scholars
Vaikom records and the Vadasseri Inscription. The
records under reference seem to be dated 584 (1409
and not 504 (1329 A.D.) as read by Padmanabha Menon.
A. S. Ramanatha Aiyar who edited the Vadasseri Inscription assigns it to 548 Kollam Era (1373 A.D.)[3] The only Aditya Varma who assumed the title *Sarvanganatha* was ruling over Venad during the period 551-558 Kollam Era, (1376—1383 A. D.) and he was Trippappur Mooppan for about a quarter of a century before this period. In the light of these facts, it is doubtful whether the assertion made in the *Travancore State Manual* that Udaya Marthanda Varma was succeeded by one Aditya Varma is based on historical facts.

Again according to both the *Travancore State Manuals* one Sri Vira Rama Udaya Marthanda Varma, the son of the Senior Rani of Attingal, one of the adopted princesses, ascended the throne in 510 Kollam Era (1335 A. D.) or thereabouts. But this view is also incorrect. Udaya Marthanda Varma who came to the throne in 488 Kollam Era continued to rule during this period also. In one record this King is referred to as Rama Marthanda Varma, and this perhaps misled earlier writers and made them think in terms of a new king by name Rama Marthanda Varma. Perhaps, Udaya Marthanda Varma ruled from 488 to 525 Kollam Era (1313—1350 A. D.). If not, he should have ruled at least upto 519 Kollam Era (1344 A.D.). This inference is based on the evidence of the Padmanabhaswami temple records from which it is seen that in the year 520 Kollam Era (1345 A. D.) there was a king who was known by the name of Kunnummel Sri Vira Kerala Varma Thiruvati.[4] Sri Vira Kerala Varma Thiruvati might have been the Trippappur Mooppan when Sri Udaya Marthanda Varma was ruling Venad and he might have come to the throne

1 *Travancore State Manual,* Nagam Aiya, page 263.

2 *Cochi Rajya Charitram,* Vol. I, K. P. Padmanabha Menon, page 190.

3 *Travancore Archaeological Series,* Vol. V, page 127.

4 The younger of the two adopted princesses was subsequently called Kunnummel Thampuran. Kerala Varma was most probably the son of this junior princess.

Ravi Varma in the role of the defender of Hinduism in the south against the Muslims. In fact, he anticipated the Hoysala Ballalas and the Rayas of Vijayanagar by several decades. It will be no exaggeration to say that Ravi Varma Kulasekhara was the first Hindu ruler of the South to perceive the danger to Hinduism arising from the advance of Islam. As Dr. S. K. Iyengar has remarked "The role of Champion of Hindu rule in the South fell to the lot of the last great Ballala, Vira Ballala III, because of the disappearance of Ravi Varma Kulasekhara who struggled hard throughout the last decade of his reign and fell in the efforts in his turn. Notwithstanding his failure the work that he attempted was carried to a successful conclusion by those who succeeded him and ended in the establishment of the Hindu Empire of the south which became known in history as the Empire of Vijayanagar. Ravi Varma Kulasekhara's effort may therefore be regarded as the first effort of this struggle which culminated in the successful establishment of the Empire".[1]

Estimate of Ravi Varma

Ravi Varma Kulasekhara was a great ruler and his reign was a bright period in the annals of Venad. We find evident symptoms of economic prosperity and social progress in his kingdom. The necessaries of life were abundant and the growth of trade phenomenal. Ravi Varma Kulasekhara was a man of deep learning and piety. His kingdom was a haven of peace to the adherents of different forms of religious faith. He bestowed his personal attention on the great temples of the kingdom, and contributed to the regeneration of the Hindu religion. He is said to have presented a large vessel of pure gold to the Sri Padmanabhaswami Temple at Trivandrum. He extended his liberal patronage to the scholars and men of letters who came to his court not only from different parts of Kerala but also from outside. Ravi Varma was himself a great scholar and he is credited with the authorship of the Sanskrit drama *"Pradyumnabhyudayam"*. He also maintained the reputation of the Chera dynasty for cultural accomplishments. He claims proficiency in music in the *Pradyumnabhyudayam*. In his Trivandrum inscription he is called "the master of the sixty-four arts (*Kalas*), and the Bhoja of the South". The Srirangam inscription styles him as the Master

1 *New Indian Antiquary*, Vol. I, No. 3, page 180.

as well as the Protector of the Three Ved
Varma Kulasekhara was a remarkable r
and his reign represented a significant land
history of Kerala.

Vira Udaya Marthanda Varma (1318-13

Ravi Varma Kulasekhara's reign en
(488 Kollam Era) and he was succeeded by
Marthanda Varma.[1] In the Keralapuram Insc.
Kollam Era 491 (1316 A. D.) the new king styles h
Pandya Devar. The significance of this name assumed by
Marthanda Varma in the Keralapuram Inscription has be
differently interpreted. The Travancore archaeologist who
edited the inscription holds the view that Sri Vira Udaya
Marthanda Varma acknowledged the overlordship of the
Pandya and consequently he assumed the name Vira Pandya
to show who his overlord was[3]. On the other hand, the author
of the revised *Travancore State Manual* does not agree with
this view. According to him Udaya Marthanda Varma
defeated Vira Pandya and assumed the name in order to proclaim his victory[4]. Perhaps Udaya Marthanda Varma was
the Venad ruler who was driven out of Kanchipuram and its
surrounding regions in 1317 A. D. by the Kakatiya ruler
through his general Muppidi Nayaka. But the King seems to
have continued to maintain his authority over certain parts
of Tirunelveli. Most probably, it was during the reign of
Udaya Marthanda Varma that two princesses from the family

1. Till the discovery of the Keralapuram inscription the year of the end of Ravi Varma Kulasekhara's reign was a matter of dispute. According to Nagam Aiya, Ravi Varma was on the throne in 1316 A.D. to conduct the war against the Pandyas. But the Keralapuram Inscription which records the grant of the revenue of certain lands in the Tennadu to the temple of Keralapuram by the Officers of the then king of Venad, Udaya Marthanda Varma Vira Pandya Devar proves the year of the end of Ravi Varma's reign beyond any doubt. Udaya Marthanda Varma was Ravi Varma's immediate successor, and the record under reference is dated 491 Kollam Era which is stated to be the fourth year of his reign. Such being the case Ravi Varma Kulasekhara's reign must have ended in Venad in 488 Kollam Era i.e. 1313 A. D. but it is quite possible that he lived for a year or two more in the Tamil country before his death.

2. *Travancore Archaeological Series*, Vol. IV, pages 89-92.
3. *Travancore Archaeological Series*, Vol. IV, page 90.
4. *Travancore State Manual* by T. K. Velu Pillai, Vol. II, page 119.

Varma Kulasekhara[1] but this fact seems to have escaped Prof. Sastri's notice. It may be mentioned that Ravi Varma Kulasekhara became King of Venad in 1299 and that he was a feudatory of Maravarman Kulasekhara (1268-1310) till the latter's death in 1310. In his Trivandrum inscription Ravi Varma Kulasekhara adds the title Maravarman to his name thereby acknowledging the suzerainty of the Pandyan King, but from the time of the death of Maravarman Kulasekhara, Ravi Varma Kulasekhara claimed suzerainty over the Pandyan Kingdom[2] and began to count his regnal year afresh from 1310. Hence the year 1313 occurs as the 4th regnal year in the inscriptions of Ravi Varma Kulasekhara.[3]

Conquests of Ravi Varma

Ravi Varma Kulasekhara was a great conqueror. He is called *samgramadhira*—"firm in battle". He conquered some portions of South India and raised Venad to the position of being a powerful military State in the south. It is suggested that he assumed the reins of Government in his own country in his 33rd year of age. The inference is based on the Kanchipuram inscription which states that "this prince, having crushed the host of his adversaries as he did the power of the Kali age, and having taken for his consort, like the fortune of victory, a daughter of the Pandya, when 33 years of age took possession of Kerala as he had done of fame and ruled his territory like the town of Colamba"[4]. But the assertion made by the author of the *Travancore State Manual* that Ravi Varma Kulasekhara "subjugated the whole of Kerala before his 33rd year of age" is not supported by facts. It is true that his inscriptions refer to Ravi Varma as having become the King of Kerala by his 33rd year. This statement need be interpreted only to mean that Ravi Varma Kulasekhara became the King of Venad in his 33rd year. To say that he conquered the whole of Kerala including the territories of the Zamorins and the Kolathiris in north Kerala is contrary to known historical facts. It might perhaps be true to say that Ravi Varma Kulasekhara conquered

1 *Unnuneelisandesam Charitradrushtiyiloode* Prof. Elankulam P. N. Kunjan Pillai, page 162.

2 It may be mentioned here that Ravi Varma Kulasekhara was a son-in-law of Maravarman Kulasekhara.

3 *Unnuneelisandesam Charitradrushtiyiloode*, Prof. Elamkulam P. N. Kunjan Pillai, pages 162-168.

4 *Epigraphia Indica*, Vol. IV, page 147.

the kingdoms and principalities bordering Venad on the north, on behalf of his suzerain Maravarman Kulasekhara.

The greatest military achievements of Ravi Varma Kulasekhara lay in territories outside Kerala. It was the favourable political conditions prevailing in South India that helped Ravi Varma Kulasekhara in his ambitious designs. The Chola power had fallen from its former greatness to a position of subordination to the Pandyas. But the Pandyan kingdom which was being ruled by Maravarman Kulasekhara was in the throes of a civil war between two of his sons—Sundara Pandya, the legitimate son and Vira Pandya, the illegitimate son. The civil war afforded an opportunity to Malik Kafur, the general of the Delhi Sultan, to interfere in the affairs of the Pandyan kingdom. Kafur marched first against Bir Dhul, the capital of Vira Pandya. Vira Pandya fled at the approach of the Muslim army and Kafur managed to get an enormous booty. Sundara Pandya who was ruling at Madurai, the Pandya's main capital, also fled at the approach of Malik Kafur. Malik Kafur's expedition, though not a success, was an impressive military raid which drained South India of a vast amount of treasure[1]. Kafur returned to Delhi in 1311 after his campaigns in the south, but the Muslim threat to South India had not yet subsided. The civil war in the Pandyan kingdom also flared up again on Kafur's return to Delhi. Ravi Varma Kulasekhara took advantage of the prevailing confusion and invaded the Pandya country.

Ravi Varma Kulasekhara's inscriptions give us details of his military activities in South India. His forces engaged Vira Pandya in battle and routed him. This success established Ravi Varma's authority over all the dominions which were under the Pandyas from the reign of Jatavarman Sundara Pandya. He then continued his march in triumph northward up to Kanchipuram and celebrated his coronation as Emperor of South India in 1313 on the banks of the Vegavati in his 46th year of age.[2] The South Indian campaigns of Ravi Varma Kulasekhara are of immense importance. They show

1 Kafur carried away to Delhi six hundred and twelve elephants, ninety-six thousand *mans* (maunds) of gold, several boxes of jewels and pearls and twenty thousand horses. *A History of South India*, page 221.

2 Vegavati is identified by some with Vaiga which flows near Madurai. If this identification is correct, the coronation of Ravi Varma might have taken place at Madurai. But the conventional view is that the coronation took place at Kanchipuram.

represented as a heroic warrior (*Samgramadhira*) and a great scholar (*Sarvanganatha*) renowned equally for feats of arms and learning in the arts and sciences. Even when he was Trippappur Mooppan Aditya Varma earned a high reputation as a military hero by defeating the Muslim raiders who frequently harassed the frontiers of Venad. The evidence of Inscriptions points to his continued presence in the South in an effort to stem the tide of Islamic advance. The *Unnuneelisandesam* refers in clear terms to the victories won by Aditya Varma over the Muslims. It is possible that before Kumara Kampana threw the Muslims out of Madurai their power had been crippled in constant encounters with the armies of Sarvanganatha.

Aditya Varma Sarvanganatha figures in two important inscriptions.[1] The inscription in the Krishnaswami shrine of the Sri Padmanabhaswami temple at Trivandrum records that the King Sarvanganatha constructed at the town of Syanandura the shrine of Krishna, the Gosala, a *Mandapa* and the *Dipikagraham* in the Saka year 1296 (550 Kollam Era or 1375 A. D.) Dr. Keilhorn suggests that the exact date of the record must have fallen between 10th October, 1374 and the 26th March, 1375 A. D. A bilingual inscription of this ruler dated 548 Kollam Era (1373 A. D.) is found in the Krishnankoil temple at Vadasseri, one of the suburbs of Nagercoil, and a reference has already been made to this earlier. The inscription enumerates the intellectual attainments of King Aditya Varma and shows how he deserved the *biruda* 'Sarvanganatha'. It states that he was well versed in grammar, was proficient in the science and art of composition and music, and was learned in the *Smrithies, Artha-sastra, Puranas, Atma-sastra* and *Tharka*. It also describes the king as an expert in the various kinds of exercises in respect of the 36 weapons. It is also suggested that Aditya Varma Sarvanganatha himself built the Vadasseri Krishnankoil temple. A staunch Vaishnavite, Aditya Varman composed devotional verses in praise of Lord Padmanabha of Trivandrum and Adi Kesava of Thiruvattar.[2] On the whole, Aditya Varma Sarvanganatha appears to have been a remarkable ruler and his reign must certainly be regarded as an important epoch in the history of Venad.

1 *Travancore Archaeological Series*, Vol. I, No. 9, pages 171-173.
2 *Travancore Archaeological Series*, Vol. VII, Part II, page 123.

Chera Udaya Marthanda Varma (1383-1444)

According to the *Travancore State Manual* in 558 Kollam Era (1383 A. D.) one Sri Veera Ravi Varma ascended the throne and ruled for a few months. According to Nagam Aiya during this short period he conquered Kottar and other parts of Nanjanad from Jatavarman Parakrama Pandya, who is alleged to have reconquered these regions from Venad and maintained sway over them from 1372 to 1385 A. D.[1] But this view has been contested recently by Dr. K. K. Pillai in his *'Sucindram temple.'* He points out that Nanjanad continued to be under the sway of the Venad Kings during this period and for several succeeding centuries and that neither its conquest by Parakrama Pandya from a Venad King nor its reconquest from the Pandyas by Ravi Varma, is definitely proved.[2] It is also stated in the revised *Travancore State Manual* that Ravi Varma was succeeded by one Kelar Kulasekhara who is alleged to have died within three months of his accession to the throne. It is now clear that Aditya Varma Sarvanganatha was succeeded by Chera Udaya Marthanda Varma, and that there was neither a Vira Ravi Varma nor a Kelar Kulasekhara as his successor.

Chera Udaya Marthanda Varma was one of the most powerful kings of Venad. The temple records show that he ascended the throne in 558 Kollam Era (1383 A. D.). He ruled up to 619 Kollam Era (1444 A. D.) and his is the longest recorded reign in the history of Venad. Nagam Aiya refers to other kings like Sri Vira Kerala Marthanda Varma,[3] Sri Vira Ravi Varma and another Marthanda Varma as having ruled Venad during this period. But it seems that the Marthanda Varmas mentioned by Nagam Aiya were not different persons but Chera Udaya Marthanda Varma himself and that Vira Ravi Varma was only the Trippappur Mooppan (heir-apparent). Chera Udaya Marthanda Varma ruled over territories on both sides of the Ghats and perhaps no other ruler of Kerala during this period had more extensive possessions. Cheramhadevi was the favourite residence of Udaya Marthanda Varma. From this period onwards for more than

1 *Travancore State Manual*, Vol. I, Nagam Aiya, page 265.
2 *Sucindram temple*, Dr. K. K. Pillai, page 36.
3 The Alwarkoil Inscription of 578 Kollam Era (1403 A.D.) mentions Vira Marthanda Varma of Kizhperur as the most important King of Kerala. Travancore Archaeological Series, Vol. VI, page 29.

over a century Venad gradually entended its authority over the Tirunelveli region. Shangoonny Menon says that Chera Udaya Marthanda Varma was "a sovereign of mild and unwarlike disposition" and that during the last years of his life when he was absent from the South some of his subordinate chiefs became refractory and raised the standard of revolt. The Zamindar of Rettiyapuram invaded Valliyur, but he was defeated by the prince Ravi Varma (Trippappur Mooppan) who proceeded to Tirunelveli with a strong force. The temple records mention that in the year 592 Kollam Era (1417 A. D.) Ravi Varma, Senior Thiruvati of Trippappur dedicated to the Sri Padmanabhaswami temple an elephant and presented six silver pots and a large sum of money in atonement for the sin of inflicting loss of life and property on his enemy at Karuvelankulam. A *Pooja* called Karuvelankulam *Pooja* is performed in Sri Padmanabhaswami temple even today in commemoration of Ravi Varma's victory at Karuvelankulam.[1] This Venad king was actively associated with the Suchindram temple, and was the architect of its *Sabha Mandapa Leelathilakam,* the great work on grammar and rhetoric written in Sanskrit, was produced during this period[2] and Chera Marthanda is glorified in superlative terms in this work.

1. The *Pooja* commenced even as early as 561 Kollam Era (1386 A.D.) as is evident from the Mathilakom Records. Appendix page 2, *Travancore State Manual,* Vol. II, Velu Pillai.

2. The view given in the revised *Travancore State Manual* Vol. II (*vide* page 114) that the *Leelathilakam* was written during the reign of Ravi Varma Kulasekhara (1299-1313) is no longer accepted. K. M. Panikkar assigns the *Leelathilakam* to the late 14th century or early 15th century (vide A *History of Kerala,* page 126) Prof. Elamkulam P. N. Kunjan Pillai on the basis of the internal evidence furnished by the *Leelathilakam* has proved that it could have been composed only during the period 1385-1400 (*vide Leelathilakam—Manipravalalakshanam,* pages 42-47). Some of the arguments in support of this view are given below. Nacchinarkiniyar, the celebrated Tamil commentator who flourished in the 14th century and the *Vairagyapanchakam* of Vedanta Desikar (1268-1369) composed in the 3rd quarter of the 14th century are quoted in *Leelathilakam.* Chera Udaya Marthanda Varma (1382-1444) and Ravi Varma who was the Yuvaraja (Trippappur Mooppan) during this period are referred to in some of the verses. Vikrama Pandya who ruled during the first quarter of the 15th century is also referred to in some verses in the *Leelathilakam.* The poet says that he defeated the Muslims when he was very young. Moreover, in another verse it is stated that Ravi Varma defeated Vikrama Pandya and married his daughter.

Successors of Chera Marthanda

Three kings are stated to have ruled over Venad during the period from 1444 to 1484 A.D.[1] On the death of Chera Udaya Marthanda Varma in 619 Kollam Era, (1444 A. D.) Ravi Varma succeeded to the throne and ruled till 633 Kollam Era (1458 A.D.). The next ruler was Sri Vira Rama Marthanda Varma Kulasekhara and he ruled till 644 Kollam Era (1469 A. D.). His successor was Kothai Aditya Varma who appears to be the same person as Chempaka Aditya Varma mentioned in Nagam Aiya's account[2]. His usual place of residence was Kallidakkuruchi in the Tirunelveli District. In the Bell Inscription of Trikanamkudi dated 644 Kollam Era (1469 A. D.) Aditya Varma describes himself as an ornament to the family of Jayasimha, the Chiravai Muppan and the King of *Ten Vanchi* (Quilon). Aditya Varma's reign appears to have continued till 659 Kollam Era (1484 A.D.).

Ravi Ravi Varma

Aditya Varma was succeeded by Ravi Ravi Varma in 659 Kollam Era (1484). His reign was an important period in the history of Venad. Ravi Varma was an able ruler and the government of his kingdom was well-regulated. His reign was however characterised by dissensions in the royal family which led to frequent fights. Being a strong ruler he checked the pretensions of the *Yogakkar* of the Sri Padmanabhaswami Temple and their partisans. On certain occasions the dispute even led to skirmishes in which several lives were lost. Temple records show that in expiation of such occurrences Ravi Ravi Varma made a gift of 12 silver pots and certain lands to the temple. The period of his sway over Venad witnessed momentous political developments in other parts of South India. The Vijayanagar Empire had grown in power and prestige and it had extended itself to the south under its able ruler Narasimha Saluva and his successors. But in the extreme south the advance of Vijayanagar seems to have met with resistance at the hands of the Venad king. Albuquerque

1. For the period upto 619 Kollam Era (1444 A.D.) the published works of Prof. Elamkulam P. N. Kunjan Pillai have been extremely helpful in reconstructing the genealogy of the Venad Kings. But as no new works throwing fresh light on the genealogy of the later Venad Kings have been published, the revised *Travancore State Manual* had to be taken as the basis for working out the genealogy of the Venad Kings of the period since 1444 A.D.

2. *Travancore State Manual* Nagam Aiya, page 276.

has recorded in his Commentaries that "in the war which he (king of Travancore) carried on with the king of Narasinga who had many soldiers both horse and foot, he attacked him with six thousand archers and overcame him".[1] It was also during the reign of Ravi Ravi Varma that Vasco Da Gama landed at Kozhikode (Calicut) (1498 A.D.). The Portuguese entered into trade relations with Venad also in due course. Portuguese ships called at Quilon with the object of carrying on trade in pepper, and they were given all facilities by the Venad king. But owing to opposition from the local Muslim traders, and the serious difficulties which the Portuguese had to face in other parts of Kerala, a permanent trade agreement between the Portuguese and Venad kings had to be delayed. In the meantime Ravi Varma passed away in 687 Kollam Era (1512 A.D.) and was succeeded by Ravi Kerala Varma.

Jayasimha Virakerala Varma

We do not have much information about Ravi Kerala Varma. On his death in 689 Kollam Era (1514 A.D.) he seems to have been succeeded by Jayasimha Virakerala Varma[2]. This ruler has been identified with the prince who figures in the celebrated pillar inscription of Parasurama Perumtheruvu in Kottar dated 661 Kollam Era (1486) A.D.)[3]. This edict granting certain privileges to the depressed classes must evidently have been promulgated by Jayasimha long before his accession to the throne. The edict is of considerable importance as it provides signal proof of the solicitude of the members of Venad royal house for the welfare of the depressed classes in the community even as early as the 15th century A.D. The inscription records certain significant measures which were taken to redress the grievances of the depressed classes who were subjected to various hardships by the people of the higher castes like the Brahmins and the Pillamar. The edict makes it clear that the superior classes should not interfere with the religious worship and festivals of the lower classes, that no injustice should be done to them, that they should be allowed free use of the public wells and tanks, and that any interference on the part of the Brahmins and Pillamar and other superior sections of the community with the affairs of the depressed classes would meet with royal displeasure and

1. *The Commentaries of Albuquerque* Vol. I, page 11.
2. *Travancore State Manual* Vol. II, T. K. Velu Pillai, page 151.
3. *Travancore State Manual* Vol. II, T. K. Velu Pillai, App. M.Doc.XV, page 13.

be punished severely.[1] This document embodies certain liberal and progressive principles of administration and may be regarded as a document of importance. Jayasimha Vira Kerala Varma appears to have ruled only till 691 Kollam Era (1516 A.D.).

Bhoothala Sri Vira Udaya Marthanda Varma

Bhoothala Sri Vira Udaya Marthanda Varma who came to the throne in 691 Kollam Era (1516 A.D.) was a brilliant soldier and a liberal administrator. He advanced further to Tirunelveli and conquered from the Pandyas the major part of this District. As a token of his victories he assumed the title Ventumankonta Bhoothala Vira. Udaya Marthanda Varma erected a new palace at Viramarthanda Chathurvedimangalam in Kalakkad and made it his headquarters.[2] He resided there for a long time renovating temples at Ambasamudram, Mannarkoil and Kalakkad and many other villages. He also built a dam known as the Virappuli Anai.[3] Several temples in Nanjanad including the Suchindram Temple enjoyed his liberal patronage. He took deep interest in the welfare of his subjects without distinction of caste or creed. His tolerant attitude in religious matters is testified to by the liberal gifts of lands he made to the Jain temples at Nagercoil.[4] A Kanyakumari Inscription dated Kollam Era 701 (1526 A.D.) records that he also conferred the benefits of his policy of religious toleration on the Christian Paravas at Kumarimuttam[5]. The members of this harassed community were assured special protection and given exemption from payment of certain obnoxious taxes which they had been compelled to pay to the village community. From the records of this king which have been found in plenty both in Kanyakumari District

1. The record is published on page 13 of Appendix to the *Travancore State Manual* Vol. II by T. K. Velu Pillai. The translation as given above is taken from the State Manual.
2. *Travancore Archaeological Series* Vol. IV, page 99 and Vol. VI, pages 124-130. Traces of an old fort whose origin is ascribed to a Travancore king may be seen in the south of the village of Kalakkad even today. The remains of an inner and an outer wall and a moat are also clearly visible (*Vide Tirunelveli Gazetteer*, Pate, page 399).
3. Vira Udaya Marthanda Varma married a Chola princess and called himself Puli Marthanda Varma after the family emblem of his Queen. The dam was named after the title assumed by him.
4. *Travancore Archaeological Series*, Vol. VI, pages 153-157.
5. *Travancore Archaeological Series*, Vol. VI, pages 179-180.

and in the adjoining villages of Tirunelveli District we learn that he had an eventful reign. His territories extended from Kannetti to Cape Comorin and embraced also the southern portion of the Pandyan kingdom including the port of Kayal.

War with Vijayanagar and the Battle of the Tamraparni

The growing power of Udaya Marthanda Varma made a clash between Venad and Vijayanagar inevitable. The Pandyan king Sri Vallabha from whom Vira Udaya Marthanda had conquered parts of Tirunelveli was eagerly waiting for an opportunity to strike a blow at the Venad king. An occasion soon presented itself. The Venad king had incurred the displeasure of Krishna Deva Raya the Emperor of Vijayanagar by granting political asylum to Vira Narasimha alias Chellappa, the rebel feudatory of the Vijayanagar Empire who had set at defiance the imperial authority, and having been defeated, had fled for protection to Venad. Taking advantage of this opportunity the Pandyan king applied for help to Krishna Deva Raya against Venad. In the meantime, Krishna Deva passed away and was succeeded by Achyutha Raya. Immediately after his coronation Achyutha proceeded to the south combining a programme of pilgrimage with that of a military expedition. On reaching Srirangam he deputed Salaka Timma his brother-in-law and chief minister to conquer the whole of the south, capture Chellappa and punish the king of Venad. The Vijayanagar army marched to the south past the city of Madurai and encamped on the banks of the Tamraparni. Meanwhile the army of the Venad king also advanced to the banks of the river to meet the forces of Vijayanagar. Regarding the outcome of the battle of the Tamraparni different views have been expressed. The *Achyutharayabhyudayam*[1] written by the court poet, Rajanatha Dindima, informs us that having been defeated in the battle the Thiruvati king with the remnants of his army approached the Vijayanagar general and prostrating before him acknowledged his own defeat. He also made over to Salaka Timma the fugitive Chellappa together with presents of elephants and horses. The general accepted his submission on behalf of Achyutha Raya, restored the Pandya on his ancestral throne, and then accompanied by the Thiruvati king proceeded to the famous shrine of Ananthasayanam at Trivandrum. From Ananthasayanam the general went to Sethu (Rameswaram) and eventually to Srirangam

1. *Sources of Vijayanagar History* by S. Krishnaswamy Iyengar, pages 158-160.

where he presented before Achyutha the Chera king and the other prisoners and submitted to him a report of his expedition. Achyutha ordered that the Venad king be punished for having invaded the Pandyan dominion and he allowed Sri Vallabha to rule over his ancestral territories. T. A. Gopinatha Rao has pointed out that the above facts contained in the *Achyutharayabhyudayam* are completely borne out by the evidence of the inscription found at Kanchipuram belonging to the reign of Acyutha Raya[1]. This inscription records that the king defeated the Thiruvati on the banks of the Tamraparni, set up a pillar of victory on the spot, married the daughter of the Pandyan king, and received tribute from the Thiruvati. T. K. Velu Pillai denies the authenticity of the above literary and epigraphical data and rejects Achyutha's claim to victory over Venad as unsustainable. He belittles the value of the *Achyutharayabhyudayam* as a reliable source of history. He observes "The poet's account bristles with improbabilities. He revels in the element of fiction and his version is grossly vitiated by the wildest conceits"[2]. Similarly Velu Pillai would regard the recitals in the Kanchipuram inscription as "little more than empty boasts" and consequently the epigraphical evidence of the victory of Vijayanagar as "untrustworthy and inconclusive"[3]. This view of the author of the Revised Travancore State Manual has not, however, been accepted. The accepted view about the result of the clash between Vijayanagar and Venad is that the Venad ruler was defeated and forced to acknowledge the supremacy of Vijayanagar. Dr. K. K. Pillai in his *"Suchindram Temple"* makes a dispassionate enquiry into all the available literary and eqigraphical data relevant to the subject, and he comes to the conclusion that the testimony offered by literary and epigraphical sources is so overwhelming that "the triumph of Vijayanagar in the conflict of 1532 A.D. is by no means open to doubt"[4]. The most charitable view that can be taken by an impartial historian regarding the outcome of the Tamraparni

1. *Travancore Archaeological Series*, Vol. I, page 56, No. 6.
2. *Travancore State Manual* Vol. II, by T. K. Velu Pillai, page 167. The same author says elsewhere "The work is nothing more than fulsome flattery. Statements deliberately false and exaggerations manifestly gross rob the poem of much of its historical value" (Vide the article on "Some views on South Indian History" by T. K. Velu Pillai in the *Rangaswami Ayyangar Commemoration Volume*" page. 296.)
3. *Travancore State Manual*, Vol. II by T. K. Velu Pillai, page 166.
4. *Suchindram Temple* Dr. K. K. Pillai, pages 39-41.

battle is that the defeat of the Venad ruler was not so crushing or complete as to have caused the total loss of the territories owned by Venad beyond the Ghats. The Venad ruler still continued to exercise sway over considerable portions of territory in the Tirunelveli region.

Successors of Udaya Marthanda Varma

Udaya Marthanda Varma died at Kalakkad in 710 Kollam Era (1535 A.D.). His successor was Boothala Vira Ravi Varma. The new ruler was able to retain the possessions of Venad beyond the Ghats. A Suchindram Inscription of 712 *Kollam Era* (1537 A. D.) records the grant made by this king to the Suchindram temple to meet the expenses of a *Santhi* service in commemoration of his predecessor Udaya Marthanda Varma[1]. The period of Ravi Varma's reign is not definitely known. The temple records mention Rama Kerala Varma as the senior Thiruvati of Chiravai in 712 Kollam Era (1537 A.D.)[2] and Aditya Varma as the senior member of Chiravai in the year 717 Kollam Era (1542 A.D.)[3]. Certain internal disturbances seem to have occurred during Aditya Varma's reign. There was a clash between the officers of the king and tenants of the temple lands. Aditya Varma died in 719 Kollam Era (1544 A.D.) and was succeeded by his brother Kerala Varma who is mentioned in the Suchindram inscription of 720 Kollam Era (1545 A. D.) as Ventumankonda Bhoothala Vira[4]. It was about this period that the famous Jesuit Missionary St. Francis Xavier started his missionary activities in South India with the help of the Portuguese authorities. The Venad King is said to have given him all facilities in his evangelising mission. In 1544 A. D. there was also a treaty between Venad and the Portuguese according to which the latter obtained certain privileges in Quilon.

The Renewal of the war with Vijayanagar

It was during the reign of Sri Vira Kerala Varma that the second clash between Venad and Vijayanagar occurred.

1. *Travancore Archaeological Series* Vol. IV, Page 101.
2. *Travancore State Manual* Vol. II by T. K. Velu Pillai, Appendix M.Doc. page 286.
3. *Travancore State Manual* Vol. II by T. K. Velu Pillai, Appendix M.Doc. pages 41-43.
4. *Travancore Archaeological Series*, Vol. IV pages 104-105.

The reasons for this renewal of hostilities may be briefly mentioned. The Paravas inhabiting the tracts of the Fishery Coast to which both Vijayanagar and Venad lay claim were being converted to Christianity by Portuguese missionaries. This proselytism involved a change of allegiance from the king of Vijayanagar to the Portuguese. Vijayanagar wanted to regain the allegiance of the Paravas. The immediate causes of the invasion of Venad by Vijayanagar were, however the remissness of the Venad King in the payment of tribute as well as his repeated incursions into the Pandya country. The Vijayanagar expedition was led by Ramaraya Vithala, brother-in-law and chief minister of Achyutha. Under his command were his brother Tirumala (usually called Chinna Timma) and Krishnappa the gallant son of Viswanatha Nayak of Madurai. Vijayanagar army entered Travancore through the Aramboly pass and began to advance into the interior. The encounter between the forces of Vijayanagar and Venad took place at Kottar within the confines of Nanjanad itself. Regarding the results of this encounter too conflicting views have been expressed. T. K. Velu Pillai is of opinion that the Vijayanagar army was ignominously defeated by Travancore at Kottar in 1544 A.D. and driven away[1]. This view has not been accepted by other fighters. In his *"Sucindram Temple"* Dr. K. K. Pillai has questioned the authenticity of this view. As he points out none of the sources speaks of a pitched battle, much less of a victory for the Venad ruler[2]. On the other hand, the evidence of two Suchindram epigraphs and some others proves that the Venad king continued to be a feudatory of Vijayanagar even after the alleged encounter at Kottar. The Suchindram inscription dated 720 Kollam Era (1545 A.D.) records that Vithala began the construction of the *Gopuram* of the temple of Thiruvenkatanatha and erected the *dwajasthambha* in front of the Perumal shrine. Vithala is described as *Pandyeswara Prathishthapaka.* If Vithala had actually been defeated in his campaign and driven away, it is difficult to explain how he came to Suchindram and began the construction of the *Gopuram.* The other Suchindram Inscription of 722 Kollam Era (1547 A.D.) registers a gift of lands by the next Venad king Bhoothala Vira Rama Varma for offerings to Thiruvenkata Emperuman for the merit of Vithala on his birth-days. As kings who were feudatories alone made

1. *Travancore State Manual* Vol. II by T. K. Velu Pillai, pages 176-177.
2. *Sucindram Temple* by Dr. K. K. Pillai, page 42.

endowments of this kind in honour of their paramount sovereigns, this Suchindram Inscription may be taken as proof of the subordinate status of the Venad King in relation to Vijayanagar. Again a Tirupathi Devasthanam Inscription records the grant of a village near Tamraparni by the Venad king for the purpose of certain ceremonies for the prosperity of Vithala[1]. Moreover, the Krishnapuram Plates of Sadasivaraya dated 1567 A.D. describe Krishnappa Nayaka as "the lord of Kanchipura and Ailavalipura who, by his valour, deprived the insolent king of the Thiruvati-rajya of the seven (component) parts (of his kingdom)" and "was famous as the *Pandya Kulasthapanacharya*"[2]. It may be noted that Krishnappa Nayaka was one of the generals who fought under Vithala against Venad and the Krishnapuram Plates may therefore be taken as furnishing a hint regarding the outcome of the campaigns of Vithala against Venad. This epigraphical evidence of the victory of Vijayanagar over Venad is further supplemented by literary evidence furnished by such works as *'Ramarajyam"* and *"Yadavabhyudayakhya"* which proclaim Vithala's victory over Thiruvati[3]. In the light of the above facts it is difficult to subscribe to the view of T. K. Velu Pillai that Vijayanagar army was ignominously defeated. It may also be noted in this connection that St. Francis Xavier who was actively engaged in missionary work in the south during this period is credited with having played a notable part in arranging the settlement of the conflict between Vijayanagar and Venad[4].

Unni Kerala Varma

Bhoothala Vira Sri Kerala Varma was succeeded by Rama Varma in 720 Kollam Era (1545 A.D.). This king reigned

1. *Suchindram Temple* by Dr. K. K. Pillai, page 43.
2. *History of the Nayaks of Madurai* by R. Sathyanatha Iyer, page 75.
3. *Suchindram Temple* by Dr. K. K. Pillai, page 43.
4. A story is told in this connection that Francis Xavier suddenly appeared in the battle-field of Kottar dressed in black and with crucifix in hand and commanded the invading forces to turn back. Father Heras in his *"Aravidu Dynasty of Vijayanagar"* cites the testimony furnished by several missionaries and points out that the above story however extraordinary cannot be denied by critical and impartial history. But K. P. Padmanabha Menon holds a different view. He observes "The sublimity of the story is marred by its lack of probability. It is remarkable that Xavier himself is silent on the subject in his letters from the coast. We may therefore safely take it as a pious invention". (*History of Kerala* Vol. II, pages 17-18).

till 731 Kollam Era (1556 A.D.) and was succeeded by Vira Unni Kerala Varma who figures in the Madhusudana Vinnagar Emperuman temple inscription at Parakkai dated 733 Kollam Era (1558 A.D.)[1]. It was during his reign that the second invasion of Venad by Vithala took place in 733 Kollam Era (1558 A.D.). The alleged cause of this invasion is the remissness of the Venad ruler in the payment of tribute. This time fortune seems to have favoured the Venad army. Vithala was defeated in battle and his army retreated in confusion. It is believed that Vithala himself was killed in battle or in the confusion that followed it[2]. This victory helped Venad to throw off the Vijayanagar yoke and redeem her independence.

Successors of Unni Kerala Varma

The successor of Unni Kerala Varma may be Sri Vira Udaya Marthanda Varma. On the death of this ruler in 770 Kollam Era (1595 A.D.) Sri Vira Ravi Varma succeeded to the throne. Ravi Varma was a pious king who devoted much of his time in repairing temples and performing religious ceremonies. His inscriptions are found at Thiruvattar, Keralapuram and Trivandrum and range from 772 to 782 Kollam Era (1597-1607 A.D.). In 776 Kollam Era (1601 A.D.) he performed the *Thulapurushadanam* in the Padmanabhaswami temple where a *Mandapam* was built in memory of this event. From a Thiruvattar Inscription it is seen that Ravi Ravi Varma had two brothers Aditya Varma and Rama Varma. According to some Travancore dynastic records published in the *Kerala Society Papers*[3] both these brothers ascended the throne and had short reigns during the year 784-785 Kollam Era (1609-1610 A.D.). According to the same records one Rama Varma ascended the throne in 785 Kollam Era (1610 A.D.) and died in 786 Kollam Era (1611 A.D.) and on his death was succeeded by Ravi Varma who ruled from 786 to 838 Kollam Era (1611-1663 A.D.). He is identified with the king mentioned in the Erichakulam record of Kollam Era 804

1. *Travancore Archaeological Series* Vol. VI, pages 115-117.
2. Reference may be made in this connection to the role of Fr. Perez, a Portuguese Missionary, in inflicting the defeat on Vithala. Fr. Perez is said to have presented to the Venad army a banner with the name of Jesus painted in it. It was carried by the army, and at the critical juncture, the soldiers are said to have invoked the name of Jesus in a chorus. On hearing the roaring voices, so goes the story, the Vijayanagar forces retreated in confusion and were pursued by the forces of the Venad King. The battle thus ended in the crushing defeat of Vithala (*Sucindarm Temple* by Dr. K. K. Pillai, page 44).
3. *Kerala Society Papers*. Series 1, pages 1-30.

(1629 A.D.)[1]. During this period the Venad kings had shifted their Southern headquarters from Thiruvithamkodu to Kalkulam.

Invasions of Nanjanad by Thirumala Nayak

The most important episode of this period was the invasion of Nanjanad by Thirumala Nayak of Madurai. His motives in invading Nanjanad were political and economic. Venad which was at one time a feudatory of Vijayanagar was reluctant to acknowledge the suzerainty of the Nayaks of Madurai when the latter as the heirs of the Vijayanagar Empire claimed tribute from Venad. Thirumala Nayak therefore seems to have undertaken the expedition to Nanjanad with a view to impress on the Venad ruler the imperial might of the Nayaks and compel his subordination to Madurai. Thirumala Nayak might have also been actuated by his greed for the wealth of Nanjanad. In his own dominion visitations of famine were of frequent occurrence. He wanted money for his magnificence and extravagance, and consequently planned an expedition to Nanjanad which promised considerable booty. The earliest historical record showing the invasion of Nanjanad by the forces of Thirumala Nayak is a *nittu* (edict) dated 22nd Kumbhom 837 (1662 A.D.) issued by the sovereign of Venad to the Nanjanad ryots regarding the remission of taxes. This was found among the cadjan records preserved by the Periaveettu Mudaliar[2]. The edict reads as follows:

"Whereas it has been represented to us at our residence at Kalkulam by the *nattars* (ryots) between Mangalam and Manakudi, including those of *perumpattu, tali* and *Sanketam,* that the country is smitten by calamities, having had no cultivation for the *Kar* (Kanni) crop of 810, and that, as *Pisanam* (Kumbham) cultivation was not begun owing to the advent of Thirumala Nayakkar's forces and as the crops raised of *Manalvari, Samba* and *Adikkiravi* (different kinds of paddy) suffered by blight, the ryots have not the where-withal to begin fresh cultivation, we are pleased to command on this the 22nd day of the month of Masi in the year 810 M.E., that the levying of *oruppoo-melvaram* (a fixed tax) be given up for the *Pisanam* crop and that this fact viz., that simple melvaram alone will be realized on the *Pisanam* cultivation between Mangalam and Manakudi including *perumpattu, tali* and

1. *Travancore Archaeological Series* Vol. VII, part 2, pages 94-95.
2. See the article on *"Mudaliar Manuscripts"* by Sri S. Desivinayagam Pillai in *Kerela Society Papers*, Vol. II, Series, VII, pages 19-40.

sanketam be duly notified to the ryots of the said places in the southern portion of Nanjanad north"[1].

The above document and other references in the *Mudaliar Manuscripts* throw interesting light on the invasions of Nanjanad by Thirumala Nayak and the consequent sufferings of the people. The cadjan document under reference helps us to determine the date of Thirumala Nayak's invasion. The edict speaks of the failure to cultivate the Kanni crop of 810 Kollam Era (1634 A.D.) and hence it is evident that Thirumala Nayak's first invasion must have taken place about the close of 809 Kollam Era (1634 A.D.)[2]. Though Thirumala Nayak's invasion of Nanjanad is accepted as a historical fact by all writers, there is no unanimity of opinion among them in regard to its outcome. The generally accepted view is that the Madurai forces led by Ramapayya defeated the Travancore army commanded by Iravikutty Pillai in the battle of Kaniyakulam, and that the Travancore leader met with his death in this battle. It is recorded in the ballad *"Ramappayyan Ammanai"* that Thirumala Nayak conquered the Malayalam country, made the *Nanjanattu Raja"*[3] the formost among his vassals—the 27 Poligars, and appointed him to guard the bastions of the Pandya capital. It also records that the king of Nanjanad co-operated with Thirumala Nayak in his war against the Sethupathi of Ramnad. Referring to this R. Sathyanatha Iyer says "If it is a fact that the king of Nanjanad took part in the war against the Sethupathi (which came later), as the *Ramappayyan Ammanai* says, it confirms Tirumala's success in the Travancore campaign"[4]. Nagam Aiya though sceptical of the authenticity of the facts contained in this ballad is however positive that "the Tirumala Nayak's forces attacked Nanjanad and made certain portions of it their own about the year 809 Kollam Era (1634 A.D.)[5]. Literary evidence pertaining to Tirumala Nayak's invasion is corroborated by the evidence of Inscriptions. The Inscriptions of Kudiraipandivilai

1. This was published in *Travancore Government Gazette* Vol. III, No. 46, dated 19th December 1899, 6 years before the publication of the *Travancore State Manual* by Nagam Aiya..... ....
2. *Travancore State Manual* Nagam Aiya, Vol. I, page 303.
3. T. K. Velu Pillai says that the Nanjanattu Raja referred to cannot be the king of Travancore. (Vide *Travancore State Manual* Vol. II, page 190). But Dr. K. K. Pillai has made it clear that the Nanjanattu Raja can be none other than the Venad ruler. "It has been and is even today, usual with the people to the east of Aramboli, to describe the region immediately to their west, either as Nanjanad or as Malayalam. Among the people of Madurai and Tirunelveli Districts, the Travancore King is invariably spoken of as Malayalattu Raja". See *Sucindram Temple* by Dr. K. K. Pillai page 46.
4. *History of the Nayaks of Madurai,* R. Sathyanatha Iyer, page 121.
5. *Travancore State Manual,* Vol. I, Nagam Aiya page 316.

and Vaiyalivilai in the Agasthiswaram Taluk and copies of certain edicts make it clear that the forces of Tirumala Nayak invaded Nanjanad several times conquering and plundering wherever they went and that the country was in a state of anarchy for about half a century.[1] T. K. Velu Pillai does not find in the above literary and inscriptional evidence any convincing proof of the victory of Tirumala Nayak. On the other hand he claims the victory of Venad in the fight with the forces of Tirumala Nayak. His authority is a local ballad, the *Iravi Kutty Pillai Pattu* which describes the heroic death of Iravikutty Pillai, who fought valiantly against the invading forces and eventually fell in the field of battle. T. K. Velu Pillai remarks "The ballad taken along with a prevalent tradition proves Travancore's victory"[2] Dr. K. K. Pillai does not agree with this view. He says that "the ballad itself is not an unimpeachable source of history". While the ballad describes how Iravikutty Pillai died valiantly fighting, it does not declare that the Venad King won a victory. Hence Dr. K. K. Pillai concludes that "as has happened in several well-known battles, the death of the general spelt the doom of the fighting force".[3]

Establishment of the English Factory at Vizhinjam

Ravi Varma's reign is also noted for another important political development. It was during this period that the English obtained a foot-hold in the Trivandrum District for the first time. In 819 Kollam Era(1644 A.D.) they obtained permission from the king to build a factory at Vizhinjam, 8 miles south of Trivandrum. This was the earliest English settlement in the Travancore area of Kerala[4]. An inscription of his dated Kollam Era 834 (1659 A.D.) shows him as staying in his new palace at Bhoothappandi, when he issued a proclamation granting relief to certain tenants of the temple lands who were being harassed by the temple officials. It is noteworthy that the cadjan edict referred to earlier granting remission of taxes on account of the Nayak invasions was issued by him from the palace at Kalkulam.

1 *Travancore State Manual,* Vol. I, Nagam Aiya, page 316.
2 *Travancore State Manual,* Vol. II, T. K. Velu Pillai, page 195.
3 *Sucindram Temple,* Dr. K. K. Pillai, page 46.
4 *Travancore State Manual,* Vol. II, T. K. Velu Pillai, page 195.

The Ettarayogam

The successors of Ravi Varma were Rama Varma 838-847 Kollam Era (1663-1672 A.D.) and Aditya Varma 847-852 Kollam Era (1672-1677 A.D.). Both of them were adoptees from Cochin and were weak rulers. During the reign of the latter serious differences arose on the question of the management of the temple of Sri Padmanabha and the king had to spend much of his time in trying to settle these differences[1]. It may be noted in this context that the administration of the temple of Sri Padmanabha and its properties was by a settlement made in 1050 A.D. vested in the *Ettarayogam,* a committee of the *Ooraler,* which was under the direct control of the king. The details regarding the composition and functioning of the *Ettarayogam* as given by the authors of the State Manuals and writers like K. M. Panikkar are as follows. The *Ettarayogam,* according to Nagam Aiya and K. M. Panikkar, was composed of 8 Potti Brahmins and the king, while according to T. K. Velu Pillai, it consisted of 7 Potti Brahmins, a Nayar and the king. According to these writers, while each of the other members exercised one vote, the sovereign possessed only the right of a half vote. Thus there were in all 8½ votes, and hence the name *Ettarayogam.* But these details are

1. The temples of Kerala especially the Sri Padmanabhaswami temple have exercised enormous influence even from very ancient times. The life of the people was centred in these religious institutions. Everything relating to the economic religious and cultural activities of life was concentrated in them. They were even able to shape the politics of the surrounding places. Many of them possessed very great wealth which was continually augmented by donations and endowments. The incomes from their properties were collected by the *Ooraler.* Defaulters were taken before the king who exercised the sovereign rights known as the *melkoima.* The fines imposed were realised with the help of the king's officers. The conditions of the trusts created in favour of the temples were generally obeyed. Instances of violation, if any, were brought to the notice of the king's representative in the district and the guilty individuals were punished by the *Ooraler.* The authority of the king over the temple was, however, restricted by certain well established customs. These customs were scrupulously respected, particularly the right of asylum within the *Sanketham.* *Sanketham* originally meant the jurisdiction of the temples. It was regarded as sacred and inviolable by established usage. Those who violated these customs were frequently called upon to do *Prayaschitham* or atonement for their actions. Records show that during the period 1100 A.D. to 1750 A.D. there were numerous instances in which the rulers paid penalties for their actions which were disapproved of by the *Ooraler.*

unacceptable to Elamkulam P. N. Kunjan Pillai. The details given by him are as follows. *Ettarayogam* at present consists of 8 Brahmins including the Swamiyar and the Srikariyam Potti, one Nayar and the king. 7 Brahmins including the Swamiyar have one vote each, and one Potti (Srikariyam) the Nayar and the king ½ a vote each. Till the 17th century the *Ettarayogam* consisted only of 8 Brahmins each having one vote and the king was not a member of this body. *Ettarayogam* means only a committee of 8 Ooraler under the direct control of the king. The term *'arayogam'* is interpreted to mean *rajayogam* and the term is included in the category of such words as *arayal, agamana, arayannam, arathali* etc.[1]. The presence of the king, the *Melkoima* (overlord), was indispensable at meetings of the Ettarayogam. If he was absent from Trivandrum, the members of the council took the trouble to proceed to the place of his residence. The attendance of the full complement of members was a condition precedent to the regularity of the meetings and the validity of the decisions arrived at. Absentees were therefore represented by proxies. Six Potti members of the *Yogam* having one vote formed themselves into 3 executive committees known as *Variyams*, each *Variyam* exercising power by rotation. No matter of any importance relating to the temple was transacted without the previous assent of the council and the ultimate sanction of the sovereign. The members of the *Yogam* or the *Yogakkar* were expected to conduct the affairs of the temple, seeking the advice and obeying the directions of the sovereign. They assigned the temple lands to the tenants for cultivation and collected their revenue.[2]

1. These details are given in the Article on *Ettarayogam* by Prof. Elamkulam P. N. Kunjan Pillai in the *"Desabhimani Annual"* April, 1960, pages 113-115.

2. Mention may be made in this connection of a similar *Sabha* of the *Yogakkar* which functioned in the Suchindram Temple. Unlike the *Ettarayogam* of Trivandrum temple which consisted not only of Potti-Brahmins but also of the Maharaja and a Nayar nobleman, the *Sabha* which exercised supreme control over the Suchindram Temple consisted only of Brahmins, or Pottis, as they were called. The Suchindram *Yogam* consisted originally of 8 Pottis, but later on the number was raised to 9. There was intimate contract between the *Yogakkar* of Suchindram and of Trivandrum and some members were common to both the *Yogams*. This furnished an impetus for the enormous increase in the power and authority of the Suchindram *Yogam*. Several attempts were made by the Venad sovereigns to curb the power of the *Yogakkar* of Suchindram who too like their counterparts in Trivandrum, were

The King Vs. the Yogakkar and the Pillamar

There are differences of opinion among writers regarding the actual extent of the power wielded by the King over the affairs of the temple. According to Shangoonny Menon and Nagam Aiya, "The king had little or no influence over the temple and was simply required to be present at the usual periodical ceremonies"[1] The *Pillamar,* who were the agents of the *Yogakkar,* are said to have usurped royal authority and "reduced royal power almost to a vanishing point,"[2] Shangoonny Menon suggests that "the king having little authority over these men, they rose in power and importance and gradually became supreme lords in their villages".[3] It is also stated that Trivandrum was completely under the despotic rule of the *Yogakkar* and the Pillamar.[4] The *Pillamar* rose to political prominence under certain peculiar circumstances. The *Yogakkar* are said to have divided the temple lands into eight districts and placed each under the charge of a noble man entrusted with the collection and administration of revenue. It is these noble men who came to be called the

guilty of arrogant behaviour and defiance of royal authority. The history of the origin ,organization and working of the Suchindram *Yogam* has been described in detail by Dr. K. K. Pillai in his *"Suchindram Temple"* (pages 143-172). A unique fact about Suchindram was that Polpana Bhattathiri who presided over the conduct of the famous Suchindram ordeal of boiling ghee or *Kaimukku* (vide *Suchindram Temple,* Dr. K. K. Pillai, page 81) was more powerful than the members of the *Yogam.*

1. *History of Travancore,* Shangoonny Menon, page 97, and *Travancore State Manual,* Nagam Aiya, Vol. I, page 304.

2. *Malabar and the Dutch,* K. M. Panickkar, page 58.

3. *History of Travancore,* Shangoonny Menon, page 97.

4. P. K. Padmanabha Menon has stated that the Royal family had been for some time completely under subjection to the *'Ettuveettil Pillamar'* (*Pillamar* of the eight homes) and that the kings were mere puppets in their hands. Pillamar are said to have acted as Mayors of the Palace and governed the country in the name of the king. (*History of Kerala* Vol. I, page 337). According to Nagam Aiya the object of the *Ettuveettil Pillamar* in defying the authority of the king was "to extirpate the royal family and establish a republic to be ultimately converted into a monarchy under the rule of one of themselves". (*Travancore State Manual* Vol. I, page 311). T. K. Velu Pillai does not agree with the statements of either Padmanabha Menon or Nagam Aiya.

Ettuveettil Pillamar—the Lords of the Eight Houses.[1] In course of time while the *Yogakkar* exercised all religious authority, the *Pillamar* came to possess all political power. They carved out for themselves spheres of influence in the kingdom and made the king a mere puppet. T. K. Velu Pillai does not agree with the view[2] that the king possessed little or no influence over the temple and that he was completely under subjection to the *Pillamar*. He cites the evidence of documents preserved in the temple to prove that the sanction of the king was sought by the *Yogakkar* even for such trivial matters as the appointment of temple sweepers. It is also pointed out that the budget of income and expenditure relating to the temple had to be finally sanctioned by the king. Hence it is contended that there was nothing of any importance which was done except under the command or with the approval of the sovereign. Velu Pillai also doubts whether the *Pillamar* exercised any authority over the tenants of the temple lands and their inhabitants, because, as he points out, the bulk of these lands lay far away from Trivandrum towards the south, and the *Yogathil Pottimar* would not have entrusted the work of revenue collection to the *Pillamar*, who being only inhabitants of villages in the suburbs of Trivandrum, had no local influence in the south.[3] It is also stated that the temple records do not mention the *Ettuveettil Pillamar*.

1. The *Pillamar* are said to be of eight houses viz., Marthandamatham, Ramanamatham, Kulathur, Kazhakkuttam, Venganur, Chempazhanthi, Kudaman and Pallichal. These were not house names, but names of the villages to which they belonged. Nagam Aiya says that the *Pillamar* were originally the tenants of the Potti Jenmies who were not members of the *Ettarayogam* but mere landlords. In course of time they acquired great wealth and power, and allied themselves with the Yogakkar. As the king had no authority over the *Yogakkar*, and was unable to control the *Pillamar*, these later rose in power and importance and became troublesome to the king. (*Travancore State Manual* Vol. I, Nagam Aiya page 104). Their control over the local *Tara* organisations helped the Pillamar to get popular backing for their acts against the king.

2. T. K. Velu Pillai adduces arguments in favour of his contention in pages 207-213 in *Travancore State Manual* Vol. II.

3. The arguments of T. K. Velu Pillai are substantially correct. But his assertion that the *Pillamar* exercised no authority in the villages in the south is not proved by the evidence of Inscriptions like the Kaseri record dated 878 Kollam Era. *Janmi Sambradayam Keralathil*, Vadasseri Kunjan Pillai, page 77.
Elamkulam

Nevertheless, it is clear from the records and events of this period that royal authority was threatened by a powerful combination of local magnates and temple functionaries. Just as in medieval Europe the monarchs had to fight against the twin forces of feudalism and the church, so too the medieval Venad kings had to fight against an alliance between feudal interests and religious interests as represented by the *Ettuveettil Pillamar* and the *Yogathil Pottimar*. There was enmity between the *Yogathil Pottimar* and the royalty in the management of the temple and the former often took advantage of the weakness of the latter. The *Pillamar* also harboured hatred against the king, and they joined hands with the *Yogakkar* in giving him trouble. Velu Pillai questions these basic assumptions underlying the traditional theory of organised opposition to the king under the leadership of the *Ettuveettil Pillamar*, and suggests that there were only occasional conflicts between the rulers on the one side and the *Pillamar* and the *Yogakkar* on the other, created by the growing royal intervention in the affairs of the temple following the increasing centralisation of political authority and its concentration in the king. While the king was anxious to prevent the violation of the laws and customs of the state by the temple functionaries, the latter were anxious to vindicate their spiritual and quasi-spiritual powers by insisting on the performance by the king of the expiatary acts prescribed by custom. This naturally led to frequent clashes between the king and the temple authorities. The Mathilakom records reveal several instances of such collision between the royal forces and the servants of the temple and the tenants of the Devaswom lands. There were serious skirmishes when the king's horsemen had to be called in to quell disturbances. But it must be stated that everything depended upon the personality of the ruling sovereigns. When the rulers were strong men the *Yogakkar* and their associates could not assert themselves too much. On the other hand, weakness in the seat of royalty led to much confusion in the affairs of the temple, as well as of the state. Hence, it is difficult to accept unreservedly any general theory either of royal impotence or of royal omnipotence.

Aditya Varma

It is in the above background that we have to review the events of the reign of Aditya Varma and his successors. Aditya Varma was a very weak ruler. Van Rheede the Dutch

Governor has also recorded in 1677 A.D. that "the prince Aditya Varma had not the good luck to please the great lords of the country as he was a stranger". It is stated that the Senior Rani of Attingal was also not very friendly to him. It was under such circumstances that the *Yogakkar* quarrelled among themselves. In Kanni 848 Kollam Era (1672 A.D.) the dispute among the *Yogakkar* resulted in the closing of the temple doors. Aditya Varma and Ayilyam Thirunal (Senior Rani of Attingal) interfered and temporarily set right the affairs of the temple. This only served to widen the gulf between the rival factions among the *Yogakkar*. Even some of the temple ceremonies could not be performed during this period. In 852 Kollam Era (1677 A.D.) Aditya Varma died at Darpakulangara palace in Kalkulam. Aswathi Thirunal, popularly known as Umayamma Rani, took the responsibility into her own hands and eventually had the ceremonies of the temple duly conducted.

Umayamma Rani and the so-called Kalippankulam Tragedy

The period covered by the close of Aditya Varma's reign in 852 Kollam Era (1677 A.D.) and the commencement of that of his successor in 859 Kollam Era (1684 A.D.) is the period of the regency of Umayamma Rani.[1] It was a period when " each feudatory chief became sole master of his own possessions and misrule and anarchy prevailed throughout every part of the country".[2] The traditional accounts of the history of this period as given to us by early writers like Shangoonny Menon and Nagam Aiya unfold a tragic story of sordid intrigues and crimes. These tragic events as described by these writers may be briefly told. It is stated that cribed by these writers may be briefly told. It is stated that on a certain night the palace of the king Aditya Varma at Trivandrum was set on fire and that the whole palace together with its outhouses was reduced to ashes before day-break. It is also alleged that the king was killed by poison which had been mixed with the *Nivedyam* sent to him one day from the Sri Padmanabhaswami temple. The alleged murder of Aditya Varma by poison has brought in its wake yet another story of the cold-blooded murder of five of the six sons of Umayamma Rani. The Rani and her sons are said to have been

1. Prince Ravi Varma was only a minor at the time of Aditya Varma's death, and hence Umayamma Rani assumed the regency.
2. *History of Travancore* by Shangoonny Menon, page 102.

living in the Puthenkotta palace after the poisoning of Aditya Varma. It is alleged that on a certain moonlit night a few boys of the hostile party enticed the princes to the *Kalippankulam* tank in Manacaud, a few furlongs west of the *Puthenkotta* palace and that a party of ruffians drowned them in the tank. Following this tragic incident the Rani is said to have fled to Nedumangad with her only surviving son Ravi Varma aged 9 years.[1] T. K. Velu Pillai who claims to have taken very great care to peruse all the available records in the archives of the palace, the Government and the Temple has advanced a series of arguments to disprove the truth of these incidents in the revised *Travancore State Manual*. He says, "Not only is there no evidence to prove that any of the three acts of lawlessness, the burning of the palace, the poisoning of the king, and the murder of the five princes, was actually committed, but the documents brought to light totally disprove the truth of the allegations".[2] His main arguments may be briefly summarised as follows.[3] The temple records are entirely silent on the subject of the burning of the palace. Even granting that a fire had actually occurred, it is incredible that the inhabitants in the vicinity of the burning palace would have kept so severely aloof without coming forward to extinguish the fire. As for the alleged poisoning of the king at his palace at Trivandrum, it is pointed out, that there are reliable records in the archives to show that Aditya Varma died not at Trivandrum but at Darpakulangara palace in Kalkulam, more than 30 miles distant from Trivandrum. His remains were cremated at Thiruvattar and not at Puthenkotta in Trivandrum as stated by Shangoonny Menon

1. The Kalippankulam episode has received wide currency as a consequence of its treatment in later literary works in Malayalam. The great Malayalam novelist C. V. Raman Pillai alludes to it in his famous work *"Marthanda Varma"*. Mahakavi Ullur S. Parameswara Iyer describes the details of the crime in his *"Uma Keralam"* Pandalam Kerala Varma repeated the story in his *"Marthanda Devodayam"*.

2. *Travancore State Manual*, Vol. II, T. K. Velu Pillai, page 225.

3. T. K. Velu Pillai advances his arguments to disprove the truth of these allegations in the *"Travancore State Manual"* Vol. II, pages 214-225. Prof. Elamkulam Kunjan Pillai also does not believe in the truth of these allegations. As he points out, Kalkulam and not Trivandrum was the capital of Venad at this time and these false stories must have gained currency because of the belief that Trivandrum was the capital. (*Unnuneelisandesam Charitradrushtiyiloode* by Elamkulam Kunjan Pillai, page 90.)

and other writers. There were no *Nivedyams* also in the Sri Padmanabhaswami Temple during this period as the *Pooja* itself had been suspended. Aditya Varma died a natural death after a reign of five years in Kumbhom 852 (1677) and there is not the faintest suggestion of poisoning or unnatural death in the temple records which narrate the details of the king's death and cremation. The story of the enticement of the children of Umayamma Rani is almost a challenge to one's sense of credulity. It is impossible to believe that the Rani would have left the princes so unattended and the palace so unguarded as to enable her enemies to entice and take the children away to a convenient spot for the perpetration of the crime. The spot itself was not an uninhabited place but a centre of civilised life and activity and could not have been selected for the commission of such a diabolical crime, especially when the victims were princes of the royal family. It is also suggested that Umayamma Rani did not have children as is sought to be made out in the story.[1] It is true that the incident is given prominence in some of the later Malayalam literary works, but it is significant that there is no reference to this event in the works of any of the contemporary writers. Even the great contemporary poet Kerala Varma who lived in Trivandrum several years after the incident and helped Umayamma Rani and Ravi Varma in the government of the country and translated *Ramayana* standing at the feet of Sri Padmanabha makes no mention of it in any of his works. There is also not a single song in Malayalam with Kalippankulam as its theme. Considering the fact that there are several folk-songs in Malayalam which have historical events as their themes, this can hardly be dismissed as being due to any accidental omission, or oversight on the part of poets and bards. The records of contemporary Dutch writers like Van Rheede also contain no reference to this incident. In the face of the positive and negative evidence so advanced the allegations made in regard to the burning of the palace, the poisoning of the king and the murder of the five princes seem to be little more than the figments of the imagination of some writers on the subject. These allegations

1. From the statements recorded by Col. Munro in 986 Kollam Era (1811 A.D.) regarding the practice of adoption into the royal family, it is seen that prominent citizens deposed that Umayamma Rani had to children. *Travancore State Manual* Vol. II, by T. K. Velu Pillai, page 221).

have their origin in the one basic assumption that Trivandrum was the capital of Venad during this period. The fact, however, is that Kalkulam and not Trivandrum was the capital at this time. Thus the basic assumption itself has been proved to be false, and naturally, therefore all the allegations that have been built up on the basis of this assumption must also fall to the ground.

Revolt of Kerala Varma of Nedumangad

We may briefly narrate the main events of the period of Umayamma Rani's regency. A woman of remarkable courage and determination, she ruled the kingdom with an iron hand. She bestowed particular attention on the administration of the temples, especially, Sri Padmanabhaswami temple. The Yogakkar were made to submit detailed accounts of the income and expenditure of the temple. These were carefully audited and the persons responsible were ordered to make good the deficits. She dismissed certain officers who were corrupt and dishonest. In short, she applied herself earnestly to the task of suppressing the feudal barons and restoring peace, order, and good government. These strong measures of Umayamma Rani alienated a considerable number of prominent men who resolved to wreak their vengeance on her. It was during this time that the question of the adoption of a member to the royal family cropped up. The members of the different branches of the Venad family had disliked the earlier adoptions from Cochin. When Aditya Varma adopted his own nephew Raman Koil from Vellarappalli in Cochin, Kerala Varma of *Peraka tavazhi* (*Nedumangad*)[1] had protested in vain. Later, a nominee of Umayamma Rani, Kochu Raman Unni Pandarathil, was also adopted in spite of the protest of Kerala Varma. This provoked Kerala Varma who decided to march on Trivandrum with the avowed object of divesting the Rani of her powers and taking the reins of administration into his own hands.[2] He enlisted the support of the Kottarakkara branch and invaded Trivandrum. On the 9th Karkatakam 852 Kollam Era (1677 A.D.) the united forces

1. This Kerala Varma was a patron of arts and himself a great poet. He was the first to compose *Attakatha* for purposes of staging *Kathakali*.

2. It may be noted that at first Kerala Varma wanted only his brother to be taken in adoption, but later he himself claimed sovereignty as the eldest male member of all the branches of the reigning family taken together.

encamped at Karamana, but in the meantime, prompted by considerations of safety, the Rani, accompanied by the young Ravi Varma, temporarily withdrew to Varkala where a large force was soon collected. Having failed to attain their immediate objective, Kerala Varma and his army proceeded to Attingal to strive for a pacific settlement of the dispute through the good offices of the then Senior Rani of Attingal, Makiyiram Thirunal. But the negotiations failed and Kerala Varma and his men marched towards Neyyattinkara. In the midst of these difficulties the Senior Rani, Makayiram Thirunal died in 853 Kollam Era (1678 A.D.) and Umayamma Rani adopted into the Venad family a male and two females from Kolathunad. This only served to shatter all the hopes of Kerala Varma, and he made preparations for a final fight. He made an attempt to take the capital of Kalkulam by force. His army encamped at Neyyattinkara, and Kuzhithura en route to the south. The forces of Umayamma Rani promptly proceeded southwards and encountered Kerala Varma's forces both at Kalkulam and at Edakkod. The result was indecisive. A truce was soon arranged. Two of the leading nobles of Attingal interfered on behalf of the Rani and impressed on Kerala Varma the danger of an impending attack on Nedumangad by the Rani's forces. This made Vira Kerala Varma withdraw from the south to Nedumangad to save his own possessions. Some time later a conference of important persons was held at Trivandrum which was attended in person by the Rani and Kerala Varma also. The conference came to the conclusion that the claims of Kerala Varma were untenable. Their decision that Nedumangad should not make any claims over the Venad throne was accepted by the Raja.

Invasion of the Mughal Sirdar

Another important event of the period of the regency of Umayamma Rani was the invasion of South Travancore by a petty Mugal Sirdar in about 1680 A.D. The invasion is known as *'Mukilan-padai'*, which literally means Mugal's invasion. The invader met with practically no resistance in his march from the south. The *Yogakkar* and the *Pillamar* fled from Trivandrum for their lives. The Sirdar encamped at Manacaud and exercised his sway up to Edava in the north and become master of the country between Tovala and Edava. He did not proceed to Nedumangad where the Rani was staying with the young prince. The Muslim invader is said to

have imposed certain customs and observances, peculiar to Muhammadens on the Malayali Sudras living in the region between Varkala and Vilavancode which was under his sway.[1]

Kerala Varma of Malabar

The exiled Rani at Nedumangad now sought the aid of one Kerala Varma, a prince of the Kottayam royal family in North Malabar,[2] to drive this Mugal soldier of fortune out of the kingdom. Kerala Varma pursued and defeated him at Thiruvattar, leaving him dead on the battle-field with many of his followers. He then returned to Nedumangad to bring the Queen and the prince back to the capital where he acted as her principal adviser and commander-in-chief. Kerala Varma took a genuine interest in the ruling family and the administration of the kingdom. The palaces of *Valiakoickal* and *Thevarathu Koickal* were built at Trivandrum during this time. Kerala Varma was also a great scholar and poet. The *Ramayanam* written by him was his masterpiece. But he was fond of power and autocratic to a degree. In course of time misunderstandings arose between the Rani and Kerala Varma. The latter was also unpopular with the local people as he was a stranger who came from a different ruling family from a distance. The local magnates resolved to make an end of him.

1. These customs as described by Nagam Aiya are as follows: (1) Males should cover their hands and females their bodies, when going out of doors. (2) Males should undergo the ceremony of circumcission before the age of ten. (3) During marriage ceremonies the relatives and friends of the family should sit together and eat from the same dish. (4) Sudra women should cover the upper part of their bodies with a cloth like males and should not remain naked like their sisters of the north. (5) Every child on being weaned should have a handkerchief tied round its head. (6) Females should get themselves tattood on some parts of their bodies. (7) Females need not wear the lower cloth as the women in the north do viz. (*Thattudukka*). (See *Travancore State Manual* Vol. I, Nagam Aiya, page 313). It may be noted that almost all these customs were prevalent among the Nairs south of Trivandrum till recently, and they are seen to be prevalent to some extent even today.

2. According to Shangoonny Menon this Kerala Varma was specially brought down from Kottayam in Malabar by the Rani in order to drive away the Mughal, but according to T. K. Velu Pillai this version is not correct. He says that Kerala Varma happened to visit Trivandrum in the course of a pilgrimage and was persuaded to stay at Trivandrum. He was adopted into the ruling family. He was a man of great courage and daring, highly educated and unsurpassed in feats of arms. The title of Prince of "*Hiranyasimhanallur*" (Eraniel) was conferred on him.

It is believed that Kerala Varma was subsequently assassinated in 871 Kollam Era in the precincts of his palace as the result of this conspiracy. It was in the year of his death that he issued the famous Proclamation[1] stopping the old custom of *Pulappedi* and *Mannappedi* in Venad, and gave relief to large sections of the population from the fear of harassment by Pulayas and Mannans.[2] Judged by contemporary standards the proclamation of Kerala Varma was a bold step, and it has given him an honoured place among the great social reformers of Kerala.

English settlement at Anjengo

One of the most important political developments of the period of the regency of Umayamma Rani was the acquisition of additional privileges by the English East India Company in Trivandrum District. In 1684 the Company obtained from the Rani of Attingal a sandy spit of land at Anjengo on the sea coast about 20 miles north of Trivandrum with a view to erect a factory and fortify it. The place had earlier been frequented by the Portuguese and later by the Dutch. The choice of the site by the English was in some respects disadvantageous to them. There was no drinking water within

1. It may be mentioned here that though Ravi Varma was the reigning sovereign, Kerala Varma issued the proclamation in his own name.

2. By an old and primitive custom the members of lower castes like Pulayas and Mannans enjoyed the privilege of harassing women of higher castes, particularly the Nair caste, during certain months every year. The Pulayas and Mannans used to roam about freely in the night during these privileged months in order to abduct women belonging to the Nair caste. The custom was that those women of the Nair caste who were thus carried away by Pulayas and Mannans or at least "polluted by their touch" were treated as outcastes. Durate Barbossa has even recorded that Nair women who were touched by Pulayas and Mannans without being seen by others used to take the initiative in running away with them as they were afraid that their continued presence in their homes would lead to the loss of caste by the other members of their family. Perhaps, as Barbossa has himself recorded, it is also possible that they ran away with the Pulayas and Mannans in order to escape from their being killed or sold away as slaves to others by their own relatives. Barbossa also states that even if a stone or stick were thrown at these women by the Pulayas and Mannans it had the same effect as pollution by touch. It may be noted that it was this primitive and barbarous custom which compelled many innocent Nair women to leave their homes for no fault of their own that was stopped by the famous Proclamation of 1696. The full text of the Proclamation and its interpretation are given in *Annathe Keralam* by Prof. Elamkulam P. N. Kunjan Pillai, pages 95-96.

three miles of the place. The open roadstead afforded only meagre facilities for shipping operations. There was no safe anchorage either. But in some other respects the selection of Anjengo helped them. It commanded the line of water communication to the north and when the place was fortified some years later, the cannon of the fort commanded the backwater, the mainstay of traffic and the shipping in the roadstead. Anjengo also provided ample facilities for trade in pepper and piece-goods which were available in abundance. In course of time Anjengo developed into an important possession of the English East India Company on the West Coast, second only to Bombay. It was from here that the English gradually extended their influence over the affairs of Travancore and Cochin.

Ravi Varma and further concessions to the English at Anjengo

When Ravi Varma attained majority (859 Kollam Era 1684 A.D.), he assumed the reins of government in his own hands. In his reign the English were able to get more concessions at Anjengo and establish themselves as an important factor in the public life of Venad. In 1690 A.D. the Senior Rani of Attingal granted permission to the Company to build a fort at Anjengo. The fort was completed about 1695 A.D. The newly constructed fort at Anjengo was of very great use to the Company in expanding their trade. It also served them in later days as a depot for military stores during the Carnatic Wars and as the point from which the first news of outward bound ships reached Madras. The facilities offered to the foreign Company by the Rani of Attingal with the connivance of the ruling sovereign led to considerable popular resentment. The Pillamar and their agents who exercised great influence and authority over the region decided to strike a blow at the English whom they regarded as more pirates. It is not surprising that they resented the grant of concessions and privileges to the English Company, because according to the custom which prevailed in the country "the subjects were not bound to observe any orders commands or wishes and council decisions of the king which were not in conformity with their laws, welfare or privileges, which have not been approved in their own districts and ratified at the meeting of their district assemblies"[1]. The virtual monopoly of trade granted to the Company did not

1. *The Dutch in Malabar* by Galletti, page 52.

have the approval of any section of the people. It also affected the pockets of the local traders and producers. The overbearing conduct of the factors and their dependents also contributed to the increasing popular resentment. In November, 1697 the factory of Anjengo was violently attacked by the people but without success. This abortive attack was only the prelude to a conflict which was to assume a more violent character in the next reign.

Nayak Invasions in Nanjanad

Early in his reign Ravi Varma was called upon to tackle the difficult situation created by the frequent incursions of the forces of the Madurai Nayaks into Nanjanad. Vast areas of Nanjanad were ravaged and pillaged. These marauding forces usually called Badagas, (*Vadukas*) lifted the cattle, plundered the people and made off to their homes avoiding a pitched battle. The letters of Father Peter Martin throw light on the state of Nanjanad during the period of the Nayak invasions. The most important of these Nayak invasions took place during the period of the regency of Mangammal at Madurai (1689-1706). It is suggested that the immediate cause of these invasions was the failure of the Venad king to pay tribute to Madurai. Consequently every year an expedition was sent to Nanjanad to collect tribute. The weakness of king Ravi Varma and the rebellious attitude of the local magnates helped the Madurai forces to achieve a large measure of success in their campaigns. The Nayak forces used to pillage the country and return home with the spoils of war every year. In 1697 took place a calamitous invasion when a large army under Dalavai Narasappayya was sent to Nanjanad. It is stated that after a hard struggle he came out victorious and dictated his own terms to the Venad ruler[1]. The Nayaks also received arrears of tribute and valuable presents of jewellery. T. K. Velu Pillai does not accept this version of the defeat of Travancore at the hands of the Madurai forces of Mangammal. He would regard the whole incident as "nothing more than a convenient improvisation"[2].

One fact, however, clearly emerges from the *Mudaliar Manuscripts* and other records pertaining to the Nayak invasions. The people of Nanjanad who had to bear the brunt of repeated incursions suffered heavily. The invasions caused

1. *History of the Nayaks of Madurai*, R. Sathyanatha Iyer, page 209.
2. *Travancore State Manual* Vol. II, T. K. Velu Pillai, page 238.

incalculable damage to crops and property. The acute distress of the people was further aggravated by the overbearing attitude and tyranny of the royal officials who sought to collect the dues from them by having recourse to force. Of course, the king made an attempt to relieve their sufferings by granting remission of the arrears of tax for a period of 20 years. An inscription at Vadasseri dated 873 Kollam Era (1697 A.D.) records this remission of taxes to the people of Nanjanad on account of the Nayak invasions[1]. But unfortunately, the benevolent royal decree did not have the desired effect, because the subordinate officials ingnored the royal wishes and continued their unjust exactions. This discontent of the people (*Nattar*) of Nanjanad burst into open revolt. They are said to have convened a series of five meetings at different plales in Nanjanad from 1702 onwards and passed resolutions protesting against the tyranny of the Pillamar and local officials and demanding redress of grievances. The edicts containing these resolutions passed by the people of Nanjanad were found among the *Mudaliar Manuscripts* referred to earlier. These resolutions are of very great importance as they bear ample testimony to the high degree of political consciousness that prevailed among the people of Nanjanad at this time. In these resolutions the people asserted their rights and privileges and expressed their will to undergo any sacrifice for the preservation of these rights and privileges. They also proclaimed the determination of the people to revolt and migrate to a place on the frontiers of Travancore or outside it, if the authorities continued their policy of indifference and refused to take prompt steps for the redress of their legitimate grievances. These were not empty threats as subsequent events did demonstrate. In fact, the people more than once abandoned their houses and took to the neighbouring hills refusing to return to their villages unless the king promised to redress their grievances. "It was perhaps in these meetings of the early Nanjanadians" says S. Desivinayagam Pillai, "that the political weapon of non-co-operation was forged for the first time in the annals of our country"[2]. It may also be noted that in those turbulent days the people of Nanjanad showed a remarkable spirit of unity and co-operation. The decision of the majority was declared binding upon every individual. Even service under the king was declared an un-

1. *Travancore State Manual* by Nagam Aiya, Vol. I, page 317.
2. *Kerala Society Papers* Vol. II, Series 7, page 23.

patriotic act. The following extract from one of the resolutions passed by the people of Nanjanad during this period may be read with interest in this connection.

"We should honorably keep up all the privileges or rights which our ancestors enjoyed in olden days. If palace officers should come, we should give them allowances only at the rate of twelve measures (*nalis*) for each Brahmin and nine measures for each Nayar among them. As regards the balance of *Kottappanam* for the Kar crop of the above year, we should only pay arrears as per account of the *Kelvi,* but if they should demand any items as due from omission or wrong entries in accounts, we should protest against such (unjust) demands by unitedly making a bold stand and by emigrating. In thus asserting our rights, if any *pidagai* or village, or any single individual, is subjected to loss by acts of government, we should support them by reimbursing such loss from our common funds. If at such times any one should get into the secrets of government and impair the privileges or rights of the country, he should be subjected to a public enquiry by the *nattars.* We have thus passed these resolutions taking oath at the feet of our Lord Thanumalaya Perumal and our Lord Bhutanathaswamy. Signed Arumukha Perumal for the people of the northern and southern divisions of Nanjanad"[1].

Ravi Varma's Administration

According to the revised *Travancore State Manual* the reign of Ravi Varma is "a landmark in the administrative history of Travancore as well as in its political evolution"[2]. He is said to have introduced significant changes in the system of government and land revenue administration. Under the old system only a rough calculation used to be made of the revenue due from the various villages. There was not sufficient control over the collection and expenditure of public funds. The system was now changed. The country was divided into definite number of newly constituted units, and proper agents were appointed to collect the taxes. Estimates of revenue were ordered to be submitted in advance. The officers were to remit surplus revenue to the treasury after deducting the expenditure on religious and other institutions. But the evidence of contemporary records does not enable us to speak very highly of the administrative record of Ravi Varma's

1. *Travancore State Manual* by Nagam Aiya, Vol. I, page 325.
2. *Travancore State Manual* Vol. II. by T. K. Velu Pillai, page 241.

reign. In fact, the evidence shows that there was considerable laxity and weakness in administration.

Aditya Varma

Ravi Varma died in 1718. In 1708 two princes had been adopted from Kolathunad and Aditya Varma, the elder of those two, succeeded Ravi Varma. He was also a very weak ruler. However Aditya Varma's reign was only for a short period. During his reign the power and authority of the *Yogakkar* and *Pillamar* assumed menacing proportions. In 896 Kollam Era (1721 A.D.) royal officials made an attempt to recover the dues payable to the temples by the tenants of the *Devaswom* lands. The tenants refused to comply with the demand whereupon the officials prevented cultivation of the lands. Skirmishes followed and many persons including certain Pottis were injured. At the instigation of the *Yagakkar,* the tenants decided to seek redress at the hands of the King. They congregated at the gate of the Kalkulam Palace, but having failed in their efforts to get redress, they proceeded to Trivandrum and laid their grievances before the *Yogakkar* hoisting a red flag in front of the western *Gopuram.* The *Yogakkar* appealed to the King to have the differences settled through his intervention. But there was no response. General insecurity prevailed in the southern parts of the kingdom. The inroads of marauding bands from beyond the Ghats made confusion worse confounded. Crops were damaged, valuables were plundered, and houses and bazars were set on fire. The government failed to tackle the situation. The king even told the suffering people that they might protect themselves as he was not able to render them any help. Thus anarchy and confusion reigned supreme in Venad during this period.

The Attingal Episode

Matters were further completed by the popular outbreak at Attingal in 1721. We have already seen that the local nobles and traders strongly resented the grant of permission to the English East India Company to build a factory and a fort at Anjengo. The English factories at Anjengo were extremely corrupt and were interested solely in the advancement of their private trade. Gyfford, the chief factor, surpassed all others in dishonesty and imprudence and threw himself into the pepper trade, using the Company's money for his own purposes. The English factors used to please the Ran by presents of curios and trinkets every year. In April, 172

while the Pillamar were exercising supreme authority in the land, the usual annual presents due from the factory at Anjengo were demanded by their agents in the name of the Senior Rani of Attingal. "Those who demanded it assured him (the Chief of the Factory) that they came to demand it by the Queen's order and offered their receipt of it in her name". The chief who suspected the bona fides of these agents feared that if the presents were sent, it would not reach the Rani, but would be seized by the Pillamar. He therefore insisted on paying the presents to the Rani in person upon which the latter invited him to Attingal. The chief proceeded to Attingal with unnecessary military display. He is said to have carried with him altogether about 140 persons from the factory. The local inhabitants who were incensed at this display of power by the foreigners mustered strong and fell upon the members of the party "and massacred them and this so thoroughly, that not a single European escaped, though, being armed, they made an energetic resistance. Some coolies managed to get away and brought the dreadful intelligence to the fort"[1]. The incident occurred on the 15th of April, 1721. After this the rebels proceeded to Anjengo and besieged the fort which was defended by Gunnar Ince. He held the besiegers at bay till reinforcements came from Tellicherry. The siege of Anjengo lasted for six months. There is some divergence of opinion among writers in regard to the persons responsible for the Attingal tragedy. Some of the Dutch records implicate the Rani of Attingal while the English records put the blame squarely on the Pillamar. It is however clear from certain records of the period that the Rani of Attingal and the royal family were on the side of the English factors[2]. The Pillamar

1. *Visscher's letter* No. 7.
2. On receipt of the news of the tragedy the Rani sent a deputation to the English at Tellicherry to express her horror at the event and to offer her assistance to the Company's forces in punishing the guilty. She also supplied provisions to the British forces who subsequently arrived from Tellicherry. Logan has also cited the evidence of the *Ola* sent to Dr. Orme by the king of Travancore on the 15th August, 1723 from which it becomes clear that the king was ready to do anything which the Company might require and that he was prepared to go to the spot and punish the enemies in the best manner they might desire. The survivors consisting of widows and orphans were also brought over to Quilon for purposes of treatment and provided with food and shelter. It is clear from these actions of the Rani and the King that in the conflict between the English factors and the people the sympathy and support of the royal family lay on the side of the former.

as the leaders of the people would certainly have played a notable part in the rebellion. The Anjengo revolt was the result of a determined effort on the part of the local population to vindicate their customary rights which were being encroached upon by the English factors. It may be regarded as one of the earliest episodes in the history of our struggle for freedom from British domination.

Immediately after the Anjengo incident the Rani and the sovereign took measures to conciliate the English and regain their confidence. Dr. Orme stipulated certain terms which were at once accepted by the Rani and a formal treaty was signed. The following were the chief provisions.[2] The Rani undertook to punish the leaders and confiscate their properties. She was also to reimburse the Company for all expenses caused by the attack on Anjengo. The English were given the sole monopoly of trade in pepper. They were also permitted to erect factories wherever they pleased. The timber required to rebuild the church which was burnt in the course of the outbreak was to be given free of cost.

Rama Varma and the Treaty of 1723 with the English

Aditya Varma died in 896 Kollam Era (1721 A.D.) and was succeeded by Rama Varma, who was also an equally weak ruler. Like his brother he too had great difficulties to contend against. He failed to afford protection to his subjects and maintain peace and order in the kingdom. The local nobles continued to defy royal authority. The inhabitants of Nanjanad also disliked him, as he could not redress their grievances or check the rapacity of his officers. Their hearths and homes were not safe from the frequent incursions of Badagas from beyond the Ghats. The authorities of the Trivandrum temple continued to be in opposition to the king. In short, Rama Varma like Aditya Varma, found himself unequal to the task of government. He had however the good fortune of having as his adviser his nephew, Marthanda Varma, a young prince of great political acumen and foresight. On the suggestion of the prince the king decided to strengthen the bond of friendship with the English East India Company, so that he would get the help of a powerful ally in his fight against the Yogakkar, the Pillamar and other opposition forces in the country.

2. *History of Kerala*, Vol. I, by K. P. P. Padmanabha Menon, p. 404.

In April, 1723 A.D. a formal treaty was concluded with the English East India Company. Marthanda Varma signed the document on behalf of his uncle styling himself the Prince of Neyyattinkara. Dr. Alexander Orme signed the Covenant on behalf of the Company. By this Treaty the Raja undertook to construct a fort at Colachel for which the East India Company would supply artillery and munitions. The Treaty also declared that the Raja was to be in league and united in good friendship with the East India Company. The Treaty of 1723 is important because it is "the first treaty negotiated by the English East India Company with an Indian State." The terms of the treaty are given below in full:

"1. The king of Travancore by the end of June of the current year is bound to order the erection of a fort in his country at Colachel and give the die with people to coin fanams on account of the Honourable Company.

2. If, within the time specified, a fort is not built at Colachel, the Honourable Company may bring the die to Anjengo, and the Government will be obliged to send men to Anjengo to coin the fanams.

3. The fortress which is to be built shall be at the cost of Government, as well as the pay of the people placed in it.

4. The artillery and munitions of war for the fort, the Honourable Company is obliged to supply.

5. After the erection of the fort at Colachel, the die can be taken higher and the coinage of fanams carried on.

6. The Government will be in league and united in good friendship with the Honourable Company.

7. Thus by order of the King of Travancore, was this treaty adjusted between myself, Prince of Neyyattinkara, and Commander Alexander Orme on the part of the Honourable Company and I have affixed to this writing my signature and sent it by Ramen Ramen who drew it up".

The Company and the king were drawn closer by a letter sent by the latter to Dr. Alexander Orme on the 15th August, 1723[2]. The letter disclosed the arrangement made by the English East India Company and the king whereby the former agreed to assist the latter in destroying the Pillamar who were the inveterate enemies of the king. In fact, the most

1 *Malabar and the Dutch* by K. M. Panikkar, page 55.

2. *A collection of Treaties, engagements and other papers of importance relating to British affairs in Malabar*, Logan, pages 11-12.

remarkable feature of Travancore history during this period is the fact that the ruling sovereign made an all-out effort to reduce the influence of the leaders of the people by taking the assistance of foreign elements like the English East India Company. The members of the royal family were always anxious to placate the English and win their favour. In 1726 A.D. the Rani of Attingal granted to the English the site for a factory at Edava.[1] It was clearly pointed out that "it was not for any interest of Government but that of obtaining the favour and help of the Honourable Company during all the time which the Government and the Honourable Company should last, as well as that of augmenting the customs duties of this Government".[2] The English resolved to subject the country to the absolute authority of the king because in the face of the growing popular resentment against foreign exploitation, the king alone could be expected to give the English what they wanted. It was prince Marthanda Varma who advised his uncle to break the power of the nobility and other opposition forces with foreign aid and strengthen royal authority. Arms and ammunition were to be supplied by the English to the king who in his turn agreed to build at his own cost a fort at Colachel for the use of the Company. This policy of alliance and friendship with the Company was continued and further developed when the prince himself succeeded as king.

Relations with the Nayaks of Madurai

Rama Varma sought not only the help of the English East India Company but also of the Nayaks of Madura in his efforts to crush the power of the local magnates and strengthen his own. It may be noted in this connection that according to K. M. Panikkar, Rama Varma sought the help of the Nawab of the Carnatic and not that of the Nayaks of Madura. He says

1 It may be noted in this connection that the Danes had already established a warehouse at Edava. Of all the European powers who made settlements in Kerala, the Danes were the least successful. Captain Alexander Hamilton writing early in the 18th century, says thus about Edava, "The Danes have a small factory here standing on the seaside. It is a thatched house of a very mean aspect, and their, trade answers every way to the figure their factory makes". (*History of Kerala*, by K. P. Padmanabha Menon, page 357.)

2 *A collection of Treaties and Engagements and other papers of importance relating to British affairs in Malabar*, by Logan, page 14.

that in 1726 on the advice of his nephew Marthanda Varma, Maharaja Rama Varma took "what was the most important decision in the history of Travancore, to offer his allegiance to the new Mughal Governor of the Carnatic and solicit his help for the extermination of the refractory feudatories".[1] According to the version of K. M. Panikkar which has itself for its authority an earlier Malayalam work on the history of Travancore by Pachu Muthathu, Rama Varma paid a visit to Trichinopoly (Tiruchirapalli) in the company of his most trusted followers and in the negotiations that followed he undertook to pay homage and allegiance to the Nawab of the Carnatic who is said to have represented the Mughal Emperor in the south at this time. It is also stated that the Maharaja undertook to pay a sum of Rs. 3000 to the Nawab as tribute and that in return for this the Nawab promised to render the Maharaja all help in suppressing the local feudatories and collecting the revenues from Nanjanad. The Nawab of the Carnatic is also said to have placed at the disposal of the king a force of thousand cavalry and two thousand infantry for this purpose and this army was to remain under the orders of the Maharaja who was to bear all the expenses in connection with its maintenance. The version of K. M. Panikkar is at variance with that of Shangoonny Menon and Nagam Aiya. These writers do not mention in their works the alleged agreement between Rama Varma and the Nawab of the Carnatic. According to them the King "went to Trichinopoly and entered into a treaty with the Madura Nayaks by which he acknowledged the Madura suzerainty and agreed to pay a sum of Rs. 300 annually as tribute to Madurai for supplying a suitable force to punish the Madampimar and other rebels"[2]. The facts given by K. M. Panikkar do not seem to be correct because the Nawab of the Carnatic had no relations with Travancore till the end of the Nayak rule in Madurai. Moreover, in order to substantiate the truth of his statement, Panikkar has cited the evidence of a treaty between the Nawab of the Carnatic and a Maharaja of Travancore by name Rama Vama in which the latter is described as a "Zamindar of Malabar". But it may be noted that this treaty was concluded not during the reign of Rama Varma who reigned from 1721 to 1729 A.D., but during the reign of Maharaja Rama Varma (Dharma Raja), who

1 *Malabar and the Dutch* by K. M. Panikkar, page 60.

2. *Travancore State Manual*, Vol. I, by Nagam Aiya, page 327.

reigned from 1758 to 1798 A.D.[1] Evidently therefore this treaty cannot be taken as proof of an agreement having been entered into between Maharaja Rama Varma (1721-1729) and the Nawab of the Carnatic in 1726. The truth is that in 1726 Maharaja Rama Varma took the unprecedented step of raising a mercenary army from outside the state with the help of the Nayaks of Madura in order to crush the opposition to his rule from hostile elements in the kingdom and in doing so he undertook to pay a tribute to the Nayaks of Madura[2].

MODERN HISTORY

Marthanda Varma 904-933 Kollam Era (1729-1758 A.D.)

Marthanda Varma who is generally regarded as the Maker of Modern Travancore, ascended the throne in 1729 at the early age of 23. His is an epoch-making reign in the history of Travancore. The political condition of the kingdom at the time of his accession to the throne was almost chaotic. There were no organised departments for transaction of state business, while the finances of the kingdom were in an extremely unsatisfactory condition. The local feudatories, the *Pillamar* and the *Madampimar*, were more or less independent chieftains with the result that the authority of the king was nowhere respected. The *Yogakkar* continued to be in alliance with the Pillamar against the king. The forces of opposition were indeed too powerful for any ruler to contend against. To add to these difficulties in the situation were the political and commercial rivalries of European powers like the Dutch and the English.

His policy and aims

Though young, Marthanda Varma possessed political vision and foresight. But he was an autocrat who had scant respect for the rights and privileges of the people. It was his supreme aim to stamp out all elements of rebellion, and make royal authority supreme in the kingdom. "He wished

1. The full text of this treaty in which the Maharaja of Travancore is described as a Zamindar of Malabar is given in a later section of this chapter.

2. T. K. Velu Pillai has expressed the view that Travancore did not enter into any political relationship either with the Nayaks of Madura or with the Nawab of the Carnatic. This view is equally untenable. The fact is that the Travancore Maharajas continued to pay tribute to the Nayaks of Madura until the time of Meenakshi who died in 1789.

to found an autocratic state such as was in existence at Trichinopoly and at Tanjore"[1]. Even as *Elaya Raja* he set himself to achieve the aims of his policy by seeking foreign aid. It was on his advice that his uncle had sought the alliance of the English East India Company and the Nayaks of Madura in his efforts to crush the local feudatories. In fact, "the basis of his state-craft was the utilisation of foreign help for subduing the chieftains opposed to him."[2] On his accession to the throne Marthanda Varma continued this policy with greater vigour. But it should be noted that in course of time he also adopted a policy of conciliation towards the common people of the kingdom, and sought to win their active support and co-operation in the implementation of all his schemes and policies. The final result of this two-fold policy was that before the end of his reign he could achieve all his cherished aims. His reign saw the final destruction of the forces of feudalism, the establishment of a strong and centralised monarchy, and the gradual expansion and political consolidation of Travancore.

Early administrative measures

Marthanda Varma's first task was the reorganisation of the administrative system on a sound basis. The financial department was soon reorganised and economy enforced in every branch of administration. The army was enlarged and improved. The soldiers were supplied with better arms and strict discipline was enforced. The Maharaja raised a new mercenary army of Maravas after disbanding the old mercenary army which had been raised in the previous reign with the help of the Nayaks of Madura. This army served as the palladium of royal power particularly in the early part of his reign and helped Marthanda Varma in crushing his enemies and expanding his kingdom.

Suppression of the Pillamar and the Yogakkar.

One of the earliest acts of Marthanda Varma was to destroy the power of the *Pillamar* and the *Yogakkar*. They allied themselves with the sons of the previous Maharaja, Padmanabhan Thampi and Raman Thampi and encouraged them in their attempts to seize the throne for themselves. These pretenders also succeeded in obtaining the support of the Nayaks

1 *Malabar and the Dutch*, Sri K. M. Panikkar, page 62.
2 *Malabar and the Dutch*, Sri K. M. Panikkar, page 90.

of Madura. For a time their prospects looked very bright. Even an army was sent from the south against Marthanda Varma but the latter succeeded in bribing the commander of the army and persuading him to return home. The commander even left behind him half of his forces to help the Maharaja against his rebellious subjects. The Maharaja decided to extirpate the pretenders and their allies. In the month of Thulam 906 Kollam Era (1730 A.D.), the Thampis were seized and produced before Marthanda Varma while the latter was camping at Nagercoil. They were subsequently executed on the orders of the King. The discomfiture of the Thampis quieted the *Pillamar* and the *Yogakkar* for a time. Nevertheless, their spirit of defiance could not be crushed and they continued their rebellious activities. Eventually the King issued orders for the arrest of all the rebel leaders. They were duly captured and tried on a charge of conspiracy against the person of the King. The punishments awarded to them were unduly harsh, and show that Marthanda Varma could be extremely vindictive. The four Potties among the conspirators were to be banished from the land, the other rebels were to suffer immediate death and their properties were to be confiscated to the State. Their women and children were to be sold to the fishermen of the coast. The houses of the *Pillamar* and some of the *Yogakkar* were razed to the ground. These acts of Marthanda Varma, tyrannical and high-handed though they were, gave the *coup de grace* to the old feudal order in Travancore and ushered in the modern epoch of strong and centralised administration under the direction of the ruling sovereign.

Political Divisions of Kerala.

After having crushed all internal opposition, Marthanda Varma turned his attention to the absorption of the neighbouring principalities and kingdoms. For a clear understanding of the political history of the period and the magnitude of the achievements of Marthanda Varma, it is necessary to have a clear knowledge of the political condition of Kerala at the commencement of the reign of Marthanda Varma. Kerala at this time was divided into a number of states which were constantly at war with one another. Travancore (Venad) was a small state embracing only the present Kanyakumari District and portions of the Trivandrum District. Tracts which at one time were under its sway were then held by collateral branches *Perakathavazhi*, *Elayadathu Swarupam* and *Desinganad*. To the north-east of Venad lay Nedumangad, otherwise known as

Peritally or *Perakathavazhi*. Further north was Kottarakkara called also Elayadathu Swarupam. North of Travancore and west of Kottarakkara was the estate of the Rani of Attingal, the seniormost female member of the Venad ruling family. North of Attingal between the sea and Kottarakkara was *Desinganad* known to westerners as *Signatti*. Adjoining it on the north were two little kingdoms *Karunagapalli* and *Venmani* (*Betimeni*) the former stretching along the sea and the latter lying to the east of the backwaters. Beyond that was Kayamkulam or *Qulli-Quilon*. It was a large state which ranked as the second in that part of the country. It was surrounded by the principalities of Kottarakkara on the south *Pandalam* on the north-east and *Purakkad* (*Chempakassery*) and *Thekkumkur* on the north. Trukkunnapuzha (*Pegodingo*) was a strip of land between Kayamkulam and Purakkad. It belonged to the Raja of Edappalli. Purakkad stretched from Trukkunnapuzha to the limits of Cochin. On the east it bordered on *Thekkumkur* and *Vadakkumkur*. The latter was north of Thekkumkur and stretched as far as Cochin. Interspersed within the territory of Cochin were three small principalities of Edappalli, Alangad (*Mangatty*), and Parur (*Pindinivattam*). Beyond these limits on the north were a number of principalities of which Cochin in the south and Calicut further north were the most important. The Rajas of Palghat and Kottayam ruled over small territories. The Zamorin's possessions (Calicut) lay between the territories of Cochin and Kolathunad (Chirakkal). The Zamoin was the most powerful among the princes of the north and was engaged in perpetual hostility with Cochin. The small territory of Ali Raja, the only Muhammaden Chief in Kerala, lay contiguous to that of the Raja of Kolathunad. The common factor in the political complications of the time was the wire-pulling of the Dutch. The rulers of Travancore and Calicut tried to resist Dutch advance, but the Dutch were successful in getting the friendship of Cochin. Vadakkumkur, Thekkumkur, Purakkad and Kayamkulam formed a confederacy with Cochin as their head to avail themselves of the assistance of the Dutch.

Assumption of the Attingal Estate.

Early in his reign Marthanda Varma assumed direct control over the so-called Attingal 'Queendom'. This was not an act of annexation or conquest, but Nagam Aiya has described the event as "the amalgamation of Travancore with Attingal". There has been some misunderstanding among contemporary

and later writers in regard to the significance of this step taken by Marthanda Varma. This is the result of a general notion that Attingal was an independent state ruled by the Ranis and that the Kings of Travancore never exercised any authority in the tract. Certain statements found in the memoirs, commentaries and state papers of the Portuguese, the Dutch and the English have only served to strengthen this notion. According to Van Rheede (1677) "the Princess of Attingal who is not alone the mother of Travancore, but the eldest of Tippaporsorewam has a large territory of her own independent of Travancore". Hamilton even refers to a regular treaty between Marthanda Varma and the Rani by which the former strengthened the position of the King. He says that "the *Tamburetties* of Attingal possessed the sovereignty of Travancore from remote antiquity, until Raja Marthanda Varma persuaded the Tamburetty to resign the sovereign authority to the Rajas, both for himself and for all succeeding *Tamburetties*. To perpetuate these conditions, a regular treaty was executed between the Raja and the Tamburetty, which was inscribed on a silver plate, and ratified by the most solemn imprecations, limiting the succession to the offsprings of the Attingal *Tamburetties*. Having concluded this arrangement Raja Marthanda Varma directed his arms against the neighbouring states"[1]. The theory that the Ranis of Attingal exercised sovereign powers is, however, incorrect. The fact is that in political matters the Ranis of Attingal as such exercised no sovereign rights. Any grant of rights over immovable property by the Ranis of Attingal required the King's previous assent or subsequent confirmation for its validity. It may be noted that the so-called Queendom of Attingal had its origin in the 5th century Kollam Era when two princesses were adopted into the Venad family from Kolathunad and the revenues from certain estates in and around Attingal were assigned to them for their exclusive use[2]. Since then the female members of the ruling family of Travancore had come to be known as Attingal Ranis. It was only the male children of these Tamburatties, either by birth or by adoption, who could inherit the throne. Thus Marthanda

1. *Description of Hindostan, Hamilton*, Vol. II, page 315.

2. The story of this adoption has already been mentioned in an earlier section of this chapter. The Attingal estates consisted of about 15000 acres of land covering the pakuthies of Edakkodu, Ilamba, Mudakkal, Alamkode, Avanavancherry, Attingal and Kizhattingal.

Varma and the heir-apparent Rama Varma were both sons of Attingal Tamburatties. This tended to invest the Attingal Ranis with a special dignity in the eyes of the people, native as well as foreign, and led to the notion that they had sovereign rights over Attingal. But in reality the Kingdom of Venad extended from Kanyakumari in the south as far as Kannetti in the north, and there was no kingdom or principality intervening within its limits. When Marthanda Varma decided to assume direct control over the estates of Attingal and thus deprive the Rani of some of her rights, he was not interfering in the affairs of a sovereign state. As the head of the royal family and the ruler of the State, he had every right to interfere in the affairs of a part of his kingdom. The Rani of Attingal had neither territory nor subjects, except in the sense that the people of Venad paid respects to her as a senior member of the ruling family. What she possessed was nothing more than the control over the revenues of the estates and an outward status and dignity. Whatever powers she exercised were those delegated to her by the head of the family and the sovereign of the state. Marthanda Varma's action in assuming direct control over the Attingal estates was dictated by considerations of political expediency. The position of the Rani of Attingal was such as to create confusion in the minds of the foreign powers who were on the Travancore coast looking for centres of trade and influence. The Ranis on their own initiative and without prior consultation with the rulers had on previous occasions entered into private arrangements with foreign powers like the Dutch, the Danes and the English granting them commercial privileges and concessions within their tract. Marthanda Varma realised that such private relationship between the Rani and the foreign traders would in the long run be prejudicial to the interests of his Kingdom. He, therefore, decided to put an end to the *status quo* and exercise real and effective control over Attingal. As a political measure it was also intended to prevent the Raja of Kayamkulam who had brought Quilon and Elayadathu Swarupam in his sphere of influence from obtaining any advantage in the neighbourhood of Attingal. Thus the direct assumption of the Attingal estates from the Rani must be regarded as nothing more than an administrative action taken by Marthanda Varma in exercise of the powers vested in him as the ruling king and the head of the royal house of Venad. The alternative theories of annexation, amalgamation, and agreement must be abandoned.

War against the Raja of Quilon

Marthanda Varma next turned his attention to Quilon where his uncle Unni Kerala Varma ruled independently during this period. Quilon and the tract of the country around stretching several miles to the east, south and north formed the main part of Venad since the beginning of the Kollam Era. The area having been partitioned was under the sway of the Quilon and Elayadathu branches of the royal family since the 14th century. Unni Kerala Varma entered into an alliance with the ruler of Kayamkulam. Having strengthened his position by the adoption of a princess from Kayamkulam he took possession of Kallada which belonged to Marthanda Varma who represented the southern royal branch commonly called Trippappur Swarupam or Thiruvithamkode Swarupam (Travancore). Both the adoption from Kayamkulam and the capture of Kallada provoked Marthanda Varma. The Thiruvithamkode (Travancore) army under the command of Dalawa Arumughom Pillai marched at once against Quilon. Marthanda Varma demanded the immediate evacuation of the occupied territory, and pressed that the fort of Quilon should be razed to the ground. The Raja of Quilon, having been defeated, entered into an agreement with Marthanda Varma by which he undertook to cancel the adoption from Kayamkulam, to demolish the fortifications and to pay homage to Marthanda Varma. The Quilon Raja was then brought to Trivandrum as a State prisoner and lodged at the *Valia Koickal* Palace. A small detachment of soldiers was stationed at Quilon under the command of Dalawa Arumughom Pillai.

War with Kayamkulam

The Raja of Kayamkulam veiwed the developments at Quilon with apprehension. He negotiated an alliance with the Rajas of Cochin, Purakkad and Vadakkumkur, with the object of reinstating the Raja of Quilon on his throne. Secret envoys were despatched to Trivandrum to establish contacts with the Raja of Quilon and to assure him of the support of the Northern Alliance. The Raja managed to escape from Trivandrum and joined his friends. On his return new forts were built and Quilon was further strengthened with a view to withstand the attacks from the Travancore army. The Raja of Quilon was also assisted by the Dutch, but the Dutch support was very lukewarm in the beginning. In the meantime, Marthanda Varma sent his trusted lieutenant Ramayyan to Quilon at the head of a large army. But Ramayyan's

forces failed in their attempts to capture Quilon, and were compelled to withdraw. Marthanda Varma then earnestly sought to remedy the defects in his military organization, and make the army an effective war machine. He obtained the necessary arms and ammunitions from the English at Anjengo and the French at Mahe, and then started military operations against his enemies once again. He sent one section of the army against Quilon and another against Kayamkulam. Several battles were fought without any decisive results. The Raja of Kayamkulam who commanded his army in person was killed in battle in 909 Kollam Era (1734 A.D.) But Kayamkulam remained unconquered as the Raja's brother continued the war with greater vigour and forced Marthanda Varma to own defeat and return.

Relations with the Dutch

The activities of Marthanda Varma caused alarm to the Dutch as they did to the Raja of Kayamkulam and his allies in the north. About this time the Raja of Kottarakkara (Elayadathu Swarupam) who was kept in confinement at Trivandrum died (1736 A.D.) The Princess of Elayadathu Swarupam escaped to Thekkumkur where she received the sympathetic hospitality of the Raja. The Dutch who were waiting for an opportunity to interfere in the conflict between the native princess readily espoused the cause of the Princess of Elayadathu Swarupam. Van Imhooff, the Dutch Governor of Ceylon, who was deputed to Kerala by the Dutch authorities at Batavia to study the situation and to take the necessary steps to advance Dutch interests, had come to the conclusion that the interests of the Dutch demanded that the growing power of Marthanda Varma should be curbed at the earliest opportunity. The developments in Elayadathu Swarupam gave the Dutch hopes of intervention in the dispute as mediators on behalf of the princess of Elayadathu Swarupam. The Dutch protested to Marthanda Varma against his intervention in the affairs of Quilon, Elayadathu Swarupam and Kayamkulam. Van Imhoff even personally met Marthanda Varma and pleaded for the princess of Elayadathu Swarupam. The interview between the Dutch Governor and the Maharaja only served to widen the gulf between the two as the atmosphere at the interview was vitiated by threats and counter-threats. In 1741 Van Imhoff installed the princess as ruler of Elayadathu Swarupam in defiance of Marthanda Varma. In return she gave the Dutch a large farm at Ayirur. Marthanda Varma soon collected his

forces and attacked the Dutch and the Elayadathu forces. The combined armies sustained a crushing defeat and Elayadathu Swarupam was annexed to Travancore. The princess managed to flee to Cochin and placed herself under the protection of the Dutch. The Maharaja's army attacked the Dutch forts in Travancore and captured all of them.

Battle of Colachel

The Dutch decided to wreak vengeance on Marthanda Varma by attacking his kingdom from the south. A Dutch force equipped with artillery landed at Colachel from Ceylon. They soon fortified it with stakes, and garrisoned it with a strong detachment of troops. The Dutch forces then advanced towards the rich town of Eraniel harassing the inhabitants and plundering their property. The country between Colachel and Kottar surrendered and the Dutch made preparations to take Kalkulam. The Maharaja who was then in the North arrived just in time to prevent the fall of the capital. This was followed by the famous battle of Colachel (10th August, 1741). The Travancore army fought valiantly. The enemy having no cavalry and unable to resist the advance of the Travancore horses retreated to the fort leaving behind several of their men dead and wounded. The Travancore army then laid siege to the fort itself, and the Dutch had to take refuge in their ships. A large number of muskets and swords and a few pieces of cannon fell into the hands of the victors and ultimately they abandoned their possessions and evacuated leaving many persons wounded and 24 Europeans as prisoners[1]. "The battle of Colachel was in its effects a disaster of the first importance to the Dutch. It is true that the struggle itself like that of Plassey was hardly anything like a big battle. But it put an end to the Dutch dreams of the conquest of Malabar. It was the first great blow inflicted on the Dutch arms and its moral effect was so great that the Dutch never recovered from it at all. They were too powerful on the sea to yield immediately; but from his time, except for unimportant diplomatic skirmishes with Travancore the Company was reconciled to the position of mere traders without political

1. Among these prisoners were Eastachius D'Lannoy and Donadi who attracted the Maharaja's special notice. They were appointed to high military offices in the State. 'D' Lannoy formerly known in Travancore as the Valia Kappithan was entrusted with the organization and drilling of a special regiment. This he did to the entire satisfaction of the Maharaja. D'Lannoy who was raised to the rank of General proved to be of considerable service to the Maharaja in his later wars.

pretensions. So far as Travancore was concerned the battle of Colachel may be said to be the most decisive factor in its development. It removed the main obstacles in the way of its triumphal march towards the north and made the conquest of Kayamkulam and other states possible ..... It also increased the prestige of Marthanda Varma with the rest of the Malabar princes"[1].

Annexation of Kayamkulam

After their defeat at Colachel, the Dutch concentrated their attention on the territories of the Maharaja nearest to Quilon as here they were in a comparatively strong position. They also obtained the support of the Raja of Quilon. In 1741 the combined forces seized Vamanapuram, but they were soon defeated and forced to retreat. Six thousand Travancore soldiers under Dalawa Ramayyan besieged the Dutch Fort at Quilon which was defended by the soldiers of Kayamkulam under the gallant old Achyutha Warrier, the minister of Kayamkulam. The forces of Marthanda Varma were obliged to retreat. Emboldened by this success the Dutch and the Kayamkulam army proceeded to the south and captured Kilimanur in 1742. The men committed acts of rapine and plunder. Marthanda Varma brought down a few squadrons of cavalry from Tirunelveli, and proceeded at the head of a strong army to Kilimanur. The army which was divided into three divisions was commanded by Prince Rama Varma, Ramayyan and D'Lannoy, while the Maharaja himself assumed the chief command. The enemy forces held out for 68 days at the end of which they surrendered and the fort was taken. The remaining part of the Dutch and Kayamkulam forces retreated to Quilon with heavy loss. The Travancore army then advanced upon Kayamkulam. After some resistance the Raja sued for peace. By the treaty of Mannar signed in 1742 the Kayamkulam Raja became a tributary of Travancore and ceded to Marthanda Varma half of his territories.

Other conquests

The annexation of Kayamkulam facilitated the conquest of the kingdoms of Thekkumkur, Vadakkumkur and Chempakasserry in quick succession. It is beyond the scope of this Gazetteer to go into the details of the campaigns of Marthanda

1. *Malabar and the Dutch*, K. M. Panickar, page 71.

Varma which won for Travancore the territories of these kingdoms. The territories of Travancore now extended in the north up to Shertallai which belonged to Cochin and in the east up to Chengannur which was the limit of Thekkumkur. Shertallai was subsequently won by conquest after a decisive victory in the battle of Purakkad against the combined forces of Cochin, Thekkumkur, Vadakkumkur, and Chempakasserry. In 1753 Chief Minister Ramayyan acting on behalf of Marthanda Varma entered into a formal treaty with the Dutch (the Treaty of Mavelikkara) according to which the Dutch undertook to follow a strict peace policy in future, to keep clear of all political disputes and never again to resort to force except in self-defence. The treaty also stipulated that the company should recede from all engagements which they might have entered into with other Kerala chieftains whom the king of Travancore might choose to attack. Thus the Dutch foresook their native allies and left them all at the mercy of Travancore. The treaty was a definite gain for Marthanda Varma as it marked the complete humiliation of the Dutch. With Dutch neutrality thus ensured by the treaty of Mavelikkara, Marthanda Varma could advance further towards the north in an effort to expand the frontiers of his kingdom. His relations with the Zamorin of Calicut, and the Raja of Cochin will be dealt with in detail in the District Gazetteers of Kozhikode, Trichur and Ernakulam. It may, however, be mentioned here that in 1757 a treaty of alliance was concluded between Cochin and Travancore against the Zamorin who had by this time conquered large portions of Cochin territory and set up his military headquarters at Trichur. According to the terms of the treaty Travancore undertook to help Cochin in recovering her lost possessions from the Zamorin. Alangad and Parur were to be given over to Travancore. If any new territories were to be captured from the Zamorin during the war, they were to belong exclusively to Travancore. The war with the Zamorin was, however, waged only in the next reign.

By his wars and conquests Marthanda Varma won for Travancore a position of predominance in Kerala. His State was small in size at the time of his accession to the throne; but when he closed his reign, the minor principalities lying to the south of the Cochin Kingdom had all been conquered and annexed and Travancore supremacy firmly established over them. "Had it not been for the resolute opposition of

the Dutch, Travancore under Marthanda Varma would have absorbed the Cochin and Calicut Kingdoms, and pan-Kerala unity would have thus become a *fait accompli*".[1]

Developments on the eastern frontier

The activities of Marthanda Varma on the eastern frontier also deserve attention. During this period the policy on the Eastern frontier received a set-back. About 1740, Nagercoil, Suchindram, and Kottar were invaded by Chanda Sahib and Banda Sahib, two relatives of the Nawab[2]. The Travancore forces under Ramayyan Dalawa met the invaders in battle; but the fighting stopped at a very early stage. Marthanda Varma was then engaged in his war with Kayamkulam and the Dutch and he was anxious to have the conflict on the eastern frontier settled at an early date. He, therefore, offered the invaders a large sum of money and persuaded them to withdraw. After this the garrison at Aramboly was reinforced and the fortifications on the eastern frontier were considerably strengthened. But Marthanda Varma's policy of appeasement on the eastern frontier did not provide a permanent solution to the problem of border incursions. Trouble again arose in the eastern frontier when the Maharaja was preoccupied with the task of suppressing a rebellion in the newly conquered tracts in north Travancore. At this time Valliyur, Kalakkad and other adjoining places in Tirunelveli which belonged to Travancore were seized by Moodemiah, the Governor of Trichinopoly. The Maharaja deputed Ramayyan Dalawa to Tirunelveli in 1752. An attempt was again made to appease the aggressors. Moodemiah gladly returned Kalakkad and the adjoining places to Travancore in return for the payment of a large sum of money. A garrison of 2000 irregulars was stationed there for the protection of the country thus obtained. But troubles soon arose. Muhammad Ali, the Nawab of the Carnatic, sent his own brother Mahfuz Khan to supersede Moodemiah. Mahfuz Khan's army was strengthened by detachment of 500 Europeans and 2000 Indians sent by the English East India Company under Col. Heron. Heron's troops massacred the defenders of Nellikkotta near Aramboly which was attacked on behalf of the Nawab. The survivors took refuge in Travancore. On receipt of the dismal tidings, the Travancore garrison withdrew from Kalakkad

1. *A Survey of the Rise of the Dutch Power in Malabar*, Dr. T. I. Poonen, page 15.

2. The rule of the Nayaks of Madura came to an end in 1739 with the death of Meenakshi. The Nawab of Arcot came to be in possession of the dominions of the Nayaks and claimed suzerainty over Travancore.

abandoning the fort. In the meantime, Moodemiah came to Travancore to persuade the Maharaja to recover the lost possessions. Puli Thevan, the Poligar of Nellithankavilai, also expressed his readiness to join the Travancore forces, if and when they should arrive. The Maharaja was in a dilemma as he was not sure about the attitude of the English East India Company. It was soon made clear that the Company supported the Nawab's cause. Mahfuz Khan proceeded to Tirunelveli. He obtained the support of the English as well as of the Nawab and had himself raised a force of 2500 cavalry and 4000 infantry. Meanwhile, Moodemiah had returned with 4000 Travancore soldiers. They were joined by the forces of Puli Thevan at Kalakkad. But before capturing the fort of Kalakkad the Travancore army was forced to return home to put down disturbances in the newly conquered territories in the north. Puli Thevan was forced to fall back, and Mahfuz Khan boldly proclaimed that he had settled the country. But after the suppression of the northern rebellion the Travancore army made its reappearance and defeated him in battle. The fort at Kalakkad was captured and a garrison which numbered 200 horses and 500 sepoys were made prisoners. Mahfuz Khan's troops were defeated and put to flight and Kalakkad and adjoining places were again added to Travancore.

Relations with the English

The conduct of the Maharaja roused the anger of the Nawab Muhammad Ali the ally and dependent of the English. The Company had by this time established themselves as a quasi-political power in South India. The Nawab complained to the English regarding the action of Marthanda Varma. In 1755 the Governor of Madras wrote to the Maharaja of Travancore asking him why he sent an army to Tirunelveli to assist the rebels against the Nawab. The Maharaja replied that he had no intention of offending either the Nawab or the Company and that he was only anxious to secure what by right belonged to him and that he was willing to settle the dispute with the Nawab amicably. The Maharaja's reply breathed feelings of goodwill and friendliness towards the Company and contained a firm assurance that he had no intention at all of doing an injury by raising his arms against so firm a friend. It may be noted in this connection that it was Marthanda Varma's firm policy to maintain a close alliance with the English. But in the meantime some misunderstanding with the Anjengo factors imposed some strain on these

relations. The English factors complained to the Governor of Madras that the French were receiving attention in Travancore and that their ships had been able to secure landing. The Maharaja gave the explanation that if French men came it was only to claim payment for the war materials he had purchased from them, and assured the English that in case the French ever attacked Anjengo, he would not only help the Company in their defence, but would also set apart a suitable house for the safe accommodation of their women and children. Thus was Marthanda Varma's policy towards the English East India Company one of friendship and alliance. It was this alliance which gave him the necessary confidence, strength and resources to put down his enemies and conquer the neighbouring kingdoms.

Administration

The reign of Marthanda Varma, however, was a period of vigorous administrative activity. In his administrative efforts as in war and diplomacy he was assisted by his capable Chief Minister Ramayyan Dalawa[1]. He remodelled the administrative machinery. Works of public utility were undertaken vigorously in all parts of his kingdom. The palace at Padmanabhapuram was improved and other buildings newly erected. Several roads were constructed. From Edava near Varkala right up to Cochin, travelling by boat was made convenient and the transport of goods cheap. He bestowed special attention on the improvement of agriculture by executing great irrigation works in South Travancore. Foremost among them were Ponmanai and Puthen dams. Canals, tanks, and reservoirs were constructed with proper feeding channels. Markets were opened in convenient places. The Maharaja also bestowed proper attention on the improvement of the army. The Travancore army was drilled, disciplined and equipped after the European model. The defences of the kingdom were strengthened. Strong forts with granite walls were constructed to protect the palace at Padmanabhapuram. A wall was thrown round the palace and the temple at Trivandrum with laterite bastions. In the frontiers of the kingdom old forts were repaired and new ones constructed. Methodical collection of the land revenue also received the Maharaja's attention. In

1. Since the time of Ramayyan Dalawa a large number of Tamilians, particularly Brahmins, came to be employed in Travancore service, and Tamil script and Tamil language came to be in vogue in official correspondence. Visscher writing in 1723 has recorded that Tamil Brahmins were not appointed in Government service in those days.

1739 Mallan Sankaran of Palliyadi was appointed to effect the settlement of the lands both wet and dry.[1] Under the new settlement lands were classified under the main heads of *Devaswom, Brahmaswom, Danam* and *Pandaravaka.* The method of assessment for wet lands was to determine the *pattam* for a single crop and calculate the same amount for both crops. Thus double crop lands were assessed twice the *pattam* for single crop lands. Remissions of tax were also allowed in suitable cases. The main principles of Mallan Sankaran's settlement were affirmed in the settlement effected by Ramayyan Dalawa in 1751. But the principle of periodic assessment was adopted instead of fixing the amount every year as was formerly done. A *patta* specifying the tax levied on each item of land was given to every landholder. Moreover, Marthanda Varma organised the commercial department of the State on a sound basis. The Government possessed a monopoly of trade in many articles. Depots were established in different places and in them were stored pepper, tobacco, areca and other articles which were purchased at rates fixed in pursuance of a royal proclamation. The people had to make their purchases from the Government depots. At the same time private wholesale trade in these articles was prohibited. Customs houses known as Chowkies were established at the frontiers and import and export duties were collected with care. Marthanda Varma made the village the unit of administration. Each village was under an officer called the *Pravrithikar,* who exercised manifold functions. He exercised supervision over Devaswoms and exercised criminal jurisdiction in petty offences. He was also responsible for the collection and expenditure of funds sanctioned by the sovereign. In times of drought or floods he was to inspect the lands and prepare accounts for the remission of tax. He was required to attend to the irrigation works in his village, the maintenance of channels, annicuts, digging of dams and the conversion of dry lands into wet lands. Above the Pravrithikar was

1. It is generally assumed that it was Marthanda Varma who first introduced the regular land tax in Kerala. But this view is not correct. Land tax was in existence in Kerala till the 14th centuary A.D. When more and more lands came under the category of *Devaswom* and *Brahmaswom* lands which had been exempted from the payment of tax, land tax ceased to be an important source of revenue to the State and it gradually became defunct. What Marthanda Varma did was to reintroduce the land tax in Travancore in 1739 after the lapse of a few centuries. In Cochin it was introduced in 1762. In Malabar it was Haider who introduced the land tax in 1777. *'Jenmisambradayam Keralathil'* Prof. Elamkulam P. N. Kunjan Pillai, pages 43 and 79.

the *Karyakkar,* corresponding to the modern Tahsildar, who was responsible for the proper administration of the larger unit called *Mandapathumvathukkal.* Another important administrative reform of Marthanda Varma was the framing of the annual budget called *Pathivukanakku,* fixing allotment for the various items of expenditure such as Devaswoms, Palaces, Revenue and Military establishments, Pensions, etc.

Dedication of the Kingdom to Sri Padmanabha

The reign of Marthanda Varma marks a new epoch in the history of the temples of Travancore. The Maharaja took a keen interest in the affairs of the Padmanabhaswami temple. The repairs and the construction of additional structures in the temple were begun in 906 Kollam Era (1731 A.D.) and completed in 908 Kollam Era (1733 A.D.). The idol of Sri Padmanabhaswami was reconsecrated with twelve thousand *salagramams,* (sacred stones believed to represent the incarnations of Vishnu) obtained from the bed of the river Gandak[1]. A large single piece of granite slab cut out of a solid rock at Thirumala, four miles north of Trivandrum measuring 20 ft. square and 2½ ft. thick was brought and placed in front of the idol. It is called the *Ottakkal mandapam.* The stone corridor in the temple known as *Sivelippura* 420 ft. from east to west and 226½ ft. from north to south was also erected. The corridor is 20 ft. in breadth and 23 ft. in height, and is supported by numerous granite pillars, heavily and beautifully sculptured. The great tower, the eastern *gopuram* of the temple, the foundation of which was laid as early as 741 Kollam Era (1566 A.D.) but the progress of which was delayed so long for various reasons, was undertaken and executed up to the 5th storey in a short time. A golden flag-staff was also fixed. A large number of endowments was made to the Sri Padmanabhaswami temple of which the *Palpayasa Madham* was the most important. The scale of the *Utsavam* was enlarged, and the *Bhadra Dipam* and *Murajapam* were inaugurated, the model being the religious ceremonies performed by Karthavirarjuna as described in the Puranas. Several *Uttupuras* (feeding-houses) and *Vazhiampalams* (rest houses) were constructed in various parts of the country. In December, 1749 Marthanda Varma took the momentous step of

1. Even today 12000 handfuls (*pidis*) of rice are used for daily *Nivedyam* (offering) to Sri Padmanabha in view of the fact that 12000 *Salagramams* have been used in making the idol.

dedicating his dominion to Sri Padmanabha. Thenceforward, the King and his successors became the servants of Lord Padmanabha and ruled the Kingdom in his name and as a sacred trust[1]. Marthanda Varma assumed the title Sri Padmanabha Dasa, and since then the Maharajas of Travancore have always added this title to their names. It may be stated in this context that Marthanda Varma's devotion to Sri Padmanabha did not stand in the way of his adopting a firm policy towards the *Ooraler* of the temple. He kept them in check, and prevented them from asserting their power at the expense of the King. The Maharaja's action in securing a large portion of the lands of Suchindram Devaswom in Tovala Taluk in perpetual mortgage to the State was motivated by his desire to curb the power of the *Ooraler.*

Cultural progress

The reign of Marthanda Varma also saw the progress of literature and arts. The annexation of neighbouring states brought to Travancore great poets and learned men like Ramapurathu Warrier and Kunjan Nambiar. Trivandrum served as a great centre of intellectual and artistic activity in those days. Sculpture, music, painting and fine arts flourished. Puranic scenes were depicted in the mural paintings in the Trivandrum temple and those of Sri Ramaswami in Padmanabhapuram. The histrionic art received liberal patronage. Rama Panivadan wrote his *Sethuraghavam* under royal command to be enacted on the occasion of the Murajapam. The *Balamarthanda Vijayam* of Devarajakavi is a Sanskrit drama which has for its hero Marthanda Varma himself.

1. It is interesting to recall in this connection that at the time of the integration of the native States of Travancore and Cochin, H. H. Sri Balarama Varma Chitra Thirunal expressed his inability to take the oath of office as the head of the United State declaring his loyalty to the Constitution of India, and to the new Union. The reason for this was that His Highness felt that on account of the dedication of the State to Sri Padmanabha and the special loyalty and devotion the ruler of Travancore owed to that deity, it would not be proper for him to take such an oath. Eventually instead of taking the oath, the Maharaja addressed a letter to Sri V. P. Menon, Secretary, States Ministry, Government of India, assuring the Government of India that to the gain of his loyalty he would protect and defend the Constitution of India and that of the United State of Travancore and Cochin. The letter was read out by the Chief Justice of the State in the presence of the Maharaja at the time of the inauguration of the Union on 1st July, 1948. *Story of Integration of States,* V. P. Menon, pages 280-281.

The renovation of temples and the resuscitation of religious life also led to the encouragement of such arts as the *Koothu, Padakam, Kathakali* and *Thullal*. Thus the period of Marthanda Varma witnessed not only the territorial expansion and political consolidation of Travancore, but also vigorous administrative activity and religious and cultural progress. In spite of some of the shortcomings in his character and policy, when the balance is struck we have every reason to regard Marthanda Varma as "the greatest ruler of the Travancore line".

Dharma Raja

Marthanda Varma passed away in 1758 A.D. and was succeeded by his nephew, Rama Varma (1758-1798 A.D.) who is known in history as the Dharma Raja. It may be interesting in this connection to recall the last words of advice given by Marthanda Varma to his nephew. "No deviation whatever should be made in regard to the dedication of the kingdom to Sri Padmanabhaswamy and all further territorial acquisitions should be made over to the Devaswom. Not a hair's breadth of alteration or deviation should be made in the established charities and the institutions connected with the same. No family dissension or quarrel should be allowed in the Royal House. No expenses of the State should be allowed to exceed the income. No palace expenditure should be met except from the profits of the commercial Department. Above all, friendship existing between the English East India Company and Travancore should be maintained at any risk and full confidence should always be placed in the support and aid of the honourable association"[1]. Rama Varma faithfully carried out the advice of his uncle. He was an extremely pious and kind hearted ruler. Himself a scholar and a man of letters, the Maharaja was a liberal patron of poets and scholars. He also possessed administrative ability of a very high order. His reign began under very good auspices with Ayyappan Marthanda Pillai as the Dalawa or chief minister. The Maharaja and the Dalawa exerted themselves from the ere nning to improve the efficiency of the administration. If r, thanda Varma's main work was conquest, that of Rama Varma was consolidation.

1. *History of Travancore*, P. Shangoonny Menon, pages 174-175.

Relations with Cochin and Calicut

In the early part of his reign there was another alliance between Travancore and Cochin (1762) by which the former again undertook to help the latter in the war against the Zamorin of Calicut. The Raja of Cochin Vira Kerala Varma visited Travancore and took the famous oath before the Suchindram temple that he would not do or cause to be done, any act against the Travancore ruler. The Travancore forces under Dalawa Ayyappan Marthanda Pillai fought against the Zamorin's forces and helped Cochin to recover her lost territories. At the end of the war Parur and Alangad became part of the territory of Travancore. The Zamorin also agreed to live in perpetual friendship with Travancore thereafter.

Affairs on the Eastern Frontier

During the reign of the Dharma Raja serious complications arose on the Tirunelveli frontier. Maphiz Khan, the Governor of the Nawab of the Carnatic rebelled against his master, seized Kalakkad which belonged to Travancore and entered Aramboly fort. The Maharaja, being an ally of the Nawab, sent an army of 5000 men under the command of Kumaran Chempaka Raman Pillai. Maphiz Khan was defeated and forced to vacate Aramboly. However, he retained Kalakkad and took possession of Shencottah. Maphiz Khan was soon superseded by Yusuf Khan, an able soldier and administrator in whom the Nawab had confidence. But Maphiz Khan refused to yield. He collected soldiers from all possible sources and enlisted the co-operation of the Poligars of Tirunelveli to defy the authority of the Nawab and the English. He also made overtures to the Maharaja, but the latter refused to oblige him and stood faithfully by the Company and the Nawab. In the meantime, Yusuf Khan represented to the Nawab and the English the advisability of entering into a treaty of alliance with Travancore. The proposal was accepted. The English also prevailed upon Yusuf to deliver to the Maharaja the Kalakkad territory. The Travancore troops helped Yusuf Khan to defeat his enemies and re-establish his authority. But soon after this Yusuf who became intoxicated with power and success rebelled against the Nawab and sought to establish himself as an independent chief. With this object in view he secured French help and even tried to get the help of Travancore. As the Maharaja refused to oblige him Yusuf Khan invaded Travancore. The

English came to the help of the Maharaja. Yusuf Khan was besieged at his headquarters in Madurai. The seige failed but by a clever stratagem the English managed to get Yusuf Khan delivered into their hands. He was hanged in 1762 A.D. In 1764 A.D. when Nawab Muhammad Ali visited Tirunelveli, he ordered the King of Travancore to withdraw his forces from Kalakkad adding that in case of non-compliance he would despatch troops for the purpose. The Maharaja out of regard for the Company delivered up the forts and everything to them, and withdrew to Tovala. He then sought the good offices of the English factors at Anjengo in arranging an amicable settlement of his dispute with the Nawab of the Carnatic. He also wrote to the Governor of Madras and Bombay explaining his claim to the territories. Engineer Call, a servant of the Company, was deputed by the Madras Government to arbitrate. Conferences were held first at Nagercoil and then at Anjengo under the auspices of the Company's officials. Eventually in December, 1765 a treaty was concluded between the Nawab and Travancore according to which the latter was obliged to give up all claims to the territories on the other side of the Ghats except Shencottah. Shencottah and Cape Comorin were made over to Travancore on payment of an annual subsidy. The terms and other tributary arrangements with the Nawab of the Carnatic are clearly explained by the following document found among the old Huzur Office Records:—[1]

"Cowle namah in the name of Noble Rama Raja, Zemindar of Malabar in the Carnatic Payen Ghawt from His Highness the late Nabob Wallajah of the Carnatic:

"Whereas in consequence of the arrival of the five sealed Moochalikas from you professing continual friendship and obedience on your part to my Sircar, declaring that Your will not on any account claim the Taluk of Calacaud & Co., and that you will render any assistance that may be in your power in the Taluks of Tirunelveli and Madura and promising to send troops at my call for the punishment of the rebels and containing also other professions of fidelity and good will which are inserted on the back of Purwanab; I have graciously pardoned all your past errors and have agreeably to your request consented to receive the full sum of two lakhs of Teerwahpoor rupees in cash on account of the former Treaty and the plunder committed in the Calacaud Taluk. As you agree to pay the annual Nazzaranah according to Mamool, I am pleased to make over to you the village of Shencottah and the Pagoda of Cape Comorin agreeably to your long cherished desire, and hope that you will duly appreciate the favour thus done to you and evidence your sense of it by an increased obedience and service on your part to my Sircar agreeably to your Moochalikas and that you will pay to me regularly the annual sums on account of the villages of Shencottah and the Pagoda of Cape Comorin together with the established Peishkush and remain contended, for you must be aware that as long as you shall continue firm in your promise of submission and fidelity to the Sircar, you will experience the favour of the Huzoor.

SEAL.
Wallajah Amrul Hind
Sirajud Dowla Anwarudein Khan Bahadur
Munsoor Jung Sepah
Sirdar Fiduce Shatlam
Padsha Gazhi 1179.

Dated the 11th Rujjub, 1180 Hejira (14th December, 1766 A.D.)

1. *Travancore State Manual* Vol. I, V. Nagam Aiya page 379.

At the same time, several agreements were concluded between the Anjengo factors and the Maharaja for bartering pepper for arms and piece-goods. In 1764 permission was granted to the Company to erect a flag-staff at Vizhinjam. The events described above show that by this time the English East India Company had become a potent factor in the politics of South India, and Travancore was gradually passing under their influence and control.

Relations with Mysore.

The most important event of the reign of Rama Varma was the war against Tippu Sultan of Mysore. The Travancore forces in alliance with those of the English East India Company fought against Tippu and inflicted several defeats on him. It is not necessary to describe here in detail the relations of Travancore with Mysore as the subject falls within the range of the Trichur and Ernakulam District Gazetteers. However, one or two points may be mentioned. It was during the reign of Maharaja Rama Varma that the famous *"Nedumkotta"* or "Travancore Lines" was built by D'Lannoy in Central Kerala in order to prevent the incursions of the Mysore army. Again during the Mysore invasions thousands of families from Malabar-Brahmins, Kshatriyas, Nairs and Ezhavas-sought asylum in Trivandrum and adjoining areas, and they were given all help by the Maharaja to rehabilitate themselves. He also gave asylum to the Zamorin, the Kolathiri, the members of the Cochin ruling family and other Rajas who fled from Haider and Tippu braving their retribution. The famous Manorama Tampuratti of the Zamorin's family was also one of the celebrated refugees that came to Trivandrum and enjoyed the hospitality of the Maharaja. It was these acts of charity on his part that earned for Maharaja Rama Varma the epithet 'Dharma Raja', and for Travancore the reputation of being the "Land of Charity".

Ayyappan Marthanda Pillai.

Though the reign of Rama Varma was a period of war and preparation for war, it was also an epoch of progressive administration. Dharma Raja had the good fortune of being served

by two capable chief ministers, Ayyappan Marthanda Pillai and Raja Kesava Das. Both these statesmen introduced important administrative innovations. The former reorganised the revenue department and constitiuted the state into three revenue divisions viz., *Vadakkemukham*, *Thekkemukham* and *Patinjaremukham* each under an officer designated the Sarvadhikaryakkar. The Dalawa also took great care in collecting the revenues due to the Government and maintaining proper accounts. He brought enormous waste lands under cultivation. Ayyappan Marthanda Pillai improved Varkala which became the nucleus of a flourishing town. He constructed there a number of buildings which were given to Brahmins, who he hoped would be of assistance to pilgrims visiting the place from far and near. Ayyappan Marthanda Pillai also encouraged learning and arts and received the approbation of contemporary scholars.

Raja Kesava Das.

The other Chief Minister who served the Maharaja with distinction was Raja Kesava Das, one of the greatest statesmen in the history of modern Travancore. He served the state in several capacities. His original name was Kesava Pillai. But in recognition of his great abilities and the meritorious services he rendered to his state and the East India Company, the Governor General, Lord Mornington conferred on him the title 'Raja Kesava Das'. His countrymen called him *Valia Dewanji*, the great Dewan. Raja Kesava Das was born in a poor family in Kunnathur, a village 25 miles south of Trivandrum, his mother being a maid servant at the Maharaja's palace and his father a poor astrologer. Both his good luck and abilities helped him in gaining royal favours. From the post of a clerk in the service of the state he rose by stages to the exalted office of the Dalawa. The title Dalawa being too old-fashioned Kesava Das sought and obtained the sanction of the Maharaja to change it that of Dewan. Kesava Das showed his warlike qualities during the period of the war with Mysore. The Dewan displayed his abilities as a statesman and a diplomat in the course of the negotiations between Travancore and the English East India Company. He played the leading part in the negotiations leading to the Treaty of 1795 according to which the East India Company promised help to Travancore in the event of any aggression against the state.[1] The credit for having laid the political relationship between Travancore and the English East India Company on a firm basis goes to Raja Kesava Das. Kesava Das also introduced far-reaching changes in the administration of the state. He developed agriculture

1. The treaty of 1795 marks an important stage in the growth of British power in Travancore. But as this treaty did not confer any specific power on the Company to interfere in the internal affairs of the State in the event of internal strife or rebellion, a clause to this effect was added to the treaty of 1805 which modified the treaty of 1795.

and industries. Irrigation works were executed and fresh lands were brought under cultivation. Loans were advanced to needy cultivators and generous remissions allowed in all deserving cases. Communications were opened to facilitate transport. His first and foremost object was to raise the commercial importance of the State. For this purpose he visited all the sea coast towns from Cape Comorin to the north and took steps to improve the existing ports and open new ones. Thus the ports of Colachel and Poonthura were improved and a warehouse and a spacious bungalow were built in these places. Many fishermen were brought in and induced to stay there. Vizhinjam was converted into a small port where ships were built to help the growth of commerce. After making all these improvements, Kesava Das turned his attention to Trivandrum. The important road leading from the East Fort up to Karamana was repaired and widened and bazars and shops were built on either side of the road. This is the present Chalai bazar of Trivandrum. A bridge over the Killiar and another over the Karamana with granite stone and several other public works were constructed. The Dewan also improved the commercial town of Kottar by inviting a number of weavers, dyers, painters and other workmen from Tirunelveli and Madurai to settle there. Kottar became a very rich and prosperous town and the grand depot for the supply of clothes for the whole State. The Sri Padmanabhaswami temple at Trivandrum also received his attention. The *Gopuram* of the temple which had already been partially built was now completed. The flag-staff was repaired and gilded. Several new coins were minted, chief among them being the old coins of Anantharayan Panam, Chinnapanam and Ananthavarahan and silver chukrams. The period of the Dewanship of Raja Kesava Das marks an important epoch in the modern history of Travancore.

Cultural achievements of the reign.

The reign of Rama Varma is one of the longest and most eventful in Travancore history. He reigned for 40 years, and died at the advanced age of 74. Hence he was affectionately called by the people *"Kizhavan Raja"*. He was a great scholar and a reputed poet. He enriched Malayalam literature with numerous works. In his court flourished some of the greatest poets and scholars of the day like Kunjan Nambiar and Unnayi Warrier. The Maharaja patronised poetry, music and Kathakali. The Kathakalis composed by him and staged in the palace were very popular. The *Panditha Sadas*, the council of the learned, frequently held by the Maharaja, gave ample opportunities to scholars for the exhibition of their talents. The Maharaja was a conservative Hindu, but his outlook was cosmopolitan. It was the Dharma Raja who moved the capital

. 1010 Kollam Era (1835
.y extended over every depart-
the beginnings of English education
.y opening an English School at Trivan-
, it was converted into the Raja's Free School.
.ishment of the Trivandrum Observatory (1836)
.ie opening of the Charity Hospital at Trivandrum bear .estimony to the Maharaja's faith in western science and his solicitude for the welfare of the people. A Department was opened to construct and maintain works of public utility, and to introduce the art of European Engineering in the State. The Karamana stone bridge was one of the first works of European engineering skill. An Irrigation Maramath Department was also organised and established in Nanjanad. Minor duties on 165 articles were abolished thus giving stimulus to the growth of trade. One of the most ominous developments of his reign was the increasingly frequent and high-handed interference of General Cullen, the British Resident, in the internal affairs of the State. The Maharaja had to make persistent efforts to check such interference, but had often to acquiesce himself in the unhappy position of being dictated to by the Resident in matters of administration. Swathi Thirunal was a popular ruler loved and respected by all his subjects. The arts and sciences claimed him for their liberal patron. He was a poet, musician and musical composer of very high order. Some of his poems are sung in all parts of India and are greatly appreciated even today.

Uthram Thirunal Marthanda Varma.

Marthanda Varma known as Uthram Thirunal, (1847-1860) succeeded Swathi Thirunal. Early in his reign he reorganised the financial administration of the State. Methodical collection of revenues was ensured under the vigilant supervision of able and honest officers. The debts were soon discharged. Remission was granted in the case of many descriptions of arrears. Having improved the finances of the State the Maharaja turned his attention to social reform. The amelioration of the condition of the slaves received his most earnest attention. In 1853 A.D. a Royal Proclamation was issued declaring that all future children of Government slaves should be free and making provision for the improvement of slaves. The measure was greatly appreciated by an enlightened public. The closing years of the reign saw the outbreak of a serious crisis in South Ti core. An ag.. Shanar Chri 1 converts to secure same rights egard to dress as were sections of th Hindus.[1] Serious breaches in the southe Taluks and the law and order a serious turn. The military had to be called out an auxiliary police rce had to be stationed in the south. Christian conve who had no faith in the impartiality o the Dewan Sir . Madhava Rao[2] petitioned the Maharaja and the Governor of Madras praying for redress of their grievance. Eventually Royal Proclamation was issued on 26th July, 1859, abolishing all restrictions in the matter of the covering of the upper parts of Shanar women and granting them liberty to meet the requirements of their decency in any way they might deem proper with the reservation, however, that they should not imitate the dress of the women of higher sections. A notable achievement of the reign was the construction of a new canal from the South as far as Trivandrum. This was named the Anantha Victorial Marthandan Canal. In 1859 a School for Girls was also opened at Trivandrum. The progress of the Sirkar Free School at Trivandrum also engaged the earnest attention of the Government. Successful students in the school examinations were liberally encouraged by prizes and by the offer of good appointments in Government service. The reign of Uthram Thirunal was on the whole a period of social reform and economic progress. He passed away in 1860 A.D.

Ayilyam Thirunal.

Uthram Thirunal Maharaja was succeeded by his nephew Rama Varma known familiarly as Ayilyam Thirunal (1860-1880). Sir T. Madhava Rao, continued as Dewan in the early

1 By long-standing custom the inferior classes of the Hindu population were forbidden to wear upper cloth of the kind used by the higher classes. During the administration of Col. Munro an order was issued permitting the Shanar women who became converts to Christianity to cover their bodies with jackets (*Kuppayams*). But they were not satisfied with anything less than the apparel of the highest classes. So they began to appear in public not only with the *Kuppayams* already sanctioned, but with an additional cloth or scarf over the shoulder, as worn by women of the higher classes. This was resented by the higher classes among the Hindus who even attacked Shanar women who dared to appear in public in high caste costume. The agitation of the Shanar Christian converts was indeed a struggle for social equality and justice.

2 Sir T. Madhava Rao was Dewan of Travancore from 1858 to 1872.

important refo of the reign
field of agriculture. ne of these
s the Pandarappattom I lamation of
h the Sirkar enfranchised th nds and made
le and transferable,[1] thus induc g the ryots to
e best effort to improve the land. vo years after-
s fixity of tenure was assured by the J ni-kudiyan Proclamation which declared that so long as he tenants paid the stipulated rent and other customary dues they should not be liable to ejection. The Pandarappattom Proclamation of 1865 and the Janmi-kudiyan Proclamation of 1867 have been described by Dewan Madhava Rao as "the Magna Carta of the Travancore ryots", but it is doubtful whether these measures conferred any substantial benefit on the tenants. A number of irksome minor cesses were also done away with during this period. In Nanjanad, a heavily taxed district, the land tax was reduced. A notification was issued prescribing the maximum rates of taxes. All taxation in Narjanad in excess of the maximum so prescribed was reduced to that standard. The administration of justice was also improved by the passing of new laws and enhancing the authority of the judicial officers under due safeguards. The cause of education also received the most earnest attention. A fully equipped Arts College was established at Trivandrum besides several English, Malayalam and Tamil Schools for boys and girls all over the State. Hand in hand with education medical dispensation also progressed very satisfactorily. The number of medical institutions increased steadily. There were established at Trivandrum a large Civil Hospital to which was attached a Lying-in-Hospital and a Lunatic Asylum. Dewan Madhava Rao was responsible for the introduction of the reforms mentioned above. On Madhava Rao's retirement in 1872 Seshiah Sastri was appointed as the Dewan. The new Dewan bestowed his immediate attention on improving the finances of the State. Special attention was bestowed on the construction of new roads. Irrigation channels were improved, new tanks dug and the backwater canals broadened and deepened. One of the tunnels at Varkala constructed at a cost of 10 lakhs of rupees, was opened for traffic in 1875 A.D. Among other works may be mentioned the completion of the towers of the Suchindram and Trivandrum Temples, the Napier Museum at Trivandrum, and the main building of the present University College which was opened by the Maharaja in 1873. Education also received due attention. The system of grant-in-aid was adopted to promote elementary education among the masses of the people. In 1874 a Law Class was started to give tuition to students appearing for the B.L. Degree Examination. It was also decided to establish a Central Jail at Trivandrum. On Seshiah Sastri's retirement Nanu Pillai assumed the office of the Dewan of Travancore in 1877 A.D. The economic welfare of the people was his immediate care, and hence public works and irrigation attracted his attention from the very beginning. Irrigation works in south Travancore where the great rice fields lay were specially attended to. A preliminary survey was made of the Kothayar area with a view to the construction of a dam, a proposal which materialised with so much benefit to the South Travancore ryots years afterwards. Many public buildings, bridges, inns and feeding houses were built and numerous temples were repaired. A set of rules was framed for the conservancy and sanitation of the town of Trivandrum. Thus the reign of Ayilyam Thirunal was on the whole a period of progressive administration.

1 Up to the time of this Proclamation, Sirkar was considered the sole Janmi or Landlord of the whole State. The ryots held lands as from a Janmi and had no right to sell them. The Proclamation of 1865 sought to remedy this evil by declaring all Sirkar Pattam lands to be private property heritable and saleable.

Visakham Thirunal.

Rama Varma Visakham Thirunal (1880-1885) succeeded Ayilyam Thirunal. He had a great reputation for learning and high character. He sought to reform the administration in all its branches. The police department engaged his careful attention. The old police force was condemned as inefficient for the prevention and detection of crimes. A Regulation was passed for the reorganisation of the force. To improve the administration of criminal justice the separation of the police from the magistracy was effected, the former being placed under the control and supervision of a separate officer. The most important measure introduced in his reign was the inauguration of a Revenue Survey and Settlement. Elementary education was greatly encouraged by the offer of grant-in-aid. Due encouragement was given to native industries. The improvement and extension of the irrigation system of South Travancore occupied the deep attention of the Government.

Sri Mulam Thirunal.

Maharaja Visakham Thirunal was succeeded by his nephew Sri Mulam Thirunal Rama Varma (1885-1924). The 30 years

offered to trade by abolishing the system of farming the customs duties and by establishing a certain number of chowkies or customs houses in suitable places under the control of responsible officers. Warehouses were established in important places including Padmanabhapuram and Trivandrum. The amelioration of the condition of the slaves was another notable achievement of the period. By a royal proclamation of 987 Kollam Era (1812 A.D.), the purchase and sale of all slaves other than those attached to the soil such as Kuravas, Parayas, Pallas, Malayans and Vetans were strictly prohibited and those who violated the law were liable to confiscation of their property and banishment from the country. The administration of civil and criminal justice was also placed on a sound footing. Zilla courts were established in five centres of the state including Padmanabhapuram and Trivandrum for the trial of offenders and the decision of civil disputes. A court of appeal was established at Trivandrum with five Judges one of whom was the Dewan himself. The Christians and the Muhammadans, like the Hindus, were given the benefit of their own laws. Munro also enlarged the Police Department and brought it under his direct control and immediate direction. Yet another notable reform introduced by Munro was the assumption of the direct management of temples by the Government in order to avoid their mismanagement (September 1811). In short, the administration of Munro was a remarkable success and made the reign of the Rani Lakshmi Bai a significant period in the history of Travancore.

Regency of Gouri Parvathi Bai and the beginnings of Social reform.

On the death of Gouri Lakshmi Bai, her sister Gouri Parvathi Bai (1815-1829), was recognised as Regent as none of the children of the late Rani had come of age. Col. Munro who had laid down the duties of the office of the Dewan even in the earlier reign continued to give the new Regent the benefit of his advice and support. She was served by native Dewans who followed in the foot-steps of Munro and tried their utmost to improve the administration. The preliminaries of the new land settlement were drawn and lands of the Devaswams were also brought under the settlement. Cultivation in the hill tracts was encouraged. More trade facilities were opened. Corrupt officials were punished. The beginnings of social reform were larefully laid. Members of communities low in the social scale like the Nairs and the Ezhavas were for the first
gold and silver without paying
to the king for the priveleged). The
in the direction of abolishing invidious rule
and establishing civic equality so far as it was
time. The period saw the phenomenal increase in the
population as a result of the work of Christian missions
received the patronage of the British Resident, and through
him of the Rani. In 1816 A.D. the London Mission at Nagercoil
the nucleus of which was started in Myladi in South Travancore
10 years earlier by the missionary M. Ringletaube, was placed
on a sound footing. A few European Missionaries were permitted
to make their permanent residence in the state. Lands were
given for church sites and timber for the erection of buildings.
In Nagercoil a large bungalow was granted to them besides a
sum of Rs. 5,000. In 1829 A.D. prince Rama Varma completed
his 16th year of age and was installed as the ruler of the state.
The Regent retired to a peaceful private life with all the honours
of a reigning sovereign.

Swathi Thirunal.

The accession of Rama Varma (1829-1847 A.D.) popularly known as Maharaja Swathi Thirunal ushered in an epoch of cultural progress and economic prosperity. Swathi Thirunal was a ruler of high accomplishments. He was a great scholar in Sanskrit, Malayalam and Tamil and he also acquired proficiency in Telugu, Marathi, Hindustani and Persian. It is said of him that he knew 18 different languages. He was particularly interested in the composition of songs and poems and the cultivation of aesthetic talents in general. He commenced his administration with an ambitious, but well-considered programme. The Huzur Cutcherry and other public offices were shifted from Quilon to Trivandrum and located within the Fort in the vicinity of the palace. This shifting of the Head Offices helped the expeditious disposal of work as it enabled the ruler to keep a vigilant watch and exercise an effective control over the details of the working and progress of the various departments. The reign of Swathi Thirunal also saw the introduction of a number of progressive reforms. The scheme of judicial administration sponsored by Munro was further improved. In 1001 Kollam Era (1826 A.D.) Munsiff's Courts were established for the disposal of petty civil and police cases. The judicial department was reorganised and placed on an efficient footing. A new code of laws framed on the British

s revolt against the English

ıe conclusion of the treaty of 1805 the relations Velu Thampi and Resident Macaulay were friendly, ɔn the friendship between the two underwent a change was transformed into active enmity. Macaulay was an .cremely dominating and imperious personality, but he found ın Velu Thampi more than his match. The Resident interfered actively in the administration of the State. He often interposed his influence to prevent the Dalawa from exercising his authority. When Velu Thampi ordered the attachment of the lands of Mathu Tharakan who owed large sums of money to the Government by way of taxes, Macaulay issued a mandate cancelling the attachment. Velu Thampi refused to submit to this kind of high-handed interference. Macaulay pressed the Maharaja to dismiss the minister, but instead the Maharaja requested the Madras Government to recall Macaulay and appoint another in his place. At this time the subsidy which Travancore had to pay to the Company was hopelessly in arrears and the Resident demanded payment with relentless severity. This vindictiveness on the part of the Resident roused Velu Thampi to action. He decided to organise an armed insurrection against the Company. In taking this momentous decision the Dalawa was actuated by the loftiest of motives. He had begun to feel that the Company had betrayed the trust reposed in them by the Maharaja on his advice, and that nothing short of an organised revolt would help the State to regain its lost independence from the yoke of the Company. At this time Resident Macaulay had troubles in Cochin also. Velu Thampi entered into a private understanding with Paliath Achan, the Chief Minister of Cochin, and a common plan of action was chalked out.[1] Very soon revolts broke out in Cochin and Northern Travancore. At Alleppey some British Officers were murdered. Everywhere the spirit of defiance was in the air. Velu Thampi resolved to make an appeal to the people to ensure their enthusiastic co-operation. From Kundara he issued his famous proclamation dated 1st Makaram 984 Kollam Era (January, 1809). It is an epoch-making document of great historical value. In it the Dalawa drew up a scathing indictment against the East India Company, expressed in eloquent terms the disillusionment of himself and his countrymen at British policies and actions, and made a clarion call to

1. It has been suggested on the authority of Thornton who had all the India Office records at hand that Velu Thampi had some communications even with the Americans. (Vide. *Civil Disturbances during the British Rule in India* (1765-1857), Dr. S. B. Chaudhuri, page 135).

the people to rally under his banner for a patriotic struggle against the foreigners. The Kundara Proclamation served to raise the morale of the people and to inspire courage in the weak and vacillating. The following passage from the Proclamation may be read with interest in this connection.

"It is the nature of the English nation to get possession of countries by treacherous means, and should they obtain ascendancy in Travancore, they will put their own guards in the palaces, Sircar buildings, and the fort gates, destroy the royal seal, do away with honorific palanquins, and other distinguishing marks, suppress the Brahmanical communities and worship in pagodas, make monopolies of salt and every other thing, measure up and assert themselves absolute owners of waste lands, impose exorbitant taxes on paddy lands, coconut trees, etc., get low caste people to inflict heavy punishments for slight faults, put up crosses and Christian flags in pagodas, compel intermarriages with Brahmin women without reference to caste or creed, and practice all the unjust and unlawful things which characterize Kaliyuga.

"Let us therefore exert ourselves to keep off impending calamities such as those we have sketched above, and endeavour so far as lies in our power that no disparagement or discredit may be imputed to us in guarding our homes, the charitable institutions, and the manners and customs of our land. The rest, of course, we must leave to the divine will. These measures which we have enumerated are incumbent upon us to adopt to defend ourselves against the action taken by the English".

The Kundara Proclamation had its desired effect. The country rose as one man to fight its battle against the foreigners to the utmost of its resources. Thousands of patriotic young men flocked to Velu Thampi's banner. There was a grim battle at Quilon between the Travancore forces and the British army in January 1809. In this battle the Travancore forces suffered defeat. This had a disheartening effect on the patriotic forces. In the meantime, events at Cochin also took an unfavourable turn. The British army was successful in the campaigns against the Cochin forces and Paliath Achan was forced to abandon his alliance with Velu Thampi, to obey the Company's orders in all matters, and to lend his full support in putting down the insurrection. The defection of Cochin was an ominous development of the struggle. But Velu Thampi resolved to continue the fight. The British army now proceeded to Travancore from two directions—the North and the South. Col. St. Leger pushed on towards Aramboly with a well equipped

off and (4) that the salt tax and other odious imposts should at once be abolished. The Maharaja agreed to these terms, and the Nampuri minister and his two colleagues were immediately dismissed (1799) and given the other punishments demanded by the people. The rebels now became all powerful and their leaders Chempaka Raman Pillai of Chirayinkil and Velu Thampi dictated their own terms. The former was appointed as *Valia Sarvadhikaryakkar* (Dalawa) and the latter as *Mulakumatisila Sarvadhikaryakkar* (Commerce Minister). Events leading to the dismissal of Nampuri and his colleagues and the appointment of the rebel leaders as Ministers form one of the most important episodes in the modern history of the State.

Velu Thampi's Reforms

On the death of Chempaka Raman Pillai in 1801 one Padmanabhan Chempaka Raman Pillai was appointed Dalawa, but he was found weak and inefficient and was relieved of his duties within eight months. Velu Thampi was now appointed as Dalawa with the approval of Col. Macaulay who had been appointed as the British Resident at the Travancore court in 1800 A.D. Velu Thampi was a man of deep patriotism and exceptional ability. He was ever anxious to promote the public interest and increase the prestige and prosperity of the State. He established a very strong central government. Dishonest and corrupt officials were dismissed and the administration was purified. His criminal code was severe and delinquents were punished most severely. He took drastic steps for the expeditious despatch of government business. The Dalawa ensured the successful working of the revenue department by vigilant personal supervision. The commercial activity of the State also engaged his attention. The town of Trivandrum was improved and several public buildings were constructed. The Dalawa ordered the submission of the daily returns of the income and expenditure from all divisions and taluks of the State and thus prevented the possibility of public funds being misappropriated.

The Treaty of 1805 with the Company

The measures adopted by Velu Thampi to purify and strengthen the administration were often so draconian that some of his own colleagues turned against him and prevailed upon the Maharaja to issue a royal order for his arrest and immediate execution. However, the Dalawa was able to

thwart the evil designs of his enemies with the Macaulay. Many conspirators were arrested and To add to Velu Thampi's troubles there broke out a the ranks of the Maharaja's army. The Dalawa had a reduction of the allowance to the troops in order to retrenchment in military expenditure. This caused dissa faction in the ranks of the army and led to the outbreak o the mutiny. The mutineers and their adherents, ten thousand strong, marched to Trivandrum and demanded the dismissal of the Dalawa and the appointment of their nominee in his place. The Maharaja was alarmed. In the meantime, Velu Thampi escaped to Cochin and secured the assistance of Macaulay in crushing the mutiny.. The leaders of the mutiny were seized and severely punished. The mutiny produced important constitutional results. Immediately after the event, the English East India Company suggested to the Maharaja that the treaty of 1795 might be so modified as to give the British a specific grant of power to interfere in the affairs of Travancore in order to quell any internal commotions or rebellions that may arise in future. Consequently a fresh treaty of perpetual friendship and alliance between the English East India Company and the Maharaja of Travancore was concluded in 1805. According to the terms of this treaty Travancore became a subsidiary ally of the Company and accepted British protection. The amount of tribute to be paid to the Company by Travancore was increased and fixed definitely at Rs. 8,00,000 per annum. Whereas the treaty of 1795 concerned itself chiefly with the external defence of Travancore, the Maharaja promised by the treaty of 1805 to pay at all times the utmost attention to such advice as the British Government might choose to give him in matters pertaining to the internal administration of the State. The terms of the new treaty were criticised by the people who were suspicious of the motives of the Company. Velu Thampi who had given his advice to the Maharaja to give his assent to the new Treaty had a hard time explaining to his people the circumstances which made the acceptance of the treaty a matter of political expediency. Many resented his action and felt that the Dalawa who had all along fought for the rights of the people had now betrayed their interests in order to gain his own selfish ends. The treaty of 1805 resulted in the diminution of royal authority and the loss of political independence by Travancore.

permanently from Padmanabhapuram to Trivandrum towards the close of his reign after the Mysore War. In short the 40 years of his reign formed one of the brightest periods in the annals of modern Travancore.

Balarama Varma.

Balarama Varma (1798—1811) succeeded the late Rama Varma when he was only 16 years of age. Raja Kesava Das who continued as Dewan made every effort to initiate the new ruler in the details of administrative business. But the Maharaja was of a weak and vacillating disposition. Having been fond of favourites and indifferent to public business he soon fell into the hands of a clique of sycophants of whom Udiyyeri Jayanthan Sankaran Nampuri was the foremost. The Nampuri was an adept in intrigue and his sole desire was to gain undue favours from the sovereign. But so long as Kesava Das commanded the confidence of the ruler, the Nampuri could not achieve his nefarious object. The Nampuri therefore made every effort to poison the mind of the young Maharaja against Kesava Das. So great was the influence of the Nampuri and his clique over the Maharaja that Kesava Das was soon dismissed from his high office. A few days after his dismissal, Kesava Das was found lying dead in his own residence. Rumour attributed his death to poisoning at the instance of the Nampuri while a few asserted that he committed suicide in a moment of frustration.

Misrule of the triumvirate.

The death of Raja Kesava Das removed the last obstacle from the path of Jayanthan Sankaran Nampuri. Within a few days after the Dewan's death, Nampuri was appointed *Valia Sarvadhikaryakkar*. The new Minister had as his colleagues two men quite as unfit and unscrupulous as himself, Sankaranarayanan Chetti of Thakkala, *Valiya Melezhuthu* or Finance Minister and Mathu Tharakan, a merchant who held the salt, tobacco and other Government contracts. Thus the Government of the State came to be in the hands of this "triumvirate of ignorance, profligacy and rapacity". Their first act was to confiscate all the movable property of Kesava Das and his family. The Ministers were intoxicated with power and interested only in self-aggrandisement. The State was on the whole on the verge of financial bankruptcy, and the ministry decided to retrieve the position by levying forced contributions from the people. A list was prepared of those persons who were

deemed to be able to pay. The ministers summoned such persons and demanded immediate payment of sums of money. Those who failed to meet the demands were flogged and imprisoned. Persons of position and respectability suffered equally with the others. But the excesses of the tyrannical rule soon brought its own remedy. Among those summoned in the course of these high-handed proceedings was Velu Thampi of Thalakkulam.

The Rise of Velu Thampi.

Born in a respectable Nair family at Thalakkulam in 1765. Velu Thampi had by sheer dint of his ability and merit risen to the position of the Karyakkar of Thalakkulam. It was when he was holding this office that he was summoned to Trivandrum and required to pay 20,000 fanams (about 3,000 rupees). Velu Thampi applied for three day's time to pay the amount. This was granted and he went back to his native place in the south. On reaching there he convened a meeting of the villagers in front of the palace at Eraniel and impressed upon them the need to resist the despotic acts of the king and his ministers. Velu Thampi was a brilliant speaker, and was perhaps the first political leader of modern India to make effective use of political oratory as the means of rousing the people to mass action. Surging crowds had responded to the invitation and flocked to Velu Thampi's standard. In fact, the whole country rose as one man to fight for their time-honoured rights, liberties and privileges. Velu Thampi was organising a revolt against the King's Ministers and thousands of armed men from far and near rallied under him. The insurgents proceeded to Trivandrum and encamped just outside the Trivandrum fort.[1] A large number of men in and around the capital seeing that relief was near swelled the ranks of the insurgents. The Maharaja who was alarmed at these developments sent his envoys to Velu Thampi to negotiate an amicable settlement. Velu Thampi and his followers demanded (1) that the Nampuri Dalawa should be immediately dismissed and banished from the kingdom, (2) that the Maharaja should execute an agreement distinctly binding himself not to recall him at any future time, (3) that his colleagues Sankaranarayanan Chetty and Mathu Tharakan should be publicly flogged and have their ears cut

1. One can find in these developments the concrete expression of the defiant spirit of the people of Nanjanad to which a reference has already been made in an earlier section of this chapter dealing with the Nayak invasions.

army of British and Indian soldiers. The Aramboly pass was well defended, but the well-equipped and well-disciplined British army succeeded in forcing its way through the pass and entering Travancore. On 19th February, 1809 the Forts of Udayagiri and Padmanabhapuram fell into their hands having been abandoned by the Travancore troops. Col. St. Leger continued his triumphant march towards Trivandrum. The army reached Pappanamcode three miles south-east of the capital and encamped themselves on the banks of the Karamana river. All was now lost and Velu Thampi paid his last respects to the Maharaja and left Trivandrum which he was not destined to see again. It is said that before his flight from the capital Velu Thampi suggested to the Maharaja that he must absolve himself of all blame and put the whole guilt on the Dalawa. There is also a tradition that in undertaking the flight from Trivandrum the Dalawa's motive was to collect men and money for yet another struggle. However, the fates were against him and he was not destined to succeed.

Immediately after Velu Thampi's flight Ummini Thampi (Thampi Iravi) was appointed by the Maharaja as Dewan with the consent of Resident Macaulay. The new Dewan started negotiations for peace with the English under instructions from the Maharaja. The native forces were disbanded and the defence of the Maharaja and the country was entrusted solely to the British subsidiary forces. Ummini Thampi evinced great enthusiasm in apprehending Velu Thampi, whose whereabouts were unknown. A reward of 50,000 rupees was offered to the person who might succeed in apprehending him. The Maharaja issued repeated commands to his officers to seize Velu Thampi forthwith and bring him in chains to Trivandrum. The fallen Dalawa was obliged to move from place to place to avoid the disgrace of surrendering and falling a victim to the vindictiveness of his enemies. In the course of his secret wanderings he touched at Kilimanur about 25 miles north-west of Trivandrum and received the hospitality of the Koil Thampuran of the Kilimanur domain. Leaving his sword as a memento of his visit the Dalawa bid farewell to the Thampuran saying that all about him would be known in due course. At last Velu Thampi took refuge in a Potti's house at Mannadi. The secret was soon out and Karyakkar Mallan Pillai with a company of soldiers surrounded the place where the Dalawa had set up a fugitive abode. Velu Thampi realising the magnitude of the danger committed suicide instead of allowing the enemies to

capture him alive. His brother who was by his side was taken captive to Quilon and hanged as a traitor. The Dalawa's body was taken to Kannanmoola in Trivandrum where it was exposed on a common gibbet. Many of his followers were also seized, taken to Trivandrum and hanged. The Dalawa's house was razed to the ground and his relatives were transported to the Maladives. Many were flogged and several men of position were hanged or banished from the country under the orders of Ummini Thampi. The treatment meted out to Velu Thampi and his men was undoubtedly brutal and inhuman, and constitutes one of the darkest chapters in the history of British rule in India. Even Lord Mirto the Governor-General, condemned Col. Macaulay for indulging in such acts of brutality. He said, "The ends of justice and purposes of public security were attained by the death of the Dewan; and the prosecution of a vindictive policy when the object of it had ceased to exist, was repugnant to the feelings of common humanity and the principles of civilized Government".

The rebellion of Velu Thampi is of great importance in the history of India's struggle against the forces of British expansionism in this country. It is true that the struggle ended in failure but this was inevitable in the political conditions prevailing at that time. In spite of his failure Velu Thampi has claims to be regarded as one of the most striking figures in the history of Kerala. He was a born leader of men and was the ablest man of his age. A statesman of deep patriotism and an administrator of exceptional talents, Velu Thampi has won for himself an honoured place in the gallery of the greatest men of modern India.

Administration of Ummini Thampi.

For the rest of the reign of Balarama Varma, Ummini-Thampi managed the affairs of the State. The new Minister was a man of ability, but the Maharaja disliked him as he was extremely arrogant and ambitious and wanted to usurp the whole authority and power in the State. Thampi introduced certain far reaching reforms. He pursued a comprehensive policy to improve the financial condition of the country and to establish peace and order. He took steps to realise the public revenue from all available sources. The right of association which was enjoyed by the people for centuries was taken away from them and effective steps were taken to prevent meetings of the people to express their disapproval of measures taken by the Government. The bell-metal trumpet which had

been given by the Government to the people of Nanjanad to enable them to summon public meetings was taken away by force[1]. A system of watch and ward was established in order to obtain information of any popular movement against the Government. Jails were established in every district. The Jungle of Anthikkad between Neyyattinkara and Trivandrum was cleared and bazars were built. Store houses were constructed. The Dewan invited a number of weavers, established several looms and called the place Balaramapuram in honour of the reigning Maharaja. He also sought to encourage trade by opening a new port near Trivandrum. The place was not difficult to choose, for eight miles to the south of Trivandrum lay Vizhinjam with its memories of old commercial importance. The Dewan proposed to improve the port of Vizhinjam and raise it to the status of the premier port in Travancore. Thus his schemes of economic improvement were sound. However, Ummini Thampi soon incurred the displeasure of the Maharaja and had, therefore, to face certain difficulties in going ahead with his schemes. In the midst of these difficulties Balarama Varma died in November, 1810 leaving no male member in the family to succeed to the throne. He was succeeded by Gouri Lakshmi-Bai, the oldest female member of the royal family.

Rani Gouri Lakshmi Bai and the progressive administration of Munro.

The accession of Rani Gouri Lakshmi Bai (1810-1815 A.D.) was challenged by Kerala Varma, a member of the Mavelikara Raja's family who had been residing in the Travancore palace during the previous reign. Maharaja Balarama Varma had treated Kerala Varma with consideration and called him Elaya Raja by courtesy. This had encouraged Kerala Varma to urge his claim to succession to the throne, but the claim had already been rejected by the company even during the reign of Balarama Varma. But Kerala Varma had continued to stay in the palace.

1. In earlier sections of this Chapter we have had occasion to refer to the acute political consciousness and corporate spirit which prevailed among the people of Nanjanad where the Kuttams functioned most vigorously. The right of association of the people had been recognised by successive rulers and they had been given the bell-metal trumpet as a mark of distinction and also to enable them to summon public meetings. As Velu Thampi had taken full advantage of this privilege during his rebellion, the new Dewan took away from the people their time-honoured right of association as well as the bell-metal trumpet which was the symbol of their enjoyment of this cherished right.

On the accession of Gouri Lakshmi Bai, the prince again contested the right to succession, but the claim was again rejected. As his continued residence at the capital was considered dangerous to the interests of the State and the safety of the sovereign the British Resident intervened and sent away Kerala Varma as a state prisoner first to Tellicherry and afterwards to Chingleput.

Rani Gouri Lakshmi Bai possessed a highly cultivated mind and was gifted with a sound Judgement. Her reign saw the introduction of many progressive and enlightened reforms. One of her earliest acts was the dismissal of the unpopular and corrupt Dewan Ummini Thampi and the appointment of the Resident Col. Munro as Dewan[1]. The Rani reposed full confidence in Col. Munro and the British Government. Munro was anxious to establish and maintain an efficient Government and he worked hard to accomplish this object. He sought to introduce in Travancore the system of administration which was in vogue in British India. He kept the whole authority concentrated in his own hands. The beginnings of a Secretariat system were laid. Cases of corruption were duly investigated and the guilty officers promptly punished. Men of character and ability were seclected to fill the various offices. Rigid economy was practised in all fields of expenditure. Retrenchment in salary was effected by the abolitioin of certain establishments. The arrears of taxes were expeditiously collected and rules were framed to prevent misappropriation of public funds by officers. An improved system of audit and accounts was introduced. Munro instituted a careful enquiry into the actual condition of the cultivators and took steps to ensure proper collection of revenues due to the state. At the same time considerable relief was given to the people by the abolition of certain taxes which pressed heavily upon them. Increased facilities were

1. Col. Munro assumed charge as Resident in Travancore in October 1810. In June 1811 he assumed direct charge of the administration of the State as Dewan superseding Ummini Thampi. His assumption of the office of Dewan of Travancore was sanctioned by the Madras and Bengal Governments, but it was eventually disapproved by the Court of Directors. However, by the time the formal note of disapproval reached him in 1814, Col. Munro had relinquished the charge of the office of Dewan. It may also be noted in this connection that Col. Munro assumed the Dewanship of Cochin State too in June 1812, but here he continued to hold office till February 1818. Col. Munro relinquished his Residentship only in January 1819.

of his reign constitute a record of many-sided progress. The reign was famous for the spread of education and the policy of associating the representatives of the people in some measure in the work of legislation and administration. The reign also witnessed steady progress in the fields of agriculture and industry. The system of land revenue administration was reformed early in the reign. The settlement operations which were started in the previous reign were pushed on and the Settlement Proclamation was issued in 1886. The Settlement was declared to be in effect for 30 years which meant that even if the landholder might improve the land and obtain its profit, he was not to pay any additional tax during the period. The settlement was effected in the best interests of the government and the people.

Particular attention was bestowed on the promotion of agriculture. Assignment of lands was made on favourable terms for the cultivation of tea on the hills, pepper in Nedumangad, and cashew nut, casurina and other fruit trees on the waste lands about the Channankara canal in Trivandrum. An Agricultural Demonstration Farm was opened in Trivandrum, the operation of which made the people familiar with many exotic crops and methods of cultivation. Irrigation facilities were improved. In 1883 the Pandyan Kal was widened and the Padmanabhapuram Puthanar was improved. The work on the Kothayar Project was started in 1895. There was considerable progress in the field of education. In 1904 the Government resolved to impart free primary education to all children irrespective of caste or creed. A vigorous effort was made in the education of the backward classes. A Sanskrit College and an Ayurveda College were founded at Trivandrum in order to promote oriental learning and science. A Department for the publication of oriental manuscripts was also organised. A Law College and a Second Grade College for Women were opened at Trivandrum. A Reformatory was established to correct and educate juvenile offenders. The construction of roads, bridges and canals also received considerable attention. Opening of the interior by a well-laid system of roads was pushed on. In 1900 a survey of the Railway line from Quilon to Trivandrum was sanctioned and the survey was completed in the next year. The new railway was to facilitate not only transit but also the opening up of a vast area of impenetrable forests. The improvement and

extension of the Medical Department also engaged the attention of the State. Competent physicians and surgeons were appointed. In 1895 the administration of the Maternity Hospital was entrusted to a staff of women doctors. The Hospital for Women and Children was well equipped. The Ayurvedic system of medical treatment was also encouraged. The establishment of the Ayurveda College and the institution of a system of grant-in-aid Vaidyasalas were the earliest measures in this direction. The claims of sanitation and preventive medicine were also recognised. Important towns like Trivandrum and Nagercoil were declared conservancy towns and the control of sanitary administration was entrusted to the respective Dewan Peishkars, assisted by two non-officials. In 1892 the Towns Conservancy and Improvement Act was passed, according to which town improvement committees were to be formed.

One of the significant measures associated with Sri Mulam Thirunal was the inauguration of the Legislative Council in 1888. It was composed of 8 members of whom three were non-officials. The Dewan was the President. Its object was to secure for the government the advice of the representatives of the people in matters of legislation. But the representatives were to be nominated by the government. The Council thus brought into existence was the first legislative chamber started in any Indian State and it did satisfactory work. In 1904 another institution, the Sri Mulam Assembly was ushered into existence. Its object was to enable the government to ascertain at first hand the wants and wishes of the people. It was composed of members nominated by the Government to represent Taluks and certain special interests. Within a year the right of electing representatives was granted to the people, the right to vote being, however, limited to those who paid a land tax of Rs. 100. By the end of the reign of Sri Mulam Thirunal the composition of the Assembly had undergone a significant change. The maximum strength of the Assembly was raised to 50 of whom 35 were non-officials. Of these non-officials 28 were to be elected by electoral constituencies. The qualification for vote had been reduced to payment of an annual tax of Rs. 5.

New forces at work.

The reign of Sri Mulam Thirunal saw the stirrings of a new political consciousness and the beginnings of the agitation for social and political reform. New political and social

ideals percolated through the various strata of society. European ideals of life and manners began to take root among the people. Communal organisations like the Sree Narayana Dharma Paripalana Yogam, the Nair Service Society etc., sprang up advocating reforms in the social, econmic and political spheres. Orthodox views regarding the framework of society had slowly begun to give way to new and liberal ideas of the brotherhood of man. The great spiritual leader Sri Narayana Guru was preaching his gospel "One caste, one religion, one God". The cause of the backward communities had begun to receive increasing attention. Many schools were opened to Parayas, Pulayas and others who were regarded as untouchables. The period also saw the birth of newspapers and journals with independent editorial policies.

K. Ramakrishna Pillai, the Editor and Publisher of the "*Swadesabhimani*", a popular Malayalam periodical published from Trivandrum, severely attacked the policies of the Dewan P. Rajagopalachari, in the columns of his paper. K. Ramakrishna Pillai, who is popularly known as Swadesabhimani was one of the pioneers of Malayalam journalism. He was also a great patriot inspired by lofty ideals. He was revered everywhere as a stout champion of popular liberties, and his bold stand against the autocratic policies of the Dewan made him something of a popular hero. Ramakrishna Pillai was elected without contest to the Sri Mulam Assembly from the Neyyattinkara constituency in 1910, but the Dewan prevented him from taking his seat in the Assembly by framing a new rule that members elected to the Assembly should be residents of the constituencies which they represented.[1] Ramakrishna Pillai was deported from the state by a Royal Proclamation in September, 1911 and the paper and the press were confiscated to the Sirkar.[2] As there was no law empowering the Government to take such a drastic step it was the Royal Proclamation that supplied the requisite authority for the deporta-

1 "*Swadesabhimani*" by K. Bhaskara Pillai, page 276. The election of some others like Changanasseri Parameswaran Pillai was also invalidated under the same rule.

2 The Press from which the *Swadesabhimani* was published was owned by the Muslim Divine Vakkom Abdul Khadir Maulavi who gave full freedom to the Editor in expressing his views. The Press which was taken over and kept under custody was returned by the popular government to the son of the late Maulavi Sahib in 1957.

tion. The action of the Government was viewed with disfavour by the majority of the people. The Indian press in general condemned the action of the Travancore Government. It may be noted in this connection that Ramakrishna Pillai lived the rest of his life as a political exile in Malabar, and died at Cannanore on April 26, 1916 after a long illness.[1]

It was also during the reign of Sri Mulam Thirunal that the activities of the Indian National Congress found their echoes in Trivandrum and other parts of Kerala. The Civil Disobedience Movement which was started in British India by Mahatma Gandhi in 1919 had its reactions in Trivandrum. A Congress Committee was formed in Trivandrum on the initiative of such leaders as A. K. Pillai and V. Achyutha Menon and processions and meetings were regularly held. Boycott of British goods was also organised by the youth and the student population of Trivandrum. The Vaikom Satyagraha which was started in 1924 under the auspices of the Kerala Congress to secure admission to members of the backward communities to the approach roads adjacent to the temple had its reactions in Trivandrum as well. In the meantime, the right of all Hindus to enter temples was also pressed with vigour and the movement in favour of temple entry was gathering momentum during this period. Another notable event of the period was the students' agitation in Trivandrum, and other parts of Travancore as a protest against the increase in students' fees by the administration of Dewan Raghavaiah in 1922. The agitation was put down by the police with an iron hand, and there were protests all over the State against the high handedness of the police. Sri Mulam Thirunal passed away in 1924 after a long and eventful reign of 39 years.

Regency of Sethu Lakshmi Bai.

At the time of the demise of Sri Mulam Thirunal His Highness Sri Chitra Thirunal, the heir-apparent was only 12 years of age. His Highness was formally installed in September 1924, but Her Highness the Senior Maharani Sethu

1. The mortal remains of the great patriot were brought to Trivandrum after the establishment of responsible Government in Travancore in 1948. A bust of Ramakrishna Pillai has been erected by a grateful public on the spot where the press from which the '*Swadeshabhimani*' used to be published, was located. This was formally unveiled by President Dr. Rajendra Prasad during his visit to Trivandrum in connection with the celebration of the centenary of India's freedom struggle in August, 1957.

Lakshmi Bai acted as Regent during the period of His Highness' minority (1924-1931). Several important schemes calculated to advance the prosperity of the people were implemented during the period of the Regency. A law was passed in 1925 fostering and developing local self-Government in rural areas. The construction of several important public works was an important feature of the administration. In 1928 arrangements were made for the acquisition of lands for the Chackai-Thampanoor Railway extension, the Trivandrum Water Works and the Trivandrum Electric Supply Scheme. The College for Women at Trivandrum was raised to the first grade. Several reforms of a social and quasi-religious character which were introduced during this period have given Sethu Lakshmi Bai an honoured place among the social reformers of Kerala. The caste Hindus who took active part in the Vaikom Satyagrah organised a jatha from Vaikom to Trivandrum under the leadership of Mannath Padmanabhan to lay the demand of the Satyagrahis before the Regent. Publil opinion in the State was so favourable that Government had at last to throw open the approach roads adjacent to the Vaikom temple to the "*Avarnas*". The primitive custom of animal sacrifice in the temples under the control of the Devaswom Department was stopped during the Regency of Sethu Lakshmi Bai and the practice was discouraged in the private and grant-in-aid *Devaswoms* also. The *Devadasi* or *Kudikkari* system which was in vogue in some of the temples in South Travancore was abolished in 1930.[1] The work in connection with the supply of electric power to Trivandrum was completed and the town was lighted in March 1929. The Trivandrum water supply scheme was started and the telephone system in the capital was thrown open to the use of the public.

1. Under the *Devadasi* or *Kudikkari* system girls were admitted within the fold of the temples after they had gone through certain formalities and a *thali* was tied round their neck in the presence of the deity. A sustenance allowance was given to them as symbolical of their dependence on the temple. The Devadasis had to perform certain services in the temple such as singing and dancing. They had to do some menial duties as well. They had also to attend to the reception of the members of the royal family when they visited the temples. The system had its own evils. The dedication of girls as temple dasis came to be regarded as unsuited to modern conditions and hence the system was completely discontinued by the Government in 1930.

Sri Chitra Thirunal.

The period of the Regency ended in November, 1931 when Maharaja Sri Chitra Thirunal Bala Rama Varma assumed the direct reins of administration. The period since 1931 forms an epoch of many-sided progress. In 1932 the Maharaja issued the Legislative Reforms Act by which the Travancore Legislature was reconstituted on the basis of wider franchise and wider powers. The reconstituted legislature was composed of two Chambers, the Sri Mulam Assembly and the Sri Chitra State Council. The Sri Mulam Assembly consisted of 72 members of whom 62 were non-officials and 10 officials. 43 of the non-official members were elected by general territorial constituencies and 5 by special constituencies representing planters, janmies as well as commercial interests. The Dewan was the President of the Assembly but a Deputy President elected by the Assembly presided over the meetings in the absence of the President. The Sri Chitra State Council was composed of 37 members of whom 27 were non-officials and 10 officials. 16 non-officials were to represent the general territorial constituencies and six members were to be elected by special interests such as commerce, planters, janmies, municipalities, etc. Either chamber could initiate, discuss and pass measures on all subjects, legislative or administrative, except those which were expressly kept out of their purview by the provisions of the Act. The annual budget of the State was to be laid before both the chambers in the form of a statement. The Assembly could assent or refuse its assent to any demand or reduce the amount by a lump sum reduction or omission or reduction of any particular item or items of proposed expenditure. The Council had lesser powers of financial control than the Assembly because while it could assent or refuse its assent to any demand, it had no power to reduce the amount of any demand. Both the houses had the right of asking questions or supplementary questions and moving resolutions on matters of public interest. It may be noted that these reforms were worked out during the period of the Dewanship of Mr. P. Austin.

The period of the most vigorous activity in the field of administration began with the assumption of the office of the Dewan by Sir C. P. Ramaswamy Aiyar in 1936. The promulgation of the Temple Entry Proclamation (1936) was one of the first acts of the new administration. It was a reform of far-reaching importance to the people of the State and was the first of its kind in India. Another land mark in the progress

of the State was the passing of the University Act in November, 1937 by which a separate University for Travancore was started with its headquarters at Trivandrum. Many measures were adopted by the Government to encourage agriculture by relieving indebtedness and providing loans to enable the cultivators to find the necessary capital for proceeding with tilling operations without recourse to the grasping money lenders. A large portion of the public expenditure was devoted to irrigation, especially in South Travancore where scarcity of water was of common occurrence. The schemes for the encouragement of industries were also pushed through. The Government started certain factories and took large shares in others. The Rubber Factory started at Trivandrum may be mentioned in this connection. A State Transport Department was organised and a scheme of State Transport services was inaugurated at Trivandrum. The opening up of Trivandrum city by the construction of broader roads and the provision of better amenities of life in increased measure forms a prominent feature of the period. The Avenue Road from Kowdiar Palace with its broad traffic way and side walks, its ornamental parapet walls and pylons, its two spacious squares and circles, is one among the best town roads in South India. New buildings were erected on a site near the Public Gardens to accommodate the Public Offices which were hitherto held in rented buildings scattered about the town. A drainage scheme for Trivandrum was also finalised and put into execution. A scheme of road construction was adopted and a length of about 50 miles from Trivandrum to Cape Comorin was concreted at a cost of 14 lakhs of Rupees. The demands of charity also found a generous response with the establishment of a relief centre known as the Sri Chitra Home for the Destitute and the Infirm at Trivandrum. Thus there was all round administrative, social and economic progress during this period.

Origin and growth of the political movement.

It is necessary in this chapter to review the origin and growth of the political movement with particular reference to the agitation for responsible Government in Travancore in which Trivandrum took a leading part.[1] The movement had its origin in the demand of the educated natives for increased

1. The details concerning the agitation for responsible government in Travancore are taken mainly from *'Keralathile Swathanthriya Samaram''* by C. Narayana Pillai and K. Damodaran.

representation in public service, and in the struggle of the backward communities for social equality and justice. Towards the close of the 19th century there was widespread dissatisfaction among all classes and sections of people in Travancore against the Government's policy of importing outsiders, mainly Tamil Brahmins, into the public service when men with similar qualifications were available within the State. In 1891 a Memorial was submitted to the Maharaja signed by more than 10,000 persons belonging to all castes and creeds complaining of the denial to them of a fair share in the Government of their State and their systematic exclusion from the higher grades of service. They prayed that rules be enacted restricting appointments as far as possible to the natives. This event is known as "the Malayali Memorial Agitation". Though outsiders continued to be appointed to public service even in later years the memorial had some effect in rousing political consciousness among the people. Moreover, on 3rd September, 1896 another mass Memorial signed by 13,176 members of the Ezhava community on the initiative of Dr. Palpu, a prominent Ezhava leader, was presented to the Maharaja. The Memorial demanded that the Ezhavas should be made beneficiaries of all those rights and privileges which were being enjoyed by their brothren who had become converts to Christianity.[1]

In the meantime the political upheaval which was taking place in British India had its impact on Kerala. It has already been pointed out that the Civil Disobedience Movement started by Mahatma Gandhi in 1919 had its echoes in Trivandrum where a Congress Committee was established for the purpose of organising meetings, processions and boycott of British goods. With the withdrawal of the Civil Disobedience Movement this Committee ceased to function as an active body. In 1929 a State People's Conference was held at Trivandrum under the presidency of Sir M. Visweswaraiyah. The Chairman of the Reception Committee of the conference was the famous P. K. Narayana Pillai who is known to the world of letters as 'Sahithya Panchanan' and who later became a judge

1. The most important of the rights and privileges demanded by the *'Ezhava Memorial'* were the right of admission to Government Schools and the right to employment in the public service. It may be noted that till this time the Ezhavas and other backward communities were being denied the privilege of admission to Government Schools and entry into government service.

of the Travancore High Court. Delegates from Cochin, Mysore, Hyderabad and Pudukotta attended the conference which discussed matters of common interest to the Native States and passed a few resolutions on the subject of responsible government in the States. A standing committee of the conference was also constituted, though not much was heard of its activities in later years.

The Nivarthana (Abstention) Agitation

In the period immediately following the inauguration of Sri Chitra State Council and the Sri Mulam Assembly, constituted on the basis of the Legislative Reforms Act of 1932, there was widespread agitation in various parts of the State in protest against the new reforms scheme. Demand was made by important sections of the population such as the Ezhavas, the Muslims and some sections of the Christians for representation in the legislature to various communities in proportion to their numerical strength. The agitation was based on the apprehension that under an electoral scheme founded mainly on property qualification, the Nayars were likely to gain seats in the legislature, very much in excess of what might fall to them on a strictly population basis. Before long the Ezhavas, the Muslims and sections of the Christian community formed themselves into what became known as the Joint Political Congress or Samyukta Party. They carried on widespread agitation in the State against the new constitutional reforms. In course of time, Government had to bow to the wishes of the aggrieved communities and the electoral scheme had to be modified so as to ensure adequate representation of minority communities and others who could not by virtue of their inadequate electoral strength secure such representation by election. But when elections were held to the new legislature under the modified scheme, the Joint Political Congress abstained from the elections. This agitation against the constitutional reforms carried on under the auspices of the Joint Political Congress is popularly known as the "*Nivarthana* (Abstention) Agitation". It heightened communal tension and gave rise to conflicts between various communities in the State. However it was a truly popular agitation in which large masses of people belonging to the backward communities actively participated. Among its leaders were Sri C. Kesavan and Sri N. V. Joseph. It was mainly out of this Joint Political Congress or Samyukta Party, which sponsored the agitation against the constitutional reforms, that the more broad-based national organisation known as the Travancore State Congress was born in later years.

Rise of the Travancore State Congress

It may be mentioned in this connection that in 1938 an official committee of the Indian National Congress was founded in Trivandrum and a Political Conference was held in the city under the Presidency of Dr. Pattabhi Sitaramaiyah. The conference demanded the introduction of responsible government in the native states of Travancore and Cochin and also the formation of a sub-federation consisting of Travancore, Cochin and the Malabar areas of the Madras State. But at this juncture the Indian National Congress at its Haripura session (1938) passed the famous resolution declaring its policy of non-intervention in the internal political struggles in native states. The Congress declared that Congress Committees in native states should not engage themselves in parliamentary activity or direct action under the auspices of the Congress. The Haripura Resolution shattered the hopes of the peoples of the native states who had looked forward to help and leadership from the Indian National Congress in their struggle against autocratic princes for the achievement of responsible government. In Travancore the people who were groaning under the autocratic rule of the Maharaja and his Dewan Sir C. P. Ramaswamy Aiyar were determined to accept the challenge of the Haripura resolution. At this time agitations for responsible government were already going on in a number of native states and Travancore was not to lag behind. It was under such circumstances that a meeting of important political leaders was held in the office room of Sri A. Narayana Pillai at Pulimoodu, Trivandrum in February, 1938 with the noted Ezhava leader and writer Sri C. V. Kunjuraman in the chair and decided to found a new organisation called the Travancore State Congress the ultimate object of which was to secure for the people of Travancore responsible government on the basis of universal adult franchise. The leaders of the Joint Political Congress extended all their support to the newly founded State Congress which unanimously elected Sri Pattom Thanu Pillai, a prominent leader of Trivandrum and a distinguished member of the Sri Mulam Assembly as its first President. With the establishment of

the State Congress the Committee of the Indian National Congress was dissolved out of deference to the spirit of the Haripura resolution.

Beginning of the agitation for responsible Government.

The year 1938 witnessed a serious political agitation in Travancore under the auspices of the State Congress. Trivandrum was the nerve-centre of this agitation. The government of Sir C. P. Ramaswamy Aiyar decided to put down the agitation with an iron hand. The government resorted to all kinds of repressive measures and intimidating tactics to break the morale of the agitators. A reign of terror was let loose and responsible leaders of the State Congress like Sri K. P. Neelakanta Pillai, Miss Anne Mascrene and Sri M. R. Madhava Warrier were subjected to personal harassment and assault in the very heart of Trivandrum city. The Working Committee of the State Congress held an emergency session and passed a resolution expressing its grave concern at the alarming developments in Travancore. In Trivandrum and other parts of the State mammoth processions and meetings were organised to protest against the repressive measures of the Government, but these meetings and demonstrations were banned. In Trivandrum there were students' strikes and mounted police had to be used to disperse gatherings of students even within the college campus. The policy of the Government was so repressive that it was difficult for the people to fight for their rights in a legal and constitutional way. Therefore the State Congress decided to launch direct action to secure for the people their fundamental rights. The State Congress presented a Memorial to His Highness the Maharaja impressing upon him the immediate necessity for the grant of responsible government and also bringing to his notice the repressive policies of his Dewan and the vagaries of his administration. It also contained some serious charges against Sir C. P. Ramaswamy Aiyar and demanded his removal from the office of the Dewan. The Government issued an emergency Proclamation called the Criminal Law Amendment Bill declaring the State Congress and the Youth League as disloyal and subversive associations. Meetings and processions were banned. The Working Committee of the State Congress presented an ultimatum to the Government that unless this ban was withdrawn and the necessary atmosphere created for the conduct of constitutional agitation, the State Congress would start

a widespread compaign of Civil Disobedience in the State with effect from the 26th August, 1938. Dark clouds were gathering in the political horizon of Travancore. Mahatma Gandhi was anxious to see that conflict was avoided. He sent Rajkumari Amrit Kaur to Trivandrum to arrange a rapprochement between the State Congress and the Government, but the Amrit Kaur Mission failed. A final show-down between the Government and the State Congress became inevitable.

Civil Disobedience Movement.

On 26th August, 1938 a largely attended public meeting was held at the Sanghumughom Beach in the outskirts of Trivandrum city. The State Congress leaders Sri Pattom Thanu Pillai and Sri T. M. Varghese were arrested for breaking the law. On the same day in all parts of Travancore prominent leaders of the State Congress addressed public meetings in defiance of the law. On 28th August was scheduled to be held the second public meeting at the Sanghumughom Beach when the ban on public meetings was again to be formally broken. There was a heavy exodus of people from the city to the Beach. The police blocked the way to the Beach from all sides. The crowds became so uncontrolable that the police resorted to a violent lathi charge. There was a free fight between the infuriated mob and the police during which the car of the District Superintendent of Police was burnt. Two days later there was a huge students' demonstration in Trivandrum. Whenever His Highness the Maharaja drove along the Main Central Road in the mornings to worship at the Sri Padmanabhaswami temple, the college students lined themselves on both sides of the road and shouted slogans. The students' agitation assumed such menacing proportions that the Government closed down all schools and colleges for an indefinite period. The agitation was not confined to Trivandrum alone. It was a statewide agitation the like of which had not been seen before. Government resorted to repressive measures in a desperate bid to meet the situation. The freedom of the Press was threatened by the Government's policy of cancelling the license of those newspapers which published news relating to the progress of the State Congress movement against the express orders of the Government. The *Kerala Kaumudi,* a prominent Trivandrum Daily, thus lost its license. In the meantime, lathi charges and firings became matters of common occurrence. From Neyyattinkara thousands of people moved towards the capital city in a huge jatha. The

police and the military interfered to prevent the jatha from reaching its destination. Eventually they resorted to firing in order to disperse the advancing jatha and one person by name Raghavan was killed. The Neyyattinkara firing was one of the tragic episodes in the struggle for responsible government in Travancore and Raghavan was the first martyr who fell in the struggle.

The Neyyattinkara firing was followed by a series of incidents in other parts of the State. The leaders of the State Congress were arrested and imprisoned. The Action Council of the State Congress met at Ernakulam and decided that during the birthday celebrations of His Highness the Maharaja in November, 1938 a mammoth demonstration should be held at Trivandrum in which volunteers from all parts of Travancore were to participate. According to the plan of action drawn up by the State Congress Mrs. Accamma Cherian who had been nominated as the 12th Dictator of the State Congress was to arrive at Trivandrum by train on the birthday of His Highness the Maharaja, and lead the demonstrators to the Kowdiar Palace in defiance of the ban. Popular enthusiasm was at its height when Mrs. Cherian arrived at Trivandrum on the appointed day, and it was clear to all that there would be a bloody carnage in the city unless the situation was tackled by the Government with tact and wisdom. Faced with such an unprecedented situation the government announced the withdrawal of the ban on the State Congress and the Youth League and the unconditional release of the popular leaders. But for this timely action on the part of the Government, Trivandrum city might have been the scene of a veritable blood bath on the occasion of the birth day celebration of His Highness the Maharaja. Such a tragedy was fortunately averted. With the withdrawal of the ban and the release of the leaders, scenes of tumultuous enthusiasm were witnessed everywhere in the city. That same night a big public meeting was held at the Railway Station Maidan which was addressed by the released leaders of the Congress and the Youth League. The people dispersed peacefully after the meeting. The events leading to the withdrawal of the ban on the State Congress and the release of the popular leaders were on the whole a victory for the popular cause.

Suspension of Civil Disobedience movement and split in the State Congress

The Working Committee of the State Congress held an early session to take stock of the situation. It demanded a judicial enquiry into the tragic happenings of the preceding months. A delegation of State Congress leaders was appointed to meet Mahatma Gandhi and acquaint him with the true state of affairs in Travancore. Even though the ban on meetings and processions had been withdrawn, the State Congress was unable to pursue its activities in a normal atmosphere, as arrests and other repressive measures still continued. However, in view of the removal of the ban on meetings and processions, the State Congress had to suspend for the time being its campaign of civil disobedience. But it decided to concentrate its energies on strengthening the organisation and consolidating the gains won during the previous struggle. Arrangements were made for holding the first annual session of the Congress at Vattiyurkavu, a suburb of Trivandrum city, under the presidency of Sri A. Narayana Pillai. The Government issued an order prohibiting the holding of the session. The State Congress decided to break the ban and hold the session at Vattiyurkavu on the appointed day. The Government had made elaborate police arrangements to prevent the holding of the session, but popular enthusiasm was so high that thousands of people broke the police cordon and attended the meeting held in connection with the Congress session at Vattiyurkavu. The police and the military did not interfere with the progress of the meeting and the session went off peacefully. However, the organisers of the function were later arrested for unlawful activities. In the meantime, the delegation of Congress leaders met Mahatma Gandhi and apprised him of the situation in Travancore. Reference has already been made to the fact that before the inauguration of the Civil Disobedience campaign, the State Congress had submitted a Memorial to His Highness the Maharaja, containing a series of charges against Sir C. P. Ramaswamy Aiyar and his administration and making the demand for the early grant of responsible government. Sir C. P. Ramaswamy Aiyar demanded the withdrawal of the Memorial and made it a condition precedent to the holding of any negotiations between the Government and the State Congress. There were acute differences of opinion in the ranks of the State Congress on the question of the withdrawal of the memorial. At this

juncture Gandhiji advised the State Congress to withdraw the memorial. The older section of the State Congress leadership accepted Ganghiji's advice and withdrew the memorial. This created a split in the Congress organisation. The younger elements left the Congress and formed a separate organisation called the Youth League.[1] The new organisation repeated the same old charges against Sir C. P. Ramaswamy Aiyar and gave them very wide publicity. It was the radical section of the Youth League which later transformed itself into the Communist Party.

Events before the outbreak of the World War in 1939

It was hoped that the withdarawal of the Congress memorandum listing charges against the Dewan Sir C. P. Ramaswamy Aiyar would help to create an atmosphere congenial for the early introduction of constitutional reforms by the Maharaja. Many in the ranks of the State Congress at least believed so. However, contrary to their expectations the attitude of the government towards the State Congress and its demands only hardened. It was during this period that the Dewan tried to wean away from the State Congress

1. It may be mentioned in this connection that in 1931 seven years before the founding of the State Congress, the Youth League had already been founded in Trivandrum by a band of enthusiastic and public spirited young men. Sri Ponnara G. Sreedhar was for long the President of the Youth League. The organisation used to hold its annual sessions and pass resolutions impressing upon the Government the need for the early grant of responsible government to the people of the State. The Youth League played an important part in organising the boycott of British goods in Trivandrum. In 1938 a few days before the State Congress was to launch its campaign of civil disobedience the annual session of the Youth League was scheduled to be held at Trivandrum under the chairmanship of Smt. Kamala Devi Chathopadhyaya. But the Government banned the holding of the session and arrested Smt. Kamala Devi who was taken out of Travancore territory and released the day after her arrest. The workers of the Youth League however held their conference in defiance of the government ban. The police made a lathi charge and dispersed them. The Youth League was declared an unlawful association along with the State Congress on the eve of the launching of the campaign of civil disobedience. The Youth League functioned for long as a left wing within the State Congress. With the withdrawal of the memorial and the charges against Sir C. P. Ramaswamy Aiyar by the State Congress on the advice of Mahatma Gandhi, the members of the Youth League left the Congress Organisation and began to function as a separate political party. It was out of the Youth League that other political parties like the Communist Party, the K.S.P., the R.S.P., and the I.S.P. were born in later years.

some of its active leaders by offering them covetable jobs in government service. There were signs of increasing demoralisation in the ranks of the State Congress. At this time the Working Committee of the State Congress decided to launch another state-wide campaign of civil disobedience in March 1939 and made elaborate preparations for the same. However, the Congress could not formally launch the movement as the government arrested all the top leaders sufficiently early as a precautionary measure. In the meantime a telegram was received from Mahatma Gandhi at Trivandrum advising the Congress leaders to drop all plans of direct action. Those loyal Congress workers who were outside prison met and formally withdrew the proposed campaign in obedience to Gandhiji's advice. These developments dealt a heavy blow to the prestige of the Congress organisation. All the activities of the State Congress practically came to a standstill. The Congress organisation was forced to go into the wilderness for some time.

Events during the war period

In the meantime the Second World War broke out in 1939 and under the pretext of creating conditions necessary for the promotion of the war effort, the State administration deprived the people of even their ordinary civic rights. In August 1942 when the Indian National Congress started the Quit India Movement the important leaders of the State Congress were behind prison bars. However, the All Travancore State Congress Committee met at Trivandrum and passed a resolution declaring its determination to fight shoulder to shoulder with the Indian National Congress in the struggle for India's freedom with effect from 10th Chingom, 1118 (26th August, 1942). The extremist wing of the State Congress which was originally a party to this resolution soon transformed itself into the Communist group, and withdrew their support to the struggle, for, as is well known, the Communists believed that the war that was going on was a 'Peoples War' and they were therefore opposed to the Quit India Movement. Instead they offered their co-operation to the Government in their war efforts. It was during this period that the Communists could strengthen their organisation without opposition from the Government and active competition from the State Congress many of whose leaders were in jail. For these reasons the Quit India Movement of 1942 did not produce any serious reactions in

Trivandrum and other parts of Travancore. In January, 1946 Sir C. P. Ramaswamy Aiyer announced a new scheme of constitutional reforms based on the principles of universal adult franchise and an irremovable executive—a scheme in which "the position of the Dewan vis-a-vis the legislature and the judiciary will be approximated to that of the President of the U.S.A. subject always to the rights, privileges and prerogatives of the sovereign". The State Congress rejected the proposed scheme of reforms modelled after the American system of Government as it only sought to perpetuate the autocratic rule of the Dewan. It may be noted that the introduction of the scheme was not seriously thought of by the administration.

The "Independent Travancore" movement

The year 1946 witnessesd momentous political developments in India. The British Government declared their intention of quitting India on the 15th August, 1947 after transferring power to native hands. Under Section VII of the Indian Independence Act the paramountcy of the British Crown over Native States was to cease with effect from the date of British withdrawal. The lapse of paramountcy would have made the princes of the native states technically independent sovereigns. The new Government of India was not supposed to inherit the powers of the previous Government in regard to Indian states and therefore it had to work out its new relationship with the native states. Under these circumstances Sir C. P. Ramaswamy Aiyer announced on 11th June, 1947 that Travancore had decided to set itself up as an independent sovereign state with effect from the date of British withdrawal. The Dewan even went to the extent of announcing his intention of appointing a Trade Agent in Pakistan. This action of the Travancore Government was condemned all over the country as unpatriotic, and Sir C. P. Ramaswamy Aiyer came in for the most severe criticism.

Fresh political unrest and the exit of Sir C. P. Ramaswamy Aiyer

The people of Travancore were so much infuriated by the attitude of the State Government that the State Congress decided to start a state-wide campaign of direct action for the early achievement of the goal of responsible government for Travancore as an integral part of the Indian Union. The atmosphere in the State was surcharged with excitement and people anxiously awaited the call of the State Congress to

participate in the impending agitation. The State Government intiated a series of repressive measures to shatter the morale of the people. Trivandrum witnessed in those days some of the worst scenes of police repression and terror. A public meeting was proposed to be held at the Pettah Maidan, but the government decided to employ the police to disrupt the meeting. The police arrived on the scene and resorted to a lathi charge. When the panic-stricken people ran helter-skelter from the place of meeting, the police opened fire indiscriminately. Three persons including a student by name Rajendran died as a result of the police firing. A few days after this incident an attempt was made on the life of Sir C. P. Ramaswamy Aiyar when the Dewan was leaving the Pandal after attending the music performance held in connection with the Swathi Thirunal Centenary Celebration at the Swathi Thirunal Music Academy at Trivandrum on the afternoon of the 25th July, 1947. The attack was made after the electric lights were switched off and the assailant could therefore escape unidentified into the gathering. However, the assailant's attempt failed and the Dewan, though seriously wounded, had a narrow escape. The attempt on Sir C. P. Ramaswamy Aiyer's life came as a sort of dramatic climax to the political agitation that had been going on in Travancore for over a decade for the achievement of responsible government. It may be mentioned in this connection that a few days before the incident of the 25th July, 1947 Sir C. P. Ramaswamy Aiyar had held discussions with Lord Mountbatten and the leaders of the National Government at Delhi and had signified his readiness to have an agreement concluded between Travancore and the Indian Union on the three subjects of defence, foreign affairs and communications. It is stated that he had also become convinced of the inevitability of the accession of Travancore to the Indian Union and that he had taken with him from Delhi to Trivandrum the draft Instrument of Accession and a personal letter to the Maharaja from Lord Mountbatten promising to return for further talks on 27th July, 1947[1]. It was at this time that the attack on his life was made and he was seriously wounded. The Maharaja telegraphed to Lord Mountbatten intimating Travancore's acceptance of the Instrument of Accession and the Standstill Agreement. In the light of this welcome reversal of policy, the Travancore State Congress decided to suspend the proposed

1. *The Story of the Integration of Indian States*, V. P. Menon, page 116.

Constitution the President of India took ation of the State of Kerala on 31st July, tions to the State Legislature were conducted y, 1960. The United Democratic Front of the S.P. and the Muslim League won 95 of the 126 the Legislature. President's rule came to an end on February, 1960 when a Congress—P.S.P. Coalition Ministry with Sri Pattom Thanu Pillai as Chief Minister was sworn in.

Cultural Contributions of the District

With a view to giving the general reader a rounded picture of the cultural contributions of the District we may conclude the study with a brief account of the contributions made by Trivandrum to the cultural heritage of Kerala, particularly in the fields of literature and art.

Trivandrum produced great poets and men of letters even from very early days. One of the early poets of the District was Ayyippillai Asan of Avvaduthura near Kovalam in Neyyattinkara Taluk. He wrote his famous work *Ramakathapattu* which like *Eravikuttippillaippor* represents a stage in the evolution of the southern dialect of Malayalam. The Asan was a poet of considerable originality and refinement of taste. He has been assigned to the 7th or 8th century Kollam Era (15th or 16th Century A.D.). In the 9th Century Kollam Era (17th Century A.D.) Trivandrum saw a great poet in Kerala Varma Raja of the Kottayam ruling family who came here to help Umayamma Rani in the administration of the country. The prince was a great scholar and he wrote several literary works in Malayalam and Sanskrit. His translation of *Valmiki Ramayana* undertaken at the feet of Sri Padmanabha is a work of great power and pathos with literary excellence of a high order. The reign of Maharaja Marthanda Varma and that of his successor Dharma Raja witnessed a remarkable efflorescence of poetry. The patronage which they extended to poets bore rich fruit. The most outstanding of the poets patronised by them were Unnayi Warrier, and Kunjan Nambiar. The former is the greatest of the Kathakali poets. Unnayi Warrier was a native of Irinjalakuda in Trichur District, but he spent the greater part of his life in Trivandrum as a court poet. His work *Nalacharitam* has won for him immortal fame as one of the greatest poets of Kerala. He also probably wrote *Girijakalyanam* which also occupies a prominent place in literature. Kunjan Nambiar

was born in Malabar but spent a good part of his life at Trivandrum during the reign of Maharaja Marthanda Varma. He was a prolific writer who tried all species of poetic composition prevalent at the time, *Kilipattu, Manipravala Kavyam, Thiruvathirapattu, Kirthanam, Vanchipattu* and *Attakkatha.* His works in each of these types are commendable and are widely read by all sections of people. But Nambiar's fame rests chiefly on his Thullal works. A famous composer of the 19th century was Ravi Varman Thampan, popularly known as Irayimman Thampi (1782-1856). He was a poet of great originality and deep learning and was patronised by Swathi Thirunal Rama Varma (1829-1847) and his brother Uthram Thirunal Marthanda Varma (1847-1860). He composed three *Attakathas, Kichakavadham, Utharaswayamvaram* and *Dakshayagam* based on episodes from the Mahabharatha. One of the most popular of Thampi's compositions is a *Tharattu* or lullaby beginning with *"Omanathinkalkkidavo"*, which by itself entitles him to a place of honour among the great lyrical poets of Kerala. Vidwan Koil Thampuran, (1812-1845) is another scholar who hailed from this District. He is the author of the famous *Attakkatha, Ravana Vijayam. Santhanagopalam Thullal* is another of his works. The Thampuran belongs to the family of Kilimanur Koil Thampurans traditionally reputed for proficiency in fine arts. His patron was Maharaja Swathi Thirunal whose reign also witnessed considerable literary activity. The Maharaja himself was a talented poet and admittedly one of the greatest musicians and musical composers in South India. The bulk of his musical compositions is in Sanskrit. One of his well known literary works in Malayalam is *Utsava Prabandham*, a poem of considerable merit.

The growth of Malayalam literature after the time of Swathi Thirunal was phenomenal. Kerala Varma Valia Koil Thampuran (1845-1914) who spent the major part of his life in Trivandrum, wrote his famous translation of Kalidasa's *Sakunthala* which won for him the popular title of 'Kerala Kalidasa'. A scholar and poet unequalled in Kerala at the time, he was a source of inspiration to the literary men of the period. He was a prolific writer both in Sanskrit and Malayalam. His *Mayura Sandesam* elicited the highest praise from his contemporaries. The poem relates to a sad episode in the life of the author. It is an imaginary message sent to his consort through a peacock from Haripad where he had the misfortune to live as a State prisoner. Kerala

Congress withdrew its support to the P.S.P. Ministry and the latter had to resign. With the support of the Travancore Tamil Nad Congress the Congress Party formed another Cabinet with Sri Panampilly Govinda Menon as Chief Minister. This Cabinet fell in 1956 owing to internal dissensions in the Congress Party. This was followed by the imposition of President's rule on 23rd March 1956. At this time the question of the reorganisation of States in India on linguistic lines was engaging the attention of the Government of India. The States Reorganisation Commission carefully studied the question of the Tamil speaking people of South Travancore and recommended the merger of the four southern Taluks of Thovala, Agastheeswaram, Kalkulam and Vilavancode with the neighbouring State of Madras. The claim of Travancore Tamil Nad Congress that the affinities of the Tamil community which predominated in the Southern Taluks were with those of the Tamil Districts of Madras State and that they should therefore be allowed to separate from the Malayalam speaking area and merge into the State of Madras was at least conceded with the formation of the Kerala State on November 1, 1956.

The Communist Government and its exit

The first general elections to the Kerala Legislative Assembly were held in February and March 1957. The Communist Party and a few Independents supported by the Party secured 65 of the 126 seats in the new Assembly. On 5th April, 1957 President's rule came to an end and a Communist Cabinet under the Chief Ministership of Sri E. M. S. Namboothirippad came to power. The Communist Government ruled over Kerala till 31st July, 1959 and passed controversial pieces of legislation like the Kerala Education Act (1958) and the Agrarian Relations Bill (1959). These legislative measures and some other policies of the Communist Government roused feelings of distrust and suspicion among certain sections of the population, and eventually led to an agitation for the overthrow of the Government. The events leading to the dismissal of the Communist Ministry and the proclamation of President's rule in the State under Section 356 of the Constitution of India form part of recent history. The anti-communist agitation which culminated in the exit of the Communist

Ministry is generally known as the "Li
"Vimochana Samaram" and it was led by Sri
bhan, the octogenerian Nair Leader. All
communist political parties like the Congress,
R.S.P. and the Muslim League played an active
struggle. The struggle began with a State-wide
12th June 1959. Some of the important events conne
with the liberation struggle in Trivandrum District may be mentioned in this connection. On the 15th June, the Police opened fire at two places in Trivandrum District, namely, Pulluvila 13 miles from the city of Trivandrum and Vettukad within the city limits. Two persons died at Pulluvila and three at Vettukad. Events in Kerala were taking a serious turn. On the 22nd June Prime Minister Nehru arrived at Trivandrum to study the situation on the spot and to hold consultations with the leaders of the parties concerned. He advised the Communist Government to hold fresh elections and seek a fresh mandate from the people. But this advice was not accepted, and the agitation continued as before. On 3rd July, 1959 another police firing took place at Cheriathura within the city limits of Trivandrum. Three persons died in this firing. There was a widespread feeling that these firings were resorted to by the police without any serious provocation and this served to keep alive the tempo of the agitation. Trivandrum city and other parts of the District witnessed in those days large scale picketing of public offices, educational institutions and State transport buses as part of a State-wide programme of direct action organised by the agitators. There were also several instances of lathi charge by the police in Trivandrum and elsewhere. The city also witnessed during this period several meetings and demonstrations of astonishing size. On the 15th July a mammoth demonstration was held in the city in which volunteers from all parts of the State participated. The demonstrators led by Sri Mannath Padmanabhan called on the Governor at the Raj Bhavan and submitted a memorandum demanding the dismissal of the Communist Ministry. The struggle for the overthrow of the Communist Government took a decisive turn with the decision of the leaders of the struggle to march 50,000 strong towards the Secretariat and paralyse its working on 9th August 1959. By the end of July, 1959 the Governor of Kerala reported to the President that constitutional administration in the State had broken down and consequently by a proclamation under

campaign of direct action. These developments signified resounding victory for the popular cause.

Establishment of Responsible Government

Immediately after these events Sir C. P. Ramaswami Aiye announced his intention of relinquishing the office of the Dewa which he did on the 19th August, 1947. Sir C. P. Ramaswai Aiyer was succeeded in the office of Dewan by Sri P.G. Na yanan Unnithan. With the exit of Sir C. P. Ramaswamy Aiy and the accession of Travancore to the Indian Union, the poli of the State Government underwent a radical change and th first popular ministry consisting of Sri Pattom Thanu Pille Sri T. M. Varghese and Sri C. Kesavan was installed in offic at Trivandrum on the 24th March 1948. There have bee many ministerial changes since the assumption of office by th first popular ministry but it is not necessary to go into t details of these as they do not fall within the scope of th Gezetteer.

The problem of the Tamil minority in South Travancore an its influence on political developments

There is, however, another important factor which deserve mention in this chapter. The four Southern Taluks of th erstwhile Travancore State had a predominantly Tamil-speak ing population. This Tamil speaking population of the Sout had always been in the position of a linguistic minority in th predominantly Malayalam speaking state of Travancore With the integration of the States of Travancore and Cochin on 1st July, 1949, the position of the Tamils as a minority became even weaker. They had their representative organisation in the Travancore Tamil Nad Congress which stood for the secession of the Tamil Taluks from the Malayalam speaking State and their merger with the neighbouring Tamil Districts of Madras[1]. In all the successive general elections that took place in the State, the Travancore Tamil Nad Congress had invariably been annexing almost all the seats from the Tamil Taluks to the Legislature. In the general election which took place to the Travancore Representative Body on the basis of adult franchise in 1948, the Travancore Tamil Nad Congress secured 14 seats out of a total of 104. The Travancore Tamil Nad Congress always functioned as a well-knit and

1. This organisation was originally sponsored and nurtured by Dewan Sir C. P. Ramaswamy Aiyar in order to weaken the hold of the Travancore State Congress in the Tamil speaking Taluks of South Travancore.

act party in the State Legislature. It played a crucial in the making and un-making of State ministries. When e General Elections of 1951 the Congress Party secured 44 seats out of 108 in the State Legislature, it was with help of the 8 members of the Tamil Nad Congress that e Congress Ministry under A. J. John came to power. When e Travancore Tamil Nad Congress withdrew its support to e Congress Party, the John Ministry fell. In the General Elections of 1954 the party position remained almost unchanged with the Congress securing only 45 out of 117 seats. The Travancore Tamil Nad Congress improved its position by securing 12 seats. As the Congress Party did not get the support of the Travancore Tamil Nad Congress, the former pledged its support to the P.S.P. which had only 19 members in the Assembly and a P.S.P. Ministry under Pattom Thanu Pillai thus came to power on 17th March 1954[1]. The period of the P.S.P. administration saw the Tamil areas of the South in a state of turmoil. The Travancore Tamil Nad Congress launched a campaign of direct action to achieve its objective of the immediate merger of the Tamil Taluks with Madras State. The situation in the South deteriorated so much that the police had to open fire near Marthandam killing seven persons[2]. These events precipitated a ministerial crisis. The

1. It may be noted in this connection that Sri Pattom Thanu Pillai who as Chief Minister headed the first Congress Ministry which assumed office in Travancore on 24th March, 1948 had to resign office on 22nd October, 1948 owing to internal dissensions in the Congress Parliamentary Party. The majority of the members of the Party expressed lack of confidence in his leadership and elected Sri T.K. Narayana Pillai as leader. Sri Thanu Pillai soon left the Congress organisation and joined the Praja Socialist Party of which he has been the undisputed leader since then. The P.S.P. under his leadership had played a crucial role in the politics of the State. While it formed a cabinet of its own with Congress support in 1954 it is today a major constituent in the Coalition Ministry in Kerala.

2. The firing in South Travancore during the period of the P.S.P. administration in Travancore-Cochin is an event of all India significance from the point of view of the Praja Socialist Party. It created a serious cleavage in the ranks of the P.S.P. all over the country. The extremist wing led by Dr. Ram Manohar Lohia who was the General Secretary of the P.S.P. at that time took strong exception to the police firing. These events culminated in the resignation of the Chairman, Secretary and the National Executive of the P.S.P. and the election of fresh office bearers at the annual convention of the P.S.P. at Nagpur in November, 1954. Subsequently the Lohia group left the parent organisation and formed another Party called the Socialist Party of India.

Varma Valia Koil Thampuran is also regarded as the father of Modern Malayalam Prose. A. R. Rajaraja Varma (1863-1918) the nephew of Kerala Varma Valia Koil Thampuran, was another conspicuous literary figure of Trivandrum in modern times. He wrote several literary works in Malayalam and Sanskrit. His *Kerala Paniniyam, Bhashabhushanam, Vrithamanjari* and *Sahityasahyam* have won for him immortal renown as a great writer in Malayalam. He is popularly known as 'Kerala Panini'. Another notable Malayalam writer whose name is associated with Trivandrum is C. V. Raman Pillai (1858-1922) who was a novelist par excellence. His historical romances *Marthanda Varma, Dharma Raja* and *Rama Raja Bahadur,* relate to the period of Marthanda Varma and his successor Rama Varma. They have become classics in the language. Coming to more recent times we have two outstanding poets of modern Kerala namely Mahakavi Kumaran Asan (1873-1924) and Mahakavi Ulloor S. Parameswara Iyer (1877-1949) who lived and composed their famous works in Trivandrum District. Kumaran Asan was a poet of great eminence. He first came to prominence in the literary world as the author of *Veena Poovu,* a lyrical piece which depicts the vanity of human wishes. His subsequent works are *Nalini, Leela, Chandalabhikshuki, Sita, Karuna, Duravastha, Prarodanam* and *Sri Buddhacharitam.* The main feature of his writings consists in an endeavour to establish the equality of mankind by doing away with the barriers set up by the rigid rules of caste. His untimely death by accidental drowning was a great loss to Malayalam literature. Mahakavi Ulloor in spite of his official preoccupations, rendered great services to Malayalam language and literature. His chief literary works are *Umakeralam, Karnabhushanam, Pingala, Bhakthidipika, Chithrasala, Tharaharam, Kiranavali* and *Chaithraprabhavam.* His *"Kerala Sahiya Charitram"* written in five volumes is a monumental work which traces the history of the origin and growth of Malayalam language and literature.

In addition to these great men of letters who flourished in Trivandrum and made their contributions to literature, we also come across some great musicians and painters who lived here and made their valuable contributions in the realm of fine arts. In this connection the services rendered by some of the Maharajas and other members of the Travancore royal family deserve mention. The Dharma Raja (1758—1798 A.D.) was a famous composer of songs, particularly in Kathakali. His most important works are *Rajasuyam, Subhadraharanam, Bakavadham, Gandharvavijayam, Panchaliswayamvaram* and *Kalyanasaugandhikam.* The Maharaja was not only an artist, but also a master of the scientific technique of fine arts. His musical compositions have set a high musical standard by their simple forms of melody. His nephew Aswathi Thirunal (1756—1788) was also a powerful composer who produced perfect pieces of musical composition. His important works are *Ambarishacharitham, Poothanamoksham* and *Rugminiswayamvaram.* However, the most celebrated of the musical composers whose name is associated with Trivandrum was Maharaja Swathi Thirunal. His reign may rightly be called the Augustan age of Kerala music. He not only encouraged and patronised local musicians and composers but also brought down talented singers from outside, particularly from Tanjore and Palghat. One of the greatest musicians who adorned his court was Irayimman Thampi to whom reference has already been made. Swathi Thirunal set his hands on every conceivable form of musical composition such as *Swarajiths, Varnams, Kirthanams, Padams, Thillanas, Drupads, Thappas* etc. He was an inspired composer and singer who attracted to his court kindred spirits from far and near. Among the musical celebreties who hailed from outside the state and adorned his court were four brothers—Vativelu, Sivanandam, Chinnayya and Ponnayya—all experts in the theory and practice of music. The indigenous musicians of reputed eminence, who were contemporaries of Swathi Thirunal and were patronised by him were Govinda Marar and Krishna Marar, both musical prodigies.

Trivandrum made notable contributions, in the realm of painting. The most outstanding name in the field is that of Raja Ravi Varma (1848—1906). He was taught oil painting by his uncle Raja Raja Varma even from his boyhood. Later Raja Ravi Varma took lessons at Trivandrum from a visiting English painter Theodore Jensen. Eventually he chose for himself the career of an oil painter and won recognition in Europe and America through the exhibition of certain of his original paintings. Though interested in nature and humanity Raja Ravi Varma's chief preoccupation was the painting of incidents in the classical lore of India. Some of the most famous paintings done by Raja Ravi Varma are preserved in the Sri Chitralayam at Trivandrum. The Sri Chitralayam also contains paintings and sketches by other members of the Kilimanur family, like Rajaraja Varma and Mangala Bai Thampuratti.

CHAPTER III

PEOPLE

POPULATION

Total population according to Sub-Divisions:

The total population of Trivandrum District as enumerated at the Census of 1951 is 13,27,812. Though in regard to total population Trivandrum ranks last among the nine Districts of Kerala, the District ranks second in point of density. The comparatively high density of population in the District is clear from the fact that while the density of population for India as a whole is 287 and that for Kerala 903, the figure for Trivandrum is 1,569. Table I compiled from the 1951 Census Report gives the figures of the total population (male and female, and urban and rural) and density of population in each of the four Taluks of Trivandrum District.

It will be seen from the table that the density of population in the four Taluks of Trivandrum District differs widely, Trivandrum having the highest density of population and Nedumangad the lowest. As far as the sex ratio is concerned, it will be seen that males and females are almost equal in numbers. The rural population is more than three times the urban population.

Growth of population and connected problems:

The population of Trivandrum District is at present almost double what it was 50 years ago. Table II[1] taken from the District Census Hand Book (1951) gives the population growth of the Trivandrum District for the period 1921-51. It is clear from the above figures that there has been a steady increase in the population of the District since 1921. The causes of this phenomenon may be briefly indicated. The figures of migration for the old Trivandrum District as given

1. It may be noted that the taluk-wise population figures given in this Table differ somewhat from the figures given in the earlier table which has been supplied by the Statistical Department of the State. The fact that there have been some slight changes in the boundaries of the Taluks since the reorganisation of States on 1st November 1956 explains these variations in figures. However these slight variations do not in any way prevent us from getting an idea of the overal growth of population in the District during the last thirty years.

TABLE I

POPULATION 1951 TALUK—WISE

Taluks	Total Population			Rural			Urban			Density of population Per sq. mile
	Total	Male	Female	Total	Male	Female	Total	Male	Female	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Neyyattinkara ..	349,125	175,624	173,501	305,579	153,758	151,821	43,546	21,866	21,680	1,590
Trivandrum ..	432,459	217,037	215,422	230,363	113,832	116,531	202,096	103,205	98,891	3,598
Nedumangad ..	251,046	126,842	124,204	239,190	121,017	118,173	11,856	5,825	6,031	699
Chirayinkil ..	295,182	141,161	154,021	245,547	117,319	128,228	49,635	23,842	25,793	2,005
Trivandrum District ..	1,327,812	660,664	667,148	1,020,679	505,926	514,753	307,133	154,738	152,395	156

TABLE II

Growth of Population 1921-51.

Census year	Persons	Variation	Mean decennial growth rate	Males	Variation	Females	Variation	Population at each census as percentage of 1921 Census
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
				NEYYATTINKARA TALUK				
1921	217,529	..	..	111,615	..	105,914	..	..
1931	274,538	57,009	23.18	138,629	27,014	135,909	29,995	126.21
1941	306,612	32,074	11.04	154,041	15,412	152,571	16,662	140.95
1951	395,205	88,593	25.25	198,309	44,268	196,896	44,325	181.68
				TRIVANDRUM TALUK				
1921	175,466	..	..	88,867	..	86,599	..	100.00
1931	227,245	51,779	25.72	114,493	25,626	112,752	26,153	129.51
1941	287,918	60,673	23.55	144,897	30,404	143,021	30,269	164.09
1951	371,001	83,083	25.22	186,630	41,733	184,371	41,350	211.44
				NEDUMANGAD TALUK				
1921	112,111	..	..	57,093	..	55,018	..	100.00
1931	157,312	45,201	33.55	79,454	22,361	77,858	22,840	140.32
1941	187,495	30,183	17.51	93,751	14,297	93,744	15,886	167.24
1951	266,424	78,929	34.79	134,564	40,813	131,860	38,116	237.66
				CHIRAYINKIL TALUK				
1921	161,287	..	..	78,803	..	82,484	..	100.00
1931	197,756	36,469	20.31	95,183	16,380	102,573	20,089	122.61
1941	233,032	35,276	16.38	110,642	15,459	122,390	19,817	144.48
1951	295,182	62,150	23.52	141,161	30,519	154,021	31,631	183.01

in the Census Report of 1951 show that a little less than 98 per cent of the total population of the District were born within the District. Thus the volume of internal migration was negligible and hence migration can hardly be counted as the cause of the growth of population in the District. The growth of population in Trivandrum as in other parts of the State is primarily due to the excess of births over deaths. Another cause of the growth of population is the decline in the rate of infant mortality since 1921. Public health and medical services have been improving from decade to decade, and their results in respect of infant mortality have been visible.

In regard to the higher age-groups also, the survival rates have shown a definite upward trend. Among the other factors responsible for the increasing rate of population growth may be mentioned (1) the high maternity rates for women[1] (2) the large numbers of married women in the age-groups with high maternity rates, (3) the proverbial cleanliness of the people, and above all, (4) the social and psychological attitudes of the people born out of tradition, social usages and customs which existed in the past. The growth of population has created in its wake several socio-economic problems of great magnitude. Measures to check the growth of population have become an urgent need and hence intensive propaganda on family planning has come to be given high priority in the social welfare programmes of the State and voluntary social service organisations.

Distribution of population between urban and rural areas

The following table gives the taluk-wise distribution of population in rural and urban areas in Trivandrum District.

Name of Taluk	*Percentage of population*		*Number of inhabitants per Sq. Mile.*				
			Rural		*Urban*		
	Rural	*Urban*	*Total*	*Occupied area* 2	*Total*	*Non-Municipal towns*	*Municipal towns*
Neyyattinkara	88	12	1,606	2,070	2,777	5,657	1,412
Trivandrum	47	53	2,178	4,282	11,192	16,754	10,996
Nedumangad	95	5	703	1,127	1,760	1,760	..
Chirayinkil	83	17	1,906	7,427	2,698	6,072	1,404

1. 'Maternity rates' mean the number of live births per thousand mothers in specified aged groups.

2. Occupied area means wet land and dry land taken together. It excludes the area covered by forests, backwaters, lakes etc.

Trivandrum District has a little over 76 per cent of its total population in rural areas. In Nedumangad Taluk the percentage of rural population is as high as 95 while in Neyyattinkara and Chirayinkil, the percentage of rural population is over 80. Trivandrum Taluk has only 47 per cent rural population. The density of the rural population in Trivandrum District is as high as 1,169 and in this respect Trivandrum has a lead over all other Districts in Kerala. Except in Nedumangad Taluk the rural density is high in all other Taluks. In Chirayinkil Taluk rural density exceeds 7,400 which is only a little less than thrice the urban density of the Taluk. This abnormality arises as a result of conservancy towns and the municipality in this Taluk not covering the really thickly populated areas. The largest percentage of rural population in the District may be seen in villages with 2,000 to 5,000 persons. The rural population in the District has been growing more or less at the same rate as the general population.

The urban population in Trivandrum District is only about 24 per cent of the total population. There are 18 towns in Trivandrum District covering an area of approximately 69.18 sq. miles. Of these, Trivandrum is the only city. There are two Municipal towns namely, Neyyattinkara and Attingal and 15 non-municipal towns. The density of population in urban areas is consistently high in all the Taluks. The grouping of municipal towns with non-municipal towns has in general increased the density in non-municipal towns and decreased that in municipal towns. The density in non-municipal towns in Neyyattinkara and Chirayinkil is very much higher than that in municipal towns. In Trivandrum District the non-municipal towns cover only a very small area and form highly congested localities. The urban population has grown fast during the last few decades. The natural growth of population and the saturation point agriculture has reached have both contributed to this steady growth of urban population. In almost all the towns in Trivandrum District this increase in population is noticeable since the beginning of this century. The example of Trivandrum city itself may be cited in this connection. The subjoined table traces the growth of Trivandrum city since 1901.

Census Year	Area in Sq. Miles	Persons	Density	Percentage variation in each decade	
				In population	In Density
1901	9.89	57,882	5,853	..	..
1911	9.89	63,561	6,247	9.8	9.8
1921	10.00	72,784	7,278	13.2	13.2
1931	11.29	96,016	8,507	31.9	16.9
1941	11.84	128,365	10,842	33.7	27.4
1951	16.98	186,931	11,009	45.6	1.5

It may be seen from the above table that during the past 50 years the area of Trivandrum City has increased by 72 per cent and the population by 223 per cent. The density of population in the city is 11,009 per sq. mile. Being the capital of the State and a highly developed city, Trivandrum affords far better opportunities for employment than any other town in the District. Consequently people from the rural areas of the District have a tendency to migrate to the city in order to secure for themselves all kinds of jobs.

LANGUAGE

Differences in dialect within the same linguistic group:

According to the Census Report of 1951 the distribution of persons in Trivandrum District according to mother tongue is as follows:—

Mother tongue		Sex	
		Male	Female
Malayalam	..	577,076	580,077
Tamil	..	79,510	83,143
Konkani	..	130	174
Kannada	..	178	142
Telugu	..	1,168	1,190
Marathi	..	113	91
Gujerathi	..	214	174
Hindi	..	544	459
Others	..	1,731	1,169

It may be noted from the above table that at the census of 1951 87.13 per cent of the total population of the District returned their mother tongue as Malayalam while 12.53 per cent of the population returned Tamil as their mother tongue. Thus more than 99 per cent of the total population of the District speak either Malayalam or Tamil as their mother tongue. Taluk-wise figures of the distribution of population according to mother tongue in Trivandrum District are not available. Malayalam and Tamil being derivatives from the same Dravidian family of languages, any person who has Malayalam or Tamil as his mother tongue will find the other easily intelligible thus making mutual comprehension readily possible. It is interesting to note that a large percentage of those whose mother tongue is Tamil speak Malayalam as subsidiary language while only a very small percentage of those whose mother tongue is Malayalam speak Tamil as subsidiary language. The vast majority of persons in Trivandrum District who have Tamil as their mother tongue live in the two Taluks of Neyyattinkara and Trivandrum which are nearer to the Tamil speaking Kanyakumari District of Madras State. The Tamil speaking population in the other two Taluks is negligible. As the Tamils are on the whole in the position of a minority in the District they try to adapt themselves to the environment by learning to speak the language of the majority community. The exact number of persons who can speak one of the two languages as mother tongue with Malayalam or Tamil as subsidiary language is not known. However, the Census Report for 1941 gives figures representing bilingualism in respect of Malayalam and Tamil in the four predominantly non-Tamil Taluks of the old Southern Division of Travancore State which almost correspond to the present Trivandrum District. The percentage of persons with Malayalam as mother tongue who could speak Tamil as subsidiary was as low as 0.6 while the percentage of persons with Tamil as mother tongue speaking Malayalam as subsidiary was as high as 42.5 per cent. It is clear from these figures that the Tamilians being in a minority acquire the habit of speaking Malayalam in much larger proportions.

Distribution of population on the basis of mother tongue and bilingualism.

The colloquial speech in Malayalam differs to a certain extent from the written dialect and shows variations from

region to region and class to class, but these variations are not so glaring and extensive as in Tamil, Kannada and Telugu. Though each of the Districts of Kerala may have its own special features of pronunciation and choice of words, it may not be quite justifiable to associate each District with a separate dialect. Kerala has been roughly divided into three regional dialects on the basis of major variations viz., the Southern Dialect, the Middle Dialect and the Northern Dialect. The Neyyattinkara Taluk and the southern portion of the Trivandrum Taluk fall within the area of the Southern Dialect which shows some traces of Tamil influence[1]. Historical and geographical factors have contributed to the evolution of the Southern Dialect, and the prevalence of a Tamil speaking minority in Trivandrum District. On the southern and eastern sides of the District lay the Tamil speaking areas of Madras State and contacts between people on either side are considerable. Moreover, from very early days Tamil powers like the Cholas and the Pandyas had cultural and political relations with this area. In the 11th century the region south of Trivandrum was practically under the political domination of the Imperial Cholas. These factors helped to bring the Malayalam language in the southern areas of the District under the influence of Tamil and to introduce a Tamil element in their population.

Apart from the geographical or regional division of the Malayalam language into three dialects, a division into class dialects viz., upper class dialect and lower class dialect is also possible in each region. Thus the hill tribes in the southern region as elsewhere speak a crude form of Malayalam or Tamil. The Scheduled Castes, like the Pulayas and the Parayas owing to illiteracy and lack of free social intercourse with the advanced communities, speak a very unrefined form of Malayalam. Though in essential points their speech agrees with that of the higher castes, in pronunciation and syntax it reveals several peculiarities. People who have very little contact with these communities often find it difficult to follow their conversation. However, in recent years, the rapid growth of

1. If a line is drawn from Kovalam to the Western Ghats through Mukkunnimala all the regions to the south of it may be said to fall within the area of the Southern Dialect. The region to the north of Cannanore falls within the area of the Northern Dialect with its Kannada influence. The remaining part of Kerala falls within the area of the Middle Dialect.

communications and the spread of education among the backward communities have helped to make the dialectical variations in Malayalam as between region and region and class and class less glaring than before. The differences between the regional and class dialects in Malayalam do in no way destroy the fundamental unity of the language. "Though the three regional dialects in Malayalam show enough differences to be classed as separate dialects, the similarity which they exhibit among themselves is several times greater than their differences. Otherwise they would have become separate cognate languages. Thus colloquial Malayalam, though it contains a number of dialects, is one language[1].

Scripts used:

The oldest alphabet known to have been current in the Trivandurm District was *Vattezhuthu,* otherwise called *Nanammonam. Vattezhuthu* gained currency in Kerala long before the beginning of the Kollam Era (825 A.D.) At that time this script was also in vogue in the Madurai-Tirunelveli region. But by the 10th century A.D. with the Chola Conquest of the Pandyan Kingdom which included Nanjanad the Tamil script came to be introduced in the area and *Vattezhuthu* lost its popularity. However, the position in Kerala was different. The *Vattezhuthu* script was in use in official documents in Travancore till the time of Uthram Thirunal (1847-1860 A.D.), though the script which was in vogue in the 18th and 19th centuries was different from what it was in the beginning of the Kollam Era and was commonly called *Kolezhuthu.*

The Brahmins had been using the *Grandha* script for purposes of writing Sanskrit and Prakrit throughout South India. The *Grandha* script was highly popular among the Brahmins in the Tulu and Kerala region since the 8th century A.D. As a result of this the practice of using *Grandha* letters for writing Sanskrit words in *Vattezhuthu* documents became quite common. A study of the early inscriptions of Kerala makes two facts abundantly clear. (1) The *Grandha* and *Vattezhuthu* alphabets were undergoing significant changes and (2) *Grandha* characters came to be used increasingly in *Vattezhuthu* documents. As the Brahmins alone used the *Grandha* script in ancient days it came to be called *Arya Ezhuthu* also. This was the position till about a few centuries

1. *Ramacharitam and the study of Early Malayalam,* Dr. K. M. George, Page 37.

ago. With the arrival of the Portuguese and the increasing study of Sanskrit by the Sudras, particularly Nairs, the *Grandha* ceased to be the monopoly of the Brahmins. Thunchath Ezhuthachan who lived in the 17th century made use of the *Arya Ezhuthu* (*Grandha*), thereby popularising it. But the Ezhavas till the 18th century and the Muslims till the 19th century were making use of *Vattezhuthu* and not *Grandha*. With the increasing popularity of *Grandha* script *Vattezhuthu* gradually declined. The modern Malayalam script is adopted mainly from the *Grandha* or *Arya Ezhuthu*. It may be noted in this connection that of all the Indian languages including Sanskrit, Malayalam with its 53 letters provides the greatest facility of expressing by proper marks the largest variety of sounds.

RELIGION AND CASTE

Principal communities, castes, classes and tribes:

According to the census figures of 1951, of the total population of Trivandrum District, 69.86 per cent are Hindus, 19.95 per cent are Christians and 10.18 per cent are Muslims. Only .01 per cent of the population consists of members belonging to other communities. In terms of absolute figures, out of the total population of 1,327,812 the Hindus number 927,598, the Muslims 135,234, the Christians 264,860 and other communities 120. While the Hindus may be seen in almost equal proportions in rural and urban areas, the percentage of Muslims in urban centres is very much higher than that in rural areas, but a contrary trend may be seen in respect of Christians. The following table shows the distribution of population of Scheduled Castes and Scheduled Tribes in the District.

Scheduled Castes			*Scheduled Tribes*		
Total	*Male*	*Female*	*Total*	*Male*	*Female*
1	2	3	4	5	6
102,550	50,217	52,223	6,261	3,396	2,865

Taluk-wise figures for each community and caste have not been compiled for the District. However, if the Census Report of 1941 which gives population figures of all principal communities and castes taluk-wise is taken into consideration,

we may still get a broad picture of the distribution of population in the present Trivandrum District according to religion and community. In all the four Taluks the Hindus form the huge bulk of the population. The Brahmins who form the highest caste among the Hindus are found in all the Taluks of Trivandrum District, but their number is small. The majority of them are non-Malayali or Tamil Brahmins. They are found mainly in Trivandrum Taluk and particularly in the city of Trivandrum. The Malayali Brahmins or Namboothiris, and the Kshatriyas, are found only in very small numbers[1]. The Nairs, the Ezhavas, the Nanjanad Vellalas, the Nadars, the Kammalas and the Scheduled Castes form the principal castes among the Hindus[2]. The Christians form the second major community in all the Taluks except Chirayinkil. Among the Christians the Latin Catholics who are mostly fishermen living in the coastal regions of the District form the most dominant group. There are also followers of the South Indian United Church, the Lutheran Mission and the Salvation Army. The proportion of Syrian Christians is much smaller than in Quilon and Kottayam Districts and they are confined mostly to Trivandrum city. The Muslims form the third largest community in all Taluks except Chirayinkil where they form the second largest community. It may be noted in this connection that Chirayinkil Taluk had the highest percentage of Muslim population among the Taluks of the erstwhile Travancore State. The strength of the Christian population in this Taluk does not seem to be considerable. In the Census of 1941 only 4,732 were enumerated as Christians i.e., 2 per cent of the population of the Taluk.

General structure, religious beliefs, manners, and customs. Hindus.

The general structure of Hindu Society and the religious beliefs and practices of the Hindus in the District are not fundamentally different from what they are in other parts of

1. According to the Census of 1941 there were only 232 Namboothiris in the Trivandrum District. Even today they form only a microscopic minority of the population of the District. Hence a detailed consideration of the Namboothiris is reserved for other District Gazetteers like those of Trichur and Kozhikode.

2. In the Census of 1941 the Nairs numbered 274,000 and Ezhavas 176,000 and together they constituted nearly 70 per cent of the Hindus. On the basis of this it can be stated that these two castes still form the bulk of the Hindu community in the District as at present constituted.

Kerala or India. The Hindu Society is organised on the basis of the caste system. Tradition ascribes the creation of caste in Kerala to Parasurama. The scheme attributed to him consists of 64 divisions evolved by permutations and combinations. The *Keralolpathi* refers to the existence of Brahmins, Kshatriyas and Sudras. The Sudras comprise all classes of non-Aryan groups. The principle of treating each group following a particular occupation as a separate caste and prohibiting inter-marriage and inter-dining between them was introduced in Kerala by the Aryan immigrants. The *Jathi Nirnayam* makes mention of 72 principal castes. Each major caste has within it a number of sub-castes too.

Reference has already been made to the major castes among the Hindus in Trivandrum District. The Nairs who form the most dominant caste are fairly distributed in all the Taluks. There are various theories regarding the origin of the Nairs. Dr. Thurston has observed that "the original Nairs are undoubtedly a military body, holding lands and serving as a militia". But the political condition of the land which underwent great changes since the coming of the English made fighting unnecessary. Hence the Nairs gradually became engrossed in agriculture, government service and the professions and callings. At one time there were several sub-castes among Nairs and inter-dining was not permitted among the members of these sub-castes. But even inter-marriages are now common and meet with the full approval of society. The fusion of sub-castes among Nairs has become an accomplished fact. Next to the Nairs, the community which is numerically strong among the Hindus in Trivandrum District are the Ezhavas, whose traditional occupation was toddy-drawing but who have in the wake of the introduction of prohibition taken to agriculture, trade and industries and have under proper guidance from their spiritual and social leaders, considerably improved their social, economic and political conditions. In the Neyyattinkara Taluk the Hindu Nadars form an important community. They were also mostly engaged in toddy-drawing but have now taken to jaggery making and other industries. Their mother tongue is Tamil while some of them speak Malayalam. The Kammalas are an important community in all the Taluks of Trivandrum District. They are divided into five occupational classes according to the material on which they ply their art. They are Asari (worker in wood), Thattan (goldsmith), Kallan or Kallasari (worker in stone), Moosari

(coppersmith) and Kollan (blacksmith). Among the Scheduled Castes in the District, the most important are the Pulayas. They are mainly agricultural labourers and are found distributed in all the Taluks. Tradition current among them points to their having once held sway over several parts of the District. A Pulaya King is believed to have ruled in the hill now called Pulayanarkotta on the banks of the Veli lake four miles from Trivandrum. In addition to the Pulayas there are also other Scheduled Castes like the Chakkiliyans (Chemmans or Chemmar), Kuravans (Sidhanar), Pallans, Parayas (Sambavar), Vannans (Mannan), Pathiyans, Velans, Paravans, Ayyanavar, Kakkalans, and Vetans. The population of the Scheduled Castes is found uniformly distributed in towns and rural areas. Since they are all labourers depending on advanced communities, and are permanently attached to some landlord, no drift in population is observed among them. The Kanikkar are the only important Scheduled Tribe in the District. They are found mainly in the hills and forests of Neyyattinkara and Nedumangad Taluks. They believe that they are immigrants from the neighbouring Districts of Madurai and Tirunelveli. The Kanikkar treasure the memory of Vira Marthanda Arayan who ruled over them assuming regal title. They show certain affinities with the Pulayas and other Scheduled Castes.

The religious beliefs and practices of the Hindus in Trivandrum District are the same as they are in other parts of the country. The beginnings of Hinduism may be sought for as much in South India as in the North. The principles and practices of modern Hinduism are the result of a gradual process of assimilation of Aryan ideas from the North and Dravidian ideas from the South. Many of the Dravidian practices and rituals characteristic of modern Hinduism have been widely prevalent in Trivandrum District as in other parts of South India from early days. The early Aryan immigrants imitated the practices of the native people and borrowed their gods whom they accommodated within their own religion. We may cite the example of Naga worship, which secured a place into Hinduism and was admittedly a non-Aryan practice. The conception of Ananthasayanam i.e., of Vishnu reclining on the serpent-king, Anantha, bears abundant evidence to the wide influence exerted by Naga worship in the moulding of the Hindu religion. Kerala is one of the places in India where Naga worship has been popular. A mythological origin is

ascribed to it in the *Keralolpathi*. A serpent *kavu* or an abode of snakes has been an indispensable adjunct to every Namboothiri house. It is not without significance that Trivandrum itself is believed by some to have been named after Anantha, the sacred snake.

Hinduism in Kerala is associated as elsewhere with worship in temples. The worship in temples in Trivandrum as in those of Kerala in general is *agamic* in character. The shrines are consecrated with *mantric* and *tantric* rites. The rituals are of a very elaborate nature prescribed by the *Tantras*. In every temple *pooja* is offered to the deity every day. The number of daily *poojas* varies in different temples according to the importance of each. The maximum number is generally five and the minimum is one. In the Sri Padmanabhaswami Temple at Trivandrum there are as many as 12 *poojas* a day. The daily *poojas* are called *Nityanidanam*. The worshippers also offer *vazhipadus* which consist of *nivedyams, archanas*, lighting, etc. The *Kanikka* or the depositing of coins is a common practice in most temples. In almost all major temples there is an *Utsavam*. In some, however there are two or more. The *Utsavam* lasts generally for 10 days. The function consists of special services within the temples, feasts and processions. In the Sri Padmanabhaswami Temple at Trivandrum there are two *Utsavams* every year, one in the month of March-April and the other in October-November each lasting for 10 days and 10 nights. Everyday both in the evening at about 4 p.m. and in the night at 8'o clock the images of Sri Padmanabhaswami, Sri Narasimhaswami and Sri Krishnaswami are taken in procession round the *Siveli Mandapam*. On the 9th night there is a procession called the *Pallivetta* (hunt) to a place outside the temple which in the ancient days must have been a deep jungle infested by wild animals. On the 10th day is the *Arat* or the Sacred Bath. It is an impressive ceremony and the *bimbams* (idols) of deities on different *vahanams* are carried in a grand procession to the Sanghumughom Beach headed by the Maharaja of Travancore. The daily services of the *pooja* and the special services such as *Utsavams* are conducted in the temples for solace to the vast bulk of Hindu devotees.

Trivandrum District possesses some of the most famous temples of Kerala. The fame of Ananthasayanam and Janardanam attracts pious devotees to the District from all over the

land. These temples have been famous even from very ancient times. Several are the gods and goddesses worshipped by the Hindu devotees in the District. The chief deities worshipped are Vishnu, Siva, Ganapathi, Subramonia, Bhagavati and Sastha. The worship of Bhagavati and Sastha is most popular in Kerala. There are images of Brahma in some of the temples of the District as for example, Mitranandapuram, Tiruvallam and Valia Chalai temples. Though Brahma is universally regarded as one of the Trimurthis, his worship has not been popular. But it may be noted that Trivandrum District is one of the few places in India with shrines dedicated to Brahma, though these are attached to temples dedicated to Vishnu and Siva. The important Vishnu temples in Trivandrum District are the Sri Padmanabhaswami Temple at Trivandrum and the Janardana Temple at Varkala. The Krishna Temples at Neyyattinkara and Malayinkil may also be mentioned. The important Siva temples are those at Parassala, Sreekanteswaram, Valia Chalai and Sivagiri. The chief temples of Bhagavathi are at Sanghumughom, Palkulangara, Sarkara, Attingal and Aruvikkara. The temples at Ulloor and Thampanoor are dedicated to Subramonia. The Ganapathi temple at Pazhavangadi and the Sastha temple at Thycaud and Manacaud in Trivandrum City also deserve mention in this connection. In addition to temples dedicated to these major Gods and Goddesses, there are also temples dedicated to minor deities like Mariamman and Madan in the various parts of the District.

The Hindu Sastras prescribe in elaborate detail rules for the construction of temples. From the selection of the site to the consecration of the image is a succession of religious ceremonies. No worshipper is permitted to enter the inner precincts of a temple without taking bath or wearing clean clothes. The priests alone can touch the idol or enter the *Garbhagriha* were the deity is installed. *Prasadam* which consists of holy ashes, sandal paste, flowers, etc., is distributed to the worshippers from outside the *Sreekovil* or *Sanctum Sanctorum*. In the temple of Sri Padmanabhaswami there is a large variety of sweets and other edible things prepared in abundance. All the temples are now open to all Hindus irrespective of sex, age or social position.

The observance of *vrathams* or fasts is an important item in the religious life of the Hindus in all parts of the country.

The most orthodox among them observe fasts on certain days which are considered sacred to certain deities. The following are some of the important fasts observed by Hindus in Trivandrum and other parts of Kerala. 1. *Shashti*: The sixth day of the fortnight is considered to be sacred to Subramania and a fast is usually observed on that day by those who wish for issues. 2. *Ekadasi*: This is sacred for Vishnu and is observed by almost all sections of Hindus. *Vaikunta Ekadasi* or *Swarga Vatil Ekadasi* in the bright fortnight of Dhanu (December-January) is celebrated in the Sri Padmanabhaswami temple in Trivandrum and other prominent Vishnu temples. 3. *Pradosham*: The 13th day of the fortnight is considered sacred to Siva. Devotees spend the day in fasting and devotional exercises. 4. *Full Moon*: A fast in honour of the Goddess Parvathi is observed on the full moon days. Of all the full moons *Chitra Purnima,* i.e., the full moon coming off in the month of Medam (April-May), is considered the most auspicious. 5. *New Moon*: This is sacred to the *Pithrus* or the manes of departed ancestors to whom *sradhas* are offered. The persons who perform the sradha fast on the previous day—the previous night in all cases. On the *sradha* day no food is permitted to be taken till after its performance. The new moon days in the months of Makaram (January-February) and Karkatakam (July-August) are of greater importance than in the other months. People flock to important centres of pilgrimage and *thirthas* on those days for ablutions and worship. In Trivandrum District these two days are observed by the Hindus not only by performing sradha but also by feasting on a grand scale. In addition to the above fasts undertaken on specially important days those who wish to propitiate the particular planets choose particular days of the week supposed to be sacred to those planets for the observance of fasts. Thus those who want to propitiate the sun have to observe a fast on Sunday, those desiring to propitiate the moon on Monday and so on.

Among the major religious festivals of the Hindus may be mentioned *Ashtami Rohini, Navarathri, Trikkarthika* and *Sivarathri. Ashtami Rohini* (*Krishna Jayanthi*) in the month of Chingam (August-September) is celebrated as the birthday of Sri Krishna. Navarathri is a 9 days festival beginning from the first day of the bright fortnight in the month of Kanni (September-October). This is considered to be a very favourable period for the worship of Sakthi. The last two days are

specially set apart for the worship of Saraswathi. From the evening of the eighth day which is called *Durgashtami* and throughout the next called *Mahanavami,* the worshippers are prohibited to do their accustomed work until the *Pooja Eduppu* on the morning of the 10th day with which the festival ends. The *Navarathri* is known as Dusserah in certain places and Durga Pooja in others. Illumination in the night is the most important thing in the celebration of *Trikkarthika* festival which falls in the month of Vrischigam (November-December). This is widely observed in Trivandrum District. *Sivarathri* which falls on the 14th day of the black fortnight in Kumbhom (February-March) is celebrated throughout by fast and vigil. Among the other festivals observed by the Hindus in Trivandrum District may be mentioned, Deepavali, Onam and Vishu. *Deepavali* falls on the 14th day of the dark fortnight of the month of Thulam (October-November). Oil bath in the early morning, *Tharpanam,* feasting and merry-making are the important items of this festival. *Deepavali* is celebrated on a grand scale by all classes of Hindus in the southern areas of the Trivandrum District mainly because of their association with the Tamil area where it is a major festival. The festive element observed in the celebration of *Deepavali* in these areas is missing in other parts of the District and the State. Onam which falls in the month of Chingam (August-September) and is the national festival of the Malayalies is celebrated as a gala day in Trivandrum also, though the festivities associated with the celebration in the Northern Districts of the State are not seen here. *Vishu,* another festival which falls in the month of Medam (April-May), is also observed in Trivandrum. The family deity is decorated in the previous night and is the first thing to be looked at on the *Vishu* day. This is called *'Vishu Kani'*. Reference may also be made to two other festivals viz. *Thye Pongal* and *Mattu Pongal. Thye Pongal* falls on the first day of Makaram (January-February). *Tharpanam* is followed by sumptuous breakfast. This is the harvest feast of South India. The day following *Thye Pongal* is set apart for treating the cows and bulls which have been of service to the people in the previous agricultural seasons. They are bathed, decorated and fed. The animals are not made to work that day.

Christianity

Numerically the Christians form the second major community in Trivandrum District. Among the Christians the

Catholics owing allegiance to the Pope form the majority. It is believed that Christianity was introduced in Kerala by St. Thomas (52-68 A.D.), one of the 12 Apostles of Jesus Christ. The early Christians of Kerala were called Syrian Christians and their church the Syrian Christian Church because they followed a Syrian liturgy and used prayers and scripture written in the Syriac language. Christianity must have found its way into the Trivandrum District and other parts of South Kerala since very early days, though the Syrian Christian element in the Christian population of the District to-day is not considerable. The Copper Plate Grant of Ayyan Atikal Thiruvatikal dated 849 A.D. granting certain privileges to the congregation of the Tharisa Church at Quilon is an important document which throws some light on the early history of the spread of Christianity in the southern region of Kerala. In the 16th century A.D. Latin Christianity made considerable headway in the District, thanks to the efforts of the Jesuit missionaries. St. Francis Xavier who worked for sometime in the Tuticorin coast and converted a large number of Hindus to Christianity came to South Travancore and commenced his activities here with the permission of the ruler. By this time a few churches had already come into existence in the District, such as the one at Valiathura. Xavier's method of conversion was simple. He did not wait for the erection of costly chapels and commodious churches. "Wherever he made conversions, he erected first a cross and then a booth of branches and palm leaves which was in time replaced by a church built of stone and cement". He writes that in one month he was able to convert "10,000 persons and that frequently in a day he baptized a well-peopled village". Xavier fixed his headquarters at Kottar where a church also was built. He soon became a very popular figure in the area. Xavier was one of the earliest missionaries from Europe who understood the importance of securing the friendship and co-operation of the Syrian Christian community. The work of St. Francis Xavier accounts for the large element of Latin Catholics in the composition of the Christian population in Trivandrum District.

From the beginning of the 19th century the influence of numerous western Missions in shaping the growth of Christianity in the District and elsewhere in the State began to make itself felt. The Danish Mission, the London Mission and the Church Mission Societies made their entry into the evangelical

field with the firm determination to secure converts. The policies of the British Residents in the State also helped the Christian Missions in their work. Most of the Christian Missions that appeared on the scene during this period were Protestant Missions. The London Mission Society was the first Protestant organisation to attempt proselytism in the District. It is one of the constituent bodies of the South Indian United Church. The Mission started work in 1806, when Ringletaube of the London Mission Society arrived here. Through the good offices of Col. Macaulay, the British Resident, the Mission succeeded in securing from the Maharaja permission to purchase lands and erect a church for the Protestants of Myladi near Cape Comorin. The London Mission Society obtained several favours from the Government with the help of successive British Residents. The name of Col. Munro deserves particular mention in this context. The London Mission worked with its headquarters at Nagercoil and it did useful work in the fields of education and medical service. Rev. Samuel Mateer a missionary of the L.M.S. wrote two books, *'The Land of Charity'* and *'Native Life in Travancore'* which are regarded even to-day as standard works of popular information on Kerala history and culture. The Mission has at present several active centres in Trivandrum District for example Parassala, Trivandrum and Attingal. The Mission runs two High Schools viz., the Samuel L.M.S. High School Parassala, and the Fort Mission Girls' High School, Trivandrum. It also runs a free Hospital at Attingal.

The Salvation Army is another important Christian Mission which has been active in the District. It started its work in 1889 A.D. and made considerable progress in converting large numbers of people, particularly from among the Scheduled Castes. In 1924 Trivandrum was made the headquarters of the territorial Commander of the South Indian District of the Army. Divisional Centres were established at Nagercoil, Thuckalay, Neyyattinkara, Trivandrum and Nedumangad, each under the charge of a Division Commander. The doctrinal teachings of the Salvation Army are based on the teachings of Jesus Christ. Its chief emphasis is on the necessity and possibility of everyone obtaining salvation from sins through Jesus Christ. The Salvation Army sets for its members high moral standards and discourages the pursuit of wordly pleasures. They have been active in the educational and medical fields. Peroorkada in Trivandrum is one of the

important centres of the Salvation Army and a High School at Nanthancode in the city is run under the auspices of the Army.

The Lutheran Mission (Missouri) has also been carrying on its activities in the District since the latter half of the 19th century. It has been particularly active in Trivandrum and its vicinity. The headquarters of the Mission is at Peroorkada in Trivandrum, and the Concordia High School here is under its management.

The Catholic Missions are also very active in the District. The Carmelite Jesuit Mission has several convents and churches in Trivandrum and other Taluks in the District. The Malankara Syrian Church (under "the Archbishop of Trivandrum") is an important Catholic denomination in the District. It represents blended elements, Roman in doctrine and jurisdiction, and Syrian in its rite and liturgy. It maintains two colleges and several schools in the District. The festivals common to Christians are the Christmas, Easter and Michaelmas. In addition to these each denomination and local church has its own special festivals on certain fixed days of the year.

Muslims.

The Muslims constitute the third major community in the District. It is assumed that the first batch of Muslims reached Kerala as early as 712 A.D. The early Muslims came as traders and settled themselves mainly in the coastal regions. They also built mosques and gradually made converts to Islam. The Muslims respected the customs and usages of the country and maintained the most cordial relations with the native population. Temples and mosques situated within a few yards of one another have functioned in Kerala for centuries without hindrance. The Muslims in Trivandrum District lived mainly in towns and were engaged in trade. When the Mughal Sirdar made an irruption into South Travancore in the middle of the 17th century, the Muslims were already a small and compact community in the area. It is stated that the Mughal Sirdar failed to get any active support from among these native Muslims and that he had consequently to withdraw from the area. Islam does not recognise caste and communal barriers and the Muslims in Trivandrum therefore form one homogeneous body. Their most important festivals are Ramzan, Muharram and Bakrid which are common to Muslims everywhere.

Inter-caste relations.

The observance of the traditional caste system with all its rigidity, rigour and social exclusiveness was for long a peculiarity of Kerala. Though the caste system has prevailed throughout India, no other place was more notorious for its rigorous enforcement than Kerala and precisely for this reason, Swami Vivekananda once referred to Kerala as "the mad-house of India". Hindus belonging to the Scheduled Castes and the Backward classes called the *Avarnas* were not allowed to enter and worship in Hindu temples, were prohibited from walking through the public highways adjoining temples and were not allowed even to mix with the caste Hindus called the *Savarnas* in public schools or other public institutions. There were instances of educated men from among *Avarnas* having been denied even the opportunity to enter Government service for the simple reason that they belonged to the Avarna community.

However, in recent decades the rigidity of caste barriers has abated considerably and caste as an institution perpetuating social exclusiveness has lost much of its significance. Several factors have contributed to bring about this change. The rapid spread of western education, the increasing migration of population from the rural to the urban areas, and the rapid expansion of the means of communications facilitating constant contacts between the towns and villages have gone a long way in mitigating the rigours of caste. At the same time those imbued with the spirit of social and religious reform have been engaged in a persistent campaign to break down the caste barriers in Hindu society. The stirrings of a desire for social reform have permeated the whole fabric of Hindu society irrespective of any distinction as between the higher castes and the lower castes. Even among the Namboothiris and other higher castes the feeling grew stronger and stronger in favour of a radical reform of their social and religious practices. Since the turn of this century the social reform movement has been a common feature of all castes and communities. Most of them organised associations on caste or communal lines and carried on vigorous propaganda for their social betterment. The Nair Service Society and the Sri Narayana Dharma Paripalana Yogam deserve special mention in this context[1]. Fusion of sub-castes and elimination of intercaste barriers formed one of the chief planks

1. These organisations are popularly known as the N. S. S., and the S. N. D. P. Yogam in Kerala.

in the programmes of all caste associations. When the Census returns of 1901 and earlier years showed the existence of several hundreds of sub-castes among the Hindus, the Census returns of later years showed a progressive decrease in the number of such sub-castes. In fact, the fusion of sub-castes among many Hindu communities has to-day become an accomplished fact. Break-down of sub-caste barriers in respect of marriage is the most important indication of this fusion and, this is noticeable among almost all communities, particularly Nairs and Ezhavas. There has also been a welcome and radical change in the outlook of the members of the higher castes towards those of the lower. Even the most conservative elements among them have become alive to the necessity of a social change. Inter-dining which was tabooed at one time has now lost its terrors. Inter-marriages between members of different castes, though not very common, are not however unknown. One of the most important land-marks in the history of social reform among the Hindus is the Temple Entry Proclamation of His Highness the Maharaja of Travancore dated 12th November, 1936, removing all restrictions placed on any Hindu by birth or religion on entering or worshipping in the temples controlled by the Government. This Proclamation which threw open the temples to all *Avarnas* created a healthy and vigorous spiritual life and helped the advancement of the various castes and classes among the Hindus.

New religious leaders and movements.

The Hindu Reform movements also contributed a great deal to the disappearance of caste barriers. The work of such all-India organisations as the Ramakrishna Mission, the Arya Samaj and the Theosophical Society which recognised no caste barriers has served to instil in the minds of the people a sense of growing awareness of the evils of the caste system. The Ramakrishna Mission which was founded with a view to promote fellowship among the followers of different religions and to serve suffering humanity without any distinction of caste, creed or community established its first Asram at Trivandrum as early as 1924 and the Asram has been doing good work since then. Trivandrum was among the earliest parts of Kerala to respond to the appeal of Theosophy. The Anantha Lodge at Trivandrum was established in 1883, when Col. H. S. Olcott the Founder President of the Theosophical Society visited the place on the invitation of the public. As for the Arya Samaj it may

be noted that notwithstanding the advocacy of its doctrines by enthusiastic reformers in the country, very few people in Trivandrum and other parts of Kerala entered this organisation.

The Hindu reform movements which served most to influence the people and remove the last vestiges of caste exclusiveness in Kerala had their origin in Trivandrum District itself. Sri Chattampi Swamikal and Sri Narayana Guru, the two outstanding Hindu religious leaders and social reformers produced by modern Kerala were born in Trivandrum District and commenced their social and humanitarian work in this area. Both these leaders rendered great service to the cause of Hindu religion and society[1]. When these great religious leaders made their appearance on the scene the Hindu faith had begun to lose its appeal among large sections of the population. The rigours of the caste system and other social disabilities which kept large sections of Hindus down in the social scale had led to mass conversion of large numbers of Hindus to other faiths, particularly Christianity. It was the activities of Chattampi Swamikal and Sri Narayana Guru which roused the Hindus from their slumber and gave them a purpose and a goal.

Chattampi Swamikal.

Chattampi Swamikal was born in 1854 at Kolloor three miles to the north of Trivandrum City. He was born in the Nair community and his original name was Kunjan Pillai. Even as a young man he took a deep interest in religion, music, painting and physical culture. He undertook an extensive tour of South India during which he came into contact with kindred spirits. He made a thorough study of the religious literature of the Hindus and soon earned a wide reputation for his great scholarship and erudition. His religious and philosophical discourses won for him a large circle of disciples. The Swami was also a great humanist who identified himself with the common folk. He was also a great social reformer with vision and imagination. He revolted against the existing social order in which the Brahmins enjoyed a privileged status and the members of other castes suffered from serious disabilities. His

1. Trivandrum had the proud privilege of producing a great saint and teacher from the ranks of a low caste among the Hindus even in ancient days. He was the Panchama born Narayana Dasa who was venerated all over India as a great Vaishnava teacher. Pandit Raghava Ayyangar assigns this saint to the 13th or the 14th century. Vide the chapter on "Narayana Dasa—a forgotten saint of Trivandrum" in *Some Aspects of Kerala and Tamil Literature Part I* M. Raghava Ayyangar, **Pages 39-45.**

activities were a challenge to the ascendency of the Brahmins in the political, social and cultural life of the Hindus of Kerala, and he was determined to see that the major Hindu communities like the Ezhavas and the Nairs played their legitimate role in bringing about a radical change in the social order. The Swami was free from caste and communal bias. But it must be said that he was mainly interested in rousing the members of his own community to action, because he felt that such an awakening among the Nairs might serve as an example and an inspiration to members of other communities. Chattampi Swamikal was a contemporary of Sri Narayana Guru and he had ample opportunities of working in close cooperation with the latter in the common cause of Hindu social and religious regeneration. He also formulated the theory that spiritual salvation is possible to the *Grahastas* also and that *Sanyasam* need not necessarily be associated with asceticism. He infused a new life and vigour into Hinduism at a time when the religion was facing the challenge of the more definite and vigorous faiths which came from abroad. His activities helped a great deal to check the rising tide of mass conversion from Hinduism to Christianity. Though the personal influence of Chattampi Swamikal was most potent among the Nairs, his personal charm and humanity won for him enthusiastic disciples from other communities also. Chattampi Swamikal passed away in 1924 at his Asram at Panmana in Quilon District.

Sri Narayana Guru.

Sri Narayana Guru, the other great Hindu religious leader and social reformer of modern Kerala was born in 1856 (1032 Chingam) at a place called Chempazhanthi, 5 miles to the north of Trivandrum. Having been born in the Ezhava community which suffered from age-long disabilities within the Hindu fold, he worked, throughout his life for the moral and social advancement of the Ezhavas, the Harijans and other backward communities. He made a careful study of Hindu religious and philosophical works and formed his own ideas of Hinduism. To him "theoritical religion is nothing but a curse, and it is only the application of religion in daily conduct and life that counts". Like Chattampi Swamikal, he also revolted against the predominance of the Brahmins in all spheres of social life. He worked for a new social order based on the principles of equality and justice and gave the religious reform movement in Kerala a social bias and a practical turn. The Swami campaigned for the mitigation of the severities of the caste system,

if not for its complete abolition. Being of the view that temples were necessary for the average individual, he consecrated many shrines in various parts of Kerala. These shrines were set up as a parallel system to that of the caste Hindus who denied the entry of Ezhavas in their temples. The Swami opened his temples not only to the members of his own community, but also to the Pulayas and other lower classes. To the Brahmins and other high caste Hindus who questioned the right of an Ezhava to consecrate such temples, the Swami gave the famous reply that he was consecrating "the Ezhava Siva and not the Brahmin Siva". The first of the temples thus consecrated by Sri Narayana Guru was at Aruvipuram in Neyyattinkara Taluk in 1888. He asked the Ezhavas themselves to officiate as priests in their temples instead of employing Brahmins. He also succeeded in abolishing animal sacrifices which were freely indulged in by the Ezhavas, the Harijans and others in the name of religion. The Swami was much interested in social reform. He raised his powerful voice against the observance of the customary rituals and ceremonies like *Talikettu, Tirandukalyanam, Pulikudi,* etc. by the Ezhavas and gradually persuaded them to give up all these irrational practices which had been responsible for enormous waste of money[1]. He

1. The *Talikettu, Tirandukalyanam* and *Pulikudi* were certain ceremonies which were prevalent in Kerala till a few decades ago among communities like the Nairs, Ezhavas, etc., who followed the *Marumakkathayam* system. *Talikettu* or *Kettukalyanam* had to be performed before the girl attained puberty. The essential part of the ceremony was the tying of the *Tali* (a small piece of gold attached to a string) round the neck of the girl by a male of the same or higher caste. The ceremony did not give the person who tied the tali round the neck of the girl any claim on the girl because the *Talikettukalyanam* was not a real marriage and was intended only to give the girl a marriageable status. It was just a preliminary to the real marriage (*Sambandhom*) which alone launched a man and a woman into the world as husband and wife. *Tirandukalyanam* was the ceremony connected with the first menses of a girl. When a girl attained maturity there was regular festivity for full four days. (Vide K. P. Padmanabha Menon's *History of Kerala* Vol. III Pages 311—312). *Pulikudi* was a ceremony performed in the 9th month of the pregnancy of a woman. The essential part of the ceremony was that the pregnant woman was given the juice prepared from the leaves of the *Ampazham* tree (*Spondias Mangiefera*) a twing of which was specially planted in the middle court yard (*Nadumuttam*) of the house on the morning of the day of the ceremony. (Vide K.P. Padmanabha Menon's *History of Kerala* Vol. III Page 306). The ceremonies mentioned above have now become extinct as social reformers worked hard to rouse public consciousness against their continuance.

took the view that religion should not consist of external and meaningless practices and rites, but that it should lead to the orientation of the individual to a nobler and more virtuous life. Sri Narayana Guru was also associated with the activities of the Sri Narayana Dharma Paripalana Yogam as its life President and its first annual session was held at Aruvipuram in 1904 under his spiritual guidance. In the same year he set up residence at Varkala which hereafter became his permanent headquarters. In 1911 the temple of Sarada at Sivagiri was consecrated and it has ever since been a great pilgrim centre. The Swami's activities also helped to stem the tide of conversions to Christianity from the Hindu fold. It is a significant fact of his life that in his later years he took a more decided and novel attitude in social and religious matters. He saw all humanity as one and laid emphasis on the fact that there was only "One Caste, One Religion, and One God". To him every religion and every caste was as good as any other, and the basic object of every religion was to improve the character of men and women. One of his famous sayings was "Whatever be one's religion, it is enough if the individual becomes good". He also advocated inter-marriages between the various castes as a means of breaking down the barriers of caste and evolving a classless and casteless society. Sri Narayana Guru's influence was not confined to the members of his community alone. Among his Sanyasi disciples were also many Nairs. The Swami preached the imperative need for tolerance and good will among all communities. He said "The greatest science man can study is the science of living with other men. There is no other thing so taxing and requires so much wisdom, so much practice, as how to live together. There is no art that is finer than the art of being at peace with one's neighbours". He often told his followers that "the happiest people in the world are not the selfish, but the selfless, not those who cherish vaulting ambitions, but those who love most". Sri Narayana Guru is undoubtedly, one of the great prophets of Kerala and in his own life time he attracted the attention of eminent personages like Gandhiji and Tagore. The Swami entered *Maha Samadhi* at Sivagiri in 1928.

Vakkom Abdul Khadir Maulavi (1873-1932).

If Chattampi Swamikal and Sri Narayana Guru gave an impetus to religious and social reform movement among the Hindus of Kerala, Abdul Khadir Maulavi of Vakkom

(Chirayinkil Taluk) made his notable contributions to religious revival and social change among the Muslims of the State. Abdul Khadir Maulavi was a devout Muslim well-versed in Arabic, Persian and Urdu. He was pre-eminently a reformist who worked all his life to persuade his co-religionists to return to the principles of the *Quran* and to the teachings of the Prophet and to give up all un-Islamic customs and practices which had crept into the Muslim society under the garb of religion. He gave a special urge to young men in the Muslim Community to take to modern education and what little progress the community has achieved in recent times is largely due to his initiative and guidance. The Maulavi Sahib advocated the social necessity and religious importance of the Muslims associating themselves with all modern progressive movements. He first started a Malayalam monthly called *"Muslim"* and later, the *"Swadesabhimani"* of which K. Ramakrishna Pillai, the great patriot, was the last Editor. He also started another Malayalam monthly called *'Deepika'* a regular feature of which was the translation into Malayalam of a few verses from the *Quran*. It was the Maulavi Sahib's ambition to translate the whole of the *Quran* into Malayalam, but he did not live long enough to see the fulfilment of his ambition. He also published an Arabic-Malayalam monthly called *"Al-Islam"*. Another notable achievement of his was the translation into Malayalam of Imam Gazzali's famous philosophical work *"Kweemia Zada"* (Alchemy of Happiness) and its publication in Arabic-Malayalam. He was also responsible for the introduction of the teaching of Arabic in Government Schools in Travancore and was a member of the Arabic Text Book Committee constituted by the Government. Maulavi Sahib was consulted by the Government in all matters pertaining to Muslim Education in Travancore. He was also the founder of the Travancore Muslim Mahajana Sabha and the Chirayinkil Taluk Muslim Samajam. The former is now defunct, but the latter is still in existence and doing commendable work in the cause of the regeneration of the Muslim community. The Maulavi Sahib was also a very prolific writer in Malayalam and he contributed useful articles on matters connected with the religion and culture of Islam. In short, a pioneer among the Muslim social reformers of Kerala, Vakkom Abdul Khadir Maulavi was responsible for the dissemination of many liberal ideas among the members of the Muslim community in the State. It may also be mentioned in this connection that he was

a contemporary of Sri Narayana Guru and that the latter spent some time in the Maulavi Sahib's residence trying to learn the general principles of Islam.

Property and Inheritance

According to the system of inheritance and succession the people of Trivandrum as of the other parts of Kerala may be broadly divided into *Makkathayis* and *Marumakkathayis*. Those who trace inheritance through their mother are *Marumakkathayis* and those who trace inheritance through the father are the *Makkathayis*[1]. Till recently several Hindu communities including the Kshatriyas, the Ambalavasis, the Nairs, etc. followed the *Marumakkathayam* system of succession[2]. The Namboothiri Brahmins except those of Payyannoor Gramom. and the non-Malayali Brahmins were governed by the *Makkathayam* law. Among the Hindu Nadars who are governed by the *Mithakshara* system of Hindu law, the form of succession is strictly *Makkathayam*. The Ezhavas had a mixed system of *Makkathayam* and *Marumakkathayam*. The Kammalas or Viswa Kammalas are *Makkathayis*. The Scheduled Castes like the Pulayas followed no uniform system. They followed either *Makkathayam* or *Marumakkathayam*. The joint family system was not found among them. The system of inheritance among the Kanikkar was a mixture of *Makkathayam* and *Marumakkathayam*, though the majority of them in Trivandrum District have been *Makkathayis*. Among non-Hindu communities the system of inheritance is patrilineal. The Christians of the District as elsewhere are *Makkathayis*. As for Muslims, it may be noted that unlike the Mappilas of the North who are mostly matrilineal, the Muslims of the Trivandrum District are mostly patrilineal.

The *Marumakkathayam* system was more prevalent in North and Central Kerala than in the South. However, as the system is considered to be peculiar to Kerala, it would be appropriate in this context to discuss the salient features of the *Marumakkathayam* system of inheritance in order to enable the reader to have a broad picture of the traditional matriarchal society of Kerala. *Marumakkathayam* is descent through the female line or through the sister's children

1 *Marumakkathayam* and *Makkathayam* are the Malayalam synonyms for the matrilineal and patrilineal system respectively.

2 This is perhaps due to the fact that the Namboothiris used to marry from these castes.

according to which the family or *tharawad*, as it was called, consisted of all the descendants of a common ancestress in the female line only. A man's heirs were his sister's children, his own wife and children having no legal claims to his property. The *tharawad* was a joint family and its property was the joint property of all the members every one of whom was entitled to maintenance from it but was not entitled to claim partition. A partition could be effected only with the consent of all the members of the *tharawad*. The eldest male member of the family known as *Karanavan* had the absolute right of managing the family property. The only limitation on his power was that he could effect alienation of the family property only with the consent of the *anantharavans* or junior members. The junior members who had no property of their own succeeded to the *Karanavasthanam* by seniority. They could sue for the removal of the *Karanavan* from his position if he was guilty of proved mismanagement of family property. An interesting feature of the joint family under *Marumakkathayam* was that the wife of the *Karanavan* (*Ammayi*) exercised great influence over the affairs of the *tharawad*, though she and her children had no legal claims to the family property of the *Karanavan*. The *Ammayi* was often a cause of tensions within the *tharawad* and was never popular with the *anantharavans*. The reason for this was that whatever little gain the *Karanavan* was able to make from the management of his family property was appropriated by his wife and children. The *Karanavan* was also often suspected of being partial to the members of his own *tavazhi*, and this made him incur the wrath of the other members of the joint family. The joint family system never worked harmoniously. Writing in 1900 T. K. Gopala Panikkar observed as follows "[1]How can we expect any harmony of life or any unity of purpose to prevail amongst members who belong to diverse and distant branches, with little or nothing to keep them in sympathy with each other, especially in these days when the interests of one's sisters and one's wife are diametrically opposed in every way? While the former are engaged in looking after the interests of their own children who are to inherit their brother's earnings, the latter will be doing everything in her power to promote those of her own children who, as children of her husband, are left outside the pale of their father's protection after his decease. Thus the current of domestic life is never allowed to run smooth."

1. *Malabar and its Folk* by T. K. Gopala Panikkar, Page 41.

It may be interesting in this connection to examine a few of the theories that have been advanced in regard to the origin of *Marumakkathayam*. The traditional theory is the "Brahmanic Theory" which ascribes the origin of the system to the mandate of Parasurama, which ordained that Sudra women should "put off chastity and the clothes that covered their breasts" and devote themselves to satisfy the desires of the Brahmins. It requires more than ordinary credulity to accept this theory as a convincing and rational explanation of the origin of *Marumakkathayam*. It is suggested that the legend was invented by the Namboothiri Brahmins in order that they might consort with Nair women and enjoy the privileges of matrimony without any of its corresponding cares and obligations. The laws of the Namboothiris strictly ordained that only the eldest male member of the household should enter into lawful wedlock with women of their own caste with the result that the younger members who were condemned to life-long bachelorhood had to seek asylum in the Nair families which settled around them. Large number of young Namboothiris who were looking around for wives turned to the Nair families and entered into loose unions of the nature of concubinage, otherwise called *Sambandhom*. As the Namboothiris were the exclusive custodians and expositors of the law they imposed a social prohibition of all valid marriage among the Nairs which would have prejudicially interfered with their pursuit of happiness. They invoked the name of Parasurama to give such social prohibition of valid marriages a divine sanction.

Another theory in regard to the origin of *Marumakkathayam* is what is called the "Property theory". According to this theory the matrilineal system of inheritance was introduced with a view to securing the property of the Nair families intact. The system of valid marriages and patrilineal inheritance would have meant partition and disintegration of family property. Hence the founders of the system declared family property impartible.

Another interesting theory regarding the origin of *Marumakkathayam* is that which is enunciated by T. K. Gopala Panikkar in his *"Malabar and its Folk"*[1] Panikkar is of the

1 In his *"Malabar and its Folk"*, T. K. Gopala Panikkar gives a brief description of the common customs and institutions of Malabar at the beginning of this century. A picture of the old society, with its distinctive institutions like *Marumakkathayam* and joint family can be had from this book. In Chapter II, T. K. Gopala Panikkar discusses the salient features of *Marumakkathayam* system and analyses the current theories of the origin of *Marumakkathayam* system in Kerala.

view that "the real origin of *Marumakkathayam* is to be sought in the system of polyandry or if we go a step further back, in promiscuity which marked the dawn of married life". It is suggested that the earliest form of marriage among the Nairs was promiscuity and that in the course of centuries they advanced from promiscuity to polyandry. The Namboothiri domination in the country is believed to have helped to harden this cutsom by giving it a divine sanction and to maintain it intact for a long period of time without alteration.

Another theory connects the origin of the system with the military organisation of the Nairs. The profession of arms by birth which subjected the males of the whole Nair community to military service from the earliest youth to the decline of manhood and the constant employment which the quarrels of the native Rajas and Chiefs never failed to give them created a system of polity not very compatible with the existence among them of the marriage state.

Most of the theories of the origin of *Marumakkathayam* discussed above are based on the assumption of the antiquity of the system. It is generally assumed that the system is of hoary antiquity and that the patrilineal system was unknown in ancient Kerala. But this view has not been accepted by K. P. Padmanabha Menon and Prof. Elamkulam P. N. Kunjan Pillai who have done considerable research on this subject. It may be noted that *Marumakkathayam* arose in South Canara only towards the end of the 13th century A.D.[1] P. T. Sreenivasa Ayyangar has expressed the view that *Marumakkathayam* was unknown to Kerala till the 10th century A.D.[2] K. P. Padmanabha Menon held the view that *Marumakkathayam* did not exist in Kerala till the 13th century, and that the system came into existence in the early 14th century, under certain compelling circumstances. He has pointed out in support of his contention that none of the early travellers or geographers who visited Kerala has left us any record of the existence of *Marumakkathayam* till the 13th century, and that Jordanus who was in Kerala early in the 14th century is the first foreign visitor who refers to the prevalence of this custom. All the travellers who came after Jordanus

1 Dr. A. B. Salatore has remarked that it was legalised in Tuluva only in the 15th century A.D. (1444 A.D.) *Ancient Karnataka* A.B. Salatore, Page 366.

2 *History of the Tamils*, P. T. Sreenivasa Ayyangar, Page 512.

invariably mention the existence of this custom. Padmanabha Menon interpreted this negative and positive evidence as pointing to the conclusion that up to the 13th century the Law of Inheritance was the usual *Makkathayam* as everywhere else. Prof. Elamkulam Kunjan Pillai who agrees with the substance of Padmanabha Menon's views however endorses the opinion of P. T. Sreenivasa Ayyangar that the matrilineal system was unknown in Kerala till the 10th century only, and that it was an innovation introduced after this period. According to him the compelling circumstances under which the people of Kerala embraced the *Marumakkathayam* system in the 11th century are the political and religious ascendency of the Namboothiris during the Chola-Chera War, the rise of the Namboothiris to economic ascendancy as the feudal landlords of Kerala, and above all, the introduction of compulsory military training and formation of suicide squads (*chavers*) during this period to meet the Chola invasion[1].

Having examined the theories of the origin and antiquity of the *Marumakkathayam* system, we may consider the changes that it has undergone in recent times. The last few decades witnessed intense legislative activity consequent upon the revolt of the younger generation against the uncontrolled authority exercised by the *Karanavar* in the joint family under the *Marumakkathayam* system. Hence the Nair, the Ezhava, and the Nanjanad Vellala Acts were passed in Travancore in order to enable the members of these communities to adopt *Makkathayam* instead of *Marumakkathayam*. Thus among the Ezhavas the bulk of whom were *Marumakkathayis* till recently inheritance has become patrilineal after the passing of the Ezhava Regulation in Travancore in 1925. Similarly the law of inheritance among the Nairs changed from *Marumakkathayam* to *Makkathayam* with the passing of the Nair Regulation of 1925. The Regulation sanctioned the partition of *Tharawad* the shares being calculated per capita[2]. The

1. The details of the arguments and the evidence available have been given by Prof. Elamkulam Kunjan Pillai in the Chapter on *Marumakkathayam* in *Kerala Charithrathile Iruladanja Edukal*, Pages 155-228.

2. It may be noted in this connection that the first Nair Regulation was issued in 1088 Kollam Era (1912 A.D.), but it did not provide for partition of Nair *Tharawads*, the shares being calculated per capita. This Regulation sanctioned half of the self acquired property of a male to his children, and the other half to his nephews. The Nair Act of 1925 deprived the nephews of all claim to the properties of their uncles.

Nanjanad Vellala Act 1926 was more or less on the lines of the Nair Act of 1925. Thus in recent times legislation has made vast sections of the Hindu Community *Makkathayis* and has brought about the disruption of the old Hindu joint family system which has been the most cherished element in the institution of *Marumakkathayam*. It must at the same time be pointed out that legislation has not completely wiped out the *Marumakkathayam* customs and traditions. The divided members still retain their old family names and titles. In the observance of certain customary ceremonies and death and birth pollutions one can still find traces of the influence of the old *Marumakkathayam* system.

MARRIAGE AND MORALS

Monogamy and Polygamy.

Marriage is the most important ceremony among all castes and communities, but it varies in details from community to community and caste to caste. The Hindu Marriage Act of 1955 which has codified and reformed the law relating to Hindu marriage all over India, has made monogamy both general and compulsory among all classes of Hindus. However, till recently among Hindus in Trivandrum and elsewhere in Kerala polygamy was not prohibited by law except in the case of certain communities. Hence polygamy was prevalent among several Hindu communities like the Namboothiris, the Kshatriyas, the Nairs, the Ezhavas, the Pulayas, the Kuravas, etc. But in recent decades a radical change has taken place. The Nair Act of 1925 made polygamy illegal among the Travancore Nairs. Similar legal prohibition was imposed on polygamy in the case of the Ezhavas and the Vellalas. Among the Namboothiris and Kshatriyas also polygamy was prohibited by law. Whatever might be the legal aspect of the question, the prevailing customs regarding marriage have varied from caste to caste among the Hindus. At one time the members of the higher castes like the Namboothiris and the Kshatriyas who had their caste wives used to have their *Sambandhom* with women of other castes, particularly the Nairs. The legal responsibility of maintaining the wife and children later imposed by law made these exogamous marriages less attractive to the higher castes. At present, therefore, as a rule the members of these castes are monogamous. The non-Malayali Brahmins are also as a rule monogamous, but it has been noticed that polygamy

was resorted to by them in certain exceptional cases like absence of a son or incurable diseases, immoral conduct, or incompatibility of temper on the part of the wife. To-day almost all castes and communities among the Hindus follow monogamy as the rule, but the possibility of a few isolated cases of the practice of polygamy among Hindus here and there cannot be ruled out. In the case of Christians polygamy is prohibited both by law and religion. Among the Muslims polygamy is not prohibited by law or custom, but public opinion has always discouraged the perpetuation of the practice. Thus polygamy among all castes and communities has practically disappeared. Not only legislation but also the spread of education and social and economic changes have contributed to the achievement of this result.

Polyandry.

As for polyandry, records show that it was prevalent in the past among certain communities and castes, particularly the Nairs. Reference may be made in this connection to the *Sambandhom* form of marriage which was once prevalent in Kerala side by side with the *Marumakkathayam* system of inheritance. It was in its origin an extremely simple and loose form of sexual union which depended for its continuance on the free will of the parties concerned. Custom also sanctioned such union being formed by a woman with more than one man at the same time. Thus the *Sambandhom* form of marriage was in a way a kind of polyandry. But the practice has now become almost extinct. The transition from *Marumakkathayam* to *Makkathayam* and the end of the custom of Namboothiris marrying outside their caste contributed to the decline of this custom. But stray cases of the practice of fraternal polyandry are come across in the case of certain communities even today. The practice of two or more brothers keeping a common wife which is found, though rarely, among certain communities among Hindus seems to be a survival of the old system of polyandry[1].

Traditional Restrictions on Marriage Alliances.

All castes and communities are subjected to certain traditional restrictions in regard to marital relationships. It has been the usual practice for members of a caste or a community to marry from within the same caste or community. However there have been exceptions to this rule as well. In the case

1. *Kerala Charithrathile Iruladanja Edukal,* Prof. Elamkulam P. N. Kunjan Pillai, Page 163.

of the Namboothiris, the eldest son alone was permitted to marry from the caste, the younger members consorting with the women belonging to certain other communities, particularly Nairs. But as a result of the agitation among the Namboothiris, the Malayala Brahmin Act was passed, permitting marriages within the same community. As for Tamil Brahmins, marriage between near blood relations is prohibited. But intermarriage with a daughter of a maternal uncle or paternal aunt is not only very much prevalent but is even claimed as a matter of right on either side in some classes while marriage with a sister's daughter is not uncommon. Marriages between *Sapindas* and *Sapravaras* are also not permitted. Moreover the Brahmins are also divided into a number of endogamous sub-divisions which cannot inter-marry, and within these sub-divisions connections within the same Gotra are strictly forbidden. Among the Nairs at one time inter-marriages among the various sub-castes in the comunity had not the approval of society but of late there has been considerable advance in that direction. Inter-marriages are now not only common but also meet with the full approval of the society. This tendency is noticeable among the other castes also which at one time had several sub-castes and sub-divisions within them[1]. Among the Kanikkar, the choice of the bride is governed by the inexorable law of exogamy. A man is prohibited from marrying a woman not only of his clan but also of any other clan in the same phratry. He can marry only a woman from a clan outside his phratry. This is the custom in Neyyattinkara and parts of Nedumangad Taluk. There are also other restrictions among the Kanikkar. The orthodox marriage is between cross-cousins, children of a brother and sister. It is more restricted to the maternal uncle's daughter. Marriage with a daughter of the father's sister is not forbidden. Marriage between children of two brothers or two sisters is forbidden. The children of two sisters belong to the same clan and cannot marry. Among the Kuravas endogamy is the rule. Cross-cousin marriage is the prevalent form. Thus among various castes and communities the conduct of marriages is subjected to several traditional restrictions based on caste and the degree of relationship between the parties.

1. The Nairs observe in their marriages the same rites relating to the prohibited degrees of relationship as are observed by Tamil Brahmins with the one difference that marriage with the sister's daughter does not take place.

Marriage Customs and Rituals.

Marriage customs and rituals vary from caste to caste and community to community. A detailed decription of marriage customs and ceremonies prevailing among each of the communities in the District is not possible but those of a few important communities may be described in order to convey a broad picture of the marriage customs prevalent among the people of the District. Among the Tamil Brahmins, marriage is arranged between the parents of the bride and bridegroom. This is usually done after comparing the horoscopes of the prospective bride and bridegroom. An auspicious day is selected for the conduct of the marriage. The marriage is held in the house of the bride. The bridegroom arrives for the ceremony in procession with all his friends and relatives and he is received by the father of the bride. He is then taken to the marriage *pandal* where the sacred fire is prepared and worshipped with oblations of ghee and the blessings of gods are invoked. The father of the girl then makes a gift of her to the bridegroom. At the auspicious hour the *Tali* brought by the bridegroom is tied round the bride's neck by the bridegroom to the accompaniment of songs and music. The tying of the *Tali* does not complete the marriage and two more ceremonies have to be gone through to give it full binding force viz., *Panigrahanam* (taking of hands) and *Saptapadi* (seven steps). After tying the *Tali* the couple who were till now facing each other take their places side by side, the wife keeping to the right of her husband. The latter holds his wife's hand, repeats certain *mantras* which amount to a promise on his part that he will have his wife as his inseparable companion and be faithful to her and so forth. This is known as *Panigrahanam* or taking of hands. Then the couple go round the sacred fire and the husband reciting some *mantras* makes her take seven steps and mounts her right foot at a mill-stone placed on the north side of the marriage booth fixing a silver ring on her toe. This is the ceremony of *Saptapadi* or seven steps which makes the marriage tie irrevocable.

In the matter of marriage customs and rituals there is not much of a difference between the Nairs and the Ezhavas. Among these communities marriages are generally arranged between the parents of the bride and bridegroom after the horoscopes of the parties have been examined by an astrologer. If the horoscopes are found to agree, a formal betrothal ceremony called *Jathakam Koda* is observed. An auspicious day

is fixed for the marriage in due course. The usual custom has been for the marriage to be held in the house of the bride where on the appointed day the bridegroom arrives with his friends and relatives and is received by the bride's party. But in recent years the custom of conducting the marriage in the bride's house is being rapidly replaced by that of performing it in some temple, where a nominal fee is charged by the temple authorities for the conduct of the marriage. This new procedure has tended to make marriages more economical and less pompous than when conducted in the bride's house. The marriage ceremony is simple and lasts only for a few minutes. At the auspicous hour the bride is brought forward by her mother or aunt or some other elderly lady and the bridegroom formally presents her with the costly wedding cloth or *Pudava*. In Trivandrum District marriage is popularly referred to as *Pudava Koda* (literally cloth giving). This shows the immense importance attached to this ritual in the actual conduct of the marriage. Flower garlands and gold rings are also exchanged between the bride and bridegroom. The tying of the *Tali* is also now very common in Nair marriages and is done in addition to the presentation of cloth and the other formalities mentioned, but custom does not prescribe it as a condition for the marriage to be valid. Among the Ezhavas the tying of the *Tali* is as much an essential of the marriage as the presentation of cloth by the husband to the wife.[1] After receiving the cloth the bride makes obeisance to the bridegroom and the assembled elders. If the marriage takes place in the house she retires immediately to her chamber, where she is greeted with *korava* and dressed with the new cloth. If the marriage takes place in the temple, this is of course done after the bride and bridegroom have been formally received into the bride's house. The marriage ceremony especially when it is held in the bride's house, is usually accompanied by a sumptuous feast meant primarily for the invited guests. However with the increasing popularity of temple marriages the tendency is for such sumptuous feasts meant for the invited guests to be replaced by tea-parties, or the serving of some light refreshments, which are arranged at a formal reception held in the course of the marriage day or

1. At one time among the Ezhavas it was the bridegroom's sister who used to come to the bride's house and present clothes to the bride. The bridegroom was not present for the marriage. This practice has disappeared completely.

even later. But a feast is still arranged exclusively for the sake of those close friends and relatives of the bride and bridegroom. The marriage ceremony usually comes to an end with the distribution of flowers and *Pan-supari* to the assembled guests. The bride leaves for the bridegroom's house almost immediately after the marriage.

Among the Nadars betrothal is observed as a formal ceremony. On the appointed day the bridegroom moves in procession to the bride's house. The bridegroom and the bride seat themselves on a plank and the former ties the *Sankuthali* with one or more conch like ornaments on either side. They then rise from their seats and go round the marriage platform thrice hand in hand. After the other ceremonies are gone through, the marriage feast begins, and when that is over, the married couple start in procession for the bridegroom's house.

Among the Pulayas on the morning of the appointed day the bridegroom goes to the bride's house with his relatives. Before he enters the marriage pandal the bride goes round it seven times with seven Pulaya women carrying lighted lamps in front of her. After some preliminary ceremonies the sister of the bridegroom ties the *Tali*. A present is given to the bridegroom's relative in cash. In the night the bride and the bridegroom eat out of the same vessel. Early next morning the bride is taken to the bridegroom's house.

Among the Kanikkar the system of marriage is mainly in the nature of a contract. Marriages are usually arranged between the parents of the bride and the bridegroom. L. A. Krishna Iyer gives a detailed description of the marriage ceremonies of the Kanikkar in *"The Travancore Tribes and Castes"*.[1] Some of the details are given below. On the marriage day, the bridegroom's sister goes to the bride's hut with a pair of clothes, some betel and nut. She then accompanies the marriage procession from the bride's hut to the bridegroom's hut. The bride is dressed up in her new clothes. When the procession reaches the bridegroom's hut, the bride sits in the marriage booth. Betel and nut are distributed to the guests. The bridegroom's mother hands over a necklace of beads to his sister, who ties it round the neck of the bride. A present in cash is made to the bride by the bridegroom. The

1. *Travancore Tribes and Castes*, Vol. I, (1937), L. A. Krishna Iyer, Pages 18—19.

bride's father also receives a similar gift. The assembled guests are then entertained to a feast. In the evening the bride is taken inside the hut where she takes food from the same leaf along with her husband. They remain in the same room, but sleep separately during the night. On the next day all the guests depart after breakfast. On the seventh day, all the villagers are treated to feast and the married couple go to the uncle's hut, show themselves there, and return to their hut. They are allowed to lead an independent life after six months or a year, as their parents decide.

Among the Catholics who form the major community among the Christians in Trivandrum District the marriages are arranged by the parents of the bride and bridegroom. The marriage is usually solemnised in the church as it has to be blessed by the parish priest or his delegate. The marriage ornament is usually a Tali or a ring. When the bridegroom and the bride join hands as a sign of mutual consent, love and inseparable union, the priest blesses the union first and then the Tali or ring as the case may be. This is followed by the bridegroom tying the Tali around the bride's neck or putting the ring on her finger. The ceremony is brought to a close by the priest invoking the blessing of God on the married couple followed by the holy sacrament.

Among the Muslims too the marriages are arranged by the parents of the bride and bridegroom as in the case of the Hindus and the Christians. The ceremony is conducted in the presence of a priest, the relatives of the couple and the invited guests. The men and women are given separate accommodation in the house where the marriage ceremony takes place. The ceremony is usually cinducted at night, though the *Quran* does not contain any express provision for it.

Dowry System.

The Dowry system is fairly widespread among all castes and communities—Hindus, Christians and Muslims. The total amount of dowry payable in each case depends mainly upon the social status, wealth and occupation of the proposed bridegroom. The dowry is paid by the parents of the bride either in cash or in the form of gold or jewellery or vessels or property. In recent times the difficulty experienced in connection with the giving away of girls in marriage is met in certain communities by a system of bilateral marriages in

which the brother or some other close male relative of the proposed bride undertakes to marry the sister or some other close female relative of the proposed bridegroom. This system is in a way a substitute for the dowry system. Marriages taking place without the payment of dowry being insisted upon as a condition precedent to their conduct are also not unknown, though such instances are very rare.

Loosening of the hold of old ideas and the frequency of inter-caste or sub-caste marriages.

It has already been stated that with the growth of education and the spread of liberal ideas inter-caste barriers have begun to break down. In recent decades, the relations between various castes and sub-castes have become much more intimate than before. Inter-marriages between sub-castes within the same community or caste are now the order of the day because the very existence of sub-castes has almost been forgotten. However, the same cannot be said of inter-caste marriages. It is true that inter-caste marriages are today not looked upon with as much disfavour by society as they were a few decades ago, but such marriages have not become so widespread or frequent as to be called common.

Civil Marriage.

The number of civil marriages effected in Trivandrum District is insignificant. The Special Marriage Act which was passed in September, 1954 permits marriages between persons of different religions and castes, and allows those already married by religious rites to register their marriages and qualify themselves for a civil divorce. Up to June, 1959 only six marriages under the Special Marriage Act of 1954 had been registered in the office of the District Registrar, Trivandrum, who is the Marriage Officer, appointed for Trivandrum District under the provisions of the Act. Thus it may be seen that civil marriages have not become popular in the District. The overwhelming majority of marriages among all communities are being solemnised according to the personal laws of each community in their homes, temples, churches or mosques.

Marital Age.

A few decades ago pre-puberty marriages or infant marriages were quite common among various castes and communities, particularly among the Tamil Brahmins. But in

recent times the marriage age has gone up both in the case of men and women. The high percentage of literacy in the District has contributed to the rise in the marital age of both men and women. It is seen from the Census Report of 1951 that 57 per cent of the population were unmarried and that the remaining 43 per cent consisted of 36 per cent married and 7 per cent widowed or divorced. It is also seen that there was practically no child marriage in the District. Among males, marriage below 24 years of age was also not common. It is difficult to work out the exact marital age of women but it may be inferred that the average age for marriage of women has almost come up to 20.

Divorce.

It has been mentioned earlier that about seven per cent of the population of Trivandrum were found to be widowed or divorced during the Census of 1951, but this is in no way an alarming percentage. The Hindu Marriage Act of 1955 permits divorce under various circumstances. But in spite of the freedom and the facilities accorded to both parties for effecting divorce the practice has not gained currency in the District. As marriage is considered to be something sacred by all communities and castes divorce is generally not looked upon with favour by society. In Trivandrum and other parts of Kerala there are unfortunately several cases of desertion, particularly among the poorer working classes. The females are very often the victims in such cases. But in most such cases of desertion it can be noticed that the parties have not gone through any form of legal divorce. It is hoped that they might become reunited with efflux of time.

Marriage of Widows.

Of all the peculiarities which are associated with marriage none has impressed itself so distinctly as the custom which prohibits the second marriage of a widow. For long among certain castes and communities widow re-marriage was prohibited. The Tamil Brahmins as a rule have not favoured the remarriage of widows. A widow among them has to submit herself to a complete shave of her head by a barber on the 11th day of her husband's death, though in recent times young widows are permitted to keep their heads un-shaven. But in spite of enabling legislation social stigma has made remarriage among the Tamil Brahmins extremely rare. Social ostracism threatens to nullify the liberty given by law. But

among the Nairs, the Ezhavas, the Nadars and many other communities widows have always been allowed to re-marry. But it is seen that the percentage of widows who re-marry is very small. It may also be noted that when a second marriage takes place it is not usually celebrated on such a grand scale as the first one.

Economic Dependence of Women and their place in Society.

Women in Trivandrum enjoy much freedom and respect in society. But a few decades ago, especially in the country side, it was considered beneath the dignity of the females to go out for work because under the traditional Marumakkathayam law of inheritance women were invariably the owners of lands and the channel by which the family property was inherited and conserved. Hence women were mostly confined to their homes, and even when forced to work for a living, they worked more or less in neighbouring houses getting a return in kind. With the break-up of the joint family system and the spread of education a change in the public attitude to the employment of women outside their homes set in and the females began to seek employment in greater numbers. Today women are found to be employed in large numbers both in the agricultural and the non-agricultural fields of production. The *Census Report* of 1951 shows that in Trivandrum District men and women were almost in equal number in the agricultural and non-agricultural classes. There has also been in recent times a large increase in the number of women employed in public offices and educational institutions as a direct result of the high degree of female education prevailing in the State. The number of women doctors, lawyers, and engineers has also been steadily on the increase. Women are active also in the field of voluntary social service. In fact there is no field of activity where women are not found to play an active part.

Though it is true that women have an honoured place in society and are employed in considerable numbers in various occupations, the vast majority of women in the District are not economically self-supporting. They remain mostly in their homes, and look after domestic duties, thus falling in the category of non-earning dependants with no income of their own. In fact, the majority of women have no gainful employment. Even those women who work come mostly under the category of earning dependants. The Census figures of 1951

reveal that under earning dependants women were more numerous than men. This is also due to the fact that women are employed in various fields of work carrying low wages. In many poor and middle class families the income derived from the wages or salaries of women who are employed is just sufficient to supplement the income of the senior male members who have the primary responsibility of maintaining the family. It should also be noted that many women are ready to work, but owing to lack of proper openings for them, a large proportion of women remain unemployed. Hence in almost all livelihood classes there are large numbers of women as non-earning dependants.

Prostitution and Traffic in Women.

There are no organised brothels in Trivandrum District though prostitution is in existence on a small scale mainly due to poverty. Efforts are being made both by official and non-official agencies to rescue such of those unfortunate women who are found to be engaged in prostitution. The Travancore-Cochin Suppression of Immoral Traffic Act (1951) is in force in the State. The Act provides for the suppression of brothels and of traffic in women. Committees consisting of social workers have also been constituted to effect an organised drive against immoral traffic in women and girls. Statistics of cases of prostitution and immoral traffic in women detected during the period 1956-58 show that 14 cases were registered in 1956, 5 in 1957 and 36 in 1958[1].

Drinking.

Prohibition was introduced in the Trivandrum District in 1948. But illicit distillation, sale and drunkenness have not been rare. Statistics of cases under Prohibition Act reported in the District are furnished below[2]:

1950	1951	1952	1953	1954	1955	1956	1957	1958
3	12	18	110	121	384	430	462	558

1. The figures have been supplied by the District Superintendent of Police, Trivandrum.

2. The figures have been supplied by the District Superintendent of Police, Trivandrum.

HOME LIFE

Dwellings.

In regard to dwellings in Trivandrum District the following table summaries the information collected at the Census of 1951.

Name of Taluk		No. of inhabitants per 100 houses			No. of houses per sq. mile
		Total	Urban	Rural	
Neyyattinkara	..	594	659	586	286
Trivandrum	..	665	734	601	573
Nedumangad	..	568	585	567	127
Chirayinkil	..	587	597	584	342

Six inmates per house is the district average. The number of houses per sq. mile shows wide variations from Taluk to Taluk, with the lowest value in Nedumangad and the highest in Trivandrum. It was also observed during the Census of 1951 that about 45 per cent of the families in Trivandrum District were medium sized, having five inmates on the average.

In regard to housing conditions in Trivandrum City the table below gives the number of occupied houses and the number of persons per house in Trivandrum since 1901.

Year	No. of occupied houses	Percentage rate of increase	No. of persons per houses
1901	9,846	..	5.88
1911	10,485	6.48	6.06
1921	11,902	13.51	6.12
1931	14,272	19.91	6.73
1941	21,370	49.73	6.01
1951	25,232	18.07	7.41

Domestic Architecture.

Kerala has her own peculiar types of houses. A few decades ago most of the houses of the upper class families were built to suit the requirements of the joint family. The

Nalukettu with separate apartments for the male and female members of the family and a separate place for the *Karanavar* was quite common in Trivandrum and other parts of the State. It may be relevant in this connection to give a brief description of the *Nalukettu*. It was essentially a quadrangular building consisting of four blocks with a courtyard in the centre known as the *Nadumuttam*. The western block or *Padinjattini* was divided into three rooms, the middle one of which was the store room and the other two bed rooms. The northern block or *Vadakkini* consisted of two rooms viz., kitchen and dining room. The whole or the middle portions of the eastern and southern blocks (*Kizhakkini* and *Thekkini*) were open halls where visitors and guests were received and entertained. There were verandahs all round the building and also around the inner courtyard and in some cases there was also a *Poomukhom* or open portico in which male visitors were received and through which entry into the *Kizhakkini* was made. By the side of the kitchen was the well and water was drawn from it through a window. The building was surrounded on all sides by a courtyard which was swept clean every day. In the centre of the eastern yard was the *Thulasithara*, a kind of altar or platform on which a *Thulasi* or sacred basil plant was reared. Surrounding the yard was the compound in which fruit trees like jack and mango and plantains and other vegetables were grown and which was bounded by masonry walls or by mud walls with fencing. Entrance to the compound was gained by a *Padippura* or gate-house the floor of which consisted of two raised platforms one on each side of the entrance. The above is the sketch of a typical Kerala dwelling, but the details of construction varied according to the circumstances of the inmates. The dwelling of a wealthy and aristocratic family might have consisted of two or more *Nalukettus* and one or more blocks might have been two storeyed. Poorer houses consisted of the western block alone with or without verandas and portico. The better classes of houses were built of laterite plastered with *chunam* and the roofs were tiled or thatched with plaited cocoanut leaves or leaves of the Palmyra.[1]

With the decline of the joint family system the *Nalukettus* have disappeared and in their place have come the

1. A detailed account of the domestic architecture of Kerala may be found in pages 147-183 of the *History of Kerala* Vol. IV by K. P. Padmanabha Menon.

terraced or tiled bungalows designed to cater to the conveniences and needs of single families. The system of residential flats which exists in big cities like Bombay and Calcutta is unknown in Trivandrum. The Kerala dwellings also form a contrast to the dwellings on the East Coast which are in a continuous row on both sides of a street. Almost all families have their own separate dwellings which are located in the midst of separate and self-contained compounds planted with trees and containing out-houses, wells, and conveniences according to the means of the owners. Each compound is separated from others in the vicinity by walls erected on all the four sides. The people in rural parts are mostly agriculturists and their houses are so designed as to contain suitable provision for threshing drying and storing grain, for feeding and keeping their cattle, and for preserving agricultural implements. Necessarily the lodgings are usually situated in the vicinity of the cultivated areas. The habitations of the poor people are of mud-walls and roofs thatched with plaited cadjan or palmyrah leaves, and sometimes with grass. The well-to-do have houses built of brick, *chunam* and wood. The richer classes live in strong and well-built houses, with out-houses and other provisions for comfortable residence. But great changes are to be seen in the design and architecture of buildings put up in recent years. With the development of trade and improved means of communication strong building materials, such as iron, girders, tubes and railings, bricks, chunam, cement, tiles, etc., are easily available in all parts of the country and beautiful buildings including two storeyed ones with up-to-date provision for ventilation, sanitation and drainage are rapidly springing up in all parts of the District, particularly in Trivandrum City.

Furniture and Decorations.

Most of the houses of the well-to-do and educated have fairly well-furnished reception rooms. Chairs, tables mirrors, cots, radio sets and other articles of luxury are common in such houses. Coir, cane, and reeds are extensively used in Kerala for manufacture of articles of furniture and such articles may be seen in most of the houses of the middle class and upper class families. Trivandrum is particularly noted for its ivory and wood carvings and the houses of the upper classes would reflect to a certain extent the artistic achievements of the people. Before the introduction of electricity

brass lamps and kerosene lights were used for purposes of lighting at night. But in recent years these have begun to be replaced by electric lights, though in conservative Hindu households the old brass lamps are still formally lighted at twilight and some time after. In spite of the great changes that have taken place in the design of the houses of the well-to-do and the amenities provided in them, the habitations of the poorer classes have not shown any appreciable improvement. The members of the Scheduled Castes and Scheduled Tribes for the most part live in miserable huts or cottages in the midst or on the sides of the fields in which they work. Nor do they have much of furniture in their houses. A few earthernware pots and mats form their only household possessions.

Dress.

Simplicity and elegance of dress is a characteristic feature of the people of the District as it is of the people of Kerala in general. A couple of decades ago, certain distinguishing features in appearance and dress helped one to identify the caste or class to which a person belonged. The tuft was the identifying mark of the Brahmin, the close shave of the Christian and the skull cap or the turban that of the Muslim. In recent times such distinguishing features have practically disappeared and a certain uniformity in dress and appearance has come into vogue. The dress of the males is more or less similar in the case of all communities. At home they generally wear a white loin cloth (*mundu*) round the waist and leave the upper part of their bodies and heads exposed. The quality of the cloth will vary according to the means of the individuals. Men of the upper classes wear also a jooba or shirt as they go out and some also wear an upper cloth over their shoulders. On festive occasions the upper cloth that is worn is usually of fine texture with artistic borders frequently of *Kasavu*. In urban areas the pants and the bush coat are also popular among white collar workers, college students, and members of learned professions like lawyers, doctors, engineers etc. The dress of the men of the poorer classes, particularly of the peasants and workers in the rural areas, consists of the usual loin cloth or *mundu* and a towel or *thorthu* which is used as the upper garment. They can afford to wear a shirt or jooba only on festive occasions.

Female attire has had its peculiar characteristics. Some decades ago it was the custom among women not to wear a

blouse or upper garment, but this custom has now disappeared both in urban and rural areas except among very old women. Women of all castes and communities have till recently been fond of the white dress, which has almost been a national characteristic. But the manner of dressing has always varied among the women of the different communities. The *pudava*, the *roukka* and the upper cloth, all white in colour, worn universally by the Nair ladies till a few decades ago and by a good number of them even today are noted for their simplicity and elegance. The Christian women have been accustomed to dress in white clothes in a peculiar fashion with a fan-like portion on the back-side and long sleeved blouse. The Muslim ladies dress in coloured clothes in the customary pattern which distinguishes them from the members of other communities. In spite of the lingering hold of these traditional patterns on the women of the various communities even today, there has been a considerable change in female attire in recent years. The educated and younger section of women of all communities and those who follow their lead have abandoned traditional forms and adopted innovations in dress which have brought them nearer to the general types of dressing in vogue in other parts of India. The use of fine silks and saries is common among women of all classes. Jumpers, cholies, blouses and jackets are in common use as upper garments among all women, though the fashions vary with different classes. The under-garments worn are the usual petticoat or skirt and the bodice or brassiere.

Ornaments

In former days each caste had its own variety of ornaments. There was a time when certain communities which were considered socially backward were not allowed to use the gold or silver ornaments usually worn by those of the upper castes. But as a consequence of organised agitation by members of these castes and the efforts of enlightened social reformers and administrators, these restrictions were removed and ornaments came to be used by women irrespective of their caste or community. There was for long even a craze among women for heavy and crude ornaments and consequently there was a tendency among them to load the head, the ears, the nose, the neck, the arms, the waist and the ankles with heavy jewellery. Writing in 1906 Nagam Aiya observed as follows. "The whole appearance of a woman in every well-to-do household is one mass of gold and silver sparkling with gems, rubies,

diamonds etc."[1] Some of the ornaments peculiar to the women of the District may be mentioned. *Kappu* (plain bracelet of gold), *oddyanam* (gold or silver girdle), *Kasumala* (garland of gold coins), *Pavizhamala* (garland of coral pieces strung together by a silver or gold wire), *Poothali* (a tight fitting gold necklace), *Mukkoothi* (nose-screw made of gold with a diamond or other precious stones at the top), *Thoda* (a two lipped biconvex disc holding the inside ear lobe in its circumferential grove and set with precious stones in its front surface), *Aranjanam* (a gold or silver string tied round the waist), etc. are among the ornaments which have been at one time or other popular in the District. But it may be pointed out that some of these ornaments like *Oddyanam, Pavizhamala, Mukkoothi, Kappu, Thoda,* etc. have now become out of fashion and their place has been taken by other and new varieties of ornaments. In fact the craze for heavy ornaments has now disappeared and the modern tendency among young women is to limit the number of ornaments to the absolute minimum. Thus young women, irrespective of their caste or community, use as their ornaments today only a gold chain with a pendant of artistic workmenship for the neck, a pair of *Kammals* or studs for the ears, gold bangles for the wrists, gold rings for the fingers and in the case of girls, a pair of *Kolusus* in gold or silver for the ankles. On festive occasions they may wear more than one gold chain in the neck and several pairs of gold bangles of different patterns on the wrists. Women generally prefer gold ornaments, but enamel ware and imitation stones are also used, particularly by girls. Bangles made of glass and plastic are also commonly worn on the wrists. It may be noted that women are generally very partial to their personal ornaments. In addition to ornaments they are also fond of cosmetics. They blacken their eyes and eye-brows with eye-tex and apply cream and powder to their faces. This is done particularly by the younger section of women belonging to the wealthier classes. Those who are ultra-fashionable and are inclined to imitate the Western fashions use lip-stick and the nail polish, but their percentage is small. Women are also accustomed to the use of artificial hair. It is the usual practice among them to comb the hair and tie it behind in the form of a knot. This form of hair dressing is peculiar to Kerala, but the younger and more fashionable women have their own artistic and distinctive forms of hair dressing.

1. *The Travancore State Manual*, Vol. II, K. Nagam Aiya, Pages 289-290.

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Food

Rice is the staple food of the people. Parboiled rice instead of Kaccha or raw rice is used by the vast majority of people. Brahmins, Kshatriyas and some of the higher castes are vegetarians and they do not as a rule take animal food. The Nairs, the Ezhavas and other castes among the Hindus are not generally vegetarians, though some individual members of these communities may avoid meat and fish. One may also sometimes come across whole families avoiding meat and fish altogether. The Christians and the Muslims do not differ much from their neighbours in their dietary habits, but fish and meat are more largely in use among them. It can safely be estimated that over 75% of the population of the District have no objection to a fish diet. The majority of the people of the District except high class Hindus include fish in their diet, and especially among the middle class and the working class there is a special preference for fish as an article of diet.

The daily food in a family consists of breakfast, lunch, tiffin and supper. *Kanji* or rice gruel formed the main breakfast till recently in almost all families, but it has now been replaced by tea, coffee or other beverages taken along with some such dishes as dosa or idli.[1] The noon meal or lunch is always substantial and the menu consists of several items the most important of which are cooked rice, spiced curries, and butter milk. The tiffin in the afternoon consists of a cup of tea or coffee and some specially prepared sweet or delicacy. The supper which is taken after sun set consists either of kanji or of some of the items as are served for lunch, but it is not so substantial. Rice being the staple food of the common people, wheat is not generally popular in Kerala. During the second World War and after, Trivandrum and other parts of the State witnessed acute shortage of rice and intense efforts were made by the Government to popularise wheat, maize and other food-grains. But such efforts ended in failure because the people have almost a partiality for rice as their staple food. The food habits of the people are so conservative, that they are

1. A random sample survey conducted by the Tea Board under the auspices of the Government of India in Trivandrum city from August 21st to November 18, 1959 revealed that for a total of 1664 families investigated, 1125 families or 67.6% have the tea drinking habit, while 539 families or 32.4% are non-tea-drinkers. Among the latter group 480 families or 28.8% prefer coffee, and 59 families or 3.5% do not have any beverage habit at all.

not inclined to take favourably to anything other than rice. It is, however worth mentioning that among the poor sections of the population tapioca has often been used as a substitute for rice since the days of the rice scarcity experienced during the war. There are poor families which would be contented with a lunch or supper consisting of cooked tapioca and some fish curry.

It may also be mentioned that coconut oil enters largely in the preparation of curries and edibles in Kerala. This is in contrast to the practice prevailing in other parts of India where gingely oil and mustard oil are in common use. Mention may also be made of the relative scarcity of milk owing to the poor cattle wealth. Tapioca chips, plantain wafers, preserves of jack fruits and mangoes, etc. which remain for weeks without being spoiled are also used by the people of the District, and visitors from outside are particularly attracted by them.

Common amusements and recreations

In the past the common amusements and recreations of the people were *Kathakali, Koothu, Ottamthullal, Patakom* and *Harikatha*. *Kathakali* is a variety of drama peculiar to Kerala and believed to be the outcome of the amalgamation of elements from the *Bharatanatya* and Jayadeva's *Gitagovinda*. The characters express their ideas not by words but by significant gestures. The conversations between the characters, as well as the narrative portion of the story invariably in verse, are recited in a loud voice by the *Bhagavathar* or stage singer to the accompaniment of musical instruments. The action is prompted by his words. *Kathakali* is performed during the night and is heralded by drum-beating or *kelikottu*. Emotions are successfully represented by the actors by artful gesticulations and subtle facial expressions. The dress and scenic equipment have peculiarities of their own; the faces are painted (*chuttikuthu*) and the heads are crowned. Fantastic make-up and gorgeous costuming add colour to the meanings conveyed by the gestures. *Kathakali* is an all-night, open air function staged most frequently by an all-male caste. *Koothu* may be described as a mono-act, a presentation of puranic stories. The Chakkiar, the mono-actor, in the course of his narration, acts the part of all the characters, impressing the audience with suitable gestures. *Ottam Thullal* is a kind of solo dance invented by Kunjan Nambiar. The performer sings and dances to the accompaniment of drum and a pair of cymbals. There

are three varieties of *Thullal-Ottam, Seetankan* and *Parayan.* The first one is performed vigorously, the second is narrative and the third, though narrative, is best suited to pathetic themes. The details of the make-up differ from one type to another. The themes are mainly incidents drawn from epics, but garbed in humour and sarcasm which leave the audience roaring with laughter. *Patakom* is the name generally applied to a kind of discourse by either the Ambalavasies or the members of other superior castes. The equipment of the performer is simple. *Harikatha* is a narration of puranic stories in a vivid and picturesque way. Its close association with religion accounts for its popularity. Narration of the story is interwoven with music which renders the story-telling interesting and absorbing. A modern development of *Harikatha* is *Kathaprasangam.* Social themes and even lyrical pieces are dealt with in *Kathaprasangam* and the performance of this art form has become immensely popular throughout Kerala. Most of the amusements described above are essentially scholastic and cultural in character, and as such they require some erudition on the part of the exponents and a general knowledge of Hindu Puranas and cultural background on the part of the audience in order to be staged and appreciated. Consequently the people belonging to the lower strata of society had neither the time nor the capacity to participate in or to enjoy such entertainments and amusements. The popularity of these traditional amusements and festivities waned considerably after the advent of modern dramatic performances, cinema shows and the radio. They are now held only on special occasions such as *Utsavams* and other religious festivals. In Trivandrum where the people are highly literate and educated there is still considerable interest in these traditional entertainments and amusements. In Trivandrum City there are several cultural societies and organisations which sponsor musical concerts and *Kathakali* performances in which eminent musicians and artists participate. These attract huge audiences still. But the majority of the people without distinction of caste, creed or wealth resort to the cinema houses for entertainment and recreation. There are as many as eight cinema theatres in Trivandrum city itself.

There are certain amusements whch are peculiar to women and which assume the character of folk dances. The most important of such dances is the *Thiruvathirakali* or *Kaikottikali* which is quite common among girls of all communities.

This is performed by maidens in chorus accompanied by graceful poses and delightful *thalas.* This is a special art of Kerala and is played during such festivals as *Onam* and *Thiruvathira.* *'Kolattam'* is another form of folk dance prevalent in the District. It is a favourite pastime of maidens. They use a pair of sticks each about a foot long with metal discs at the top. When the sticks are struck against each other a pleasant jingling sound is produced. *Kolattam* is second only to *kaikottikali* in its popularity. It is characterised by teamwork, art, aesthetics and rhythmic movement and beautiful poise of the body. *Oonjal* swinging is also a kind of amusement practised by women in Trivandrum during the *Onam* season. *Oonjal* is a kind of swing which consists of a horizontal stick or log, both ends of which are tightly tied to the branch of a tree by a strong coir rope. The girl seats herself on the wooden piece holding fast the ropes and swings backwards and upwards, sometimes very wide apart so as to reach the other or higher branches of the tree. The swing is propelled by some one behind or by the girl sitting herself by the upward motion due to the pressing of the feet on the ground.

One of the common amusements witnessed in Trivandrum city during the Muharram season is the *'Kaduvakali'.* Those persons who participate in this game paint their bodies and dress themselves in such a way as to look like *'Kaduvas'* or tigers, and they go from place to place dancing to the beat of the drum. This entertainment attracts large numbers of peoples in Trivandrum city.

Public games and Recreation Clubs and Associations.

The traditional amusements and games have now practically given place to foreign games like foot-ball, volley-ball, basket-ball, badminton, tennis, cricket, etc. Trivandrum has a number of Recreation Clubs and Games Associations which devote themselves to the promotion of modern games and sports. Trivandrum city has its own Tennis Club, Boat-Club, Swimming Club, Rifle Club, Cricket Club and Flying Club. The Kerala Sports Council which functions with its headquarters at Trivandrum co-ordinates the activities of the various Games Associations functioning at State level and renders all possible assistance through them to the Sports Clubs and organisations functioning at District, Taluk, and Village levels. There are also a number of Associations and Clubs which have been founded in the N.E.S. Block areas under the auspices of

the Planning Department. Communal life is sought to be stimulated in these rural areas by giving a fillip to games and sports activities among the people. Not only the modern games and sports but also the traditional ones are patronised by the Planning Department in the N.E.S. Block areas.

Pilgrim Centres

Trivandrum District has a few important pilgrim centres. In the section dealing with the religious practices and beliefs of the Hindus, mention has already been made of the most important Hindu temples in the District. The places where some of these temples are situated have developed into important pilgrim centres. The Sri Padmanabhaswami Temple at Trivandrum has been a major attraction for pilgrims from all parts of the country even from early days. The temple is famous for its two annual *Utsavams,* and the special festivals called *Murajapam* and *Bhadradipam.* The Krishna Swami temple at Neyyattinkara is also visited by a number of pilgrims. The historic Jack tree known as Ammachi Plavu which hid Marthanda Varma n the hollow of its trunk and saved him from his enemies tands in this temple and it is a special attraction for visitors. The Siva Temple at Aruvipuram in Neyyattinkara Taluk ounded by Sree Narayana Guru also attracts many pilgrims. *Sivarathri* in the month of February is the sacred festival at Aruvipuram, and a large gathering assembles here on that day. The Bhagavathi temple at Sarkara in Chirayinkil Taluk is another important pilgrim centre in the District. There is a grand festival in this temple on the day of the Bharani asterism in the month of Meenam (March-April) every year. Fairs are held in connection with this festival which attracts large crowds from the neighbouring places. Varkala is yet another famous centre of pilgrimage in Chirayinkil Taluk. The place is also known as Janardanam after the name of the temple dedicated to Janardana and it is visited by Hindu pilgrims from all parts of India who regard it as sacred as Gaya itself. Varkala acquired added sanctity in modern times because of its association with Sri Narayana Guru. The Swami lived here during the most eventful years of his life.

1. *Bhadradipam* is celebrated twice a year in the months of Mithunam (June-July) and Dhanu (December-January). It lasts for seven days. On the last day the ceremony of *Thirumudi Kalasom* is performed. *Bhadradipam* was started by Marthanda Varma. Once in 6 years the grand religious ceremony of *Murajapam* is celebrated. Between one *Murajapam* and another there would be 12 *Bhadradipams.*

The Sivagiri Mutt at Varkala where he entered *Samadhi* is situated in the midst of beautiful surroundings and it is visited by large numbers of devotees, every day. An annual religious convention is held here under the auspices of the Sree Narayana Dharma Paripalana Yogam, and it is attended by thousands of pilgrims and devotees from all parts of Kerala.

Economic and professional groups and classes in relation to social life.

The most dominant impression that one gets from a survey of the social scene through the centuries is the spectacular progress that has been made along modern lines in almost all spheres of social life during the last few decades. The picture of the society that we get today is radically different from what it was in the beginning of this century and in the earlier periods.[1] Some decades ago the upper caste Hindus particularly the Namboothiris and their families dominated almost every sphere of the social and cultural life of the people. These dominant classes enjoyed the official patronage of the Maharaja and the members of the royal family. It was these privileged classes that set the pace in social life, and all the lower classes had to submit themselves to their domination. Untouchability, polygamy, polyandry, *marumakkathayam* and such other distinctive social institutions, and even art forms like *Kathakali* developed under the dominant control exercised by the upper classes. Even for such purposes as wearing certain kinds of ornaments and dress, and preparing certain special dishes, members of the socially backward communities had to get formal permission from the ruler by paying the customary *atiyara.* Thus vast sections of people were denied the opportunities for self-expression and self-development in society. In fact, the social order that prevailed some decades ago was the inequitous feudal order in which the feudal elements represented by the royal family and the high caste Hindu families connected with it constituted the dominant class. Increasing political and social consciousness among the under-privileged classes coupled with the efforts of the new religious leaders and social reformers and increasing legislative activity on the part of the state helped in course of time to give the *coup de grace* to this old feudal order. Consequently those communities and

1. Attention is invited to M.S.A. Rao's *'Social Change in Malabar'* which gives a picture of the traditional Kerala society and the changes it has undergone in recent times.

classes which were economically and socially backward and were at one time excluded from the privileges of full citizenship, have now come to occupy their legitimate place in society. The old values of life have also changed yielding place to new. Institutions, customs and even concepts that were at one time considered to be eternal and of permanent value are facing the challenge of the new forces at work in society, and a new revolutionary outlook born out of modern liberal education and the necessities of changed circumstances has come to govern the lives and actions of men. The caste system, *Marumakkathayam,* the joint family, untouchability and many customs and institutions that constituted the main props of the old order have fast crumbled down. The members of certain castes have given up their ancestral professions and taken to new ones. This is particularly true of the Ezhavas who have almost given up their traditional occupation of toddy-drawing and taken to the learned professions and callings. It cannot be denied that the spread of education and new liberal ideas has infused into them and other backward communities a high sense of dignity in learned professions and callings. Legislative activity on the part of the state has also contributed a great deal to the social change of our times.

Economic changes coming in quick succession have also profoundly affected the social life and attitudes of the people. The most important of the economic changes are the reforms introduced in the field of land tenure and agrarian relations. Land reforms were introduced since the 19th century, mainly with the object of giving relief to the poor agriculturists. The pace of land reforms was quickened in recent times with the advent of democratic rule in the state. The most far-reaching of the agrarian reforms introduced in recent times are the Stay of Eviction Proceedings, (1957) the Kerala Agriculturists Debt Relief Act 1958, the Compensation for Tenants Improvement Act, (1956) and the proposed enfranchisement of Sree Pandaravaka, Sree Padam and Kandukrishi lands and abolition of *Jenmikaram.* These reforms seek to deprive the landlords of some of their monopolistic rights and confer full proprietary rights on the tenants. The Kerala Agrarian Relations Act (1960) is another revolutionary piece of legislation which seeks to fix a ceiling on the extent of holdings and to regulate and define the rights and obligations of all categories of tenants. It is premature at this stage to assess the full impact

of these agrarian reforms on the social life of the people of the District. Nevertheless, it can be safely asserted that these reforms foreshadow a momentous change in the social life of the people by creating a large section of peasant proprietors and enabling the ryots to stand up on their own feet. This will result in a social revolution which will free the common man completely from the shackles of feudal serfdom and create conditions favourable for an industrial revolution which will herald a new order in the history of Kerala.

CHAPTER IV

AGRICULTURE AND IRRIGATION

Introduction.

Agriculture has been the basic occupation of the people of the District from time immemorial. About 50% of the population depend on agriculture as their main source of livelihood. Though the percentage of agricultural population is high, the land available per head of the population in the District at present comes to only about 36 cents. The people are generally owner cultivators, the rentier class forming only a negligible per cent of the agricultural population. The very low man-land ratio in the District based on its per capita acreage of cultivable land is an economic factor that presents a gloomy picture. Coupled with this, is the poor return from agriculture which is due to the failure to improve the productive power of the soil. The lack of proper irrigational facilities and the uneven distribution of rainfall have also relegated the District to the background as far as rice production is concerned. Agriculture in the District generally means subsistence farming. Even so, it hardly suffices for the cultivators' simple needs. Almost all farmers in the District pursue some subsidiary occupation to supplement the income from land. The scope for employment as agricultural labour being very little, many of them have taken to rearing of cows, buffaloes, goats and poultry. At any rate, without the introduction of improved and scientific methods of agriculture on a large scale on a long-term basis, the resources of the land in the District will scarcely be able to maintain the agricultural population.

Land Utilisation.

A tabular chart indicating the classification of land area in the District during 1956-57 is given as Appendix I. There are no permanent pastures or other grazing lands in the District. Total area not available for cultivation is 60,302 acres. This includes 29,245 acres put to non-agricultural uses and 31,057 acres of barren uncultivable lands. The area of 6,772 acres under cultivable waste lands includes lands which have once been cultivated but were later abandoned for reasons not definitely known. The possibility of reclamation of these

lands at a reasonable cost and with reasonable effort has to be investigated. Of the 4 Taluks in the District, Trivandrum has the least area of cultivable waste and Nedumangad the highest. Absentee landlordism, unsuitability of certain tracts of land being rocky or marshy, lack of irrigation facilities, soil erosion etc. may be cited as the reasons for the non-cultivation of lands in these areas. The table given as Appendix II gives the total surveyed area in the different Taluks in the District classified into cultivable and uncultivable areas.

The cultivable lands of the District may be classified as wet, dry, garden and plantations. Paddy is the only wet crop grown in the District. Tapioca is the most important crop grown on dry lands. Pulses like horsegram, greengram and blackgram are also grown as dry land crops. Vegetables, elephant yam (chena), chembu (*colocasia antiquorum*) plantain, fruit trees, coconut palm etc. come under garden cultivation. Plantations are confined to the hills or highlands. Tea and rubber are the most important plantation crops in the District.

Agricultural holdings.

According to a census of land holdings and cultivation taken in 1956 almost 80% of the holdings in the Trivandrum District are below one acre. In Trivandrum 3 out of 10 persons are land owners. The sample census also reveals that the Trivandrum District has the largest number of holdings of small size. In the District the area covered by holdings of small size is relatively greater than in the other Districts. On a study of land leased out from the cultivator's holdings, it is seen that nearly 89 per cent of the agricultural land comprised in owners' holdings is cultivated by the owners themselves and only 11 percent is given on lease. The proportion is highest in the Trivandrum District. Out of the 11 per cent thus given on lease, 4 per cent is on cash rent and 7 per cent on kind rent. Coming to the aspect of personal cultivation by owners, Trivandrum District has the largest number of holdings of small size under personal cultivation. 74 per cent of the area under personal cultivation in the District is constituted of holdings of extent below 5 acres.

IRRIGATION

There is a general presumption that because of her heavy rains, Kerala does not need any irrigation. It is also argued

that in view of the peculiar undulating terrain and other natural features of the country, irrigation works in this country will be costlier and more uneconomical than elsewhere. It is true that because of the heavy rains, there is some kind of cultivation all over the land. Paddy cultivation is by far the largest agricultural practice pursued by a major section of the people. The low-lying lands are cultivated with paddy and are fit only for paddy cultivation. Depending upon the availability of water, one, two or even three crops can be raised on these lands. Crop failures owing to the irregularity of monsoons have almost become a common feature. Consequently it has become possible only to raise one crop in a major portion of the paddy growing area. Hence necessity for providing storage facilities for supplying water in order to prevent the vagaries of nature and to stabilise and facilitate the adoption of intensive forms of cultivation is keenly felt in Kerala as elsewhere. Endowed with abundant rainfall and watered by the three rivers, the Trivandrum District cannot complain of inadequacy of resources of water. Usually such water as is required for the cultivation of crops is derived from the seasonal rainfall precipitating in the region. But the natural rainfall, as regards both quantity and seasonal incidence of fall, is sometimes inadequate for cultivation. The crop seasons are adjusted so as to be in conformity with the period of rainfall. If the monsoons are normal, and rain properly distributed the yield from the crops will be good and no artificial irrigation will be required. Even then as the total yearly rainfall is not uniformly distributed, there is either too much or too little of water according to plant requirements even in the periods of monsoons. There are, therefore, areas of great scarcity of water in certain localities in the District and these are therefore affected by drought which causes crop failure.

The present sources of irrigation in the District are natural streams, channels, channel-fed and rain-fed tanks, natural water reservoirs formed by constructing embankments across the line of drainage or natural streams, and storage facilities provided by the major, medium and minor irrigation works. Water during the rainy season is allowed to collect in the natural streams and tanks and taken to the fields through channels. Even now it is this system of irrigation that is prominent throughout the District. During the hey-day

of the landed aristocracy, it was common to construct tanks. But with the economic changes and the gradual decline of aristocracy, very few tanks were constructed during the last two or three decades. On the other hand the existing tanks have been allowed to decay. This picture has been somewhat, changed now. With the dawn of independance a drive has been made in implementing development schemes in the District and a number of major, medium, and minor irrigation works were taken up by Government.

The irrigation works in the District can be broadly divided into two major heads viz. (1) major irrigation works and (2) works under medium irrigation, minor irrigation, salinity exclusion etc.

The only major irrigation scheme so far undertaken in the District by harnessing the waters of a river is the Neyyar Irrigation Scheme. This scheme envisages the construction of a dam at Chempilamoodu about 19 miles south east of Trivandrum and two miles east of the village of Kallikad. Motorable roads connect the site with Trivandrum and Neyyattinkara towns. The scheme was started in January, 1951. It was proposed to complete the scheme in two stages. The first stage was completed in February, 1958. About 15,000 acres of land in the Neyyattinkara Taluk are benefited by this scheme. As the scheme was formulated at a time when the present Kanyakumari District of Madras State was part of the old Trivandrum District, the ayacut lands connected by this scheme include about 9,000 acres of lands lying in the Vilavancode Taluk also, now under Madras State. It is meant as a purely irrigation work. The Neyyar dam under execution and the dam proposed above it, will help in utilising 7,650 million cubic feet of the total run-off through storage, for irrigation. This much of water will be enough for raising three crops from the existing 126,000 acres of wet lands and in about 6,620 acres of new conversions. It is expected that the balance water required for irrigating the remaining 12,980 acres of new conversion i. e., 5,190 million cubic feet can be met from the run-off of the river. As the basin gets almost equal precipitation from both the south-west and north-east monsoons there is flow in the river during the dry months also which will yield the required quantity of water. The total estimated cost of the work so far taken up comes to 315 lakhs of Rupees. It is estimated that when completed the scheme

would enable about 38,000 acres of lands being made to raise 3 crops as well as 25 miles of river being made navigable at all times and protected against flood spillage.

Medium and minor irrigation works

The nomenclature 'medium' irrigation works refers to irrigation and salt water exclusion works which benefit at least an area of 200 acres of land and which cost less than Rs. 10 lakhs. Generally all medium and minor irrigation works comprise (1) small tanks and reservoirs (2) diversion regulators across small streams (3) irrigation channels and (4) salinity control works. These works are intended to serve isolated regions which do not come under the purview of major irrigation works or where there is no possibility of taking up a major irrigation work. A number of medium and minor irrigation schemes have already been taken up in many parts of the District during the First and Second Five Year Plan periods. The details of such schemes in Trivandrum District are given below:

Sl. No.	*Name of Scheme*	*Plan Provision Rs. lakhs*	*Ayacut benefited area in acres*
1	Reconstructing a regulator over Parachira in Killiyar	0.96	1,500
2	Reconstructing Iranimuttam dam	1.17	200
3	Improvement to Nedinjikulam in Nemom Pakuthy and providing irrigation facilities in and around Vellayini	4.00	900
4	Renovation of dams in Mamam river	1.51	3,250
5	Improvements to Machayil thodu in Marukil Pakuthy	1.67	290
6	Formation of flood bank in Thirupuram Pakuthy	1.64	2,560
7	Rain damages to Thettiyar, Pangappara thodu, Pattom thodu and Olloor thodu	8.07	1,800
8	Improvements to Kottukal Channel	4.00	300
	Total ...	23.02	10,800

Thus there are 8 medium irrigation schemes in the District costing about Rs. 23.02 lakhs and benefiting nearly 10,800 acres of lands and these schemes are under varying stages of execution. In addition to these certain other medium irrigation works are proposed for the District in *the Advance Report on Water Resources of Kerala*. The details of these are given in the following table.

Sl. No.	Name of basin	Cost in lakhs of Rs.	Area likely to be benefited in acres
1	Vamanapuram	10.0	5,000
2	Karamana	10.0	5,000
3	Neyyar	10.0	5,000
	Grand total	30.0	15,000

The above medium works costing Rs. 30 lakhs can be taken up benefiting an area of about 15,000 acres in the District. Irrigation works which benefit an area of 200 acres and less and above 5 acres are classified as minor irrigation works. The economic limit of the cost of minor irrigation works is fixed at Rs. 250 per acre of the area benefited. Minor irrigation works include surface percolation wells, tanks and tube wells. The minor irrigation works are too numerous in the District to be listed in full. However, the following table will give an idea of the number of such works in the District.

Sl. No.	Taluks	No. of works
1	Trivandrum	148
2	Chirayinkil	35
3	Nedumangad	68
4	Neyyattinkara	232
	Total	483

Lift irrigation

Government have recently sanctioned the investigation of lift irrigation facilities and improvements to Anakudi *Aelah* in Vamanapuram village. This scheme is the first of the lift irrigation projects undertaken in the District. By providing lift irrigation facilities to Anakudi *Aelah,* the fields in the three *Aelahs* namely—Melathumuzhy, Anakudy and Vilakkumadam will be benefited.

Sources of water supply and total irrigated area

The following table shows the sources of water and area (in acres) irrigated in the District during 1956-57.

Sl. No.	Sources	Area irrigated in acres
1.	Canals:	
	Government & Private	57,182
2.	Tanks	34,650
3.	Wells	132
4.	Others	52,247
	Total	144,211

Irrigated area under different crops.

The following table shows the area in acres of crops irrigated in the District during 1956-57.

Sl. No.	Crop	Area irrigated
1.	Rice*	88,392
2.	Pulses	3,719
3.	Other food crops	54,802
4.	Non food crops	80,026
	Total	226,939

*This figure includes area irrigated more than once under autumn, winter and summer crops.

Soil Conservation.

The undulating topography, intense precipitations and indifferent soil management practices in the District have resulted, in soil erosion to a considerable extent. The cultivation of tapioca, a root and raw crop, along the steep hill slopes, especially on Government lands occupied by cultivators under the Grow More Food campaign, has accelerated the erosion hazards. The problem of soil erosion is so acute that it warrants immediate and concerted efforts on the part of the people and Government to counteract its evil effects.

The evil effects of soil erosion in the District are clearly evident from the annual silting up of rivers like Neyyar and Killiyar. The bed levels of these rivers have risen in successive years. The accumulation of silt in minor irrigation tanks in several parts of the District and the silting up of the

Aruvikkara Dam which feeds the water supply system to Trivandrum City have greatly reduced their utility. The net result is deterioration in soil fertility and productivity.

Soil conservation measures aim principally at making the running waters walk down the cultivated hill slopes. The simplest anti-erosion practice is the construction of contour bunds with diversion waterways and protected surplus escapes. Soil conservation activities in the District are strictly governed by the provisions of Travancore Cochin Land Development Act No. XXXVI of 1950. During the Second Five Year Plan a physical target of 3,000 acres at an estimated cost of Rs. 3.6 lakhs was laid down for this District. Soil conservation schemes for three catchments covering an area of 3,522 acres at an estimated cost of nearly Rs. 3.35 lakhs have been prepared and the field works are in progress. The technical programme consists in contour bunding with dry rubble pitched walls at every ten feet vertical drops on all the selected catchments. For want of finance and staff, a larger area could not be brought under the soil conservation scheme. The extent of area highly vulnerable to soil erosion in the District extends to nearly two lakh acres including the catchments of the Neyyar Irrigation Project and the Aruvikkara water supply reservoir, which have to be controlled at any cost. Counteracting soil erosion is a programme of national importance and has therefore to be expedited with vigour not only in Trivandrum District, but throughout the State.

Water potential and schemes for further exploitation.

The rivers of the District have great potentialities for the development of irrigation. According to the data collected by the authors of the Master Plan, the following possibilities exist in the three rivers of the District for irrigation, navigation, etc.

Vamanapuram basin.

The Kallar dam. The site of the dam proposed is about 10½ miles upstream of Palode. The river has a catchment of 20 sq. miles up to this point and an yield of 3,100 million cubic feet based on the run-off data for Karamana catchment (i.e., 155 million cubic feet per sq. mile). Assuming that the reservoir can be filled up 1½ times a year, a reservoir of capacity 2,000 million cubic feet will be required to store the entire run-off. A dam of height 140' and length 700' will provide

the required storage. The saddle through which the road to Kallar exists will have to be blocked by an earth dam and the road re-aligned along the top of the dam.

The Kallar dam proposed above will utilise only 3,000 million cubic feet of the river run-off for irrigation. The balance water required viz., 5,200 million cubic feet can be utilised through storage by a dam provided just upstream of Palode bridge. The catchment area of the river up to this point is 55 sq. miles and deducting the run-off from the catchment of the Kallar dam, a net run-off of 5,425 million cubic feet is available. A dam of height 100' and length 1,000' will provide a storage of 3,500 million cubic feet, and assuming that the reservoir can be filled up 1½ times a year about 5,250 million cubic feet of the river run-off can be utilised through storage, for irrigation. The cost of the scheme will be approximately Rs. 400 lakhs. The river is navigable only in the lower reaches at present. By providing a series of regulators and locks, the river can be made navigable up to Palode i.e., for a length of 30 miles. The bed level of the river falls by 170' in this length, and assuming that a 10' drop can be negotiated by each set of regulator and lock, about 17 sets will be required. The above schemes will bring about 20,500 acres of land under three crop cultivation through protective irrigation. Also, 30 miles length of the river i.e., up to Palode will be made navigable and protected against floods spillage.

Karamana basin.

At Munnattumukku, there exists an ideal site for a dam. Hard laterite foundation is also available at the site. The catchment area of the river up to this point is 52 sq. miles and the proportionate run-off at this site based on the discharge observations taken at Aruvikara dam site, works out to 8,060 million cubic feet. Assuming that the reservoir will be filled up 1½ times a year, in this basin, a storage reservoir of 5,280 million cubic feet capacity is required to feed the available ayacut. The bed level of the river at the site is 200' above M.S.L. and a dam of height 105 ft. and length 1,200 ft. will provide the required storage. By means of right and left bank channels taken off from the dam and by providing such channels from the Aruvikkara reservoir which would serve the purpose of a pick-up weir, together with a regulator constructed across the river at a place in between these two sites for diverting the river water, the entire available lands in the basin can be irrigated.

The river is at present navigable only in the lower reaches when there is sufficient flow in the river. By providing a series of locks and regulators, the river can be made navigable up to Aruvikkara. Due to the existence of the weir at Aruvikkara, it is not possible to extend navigation facilities higher up. The bed of the river falls by about 130 ft. from below Aruvikkara up to the river mouth. Hence 13 numbers of regulators with locks will have to be provided along the river at suitable intervals, assuming that 10′ drop can be negotiated by each lock and regulator.

The above works would enable about 19,800 acres of land in the valley being brought under protective irrigation. About 20 miles length of the river i.e., up to Aruvikkara will also be protected against flood spillage and made navigable.

Neyyar basin

The qantity of water that can be conserved and used for irrigation by the Neyyar dam is only 5,625 million cubic feet. A perusal of the river basin shows that a dam located upstream of the Neyyar dam will help in storing some of the river run-off. The site proposed is at latitude 8° 32′ N and Longitude 77° 13′ E. The catchment area of the river up to this point is 30 sq. miles, yielding an estimated run-off of 4,650 million cubic feet. The maximum capacity of the reservoir that can be constructed here based on economic consideration is 1,350 million cubic feet which requires a dam of height 70′ and length 1,500′.

Thus the Neyyar dam under execution, and the dam proposed above it, will help in utilising 7,650 million cubic feet of the total run-off through storage, for irrigation. This much of water will be enough for raising 3 crops from the existing 12,600 acres of wet lands and in about 6,520 acres of new conversions. The balance water required for irrigating the remaining 12,980 acres of new conversions i.e. 5,190 Million cubic feet can be met from the run-off of the river. As the basin gets almost equal precipitation from both the south-west and north-east monsoons, there will be flow in the river during dry months also, which will yield the required quantity of water. Regulators will therefore be required for diverting the water to the adjacent fields and those proposed under navigation will serve the purpose. As such the proportionate cost of the regulators chargeable to irrigation is Rs. 30.00 lakhs.

Navigation in the Neyyar is at present possible only during monsoon months. By providing a series of locks and regulators the river can be made navigable even up to the Neyyar dam site, 25 miles upstream of the river mouth. The bed level of the river drops by about 150′ in this length, and by providing 16 sets of regulators with locks, sufficient draft can be maintained in the river all the year round.

The above schemes would enable about 32,100 acres of land being made to raise 3 crops, as well as 25 miles of the river being made navigable, at all times and protected against flood spillage.

SOIL AND CROPS

The soil in the three natural sub-divisions in this District falls under three types. The soil in the highland region is clay-loam and rests on a bed of rocks; it is black in colour and is rich in organic matter, nitrogen and potash and is slightly acidic. In the midland the soil is clay-loam of lateritic origin with an admixture of gravel and sand. The valleys in the midland have loamy clay with high sand content. The coastal strip is sandy with lateritic foundation.

Paddy is grown in all these tracts. Coconut Palms are extensively grown along the coastal stretch. Paddy and tapioca are the most important cash cum food crops of the midland though other crops are also cultivated. The hilly and highland tracts are noted for the variety of commercial and plantation crops grown. Rubber, tea, arecanut and pepper are the more important crops.

Major and subsidiary crops

As already stated the District produces mainly food crops. Rice and tapioca are the major food crops. Of these rice is the most important. The percentage of area of paddy to the cropped area is 20.36. Tapioca comes next in importance as a food crop. Among non-food crops coconut is the most important and has the highest acreage. Pepper and arecanut are important commercially. Tea and rubber are the major plantation crops in the District. Area under rubber is steadily increasing. Whereas in 1940 only 2,705 acres of land in Nedumangad Taluk had been under cultivation, in 1959-60 the area under rubber cultivation increased to 5,180 acres.

The details regarding the area under each crop in acres in Trivandrum District are given in Appendix III at the end of this Chapter.

Special features regarding mode of cultivation of major crops

Paddy, Nellu (*Oryza sativa Linn*). Paddy is the most important cultivated crop in this District and serves as the staple food of the population. Generally two crops of paddy are raised in a year (a) the *Viruppu* (April-May—August|September) watered by the south west monsoon and (b) the *Mundakan* (August|September—January|February) watered by the north east monsoon. The sowing and harvesting seasons of the two crops are as follows:

Crop season	Sowing	Harvesting
Viruppu (Autumn)	April-May	August-September
Mundakan (Winter)	August-September	January-February

There is an area of 97,500 acres under rice in this District. The total out-turn of rice in the District during 1957-58 is 53,500 tons. Rice cultivation varies considerably from place to place in regard to time for sowing, optimum seed rate, spacing etc.

A transplanted crop gives a higher yield generally than a broadcast crop. A nursery is raised for a transplanted crop. The nursery (seed bed) area is frequently ploughed after the harvest of the previous crop. Six to eight ploughing are given Beds about four feet wide are prepared. The seed beds are manured with bulky organic manure like compost or farm yard manure at about 8 to 10 tons per acre of nursery. Some ryots still believe that nurseries should not be manured. Seeds are sown and covered with soil. The nursery is irrigated when necessary and kept free from weeds. When wet nurseries are raised green leaf is generally incorporated in the puddled seed bed and sprouted seeds are sown.

After the harvest of the previous crop, fields are ploughed and cross ploughed to bring in the required tilth. In recent years it has become a common practice to have the land dug with *mammatties* by employing human labour in place of the initial ploughing and cross ploughing. One digging by *mammaties* is considered equivalent to four ploughings. Where irrigating facilities are available green manuring is invariably done. Farm yard manure is applied in advance according to

quantities available. Field bunds are trimmed and strengthened. The land is ploughed in standing water to bring about a puddled condition and is levelled by passing a *"Maram"* which is a levelling plank.

Transplanting is done in well puddled and levelled field. Seedlings 30 to 40 days old are transplanted. Before seedlings are pulled out the nursery beds are irrigated to soften the soil. Seedlings are pulled out carefully and carried to the field in bundles of convenient sizes. 3 to 4 seedlings are planted per hole with a spacing of about 6" x 6". Spacing and number of seedlings per hole vary according to variety, duration of crop, and fertility of the soils. When the soil is very fertile a wider spacing with only 2 to 3 seedlings per hole is resorted to. When the variety is a heavy tillering type and of long duration naturally the number of seedlings is reduced. With the "Japanese method" of cultivation getting more and more popular transplanting is done in lines. This is done by stretching a rope across the field and transplanting the seedlings equidistant from each other. This affords adequate facilities for weeding and interculture. The extensive use of manures and fertilizers has brought about definite increase in production. Organic manures like farm yard manure and compost and inorganic fertilizers are applied. The Department of Agriculture is recommending the raising of green manure crops and burying the same with the soil wherever adequate water supply is available. Among the chemical nitrogenous fertilizers, ammonium sulphate is found to be most effective. 100 to 200 lbs. of ammonium sulphate is found to give satisfactory results, an increase of up to 500 lbs. of paddy per acre. Among phosphatic manures bonemeal is very popular and superphosphate is being increasingly applied at about 100 lbs. per acre as a basal dressing. After transplanting water is kept in the field to a depth of about 2 inches till the crop matures. Weeding is an important operation and is done by hand. 2 to 3 weedings are given and the soil around the plants gently stirred. First weeding is given a month after transplanting. Top dressing with fertilizers like ammonium sulphate is done soon after weeding. When crop is planted in lines rotary weeders of the Japanese model are worked between the lines.

Paddy is harvested just when the ear is ripe and the straw is still slightly green. Harvesting is done by human labour. The crop is cut and allowed to dry in the fields

for a few hours, bundled and taken to the threshing yard. Threshing is done first on the floor and then trampled under the feet of cattle. The produce is then winnowed, dried and stored. Paddy straw is used as fodder for cattle.

During *Viruppu* season, rice is invariably raised either as a broadcast crop or dibbled behind plough furrows under dry conditions. Once the crop has germinated and the first weeding under dry conditions is over, water is let in and allowed to stand as in the case of transplanted crop.

In the eastern Taluk of Nedumangad, however a distinct method of sowing is in vogue. The main field is thoroughly prepared under wet conditions as for transplanting sprouted seeds and then mixed with a manure mixture, usually of cowdung, bonemeal and ash. Small pellets of the manure-cum-seed mixture are then placed in the soil with proper spacing. The placement of these pellets is done by throwing them with a certain amount of force in the well puddled soil.

Rotation of crops is not practised in rice fields in the District. However, leguminous crops like black gram, green gram or horse gram are grown occasionally as a third crop. Immediately after the harvest of the *Mundakan* crop in January the field is ploughed when the soil is still moist and the seeds are sown. In Neyyattinkara the southern Taluk of the District one comes across stretches of bananas being cultivated in rice fields. Banana being a very heavily manured crop the succeeding crop of paddy is greatly benefited by the residual effect.

Varieties.

Trivandrum grows a number of varieties of rice. The more popular local varieties are given below:

Viruppu:
1. *Thulunadan*
2. *Oruvella*
3. *Cherunellaryan*

Mundakan:
1. *Kuttichirachadi*
2. *Malampookkulakurava*
3. *Orumundakan*

The Agricultural Department has evolved a few improved strains and are trying to popularise them in the District. For the *Viruppu* season P.T.B. 10, P.T.B. 9, P.T.B. 26 etc., are found suitable. P.T.B. 10 is a short duration all season strain

and has already won the confidence of the ryots. P.T.B. 9 and P.T.B. 26 are medium duration and are slowly getting popular. For the *Mundakan* season P.T.B. 4, P.T.B. 15, P.T.B. 16 etc. are found quite suitable. They are of medium to long duration. U.R. 19 of about 145 days' duration is found suitable for the sandy tracts of this District. The object is to cover a major portion of the rice area with improved varieties. It is expected that an extra yield of 10 to 15 per cent over the yield of local varieties can thus be obtained. The average yield of rice per acre varies between 1,500 and 2,000 lbs. per crop. There is much scope for increasing this yield by adopting better methods of cultivation as evidenced by the yields obtained in prize competitions.

Tapioca. Maracheeni, kappa (Manihot utilissima pohl). Second only to rice tapioca is the most import food crop in Trivandrum District. It is pre-eminently a crop confined to the Tropics and it grows best under the warm humid climate that obtains here. Extremes of temperature during the growing season and frost at any time are detrimental to the crop. It can flourish up to elevations of 3,000 to 3,500 ft. from sea level and can stand very heavy rainfall. Similarly tapioca grows on any good, well drained soil. It requires good aeration in the soil. Lateritic loam is the main soil type on which the crop is grown here. On well drained garden loams and higher sandy loams also tapioca is grown. Thus it grows well in almost all types of soil except in marshy and water logged places. It does not do well under shade. The success of tapioca as a major crop in the State has been due to the particularly favourable climatic and soil conditions. The total area under tapioca in this District is 137,669 acres distributed all over.

Land for tapioca cultivation is prepared well. Raised mounds at a spacing of about 3 feet both ways are formed for planting the crop. However when intensive manuring is done and when high yielding improved strains are used a wider spacing of about 4 feet both ways is given. The planting material consists of 7 to 9 inches long cuttings taken from stems selected from the previous harvest. Under purely rain fed conditions, tapioca is planted after the first rains before the outbreak of the south west monsoon in March-April. But at present, planting is done throughout the year without strictly confining to seasons. The practice is to plant 2 and 3

cuttings per mound. This practice is, however, being given up gradually and single stem planting is adopted. The cuttings are planted vertically with 2 to 3 inches of the lower end within the soil. In the early period, the crop requires mulching and earthing up to prevent the roots from being exposed by the rains. The first inter-cultivation and earthing are done within a month of planting. During the early period of growth the field is mulched lightly with a spade at intervals of 3 weeks. Manures and fertilizers are added at the time of inter-cultivation and earthing up. Tapioca is an exhausting crop and consumes lot of plant food. Most cultivators do not generally apply any manure to tapioca. At the time of earthing up, some cultivators add some ash to the soil. The result is that the soil which grows tapioca continuously for a few years gets thoroughly exhausted. The fertilizer for tapioca is a mixture of Nitrogen 80 lbs., Phosphoric acid 80 lbs. and potash 160 lbs. The cultivation of tapioca not only exhausts the soil but also encourages soil erosion. Heaping loose soil in the form of mounds for planting tapioca results in the washing down of large quantities of soil by rain water and millions of tons of soil are, thus lost every year from the undulating midland regions where tapioca is grown. The crop is harvested after 8 to 9 months by pulling out the palms by hand. The tubers are then severed from the stem with a knife. The average yield per acre is very poor, about 3 to 4 tons only of raw tubers. But there is much scope for increasing the output up to 6 or 8 tons by adopting better methods of cultivation, improved varieties and proper manuring. The total out-turn of tapioca in the District is 387,200 tons.

A research scheme for the improvement of this crop has been started by the State Government with the aid of the Indian Council of Agricultural Research and considerable work has been done on the crop at the Tapioca Research Station, Trivandrum, under the supervision of Dr. A. Abraham, University Professor of Botany. Some of the varieties evolved in this station like H. 105|44, H. 96|44, 7|49, 9|49, 10|50, 450|52 and imported varieties like M4, M5 and M6 are good yielders and of good cooking quality. These varieties are being propagated among cultivators in the State in limited quantities through the Agricultural and Block Development Officers. The reports about the performance of these varieties are highly encouraging.

Pulses

1. *Black gram (Phaseolus mungo)*. Black gram is one of the important pulse crops grown in the District. Black gram thrives well in soils inclined to be clayey. It is grown almost entirely as a dry crop in this District. In rice fields it is raised after the harvest of the mundakan crop in early February. The crop is only of 3 months' duration.

The field for cultivation of black gram is prepared by two or three ploughings. Seed is generally sown by broadcast. Only a rough tilth is attempted. Manuring is not generally done after sowing. However, it is customary to incorporate ash and some phosphatic manures like bone meal or superphosphate in the soil at the time of ploughing. Interculturing is not generally done. The crop grows with the few showers. In about 7 weeks the plants commence to flower and in three months the pods are ready for gathering. The plants are pulled up by the roots, stacked in the threshing yard for 3 or 4 days, the pods are then removed and trampled to get the seeds. Seeds are then dried, cleaned and stored. The yields vary a good deal according to method of cultivation, fertility of the soil, etc. An average crop in a rice field will yield about 300-400 lbs. per acre.

2. *Green gram (Phaseolus aurcus)*.

Green gram grows well in most of the soils in this District. Like black gram this is also grown as a catch crop in rice lands. But unlike black gram the crop does not do well in clayey type of soils. After 2 or 3 ploughings seeds are sown by broadcast. The seed rate is about 15 lbs. per acre. In 70 days the green pods become dry and the crop is ready to be harvested. After a few pickings, the plants are pulled up and taken to the threshing floor and stacked there. After 3 or 4 days threshing is done by beating with sticks or by trampling. The seeds are then dried, cleaned and stored in earthern-ware receptacles. An average crop will yield about 400-500 lbs. per acre.

3. *Horse gram (Dolichos biflorus L.)*

Horse gram is grown as a dry crop. It is grown on any soil ranging from the rice land soils to stony and gravelly upland soils. It is also grown as a kind of preparatory crop on new land before other crops are raised.

Thorough preparation of the soil is not necessary for raising horse gram. The common seed rate per acre is about 40 lb. By the time the pods mature the crop becomes ready for harvest. Harvesting is done by pulling out the plants. They are then removed to the threshing floor, stacked for about a week, and then threshed by being trampled under feet of cattle. The haulms are good fodder for cattle. The seeds are dried, cleaned and then stored. A good harvest will yield up to 500 lbs. per acre.

Oil Seeds.

Coconut (*Cocos nucifera L.*).—The coconut plam which for many centuries has had the distinction of being styled *Kalpa Vriksha* still continues to dominate the garden crops of the District. Economically also the most important crop of the District is the coconut. It is of vital importance in the domestic economy of the common people of the District. Every part of it is used for some purpose or other. The trunk of the mature tree is used in the construction of houses, the leaves are plaited for purposes of thatching houses, inflorescences are tapped for toddy and the stem and shell are used for fuel. It is, however, the nut that forms the most important part of the tree . Coconut oil copra, coir yarn and rope are some of the important products taken from the nut. The oil is used both for edible and industrial purposes. It is an indispensable ingredient in the manufacture of soap. The shell of the coconut serves as a medium for the expression of the finest forms of craftmanship of the East. Shell art-ware with their exquisite carvings is an eagerly sought for item by collectors of curios. Indeed there is no other tree in the State with such a diversity of uses. The area under coconut in the District is 133,404 acres.

The coconut thrives best on the alluvial deposits of silt and sand found on the coast but it also flourishes on the lower slopes of the laterite hills of the interior. In the sandy tracts where coconut cultivation is easy and inexpensive the tree is planted in every available acre while in the laterite regions where the cultivation is comparatively expensive and difficult, it is usually planted in the vicinity of backwaters and estuaries and on the lower slopes of the hills that surround paddy flats. As the District gets heavy rainfall, trenches are often dug round the coconut garden and mud walls raised to prevent the soil being washed away. These trenches serve

as water courses during the monsoons and also as footpaths for men and animals. For propagation fully matured nuts from old trees are selected. They are dried in the sun for some days and then soaked in water for ten to twenty days. They are then buried in rich loamy soil with the tops showing above ground. The nuts begin to sprout in about three months and the seedlings are planted within a year in pits just before the outburst of south west monsoon. Among most villagers, these tender plants are planted during *Thiruvathira Nattu Vela.* They also believe that when the position of the Jupiter at the time of sowing is in the, first, fourth, seventh, and tenth rasees the trees will have a luxuriant growth. Mondays, Wednesdays, Thursdays and Fridays are also auspicious. The auspicious time for planting is described in the following lines. "Full Moon, Mercury and Venus aspecting the seventh rasi and the Jupiter aspecting the fifth, seventh and ninth rasees are also favourable". The size of the pits varies from 2 feet in alluvial soils to six and sometimes nine in rocky parambas. The pits should be forty men's feet apart and an acre should not comprise more than about sixty trees. But over-planting is so common in the District that as many as hundred trees are often found in an acre. Ash is often buried with the seedlings and sometimes a handful of salt also to keep away the attack of pests. The plants are watered everywhere in the hot season for the first three years and the pits are gradually filled up, partly with soil washed in by rain, and partly with leaf, ash and cattle dung. All that is necessary thereafter is to plough up the soil at least once a year and to dig shallow trenches round the trees and fill them up with manure. The trenches are usually dug during the monsoons. The time required for the coconut trees to come into bearing differs with the different species of trees and the nature of the soils in which they are grown. On an average the trees come into full bearing about the tenth year. The trees bear vigorously for about thirty years and then begin to decline. The nuts are plucked six or eight times in the year. The average annual yield per acre comes to 2,800 nuts. In the coastal areas it is as high as 5,000 nuts. In the interior there are gardens giving less than 1,000 nuts per acre.

Plantation crops

Para rubber (*Hevea braziliensis*).—Though in its original home the para rubber tree grows practically at sea level, in

Trivandrum District it flourishes in hilly parts. The cultivation is practically confined to Nedumangad Taluk. Rainfall and other climatic conditions seem to be of greater importance in the cultivation of rubber which is grown on a variety of soils. In the hilly tracts of Nedumangad rubber grows on dark rich loamy soils of granite origin. Total area under rubber in this District is 5,382 acres. Para rubber is propagated both by seed and also vegetatively by means of budding. The nursery beds are prepared properly and seeds are sown therein at distances of 9″ from each other in rows 1 foot apart. The nursery is protected against sun and rain by temporary shelter. Seeds sprout in 10-12 days. In six months the plants attain a height of 3′ - 4′. Trees of outstanding performance are selected after a study of their performance record of some years and they are made use of as mother trees for furnishing clones i.e., budwood for providing buds to be budded on to the seedling rubber plant. The seedling from the stock and the growth from the clonal bud form the scion of the new budded plant. The plants, either seedlings or budded, are planted out in the estate in pits about 2 or 3 feet deep and 3 feet square filled with good jungle soil. The distance between pits is 20′ x 20′. Usually 100 trees are planted in an acre. The crops selected for the purpose are mainly Bozamedolla (*Tephrosia candida*) and Centrosema pubescens. These are sown between the rows and are worked into the soil every year. Under favourable conditions good growth may be 5 to 6 feet per year during the first four years. Likewise an increase in girth of 4″ to 5″ per year is also usual. Rubber responds well to manuring with nitrogenous manures which stimulate both healthy growth and an increased yield of rubber. Green manuring with the various cover crops is a cheap form of nitrogenous manuring. Sulphate of ammonia at the rate of 4 cwts. to 5 cwts. per acre may also be applied.

Trees are tapped when they are 6 or 7 years old. The tappable area is generally confined to a height of 6 feet from the ground, mainly because it is convenient to the tapping labourers and also because the latex from higher parts of the stem is of inferior quality. Tapping operation is confined to the morning hours of the day. Tapping is done by making an incision into the bark more or less in an oblique direction and close enough to the cambium to tap the largest numbers of latex-containing-tubes or cells and at the same time sufficiently clear of the cambium so as not to injure it. The cut

is made by special knives which are adjusted to cut the proper depth. Each day's tapping consists in taking a thin parting of the top of the cut surface of the bark. The latex quickly swells up, moves along the cut and flows slowly down into the cup. Tapping is done at intervals which vary from estate to estate. Tapping is suspended when trees pass through a leaf fall and during rains. Latex is collected in cups, very commonly coconut shells fixed to the bark. The contents are transferred to larger vessels and taken to the factory where rubber is prepared.

A normal yield from seedling raised plantation amounts to about 300 lb. of rubber per acre and about 700 lb. from estates with trees budded from selected clones. There are a large number of strains varying in vigour, yield etc. Some of the well-known strains are TJr (Tjrandji) from Java, P. B. (Prang besar), Rubana from Malaya etc.

Agricultural implements

In Trivandrum District the field tools and implements used by the agriculturists are of the old and indigenous type. Ploughs and marams are the main animal-drawn implements. Spades, pickaxes and sickles are the main hand tools. Attempts are, however, being made by the Department of Agriculture to replace the old country ploughs with iron ploughs. The progress however is slow.

Ploughs

The indigenous ploughs used are made of wood by the local carpenter and the local blacksmith out of wood locally available. The share is the only part which is made of iron, other parts being made of wood. The indigenous plough consists of four essential parts, namely the body, the beam, the plough share and the stilt. The body is the central part to which all the other parts are attached. It gives the weight for the penetrating action of the plough share. The bullocks are hitched to the beam by means of a yoke. The centre of the yoke is tied to the beam by means of a rope. The plough share penetrates into the soil and opens it. The stilt helps to guide and handle the plough. The body is made of one single piece of wood. The head is thicker and the shoe tapers to a point. The shoe is flat at the top and triangular at the bottom. The share, made of steel, is laid on the shoe and fixed to it by means of nails. The share projects a little outside the shoe. The stilt is a separate piece which is fixed

on the back of the beam behind the body head. The beam is about 9 feet in length. The plough is worked by one man and a pair of bullocks. The furrows opened are 'V' shaped and of about 4" to 5" in depth. The area covered will be 1|3 to 1|2 an acre a day of 6 to 7 hours. The country plough is condemned because it is not capable of inversing the soil because of the absence of the mould board.

Marams

The *maram* is a wooden plank or log about 6 ft. in length 6" wide and 6" deep. The log is scooped hollow to a trapezoidal cross section and about 2 inches thick. There are two holes provided in the middle of the log about 1 foot apart for hitching the implement. The implement is hitched to the yoke by a split beam made of bamboo. The scooped surface of the plank rubs over the clods and crushes them. A pair of bullocks or buffaloes and a man are required to work the implement. This has the dual function of levelling and crushing clods. This is worked in paddy fields both in wet and dry cultivation. Usually after two ploughings (a ploughing and cross ploughing) the *maram* is worked. About 2 acres can be covered in a day. Sometimes to add to the weight of the implement the man working it adds his own weight by standing on the *maram*.

The spade

The spade which is locally called *mammatty* is the most important hand tool in use. There are various kinds of spades to suit different soil conditions and operations. For sowing, no implement is used in the District. Interculture is done with the aid of *mammatties* especially for operations like mulching, earthing up etc. The principal tool for harvesting is the sickle with an entire serrated cutting edge and wooden handle. This is mainly used for harvesting paddy and for cutting fodder grass. For winnowing, the threshed grain is slowly dropped from a height when the wind is blowing.

Mechanical implements and tractors are practically not in use in this District.

Seeds and manures

Farmers preserve a part of their produce for seed purposes. It is usual that the seed requirements of a village are met in the village itself. Although there is no organised agency for seed supply, the ryot in a village will be able to

obtain his seeds from one of the neighbouring ryots. In recent times steps are being taken to bring in the Co-operative Societies as agencies for stocking and distributing seeds. Moreover seeds of improved quality are stocked in Depots attached to the Offices of the Agricultural Assistants and Agricultural Extension Officers in the National Extension Blocks for distribution to the ryots. The quantity of quality seeds distributed in respect of major crops is given below. (The figures represent the annual average based on the latest information)

Seeds	*Quantity*
Improved paddy seeds	63,252 lb.
Vegetable seeds	394 ,,
Green manure seeds	5,835 ,,
Fruit plants and seedlings including coconut seedlings	63,876 Nos.

The soils in the District as eleswhere are of poor fertility. They are deficient in plant food matter as well as calcium. Hence there is need for extensive manuring of the soils. All concentrated and quick acting manures are applied generally to the young standing crop in one or more doses. The time of application is so adjusted that the field has enough moisture. The dose of different plant foods to be applied for a particular crop could be scientifically fixed only after the analysis of the soil. Lime has to be applied invariably as most soils are deficient in it.

The common organic manures are cowdung, farm yard manure and compost. The improved types of manure used in the District include nitrogenous manures such as ammonium sulphate, urea, ammonium sulphate nitrate, calcium ammonium nitrate etc., phosphatic manures such as bone meal, superphosphate etc. and potassic manures such as wood ash, muriate of potash etc. Several private firms in the District supply manure mixtures such, as paddy mixture, coconut mixture tapioca mixture etc.

Agricultural pests and diseases

The various agencies which often neutralise the favourable effect of many of the factors of crop production are (1) natural forces (2) inroads by birds and animals and (3) pests and diseases. Crop damages caused by natural calamities like

storms and floods are only occasional. So also are severe droughts. The District is free from invasions of locusts. Stray cattle however cause some damage. The common means of protection of crops from stray cattle is fencing. The common live plants used for fencing are Euphorbia tirucalli, Agave americana, prickly pear, lantana indica etc. Mud walls are also put up in some fields. Plant pests and diseases, however, are responsible for the great loss of agricultural produce. The damage done by the different pests cannot be accurately estimated as the extent of it depends upon the severity of infestation in any particular year. The most important pests and the remedial measures which may be adopted by the cultivators against each of them are described below:

A. DAMAGE FROM CATERPILLAR

1. Paddy

(a) *Rice swarming caterpillar* (*Spodoptera mauritia*)

The caterpillars damage paddy by feeding on the leaves. They appear in the field in large swarms and destroy the whole crop in early stages.The plants are reduced to mere stumps. The out-break is sporadic. In order to destroy this pest, the fields are sometimes flooded so as to submerge the crops for 10 to 12 hours. Recently it has been found that this pest can be effectively checked by dusting the affected crops with B.H.C. 10% at 15 lb. per acre.

(b) *Paddy stem borer* (*Schoenobius incertellus*)

These caterpillars bore into the stems and destroy the plants completely. The damage done is occasionally serious. Sometimes coloured lights are placed at night to attract these insects which are caught and destroyed. As a result of research carried out in the field, dipping the seedlings in solutions containing .08% folidol or .05% endrin before transplantation and dusting with 5% D.D.T. or 5% B.H.C. at regular intervals till flowering are found effective to control this pest.

(c) *Rice bug* (*Leptocorisa acuta*)

These small greenish yellow bugs, appear in the paddy field during the earbearing seasons and damage the paddy crops by sucking the milk juice of tender grains which become chaff in consequence. Rice bug is a serious pest. This pest may be controlled by collecting and destroying the nymphs and adults and by dusting with 10% B.H.C. at 15 lb. per acre.

2. Coconut

In spite of its hardy nature, the coconut palm is affected by a number of insect pests at all stages of its growth. The more important pests of coconut are described below:

(a) *Rhinoceros beetle* (*Oryctes rhinocerose*)

This is the most ubiquitous pest of the coconut palm. It attacks the young, folded leaves of the coconut. The infested trees receive a set-back and may even die. The control of the rhinoceros beetle consists in the removal of beetle from the crown of the palms by means of a hooked pointed rod. After extraction of the beetle the hole should be filled with sand or sand mixed with 5% B.H.C. dust. During dry weather, filling of the axils of the central leaves in the crowns with a mixture of sand and 5% B.H.C. dust in equal proportions gives some protection to the palms. Various insecticides such as D.D.T., toxaphene, B.H.C., Chlordane, calcium arsenate etc., are also tried for the control of oryctes larvae in their breeding places.

(b) *The black headed caterpillar* (*Nephantis serinopa*)

The caterpillar causes extensive damage to the leaves of coconut palms especially along the coastal and backwater areas. Due to its attack the vitality of the infested tree is lost, resulting in low yields. Infested trees are easily recognised by the dried up patches in the leaflets and the deposits of fras on these parts. The attack is especially severe during the dry months of March, April, and May. The simplest remedy is to cut off and burn all infested leaves or parts of leaves. As a measure of control spraying with D.D.T. 0.2% has also been found to give good results.

(c) *Red palm weevil* (*Rhynchophorous ferrugineus*)

This is the most destructive pest of young coconut palms. The damage caused by the weevil larvae is often fatal. It is estimated that about .5% of the palms are attacked by the pest every year. It is very difficult to detect the presence of the pest infestation in the early stages of attack. The grub begins its life inside the palm and normally never comes outside. The early indications of the attack may be a few small holes in the crown from which pieces of chewed fibres protrude and a brownish viscous liquid oozes out. In many cases the drying up of the young heart leaves or splitting of the petioles near the area of attack can be seen. The methods suggested for the control of this pest are the removal of the dead and decaying trees and injection of infected trees with 1% Pyrocone-E.

B. DAMAGE FROM FUNGUS

1. Paddy.

The paddy crop is affected by a number of fungus diseases which account for considerable decrease in yield. Among the diseases the more serious ones are blast caused by Piricularia oryzae and leaf blight caused by Heminthosporium oryzae. The blast disease occurs in all rice growing tracts of the District and is the most serious of all the known diseases of rice. The suitable remedies for the former are spraying the crop 3 or 4 times with copper fungicides such as fungi copper (1 lb. in 30 gallons of water), treating the seeds before sowing with Agrosan G.N. or ceresan at the rate of 5 oz. per cwt., balanced manuring and cultivation of resistant varieties. For the latter the cultivation of resistant varieties and seed treatment with Agrosan or ceresan at 5 oz. per cwt. of seed will be sufficient.

2. Coconut.

Coconut diseases may be classified as those affecting the bud, the leaf, the stem and the root and systematic diseases like wilts. The common disease of the coconut in the District is leaf rot. Spraying the crown and leaves with bordeaux mixture or copper fungicides like cupravit, shell copper fungicides etc., better cultivation of the gardens and the liberal use of potassic manures are advocated to combat the disease.

Use of insecticides and fungicides for plant protection.

The average quantities of insecticides annually consumed in the District and the value of each are given below:

Name of insecticide	*Quantity*	*Value in Rupees.*
B. H. C. 10%	13 tons	5,300
D. D. T. 50%	6½ tons	37,400
Zinc phosphide	1 ton	6,700
Fish oil soap	22 lb.	24
Lindane	45 lb.	18
Endrin	11 bottles	64
Folidol	41 tubes	82
Other insecticides	9 cwts.	..

Total value of insecticides annually consumed is nearly Rs. 50,000.

Fungicides	*Quantity*	*Value in Rupees.*
Cupravit	5 cwts.	1,320
Agrosan G. N.	6 cwts.	1,000
Copper sulphate	48 lb.	56
Other	35 lb.	..

Total value of fungicides annually consumed is up to Rs. 2,500.

Activities of the Agricultural Department to secure the use of scientific methods of agriculture.

The first step towards the encouragement of scientific agriculture in the Trivandrum District began with the establishment of an Agricultural Demonstration Farm at Karamana in 1894 to demonstrate to the ryots the advantages of improved methods of cultivation and the possibilities of introducing iron ploughs and new crops. Facilities were also provided to impart training in scientific agriculture at this Demonstration Farm, and the persons who came out successful were appointed as Headmasters of Primary Schools to each of which a small farm of at least one acre in extent was attached. The idea was to impart both theoretical and practical training to boys in agriculture. Subsequently agriculture was included as an optional subject in the curricula of studies for the V, VI and VII Standards of such Schools in Travancore State. The idea behind this was to give an agricultural bias to the education in Malayalam Schools. Among the schemes undertaken to help the agriculturists to improve production special mention should be made of the study of plants and animal diseases, soil analysis, soluble fertilisers, improvement of monoculture etc. conducted by the Entomologists, Botanists and Bio-Chemists under the auspices of the University Research Department, and the State Department of Agricultural Research. In recent times the Agriculture Deartment has been carrying on manifold activities for the promotion of agriculture. Some of these important activities are described below.

The Department takes timely measures for the protection of plants and control of pests and diseases. The plant protection scheme in the District consists of stocking a sufficient number of dusters and sprayers to be given to cultivators to combat pest attacks as also stocking and distributing adequate quantities of pesticides and fungicides from suitable centres to cultivators. It is seen that in recent years there were no serious attacks of pests or diseases on Paddy, the main food crop of the District. However, at the early stages of Viruppu Crops slight attacks of Army worm, Case worm and Rice worm are detected on paddy crops in certain parts of the Nedumangad and Chirayinkil Taluks. Early attacks of Mites on Arecanut palms are observed in Nedumangad. These pests

are brought under control by the timely application of insecticides by the Department. During 1955-56, 5,000 arecanut palms in the Nedumangad Taluk were sprayed free of charge by the Department. Under the Arecanut Spraying Scheme 5,000 palms at Vithura were sprayed with Bordeaux mixture in 1956-57. In some areas of the District the coconut palms are affected by the leaf-rot disease. It is usually prevalent in the Nedumangad and Chirayinkil Taluks of the District. During 1955-56 5,365 trees and 13,325 trees in Nedumangad and Chirayinkil Taluks respectively were sprayed as per the scheme sponsored by the Department. In 1956-57, the number of coconut palms sprayed in these taluks came to 5,700 while in 1958-59 the number was 335,688. In addition to the above, insecticides and fungicides are distributed in order to control the various pests and diseases on cultivated crops. The Plant Protection Officer makes periodical observations on the incidence of pests and diseases and organises control measures.

The distribution of fertilisers and manures is one of the important items of work connected with the drive for increasing the production of food. Till very recently all fertilisers were distributed from Government depots through the Officers of the Agricultual Department. For the past few years, however, the distribution of ammonium sulphate has been entrusted to the F.A.C.T. who have also undertaken to distribute adequate quantities of superphosphate. The Agricultural Department runs one Central Manure Depot at Trivandrum and 5 Sub-Depots, one each at Neyyattinkara, Vattiyurkavu, Kazhakkuttam, Attingal and Nedumangad. In addition to these Depots there are 60 agency Depots through which manures are distributed. Of these 57 are run by Co-operative Societies and three by individuals.

Another major activity of the Department is connected with compost development. In view of the short supply of nitrogenous fertilizers and the difficulty of importing them, it was felt necessary to exploit fully all manurial resources locally available. Cattle dung and organic wastes of all kinds are converted into compost manure by improved scientific processes. Nightsoil and the sweeping collected in the Trivandrum Corporation, the Municipalities and Panchayats are being converted into compost manure by the adoption of scientific methods of composting. The local bodies are given financial assistance for providing transport and other facilities

required for the conversion of nightsoil and town sweepings into compost. The work first started in the N.E.S. Blocks in the District. The Agricultural Extension Officers, Gramasevaks and Fieldmen are given certain targets which they are expected to fulfil. It is seen that while in 1956-57 the production of compost in the District was 7,560 tons, it rose to 22,880 tons in 1958-59. In 1958-59, 12,313 fresh pits were also opened and 7,904 old pits were renovated.

The Green Manure Scheme envisages the distribution of green manure seeds, both of the perennial and seasonal varieties. Among the perennial varieties, seeds of Gliricidia maculata and Indigofera tyesmanii are distributed in one oz. and 2 oz. packets. The objective is to plant a 100 Gliricidia plants for every acre of paddy and one Gliricidia plant for every coconut tree. These are planted on the borders of fields, house compounds, along the fencing of the road side etc. Intensive propaganda work is carried on by the Agriculture Department in the District for the popularisation of this Scheme. The District also takes active part in the celebration of the "Gliricidia Week" for popularising Gliricidia maculata.

The distribution of agricultural implements at subsidised rates is another important activity of the Agricultural Department in the District. During 1958-59, more than 27,908 various kinds of implements were sold through the three Departmental Depots at Vellanad, Attingal, and Trivandrum Central. Under the scheme for paddy seed multiplication and distribution an attempt is being made to popularise the growing of improved varieties of paddy and to saturate the entire rice area with superior improved varieties. The U. R. 19 is a high yielding strain of paddy selection evolved at the Paddy Breeding Station, Kayamkulam. The Scheme provides for the multiplication through approved growers and also for the procurement and distribution of specified quantities of seed every year till the entire region will be saturated with these varieties. During 1958-59 alone, a quantity of 950 paras of U. R. 19 variety of paddy seeds as obtained from this farm was distributed to the cultivators in the District. Apart from the above a quantity of 1,130 lbs. of U. R. 19 variety was also distributed. In addition to the above variety of seeds, the Department also undertakes the distribution of other varieties of improved seeds. The quantity of high yielding varieties of

paddy distributed at different centres in this District was 2,439 lbs. in 1958-59.

The problem of optimising agricultural production in the District as elsewhere in the State is one of qualitative improvement of crops and quantitative increase of yield per acre. With this end in view the Japanese method of paddy cultivation is given top priority in the activities of the Agricultural Department in the District. The advantages of adopting Japanese method of cultivation are brought home to the ryots by establishing personal contacts with them, by conducting group discussions, distribution of leaflets, etc. A week called 'Japanese Method of Paddy Cultivation Week' is being celebrated in the *Viruppu* season. Demonstration plots are established in all parts of the District. The plots are opened on privately owned lands. The owner of the land will do all preliminary cultivation operations, use improved seed, plant the crop in lines, do inter-cultivation and bear all expenses connected with harvesting and threshing. The Department of Agriculture will provide free of cost all the manure required for cultivation, the Japanese Hoes required for inter-cultivation and also plant protection materials and equipment. During 1956-57 alone, an area of 17,158 acres was brought under this improved method of cultivation.

Co-operative Farming

Encouragement of Co-operative Farming is one of the other important activities of the Department of Agriculture in the District. There are 24 Farming Co-operative Societies in this District. On 30th June, 1959 these Societies had 1,351 members with a paid up share capital of Rs. 24,452. The borrowings of the Societies amounted to Rs. 34,415. All these Societies together have brought under cultivation an area of 238 acres of land. They produced food-grains and other commodities to the value of Rs. 25,047. Of the 24 Co-operative Farming Societies the two most important are the Dhanuvachapuram Joint Farming Society and the Vellayani Kayal Co-operative Joint Farming Society. The former started in 1957 has 12 members with a paid up share capital of Rs. 6,638. The Society has undertaken the joint cultivation of 60 acres of land of which 25 acres are under paddy cultivation and the remaining 35 acres are under tapioca cultivation. The Society is working as agents of the Agriculture Department and the F.A.C.T. for the sale of manure. By using chemical fertilisers and adopting improved methods of cultivation the society was able to raise the yield from the land by 50% after introducing joint cultivation. The Vellayani Kayal Co-operative Joint Farming Society started work in the year 1958. It had 219 members with a paid up share capital of Rs. 2,190. Government have accorded sanction for 150 acres of Kayal lands in the Vellayani Kayal being leased out to the Society. The entire land is cultivated jointly by the members of the Society. The members of this society are landless agricultural labourers. The members work in the field. After the harvest the surplus paddy is distributed among the members after deducting the expenses.

The Department bestows special attention in the field of Research with a view to improving the quality of agricultural products and to disseminating information collected by the various Research Stations for the benefit of the cultivators. A net work of Research Stations is located in the different parts of the District. The Research work on the different aspects of soil cultivation, breeding etc. is carried on in the Agricultural College and Research Institute at Vellayani, the details of which are given in Chapter XV. Moreover, seed trials are conducted in the State Seed Farm at Chirayinkil and the seeds which are found best suited to the different localities of the District are brought down by the Department and distributed to the ryots.

Research Stations, Nurseries etc.

The Regional Coconut Research Station, Neyyattinkara was started in 1948. It is situated in Pachalloor in Neyyattinkara Taluk, on the Trivandrum-Venganoor Road about five miles from Trivandrum Town. The soil is deep red loam. The annual rainfall is 60-65 inches. The water table is as low as 125 feet. The object of the scheme is to conduct manurial and cultural experiments on the different aspects of coconut cultivation on a co-ordinated and planned basis. The scheme is partly financed by the Indian Central Coconut Committee. An area of 45.28 acres of coconut garden was taken on lease from private parties. All the trees in the leased area are numbered and observations on the individual trees, as to their morphological characters such as nature of crown, number of leaves, height of palms etc., are made and recorded. The standardisation of the whole area became necessary because the plots selected for the station were receiving different kinds

of treatment. This was done by giving a uniform treatment to the soil, that is digging the entire area at the onset of monsoon in June-July and raising a green manure crop and burying the same at the manuring stage in trenches for a period of three years prior to the commencement of the regular experiments. During the period of standardisation the yield data of the individual trees were collected, so as to group the trees according to their yielding capacity for the purpose of regular experiments. Two sets of experiments are conducted at this station viz. 1. Manurial experiments started in 1952 and 2. Cultural experiments started in 1953.

There are 24 coconut demonstration plots in the Trivandrum District. Their taluk-wise distribution is given below: (1) Neyyattinkara-5, (2) Trivandrum-7, (3) Chirayinkil-6 and (4) Nedumangad-6. In each plot there are 70 coconut palms of uniform size, age and condition and with good spacing. Of these, 35 palms are to receive continuous manuring and cultural operations for three years. The remaining 35 serve as controlled plots. Yield records are regularly noted in the case of all palms under control and treatment. The manuring programme is to assure every palm every year sufficient basal dressing of organic matter, Nitrogen, Phospharic acid and Potash. The dosage of manures given to each palm is 50 lbs. of green leaves, 10 lbs. of lime and 7 lbs. of coconut mixture.

The Coconut Nursery, Valiathura supplies quality seedlings. The collection of nuts began during 1957-58. 33,681 seednuts were collected and 32,135 seednuts were actually sown. During 1959-60, 35,300 seednuts were procured and preserved. 19,444 seednuts were supplied from the nursery. The supply was done mostly through the N.E.S. Blocks.

The Pepper Nursery, Nedumangad was started in February, 1958. 20,000 pepper cuttings have been raised out of which 10,000 cuttings are intended for Quilon District. 19,604 rooted cuttings of pepper raised in the nursery have been distributed.

The Arecanut Research Station, Palode is another important Research Institution in the District. The area under arecanut in the Trivandrum District comes to 6,587 acres. The crop is mainly grown in the Nedumangad Taluk of the District. Since the distribution of the crop is of a localised nature the Indian Central Arecanut Committee has evolved

an integrated programme of research. The fundamental problems are being investigated in the Central Arecanut Research Station, Vittal in Mysore State, while the regional problems including diseases are being tackled by the respective Regional Research Stations. There is a Regional Research Station at Palode in Trivandrum District. This station is bestowing special attention on the yellow leaf disease of arecanut prevalent in the District. Spraying of Bordeaux mixture is found to arrest the spreading of the disease. Supply of quality seedlings is one of the steps contemplated by the committee to achieve self-sufficiency of the crops. Therefore over and above the existing nurseries attached to the Regional Arecanut Research Station in the District, 13 Certified Arecanut Nurseries were started in this District during 1958-59. 60,000 nuts got down from Trichur and Neeleswaram were distributed for raising seedlings required for the certified nurseries.

The Department also concentrates its attention on the improvement of the cultivation of cashewnuts by propaganda, by the distribution of quality seeds and clonal material and also by taking the necessary steps for controlling the diseases and pests of cashewnuts. There is an yearly increase of the area under cashewnut cultivation. During 1958-59 alone an area of 242.5 acres was brought under cashew and the area renovated was 35.7 acres. 530 lbs. of nuts were also distributed. The Department takes an active interest in the celebration of *Vanamahotsava* every year which is designed to impress upon the people the necessity to plant trees especially fruit trees. A Market Intelligence Service for the purpose of collecting and disseminating information in regard to market arrivals, prices, etc., is an important activity of the marketing section of the Agricultural Department in this District. There is also an Agricultural Information Service constituted by the Department of Agriculture to attend to all kinds of publicity, such as the preparation and distribution of popular literature, for the use of all officers of the Agricultural Department and also for the use of the general public. This section also publishes a monthly magazine by name '*Kerala Karshakan*' which is popular among the agriculturits of the State.

Takkavi Loans

Until the beginning of 1958-59, grant of agricultural loans (Takkavi loans) was confined to the Malabar area. In the Travancore area, the necessity for such loans was more or

less met by Land Mortgage Banks. There was also an order suspending the grant of such loans in the Travancore area. In 1958-59 Government ordered that loans for agricultural and land improvement purposes should be given also in the Travancore-Cochin area under the provisions of the Travancore Land Improvement and Agricultural Loans Act and the Cochin Agricultural Improvement Loans Act. The following statement shows the details of the Takkavi loans granted in the Trivandrum District during 1958-59.

Taluk	*No. of applications*	*Amount applied for*	*Number sanctioned*	*Amount sanctioned*	*Amount disbursed*
		Rs.		*Rs.*	*Rs.*
Neyyattinkara	51	56,200	9	7,000	5,000
Chirayinkil	21	10,200	4	3,500	3,500
Nedumangad	140	1,97,580	24	31,500	29,800
Trivandrum	26	29,750	2	4,000	3,000

Besides a sum of Rs. 14,100 was sanctioned under Land Improvement Loans Act in Chirayinkil and Nedumangad Taluks of the District during the year. It is also seen that during 57-58 an amount of Rs. 2,000 was sanctioned as well and disbursed to a single party under the Grow More Food Scheme to raise season and money crops. An interesting feature concerning the Trivandrum Taluk is that during 1958-59 there were 26 applications involving an amount of Rs. 29,750. Of these only two requests involving an amount of Rs. 4,000 alone were sanctioned out of which only a sum of Rs. 3,000 was disbursed. Under the Grow More Food Scheme an amount of Rs. 2,000 was disbursed during the same period for purposes of land improvement. The chief reasons for the rejection of loan applications are (a) lack of adequate security (b) old dues to be recovered (c) want of title to property and (d) purpose of loan not being approved by Government.

ANIMAL HUSBANDRY

Cattle wealth is of vital importance to a people whose main occupation is agriculture. According to the figures supplied by the Statistics Department of the State, the total livestock population of the District is 298,924. The following table shows the distribution of various types of cattle in the Trivandrum District in the cattle census of 1956.

Cattle				*Buffaloes*			
Male	*Female*	*Total*	*Percentage of the total of the State*	*Male*	*Female*	*Total*	*Percentage of the total of the State*
37,284	78,890	116,174	4.6	25,277	19,756	45,033	9.2
Sheep and goats				*Poultry (fowls and ducks)*			
		131,666	12.5			625,556	9.2

Bullocks, Cows, and Buffaloes

In this District, as in other parts of the State, bullocks and he buffaloes are being used for the heavier agricultural work on the farm and the cows and she buffaloes are being reared for purposes of breeding and milk production. In the rural parts of the District more importance is paid to the working animals and in towns to the milch type. Milch cattle stand first in the live stock population of the District and their high number accounts for the relatively high demand for milk and milk products. Cows are more popular than buffaloes in spite of the higher milk yield of she buffaloes. Their total number comes to 78,890 while that of she-buffaloes come to 19,756 according to the latest cattle census of 1956. The quality of the cattle in the District is low due to ill-feeding, ill-breeding and general lack of care. In the urban areas, the general condition of the cattle can be considered satisfactory since the people can afford to feed them with enough food even at high cost. But in villages their condition is better in the rainy season and during summer their condition deteriorates for want of fodder.

Area under fodder crops.

This District is not self-sufficient in regard to cattle fodder and the ordinary villager can hardly afford to purchase enough fodder because of his low income and the high price of fodder. The paddy straw is the main source for the fodder and this is hardly sufficient to feed the cattle of the farmer for 3 months in the year. Further a large quantity of the paddy straw is utilised for thatching houses in rural parts and also as packing material. No area seems to have been allotted for fodder cultivation in this District by the villagers. The Animal Husbandry Department however cultivates fodder in 90 acres of land for the use of the livestock maintained by the

Department. But grass tussocks are being supplied to individuals besides to the N.E.S. Blocks of this District for starting small demonstration plots at least in 25 cents of land in each Block area. In spite of these governmental efforts to plant such fodder farms, the fact is that the agriculturists have themselves to provide the major part of the fodder requirements of their cattle.

Quality of breeds

The cattle in the District do not come under any definite well defined breed. The milch cows, and buffaloes are imported into the District from the neighbouring Districts of the State and from Madras State. The District is a net importer of livestock. The local breeds are of non-decrepit type. A local milch cow costs between Rs. 150 and Rs. 350, while a pair of local bullocks costs between Rs. 300 and Rs. 500. A local milch buffaloe costs between Rs. 180 and Rs. 350 while a pair of local he-buffaloes costs between Rs. 350 and Rs. 500.

Sheep and Goats

In addition to cattle, Trivandrum has a good number of sheep and goats. According to the 1956 census there are 131,666 sheep and goats in the District. The number of goats alone comes to 111,106 according to the estimate of the District Veterinary Officer. These animals are valuable for mutton, skins etc., and in the case of goats, also milk. It has been the usual practice of the farmers in this District to keep a few goats along with other cattle.

Pigs

Pigs though not used for agricultural operations, are classed as agricultural livestock. According to the estimate of the District Veterinary Officer, there are 5,567 pigs in the District. They are valued for their flesh and fat.

Poultry

Poultry breeding is a profitable occupation. In fact cattle and poultry account for a substantial portion of the agricultural income of the District. According to the cattle census of 1956 the total number of poultry was estimated at 625,556 out of which 313,752 are layers. There is one District Poultry Farm at Kodappanakkunnu in Trivandrum-5 in addition to four extension poultry units at Vellayani, Vattiyurkavu, Nedumangad and Peroorkada. The people are being encouraged to

take up poultry farming by way of awarding grant or subsidy and by imparting practical training on stipendiary basis.

Development of cattle

The improvement of cattle depends, among other things, on the selection of high class bulls and their utilisation for grading up the local animals, the provision of an adequate quantity of well-balanced food and the complete control of diseases that periodically take a heavy toll of the cattle population. The livestock census revealed the significant fact that there were not enough bulls to serve the cows. This has been one of the reasons for reducing Kerala to the lowest position in the per capita consumption of milk. Hence centres for artificial insemination with airborne Sindhi and Jersy semen, are being opened.

Grading up of the local cattle with Sindhi stud bulls and Murrah buffaloe bulls is being pursued as a policy in addition to artificial insemination with Sindhi and Jersy semen. Veterinary Hospitals and Dispensaries are provided with medicines and appliances in order to enable them to play their proper role in preserving animal health. These institutions offer technical and scientific advice to the cattle breeders in improving the Veterinary facilities.

Even though no research centres are working in this District, there is a Model Farm for the scientific breeding of livestock and poultry at Kodappanakkunnu, Trivandrum-5. The District Livestock Farm, Kodappanakkunnu supplies high pedigreed bulls (including Murrah buffaloe bulls) to N. E. S. Blocks and other public agencies for the development of livestock.

The Key Village scheme

Till recently all efforts in the direction of livestock development had been concentrated in a few Government Farms, which could not touch even the fringe of the problem. But a systematic effort for the development of livestock was made during the Second Five Year Plan by launching what is known as the key village scheme. A key village is a compact area consisting of one or more contiguous villages where intensive work is done on all aspects of cattle development namely breeding, feeding, disease control, management and marketing. The Key Village Scheme is working in this District in full swing with its headquarters at Pettah, Trivandrum-1, and 6

sub centres at various places in Trivandrum and Nedumangad Taluks. The Key Farm Centre was started on 1st February 1952. In all these centres air-borne semen from Bangalore (of Sindhi bulls and Murrah buffaloe bulls) is being used for artificial insemination of local cows and buffaloes. A scheme for giving subsidy to artificially borne calves is also being implemented. The scheme is now operating under the direction of a Key Village Officer assisted by one Stockman in each centre and a milk recorder at the headquarters.

Similarly, there is another scheme working at Neyyattinkara with Aralummoodu as its headquarters and four sub-centres at Malayinkil, Parassala, Kanjiramkulam and Thiruvallam. Air-borne Jersy semen is being used to inseminate the cows of the scheme area. Even though this scheme was started during the Second Five Year Plan, it has recorded some progress. The successful functioning of the scheme is going on under the direct control of a Research Officer and an Assistant Research Officer in addition to 5 Stockmen, one in each centre.

The Dry Stock Farm at Palode is another popular institution where the salvage of dry cattle is being done at a concessional rate of monthly fees. This farm covers 111.5 acres of land providing ample facilities for grazing and fodder cultivation. This farm is working under the direct supervision of a Farm Manager assisted by a Stockman.

Control of diseases

Cattle diseases are of various types in origin and behaviour. Contagious diseases are not very prevalent among the cattle of this District. But occasionally cases of foot and mouth diseases are brought to notice. In such cases, segregation of the sick and strict hygienic measures are adopted in addition to symptomatic treatment. Cases of cowpox are also recorded. Cases of tuberculosis are either rare or seldom detected. Incidence of mastitis among cattle and goats is not rare. Among poultry, ranikhet disease and foul pox are common, while cases of salmonellosis have been recently recorded in this District. Preventive innoculations for ranikhet disease are being carried out at the Veterinary Hospitals and Dispensaries and N.E.S. Blocks. The affected birds are usually destroyed to prevent further spread of the diseases. It may be mentioned that there is a Veterinary Diagnostic Laboratory at Trivandrum to attend to research and diagnostic work.

Among cattle and goats are seen diseases arising out of mineral deficiency. Gastrointestinal disorders mostly due to digestive and dietic error and Pneumonia, bronchitis, yoke tumour, horn cancer etc., are also common.

Facilities for treatment

Though the facilities for the treatment of livestock and poultry have been increased during the First Five Year Plan and Second Five Year Plan periods, the full demand of the growing livestock population could not be satisfied yet. This is partly because of want of adequate funds and partly because of dearth of qualified hands, and non-availability of required medicines and modern equipments. No fee is levied for the treatment of livestock and poultry while cats, dogs and elephants are charged. There are departmental institutions offering veterinary aid at different centres in this District. There are Veterinary Hospitals at Attingal, Nedumangad, Pattom, Pettah and Neyyattinkara. Veterinary Dispensaries are also run at Varkala, Pangode, Kattakkada, Aralummoodu, Thiruvallam, Malayinkil and Parassala. In addition to these there are Veterinary Institutions functioning in the different N.E.S. Blocks of the District at Varkala, Kazhakkuttam, Chirayinkil, Vattiyurkavu, and Perumkadavila.

Dairy farming and milk supply scheme

The Trivandrum District Co-operative Milk Supplies Union Ltd., Trivandrum is the most important milk supplying institution in this District. It had in 1958-59 38 A class members, 11 B class members and 3,892 C class members with a paid up share capital of Rs. 6,067. Its reserve and other funds amount to Rs. 1,18,342. During 1958-59, milk to the value of Rs. 8,57,518 was purchased while the sales amounted to Rs. 9,19,113. There are 57 other milk supplies societies in this District. They have a membership of 2,823, a share capital of Rs. 37,913 and a reserve fund of Rs. 36,933. During 1958-59 the purchases and sales effected by these societies amounted to Rs. 4,64,948 and to Rs. 4,96,642 respectively.

To increase the supply of milk in Trivandrum City and to reduce its cost so as to bring it within the reach of the lower income groups of the population, it has been proposed to develop the Trivandrum Co-operative Milk Supplies Union on modern lines for handling 250 maunds of milk per day. The financial target for the scheme as included in the Second Five

Year Plan was Rs. 6.41 lakhs. This has since been raised to 10.11 lakhs. The Government have made preliminary arrangements for implementing this scheme. At the dairy it is also proposed to produce human infant foods (more palatable and easily digestible milk that compares favourably with human breast milk) for feeding infants.

FISHERIES

The Trivandrum District with its long coast line and with an almost continuous stretch of lakes and backwaters bordering the coastal region is eminently suited for sea and backwater fishing. According to a census taken in 1958 by the Fisheries Department, there are about 12,533 active sea-going fishermen in the District. The majority of these people live in the Trivandrum and Chirayinkil Taluks and almost all of them are Roman Catholics, except perhaps in Chirayinkil, where most of the fishing is in the hands of the Muslims. There are five major fishing centres in the District viz., Varkala, Anjengo, Vizhinjam, Poonthura and Puvar. The total landings of fish in the five major fishing centres of the Trivandrum District during the year 1958-59 came to 178,421 mds. or 6,637.3 metric tons valued at Rs. 13,59,562. The actual turn-over in each of the five major fishing centres is given below:

Name of the fishing centre		*Fish caught in mds. during 1958-59*
Varkala		47,419
Anjengo	..	46,725
Vizhinjam	..	42,724
Poonthura	..	21,330
Puvar	..	20,223

Prevalent species of fish found in the District

There are over 26 varieties of fish obtained in the Trivandrum coast during 1958-59. The species of fish, their systematic

position, season of fishery, commercial importance etc., are given in the table below:

Sl. No.	*Variety*	*Season*	*Quantity landed*	*Value*
			Mds.	Rs.
1	Sharks	September-November	3,215	42,435
2	Saw fish	June	5	96
3	Plough fish	June	98	.
4	Skates and rays	Throughout the year with peak in September and December	558	5,404
5	Cat fish	Throughout the year with peak in September	3,126	38,729
6	Sabre fish	Throughout the year with peak in October	2,407	17,460
7	Oil sardine	Throughout the year with peak in October	2,011	17,655
8	Other sardine	Throughout the year with peak in November	22,289	1,05,723
9	Rainbow sardine	May to October with peak in July	1,040	6,234
10	Engraulis	April to December with peak in October	3,589	30,701
11	White bait	Throughout the year with peak in July, October, December and February	7,111	68,379
12	Therapon	Throughout the year with peak in November	236	970
13	Silver Belly	April to November with peak in July	1,991	7,941
14	Thread fins	May and August	14	710
15	Jew fish	Throughout the year with peak from July to October	13,151	59,951
16	Ribbon fishes	May to November with peak from July to September	35,274	1,55,979
17	Horse mackeral	Throughout the year with peak in September and December	11,804	1,11,923
18	Chorinemus	Throughout the year with peak in May and March	729	14,374
19	Big jawed jumper	Throughout the year with peak in August, September and March	12,341	95,204
20	Pomfret	February to August	410	4,692
21	Mackeral	November to February	10,591	76,069
22	Tunnies	Throughout the year with peak in November and December	8,544	1,23,434
23	Seer	September to March with peak in September	1,723	36,102
24	Soles	March, August and November	443	4,423
25	Prawns	July to February with peak in August	3,276	32,158
26	Miscellaneous		32,272	2,98,969

Fishing equipments

A description of the equipments used by the fisherfolk in this District will be interesting in this connection. Dugouts operating nets and lines (28' to 30' in length 2¼' in height and 3½' in breadth) are used for operating shore seines. Gill nets and drift net dugouts usually made from large trunks of Elevu (*Bombax malabaricus*) and Mavu (*Mangifera indica*) cost Rs. 1,500 to Rs. 2,500. In the Pulluvila area these dugouts are also used for off shore line fishing locally known as *Chemmeen Vallom*. This is equipped with 2 big sails and rudder. The fishermen make trips ranging from 3 to 8 days going as far north as the prolific bottom fishing grounds off Thottappally and Chettikad (Alleppey). Small dugouts operating hooks and lines are a special feature at Vizhinjam especially in the Muslim area where the fishermen do not use catamarans (*Choonda maram*) for this purpose. The dugouts are more durable and cost less in repair charges than plank built boats. The dugouts usually last from 15 to 20 years.

The boats used for fishing are usually made of mango wood either completely or in part. In some cases the stem and a few bottom planks are made of Anjili (*Artocarpus integrifolia*) and the rest is made of mango wood. The boats do not have the smooth sleek streamlined finish of the boats found in the Quilon District. They are slightly rough but well-oiled and given proper care they will last from 5 to 7 years. The price of a good boat may come to Rs. 700.

Catamarans operating *thattumadi* measure 17' to 20' in length and consist of 4 logs tied together. The operating hooks and lines measure 12' to 15' in length and consist of 3 logs. The timber used for this is Perumaram (*Ailanthus malabarica*) Mulluelavu (*Xanthoxylum rhetsa*) and Murukku (*Erythrina stricta*). The cost varies from Rs. 150 to Rs. 400. The catamarans can be used for about 5 years without much replacement.

Several kinds of nets are used by the fisherfolk of the District. The *Kara Madi* (Shore seines) consists of 3 parts viz., (1) the warps or *kamba* (2) the wings or *kayaru* and (3) the net or *madi*. It is a funnel-shaped net with 2 wings and *kamba* or coir ropes. The net itself is of two parts, the *mel madi* measuring about 27′ and mesh from 0.7″ to 1.2″ and the *Ara vala* or cod end with 0.25″ mesh and measuring about

9′. The wings of coir are attached to the lateral margins of the *mel madi*. The warps or *kamba* of coir are attached to the wings. The *kara madi* is operated from one dugout during the season October to May bringing in a variety of inshore pelagic fishes. The *churukku madi* which is a slight modification of the *kara madi* has a cord by pulling which the mouth of the net can be closed preventing the escape of fishes like tunnies. Hemp is also used for the netting and is very useful in catching sharp toothed Chavala (*Trichuirus savala*) and other very agile fishes. The shore seine with the different *madis* may cost as much as Rs. 3,000.

The *Thattu madi* boat seine is operated from a pair of catamarans and consists of 3 parts (1) the *madi* or net proper made of cotton (2) a coir platform or *thattu* and (3) two long coir wings attached to the *thattu*. The *madi* is made up of 4 pieces the *Ara vala or* codend, *Kuralu madi*, *Thelinga madi* and *Kavala*. The entire length of the bag-shaped net will be about 11 yards. To the floor of the lower lip of the *Kavala* is attached the *thattu* consisting of the *thattu* proper about 65′ long and 38 meshes (18″ knot to knot) across and the *Mevala* or side pieces about 67′ in length and 35 meshes deep. The wings about 95′ in length also of coir are attached to the side portions of the *thattu*. The coir ropes or *kamba* about 40 fathoms in length are attached to the distal extremity of the wings. The net which costs about Rs. 350 is operated from April to October and brings in miscellaneous fish such as cat fish, caranx, trichuirus, clupeids, pomfrets, sciaenids etc.

The Gill nets and Drift nets used by fishermen are entangling nets which have meshes according to the species looked for and carry the names of the species. Cotton, hemp and synthetic polyester fibres are used for these nets. The *chalavala* is a gill net made of cotton. It has 1″ mesh and is 4 fathoms deep and 36 fathoms long. The cost of this net is about Rs. 200. The *netholivala* is another gill net made of cotton and has 1|3″ knot to knot inside mesh. It costs Rs. 250. The *kuthuppuvala* is also made of cotton, has a 1½″ mesh and costs Rs. 200 and is used for catching big jawed jumper. The *'vala' vala* is made of cotton, has a 1½″ mesh and costs about Rs. 250. The *noolvala* or drift net is also made of cotton, has larger mesh and may cost about Rs. 350. The cotton drift nets are slowly being replaced by the hemp drift nets. Nylon and terylene are also coming into the picture.

A hemp drift net used for seer fish, tuna, sharks etc., has a 4″ or 5″ mesh and will be about 100—200 fathoms long and 50 meshes deep. The cost of the net with accessories will be about Rs. 500. The *vankadavala* also of hemp has a smaller mesh and costs Rs. 400. Nylon and terylene drift nets for seer fish will be about 5 fathoms deep and 150 fathoms long. At subsidised rates the net will cost about Rs. 1,400 with accessories.

Fish traps are used in the southern regions. The traps are baited and lowered into the sea. Lobster traps are also being tried with success in the rocky areas. Both hand lines and long lines are used. Monofilament nylon is used in the case of long lines for snoods. The cost of hand lines will be about Rs. 25 and long lines about Rs. 150. The dugouts are more durable than the plank built boats and last for about 20 years. The plank built boats never last more than 8 years. All the hemp and cotton drift nets get worn out and put out of commission in two or three years whereas the nets made of synthetic fibres last for about 7 to 10 years given proper care.

The Department of Fisheries had been providing Co-operative Societies long term loans for the purchase and maintenance of fishing crafts and equipments. In recent times fishermen are being provided with mechanised boats and nylon nets by the Department on the hire purchase system. The boats which are equipped with 10 to 30 H. P. Diesel engines carry a subsidy of 25% on the hull and 50% on the engine, the subsidy being met on a 50-50 basis by the Central and State Governments. A few Co-operative Societies have distributed nylon nets to its members by taking an import license on the recommendation of the Department. There are in all about 50 nylon nets in operation under the Co-operative Societies in the District. Accessories to nets such as plastic floats and hooks for line fishing have also been distributed to fishermen by the Department at subsidised rates.

Fish preservation

The fish is preserved by the conventional methods. Most of the catches are sold in fresh condition for edible purposes. Fish is preserved mostly when the catches cannot be disposed of in fresh condition which may work out to about ½ of the total catches. The traditional methods of curing are (a) sun drying without salt (b) salt curing by either dry

process and salt curing by wet process. During the year 1958-59, 33,070 mds. of fresh fish were brought for curing in the fish curing yards and a quantity of 22,562 mds. of dry fish were produced in the fish curing yards. Apart from this, private curing of fish has also been done by fishermen and it may cover about 30% of fish brought for curing in the Government Fish Curing Yards. In the Cold Storage Plant at Connemera market the following quantities of frozen goods were produced during the period.

Shrimps	47,450 lb.
Lobster	34,320 ,,
Frog legs	74,060 ,,

The District is served with five Government Fish Curing Yards and salt at 50% of the cost price including transport charges is supplied to bona fide fishermen for fish curing under departmental supervision. The transactions in the fish curing yards for the period 1956-59 are furnished below:

	Fish brought for curing	*Salt issued at concessional rate for curing*	*Dry fish taken out*
	Mds.	Mds.	Mds.
1956-57	130,384	26,174	89,467
1957-58	93,564	18,704	66,118
1958-59	33,070	7,472	22,562

The fishermen as a general rule bring their fish for curing when they cannot dispose of their entire catches in raw condition and only the surplus that remains unsold locally is brought for curing. The fall in the transactions in the fish curing yards as can be seen from the above figures is mainly due to the disposal of fish in fresh condition for local consumption and also due to variations in catches.

Cold storage plant at Connemera market, Trivandrum

This is an old institution established in 1938. At present it has been leased out to a private party. Fish frozen in the plant is being exported to America. Shrimps—Lobster tails and frog legs are frozen for export in this plant. This plant has its unique importance because it is the first plant to be

erected in India by a Fisheries Department to introduce the system of quick freezing in the preservation of marine products.

Fishing Centre at Vizhinjam

The District is also served with a mechanised fishing centre, a boat building yard, a fishing harbour and Ice Factory and one marine survey station at Vizhinjam. Organisation of a fishing centre at Vizhinjam was sanctioned on November 13th 1958 and two pablo boats each fitted with 7—9 H.P. Lister Marine Engine were taken from Ernakulam to Vizhinjam on November 14th 1958. The boats are operated with improved fishing gear and manned by fishermen who have undergone training at the Fishermen Training Centre, Ernakulam. The boats are hired out to fishermen on certain conditions. The fishermen were allowed 40% of the sale proceeds of catches and 60% was realised by the Department for the maintenance of the boats and for meeting the running expenses. A building for the ship building yard has been constructed and the construction of boats will commence soon. At Vizhinjam it has also been decided to expand the protection now available by constructing a breakwater. Two Swedish fishery experts after preliminary survey have suggested Vizhinjam as the most suitable place for locating a fishing harbour. Land survey and marine survey have been completed. The capacity of the Ice Plant and Cold Storage at Vizhinjam is 5 tons of ice making per day and 40 tons of ice and fish storage. With the ice plant and cold storage now completed and the boat building yard under construction, and certain other facilities for the fishermen such as guide lights, storage sheds and drying racks for nets etc., being provided, Vizhinjam is expected to become a first class fishing centre.

The major items of work being attended to at the Marine Survey Station, Vizhinjam are (1) Meteorological Studies, (2) Estimation of daily landings of fish at Vizhinjam, (3) Indexing of marine fishes, (4) Cataloguing of crafts and gears and modus operandi, (5) Studies of the biology of different kinds of fish, and (6) Studies on the lobster fishery and experimental fishing. One Marine Survey Officer and one Research Assistant have been employed at the station and their work is being supervised by the Assistant Director of Fisheries, Research, West Hill. A guide light was erected at Vizhinjam in 1958-59. Also arrangements are being made for the erection of such guide lights at Puthenthope and Varkala.

Organisation of fishing industry.

The fishing industry except for the Fishermen's Co-operatives is not organised on an institutional basis in this District. The fishermen operate in teams according to the implements used. A drift net team may consist of five persons and a thattu madi team of four persons. The catches are divided among the members of the team varying with the implements and the types of fishes caught. Among the Christian fishermen a certain portion of the catches is set apart for the church. The percentage of the catches set apart for the church depends upon the type of implements used. There is no rigid employer-employee relationship anywhere in the fishing industry. The capital for the implements is found by the master fishermen or the team captain by loans from the middlemen merchants. Most of the implements are also supplied by middlemen who have to be paid a share of the catches. In many cases the catches have to be sold through the middlemen. The fishermen are bound to the middlemen by certain registered agreements like the *Kuthaka* agreement, the *Champa* agreement etc. Middlemen outside the fishing community have also financed the fishing implements on the basis of the above documents which assure them of a share of the catches. There are about 12,533 active sea-going fishermen in the District. They operate 1,869 shore seines, 4,908 boat seines, and 1,914 drift nets and gill nets from 787 boats and 7,683 catamarans according to a census taken in 1958. The cost of the equipments may come to Rs. 95,83,700. The total indebtedness of the fishermen would come to about Rs. 26,02,046 and the average indebtedness of a fisherman works out to Rs. 300 in this District. The master fishermen who are indebted to middlemen have advanced amounts ranging from Rs. 50 to 350 to the working fishermen to bind them to work with them. As a rule the fishermen of the District have no other subsidiary avocation to fall back upon.

Price of fish

There are no industrial concerns catching fish. The cost of fresh fish is not settled by weight but by count in the case of big fishes and heaps or basketfuls in the case of the smaller varieties during the auctions at the landing places. It is very difficult to specify the prices paid by the consumer to the different species as this varies from season to season and

from day to day. However a very approximate set of prices are given below:.

Variety	*Price per lb.* nP.
Sardines	12
Mackeral	15
White bait	6
Lactarius	15
Ribbon fish	20
Pomfret	45
Silver bellies	10
Scianids	10
Caranx	15
Seer fish	60
Tunnies	25
Sharks	15
Skates rays	15
Cat fish	20

Marketing of fish

The fish is usually auctioned with or without the help of fish brokers who take a commission for their services. The distribution of most of the fresh fish is done by Cyclists and women carrying head loads. Unlike in Quilon and Alleppey Districts, the lorries engaged in fresh fish trasport are few in this District. The major markets for fresh fish in the District are Connemera, Peroorkada, Kattakkada, Nedumangad, Balaramapuram etc. 50% of the total landings are cured and sold both in the internal markets and in the foreign markets. The major market for sundried white bait is Colombo, where the cured product fetches Rs. 80 to 110 per cwt. Ribbon fish is cured by two processes, one by salting and sundrying and the other by salting without drying. The cured product obtained by the former method finds a ready market in Koilpetti, Tirunelveli and Virudhanagar in Madras State and in Changanacherry, Athirampuzha, etc., in Kerala. The latter product is sent to Ceylon. A very good foreign market exists for shark fins which are exported to Burma, Malaya etc., for making soup. 50% of the Tuna and catfish are cured and the rest sold in fish markets of the District. The salted and sundried product is exported to Ceylon. There is very great demand for silver bellies and lactarius both in the fresh and cured conditions. The main markets for the salted and sundried product are Changanacherry, Athirampuzha and Kottayam

in Kerala and Tirunelveli, Koilpetti, Virudhanagar etc., in Madras State. Cured lactarius finds a ready market in Ceylon to which place large quantities are exported through Ceylonese agents residing at Anjengo. Lactarius for the local market is split open completely and salted. On the other hand Ceylon favours this fish with a ½" slit on the dorsal side, salted and dried. Seer fish is of utmost commercial importance since it fetches a very good price in the fresh condition. The cured product which is exported to Ceylon fetches the highest price among all the species.

It may be noted that there is no organised marketing system for fresh or cured fish nor do the fishermen get institutional finance for marketing purposes. The prices paid to the actual fishermen depend on the Ceylon market. Local curers and merchants who take and cure the fish get advances from the commission agents who in turn transact with the Ceylon merchants through the forwarding agents at Tuticorin. The accounts are finally settled only after sales in Ceylon. The existing system of marketing through local curers, commission and forwarding agents leaves the working fishermen exploited and without any voice in the marketing of their own products. To avoid this and to put the working fishermen themselves in complete control of the marketing of their catches a Regional Fish Marketing Co-operative Society is proposed to be organised at Vizhinjam. Membership in the Regional Fish Marketing Co-operative Society is to be confined to primary producer Co-operative Societies consisting of bona fide sea-going fishermen alone. About 22 such societies have been organised. The catches of the primary societies are to be marketed through the Regional Fish Marketing Co-operative Society. The proposed Regional Fish Marketing Co-operative Society which will have facilities for cold storage, ice insulated transport, salt curing sheds etc., will exploit both the internal and foreign markets for fish and fish products thereby eliminating a chain of middlemen.

Marine products

The lease of collecting chanks from the territorial waters of the Kerala State has been entrusted to two Co-operative Societies formed by divers on condition that the societies should pay Rs. 50 per one hundred chanks collected as royalty. The average number of chanks collected during the past 3 years works out to 20,370 which has brought a revenue of

Rs. 10,185 annually. The chank fishery is more or less confined to the off-shore waters of Trivandrum District. The extraction of body oil from Sardine etc., is practised along the coast and the oil is used for oiling boats and the residue is used as manure after sundrying. The preparation of fish oil, fish meal etc., is not done at present on a systematic basis and the manufacture of isinglass etc., is not very common. The fish treated for oil and guano is chiefly oil sardines when there are bumper catches. Another by-product from the sea is lime shells which are being licensed by the Department. But it may have to be mentioned that so far no good lime shell beds have been found in the coastal area of Trivandrum District and the collection of lime shells is poor when compared to the other Districts.

Expenditure on fisheries

The important schemes included under the Second Five Year Plan for the development of fisheries in the District and the sums allotted for them are given below:

		Amount provided for 1956-61 (Rs. in lakhs)
1.	Issue of loan to Fishermen's Co-operative Societies	0.94
2.	Supply of fishery requisites	0.62
3.	Construction of breakwater and development of fishing harbour	19.35
4.	Introduction of Ice Plant and Cold Storage	2.66
5.	Introduction of guide lights	0.47
6.	Provision of storage sheds for nets	0.95
7.	Mechanisation and improvement of fishing crafts	2.80
8.	Research Schemes	0.60
		28.39

The scheme for giving financial assistance to the Fishermen's Co-operative Societies envisages grants and long term loans in order to purchase fishing implements for the use of their members. Loans to the extent of Rs. 6,500 were issued to two societies in Trivandrum District in 1956-57, Rs. 10,000 to three societies in 1957-58, Rs. 35,550 to thirteen societies in 1958-59 and Rs. 6,500 to two societies in 1959-60 (till December 1959).

FORESTRY

The Forests of the Trivandrum Revenue District are under the administrative control of the Trivandrum Divisional Forest Officer who has a portion of the Quilon District also under his jurisdiction. Of the total area of 899 sq. miles of the Trivandrum Revenue District the Forests occupy 110 sq. miles. These Forests are spread through three Forest Ranges, the Kulathupuzha Range in the north, the Palode Range in the middle and the Paruthipalli Range in the south each under the control of a Ranger. Each of these Ranges is divided into sections and tracts under the charge of Foresters and Forest Guards respectively. The Forests managed by the State in this division are all State-owned and constitute Reserved Forests.

Types of Forests

The Forests of the District may be classified broadly under three categories. (a) Southern tropical wet evergreen Forests, (b) Southern tropical and semi-evergreen Forests and (c) Southern tropical moist deciduous Forests.

(a) The southern tropical wet evergreen Forests

The Forests of this type support lofty trees of evergreen nature, have a dense canopy, and the trees attain heights from 80′ to 150′ or more. The intensity of available moisture is the chief factor deciding the distribution of these Forests. The evergreen Forests occur mainly in area with a rainfall of over 100″ annually and up to elevation of 3,500′. The chief timber species found are *Hopea parviflora* (Kambagam), *Mesua Ferrea* (Nanga), *Dysoxylum Malabaricum* (Agil), *Vateria Indica* (Vellapyne), *Lophopetalum Wightiaum* (Venkotta), *Gluta Travancoria* (Chenkurunthi), *Artocarpus Hirsuta* (Anjili), *Poeciloneuron Indicum* (Puthangkolli), *Bombax Malabaricum* (Ilvu), *Canarium Strictum* (Black Dammer), *Machilus Macrantha* (Uravu), *Dipterocarpus Indicus* (Karanjily), *Hadwickia Pinnata* (Kulavu) etc. The lower most storey may be composed of Reeds, Canes, *Pinanga Dicksonii* (Karikannku), *Arenga Wightii* (Azhathengu), Cardamom etc. About twenty per cent of the Forests of the Kulathupuzha Range support Forests of this type. To a lesser extent they occur in Palode also along the eastern border. Most of these areas are unworkable.

(b) The southern tropical semi-evergreen Forests

These Forests lie as an intermediate zone between the evergreen and the moist deciduous Forests and are found in

area with rainfall from 80″ to 150″. Both evergreen and deciduous trees occur and attain huge dimensions. The main commercial species found are *Hopea Parviflora, Canarium Strictum, Dysoxylum Malabaricum, Cinnamomum Zeylanicum, Terminalia Paniculata, Lagerstraemia Lanceolata, Artocarpus Hirsuta, Vateria Indica, Trewia Species, Tetrameles Nudiflora, Eugenia Species, Holigarna Arnottiana,* etc. This type occurs in all the three Ranges of the division and lies in accessible localities. They are worked under the selective system. Suitable portions are converted into Teak and Softwood plantations.

(c) **Southern tropical moist deciduous Forests**

These Forests are characterised by the dominant species being almost entirely leafless in the peak of the dry season, though there is often a sprinkling of evergreen in the under wood. These Forests attain heights up to 100′ to 120′ with abundance of climbers and bamboo, and grass undergrowth is characteristic. Annual fires are very common in these Forests. All the minor reserves are lying scattered through the country surrounded by villages, and about 60 per cent of the main reserves support Forests of this type. They contain the most valuable and useful species of commercial timber. In the Forests of this division natural Teak occurs very sparsely and is confined to an area called Thekkumala in Kulathupuzha Range and to some bits of Forests in the Kummil Reserve. Other commercial timber species occurring are *Dalbergia Latifolia* (Rosewood), *Terminalia Paniculata* (Marthu), *Terminalia Tomentosa* (Thembavu), *Lagerstraemia Lanceolata* (Venteak), *Pterocarpus Marsupium* (Vengai), *Bombax Malabaricum* (Elavu), *Grewia Tiliaefolia* (Unam), *Adina Cordifolia* (Manjakadambu), *Anogeissus Latifolia* (Vekkali), *Vitex Altissima* (Mayila), *Zylia Xylocarpia* (Irul), *Stereospermun Chelonoides* (Pathiri) etc.

Forest plantations

Forest areas suitable for raising plantations are being classified and planted up with Teak, Anjily, Jack and Cashew and soft woods like Elavu and Matti every year. The total area of plantations of each species in this division is given below:

Teak	1,337.48	acres
Anjili & Jack	1,176.915	,,
Cashew	861.870	,,
(Mixed)	52.375	,,
Elavu	710.70	,,

The plantations are raised under the taungya system by which during the first two or three years agricultural crops like paddy, tapioca etc. are raised along with the Forest trees.

Forest management

The Forests are managed on a sustained yield basis controlled by sanctioned working plans. The systems of working are conversion (cleaning and artificial regeneration) and also selection.

Forest produce

I. **Major Forest produce**

The chief Forest produce is timber. Timber is worked down from the Forests to the sale depots as round logs and sold in monthly auctions. The revenue from timber worked down by the Department and sold during the year 1959-60 was Rs. 11,08,258 for the Trivandrum Division.

Fire wood is not collected and disposed by the Department to a large extent. The fire wood that comes for consumption in the Trivandrum City and Quilon and suburbs is from the sale coupes which are sold outright to purchasers in auction after extraction of timber fit for depot supply.

The revenue from fire-wood collected and disposed of departmentally for the year 1959-60 from this division was Rs. 41,577. Rs. 5,12,461 was got by sale of residual growth in plantation coupes.

II. **Minor Forest produce.**

(a) *Bamboo.*—From the auction sale of right of removal of bamboos from the coupe allowed for working, Rs. 4,200 was got. Rs. 5,317 was realised as seigniorage on bamboo removed for local bona fide consumption.

(b) *Reeds.*—From the collection of seigniorage for reeds used by local people for cottage industries Rs. 6,425 was got during the year 1959-60 from this division.

Other main Forest produce include black and white Dammer, Cinnamon Bark, Honey and Wax, Medicinal Roots and Herbs, Oil seeds, Plantain leaves, Koova leaves, Wild Turmeric, Incha bark etc. The right of collection and removal of this produce is sold every year. The revenue from this head during 1959-60 was Rs. 2,344. The total net revenue from the

Trivandrum Forest Division for the year 1957-58, 1958-59 and 1959-60 were Rs. 11,46,064, Rs. 11,45,898, Rs. 17,32,100 respectively.

Some of the important trees occurring in the Forests of this Division.

1. *Tectona Grandis* (Teak). Weight 38 to 43 lbs. per cft. (Air-dry). Fairly straight grained and of even texture and colour. The best of constructional woods of durability and the costliest of timber, used world over for all construction and for furniture and cabinet making.

2. *Dalbergia Latifolia* Rosewood (Eatti). Weight 55 lbs. per cubic foot. One of the finest cabinet woods that India possesses. Very strong and easy to work. Too good and expensive for house construction but excellent for interior fittings and furniture.

2. *Dalbergia Latifolia* (Rosewood Eatti). Weight 55 lbs. from 40 to 73 lbs. per cft. Excellent general utility wood. Very strong, tough and naturally durable and eminently suitable for building, bridge and boat construction, and excellent for railway sleepers.

4. *Mesua Ferrea* (Nangu). Weight average 60 lbs. per cft. An extremely hard, strong and naturally durable wood for all kinds of house constructional works and very good for railway sleepers.

5. *Pterocarpus Marsupium* (Vengai) Weight average 49 lbs. per cft. A most valuable wood for house construction. Strong durable and handsome. Contains a juice which protects against white ant attack. 'Gum Kino' extracted from this juice. This timber is very popular in this District for house construction.

6. *Terminalia Tomentosa* (Thembavu) Weight 50 lbs. per cft. A fine dark strong and durable constructional wood, excellent for beams and rafters.

7. *Terminalia Paniculata* (Maruthu) Weight 43 lbs. per cft. A good fairly durable constructional wood. Good for rafters and reepers. Very popular in Trivandrum District.

8. *Artocarpus Hirsuta* (Anjili or Ayni) Weight 40 lbs. per cft. A good strong constructional timber best suited for doors and windows panelling, ceiling planks etc. and one of the best substitutes for Teak it is very durable. It does not warp or crack.

9. *Bombax Malabaricum* (Elavu) Weight about 23 lbs. per cft. An extremely soft wood, excellent for match boxes and splints packing cases, sea-going fishing boats, etc.

The list of the trees and plants found in the District with details of the uses for which they are suited are given in Appendix IV.

DROUGHTS, FLOODS AND FAMINES

Trivandrum District has been comparatively free from famines and droughts. However, the years 1036 K.E. (1860-61), and 1110 K.E. (1934-35) were of exceptional droughts throughout the then State of Travancore. Both the monsoons were indifferent. The prolonged droughts adversely affected all the crops. Paddy failed in all seasons. With a view to mitigating the hardships of the ryots remission of land tax was granted.

The flat plains of the coastal region and the low lands lying round the backwaters in the Trivandrum District are subject either to floods in the monsoon season or salt water intrusion in the summer or both the seasons. In the monsoon season they often get flooded by a foot or two for one or two weeks. The floods of 1057 K.E. (1881-1882) and 1099 K.E. (1923-24) were of exceptional severity. They affected not only the present Taluks of the Trivandrum District but also the whole Travancore area of the State. The great flood of 1099 (1923-24) popularly known as *"Thonnutti-ompathile Vellappokkam"* was very severe and the people suffered badly. Since then there have been no serious floods.

Certain schemes for flood control are proposed in the three river basins in the *"Advance Report on Water Resources of Kerala"*. In order to safeguard against the out-flanking of the banks of the Vamanapuram River during floods, levees will have to be provided throughout its length, up to Palode for which the cost would be approximately Rs. 60 lakhs. Two flood control schemes are suggested in the Karamana River out of which one has already been inaugurated during the Irrigation Week of 1959. The Karamana Flood Bank Scheme as it is called costing Rs. 1,79,400 is expected to provide flood

relief to the lands lying on the left bank of the Karamana River near Trivandrum City limits. The other scheme envisages the construction of flood banks on either bank of the Killiyar from Jagathi bridge to Palluruthy, for a length of 21,717 ft. to prevent the river from over-topping the banks and thereby causing damage to crops at times of floods. An estimate amounting to Rs. 2,89,000 has been prepared. But due to the constricted width of the river in the portion from Killipalam to Iranimuttom, being only 33 ft. as against 68 ft. in other portions, it is apprehended that heavy afflux will be created in this portion resulting in the banks being overtopped at times of floods. Hence it is now proposed to have a bye-pass channel cut from this portion. To check the outflanking of banks in Neyyar River basin about 25 river miles of flood banks will be necessary and the cost of constructing such flood banks will be approximately Rs. 50 lakhs.

Sea Erosion and tidal over flow.

Another natural calamity which some localities in the District have to face is sea erosion. During the last ten years there has been no devastating sea erosion in the District resulting in enormous loss of life and property. In the year 1959-60 certain parts in the two villages of Kadakkavoor and Sarkara Chirayinkil in the Chirayinkil Taluk were subjected to sea erosion. The localities affected are Anjengo Sea Coast, Thazhampally, Poonthura and Kadakkavoor. The total number of persons affected came to less than 200. No lives were lost. About 9 housesteads, mostly huts, were damaged. The estimated value of the loss came to Rs. 1,100 only. No cattle was lost. An amount of Rs. 333 was spent towards relief operations.

In addition to sea erosion another serious problem that has arisen in recent years in the tidal overflow. The high tidal waves breaking against the beach with great velocity overflow the beach crests and spread over the low lying lands in the interior, destroying dwelling houses, paddy lands and other cultivated lands. This action of the waves pollutes all the inland water sources, making them unfit for cultivation and domestic use. Even though the havoc wrought by tidal overflow in Trivandrum District is not serious, proposals have already been finalised to complete 2 miles of the Trivandrum coast by the construction of sea walls and groynes.

APPENDIX I

Classification of land area

Total Geographical area according to		Classification of reporting area												
		Not available for cultivation					Other uncultivated land excluding fallow land							
Professional survey	Village papers (Reporting Area)	Forests	Land put to non-agricultural uses	Barren and uncultivable land	Total	Land under miscellaneous tree crops and groves not included in net area sown	Cultivable waste	Total	Fallow lands other than current fallows	Current fallows	Total	Net area sown	Total cropped area	Area sown more than once
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
541,632	533,983	101,703	29,245	31,057	60,302	1,880	6,772	8,652	8,119	6,704	14,823	348,503	474,669	126,166

APPENDIX II

Table showing the total surveyed area in the Taluks of the Trivandrum District classified into cultivable and uncultivable

No.	Taluk	Low land			Mid land			High land		
		Total	Cultivable	Uncultivable	Total	Cultivable	Uncultivable	Total	Cultivable	Uncultivable
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	Neyyattinkara	60,510	57,051	3,450	51,423	49,025	2,408	32,045	14,750	17,295
2	Trivandrum	51,534	46,471	5,063	..	..	..	..	..	..
3	Nedumangad	..	..	..	124,625	106,567	18,058	15,162	13,131	2,031
4	Chirayinkil	45,017	40,399	4,618	49,052	44,554	4,498	..	..	..
	Total ..	157,052	143,921	13,131	225,100	200,146	24,964	47,207	27,881	19,326

No.	Taluk	Hills and unsurveyed	Total	Area within villages			Total	
				Reserve Forests	Backwaters	Total	Cultivable	Uncultivable
		(12)	(13)	(14)	(15)	(16)	(17)	(18)
1	Neyyattinkara	5,120	149,099	17,726	457	143,970	120,826	23,153
2	Trivandrum	10,882	62,416	723	1,190	51,534	46,471	5,063
3	Nedumangad	94,784	234,571	13,254	..	139,787	119,698	20,089
4	Chirayinkil	..	94,069	1,656	1,622	94,069	84,953	9,116
	Total ..	110,786	540,155	33,359	3,269	429,360	371,948	57,421

1. The table pertains to the Taluks before the reorganisation of States in November, 1956. The uncultivable area includes forests, backwaters and other barren lands. The area of the unsurveyed portion is given separately. The areas under reserve forests and backwaters falling within the surveyed areas are also given separately. The last three columns give the classification of the total surveyed area into cultivable and uncultivable. This table has been prepared after scrutinising the figures available from various sources such as the village records, and

APPENDIX III

Table showing the area under each crop in the Trivandrum District during 1957-58.

Crop.	Acreage
1. Rice	97,500
2. Ragi	258
3. Other cereals and millets	4
4. Pulses	9,051
5. Sugar	1,207
6. Black pepper	21,100
7. Chillies	229
8. Ginger	62
9. Turmeric	79
10. Betelnuts	6,587
11. Other condiments and spices	5,812
12. Mangoes	17,337
13. Bananas	6,964
14. Other fresh fruits	23,200
15. Cashewnuts	8,412
16. Tapioca	130,400
17. Sweet potatoes	358
18. Other vegetables	1,624
19. Castor	4
20. Sesamum	500
21. Coconut	133,404
22. Other oil seeds	2,027
23. Tea	2,943
24. Rubber	5,382
25. Fodder crops	4
26. Other non food crops	5,114
Total	479,562

APPENDIX IV

List of trees and plants found in the District of Trivandrum with details of their uses.

House posts. Teak, Irul, Kambagom, Maruthu, Thembavu, Pulivaha, Punnappamaram, Vengai.

Fence posts. Teak, Irul, Nangu, Vengai, Kambagom.

Telegraph, Telephone and Electricity Transmission Poles. Teak, Kambagom and Anjily.

Mine-props. Teak, Vekkali, Kambagom, Kumbil and Thembavu.

Paving blocks. Teak, Irul, Kulavu, Nangu, Mambagom.

Ship and boat buildng. Teak, Rosewood, Punnappa, Anjily, Kambagom.

Masts and spars. Polyalthia fragrans (Nedunar) *Calophyllum wightianum* poovan, Venteak.

Cars and Helms. Anjily, Grewia (Unam).

Dug-outs. Kambagom, Anjily, *Machilus macarantha* (Ooravu), *Magnifera indica* (Mavu), *Bombax malabaricum* (Elavu), *Tetrameless nudiflora* (Cheeni).

Cabinet making and furniture. Albizzia procera (Karimthakara), *Dalbergia latifolia* (Rosewood), *Tectona Grandis* (Teak), *Chukrassia tabularis* (Malaveppu), *Artocarpus integrifolia (Jack), Artocarpus hirsuta* (Anjily) *Gluta travancuria* (Chenkuranthi).

Veneer and Plywood.

Veneers. Tectona grandis (Teak), *Dalbergia latifolia* (Rosewood), *Swietenia microphylla* (Mahogany), *Terminalia tomentosa* ((Thembavu), *Cedrela toona* (Red cedar).

Plywood. Vateria indica (Vellapyne) *Dysoxylum malabaricum* (Agil), *Bombax malabaricum (Elavu), Gluta travancuria* (Chenkuranthi), *Lophopetalum wightianum* (Venkotta).

Tool handles and axe hands. Mesua ferra (Nangu),*Anogeissues latifolia* (Vekkali), *Dalbergia latifolia* (Rosewood), *Cassia fistula* (Konna), *Schleichera trijuga* (Poovan), *Tamarindus indica* (Puli).

Box, crates and packing cases. Dysozylum malabaricum (Agil), *Mangifera indica* (Mavu), *Bombax malabaricum* (Elavu), *Holoptelea integrifolia* (Aval), *Canarium strictum* (Black dammer), *Sterculia campanulata* (Papits), *Tetrameles nudiflora* (Cheeni), *Alstonia scholaris* (Pala), *Antiaris toxioaria* (Aranthel), *Vateria indica* (Vellapyne), *Cedrela toona* (Red dammer).

Match boxes and splints. Bombax malabaricum (Elavu), *Evodia roxburghiana* (Kanala) *Ailanthus malabaricum (Matti), Vateria indica* (Vellapyne), *Spondias mangifera (Ambazham), Alstonia scholaris* (Pala), *Lophopetalum wightianum* (Venkotta), *Trewia nudiflora* (Pampara kumbil).

Bobbins. Adina cordifolia (Manjakadamba), *Holoptelea integrifolia* (Aval), *Hymenodictyon excelsum* (Poochakadamba)

Shuttles. Thespesia populnea (Poovarasu).

Carings, toys, combs. Adina cordifolia (Manjakadambu), *Hollarhena antidysenterica* (Kodakapala), *Wrightia tinotoria* (Dantapala), *Gmelina arborea* (Kumbil).

Musical instruments. Adina cordifolia, Bombax malabarica, Gmelina arborea etc.

Fitters and flosses. Sterculia species, Sterculia villosa (Vakka), *Grewia tiliaefolia* (Unnam), *Antiaris toxicaria* (Aranthel).

Flosses. Bombax malabarica (Indian kapok, Elavu).

Grasses. Bamboos and Canes, Typha elephantum, Elephant grass *imperata arundanecia* (Thatching grass).

Bamboos. Bombusa arundaneia.

Reeds. Ochlandra travancurica (Ochlandra rheedii).

Canes. Calamus rotang, Calamus travanooricum etc.

Lemon grass oil. Cympapogum citratus, Cympapogum nardian.

Oil seeds. Bassia longifolia (Iluppa), *Hydnocarpus wightianum,* (Maravatti), *Schleichera trijuga* (Poovam), *Pongamia glabra* (Pungu), *Calophyllum inophyllum* (Punna), *Vateria indica* (Vellapyne).

Tans and Dyes.

Bark Tans. Cassia auriculata (Avaram), *Cassia fistula* (Konna), *Terminalia tomentosa* (Thembavu), *Brindelia retusa* (Mukkayini).

Fruit Tans. Terminalia chebula (Kadukka), *Terminalia belerica* (Thanni), *Phyllanthus emblica* (Nelli).

Leaf Tans. Anogeissus latifolia (Vekkali).

Dyes Roots. Cassalpinia sappan (Chappangu).

Woods. Artocarpus integrifolia (Jack), *Artocarpus lakoocha.*

Bark Dyes. . Terminalia tomentosa.

Kamala Dye. From flowers and plants of *Mallotus phillippanencis.*

Arumthu Dye. Seeds of *bixa orellana.*

Gums and Resins. Gum kinds from Vengai juice.

Jhingan gum. From *Odina wodier* (Uthi).

Katara Gum. From *sterculia urens* (Thanni), *Bombax malabaricum* (Elavu), *Cochlospermum gossypium.*

Dhaura Gum. From *Anogeissus latifolia* (Venkotta).
Resins. Black dammer from *canarium strictum.*
White dammer from *vateria indica.*
Oleo resins. Dipterocarpus indicus (Gurjan oil).

CHAPTER V

INDUSTRIES

Introduction

The Trivandrum District occupies a relatively low place in the industrial map of the State. The capital of the State being located in this District the general tendency that is markedly visible among the people is to hanker after government jobs. Nevertheless, a few industries have flourished in this area even from very early days.

Old time Industries

The old time industries of the District are handloom weaving, ivory, horn, wood and coconut-shell carvings, rattan works, brass and bell metal industry, coir-yarn, village oil *ghanis,* village smithy etc. All these industries survive at the present time also though in an attenuated form. These have been described in detail in a later section of this chapter. Almost all these industries were cottage industries worked by hand and carried on in small units.

The products of these industries attained a high reputation for their quality and workmanship. The fact that there was division of labour in ancient Kerala under which each community specialised in some basic profession helped these cottage industries to maintain a high level of excellence. But the advent of the machine age led to the replacement of hand labour by machines worked with power. Consequently the old cottage industries had to face serious competition from the large scale industries. However, of late the attention of the State has been diverted to the resuscitation of these old time industries which were languishing.

Power

The schemes for the supply of electric power in the District are of recent growth. In 1906 a firm of European Planters—the Kannan Devan Hills Produce Company—owning extensive Tea Estates and several factories in the High Ranges in the Kottayam District of the State installed a plant of 2,000 K.W. capacity for the supply of power to their factories. This was intended purely for their industrial and domestic requirements. In the meantime in 1918, the attention of the erstwhile Travancore Government was first focussed on the

question of harnessing some of the important water-falls of the State for the purpose of generating power. The peculiar topography of the State and its high intensity of rain-fall offer favourable conditions for the development of Hydro-electric power in many of the rivers in the State. The Government sanctioned in 1927 a scheme for the installation of a thermal station in Trivandrum and created a separate electrical division in the Public Works Department. Thus the electric supply inaugurated at Trivandrum, in 1929, was a State owned and managed system with a small power station having three oil engine-driven generation sets each of 65 K.W. It was only in 1933 that the Travancore Government began to exploit the hydro-electric resources of the State to make cheap power available for the industrial and domestic needs of the people. The first scheme to be taken up was the Pallivasal Hydro-electric project which harnesses the waters of the Muthirapuzha river, a tributary of the Periyar in central Kerala. The project was inaugurated in 1933. The first stage of it was completed in 1940, and 13,500 K.W. of power was generated. In the same year power from Pallivasal hydro-electric works was made available in Trivandrum District through heavy transmission lines from the Kundara K.V. Sub station. There is a 66 K.V. Sub station at Trivandrum which is the receiving station for the District. With the commencement of the Pallivasal hydro-electric station the thermal station at Trivandrum was dismantled. At present the sole source of power for the District is the Pallivasal, Sengulam and Poringalkuthu Hydro-electric Stations. There are no private agencies engaged in the distribution of electricity in the District. The industrial tariffs now obtaining in the State range from 0.2 of an anna to one anna and are possibly the lowest in India. Uniform tariffs are applied all over the District both in urban and rural areas.

The City of Trivandrum is the biggest distribution centre in this District as well as in the State, the number of consumers being 27,848 on March, 1, 1960. Electricity has been made available in almost every nook and corner of this District. The number of towns and villages electrified in the District as on March, 1, 1960 was 206 and the number of street lights as on the same date 14,091.

Industries and Manufactures of the District

There are no mining and heavy industries in Trivandrum District; but there are a few large scale industries. We may deal with the most important of such industries.

The Travancore Rubber Works

This is a concern of the Government of Kerala, and is engaged in the manufacture of a large variety of rubber goods in the State. This factory situated in Trivandrum was the first of its kind in India. The Rubber Factory was opened as the Travancore Government Rubber Factory under the full management of the Government of Travancore on August, 17, 1935. The factory worked under the management of the Travancore Cables and Rubbers Ltd., from January, 1937 to March, 1938. In January, 1941 the Rubber Factory was renamed the Travancore Rubber Works and worked under the partnership management agreement between Sir Chinubhai Madhowlal Baronet of Ahmedabad and the then Travancore Government. This partnership was terminated on October 8, 1949 and the entire management of the concern was taken over by the Government.

The main objective of starting the Factory at Trivandrum was to serve as a model to produce various kinds of rubber goods required in India. The important products that are being manufactured in this factory are cycle tyres, tubes, hose pipes - plain, armoured and suction - radiator hose, bent hoses, sheetings - plain and insertion (in different plys) - mattings, tubings, ebonite goods, gharry tyres, brake rubber, V belts, chappal soles· shoe soles and heels,shoe half soles, valve tubings, fan belts, latex bands, moulded goods, table lamp stand, paper weights, rubber toys etc. Of late sponge cushions and back rests are also being manufactured for the use of the State Transport Department. The products of the Travancore Rubber Works are sold through Regional Distributors in Madras, Bombay, Calcutta and Trivandrum. The requirements of Central Government and State Governments, quasi or semi Governmental institutions etc., are met directly by the concern. Large quantities of rubber articles are also regularly supplied to the Director General of Supplies and Disposals and Railways.

There are two schemes in the Travancore Rubber Works under the Second Five Year plan. The first scheme is for the modernisation of the present equipments and expansion of production of cycle tyres, tubes, sheeting hoses, latex goods, moulded goods etc. The second scheme relates to the manufacture of cycle rims. The scheme has taken concrete shape with the establishment of the Cycle Rim Factory the details of which are given in the next section.

The turnover from the Travancore Rubber Works during 1957 - '58 was Rs.22.45lakhs, the profit earned during this period being Rs.25,000. The labourers of this factory who number 300 received nearly Rs.30,000|- as bonus in this period. The invested capital of this factory is Rs.8.6 lakhs.

Cycle Rim Factory

This was opened on June, 7, 1959. under the Second Five Year Plan Schemes of the Travancore Rubber Works, but after the installation of the machinery it was constituted into a separate unit. It is located on the eastern side of the Travancore Rubber Works at Sanghumughom in Trivandrum on a four acre plot. Cycle rims are manufactured from cold rolled steel strips. The plant for rim-making, now erected in the Rim Factory in Trivandrum, has been supplied by the English firm, Messrs. Daniel Smith Ltd. The plant has two outstanding features in that the 75 K. V. A. steam-welding transformer has an automatic controlling equipment using separate thyratrone valves and the rims, after the first rolling, are to be passed on to the second machine called re-rolling plant where the edges are flattened and the usual defects noted in the rims ie., chamfering the cycle tubes is also avoided. By this process the rims get extra strength. Automatic gears have been installed for rotating the rims to get uniform electroplated thickness of metal. At present the rim-making plant can produce between 1,000 and 1,500 rims in eight hours while the electroplating plant has only a capacity to plate 500 or 600 rims in eight hours. This arrangement has been made with a view to reducing the capital cost of the plant as a whole. At present it is proposed to manufacture rims at the rate of 1,000 units per day. The capital outlay for the Cycle Rim Factory, as sanctioned at present is Rs.7,75,000. The factory can absorb immediately from 60 to 80 workers even though many of the machines are of the automatic type. Special attention has been paid to provision of amenities for the staff. There is a big demand for cycle rims in the Indian market. As far as licenses issued by the Government of India and their statistics indicate, Indian factories will be manufacturing nearly 1.25 million cycles per year by 1960-61. For the manufacture of these cycles and also for replacement purposes a large number of rims will be required. The new factory at Trivandrum expects to meet a good portion of this demand for cycle rims, while, at the same time, providing work for at least a small portion of the working population.

The Government Shark-Liver Oil Factory, Trivandrum

This factory is located at Sanghumughom, Trivandrum, near the Beach and produces medicinal shark-liver oil. Originally started as an experimental unit of the Travancore University Research Department, it was taken over by the Government in the year 1946 and run as a post-war development scheme till 1951. In that year the factory was taken over as a State commercial undertaking. Very recently, this factory has been made a unit of the Government Oil Factory, Calicut, which is also manufacturing medicinal shark-liver oil. At present this factory manufactures two grades of medicinal shark-liver oil. Arrangements are being made to market the products through the same agents as those of the Government Oil Factory, Calicut. Shark-liver oil is a rich source of Vitamin A. Raw oil is bought from an approved contractor who collects it from local fishermen. Raw liver can also be treated in the factory for obtaining oil. Raw oil is filtered and refined for further processing. The capital investment of the factory is nearly Rs. 3 lakhs. But it provides employment only to 11 persons including two part-time employees. The factory is equipped with certain items of machinery such as electric boiler, liver digester, stainless steel refining kettle, centrifugal separator, horizontal plate filter and selective hydrogenation unit. The factory has recently installed one encapsulation equipment for manufacturing shark-liver oil capsules and experiments are being conducted for manufacturing the same. To work the encapsulation plant successfully one small room in the Factory has been equipped with Air Conditioners and de-humidifier and the plant has been installed in that room. During the year 1957-58, 3,907 gallons of raw oil was prepared, and 587 lbs. liver was also purchased.

Of late this factory has not been functioning as an economic unit and it has been incurring losses year after year. A scheme for the re-organisation and expansion of the factory has been formulated. This scheme envisages the standardisation of the products manufactured in the Government Oil Factory, Calicut and the sale of the production in both factories under the same brand and trade mark. In the initial stages this factory will manufacture "Seagold" and "Stayfit" brands of blended shark-liver oil and "Univax" and "Trivax" veterinary vitamin oils. The average annual production will increase from Rs. 31,000 (as at present) worth of products to Rs. 1,50,000 i.e., 7,500 gallons of the products specified above.

The Travancore Titanium Products, Ltd., Trivandrum

This is the first of its kind in the East. It manufactures Titanium Dioxide Pigment. The factory is located at Kochuveli, Trivandrum. It went into commercial production on 1st October, 1951. It is managed by a Managing Agency-the Indian Titan Product Company (Private Limited)[1]. The paid-up capital of the Company is Rs. 73,10,670, of which the Government have contributed Rs. 38,25,000. It provides employment to 300 persons. The wages and salaries paid amount to approximately Rs. 6.40 lakhs per annum. The sources of supply of raw material required by this factory are (a) Ilmenite which is obtained from the Travancore Minerals (Private Limited), Chavara (Quilon District) and (b) Sulphuric Acid which is at present obtained under a working arrangement with the Fertilisers and Chemicals, Travancore, Ltd., Alwaye. However, this factory has recently installed its own Acid plant. The manufacturing process is a continuous chemical work. The finished product viz. Titanium Dioxide (Anatase grade) Pigment is used in the paint and allied industries.

The products are marketed through selling agents with depots throughout India. In 1957-'58 the total sales amounted to 1,662 tons of pigment valued at Rs.47,61,000. The demand for Titanium Dioxide in India has been steadily increasing in the wake of the general economic development of the country. The Company's expansion plans calculated to double the existing production and the additional installation of Sulphuric Acid plant at site as mentioned earlier have progressed satisfactorily. The net profits of Company in the year 1957-'58 amounted to Rs.7,43,000. In that year the Tariff Commission enquired into the production costs, prices and working cost of the Company and in accordance with their findings to the effect that the Company had availed of previous protection period to good account, recommended the continuance of protection to the industry up to the end of 1961. The Government of India have accepted this recommendation.

Cotton Textiles

The Cotton Textile Industry is of very recent growth in this District. There are six textile mills in this District with an employment potential of nearly thousand people. Of these the Vijayamohini Mills, Thirumala, Trivandrum is the most important. This unit manufactures cotton yarn. It was

1. The terms of the Managing Agency expired in August, 1960 and a nominee of the Government took over as Managing Director.

started in the year 1949. The total paid-up capital of this Mill is Rs.11,99,925. The Government's investment in share capital has been Rs. 1,00,000. Production is carried on in two shifts and the total number of employees is 500. The Lakshmi Textiles. Karamana and the C.S.S.N. Weaving Works,Trivandrum are engaged in weaving. There is also a small factory in Trivandrum for the manufacture of knitted goods. At Nemom near Trivandrum there is another factory - the Travancore Textiles Limited - which produces handloom textile goods. This factory specialises in the manufacture of furnishing fabrics on a large scale. It has installed 8 jacquard looms, 27 dobby looms and 22 frame looms. It has a dyeing department. The installed capacity is 1,800 yards per day. The total investment is Rs.5,15,000. Approximate monthly requirement of yarn is 6,000 lbs., which is obtained from Madurai and Coimbatore. The number of people employed by this unit of production is 268 of which 169 are women. All these factories use power.

Printing

This is an important industry in the District. There are nearly 30 units engaged in printing having a labour strength of about 1,500 people. The most important and the biggest of these is the Government Central Press, Trivandrum which meets the printing demands of the Secretariat, the Legislature and various other Departments of the State. This press has a long history dating back to the year 1836. From a modest beginning with a few hands it has developed into a well equipped institution employing 700 people and has a plant valued at Rs.9 lakhs. Owing to the increased volume of work consequent on the formation of Kerala State a partial shift system has been introduced in the press. The net expenditure of the Press during 1958 - 59 was Rs. 9.7 lakhs against which there was an out-turn of Rs.13.26 lakhs. It has been estimated that for every rupee spent in the Press there is a turnover of Rs.1.35.

Government Engineering Workshop, Trivandrum

This workshop is under the Public Works Department of Kerala State. This is situated at Chackai, in Trivandrum. In 1956 - '57 a new workshop in addition to the old one was constructed. The workshop comprises of the following Departments (a) Foundry (b) Machine shop (c) Smithy and welding (d) Electrical (e) Upholstery (f) Saw mill (g) painting and (h) Mill-wright. 500 labourers are employed here. The total turnover for 1957 - '58 was Rs.20,23,823.81. Out

of this the value of furniture supplied alone amounted to Rs.3,28,587.70.

Automobile Engineering

There is no full-fledged automobile manufacturing concern in this District. But there are nearly 15 units engaged in Automobile Engineering, mostly in the repairing and servicing of automobiles. The total capital invested in this industry in the District is estimated at Rs. 5 lakhs. Most of the workshops are located in Trivandrum City itself. They are equipped with machines such as hoists, lathes, welding and painting equipments, drilling machines, ramps, reboring and horning machines and all varieties of general tools required by a workshop. Since this District has a well organised power supply system almost all the workshops use electricity which is available at a concessional rate for their purposes. About 1,00,000 units of electricity are consumed by the firms in this industry. The raw materials required by this industry like, motor-spares and accessories, paints, lubricating oils, greases, welding rods, oxygen gases, soldering lead, iron and zinc sheets, etc., are met from the Indian market, there being no import of these goods. The main work done in this industry is the repairing, painting and servicing of motorcycles, cars, trucks, lorries and buses. This industry provides employment to as many as1,200 persons. Since 1939 this industry has been progressing satisfactorily. The workshop turnover for repairs, painting etc., is estimated at Rs. 25,00,000. An important ancillary industry that has sprung up of late is the tyre retreading industry.

In addition there is a State Transport Central Workshop at Pappanamcode and a Body Building Workshop also of the State Transport Department in Trivandrum. These workshops meet the requirements of the State Transport Department and other Government Departments. About 1,500 persons are employed in these institutions.

Electrical and Mechanical Engineering Industry

There are 15 firms in the District engaged in this industry—all in the private sector. Of these five are foundries and the rest are general engineering concerns. These concerns manufacture such items as 1-11-K.V. air switches, Horn gap, D fuses, Fire extinguisher, and line materials. They also attend to the casting and manufacture of Rotary oil *chucks*. Besides some firms manufacture oil and water tanks also. These units are aided by a well-provided electricity system. Besides these units also use such fuels as coke, charcoal and fuel oil. Most of the processes in this industry are carried out by means of suitable machinery. Machines and appliances such as German lathes, motor box, drilling machines, grinders, gas welding sets, arc welding sets, hammers, band saw machines, air compressors, galvanising equipments, screw press, etc., are used. The principal raw materials used in this industry are iron and steel bars and rods, plates, sheets, and strips brass rods, plates and sheets, copper plates sheets and strips, tin solder, zinc, gun metal ingots, sulphuric acid, pig lead, electrodes and G. I. Pipes. All these are obtained from the Indian market itself. The total number of people employed in this industry is about 500.

Oil Mills

There are nearly 40 units of this industry in Trivandrum District. It provides employment to more than three hundred workers. A feature of this industry is that nearly 75% of the oil mills are concentrated in and around Chalai Bazar in Trivandrum City. Most of these mills are chiefly engaged in the extraction of coconut oil. The oil-extractors are worked with power. Besides coconut, oil is also extracted from oil seeds such as laurel, maravetti, iluppa, gingeli, odal, pire, anjili, karinjatta, kattavanakku and margosa. Most of the oils mentioned above are used mainly as illuminants. For long crushing of oil seeds was the traditional occupation of certain communities. With the coming into vogue of oil mills this position has changed. The raw materials required for this industry are readily available in the District itself. The bye-product of the coconut oil industry is *Pinnakku* or coconut oil cake which is a very important item of cattle fodder.

Match Industry

There are 3 match factories employing 250 persons in the District. These factories are mostly engaged in the production of match splints. The availability of cheap power and the abundant supply of the necessary soft wood required by this industry are the factors which originally conduced to the establishment of this industry in Trivandrum District. But the availability of soft wood has become a source of headache owing to the rapid diminution in the supply of soft wood. Hence bamboo reed was tried for making match, but this has not been quite successful.

The Khadi and Village Industries Commission has provided the necessary financial assistance for the establishment

of 'D' class Cottage Match Units. 'D' class Match Units can produce a maximum of 25 gross per day and provide employment for about 40 persons as against 5 persons who alone would be required to produce the same quantity in factory. Five 'D' class Match Units each have been started in the N.E.S. Blocks at Parassala and Nedumangad and also in the Malayadi Gramadan area.

Plantation Industries

There are five factories in this District engaged in the manufacture of finished tea and rubber. All of them are situated in the Nedumangad Taluk of this District—in the Ponmudi Hills in Kallar 35 miles north-east of Trivandrum City. About 1,000 persons are employed in these factories. Though no records are available it has been stated that tea was first planted in this District in the year 1898. Shortly after tea factories were started within the precincts of some of the tea estates on a modest scale. As the acreage of tea was extended, the tea factories also expanded in stages. Most of the tea factories are run by managing agencies who have their headquarters in the bigger cities like Calcutta and Madras. Some of these firms in this industry are foreign owned, being incorporated in England, with the Company's principals residing in Great Britain. Since most of these factories and tea estates are not run as single unit, details of capital invested in the factories alone are not forthcoming. Tea leaves, the main raw material required by these factories, are grown on the estates of the factories themselves. The significant feature in the manufacture of finished tea is the withering, rolling, fermenting drying and grading of tea leaves. The finished product which comes out of these factories is black tea, which is graded according to the size of the leaf and its quality. The product is forwarded to Cochin—one of the chief tea marketing centres in India—where it is sold in auction.

The Government derive a considerable revenue from the Plantation Industry. The main sources are (a) the Income Tax on 40% of tea profits, (b) the Agricultural Income Tax, (c) Sales Tax, (d) Excise duty and (e) Export duty. The Plantation Industries being large scale enterprises employ a large labour force. Most of the operations in the Industry have to be done by human labour and proportion of labour cost to the total cost is about 50% for both tea and rubber. Another feature is the large proportion of women workers in the tea and rubber industry—50% in tea industry and 20% in rubber. At present the workers' wage consists of a basic wage, district allowance, tri-partite dearness allowance, and grain concession allowance. Besides these the workers also receive an annual bonus amounting to 8 1/3 per cent of total earnings in tea and 6¼ per cent in rubber, and a number of amenities and concessions. There are two main systems of wage payment viz., time rates and piece rates. Factory labourers are paid on time rates. There is also a system of setting tasks for time rate workers. The task set is such that an average worker will be able to complete it within the normal period prescribed.

The industry has been enjoying a spell of prosperity during the last decade. This is particularly true of tea which has reaped the advantages of high prices as well as increased productivity due to the improvements in production techniques. Tea has been enjoying a sellers' market during these years. The industry is now placed in a better position when compared to other plantation industries.

Cashewnut Industry

Even though against the whole industrial set-up of India the cashew industry may not be very prominent, it has a place of importance in so far as Kerala State is concerned. The State holds a virtual monopoly of this industry in India. The value of exported cashew kernels has steadily risen. Over and above this, there is the value of cashew shell oil of which exact figures are not available. The U.S.A. being the principal market for cashew kernels and cashew shell oil, the money earned comes in the form of the much needed and highly coveted dollars. It was an enterprising industrialist, Mr. Joseph Pereira, who conceived the idea of making the cashew industry an organised one. That pioneering work was done in the year 1925, at Quilon. The factories outside Quilon came to be owned by the factory owners at Quilon, who expanded the industry to the adjoining Taluks mostly in search of labour. In the Chirayinkil Taluk of the Trivandrum District there are five factories which employ nearly 2,500 persons. These factories are within a radius of 25 miles of Quilon. The cashew industry is one in which very little machinery is used. Capital investment in the form of fixed assets is small. What is mainly required is the factory building, which is often a simple open-thatched shed. Machinery for equipment is used only at two stages—roasting and drying. In drum-roasting which

continues to be the method in most factories, the mechanism is simple. Where oil-bath roasting is employed in the process of which cashew shell oil is extracted, the 'roaster' involves some investment. The main investment, however, is that on raw cashew nuts. The factories as they work today depend considerably on imported nuts (about 50%). These nuts are being imported into India mainly from East Africa. There has been a steep rise in the import of raw nuts as the industry has developed. The indigenous nuts are superior in quality to the imported stuff. The shellers, peelers and factory owners all prefer indigenous nuts, but the quantity of indigenous nuts available is inadequate for maintaining the industry at its present level. The future of the cashew industry depends upon the demands of the main importing country, the U.S.A. The internal demand for nuts is negligible. This is due to the rise in external demand and the consequent rise in prices. The possibility of the raw nut exporting country (East Africa) itself developing this industry is also not remote. In that case stiff foreign competition has to be faced. Hence opening up of new cashew plantations is of vital importance for the future development of the industry. The expansion of internal market and the establishment of new markets abroad is necessary. The processing of cashew is fairly simple requiring little skill and machinery. Each factory has a large force. The workers are mostly drawn from among the agricultural labourers. Shelling, peeling and grading are the sections which absorb the largest number of workers in the industry. These sections are almost exclusively filled by women. The proportion of female workers in this industry is about 90%. The small percentage of men employed in this industry do the hard jobs like roasting and bag carrying. Various systems of wage payments are in vogue. In the shelling and peeling sections wage payment is on the piece rate system. In grading it is daily rated payment with a certain work load. There are also daily rated payments without work load. Moreover, there are also monthly rated workers, though few in number. Since 1946 the industry has been paying bonus to the workers at the rate of not less than 4% of the total wage earned for the year.

Coir Industry

Coir is the fibre extracted from the husks of coconut. The coir industry has developed in this District on account of such natural facilities as the abundance of the husks of coconuts and the presence of brackish lakes and lagoons at regular

distances. The great advantage which coconut fibre has over other industrial fibres is that it is strong and will not usually get rotten by being exposed to moisture and heat and will not easily be attacked by white ants. The main purposes for which coir yarn was generally used were fastening the roofs of thatched houses, fence-making, making ropes essential for tethering animals like cows and goats, and for fastening planks in the boats and country-crafts. In its early stages coir was a cottage industry to which the women folk of the poor and the lower middle classes resorted as an all time occupation. At this stage, the spinning wheel was unknown. Hand spinning alone was carried on. The adventurous Portuguese, the Dutch and the English who came in close contact with the people of the coastal areas like Anjengo introduced the spinning wheel in this industry. The manufacture of coir yarn on a commercial scale and the export of the yarn and articles like mats and mattings manufactured out of it to outside countries was probably an aftermath of the introduction of the spinning wheel.

The cost of production of different varieties of coir yarn varies according to the varieties produced. It is estimated that on an average, four thousand coconut husks are required for the manufacture of one candy of coir and that the labour of 100 to 150 persons will be required, if spinning is done by *Ratt* or spinning wheel and that of 400 to 500 persons will be required if spinning is done by hand. There are different stages in the production of coir yarn and these processes may vary according to the quality of the yarn produced. The first process is retting. For getting good fibre the green coconut husks should be soaked under water within two or three days after the coconuts are plucked or husked and kept in water for 6 to 9 months. The next process is beating. Soaked husks are taken out from the retting pits, washed well and beaten out with wooden mallets mainly by women. Before they are spun into yarn the fibres are well cleaned and processed either by beating them with sticks or with the aid of a mechanical contrivance called *"Pitchupava"*. Spinning is the last process. This is done mainly with the aid of spinning wheels (two wheels with spindles). In this process the spinners prepare the fibre first and afterwards they are spun into yarns. Spinning is generally attended to by women helped by girls or boys of fifteen years or below for rotating the wheels. After the yarns are manufactured, they are folded into hanks, sorted and bundled for marketing.

The main varieties of coir produced in this District are (1) the Anjengo variety and (2) Muppiri. Both are manufactured with the aid of the spinning wheel. The Anjengo variety of coir yarn is spun out of fibre extracted from husks properly retted in brackish lagoons and lakes abundant in the area. Very important centres of production of this variety of coir are Nedumangad, Vakkom, Kadakkavoor, Chirayinkil, Anjengo, Perumathura, Azhoor, Kaniapuram, Murukkumpuzha and Panathara. This variety is broadly divided into two groups—the Anjengo superior (hard twist) and Anjengo special. The Muppiri is a kind of thick yarn produced by means of spinning wheel in certain parts of the Neyyattinkara and Trivandrum Taluks. The main centre of production is Thiruvallam. This is used generally for the manufacture of ropes and is of very recent origin.

The manufacture of coir in this District is done essentially on a small scale from beginning to end. A typical entrepreneur in coir manufacture is a man of slender resources. His assets consist of 3 or 4 *ratts* each costing Rs. 25 and a cleaning machine costing Rs. 100 and he employs not more than a dozen labourers at a time which include males, females and children. Hence there are no regular coir factories in this District. It is estimated that there are about 47,000 persons engaged in the coir industry in the Trivandrum District. The deplorable plight of the labourers engaged in this industry, the existence of middlemen who consumed the major share of the profits and the prevalence of adulteration and other factors which harmed the industry as a whole led to the introduction of the Coir Co-operative Scheme by the erstwhile Travancore-Cochin Government in 1950. This coir development scheme was brought under the First Five Year Plan programme and continued during the Second Plan period also. Three different types of co- operatives have been designed (1) the Thondu Society to collect and supply the husks—the sole raw material required for the industry. (2) Coir Primary Societies to ret the husks and produce the yarn and (3) the Central Marketing Societies to take up the sale of the yarn produced by the primaries. During the First Five Year Plan period the cottage industry side of this industry namely the production of coir yarn alone was taken up. The programme of the Second Five Year Plan under the Coir development scheme aimed at the expansion of the scheme contemplated during the First Plan Period and the taking up of the factory side of

the industry partially by orgainising mats and matting co-operative societies. There are now 40 Coir Co-operative Societies in the Trivandrum District. The details of their paid-up share capital are given below. Obviously this membership does not cover the entire populace engaged in this industry.

Sl No.	*Name of Taluk.*	*Membership.*	*Paid-up share capital.*
			Rs.
1	Neyyattinkara	696	10,646
2	Nedumangad	195	4,363
3	Trivandrum	2,230	42,042
4	Chirayinkil	10,325	91,061
	Total:	13,446	1,48,112

Industrial activities in Trivandrum Jails

It would be interesting in this context to describe some of the industries run in Trivandrum Jails. The Central Jail, Poojapura with a strength of over 900 inmates is engaged in the manufacture of articles for the daily use of convicts, for use in Government Offices, and also for the public at large. There is a manufactory in the Central Jail. About 300 persons work here daily. The textile requirements of the Prisons Department as well as those of Medical, Police and other Departments of the State are met partly from the jail manufactory. There is also a leather section, where boots for the Police Department, and shoes for the Tourist Department are being manufactured. The manufactory has also a carpentry section and a smithy section. A Spinning Instructor paid by the Khadi Board is giving training in spinning to the prisoners in the Jail. There is also an Instructor deputed from the Ambar Charka Parisramalaya who gives training to prisoners in the use of the Ambar Charka. There is an Apiary Keeper in the Jail for giving training to prisoners in Bee-keeping. These two schemes are sponsored by the Kerala Khadi and Village Industries Board. In the manufactory coir fibre purchased from outside is converted into yarn and coir mats are manufactured. All attempts are being made to impart to the prisoners full knowledge on theoretical and practical aspects of each industry. The total receipts from the manufactory during the year 1958-59 came to Rs. 7,01,639. Wherever building construction attached to the Jails in the District was taken

up, prison labour was utilised to the maximum possible extent. The wages system recommended by Jail Reforms Committee was implemented with effect from November, 1, 1957. There is also a printing press in the Jail—the Central Prison Press—which is supplied with labour from the Prison. About 180 prisoners are working daily in this press. There are composing, printing, binding and stereo sections. Registers and forms required for the State Departments are printed here. There is also a cardboard making unit attached to the press using paper cuttings as raw material. A hand-made paper making section has also been functioning in the Jail since 1959 under the auspices of the Kerala Khadi and Village Industries Board. An Instructor is giving training to the prisoners in the section. In the Central Prison the out-turn during 1958-59 was valued Rs. 1,65,544 for an expenditure of Rs. 1,04,542.

Handloom Weaving

The handloom industry as a premier cottage industry has contributed its share in building up the economy of Trivandrum District. It is estimated that there are 18,000 handlooms in this District and about 10,000 families are dependent on this industry. The significant feature of the handloom industry is that it is in the nature of a family trade. All members of the family including the women and children contribute their share in the making of handloom cloth. Trivandrum District has been famous for its fine varieties of handloom cloth even from time immemorial. The handloom industry is run mostly by the Chalia community which has settled in the southern part of the District. The weaving industry is next in importance only to agriculture. The Chalias claim that their industry was founded by the original ancestor of their race—Chaliya Rishi. Eraniel and Vadasseri in the present Kanyakumari District were famous for their special varieties of handloom cloth such as *neriathu, thuppatta, kavani, kurikavani* and *mundu*. The *thuvarthu* chiefly made in the southern parts of this District is a kind of cloth peculiar to the west coast. At present handloom weaving is prevalent in the District in such centres as Balaramapuram, Amaravila and Chirayinkil. During the early part of this century the handloom industry had to face keen competition from the mill goods at cheaper prices. The *Swedesi* Movement gave an impetus to this industry; but it proved to be ephemeral. The depression during the thirties adversely affected the industry. During the Second World War shortage of yarn for handloom weaving was a main

handicap to the industry. As a consequence of the decontrol of textiles, the handloom industry faced a serious crisis in the year 1950. Many handloom weavers had to take to other occupations as weaving was unremunerative. This state of affairs continued till 1953 when the Government of India came to the rescue of these poor weavers. A cess was charged on the mill goods and this amount known as the cess fund is being utilised for the uplift of the weavers and the industry in general. Before the implementation of the cess fund scheme many of the handlooms and equipments used by the weavers were primitive. In most cases these were meant for the production of inferior types of goods. But since then the Government have stepped in and helped the weavers to convert their old fashioned throw shuttle loom into fly shuttle looms. The Government have helped to place the industry on a co-operative footing. Nearly 10,000 looms have been brought into the co-operative fold and there are 90 registered co-operative societies with a membership of 10,000 weavers in this District. The industry is being progressively developed on co-operative lines with the guidance of the Department of Industries. The main raw material used in this industry is cotton yarn. The Co-operative Societies purchase yarn from the Sree Mulam Central Co-operative Society and private merchants approved by the Department. The Handloom Board set up by the Government of India is also helping the Co-operative Societies in getting their requirements of dyes and chemicals. The Government supply the Co-operative Societies improved appliances such as reeds, healds, take-up-motion attachments, dobby attachments, etc, free of charge. This measure has helped to improve the output quantitatively and qualitatively.

The estimated capital investment in the handloom industry in this District is Rs. 9,84,404.86 i.e., at the rate of Rs. 11,000 per unit. Besides there is the Sree Mulam Central Society, a Central Procuring Agency with a capital of Rs. 12 lakhs, which is functioning with its headquarters at Trivandrum. This Society plays an important role in the marketing of the goods produced by the Co-operative Societies. The Government are also encouraging the Co-operative Societies to start their own sales depots. This industry is of late making an all-out effort to capture external markets. In this, it is being helped by the All India Fabrics Marketing Society. The average daily wage earned by a weaver is estimated to vary between Rs. 1.50 and

Rs. 2.50. This also includes wages earned by the other members of the weaver's family for attending to auxiliary works.

This District has also to its credit two Industrial Co-operatives namely the Lekshmi Handloom Weavers Industrial Co-operative Society and the Lekshmi Power Loom Industrial Co-operative Society. The entire capital for these two establishments has been provided by the Government. It is also worth mentioning that a Spinning Mill is being erected under Government auspices at Balaramapuram specifically for catering to the needs of the handloom industry.

Khadi and Village Industries of the District

The development of Khadi and Village Industries in the District has been taken up systematically by the Kerala Khadi and Village Industries Board. The Board has constituted a Regional Advisory Committee for the Trivandrum District. This Regional Committee advises the Board regarding all applications for grants and loans, conducts local exhibitions sponsored by the Board, and also selects trainees to the different training centres functioning in this District. The funds of the Board are received from the Khadi and Village Industries Commission, Bombay and from the State Government. Out of the funds assigned to this District on the basis of population 50% are allotted to Block areas, 15% to *Gramadan* areas and the balance to non-block areas.

The Khadi Industry

The Khadi Industry came to the lime light during the *Swedesi* Movement and in the closing stages of the Freedom Struggle thanks to the pioneering efforts of Mahatma Gandhi. At first *Kisan Charkas* were used for Khadi spinning. In 1957 a revolutionary change came over khadi spinning as a result of the introduction of the *Ambar Charka*. At present 2,000 *Kisan Charkas* and 700 *Ambar Charkas* are employed in this District. There are 16 Khadi Co-operative Societies in Trivandrum District of which the most important are the Gramaseva Kshetra Samithy, Nemom, the Marukil Grama Seva Khadi and Village Industries Society and the Vinobha Nikethan, Malayadi.

Almost all the raw materials except spinning clothes are procured locally. Ginned cotton required for spinning purpose is obtained from Kallupetti in Madurai (Madras State). The important tools in the Khadi industry are the *Ambar Charkas* and the *Kisan Charkas*. Of these *Kisan Charkas* are manufactured within the District itself, while the *Ambar Charkas* are partly manufactured here and partly imported from outside the State, especially from Ahmedabad. The finished khadi is sold locally and in the nearby markets. Most of the Co-operative Societies look after the storing and marketing of the finished khadi. The organisation of the industry on co-operative lines has benefitted it to a considerable extent. There are nearly 3,000 persons engaged in the khadi spinning and weaving industry in Trivandrum District.

Ambar Charka programme

The National Development Council in recognition of the importance and usefulness of the *Ambar Charka* programme has allotted the necessary funds for its implementation in every State. The programme is being popularised among the rural folk through a net-work of *Parisramalayas*. Accordingly an *Ambar Vidyalaya* is functioning in Nemom in the Trivandrum District. This *Vidyalaya* which is run by the Nemom Grama Seva Kshetra Samithy is capable of training a hundred *Ambar Karyakarthas* in a year. The trained personnel are then appointed as Instructors in the *Parisramalayas*. There is a *Parisramalaya* at Chirayinkil where there are 5 *Upa-parisramalayas* in each of which 20 spinners are trained. The training lasts for 3 months and the trainees receive wages during the training. There is also a *Saranjan Karyalaya* (Small Service Station) functioning in Trivandrum.

Bee-keeping industry

Bee-keeping is little more than a subsidiary occupation followed by persons who have other major business or profession. The majority of the bee-keepers are amateurs. There are 12 Co-operative Societies engaged in this industry in Trivandrum District. Of these societies, those at Kodankara and Paraniyam are the most important ones. There are also two apiary schools in this District situated at Paraniyam and Kattakada. The Khadi and Village Industries Board grants loans to the institutions in this industry for stocking honey and for the purchase of implements. The number of persons in this industry is estimated at about 500. The natural bee-colony has been replaced by bee-hives.

Village Oil Industry

Oil pressing, one of the old time industries in this District, was carried on through the medium of the chuck worked with

the help of bullocks. This industry was the traditional occupation of certain communities like the Vaniyans and the Mooppans. With the establishment of oil mills run by the power the industry has stagnated. But there are about 650 persons who are still engaged in this industry. The Khadi and Village Industries Board has devoted its attention to the rehabilitation of the Village oil industry. The industry has also been brought within the ambit of co-operation. In the Trivandrum District there are twenty-three Co-operative Societies engaged in this industry. The most important of the Societies are the Oil Crushing Cooperative Society in Perumkadavila, Sri Karyam Oil Crushing Co-operative Society and Thiruvallam Oil Crushing Co-operative Society.

The Board has been successful in popularising the Wardha model ghanis. It also offers financial assistance to deserving Co-operative Societies for the installation of ghanis, 50% of the cost being given as grant and 50% as loan. Working capital loans up to Rs. 2,000 are also granted for stocking oil seeds. Such help has enhanced oil production. The oil produced is sold in the District itself.

Village Pottery Industry

In the Trivandrum District, as in other parts of Kerala, village pottery is still an industry that thrives. The potters who number nearly 700 belong mostly to a caste called 'Kusavan'. The quality of the pots made in the southern parts of this District especially in Thozhukkal in Neyyattinkara is well known. An earnest endeavour is being made by the Khadi and Village Industries Board to run the industry on proper lines. Formerly pottery was done by hand only. But now turntables are used. The potter's wheel, the most important tool used by potters, is now obtained from Kallupetti in Madurai and also from Kanpur. This industry is carried on by the indigenous process. Most of the products of this industry are sold locally. There are six Co-operative Societies engaged in the Pottery Industry in this District of which the most important are the Pettah Kaliman Vyvasaya Co-operative Society and the Nemom Potter's Co-operative Society. The Khadi and Village Industries Board renders financial assistance to individual potters through the Co-operative Societies for the construction of Bhattisheds and purchase of raw materials and equipments and sale of finished goods.

Soap-making (with non-edible oil)

This industry is a new one started under the auspices of the Khadi and Village Industries Board. There are 4 Co-operative Societies in this industry. These institutions are in (1) Malayadi, (2) Chellankode, (3) Chirayinkil and (4) Aukulam. The number of persons engaged in this industry is 80. The raw materials are obtained locally. The tools required by this industry are also made locally. The object of starting this industry in this District is not only to give employment to the people but also to utilise the non-edible oil seeds that are available in plenty but were hitherto being wasted.

Hand-made paper industry

This industry is also a new comer in the District. The raw materials required for the paper industry such as bamboo, grass and straws are available in plenty in the forests of this District. Waste matter like the banana stem, cotton lints, tailor cuttings, mill cuttings, old rags, old paper etc., add to the raw materials. In the Trivandrum District three units of production are functioning. Of these one is attached to the Central Prison Press while the other two are in the Trivandrum City and in Aukulam. 100 persons derive their livelihood from this industry.

Hand-pounding of rice industry

De-husking and hand pounding of rice has been one of the important village industries in the District from time immemorial. The advent of rice mills has in recent years paralysed this industry. In the Trivandrum District there are ten Co-operative Societies and four Mahilasamajams engaged in this industry. Of these the Trivandrum Agricultural Co-operative Society is the most important one. As many as 250 persons are engaged by these Co-operative Societies. The Khadi and Village Industries Board awards a production subsidy to the Societies at the rate of 37 nP. per maund. The 1951 Census Report revealed that in this industry the Trivandrum District engaged larger number of persons than any other District. As the rice produced by hand pounding is rich in food value the middle classes especially in towns have a preference for hand-pounded rice. There is great scope for the development of this industry in the District which provides subsidiary employment as well as income particularly to the women folk in the rural and urban areas.

The palmyra-product industry

This is an important village industry in the southern parts of the Trivandrum District, particularly in Puvar. The workers are chiefly the poor cottagers hailing from the lower classes of society. There are about 100,000 Palmyra palms in the District which supply the basic raw material for this industry. The palmyra leaf is used for the manufacture of mats, baskets, fans, toys and umbrellas. The mats are stronger than those made out of screw-pine leaves. The baskets made out of this leaf serve as good packing material and are often in great demand in the local markets especially among grocers. The income from this source supplements that obtained from agriculture and other pursuits.

Palmgur

The main product of the palmyra industry, the palmgur, is an important village industry in this District. There are 9 Co-operative Societies in this industry. The Government of Kerala have formulated a scheme for the development of this industry. Under this scheme financial grants and technical assistance are granted to the Co-operative Societies. The centrifugal machine recently introduced into this industry has helped in enhancing the production of palmgur. The jaggery manufactured is sold locally and is also sent to the markets in the neighbouring Kanyakumari District. The jaggery has immense medicinal value and hence is in great demand especially in the manufacture of Ayurvedic Pharmaceuticals.

General

For the promotion of the sale of Khadi and other products of the village industries the Khadi and Village Industries Board has opened a sales emporium in Trivandrum. The average wages in most of the village industries vary from Rs. 1.25 to Rs. 1.50.

The work of the Department of Industries in the promotion of Small Scale Industries in the District

A separate Small Scale Industries wing has been set up in the Department of Industries with a view to rendering assistance in the development of small scale industries. Apart from giving aid to private industrialists in the small scale sector, quite a few production and training units have been started under the direct control of the Department of Industries and

Commerce. These departmental units fall mainly under 3 categories:—Production-cum-Training Centres, Service Schemes and Commercial Schemes.

A good number of Production-cum-Training Centres in the Trivandrum District are functioning under the control of the Industries Department. These Centres have a co-ordinate programme of training and production. These will eventually form full production units under the co-operative management of the former trainees. The trainees are given training for a period of one year in the production of consumer goods of quality using modern technique of production. The Service Schemes provide facilities for common service work for the artisans and industrialists in the area, thus helping them in standardising their products and in bringing down their cost of production. The Commercial Schemes are managed directly by the Department and the products are marketed through the marketing organisation of the Department.

Ten Industrial Units directly sponsored by the Department exist in the Trivandrum District. Some of them are located in the Industrial Estate, Pappanamcode and a few others are located at different parts of the District. The units thus started in the District are:

1. **Model Foot-wear unit**

A foot-wear manufacturing unit equipped with the most modern machinery for the purpose was started in November, 1956. This is at present located in a building in the Industrial Estate, Pappanamcode. 20 trainees have undergone training here in the mechanised methods of production of foot-wear. A few skilled workers are also employed here to look after the production side in the unit. This unit at present is engaged mostly in the manufacture of ammunition boots for use in the Police Department. The manufacture and supply is being done against specific orders. Since the training phase of the programme has been completed, steps are being taken to form an Industrial Co-operative to manage the unit.

2. **Model Carpentry Unit**

This unit is equipped with modern equipment for carpentry. It started functioning in March, 1958 and on completion of the training programme in the unit, a co-operative society was formed with the trainees and a few sympathisers, manufacture of furniture being undertaken in the unit.

3. Blacksmithy Unit

This unit started in 1957 has given training to 12 artisans in the mechanised production of agricultural and household implements. The former trainees of the unit have formed themselves into a co-operative society—the Southern Kerala Industrial Co-operative Society and they are now managing the unit in the Industrial Estate, Pappanamcode with the technical and financial aid of the Department. This Society has taken up production of locks and cycle parts and components of machines.

4. Cycle Parts Manufacturing Unit

It was found that there is large scope in the State for a unit to manufacture the various cycle parts. With this end in view one such unit was organised at Chirayinkil as Production-cum-Training Centre. Eight trainees were given training in the centre in the manufacture of cycle parts such as centre axle, pedals, stand etc. This unit was started in February, 1958 and completed its training period by March, 1959. The trainees are at present engaged on daily wages and production of cycle parts is being undertaken.

5. Die casting Unit

The necessity for manufacturing die cast parts in any light engineering industry has been realised and has been the reason for planning a die casting unit. The modern machinery which is priced beyond the reach of the small industrialist was obtained by the Department and erected in the Industrial Estate, Pappanamcode. Arrangements for obtaining the necessary dies have also been carried out. However the proper functioning of the unit has been delayed due to the fact that some of the essential items have to be imported.

6. Precision Instruments Unit

This scheme was started at Pappanamcode as a Production-cum-Training Centre. On completion of the training this unit is now being run along with the Central Instrument Workshop. The latter has been functioning as a repair and manufacturing centre for prisms and lenses, survey instruments etc. At present many precision instruments are being made here and proposals are afoot to start the manufacture of speedometers, taxi-meters etc. The aim is to run this centre on commercial lines to cope up with the increasing demand for precision tools and instruments.

7. Manufacture of Machine tools

With a view to making available to the small industrialist the essential tools and machines readily and at cost, a scheme to manufacture a few of the general purpose machines has been drawn up by the Department. Consequently small lathes, drilling machines etc., were made in a unit in the Industrial Estate, Pappanamcode. Some of the items of work are being carried out by outside agencies like the Public Works Department Workshop or even private industries, based on the designs and specifications given by the unit. Already quite a few number of these machines have been supplied both to Government Departments like Education, Transport, Harijan Welfare etc., and to private industries. The parts manufactured on a decentralised production pattern are assembled in the unit at Pappanamcode and are generally marketed through the marketing organisation of the Department.

8. Coconut Pith Industries

18 trainees and 10 workmen have undergone training in this new industry started at the Industrial Estate, Pappanamcode. Various articles of utility and ornamental purposes have been made in this unit, using coconut pith, which had been considered as a waste material till recently. Now the management of the unit is being done by a Co-operative Society organised for the purpose. The main item of manufacture is file boards.

9. Manufacture of Holdalls

A unit for the manufacture of holdalls, bags, etc., has been started at Mannorkonam in the Nedumangad N.E.S. Block. This is being run as a commerical scheme. 8 workers are engaged in this unit which started functioning in 1958. The products of this unit are being sold through the marketing depots of the Department. Efforts are also being made for finding out the market potentialities of the products outside Kerala. A main item of production now undertaken is that of water-proof jeephoods. This is finding a good market.

10. Kerala Cycles

A unit for the manufacture and assembling of cycles working on a commercial basis has been started at the Industrial Estate, Pappanamcode. This was started in March, 1958 as a Private Limited concern but eventually the company has been wound up and the management has been transferred to

the control of the small scale industries wing or the Department. 20 workers are employed in the factory. The scheme envisages manufacture of 5,000 cycles per annum. Some of the components are manufactured in the unit and the rest got from other small scale units. Some imported components are also used. The concern has entered into a rate contract with Government and supplies to Government Departments are made by this unit.

A Chain Store is also functioning in Trivandrum District This store acts as a Sales Emporium for the products of the various Production-cum-Training Centres in this District.

Industrial Estate, Pappanamcode

This Estate is situated 4 miles away from Trivandrum and 4 furlongs away from the 4th mile-stone on the Trivandrum-Cape Comorin road. The area of this Estate is 22 acres and 67 cents. The lay out of the Estate provides for the construction of 2 'A' type (80′ x 40′), 8 'B' type (60′ x 30′) and 20 'C' type (45′ x 20′) factory buildings, besides two big workshop buildings. There are at present 17 industrial establishments functioning in this Estate. The units located in the Estate produce such items as bi-cycles and cycle components, polythene products, nuts and bolts, copper sulphate, wooden and steel furniture, leather goods, barbed wire fencings, agricultural sprayers, tyre chord fabric, tin cans, small machine tools, coconut pith articles, fibre boards etc. During the Second Plan period, a sum of Rs. 11.64 lakhs was provided for the development of this Estate.

Pilot Intensive Development Project, Neyyattinkara

The project was started in August, 1955. The funds required for the project were made available from the unspent amount under the Industries programme of the erstwhile Neyyattinkara-Vilavancode Community Project. Additional funds required, based on schemes prepared for intensive development for the various industrial activities were met by the concerned All India Boards, namely, the Small Scale Industries Board, the Handloom Board, the Khadi and Village Industries Commission and the Handicrafts Board. Schemes coming under these Boards have been taken up for implementation in this project. This is in addition to the schemes of the Community Project utilised from its unspent balance.

Industrial Arts

Ivory Carving. Ivory carving is one of the major industrial arts flourishing in the District even from time immemorial. The ivory works of Trivandrum have attained universal fame for their high quality and artistic excellence. Ivory carving like other industrial arts in this District developed under the patronage of the Maharajas of Travancore. At one time there was even a Department of Ivory Carving under Government. This was started in 1048 K.E. (1872-73 A.D.). This Department worked for 15 years, when it was incorporated in the School of Arts where this work is being carried on even to-day.

The carving of ivory is at present localised in and around the City of Trivandrum. It is essentially a cottage industry. The craftsmen work in their houses on their own initiative or under orders from other producers and merchants. They also work in small workshops as paid employees of the producer. A substantial quantity of the output of ivory products is exported to foreign countries, especially the U.S.A. This is in striking contrast to the position that obtained before the First World War, when the industry flourished mainly due to the patronage of the royal family and the local aristocracy. Since then the stationing of foreign soldiers in India during the two World Wars and the increasing influx of tourists into Trivandrum resulted in the increased popularity of ivory products in the West. There are 47 units engaged in this industry in Trivandrum. This does not include production in the houses of the craftsmen. Labour intensive and traditional techniques of production are still in vogue. The principal raw material viz. ivory, is imported from Africa. The local supply of ivory accounts for about 5% to 10% of the total requirements of the industry. The finished products are sold by the producers to either local merchants or to merchants in Bombay who export them to foreign countries. The independent craftsmen sell their products mainly to local producers or local merchants. There is a very long chain of middlemen, both in the purchase of raw material and in the sale of the finished products. The daily wages of a craftsman in this industry vary from Rs. 3 to Rs. 7.

Wood carving. Besides ivory, wood carving has long flourished in this District as an industrial art. Teak is the

most popular of woods used, but others stronger and more durable but less costly also lend themselves to the delicate touch of the carpenter's tool. Well executed designs are carved in coconut shells also. Coconut shells are made into ladles for common use and they are works of a high finish and style of art. The industry is mostly in the hands of private individuals. The artisans are engaged by these people on daily wages or on the piece-rate system. Two organisations, the Trivandrum District Cottage Industry Marketing Co-operative Society and the Sree Mulam Shashtiabdapoorthi Memorial Institute[1], deal in the above products.

The manufacture of furniture is a later development of the wood carving industry. There are about 12 concerns in the District engaged in the manufacture of furniture. Of these the Neyyattinkara Industrial Co-operative Society Ltd., No. 3418 and the Brilliant Furniture Mart, Chenthitta, Trivandrum are the major manufacturers of furniture in this District. Such articles as chairs and tables, sofas and settees, cots, almirahs, benches, radio casings and articles required by the electrical and engineering industries are progressively being manufactured.

Toy making

There are good toy makers in the Trivandrum District who make exquisite toys in wood. Failure to size up the demand and the lack of adequate capital are some of the hindrances in the way of the expansion of this industry. The products made are items like palmyra fans, toy-carts, artificial fruits from clay etc., coloured in their natural colour.

1. The Sree Mulam Shashtiabdapoorthi Memorial Institute is situated to the south east of the Secretariat building in Trivandrum. It is a magnificent industrial museum, with excellent show rooms, and exhibits the Agricultural and Industrial wealth of the State. This Institute has proved itself to be an ideal agency for the popularisation of the indigenous products of the State. All commercial and industrial products of the State are exhibited here free of charge. Orders are also booked and sales conducted of the articles exhibited. A nominal commission of 5 per cent is levied on the exhibitors. This institute is a monument erected by a grateful people in commemoration of the 60th birth day of Sree Mulam Thirunal the then Maharaja of Travancore by raising public subscriptions. The Institute houses a Bureau of Information and a library containing books relating to industry and commerce and journals dealing with these subjects.

attan work

This relates to the making of chairs, baskets, settees, ›fas, cradles etc., out of rattan. This industry has been pre-ılent in this District for a very long time. The raw material ›r this industry is available in plenty in the local forests. his industry is concentrated in Varkala and Trivandrum. The ıttan workers of the Trivandrum District are noted for their ill and workmanship. The Nedumangad hills yield a very ›od quality of canes. This industry is primarily a cottage dustry. It is said that this industry owes its origin to the forts of missionaries. But now it has become a caste-calling. he raw materials for this industry—canes—are obtained on license granted by the State Forest Department to approved ıne contractors. The work is largely done in execution of ›ders. The products of this cottage industry are very popular and are more paying and fashionable as well.

Brass and Bell-metal industry

An industry whose origin is still untraced, the brass and bell-metal industry, has a long standing in the Trivandrum District. In olden days most of the house-hold utensils were made of bell-metal. There is a special class of people engaged in this industry. The introduction of aluminium and stainless steel articles has adversely affected this industry in recent years. Still handicrafts and house-hold articles in brass and bell-metal have a reasonably good market. At Karamana, in Trivandrum City there is a factory equipped with modern tools and machines which is engaged in the manufacture of brass and bell-metal articles. Bell-metal cauldrons and copper cooking pots were prepared on a colossal scale, as they were in great demand mostly in religious institutions like temples. The casting of non-malleable brass and bronze for the manufacture of oil lamps, domestic utensils etc., has steadily declined owing to competition from cheap, imported articles and substitutes. Still several varieties of bronze and bell-metal articles are made for domestic use. This cottage industry is a very reputed one. Vessels large and small and of various shapes and designs, spouted pots, spittoons and lamps are some of the well known products of this industry.

Precious metals—gold and silver

The widespread demand for ornaments gives the gold and silver smiths of this District ample scope for the display of

their artistic skill. The products are superbly wrought and the workmanship of the craftsmen is greatly admired. All classes of people in this District wear ornaments in some form or other; and in nothing do they display their naturally gorgeous and costly taste so much as in their jewellery. The goldsmiths of this District, especially those in Trivandrum City, are well known for their excellence of craftsmanship in gold and silver ware. The silver wares made are mainly articles used for ordinary house-hold use such as cups and saucers, tumblers, dishes, buttons etc., besides those used occasionally in houses as sprinklers for scents and candlestands. In Trivandrum City itself there are about 250 to 300 familes of goldsmiths and 30 to 50 families of silversmiths.

Manufacture of gold and silver threads

This is an ancient cottage industry first introduced in this District by certain Muslim immigrants who came from Baroda. Several families settled in Madurai, from where they moved to Kottar in Nanjanad and carried on the industry for a short time. Eventually the industry failed for want of capital. The poverty of the workers in this cottage industry was the immediate cause of their inability to buy machines to make improved varieties of threads so as to compete with European threads that were flooding the Indian market. Thus the competition from machine made imported threads has placed this industry in the realm of things forgotten. The gold and silver threads were made from the alloy of the real gold and silver. At present only very few families practise the difficult process of making gold thread and that too for special orders which are very few.

Embroidery

This cottage industry owes its origin to the pioneering zeal of the London Mission Society at Parassala, the southern most extremity of both the State and the District. Hundreds of women have been instructed in the manufacture of embroidery and are actively engaged in it as a cottage industry. Lace and embroidery work is taught in Convents. The manufacture of pillow and net laces, drawn-threads and crochet, knitting and tatting are artistically done in homes and Convents. This is a promising industry. At first it was promoted with great difficulty owing to the antipathy of the men-folk in allowing their women to work in this manner. Often disheartening indifference has marred the speedy progress of this industry. One salient point regarding this industry is that ever since

its birth the market for the goods has been found in a 'hand to mouth' fashion i. e., the goods have been sold to the friends and sympathisers of the missionary societies. The workers must make the kind of lace that the consumer requires. Also maintenance of high standard of design and workmanship is essential for the success of the industry. The industry is entirely in Mission hands. The chief agencies of work are the Missionary Convents and the Salvation Army Centres in the District. Under their management and stewardship the industry has progressed. Good lace is now available only from Christian religious establishments.

Stone-quarrying and brick making

Stone-quarrying has been an important industry in Trivandrum District from early times. The midland area has in many places a hard deposit of laterite and stones cut from these deposits have proved to be strong and durable in the construction of houses. Rocks are also plenty in the midlands and the high lands of the Trivandrum District. Blasting rocks for granite masonry and breaking up granite pieces into 'metal' for roads are important occupations. Bricks are manufactured in 'chulas' (kilns). These are found in the various parts of the District. Many persons are engaged in stone works. Mortars, pestles, grinding stones etc., are some of the products turned out by the workmen. The most important stone-quarries in the District are Kovalam, Kochuveli, Peroorkada, Malayinkil, Thirumala and Parassala. The industry provides steady employment to the motor transport workers as well as to the handling workers.

Blacksmithy and cutlery

The blacksmiths are found in almost all parts of the District. Those in the Neyyattinkara Taluk are skilled not only in the ordinary blacksmith's work but in the making of cutlery and knives as well. The workers are hereditary blacksmiths and they turn out good quality articles. The smiths are engaged primarily in making or repairing agricultural implements and domestic articles. In the towns repair shops and small workshops using modern tools and appliances are fast increasing in number. The Department of Industries has stepped in to remove the various hindrances facing those engaged in this industry. The blacksmiths in this District make the iron and steel portions of bullock-carts and judkas. Iron vessels for local use as well as knives, scissors, axes and shovels are also made.

Other Industries

Kuftgari.—Kuftgari ware is silver hammered into steel and is unique in the District. The process is secret and the work requires both skill and patience. Boxes, ash-trays, cuff-links and buttons offer interesting varieties of the articles of this ware. Less than a dozen kuftgari smiths are found in the Trivandrum City. This work is done in the School of Arts and also in the workshops attached to the Curio shops and those of the dealers in antiques in the City of Trivandrum.

Beedi manufacture.—The making of beedies (Indian Cigarattes) is carried on in all towns and even in rural areas. The manufacture of tobacco products supports large numbers in villages and towns. Beedi-making in particular affords decent means of livelihood to hundreds of fleet-fingered juvenile experts. The 1951 *Census Report* observes that the beedi was fast replacing the cigarette. There are no large scale beedi-making factories in the District. A worker in this industry produces about 1,000 beedies per day. He is normally attached to the local betel-nut shop whose owner provides him with the necessary raw materials required by him. He in turn provides the finished products viz., beedi. The minimum wages for making 1,000 beedies have been fixed by Government as Rs. 1.87.

Beverages.—The manufacture of beverages relates to the making of aerated waters. There are a handful of soda factories in the District. These factories are mostly small units of production. The products of this industry are sold within the District itself. Besides there are also a few ice factories in the District, which manufacture raw ice and ice-creams.

Soap making.—There are a few soap-making establishments in the District, whose products find sale in the neighbourhood of these factories themselves.

Leather goods.—Leather works mostly engaged in the making of sandals, shoes, suitcases, bags etc., have sprung up in all towns. In the Main Central Road in Trivandrum City may be seen many shops dealing in leather goods. The owners of these shops employ labourers who are paid the minimum wages fixed by the Government. The exact figures of the number of units and workers engaged in this industry are not available.

Catering industry.—The catering and confectionary industry has grown fast in this District. This may be attributed

to increasing urbanisation. There has been an increase in the number of people engaged in hotel trade and in the making of confectionary, sweet-meats, condiments etc. General rise in the standard of living has been an important factor in the rapid development of the industry. The easy profits expected by dealers and purveyors from the food industry have made it popular and consequently led to the employment of a disproportionately large number within its fold. Along with this there has also been an increase in the number of factories engaged in the manufacture of aerated waters. There are as many as 42 well known catering establishments in the Trivandrum City itself.

Industrial potential of the District and plans for future development

There is good scope for the industrial development of this District. Primarily the existing industries can be encouraged through the tapping of additional markets for the goods produced. Secondly the people could be encouraged to start new industries. This could be secured only by example and guidance. The Pilot Project Industries at Neyyattinkara, under their '40 units scheme' have started 40 model industrial units in smithy, carpentry, foundry etc. Development of cottage and village industries is the responsibility of the Khadi and Village Industries Board. The one industrial estate in this District is in full swing now. There are 144 industrial Co-operative Societies in this District. Financial assistance by way of grants and loans is being given to these societies to finance their working capital, share capital etc. The repayment of these amounts is timed in such a manner as not to upset the sound functioning of the societies. The Department of Industries keenly scrutinises the utilisation of the loan amounts by the recepients. As far as membership strength is concerned the Co-operative Societies have been a great success. As almost all the rural industries have now been brought within the purview of the Co-operative movement, it may greatly help to improve the rural employment position and render the people more and more 'industry conscious'. It is expected that in the near future the activities of the Industrial Co-operative Societies will cover the whole district.

Labour and Employers' Organisations

The earliest Trade Union registered in the Trivandrum District is the Chirayinkil Taluk Coir Workers' Union at Vakkom in Kadakkavur. This union was established on December, 6, 1940

and is still in the register with a total membership of 425 workers. However, the growth of trade unionism in the District was rather slow in the early stages. The establishment of the Labour Department in the year 1946 and the confidence it generated among the employers and employees in handling labour problems gave an impetus to the development of trade unionism in the District. There were 76 Labour Unions in this District in March, 1959, out of which 40 were registered trade unions.

The desire on the part of the employers to safeguard their common interests has resulted in the formation of certain Employers' Organisations also in the District. The most important of the Employers' Organisations are the following:—

1. Grain Merchants Association, Trivandrum.
2. Chamber of Commerce, Trivandrum.
3. Oil Mill Owners' Association, Trivandrum.
4. Trivandrum District Planters' Association.
5. South Indian Cashew Manufacturers Association with its headquarters at Quilon.

Welfare of Industrial Labour

The general condition of industrial labour in the District can be said to be satisfactory. The wage levels prevailing in the various fields of industry are to a considerable extent governed by statutory wages fixed under the Minimum Wages Act. The wages of the rest are either controlled by collective bargaining agreements concluded at conciliation level or by the provisions of the various Awards pronounced by the Industrial Tribunals. Even though it may be said that in rural areas there is no strict observance of the eight-hour day limit and the payment of wages to the workers according to the provisions of the Minimum Wages Act they do not seriously affect the general condition of industrial labour in the District.

The industrial workers are benefitted by the Employees' Provident Fund Act (1952). Twenty-four establishments with an employment strength of about 10,500 in Trivandrum District have been brought under coverage of the Employees' Provident Fund Act. Out of this, five establishments including four Government institutions have their own Provident Fund or pension benefits which are more favourable to the employees than the benefit conferred by the Employees Provident Fund Scheme. In their case the Employees' Provident Fund Organisation exercises supervisory control only. In all the other cases the administration of the Fund is directly done by the Employees' Provident Fund Organisation. In the case of certain industries there are in existence gratuity schemes which confer retirement benefits on the workers. Housing accommodation, educational facilities to school going children of the workers, hospitalisation etc., are also among the most conspicuous of the other facilities allowed by the industrialists to the workers. The benefits conferred by the Employees State Insurance Scheme have been described in detail n Chapter XVII.

The structure of wage-rates varies from industry to industry and factory to factory. Government have by notification fixed minimum rates of wages for industries like coir, cashew, road construction, building operations, tanneries, oil-milling, rice-mill, flour-mill etc. Plantation is an important industry coming under the purview of the Minimum Wages Act (1948) and hence the wages in the Plantation Industry in the Trivandrum District have been standardised. There are not many wage disputes in the industry. The disputes mainly relate to the settlement of accounts, payment of bonus, leave facilities, supply of 'cumblies' and the like. The industry is built on solid grounds. The employers as well as the employees are well organised. Issues like bonus, leave facilities, etc., which bind the industry as a whole are settled on an industry-wide basis. In the tea and rubber plantations the total wages including basic daily wage and daily allowance come to Rs. 1.72 for men, Rs. 1.50 for women, Rs. 1.6 for adolescents and 86 nP. for children. These rates are in conformity with the ratio agreed to on January, 5th, 1958 in plantations. The majority of the labourers in the tea estates are piece rated workers and their average income per day will be Rs. 1.75.

The claims of the workers for bonus have also been given due recognition by most of the employers. But the employers often differ as to the rate of percentage of bonus that should be paid to the workers. In 1958-59 alone an amount of Rs. 2,33,076 was paid as bonus to 6,479 workers in the Trivandrum, Nedumangad and Neyyattinkara Taluks of the Trivandrum District. The amount of bonus varied from 4 to 25%. Bonus at the rate of 6¼% was paid to the workers in the cashew industry in the Chirayinkil Taluk. The staff of the cashew industry was also paid bonus at the rate of 1¼ months wages.

Works Committees for settling industrial disputes at the factory level are functioning in Ponmudi, Invercauld, Bonaccord, Merchiston and Mery Gold Estates. These Works Committees have not produced the desired effect because of the non-co-operation of trade unions. The trade unions prefer settlement of employer-employee differences through the intervention of the Labour Department. This has rendered the Works Committees an ineffective machinery for settling industrial disputes at factory level.

In addition to the statutory bodies there are also non-statutory bodies to attend to the settlement of industrial disputes. The Industrial Relations Board and the Industrial Relations Committees form these non-statutory bodies. The Industrial Relations Board was constituted on August, 14, 1957. There are at present several Industrial Relations Committees in industries like coir, plantation labour, engineering, cashew, timber, oil-milling, etc. These Committees, it may be admitted, are doing yeoman service in securing industrial peace. Several issues pertaining to industries are being settled by the respective Industrial Relations Committees. The representatives of both the employers and the labourers in these committees exhibit a desire to resolve industrial disputes in a peaceful manner and in a spirit of 'give and take'.

The relations between these Committees and the Industrial Relations Board require some elucidation. The various Industrial Relations Committees are constituted on a tripartite basis consisting of an equal number of representatives of employers and employees and a representative of Government. The Committees do laudable service by evolving patterns of wage structure, working conditions, etc., which tend to ensure peace and progress in industries. The Industrial Relations Board functions more or less as an apex body. It co-ordinates the activities of the several Committees and advises Government on schemes calculated to achieve lasting peace.

The Labour Department has in recent years proved its efficiency in the settlement of disputes. It is seen that during 1958-59, there were 678 disputes including the 69 disputes which were pending at the beginning of the year in this District. Of these 355 disputes were settled by the Officers of the Labour Department. 58 cases were disposed of by withdrawal of complaints. 189 disputes were settled by voluntary and direct

negotiation. The general policy is that compulsory adjudication should be eschewed as far as practicable. In the light of the enlightened labour policy adopted by the State it is seen that the number of disputes referred for adjudication to industrial tribunals is too small. In the Trivandrum District during 1958-59 only 18 disputes were referred for adjudication to the Industrial Tribunal, Trivandrum. There was only a single instance of a dispute having been referred to for arbitration. 33 awards were published during the year. Of these thirty-three, two related to the Shops and Establishments, 19 to the Plantation Industry, one to the Cashew Industry, two to Motor Engineering Workshops, two to the Tile Industry, one to a residential hostel, two to private teaching institutions, one to a Bank and three to Motor Transport.

A detailed analysis of the various laws relating to sickness insurance, educational benefits, medical facilities etc., is given in the section on 'Labour Welfare' in the Chapter on "Other Social Services". Also certain special and praiseworthy steps taken by some industrialists in respect of labour welfare in the District are dealt with in the same chapter. It may however be mentioned in this context that in June, 1960 the Kerala Government announced a scheme for payment of a monthly pension of Rs. 15 to destitute men and women who are 70 years of age or above, and earmarked a sum of Rs. 3 lakhs for 1960-61 for meeting the expenses connected with the implementation of the scheme with effect from November, 1960. The details of the scheme are yet to be worked out. Kerala is the second State in India to introduce a scheme of old age pension.

CHAPTER VI

BANKING, TRADE AND COMMERCE

Banking and Finance

The earliest medium of credit was the indigenous banker. There are two classes of indigenous bankers viz. the *hundi* merchants who lend money and receive deposits and the money lenders who do not usually take in deposits. The origin of the *hundi* business in the District may be traced to the beginning of the nineteenth century. The bulk of this business is run as family concerns, the eldest male members being in 'management'. The *hundi* merchants financed the internal trade. They received deposits on a system called *"Pattu-varavu"* or current accounts. The interest was calculated on the daily balance. No distinction was made between current accounts and fixed deposits. They issued letters of credit or *'melezhuthu'* and dealt in *hundi* which may be described as an inland bill of exchange or sight draft. Depositors were given a pass book in which receipts and withdrawals were noted. They followed a system of chits instead of cheques. They advanced loans on pro-notes on single or joint signatures. The system suffered a set-back with the advent of Joint Stock Banks. Mismanagement, fraud, inadequacy of finance and delays were also factors which contributed to its failure. Nevertheless, the money lenders, continued to exercise great influence in financing agriculture. There were numerous small money lenders in both rural and urban areas. Their transactions were generally with small cultivators and traders. They levied higher rates of interest, but seldom financed trade. They lent only on valuable security. With the growth of Joint Stock and Co-operative Banks, the number of money lenders dwindled rapidly.

In spite of the decline in their number in recent years, the money lenders in the District still play a role in financing the agriculturist population, especially those in the lower strata with advances in cash and grain. The rate of interest they charge ranges from 6 to 12% on money loans and 10 to 20% on paddy loans. The bulk of the loans is unsecured and is generally given for a short duration, say one year. There are also the small money lenders who deal with small capital.

Their transactions are generally with small cultivators and traders and they levy much higher interest rates. The number of these money lenders in the District cannot be easily ascertained. In the census of 1951, the money lenders were grouped with bank employees, insurance and commission agents, brokers etc. However it may be gathered from the 1941 *Census Report* that the number of money lenders in the Trivandrum City was 183, of which 36 were women.

In most cases, the terms of lending adversely affect the poor cultivator. In urban areas, when advancing loans to businessmen like contractors, the money lenders charge some commission besides realising the usual interest, which is often deducted from the Principal. No sharp dividing line can be drawn between the urban and rural money lender in the District. A cardinal feature is that there is no special class of traditional and hereditary money lenders like the Natukottai Chetties, Marvaries, Mahajans or Pathans. The money lender in the rural areas is invariably an agriculturist himself. However, there were originally some families, who came from Kalladakurichi in Tirunelveli District of Madras State. They are now confined to agricultural areas like Kuttanad in Alleppey District. With the wide-spread development of banking habits, the number of money lenders operating in the District individually is dwindling.

In this connection, it would be interesting to note that as far back as 1835, the Travancore State had two laws called Regulations I and IV of 1010 Kollam Era (1835 A.D.) restricting the rate and amount of interest, which could be decreed or realised through courts of law. The most recent item of legislation in the sphere of money lending is the Kerala Money Lender's Act 1958, whose object is to provide for the regulation and control of the business of money lenders in Kerala State. Under the Act, no person can carry on business as a money lender without a license under the Act. Besides, a money lender advancing a smaller amount or securing higher interest than that specified in the accounts is liable to punishment under the Act.

Rural Indebtedness

The cultivator in the District as elsewhere, requires capital for the purchase of land, live-stock, agricultural implements,

manure and other expenses of production as well as for meeting his domestic expenses when his stock of grain runs out. His requirements for certain items may be more pressing than others and he cannot but borrow to meet them. He has also to borrow for the subsistence of himself and his family until his crop is ready for harvest. Land revenue is collected in convenient instalments and normally an agriculturist may not have therefore to borrow on this account. But he may have to sell his produce at an unfavourable price in preference to which he may choose to borrow in the hope of repaying when his produce commands a better price. The growing Pressure of population on land, low income, absence of savings to help in times of need and bad seasons are additional causes of rural indebtedness.

The economic condition of the agriculturist in Travancore in the opening years of the 19th Century was not very unsatisfactory. Buchanan has made the following observations regarding the condition of the agriculturists at this time.[1] "The bulk of the rural population is contented and prosperous. The whole country presents a most pleasing Picture of light but diversified labour, health, content and comfort, unruffled by anxiety, unembittered by rivalries". But in the course of the century that followed the condition of the agriculturists deteriorated steadily. How different was the economic condition of the agriculturist early in this century from what it was a hundred years ago can be gauged from the statement made in 1904 by Nagam Aiya.[2] "The comparative immunity from famines does not however mean that the Travancore ryot is in a state of affluence. On the contrary every ryot, nine out of ten of them, has always some debt standing against him owing to a variety of causes". The plight of the agriculturists in the period immediately following World War I is described by the Agricultural Debt Redemption Committee.[3] "The decade that followed the war was marked by the high prices of agricultural products and the consequent rise in the value of agricultural land. These in their turn, increased the credit of the agriculturists and their borrowing capacity and those who had money to lend were generally inclined to lend as freely as the agriculturists were prepared to borrow. A portion

1. *Buchanan's Journey from Madras etc.*, Volume, II, Page 367.
2. *Travancore State Manual*, Vol. III, T. K Velu Pillai, Page 64.
3. *Agricultural Debt Redemption Committee Report* (1935), Page 9.

of the loans thus raised was no doubt utilised for domestic and social expenses, such as mariages, education of children etc. But there can be no doubt that a very considerable proportion of the loans was invested in the purchase and improvement of land". In the time of the great depression in the thirties the problem of agricultural indebtedness became more acute. As a result of the steep fall in prices of agricultural products, many agriculturists, who borrowed money could not extricate themselves from the debts already contracted and were forced to have their lands sold in court auction at low price in satisfaction of the debts of decrees obtained against them. In order to prevent the sale of agriculturists' lands on the one hand and to enable the creditors to obtain the money due to them on the other, the Government of Travancore took some concrete measures to reduce the interest as well to relieve agricultural distress in general. Since these ameliorative measures failed to solve the problem of agricultural indebtedness, the Travancore Government in 1935 appointed the Agricultural Debt Redemption Committee to consider ways and means of tackling the problem in other directions. To implement the recommendations of this Committee the Agriculturists Debt Relief Act III of 1937 was passed. Conciliation Boards were established under the Act in different parts of the State. Functioning as a separate Department of the Government under the control and supervision of a Chief Conciliation Officer, these Boards were engaged in the work of conciliating debts on a voluntary basis. Further, the Travancore Credit Bank was established in 1938 under the provisions of the Travancore Credit Bank Act to help agriculturists and industrialists with loans for the development of agriculture and industries. This institution took up the business of the State Land Mortgage Bank which was dispensing long term credit to agriculturists from 1932. It was generally felt that the relief measures provided by the above two enactments proved ineffective to meet the actual requirements of the situation. The element of compulsion was so weak as to have practically no effect at all. Accordingly in 1939, the Travancore Government appointed the Agricultural Debt Relief Enquiry Committee to go into the whole question of indebtedness, with special reference to agricultural and industrial debts in the State and the proper mode of dealing with them. This Committee recommended the compulsory scaling down of debts on certain definite lines prescribed in a statute; it also suggested the toning up of the work of the

Travancore Credit Bank. The Committee laid down that maximum rates of interest realisable on future transactions should be 6% per annum simple interest on secured debts and 9% per annum simple interest on unsecured debts.

In recent years two important pieces of legislation pertaining to agricultural indebtedness have been enacted. Of these the first is the Travancore-Cochin Indebted Relief Act, 1956. The Act gave relief to indebted agriculturists by allowing them to pay the principal amount of any debt outstanding at the commencement of the Act in ten equal half-yearly instalments and the interest due on the debt also in instalments along with the corresponding instalment of the principal. In the case of future interest, the Act sought to fix the rate at 6% simple interest or the contract rate, whichever is less. This Act has subsequently been replaced by the Kerala Agriculturists Debt Relief Act 1958 which confers more benefits on agriculturists than those provided in the previous Act. Besides the provision for repayment of debts in 17 half-yearly instalments, the Act provides for the scaling down of debts incurred prior to 1st January, 1940 other than those due to Bankng Companies as defined in the Banking Companies Act 1949.

No economic survey or enquiry into rural indebtedness has been conducted in the District as such. Hence figures regarding the extent of agricultural indebtedness in the District are not available. But a survey conducted by the Fisheries Department among the fisher-folk of Trivandrum District in 1958 revealed that the total indebtedness of the community would come to Rs. 2,602,046 and the average indebtedness of a fisherman would work out to Rs. 300. It may be mentioned that the Reserve Bank of India conducted in 1951-52 a Rural Credit Survey in the neighbouring Quilon District. The conditions obtaining in that District are more or less similar to those found in Trivandrum District or at any rate in the Taluk of Chirayinkil which borders the Quilon District. The survey revealed that debt per acre of cultivated holdings tends to increase consistently with the decline in the size of the cultivated holding. The burden of debt on the large cultivators is somewhat low, in any case significantly lower than that on the medium and small cultivators' groups. The burden of debt in relation to the area sown is greater on the cultivators with small sized holdings. But it may be noted that many of

the small cultivators are generally persons who are in the main not agriculturists, but are engaged in other types of work. The outstanding debts of these persons may, therefore have been contracted in relation not to agricultural lands or farm business but to other economic pursuits which they might be following. This introduces an element of non-comparability in the measure of debt burden. The quantum of debt incurred by the agriculturists is closely correlated to the prices of agricultural produce. In years of buoyant prices for agricultural commodities, the borrowings of the cultivator for both farm and family needs are lower than in year of declining prices. It is possible that borrowings of the cultivators may be generally related to the level of expenditure to which they had become habituated in the immediately preceding period of favourable prices. Loans are obtained against the various types of securities such as personal, bullion and ornaments, immovable and movable property, shares, insurance policies, commodities, and other unspecified security. No formal survey of indebtedness has been undertaken in the urban areas of the Trivandrum District. Hence the figures relating to the extent of urban indebtedness are also not available.

Joint Stock Banks

Banking has been a very thriving concern in the State as well as in the District. There is a bank for every 18,000 of the population in the Travancore-Cochin area of Kerala as against the all-India figure of one bank for every 75,000 of the population. The influx of money during the war and post-war years by way of remittances to families of persons gone out on war service and the growth of commerce even in the rural areas afforded immense opportunities for the development of banks. The high degree of education and monetisation achieved in the District has also given a powerful impetus to banking activity. The main business of the banks in the areas is the financing of small business men, and those engaged in raising produce, processing, transporting, vending etc. The large sized banks also play a dominant part in the mobilization of savings by way of acceptance of deposits and purveying credit. A significant feature of banks in the District is the heavy concentration of bank offices in Trivandrum city. The expanding economy and expansion of trading activities offer increasing scope for commercial banks. Further many banks in the District are conducting *Kuries or Chitties.*[1]

1. The *chitties* are described in detail in a later section.

They discharge the function of savings trusts. The chief advantages of conducting *Kuries* are that the Banks are able to attract many clients and make considerable profit for themselves.

In 1959, there were 13 Joint Stock Banks registered in the Trivandrum District. This does not include banks with capital and reserves below Rs.50,000. In addition to their registered offices, they had 8 branches operating in the District. Other Joint Stock Banks registered outside had branches, sub-branches, or sub-offices in the District, numbering in all 16. The following statement abstracted from the *Statistical Table relating to Banks in India* for the year 1959 shows the distribution of Joint Stock Banks, their branches and sub-branches and sub-offices in the District.

JOINT STOCK BANKS WORKING IN THE TRIVANDRUM DISTRICT 1959

BANKS HAVING REGISTERED OFFICES IN THE DISTRICT

Name of Bank	*Branches within the District.*
1. Bank of Kerala	2. (R. O.) (B)—Trivandrum.
2. Bank of New India	(R.O.)—Trivandrum
	(B)—Chirayinkil
	(B)—Vakkom
3. Kerala Commercial Bank	2. (R.O.) (B)—Trivandrum
4. Kerala Service Bank	(R.O.)—Trivandrum
5. Kerala State Co-operative Bank	(H.O.)—Trivandrum
6. Marthandom Commercial Bank	2. (R.O.) (B)—Trivandrum
7. Nadar Mercantile Bank	(R.O.)—Trivandrum
8. State Bank of Travancore	(R.O.)—Trivandrum
9. Thomcos Bank	2. (R.O.) (B)—Trivandrum
10. Trivandrum Co-operative Urban Bank	(H.O.)—Trivandrum
11. Trivandrum District Co-operative Bank	(H.O.)—Trivandrum
12. Trivandrum Permanent Bank	2. (R.O.) (B)—Trivandrum
13. Neyyattinkara Taluk Co-operative Urban Bank	(H.O.)—Neyyattinkara

BANKS HAVING REGISTERED OFFICES OUTSIDE FUNCTIONING IN THE DISTRICT

1. Catholic Bank of India	Trivandrum	(B)
2. Catholic Syrian Bank	Trivandrum	(B)
3. Central Banking Corporation of Travancore	Trivandrum	(B)
4. Central Bank of India	Trivandrum	(S.B.)

Name of Bank	Branches within the District
5. Cochin Commercial Bank	Trivandrum (B)
6. Indian Bank	Trivandrum (B)
7. Indian Overseas Bank	Trivandrum (B)
8. Kottayam Oriental Bank	Trivandrum (B)
9. Nedungadi Bank	Trivandrum (B)
10. Palai Central Bank	Trivandrum (B)
11. Parur Central Bank	Trivandrum (B)
12. State Bank of India	Trivandrum (B)
13. Travancore Forward Bank	Trivandrum (B)
	Nedumganda (S.O.)
	Kilimanur (B)
14. Canara Industrial & Banking Syndicate	Trivandrum (B)

Note: R.O. .. Registered Office.
B. .. Branch.
S.B. .. Sub-Branch.
H.O. .. Head Office.
S.O. .. Sub-Office.

The State Bank of Travancore

Of the Joint Stock Banks mentioned above there is only one scheduled bank registered in the District viz. the State Bank of Travancore. Formerly known as the Travancore Bank this was registered on September, 12, 1945 with its Head Office at Trivandrum. It was mainly a State associated Bank which performed the role of the banker to the Government of the erstwhile Travancore State. The bank has now become a subsidiary unit of the State Bank of India. It has an authorised capital amounting to Rs. 20,000,000 while paid-up capital stands at Rs. 10,000,000. Its reserves as on December, 31, 1957 stood at Rs. 29,17,000. It has 19 branches all over the State and outside. In 1957, it declared a dividend of 5% income tax free.

The Bank of Kerala

This was registered in 1944, and functions with its registered office in Trivandrum. The bank which has 2 branches has a paid-up capital of Rs. 1,46,000 and reserves aggregating Rs. 17,000. Its total deposits on December, 31, 1957 stood at Rs. 3,88,000. During this period, the bank's investment on Government securities came to Rs. 2,000.

The Bank of New India

The bank was incorporated under the Travancore Companies Act in 1944 with its registered office at Trivandrum with a view to serving the banking needs of the public who were experiencing great difficulty due to the banking crisis of 1938. By 1951 the bank opened branches in 17 centres in Travancore and made steady progress with growing public support. The South Indian National Bank Ltd., Mavelikara, the Adoor Bank Ltd., Adoor, the Swadesi Bank Ltd., Pathanamthitta and Industrial Native Bank Ltd., Monippally were amalgamated with this bank by the middle of 1959. Now it has 28 branches in the State with a total working capital of Rs. 1.50 crores. The bank has three branches in this District. They are the following:

1. Trivandrum established in 1945.
2. Chirayinkil ,, 1946
3. Vakkom ,, 1950

The monthly Savings Scheme accounts provided by the bank at its centres offers facilities for subscribers to save small amounts regularly from their monthly income. Unsecured loans are not encouraged by the bank. The majority of the loans and advances at the Chirayinkil and Vakkom branches are availed of for coir and coir-yarn business—mostly cottage industries—prevalent in those localities. A small percentage of the loans availed therefrom is for agricultural purposes.

The Kerala Commercial Bank

This was registered in Trivandrum in 1948. Its balance sheet as on 31st March, 1957 reveals that it had a paid-up capital of Rs. 73,000 and a reserve of Rs. 3,000. Its total deposits (fixed, savings, current and others) stood at Rs. 9,29,000. Its investments on Government securities totalled Rs. 1,000. The bank has altogether 4 branches.

The Kerala Service Bank

The bank was incorporated as a public limited company on November, 13, 1928. The registered office which was at Changanacherry was shifted to Trivandrum in 1950. A branch of the bank was apened at Trivandrum in November, 1949. Since the establishment of this branch, 8 other branches were opened in various other Districts of the State and the bank has been making steady progress. The paid-up capital of the

bank is now above Rs. 5 lakhs and its working funds exceed Rs. 46 lakhs.

The Nadar Mercantile Bank

Established in 1947, this bank, with its registered office at Trivandrum, has a paid-up capital of Rs. 1,26,000 and a reserve fund of Rs. 67,000. Its deposits, which comprise both fixed, savings and current deposits stand at Rs. 1,56000. The bank's investment on Government securities was Rs. 24,000 as on December, 31, 1957. It has two branches. The dividend declared in 1951 was 2% interest income tax free.

The Marthandom Commercial Bank

This has 4 branches, and declared in 1957 a dividend of 7½% income tax free. This bank was established in 1950, with its headquarters in Trivandrum, has a paid-up capital of Rs. 16,28,051 and reserves totalling Rs. 71,000. Its investment figure in Government securities stood at Rs. 6,35,781 on December, 31, 1959. Its total deposits amounted to Rs. 33,39,123.

The Trivandrum Permanent Bank

The oldest bank registered in the District, its head office is located in the Trivandrum City. This bank evolved out of the Permanent Fund of 1899 has 14 branches, of which 4 are in the Trivandrum District itself. The bank has a paid-up capital of Rs. 5 lakhs. Its reserves stand at Rs. 3.13 lakhs. Its total deposits as on December, 31, 1957 stood at Rs. 1,55,28,000. The investment of the bank in Government securities aggregated Rs. 23,85,000. In 1957, the bank declared a dividend of 4% income tax free.

The State Bank of India, Trivandrum

This is the most important of the banks registered outside the District, which has a very large volume of business in the Trivandrum District. This branch was originally established in 1916 as a branch of the Bank of Madras. Subseqently in 1920, the three Presidency Banks of Bombay, Bengal and Madras were amalgamated to form the Imperial Bank of India and in 1955 the Imperial Bank of India was nationalised and constituted as the State Bank of India under the State Bank of India Act, 1955. This branch is the only office of the State Bank of India established in this District. In recent years the State Bank has been called upon to play a positive

role in the country's economy and, as a result, it has undertaken a number of developmental activities e. g., assistance to the co-operative sector, and the provision of credit facilities to small-scale industries.

Chit Funds

The *Chitti* is an institution almost peculiar to Kerala. It is perhaps the most popular institution in this area, providing as it does credit facilities to the vast majorty of the middle and low income groups of the population for a variety of activities such as agriculture, marketing, small scale industries etc. It is also popular as an institution for investment of savings especially with the trading classes, who resort to it for mobilising liquid capital. The *Chitti* is a transaction by which one or more persons enter into an agreement with a number of persons that every one of the contracting parties shall subscribe a certain amount of money or quantity of grain by periodical instalments for a certain definite period, and that each in his turn, as determined by lot or auction, or in such other manner as is provided for in the *'Vlariola'* (rules), shall be entitled to the prize amount.

There are two main classes of chitties: (1) *Narukku chitti* (Lot chitti) and (2) *Lela chitti* (auction chitti). The essential feature of the *Narukku chitti* is that the prized subscriber for the award of the prize amount at cash instalment is determined by lot. A certain percentage of the capital is set apart as the foreman's (the person who conducts the *chitti*) commission. Another portion, usually 12% is deducted from the prize amount by way of interest and rateably distributed among the remaining subscribers. This kind of *chitti* is not so popular as the *lela chitti* because it is not possible for the subscribers to obtain the prize amount, when they need it. However, there are *Narukku Chitties* wherein the obligation of the prized subscribers to make payment stops immediately they win the prize. Such *Chitties* are very often resorted to by dealers in vessels, ornaments, furniture, etc. *Chitties* of this type are not recognised by the Chitties Act.

The *lela chitti* is the most popular form of chitti. There are two kinds of *lela chitti*. The common feature of both is that the *chitti* amount or total collection at each instalment is put to open auction. The subscriber who offers to pay the highest discount for the advance gets the prize. In one type the amount deducted is distributed among non-prized subscribers

only, while in the other the amount is distributed among all the subscribers.

The individuals or corporate bodies who conduct *chitties* are governed by the rules and regulations framed under the Travancore Chitties Act of 1120 (1945). The Sub-Registrars in the 22 Sub-Registry Offices in Trivandrum District function as ex-officio Chitti Registrars. They register the *variolas* or agreements between the foreman and subscribers and supervise the day to day administration of the working *chitties* within their jurisdiction. A full time Auditor is also appointed for the District in order to inspect *chitties* and conduct the annual audit of balance sheets prepared by foreman as per rules. The following table will give an idea of the number of *chitties* registered in Trivandrum District and their turn-over for the period from 1949 to 1958.

Statement showing the number of Chitties registered in the Trivandrum District during the period 1949-58 with their gross turn-over in Rupees.

Year	*No. of Chitties registered during the year*	*Turn-over.* Rs.
1949	662	62,50,065
1950	845	3,28,70,197
1951	1,098	2.66,91,400
1952	904	1,77,48,956
1953	669	94,68,859
1954	687	1,27,30,189
1955	1,026	1,38,60,839
1956	918	1,68,17,655
1957	603	1,34,88,516
1958	567	1,75,44,802

Co-operative Credit Societies and Banks

The Kerala State Co-operative Central Land Mortgage Bank, the Kerala State Co-operative Bank, the Trivandrum District Co-operative Bank and the 263 Credit Societies constitute the institutional agencies for the provision of co-operative credit in the District.

The Kerala State Co-operative Central Land Mortgage Bank, Trivandrum

This institution plays a prominent part in the field of agricultural credit. It was originally established by the Government of Travancore under the Travancore Credit Bank Act of 1938, with its headquarters at Trivandrum, in order to take over among other things, the affairs and business of the former Travancore State Land Mortgage Bank. In October, 1956, the Kerala State Co-operative Central Land Mortage Bank was registered and it took over the assets and liabilities of the Travancore Credit Bank (placed under liquidation). The bank now functions as the apex Co-operative Land Mortgage Bank for Kerala State. The bank advances loans on long term basis extending up to 15 years for (1) redemption of mortgages on agricultural land and discharge of other prior debts (2) improvement of agricultural land and methods of cultivation and (3) purchase of land in special cases to round off holdings and work them more economically.

On June, 30, 1959 the bank had a membership of 810 with a paid-up share capital of Rs. 32,04,400 out of which the contribution by the State Government amounted to Rs. 30,78,600 The reserve and other funds of the bank were Rs. 4,30,295. The borrowing of the bank by way of overdraft against the security of Government paper from the State Bank of Travancore Ltd. amounted to Rs. 9,41,890. During 1958-59 the bank issued loans to the extent of Rs. 25,90,551 and those outstanding at the end of the year amounted to Rs. 95,18,311. The working capital of the bank during the year was Rs. 57,78,527. The profit earned by the bank for the year was Rs. 1,40,969.

The Kerala State Co-operative Bank Ltd., Trivandrum.

This institution is the apex bank in the Co-operative credit structure in Kerala State, with its membership confined to District Central Co-operative Banks. This Bank grew out of the Trivandrum Central Co-operative Bank Ltd., No 1, which was registered on November, 23, 1915 with a share capital of Rs. 1 lakh consisting of 1,000 shares of Rs. 100 each, of which 500 shares were reserved for primary societies. It may be mentioned in this connection that the Trivandrum Central Co-operative Bank was the first Co-operative Society to be started, not only in this District, but also in the erstwhile Travancore State. In 1943-1944 the Trivandrum Central Co-operative Bank was changed into the Travancore Central Co-operative Bank Ltd., in 1953-1954 into the Travancore-Cochin State Co-operative

Bank, and finally in November, 1956 into the Kerala State Co-operative Bank.

The Kerala State Co-operative Bank has jurisdiction throughout the State. Short-term and medium-term agricultural loans are made available by this bank to the agriculturists through the District Co-operative Banks, and the constituent primary societies. The bank issues also medium-term loans for non-agricultural purposes to agriculturist members of the societies to a limited extent. Since 1958, the State Co-operative Bank functions basically as a banker's bank in the field of Co-operative finance, its membership being confined to the District Central Banks in the State. The short-term loans advanced by the bank are loans for seasonal agricultural operations and marketing of crops and are re-payable within a period of 12 months out of the proceeds of the harvest. Crop security and not title to land is the essence of short-term loans. The extent of the loans advanced is based on the re-paying capacity of the borrower and the purpose of the loan. Short term loans are granted for purchase of seeds, manure, fertilizers and agricultural implements, and payment of wages. The medium-term loans are meant for such purposes as improvements to land, reclamation of land, preparation of land for orchards, construction and development of irrigation sources, purchase of live-stock, implements etc., needed for agriculture, construction of cattle sheds, farm-houses etc. The maximum period allowed for repayment of medium-term loans is 3 years. Tangible property security is taken for medium-term loans.

The following statement shows the resources position of the Kerala State Co-operative Bank in May, 1960.

Share capital.	*Rupees in lakhs.*
Authorised	50.00
Paid-up capital	32.31
Deposits	63.76
Borrowings from the Reserve Bank of India	
Agricultural finance	152.78
Industrial finance	16.65
Sundries	3.20

The Reserve Bank of India is the main source of funds for the State Co-operative Bank for all short-term and medium-term needs of the Co-operative Societies. The extent of

borrowings from the Reserve Bank may be seen from the following statement.

Year	*Reserve Bank Borrowings.*	
	Short term	*Medium term*
	(Rs. in lakhs).	
1956 —57	15.35	18.57
1957 —58	53.11	26.26
1958 —59	58.79	45.87
1959 —60 (10 months)	86.17	66.74

Since 1958-1959, the State Co-operative Bank is financing the Handloom Weavers Societies for their production and marketing operations. The funds are obtained from the Reserve Bank of India. In 1958-59, an amount of Rs. 19.37 lakhs was sanctioned to the State Co-operative Bank by the Reserve Bank of India for this purpose.

The Trivandrum District Co-operative Bank

The Trivandrum District Co-operative Bank was registered in September, 1958 and the assets and liabilities of the primary societies in the State Co-operative Bank were transferred to the District Bank. The District Co-operative Bank had 152 Co-operative Societies and 16 individuals as members on June, 30, 1959. It had a paid-up share capital of Rs. 4,45,100 and deposits of Rs. 1,14,704. The other borrowings of the bank amounted to Rs. 10,97,294. The amount of Rs. 11,35,027 was outstanding to the bank under loans issued. The profit earned by the bank was Rs. 13,862.

Primary Credit Societies—Agricultural and Non-agricultural

There were 207 Agricultural Credit Societies in this District on June, 30, 1959 with a total membership of 34,216. They had a paid-up share capital of Rs. 4,93,176 and a reserve fund of Rs. 68,636. The total amount of loans issued to the members of the societies during the year 1958-59 was Rs. 3,79,058. The loans outstanding against the members at the end of the year amounted to Rs. 70,601.

There were 56 Non-agricultural Credit Societies at the end of the year 1958-59. These included 2 Taluk Co-operative Banks and 1 Urban Co-operative Bank. These societies catered

to the credit needs of artisans, traders, government servants, salaried employees, and such other persons in the urban and semi-urban areas. All these societies together had 27,442 members. Their paid-up share capital came to Rs. 5,44,364 and the reserve fund to Rs. 1,21,906. During the year 1958-59, all these 56 societies together issued loans totalling Rs. 7,63,519. Besides providing credit, some of these societies offer other services such as collection of cheques and transmission of funds.

In addition to the societies mentioned above, there were on June, 30, 1959, 31 Fishermens' Co-operative Societies with 3,224 members, a paid-up share capital of Rs. 16,985 and reserve fund of Rs. 241. These societies issue long term loans to fishermen for purchase of boats, nets and other equipments.

Treasury Savings Banks

Treasuries of the State Government comprising of the District Treasury at Trivandrum and the four Sub-Treasuries in each of the 4 Taluks of the District, perform Savings Bank functions. They receive deposits from the public and other institutions on the following terms. A rate of interest of 2½% is offered on deposits below Rs. 20,000 while between Rs. 20,000 and Rs.50,000 the Savings Bank accounts bear an interest rate of 1%. No interest is however offered on sums above Rs. 50,000. In the Trivandrum District Treasury itself the number of Savings Bank accounts exceeds 46,000.

The Post Office Savings Banks and the Small Savings Scheme in the Trivandrum District

The erstwhile State of Travancore had its indigenous postal system known as the 'Anchal'. This scheme had its own savings bank system known as the Anchal Savings Bank which functioned on the same lines as the present day Post Office Savings Banks. The Anchal and its ancillary savings bank system were absorbed into the All India Postal system in 1950. In this District there are 58 Post Offices performing Savings Bank work. Of these, 10 are in Neyyattinkara Taluk, 30 in Trivandrum Taluk, 5 in Nedumangad Taluk and 13 in Chirayinkil Taluk. Figures relating to the volume of deposits and withdrawals in the Post Office Savings Banks are not forthcoming.

Similarly figures relating to the amount of National Savings and National Plan Certificates are also not available With effect from June, 1, 1957, the National Savings Certificates and National Plan Certificates were discontinued, and

instead, the 12 year National Plan Savings Certificates were introduced. During 1958-59, the gross amount realised by way of sale of these securities in the Trivandrum District was Rs. 7,79,485. In 1959-60, the collections from the sale of 12 year National Plan Savings Certificates amounted to (a) Gross Rs. 5,07,695 and (b) Net Rs. 1,05,424.25.[1]

The following table shows the amounts subscribed to the Treasury Savings Deposits and 15 year Annuity Certificates in the Trivandrum District.

Year	*Total subscription received*	*Discharges*
	Rs.	Rs.
A. *Treasury Savings Deposits.*		
1958—59	2,03,250	1,000
1959—60	1,90,050	91,700
B. *15 Year Annuity Certificates.*		
1958—59	29,925	
1959—60	9,975	

In the matter of Small Savings securities, a collection target of Rs. 30 lakhs (net) was set for the Trivandrum District during 1958-59 and 1959-60 respectively. The total gross collections during 1958-59 under this scheme came to Rs. 10,17,790 and Rs. 7,87,448 in 1959-60. The net figure during 1959-60 was Rs. 2,93,474.26.

A recent innovation introduced with a view to tapping additional savings from the public for financing the current Five Year Plan is the Prize Bond Scheme. In the Trivandrum District as in other parts of India it was formally inaugurated on April, 1, 1960. The first-day collections of the Prize Bonds in the District amounted to Rs. 16,810. Of these 1,802 Prize Bonds were in the 5 Rs. class, and 78 in the 100 Rs. class. During April, 1960, 28,797 Prize Bonds under Rs. 5 denomination and 1,156 Prize Bonds under Rs. 100 denomination were

1. Net sales are gross sales minus encashment. The latest net sales position indicates the real achievement of the District in the field.

sold in the Post Offices and Treasuries in the Trivandrum District. Almost all the Post Offices and the Treasury and Sub Treasuries in the District sell Prize Bonds to the public.[1]

The over-all Small Savings Programme in this District is placed under the control of the Kerala Regional Office located in Trivandrum of the National Savings Organisation which works directly under the Government of India.

GENERAL AND LIFE INSURANCE

State Insurance Department

One of the leading agencies operating in the field of general and life insurance in Kerala State is the State Insurance Department with its headquarters in Trivandrum. The Department is under the charge of the State Insurance Officer who is under the administrative control of the Finance Secretary to Government. Before the nationalisation of Life Insurance in India the State Insurance Department had two branches under life insurance viz., the Official Branch and the Public Branch. The former was originally introduced in 1898 as a compulsory measure for Government servants in permanent service. With the introduction of the State Provident Fund in 1932, insurance was declared compulsory only in the case of Government servants who did not subscribe to the Fund. In 1934 the State Insurance Department also started a scheme of Life Insurance for the general public. The total number of policies issued by the Public Branch of the State Life Insurance as on 31st August 1956 stood at 61,193 for a sum of Rs. 7,37,04,300.

Life Insurance (Official Branch)

Consequent on the formation of the Life Insurance Corporation of India on 1st September 1956, the Public Branch of the State Life Insurance Department was taken over by the Life Insurance Corporation. But the Department continued to do business in the Official Branch. Under this scheme there are two types of policies viz., the Endowment policy and the whole life policy. All persons below 45 years in age holding permanent appointments under the State Government and those in temporary services of whatever duration are entitled

1. In the case of Prize Bonds no interest is paid but instead prizes are distributed among Bond holders chosen by lot.

to insure their life with the Official Branch subject to the condition that in case they are retrenched from service they have to continue to pay the premium due on the policy till it becomes mature. The scheme has certain special advantages of its own. The premium rate is the very lowest. Monthly premium can be paid by deduction from pay bills. Loans are granted against policies at 6% interest per annum. The policy holders are also exempted from subscribing to the State Provident Fund. A substantial bonus can be expected at each actuarial valuation since the expenses ratio is kept very low. The latest declaration of bonus was Rs. 24 per year for Rs. 1,000 sum assured. A general idea regarding the working of the Official Branch of the State Insurance Department can be had from the following table.

Period	*No. of Polices in force*	*Total of sum assured*	*Total receipts*	*Total Payments*	*Closing balance*
		Rs.	Rs.	Rs.	Rs.
1st April, 1955 to 31st March, 1956	496	5,76,854	47,733	39,922	4,97,633
1st April, 1656 to 30th October, 1956	504	6,18,153	30,926	15,155	5,13,403
1st November, 1956 to 31st March, 1957	501	6,17,040	18,920	5,694	5,26,629
1st April, 1957 to 31st March, 1958	494	6,67,363	62,985	43,685	5,45,930

Motor Insurance Branch

In addition to the Official Branch under Life Insurance, the State Insurance Department has also a Motor Insurance Branch and a Fire Insurance Branch. The Motor Insurance Branch commenced working in the year 1946. It is at present doing the business of insuring vehicles against third party risk under the provisions of the Travancore-Cochin Motor Vehicles Act of 1950, which require that all Motor vehicles registered in the Travancore-Cochin area of Kerala State should insure themselves compulsorily against third party risk, with the State Insurance Department. The merit of the scheme is that the insured will be indemnified in the event of accident caused by the insured vehicle in a public place against all sums including claimant costs and expenses, which the insured shall become liable to pay in respect of death or bodily injuries to any person

subject to the list of liability. The details regarding the number of policies issued, claims settled and the accounts relating to the receipts and payments, etc., under the Motor Insurance Branch for the period April, 1, 1955 to March, 31, 1958 are furnished below.

Period	No. of policies in force	No. of claims settled	Amount of Payments towards claims.	Total receipts	Total payments	Closing balance
			Rs.	Rs.	Rs.	Rs.
1st April, 1955 to 31st March, 1956 ..	15,540	68	54,675	8,57,217	74,677	49,29,155
1st April, 1956 to 30th October, 1956 ..	16,932	20	16,932	5,89,724	39,936	54,78,941
1st April, 1956 to 31st March, 1957 ..	17,697	7	6,450	2,22,275	15,326	56,85,890
1st April, 1957 to 31st March, 1958 ..	18,775	31	45,920	8,75,883	78,596	64,83,177

Fire Insurance Branch

The Fire Insurance Branch of the State Insurance Department started functioning in the year 1949. Only buildings, godowns, factories or other insurable equipments, situated within Kerala or owned by the State Government are eligible for insurance under this scheme. At present the operation of the scheme is confined to concerns in which the Government have a financial interest. Since December, 1958 the entire Fire Insurance business in respect of the loans issued by the Kerala Financial Corporation has also been taken over by the State Insurance Department. A statement of the number of policies issued by the Fire Insurance Branch and of the receipt and payment accounts for the period 1955-56 to 1957-58 is given below.

Period	No. of policies in force	Total receipts	Total payments	Closing balance
		Rs.	Rs,	Rs.
1st April, 1955 to 31st March, 1956 ..	244	6,23,371	5,68,989	11,47,066
1st April, 1956 to 30th October, 1956 ..	185	3,97,309	1,09,910	16,35,357
1st November, 1956 to 31st March 1957 ..	87	2,34,312	1,22,241	17,27,528
1st April, 1957 to 31st March, 1958 ..	265	6,29,453	4,18,813	19,38,168

It may be interesting to note in this connection that a treaty arrangement is in existence between the State Insurance Department and 15 Tariff Companies for the purpose of re-insurance. The Fire and allied risks relating to Government interested concerns in the State were formerly insured with private companies dealing in general insurance. As stated earlier, in 1949 the Fire Insurance Branch was started with a view to insure assets owned by Government industrial undertakings. The risk written by the Department being too high, re-insurance arrangements became imperative. So the Government in 1949 selected a few companies to whom the risks were transferred for re-insurance, the Department retaining only 20%or Rs. 2 lakhs, whichever is less. These treaty arrangements are renewed from time to time. The date of the last re-insurance agreement was May, 15, 1958. The total value of various risks written by the State Insurance Department as primary insurer amounts approximately to Rs. 15 crores with the income from premia amounting approximately to Rs. 7½ lakhs. The Department gets 40% commission on the re-insurance premia payable to the companies.

Another interesting feature of the working of the State Insurance Department is that it acts as a co-ordinating agent between the officers of the State who perform air journeys on business pertaining to the State Government and the selected Insurance Company who is the primary insurer in this respect. The officers have only to intimate their journeys before-hand through a declaration form to the State Insurance Officer, on receipt of which their flights will be registered in the Office of the State Insurance Department for automatic coverage by the insurer. The charges for such insurance coverage are met by the State Government and the accounts are settled monthly with the insurer.

Life Insurance Corporation

Before the formation of the Life Insurance Corporation, the branch offices of several Insurance Companies registered outside the District were doing business here. At present, the Life Insurance Corporation has one Branch Office and one Sub-Office in Trivandrum besides the Trivandrum Divisional Office to attend to matters pertaining to Life Insurance. The Branch Office controls the business of the entire Trivandrum District, in addition to the Taluk of Pathanapuram in Quilon District. The Sub-Office receives proposals for insurance from the Trivandrum City area alone. One Assistant Branch Manager

is posted at Nedumangad to supervise and control the work of the mofussil field officers. There are 16,391 policy accounts being mantained in the Trivandrum Branch. It has an agency strength of 481. The total number of agents as on December, 31, 1959 in Trivandrum Revenue District was 439. The total number of Life Insurance Corporation policies issued and the total sum assured in the Trivandrum Revenue District during 1957—1959 are given below:

Year	*No. of policies.*	*Sum assured.*
		Rs.
1957	7,954	1,97,72,350
1958	8,289	1,89,39,200
1959	7,305	1,81,17,250

STATE AID TO INDUSTRIAL DEVELOPMENT

The Kerala Financial Corporation

The Kerala Financial Corporation which functions with its headquarters in Trivandrum City was established in the year 1953 under the State Financial Corporations Act, 1951, (Act LXIII of 1951). Since its inception the Kerala Financial Corporation has sanctioned 8 loans totalling Rs. 18,75,000 to 6 units engaged in such industries as rubber, textiles, tea, film production and distribution, and general engineering in Trivandrum District. So far no application from this District had to be rejected by the Corporation. The following table shows the amounts granted during the years 1954—60 to the various industries in Trivandrum District.

Industries to which loans were granted	*Amount applied for*	*Amount sanctioned.*
	Rs.	Rs.
1. Rubber ..	1,83,000	1,30,000
2. Tea ..	3,00,000	3,00,000
3. Textiles ..	10,00,000	10,00,000
4. Film ..	4,00,000	3,50,000
5. Engineering ..	1,00,000	75,000
Total ..	19,83,000	18,55,000

Assistance under the State Aid to Industries Act

The Travancore-Cochin State Aid to Industries Act was passed in 1952 as Act XIX of 1952 and the Rules under the Act came into force with effect from November, 19, 1953. The Act was passed for the purpose of giving financial assistance to industrialists both for starting new industries and for development of the existing industries. There is a State Aid to Industries Board which consists of 12 members including the Director of Industries and Commerce who is its Chairman. It meets at regular intervals to review loan applications. In Trivandrum District, the State Aid to Industries Board has advanced loans totalling Rs. 3,54,880 during the period 1955-56 and 1959-60. But it also negatived 39 applications for loans during the period. Of these, 12 come under the State Aid to Industries Act and 27 under the Small Scale Industries Aid Scheme. Under the latter scheme, financial aid is given to small scale industrial enterprises both in the co-operative sector and to individual ventures. Inadequate and unacceptable security offered by the small scale industries has been the prime cause for the rejection of the loan applications. Also, the inability of the needy parties to comply with the terms and conditions as stipulated by the scheme, has resulted in the denial of financial aid. Besides applications for loans furnishing spurious and false information are rejected.

A table of the loans issued under the State Aid to Industries Act from 1955-56 in Trivandrum District is given below:

Year	*No. of units.*	*Amount granted*
		Rs.
1955-56	7	92,400
1956-57	5	49,100
1957-58	4	99,980
1958-59	6	75,900
1959-60	3	37,500
Total ..	25	3,54,880

The industries that have been the main beneficiaries of this scheme are handloom weaving, coir, foundry, aerated waters, ice manufacture, printing, engineering, furniture making, electrical industry, palm gur manufacture, brick industry, tapioca products industry, arecanut, oil mills and ceramics.

Up to June 1957 the loans were granted at the rate of 5% interest repayable in equal instalments on an annual or half-yearly basis spread over periods ranging from eight to twenty years and thereafter at the rate of 5½% interest repayable under similar conditions. An industry-wise break up of the loans granted during the period 1955-60 is given below:

Industry		*No. of units*	*Amount granted as loan*
			Rs.
Printing	..	7	1,61,740
Handloom	..	3	15,900
Furniture	..	2	13,300
Oils Mills	..	2	30,000
Brick Industry	..	1	42,000
Palm Gur	..	1	10,000
Engineering	..	1	26,000
Coir	..	1	11,000
Ceramics	..	1	13,000
Aerated Waters	..	1	8,000
Arecanut	..	1	7,800
Foundry	..	1	5,000
Ice manufacture	..	1	4,000
Electrical Industrial	..	1	3,300
Topioca	..	1	3,840
Total:	..	25	3,54,880

Aid to small-scale industries

The table given below describes the number of units to which loans were granted during the period 1955 to 1960 and the amounts granted.

Loans issued under Small Scale Industries Scheme

Year	*No. of units.*	*Amount granted in Rs.*
1955-56	2	6,250
1956-57	6	37,000
1957-58	15	60,250
1958-59	16	1,80,500
1959-60	4	19,600
Total:	43	3,03,600

Aid to Industrial Co-operatives

In respect of the Co-operative Societies, the rate of interest charged on loans advanced to them varies from 2½% to 3½%. The loans are to be repaid in equal annual instalments spread over a period of 10 years. The following table shows the amount of loans granted to the Co-operative Societies in the Trivandrum District under the Small Scale Industries Aid Scheme during the years 1955—60.

Year		*No. of units*	*Amount*
			Rs.
1955-56		Nil	Nil.
1956-57		4	20,000
1957-58		3	1,36,500
1958-59		1	4,000
1959-60		1	58,487.15
Total:	..	9	2,18,987.15

The loans were granted to Co-operative Societies engaged in the various small scale industries such as hand-made paper, engineering works, dyeing and printing, beedi-manufacture, manufacture of buckets, cycle parts, agricultural implements etc. The largest single loan granted was to the N. V. Industrial Co-operative Society Ltd., No. 3418 of Neyyattinkara. The above named society received Rs. 1,27,500 of which Rs. 7,500 went as share capital loan and Rs. 1,20,000 went as working capital loan. The share capital loan was to be repaid in 10 equal annual instalments. The rate of interest charged in both cases was 2½%.

Aid to Khadi and Village Industries

The Kerala Khadi and Village Industries Board also plays a prominent role in the industrial development of the District. In Trivandrum, as many as 142 institutions engaged in various industries such as ambar, khadi, village oil industry, hand-pounding of paddy, non-edible oil and soap making, village pottery, bee-keeping, hand-made paper, cottage match, village leather, and palm gur, received assistance by way of loans and grants from the Board. Till December, 31, 1959 a sum of Rs. 1,09,564.56 was disbursed by the Board as grant and a sum of Rs. 1,94,375 as loan to the various co-operative societies engaged in these industries.

Currency and coinage

Formerly Travancore State had a separate coinage of its own, the denominations being known as the Sirkar rupee, the *Chuckram* and *Cash*,[1] and these coins were in circulation in Trivandrum District also. Of these coins the Sirkar rupee was not actually minted as such but the Sirkar half rupee and quarter rupee, both silver coins, were in circulation. The *chuckram* and the *cash* were copper coins, 28 *chuckrams* being equivalent to one rupee. How small the cash was may be judged from the fact that 28½ of them made up one anna—perhaps the world's smallest coin, both in value and in size. Since the Union of the States of Travancore and Cochin, however, the Sirkar rupee was gradually withdrawn from circulation, while the *chuckram* ceased to be legal tender as from April, 1950. By 1953, these coins had virtually gone out of circulation. The most significant currency reform introduced in the District in recent times is the decimal system of coinage which came into force all over the country with effect from April, 1957. The reaction of the general and trading public to the introduction of the decimal system has been favourable. The new coins have become equally popular in the urban as well as rural areas.

TRADE AND COMMERCE

Exports and Imports

The chief exports from the District are produce of the coconut, and palmyra palm, fish and fish products, handloom fabrics, timber, tea, tapioca, rubber, fruits, manure etc. The principal imports are paddy and rice, tobacco, iron goods, cotton clothes, glass-ware, soaps, cement, stationery etc. Figures of the volume of export and import trade carried on via rail route in this District during the year 1957-58 are given as Appendix I at the end of this Chapter. It may be seen from the table that the total volume of inward goods traffic came to 3.15 million maunds while the total volume of outward goods traffic came to 2.58 lakhs only during the year ending March, 31, 1958. This shows that the volume of imports into the District through the Railways is nearly more than 12 times the volume of exports.

1. The early history of the local currency prevalent in the District has been sketched in Chapter II.

Some information regarding the trade carried on through the Port of Trivandrum is also available for the period commencing from 1956-57. In 1956-57, the number and tonnage of the vessels that called at the Port were 2 and 7,692 respectively. The corresponding figures for 1957-58 and 1958-59 were 4 and 15,108 and 39 and 101,125 respectively. The main cargo exported from the Port are tapioca powder, manioc meal, manufactured rubber, cashewnuts and spices. These cargo come from the hinterland of the Port and are shipped to ports in Europe and the United Kingdom direct and sometimes via Bombay. The main imports are rice imported by the Kerala Government for consumption mainly within the District from other coastal ports of India, tobacco from Jaffna, and raw cashewnuts from East Africa, the last item being transhipped from Bombay. The following table gives the particulars of cargo exported from and imported into the Trivandrum Port during 1958-59.

Particulars of cargo exported	*Total export in tons*	*Particulars of cargo imported*	*Total import in tons*	*Total export and import in tons*
Tapioca ..	9,813	Burma rice	3,150	..
Rubber products ..	186	Jaffna tobacco	135	..
Arrow root ..	0.8	Maladive Boat and its stores	18	13,303.2

Wholesale Trade Centres and the Commodities handled at each Centre

Each of the 4 Taluks in the District has an important trade centre. The following are the wholesale trade centres in each Taluk in Trivandrum District:—

1. Chalai Bazaar, Trivandrum City (Trivandrum Taluk).
2. Market Road, Nedumangad (Nedumangad Taluk).
3. Balaramapuram (Neyyattinkara Taluk).
4. Varkala (Chirayinkil Taluk).

The names of important commodities handled at each of these wholesale trade centres are given below in the order of their importance.

Chalai.—Rice, sugar, pulses, oil cakes, groundnut, gingelly, cotton seeds, tamarind, dhall.

Balaramapuram.—Rice, pulses, jaggery, raw tapioca.

Market Road (Nedumangad).—Arecanut, pepper, ginger, rubber, tapioca.

Varkala.—Rice, pulses, cakes and oils, pepper, ginger and tapioca.

The figures relating to the annual turnover in quantity and in value of each of the commodities mentioned above are given in the following table.[1]

Annual turn-over in quantity and in value of each of the commodities

Place	*Commodity*	*Quantity*		*Value in lakhs of Rs.*
1	2	3		4
Chalai	Rice	12.5 lakhs bags	(160 lbs)	500
	Sugar	0.69 ,,	(226 ,,)	105.6
	Pulses	3.5 ,,	(224 ,,)	192.5
	Coconut Oil	6,000 candies	(656 ,,)	36
	Gingelly oil	36,000 tins	(35 ,,)	9
	Gingelly cake	25,000 bags	(150 ,,)	8.75
	Coconut cake	72,000 ,,	(100 lbs)	10.8
	Groundnut cake	1,00,000 ,,	(150 ,,)	20
	Cotton seed	25,000 ,,	(200 lbs)	52
	Thamarind dhall	25,000 ,,	(224 ,,)	3
Balaramapuram				
	Rice	2,500 ,,	(160 lbs)	1
	Pulses	6,000 ,,	(224 ,,)	3.3
	Jaggery	3,600 ,,	(100 ,,)	1.26
	Tapioca	18,000 ,,	(224 ,,)	0.54
Nedumangad				
	Arecanut	5,000 cwts.		1
	Pepper	10,000 candies		60
	Ginger	500 ,,		1.75
	Rubber	10,000 lbs.		1.5
	Tapioca	25,000 bags		0.75
Varkala				
	Rice	25,000 bags	(160 lbs)	1
	Pulses	7,000 ,,	(224 ,,)	4.2
	Cakes	20,000 ,,	(150 ,,)	5
	Coco nut oil	600 candies	(656 ,,)	3.6
	Pepper	5,000 ,,		30
	Ginger	200 ,,		0.7
	Tapioca	15,000 bags	(224 lbs)	0.45

[1] Source: Agricultural Marketing Office, Trivandrum.

The origin and destination of the chief commodities mentioned above are also given below:

Commodity	*Origin*
Rice	Andhra Pradesh and Tanjore (Madras)
Sugar	North India and Parry Group Mills in the south
Pulses	Madhya Pradesh, Bombay and Madras
Oil cakes and oil	Madras and Andhra Pradesh
Ground nut	Andhra Pradesh, Gujerat and Mysore
Gingelly	Madras
Tamarind	Madras and Andhra Pradesh
Cotton seed	Mysore and Bombay
Commodity	*Destination*
Pepper	Alleppey, Cochin and thence to U. K., U.S.A.
Ginger	Alleppey, Cochin and thence to Middle East
Tapioca	Kanyakumari District and Salem
Arecanut	Madras and Tinnevelly
Eggs	Madras, Virudhanagar and Madurai

It will be interesting in this connection to discuss the stages, agencies and methods involved in the assembling and distribution of commodities in these centres and some of the peculiar problems and unusual factors affecting the course of trade in the District. Two stages may be noted in the trade carried on at these important centres. The wholesale traders go to the place where the commodity is stored by the producers. They pay the price on the spot and make their own arrangements for transport etc. The retail merchants come to the wholesale trade centres, discuss the prices at various shops, and settle the price which they consider fair. They then pay the price on the spot in most of the cases. Sometimes the goods are paid for by them through the banks in which they have their own accounts. The retail merchants have their own transporting vehicles, usually bullock-carts and sometimes, lorries. The above system is known as the "direct purchase" system. In addition to this there is also the system of distribution of commodities through agents on a commission basis. In Trivandrum the distributing agencies function in places outside the District e.g., Tanjore, Andhra, Mysore, Madras, etc. They supply goods at the wholesale trade centres. They charge

about 3% of the total turnover as commission. In addition to the commission charges, 6 nP. per bag is levied as handling charge, Rs. 1.25 per 100 bags as weighing charges and 6 nP. on every Rs. 100 as charity. In Trivandrum the Chamber of Commerce functions as a distributing agency to its fellow merchants. It may be noted that there are actually no modern storage facilities in the District. Most of the godowns attached to the wholesale shops in the Chalai Bazar are situated a little farther away from the shops with the result that difficulty is experienced in having the goods transported to the shops. In the storage rooms scientific methods of grain pest control are absent. The storage facilities in the mofussil areas like Balaramapuram, Nedumangad and Varkala are even worse.

In the Chalai Bazar, Trivandrum, where there are more than 25 wholesale dealers there are more than 100 retail shops too. Pazhavangadi, Puthenchanthai and the Cantonment are also important retail trade centres in Trivandrum City. Retail shops are scattered over different parts in the City and the mofussil areas of the District. In many cases it may be seen that there are no hard and fast rules regarding wholesale or retail business. Some of the wholesale dealers also carry on retail business. Thus Balaramapuram which is a centre of the handloom weaving industry has about 100 merchants dealing in handloom goods alone. They do both wholesale and retail business. Handloom goods produced here are sent to different parts of the State such as Trivandrum, Quilon, Alleppey etc. At Kattakada in Neyyattinkara Taluk the main business is in tapioca. It has been estimated that on an average tapioca business to the extent of Rs. 50,000 annually is carried on at Kattakada. In the Chirayinkil and Nedumangad Taluks there are a number of trade centres where such commodities as pepper, cashewnuts, arecanuts, tapioca, plantain fruits, fish, rattan articles, coir and copra are marketed. Commodities like pepper, cashewnuts, coir etc., come to the markets from surrounding areas. Pepper and cashewnuts are transported to Alleppey and Quilon and from there exported to foreign countries. Coir and copra produced in these Districts are also transported to Quilon and Alleppey for sale. Coir is exported to foreign countries also.

A general idea of the diversity of trade interests and the volume of business in the District can be had from the following statement showing the number of dealers registered under the Sales Tax Act and their total turnover for the years 1957-58 to 1959-60.

Statement showing number of registered dealers and their total turnover in rupees for the years 1957-58, 1958-59 and 1959-60.

Particulars of goods	1957-58		1958-59		1959-60	
	Number of dealers	*Gross turnover*	*Number of dealers*	*Gross turnover*	*Number of dealers*	*Gross turnover*
		Rs.		Rs.		Rs.
Foodshops and Hotels ..	131	84,99,619.78	243	90,03,842.53	67	1,67,08,864.27
Clothing and consumer goods	740	6,86,46,369.95	747	12,12,40,433.03	1,373	15,73,27,678.96
Building materials ..	96	3,12,24,023.84	63	63,38,564.24	117	1,13,97,950.37
Transport and vehicles goods	47	2,13,26,697.02	41	1,72,81,137.78	36	3,56,02,973.03
Machinery and capital goods	19	29,38,279.92	20	42,00,484.12	64	63,57,955.19
Fuel and power ..	21	19,31,736.75	25	33,52,301.05	43	24,30,529.36
Industrial Commodities ..	88	83,13,636.88	110	1,28,99,226.24	121	1,28,86,321.21
Miscellaneous ..	725	5,23,31,414.20	785	4,75,07,850.68	778	6,65,05,372.50
Total: ..	1,867	19,62,11,778.34	2,034	22,18,23,840.27	2,599	30,93,17,644.89

Fairs, Melas and Rural Marketing Centres

One of the important activities in the field of trade and commerce is the holding of fairs and melas in connection with national festivities, or religious festivals. A notable event in Trivandrum District is the All India Industrial and Agricultural Exhibition held in Trivandrum City during the period January-March. The Exhibition opens on the day prior to the Republic Day in January and goes on for about 6 weeks. Almost all kinds of industrial and agriculture products are sold to the visitors who visit the exhibition in thousands. There are not many rural fairs or melas, but the religious fairs held at Sarkara, Navaikulam and Varurkada in Chirayinkil Taluk in connection with the religious festivals deserve to be mentioned. The following table gives details regarding these fairs.

Name of the fair or mela	*Village/Town in which it is held*	*Day on which it is held*	*Commodities sold*	*Approximate number of persons attending the fair or mela*
1. Bharani festival fair	Sarkara village	Seven days from *Bharani Nal*, in the month of Meenam (March-April).	Brass vessels, earthern utensils, fish etc.	15,000
2. Navaikulam temple festival fair	Navaikulam	Ten days from the *Uthrattathi Nal* in the month of Medam (April-May).	Brass vessels, earthern utensils, etc.	10,000
3. Varurkada fair	Varkala	Seven days from *Karkataka varu.*	do.	10,000

Cattle markets are also held in the District in such places as Aralumoodu, Sri Karyam, Mamom, Vembayam and Nedumangad. People from all parts of the State and from Kanyakumari District flock to these markets for purchase of cattle. In addition there are also a large number of weekly, bi-weekly and daily markets—24 markets in Chirayinkil Taluk, 22 in Trivandrum, 46 in Neyyattinkara and 27 in Nedumangad.

Regulated Markets.

There are no regulated markets in this District.

Co-operative Marketing

There are 10 Co-operative Marketing Societies in the District with a membership of 2,928 and a paid-up share capital of Rs. 57,184. The value of produce held by these Societies

amounted to Rs. 5,943 in the year 1958-59. A sum of Rs. 66,627 was outstanding under loans at the end of the year. Besides providing credit and marketing the produce, the marketing societies undertook other activities such as processing, supply of manure etc. One society hired godowns for stocking the produce. The Trivandrum District Co-operative Arecanut Marketing Society Limited, Nedumangad was started in the year 1956 to give financial assistance and technical advice to the arecanut cultivators in the District, supply improved seeds and manures, and arrange for the marketing of the produce. On June, 30, 1959 the Society had 949 members with a paid-up share capital of Rs. 19,470. It had also borrowings to the extent of Rs. 33,738 from the District Co-operative Bank. During the year the Society sold the produce to the value of Rs. 76,209 as agents of members and earned a commission of Rs. 2,705. It also distributed manure and fertilisers to the value of Rs. 35,192. Loans to the extent of Rs. 1,34,114 were advanced to the members as crop loan and a sum of Rs. 1,01,495 was recovered. The transactions of the Society during the year, resulted in a net profit of Rs. 2,739.

Co-operation in wholesale and retail trade

There are no wholesale Co-operative Stores in this District. The retail Co-operative Stores number 12.[1] They had in 1958-59 a membership of 3,669, a share capital of Rs. 74,756 a reserve fund of Rs. 1,50,106 and a working capital of Rs. 4,11,342. Their purchases and sales amounted Rs. 20,81,687 and to Rs. 21,55,276 respectively. The Societies earned a profit Rs. 9,027.

The Trivandrum Co-operative Distributive Society Limited No. 4 is the earliest consumer's Co-operative Society in the District. It had in 1958-59, 1040 members with a paid-up share capital of Rs. 6,270. It had ten branches in various parts of the City besides a fuel depot. The total sale proceeds during 1958-59 amounted to Rs. 1,560 lakhs. During the last 11 years, the Society has cleared about 1,200 acres of forest coupes and it has been selling fuel in the city at competitive rates. It owns three lorries for transporting fuel wood from the forest coupes to the depots as well as from the depots to the consumers. The Society is also doing the distribution of food grains and sugar to the card holders.

1. The figure, excludes Co-operative Stores in Schools and Colleges.

The Travancore Co-operative Medical Stores Limited is one of the major Co-operative Stores in the District and it deals in Allopathic medicines. It had in 1958-59, 134 members with a paid-up share capital of Rs. 49,425. During the same period the Stores made purchases for Rs. 3,16,654 and effected sales for Rs. 3,49,088.

There has been in recent times considerable increase in the number, membership, share capital and volume of transactions of the School and College Co-operative Stores. In 1958-59 there were 59 School Stores with a membership of 7,932 and a paid-up share capital of Rs. 21,448. Their purchases and sales amounted to Rs. 2,20,344 and to Rs. 2,85,389 respectively.

The Kerala University Co-operative Stores Limited No. 1955 tops the list of School and College Co-operative Stores. At the end of 1958-59 the Store had 438 members with a paid-up share capital of Rs. 13,870. The main business of the Society is the purchase and sale of text books, note books, laboratory records and drawing instruments required by the students and books and periodicals required by the libraries. It serves as a sole agent for the sale of publications of the Kerala University and also attends to the needs regarding academic costume required in connection with the convocation. During 1958-59 the Store purchased books and other articles for Rs. 3,21,229 and effected sales for Rs. 3,53,094.

Fair Price Shops

There is a net-work of wholesale and retail Fair Price Shops in Trivandrum District. The state is a heavy importer of food, and as such these Fair Price Shops are of great importance to the common man. These shops were set up by the Government in 1956 in order to arrest the rise in the price of rice in the open market. At present distribution of rice, wheat and sugar is done through these fair price shops. The principle adopted for the establishment of fair price shops is that there shall generally be one fair price shop for every 500 families. Every family is supplied with an identity card in which columns are provided for noting the quota of rice and other articles issued from the shops. The selection of fair price shop dealers is done by the Tahsildar of the Taluk on the recommendation of the respective Panchayats. The Tahsildar is the authority competent to issue and cancel licenses of fair price shops. He is also responsible for the verification

of accounts, issue of stocks of rice, and the proper working of the shops. There is a Taluk Advisory Committee to advise the Tahsildar. The Committee consists of all the Panchayat Presidents and the Municipal Chairman or Mayor, if any, with the Tahsildar as President. There are also Vigilance Committees for the successful working of fair price shops. These Committees consist of representatives of political parties and important individuals of the locality. They also have powers to inspect the fair price shops with the permission of the Tahsildar. There are at present 13 wholesale fair price shops dealing in food grains. The stock of rice, wheat and sugar is allotted to each Taluk by the District Collector for every fortnight. This stock is released to the wholesale shops from the Government Depots at Trivandrum on the authorisation issued by the Tahsildar. Then authorisation is given to the retailers to take weekly delivery of the quota allotted to them from the stocks obtained by the wholesale dealers. A marginal profit is allowed for the wholesalers and retailers.

Merchant Organisations

There are two important organisations viz., the Chamber of Commerce, Trivandrum and the Grain Merchants Association, Trivandrum. The former was incorporated in October, 1951 and was registered under the Indian Companies Act. The management of the Chamber is in the hands of a Managing Committee consisting of 25 members, elected by the general body every year. The office of the Chamber is located in the Marakkada Road, Chalai, Trivandrum. The Chamber maintains close contact with the Departments of State Governments such as Industries and Commerce, Labour, Board of Revenue etc. It answers trade enquiries from official and non-official agencies. The Chamber has its representatives on important public bodies like the Sales Tax Advisory Committee, Regional Post and Telegraph Advisory Committee and the State Rice Consultative Committee. The Chamber had 113 members on its rolls in 1959.

The Grain Merchants Association was incorporated in 1949 under the Indian Companies Act. The management and administration of the Association is in the hands of a Board of Directors consisting of 9 members who are elected by the general body once a year. The office of the Association is located in a rented building in the Marakkada Road, Chalai. Like the Chamber of Commerce, it maintains close contact with the various Departments of the State Government. It has its

representatives on the Industrial Relations Committee for Trivandrum Port and Telephone Advisory Committee. The Association collects on every Monday statistics relating to the market value of commodities prevailing in the District and supplies the same to the Indo-Mercantile Bank Limited and the Indian Bank Limited, Trivandrum. Like the Chamber of Commerce, it stands for the promotion and protection of general trade interests and addresses Government on various matters like taxation, tariff and labour which are of vital importance to the commercial community.

Organs for the dissemination of trade news

The Merchant Organisations mentioned above play an important part in the dissemination of trade news. Moreover, the Kerala Government have recently introduced a market intelligence service in the State to disseminate information regarding the demand for and the prices of agricultural produce. The Agricultural Marketing Officer, Trivandrum collects data on the demand and prices of agricultural produce from important marketing centres and gives them wide publicity. They are broadcast daily at 6.15 p.m., from the Trivandrum Station of the All India Radio, and also issued to the newspapers and printed and published as bulletins to agriculturists through the agency of the N.E.S. Blocks. It may also be mentioned that the Statistics Department of the State also collects data regarding the wholesale and retail prices of select agricultural produce, and publishes them regularly in the Kerala Government Gazette.

Weights and measures

The old weights and measures current in the District are the same as those prevailing in the other parts of the Travancore area of the State. These weights and measures are given below.

Measure of length.

1 1/4	inches	1	angulam
24	angulams	1	kole
4	koles	1	dandu 1—3 1/2 yards

Measure of area.

16	square koles	1	square dandu
434 3/5	sq. dandus	1	acre

Measure of solidity.

24	cubic virals	1	perukkam
24	perukkams	1	thuvada
24	thuvadas or one cubic kole	1	candy—15 5/8 c, ft.

Weights used for weighing opium, ganja, salt etc.

80	tolas	1	seer
40	seers	1	maund

Weights used for weighing gold and silver.

5 55/61	grains troy	1	panavida
13 1/3	panavidas	1	kalanchu
21	panavidas	1	sovereign weight
31 1/2	panavidas	1	tola (standard weight in Travancore)

Weights used for weighing copper, iron, pepper, sugar, tobacco, etc.

5 3/5	tolas	1	palam
7 1/2	palams	1	rathel
100	palams or 13 1/2 rathels	1	thulam

Dry measure used in other places.

2	ozhakkus	1	uri
2	uri	1	nazhi
4	nazhis	1	edangazhi (standard measure of capacity in Travancore)
10	edangazhis	1	para

The metric system of weights and measures was introduced in the District with effect from October, 1, 1959. But the Government have by notification permitted the continuance of the existing weights and measures for a period of 2 years from the date of change-over.

APPENDIX I

Statement showing Exports and Imports at Railway Stations in the Trivandrum District During 1957-58.

Station from or to	Coal and coke Mds.	Cotton Raw Mds.	Cotton Manufactured Mds.	Dyes and Tans Mds.	Grains and pulses Mds.	Hides and skins Mds.	Groundnuts Mds.	Metals and Manganese Mds.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Exports:								
Kappil	..	..	..	..	..	..	..	..
Edava	..	..	..	..	..	..	..	..
Varkala	..	..	..	..	3	..	..	371
Akathumuri	..	..	..	..	..	..	..	..
Kadakkavoor	..	..	..	..	..	..	..	..
Chirayinkil	..	..	..	..	..	16	..	8
Perunguzhi	..	..	..	..	..	..	..	..
Murukkumpuzha	..	..	.	.	..	..	..	..
Kaniapuram	..	..	..	.	..	58	..	.
Kazhakkuttam	..	..	..	..	..	..	..	..
Trivandrum Pettah	.	..	..	67	..	290	6	208
Trivandrum Central	..	..	433	646	34	23,620	8	25,879
Total	..	..	433	716	34	23,984	14	26.466

Statement showing Exports and Imports at Railway Stations in the Trivandrum District during 1957-58 —(*contd.*)

Station from or to	Provision Mds.	Oils Mds.	Oil seeds Mds.	Salt Mds.	Spices Mds.	Sugar Mds.	Wood Mds.	Other commodities Mds.	Total Mds.
	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Exports:									
Kappil	887	..	..	..	..	..	..	1,189	2,076
Edava	..	..	..	..	..	..	.	..	..
Varkala	145	230	..	..	3	..	2,985	3,925	7,662
Akathumuri	..	..	..	..	..	..	..	2	2
Kadakkavoor	330	457	..	35	14	215	..	251	1,302
Chirayinkil	120	1	..	..	..	..	1	304	450
Perunguzhi	..	..	..	..	..	..	..	..	..
Murukkumpuzha	178	..	..	..	125	..	8	1,312	1,623
Kaniapuram	54	..	..	..	..	..	8	174	294
Kazhakkuttam	264	..	..	..	..	..	..	68	332
Trivandrum Pettah	167	1	..	..	4	..	..	10,295	11,038
Trivandrum Central	3,643	14,778	31	2	683	10	43,669	145,509	258,945
Total	5,788	21,467	31	37	879	225	46,671	163,029	283,724

Statement showing Exports and Imports at Railway Stations in the Trivandrum District During 1957-58—(contd.

Station from or to	Coal and cake Mds.	Cotton Raw Mds.	Cotton Manufactured Mds.	Dyes and Tans Mds.	Grains and pulses Mds.	Hides and skins Mds.	Groundnuts Mds.	Metals and Manganese (Mds)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Imports:								
Kappil	..	..	..	..	99	..	..	..
Edava	..	..	..	..	..	..	..	..
Varkala	..	..	..	1	..	948	..	..	106
Akathumuri	..	..	..	..	..	..	..	..	..
Kadakkavoor	..	..	..	4	..	50	..	..	71
Chirayinkil	..	..	4	68	90	54	..	..	216
Perunguzhi	..	..	..	..	..	..	..	..	..
Murukkumpuzha	..	..	..	..	..	..	..	..	..
Kaniapuram	..	..	..	..	7	..	..	..	..
Kazhakuttam	..	..	..	..	..	..	..	..	5
Trivandrum Pettah	..	..	..	221	..	830	7	..	90
Trivandrum Central	..	1,137	7,414	17,072	923	1,555,863	818	239	142,272
Total	..	1,187	7,418	17,366	1,020	1,557,844	825	239	142,760

Statement showing Exports and Imports at Railway Stations in Trivandrum Distrcti during 1957-58—(contd.)

Station from or to	Provision Mds.	Oils Mds.	Oil seeds Mds.	Salt Mds.	Spices Mds.	Sugar Mds.	Wood Mds.	Other commodities Mds.	Total Mds.
	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Imports:									
Kappil	..	11	224	..	..	..		..	245	579
Edava	..	..	..	..	..	..	..	..	..	..
Varkala	..	35	164	..	..	..	..	60	15,336	16,650
Akathumuri	..	..	..	..	..	..	..	..	..	..
Kadakkavoor	..	409	8	..	..	..	2	..	5,724	6,268
Chirayinkil	..	336	156	140	68	74	2	..	1,958	3,166
Perunguzhi	..	..	..	..	..	..	..	..	..	..
Murukkumpuzha	..	10	..	..	..	..	..	..	183	193
Kaniapuram	..	..	..	..	..	..	..	..	15	22
Kazhakkuttam	..	20	..	15	..	..	..	10	38	88
Trivandrum Pettah	..	357	149	57	..	..	..	70	1,734	3,515
Trivandrum Central	..	64,276	284,220	26,576	30	2,183	195,776	2,020	857,387	3,158,186
Total		65,434	284,921	26,788	98	2,257	195,780	2,160	882,620	3,188,667

CHAPTER VII

COMMUNICATIONS

Old time trade routes and highways and modes of conveyance

We do not have much authentic and detailed information about old time trade routes and highways and modes of conveyance in the Trivandrum District. Much of the early trade and traffic of the District must have been carried on by means of water communication and the rest by means of laden bullocks and hired labourers. We may however gather some fragmentary information on the subject of road transport from some ancient literary works and the writings of foreign travellers who visited the land. The anonymous author of the *'Unnuneelisandesam'*, the Malayalam work of the 14th century, describes in detail an old time land route called *'Kollapperuvazhi'* or *'Thiruvananthapuram-Kollam Nadakkavu'* which starts from Trivandrum and passing through Palkulangara, Trippappur, Muthalapozhi, Varkala, Nadayara, Ayirur, Puthenkulam, Chirakkara, Nedumgolam, Ottaplamodu and Umayanalloor ends at Quilon which was the capital of Venad. This road is stated to have been provided with avenue trees or *'Chalamarams'* on both sides for the entire length and was in constant use for more than a century. It is claimed that the remains of this route can be seen even now on the way which leads to Trippappur, a village 10 miles north of Trivandrum. This points to the very interesting possibility of the existence of an old time route leading from Trivandrum in the South to Quilon in the North. It is interesting to recall in this connection that the present railway route to Quilon runs almost through the same route and touches many of the places mentioned in the *'Unnuneelisandesam'*.

The second half of the 18th century witnessed the beginning of the modern system of road communication. The so-called roads which existed before this period were merely open tracks intended for foot-travellers as well as for the nobility who travelled only on horse-back or palanquins. The first recorded instance of regular roads having been made in Travancore was in 926 Kollam Era (1751 A.D.) during the Dewanship of Ramayyan Dalawa. Several good roads were then opened mainly for the convenience of the military and also for traffic and passengers. Lieuts Ward and Corner in their "*Memoirs*

of the Survey of Travancore and Cochin" mention a route from Panagudy to Trivandrum via. Aramboly and thence to Quilon having a length of 102 miles. The general remarks about this road as laid down by them will serve to give a clear picture of its condition about 1800 A.D. "From Pannygoody to the Arambully entrance good with avenue as far as Moopundel; a road strikes off to Cape Comorin on the left, the country open and cultivated with dry grain in enclosures. From Towally Nagercoil the road raised but indifferent during the rains; the country open and cultivated with paddy, Purla river 100 yds. wide is crossed by a substantial bridge. From Nagercoil and Kotar to Oodagerry road leads through broken ground and palmyra plantations and across paddy cultivation at intervals. From Oodagerry to Colitoray the road is good, waving on undulating ground and gravelly, some gentle ascents and either side extensive Palmyra and Punnay plantations, the high ground partly with brushwood and detached hills on either side; the Tambrapoorney river, 200 yds. wide is crossed during the periodical rains by a Jungar. On the road from Colitoray to Neyattunkurray the country partly open and the valleys well cultivated, the height undulating. From Neyattunkurray to Trivandrum the road upon an undulated gravel of easy and gentle ascents, the country open to Vanerampoor, the high grounds covered with brushwood; the Kurramunny river 40 yds. wide is crossed over a stone bridge and the Killiyaur, a small channel over a bridge across paddy fields."

"From Trivandrum to Pullipooram low jungle and two difficult ascents before getting Culleecootum; the country is then flat and sandy and abounds with gardens and the road in general good as far as Pullipooram where a road strikes off on the left to Cunneepuram ferry towards Anjengo by water. From Pullipooram to Autunkal the country wavy and high covered with low wood; a channel is crossed over a bridge and the road in a few places indifferent. From Autunkal to Navoykolum the road tolerably good and little cultivation over weaving height and wood; From Navoykolum to Quilon little cultivation, jungle to Shatnoor on the right, the road good to Quilon several nullahs with wooden bridges ascent and descent difficult on passing Navoykolum. The road throughout has been made by Pioneers and fit for gun carriages &c, and mile stones placed from Trivandrum Cantonment to Oodagerry"[1].

1. *The Travancore State Manual*, Vol. III, V. Nagam Aiya, p. 218.

Beginnings of road communication in the District

In spite of the spasmodic efforts put forth from time to time for improving the condition of roads, there was a great paucity in road communication prior to the organisation of the Engineers' Department in 1860, during the administration of Dewan Sir T. Madhava Rao. The appointment of Mr. Barton as the Head of the Department of Public Works in Travancore in 1862 marked the beginning of a new era in the field of public works. Ample and substantial headway was made in road construction during the period 1862-72. The Main Southern Road from Trivandrum to Aramboly which was in a state of deterioration was the first to be taken up for improvement. The road was restored to good condition sufficiently in order to cope with modern traffic. Numerous deviations and new alignments to this road were effected as a result of which a great change occurred in its relative importance. It became one of the greatest highways of the District. Attempts were also made for the restoration of secondary roads to wheeled traffic and the opening up of new areas. Among the new ventures of this period, reference is to be made to (1) the road from Trivandrum to Tenmala via Nedumangad, 45 miles long completed in A.D. 1876 (105 Kollam Era) costing about Rs. 2,07,230 and (2) the minor road from Ulloor to Vamanapuram completed in A.D. 1877 (1052 Kollam Era) at a cost of Rs. 23,748. It was also during this period that the beginning was made for the construction of a new road from Trivandrum passing through the central part of the Quilon District and extending to Kottayam (the later Main Central Road) with a view to extend this through North Travancore. As the old route had ceased to be the main artery of traffic between the northern and southern parts of the State, this new road was designed not only to overcome this glaring handicap by having a main line of communication through the country but also to serve as a connecting link between important inland towns and the nearest point of water communication. In 1877-78 the construction of the Main Central Road was completed. In order to link Trivandrum with the southern division of the then Travancore State, a new road from Vempayakonam to Nedumangad, Aryanad, Moonarry and Culliel and thence to Kulasekharam and Shorlacode (length 45 miles) was taken in hand and opened during this period. A vast number of secondary roads intersecting the Trivandrum town was also opened. In 1878-79 several roads were opened about Trivandrum and the old road between Trivandrum and Quilon was rendered trafficable for nearly two thirds of the

whole distance. The roads were also on the whole being maintained in good condition. Most of the roads were gravelled and the bridges were all of wooden platform.

Modern Highways and Roads

The following table will give an idea of the principal roads as they existed in 1936 in the Trivandrum District.

No.	*Name of the road*	*Length in miles*
1.	M. C. road from Trivandrum to the northern frontier	155
2.	Main Southern road from Trivandrum to Aramboly	53 5/8
3.	Trivandrum-Shencottah road	64 1/4
4.	Trivandrum-Quilon road	44 1/4
5.	Nedumangad-Shorlacode road	39

All the important roads of the time were metalled and some of them tarred. In the Trivandrum-Shencottah road the portion between the School of Arts and the L.M.S. Church junction in the Trivandrum City was cemented as an experimental measure in the year 1930 (1105 Kollam Era) to cope with the heavy traffic. The part of the Trivandrum-Shencottah road between the Vellayambalam junction and the Kowdiar palace was converted into a wide avenue road in 1934 (1109 Kollam Era). To have an occasional strawl through the shades of these elegant avenues is indeed a pleasant and joyous diversion.

Till this period the entire road system was maintained by the Government. In the meantime a few Municipalities had taken over the responsibility of maintaining non-arterial roads within their respective municipal limits. The Government also came forward to help them with grants on a sliding scale, the grants ceasing in five years. Certain ryot roads also emerged during this period due to the endeavour of the people. The Public Works Department also assisted the public in this matter by acquisition of lands for the purpose and by the construction of bridges and culverts on these roads.

The thirties witnessed an immense extension of roads and great changes in their relative importance. The whole District was opened up with an extensive chain of roads that connected

the various centres of cultivation, industry, and trade. Evidently considerable improvement in the economy of the District took place. In 1931-32 the Travancore Government got a subvention from the Government of India on account of the additional income they derived from the enhancement of the duty on petrol. This pecuniary aid granted was converted in 1932-33 into a separate account called "the Road Development Fund". The fund was administered by the State Accounts Officer and was earmarked to be used for the construction of bridges. In the meantime, the clamour for more roads led to the constitution of a Central Road Board with six District Boards, one for each division of the then Travancore State in 1930. The members of the Boards consisted of officials and non-officials including members of the legislature. Finding it difficult to finance the construction of the large numbers of roads recommended by the Boards, Government in 1932 suspended the meeting of the Boards. In order to cope with the mounting expenditure incurred in the construction and maintenance of roads, the imposition of tolls on traffic was decided upon. During the years 1939-40 a town planning scheme for Trivandrum was inaugurated and this represented an important landmark in the history of road development in the District. A continuous programme of special surfacing of the main roads inside the towns was completed in 1939-40 under the town planning scheme. This helped to avoid not only the dust nuisance to the travelling public and inhabitants by the side of the roads but also the considerable loss that was likely to arise from the rapid deterioration of the tyres used in transport vehicles owing to the poor condition of the town roads. Another outstanding feature of the work done during this period is the bituminous surfacing of the Main Southern Road from Trivandrum to Thamarakulam and thence to Cape which is perhaps the largest concrete road in India.

The period which followed witnessed a rapid progress in the construction and maintenance of roads. The up-to-date classified list of roads in Trivandrum District with details of their mileage is given in Appendix I at the end of this chapter. Brief descriptions of the National Highways that pass through the District are given below:

National Highway 47—T.Q. Road

The road starts from 3/5 Kesavadasapuram and enters the Chirayinkil Taluk at Korani at 17/0 and enters Quilon Taluk of Quilon District in 29/3 at Paripally. It runs in a south to

north direction. Its length under the Trivandrum Division of the P.W.D. is 25 miles 6 furlongs. It touches the following places in its stretch.

	Mile	
Ulloor	4|1	
Pongummoodu	5|0	
Sri Karyam	5|7	
Chavadimukku	6|4	
Kariavattom	8|4	
Kazhakkuttam	9|4	
Vettuthodu	10|7	
Kaniyapuram	11|4	
Pallipuram	12|0	
Vattapparankimavu	13|2	
Mangalapuram	14|4	
Thonnakkal	15|0	
Korani	17|0	
Attingal	20|6	Public Offices, Post and Telegraph Office, Telephone Public Call Office, II Class Rest House at 21|5.
Alamkode	22|5	
Kallambalam	25|7	
Navaikulam	26|6	
Paripally	29|4	

The road crosses the Mamom river over a well built bridge at mile 18\|7 and Vamanapuram river at 21\|7 Poovampara by a steel bridge. The road starts from Trivandrum Taluk, Trivandrum District and enters into Quilon Taluk, Quilon District. The following roads either take off or cross by it while going from south to north.

Name of the road.	*Place or point.*
Ulloor to Fort road	4|1
Ulloor-Aukulam road	
Sri Karyam-Aukulam road	
Sri Karyam-Pothencode road via Manakkal	5|7
Chavadimukku-Trippappur road	6|4

Name of the road.	*Place or point.*
Kariavattam-Chenkottukonam	8|4 (Kariavattam)
Kazhakkuttam-Kulathoor	9|4
Kazhakkuttam-Arattuvazhi	9|6
Vettuthodu-Chanthanthura road	10|7 (Vettuthodu)
Kattaiconam trace	
Kaniyapuram landing road	11|4
Pallipuram to Vembayam via Pothencode	12|0
Pothencode-Murukkumpuzha branch road	13|2
Pothencode-Murukkumpuzha road	14|4
Road from 16th mile T. Q. road to Venjaramoodu	15|7
Road from 17th mile T. Q. road to 4th mile Venjaramoodu Attingal road	16|4
3rd mile Attingal Chirayinkil road	17|3
Venjaramoodu-Attingal road	19|7
Kollampuzha-Avanavancherry road	20|4
Attingal-Chirayinkil road	20|7 (Attingal)
Alamkode-Meerancadavu road	22|4
Kilimanur-Alamkode road	22|5
Varkala-Kallambalam road	25|8 (Kallambalam)

National Highway 47 M.S. road.

The main southern road (M.S. road) starts from 1\|6 Trivandrum Taluk, enters Neyyattinkara Taluk and enters the Kannyakumari District of Madras State at Parassala in 19\|5. (The portion that will come under the Corporation area, Trivandrum, has not been considered.) It runs in a southerly direction and the length of the road in this Division is 17 miles 7 furlongs. It touches the following places in its stretch.

Nemom ..	Mile 4|3	
Balaramapuram ..	8|1	
Neyyattinkara ..	12|3	Post Office, Telegraph Office, II class T.B. at 11|3.
Amaravila ..	14|0	
Parassala ..	18|4	

The road crosses the Neyyar river at 13|1. The following roads either take off or cross by it.

Name of the road.	*Place or point.*
Karamana-Thiruvallam road	2|0
Karamana to Kottoor	2|5
Road from 5th mile M.S. road to Vellayani	4|2
Road from 6th mile M.S. road to Ooruttambalam	5|1
Road to Vizhinjam junction	5|7
Balaramapuram-Kattakada road	8|1
Balaramapuram-Vizhinjam road	8|1
Balaramapuram-Puvar road	8|6
Road to Neyyattinkara Taluk Cutcherry	11|3
Amaravila-Ottasekharamangalam road	13|4
Road to Anappara Ambalam	14|0
Parassala-Kollancode road	18|2
Parassala-Panchamoodu road	18|4

The road is motorable throughout the year. It is a concrete road 14' wide and either side beyond the concrete surface is black topped or metalled to a width of 4'.

Vehicles and Conveyances

In the matter of vehicles and conveyances other than country boats Trivandrum District was poor till about a century ago. The country boats called *Valloms* were commonly used for purpose of transport and communication even from very ancient days. Pliny writing in the 1st century A.D., mentions the fact that in Kerala pepper was conveyed in "boats formed from single logs". A large number of such country boats formed from single logs may be seen in the coastal regions of the District even today. The transport of passengers and goods is carried on at present in this District by country boats only on a very small scale. But the fisherfolk living in the coastal regions use a large number of such boats for fishing. According to a census taken in 1958 by the Fisheries Department, there are 787 boats and 7,683 catamarams being used in this District by about 12,533 active sea-going fishermen.

Only certain primitive forms of conveyance like tomjons and palanquins were in vogue in the District several decades ago. Even cart traffic was quite a later innovation. This was due to the scarcity of good and clean kept cattle and the absence of proper lines of communication fit for cart traffic.

But radical changes took place in the modes of conveyance after the opening of roads for easy and free communication. Spring carriages took the place of old tomjons and palanquins. A large number of country carts made their appearance on the roads of the District as in other parts of the State. They carried not only goods but also passengers. They are met with all over the District even today, though they are now being used mainly for the transport of goods between marketing centres. About three decades ago carts called *'Villuvandis'* fitted with rings and adorned with decorations were a common form of conveyance among the rich. Horse carriages such as phaetons, broughams, victorias, landaus etc., were not rare in the rural areas early in this century. However all these old forms of conveyance have now become extremely rare. Bi-cycles, motor cars and other modern vehicles have replaced these old forms of conveyance. The total number of motor vehicles of different kinds on road in the District as on March, 31, 1959 is given below:—

1.	Motor-cycles ..	107
2.	Private Cars ..	919
3.	Goods vehicles ..	736
4.	Taxi cars ..	249
5.	Other vehicles (Buses) ..	647
6.	Jeeps ..	111
7.	Miscellaneous: (Auto-rickshaws) ..	3
8.	Others ..	19
	Total	2,791

The following table gives the number of non-motor vehicles and conveyances of various kinds registered in the District under the Travancore-Cochin Vehicles Taxation Act of 1950 as on June 13, 1959.

Class of vehicless	*Urban area.*	*Rural area.*
Bicycles (two wheeled)	14,514	17,632
Hand carts	797	144
Judkas	32	NIL
Rickshaws	12	NIL
Bullock-carts	634	3,759
Bullock-carts (four wheeled)	5	NIL
Push carts	7	NIL

Public Transports

Trivandrum District has both privately owned and state owned transport services. The Motor Vehicles Department of the State has two sectors namely the Public Sector and the Private Sector, and both the sectors are functioning as separate wings under the administrative control of the Transport Commissioner. The public sector deals with all matters relating to nationalised transport and the private sector with those relating to the privately owned motor vehicles and the administration of the Motor Vehicles Act and Rules. In Trivandrum District there is a Regional Transport Officer having jurisdiction over the whole Revenue District in the field of private transport and he is assisted by an executive staff consisting of a Motor Vehicles Inspector and five Assistant Motor Vehicles Inspectors. The Regional Transport Officer is also Secretary to the Regional Transport Authority and its executive officer. The number of buses operating within the District under the management of private agencies is 126. The total route mileage covered by the private transport agencies is 1,614. The number of taxies in the District as on 31st March, 1959 was 249.

State Transport Service

There are no municipal owned bus services in Trivandrum District. Passenger transport service in the majority of the routes is under the control of the State Government. The State Transport Department is the single largest operating authority in the District. The most significant landmark in the history of the growth of transport in Kerala State was the introduction of the State Transport Service and the establishment of a separate State Transport Department in the erstwhile Travancore State in 1937. The scheme of nationalisation of Motor Bus Transport was first introduced in Trivandrum District. In 1938 as a first step in the direction of nationalisation of road transport Government assumed management of the passenger transport on the Main Southern Road from Trivandrum to Cape Comorin which had a distance of 56 miles and the heaviest traffic in the State. In the same year the State Transport Department started a separate service for Trivandrum City in addition to other services on important routes. Introduction of Express Services in the Department was a new feature of the year 1941. The Trivandrum-Kottayam Express services commenced on August, 17, 1941.

The following statement which shows the major routes of the Department in Trivandrum District and the dates on which they were nationalised will indicate the steady progress of nationalisation of transport in the District.

Sl. No.	*Name of the route*	*Date of commencement of service.*
1	Trivandrum-Nagercoil.	February, 21, 1938.
2	Trivandrum City	April, 4 1938.
3	Trivandrum-Nedumangad.	April, 4 1938.
4	Trivandrum-Quilon	July, 20 1938.
5	Trivandrum-Vizhinjam.	August, 17 1938.
6	Trivandrum-Kottarakkara-Kottayam	March, 30 1940
7	Nedumangad-Shencottah	March, 17 1946.
8	Trivandrum-Venganoor	April, 19 1948

Trivandrum is the starting point of all important services run by the State Transport in this area. Services are operated according to the Time Table prepared by the Director of Transport. The District Transport Officers are responsible for the operation of the services according to the schedule. There are two Districts of the Department in the Revenue District of Trivandrum i. e., Trivandrum Central and Trivandrum City with Headquarters at Trivandrum and a Sub-District with headquarters at Neyyattinkara under Trivandrum Central.

The allocation of schedules in the Trivandrum District as on May, 1, 1959 is given below:

No.	*District*		*Ordinary*	*Express*	*Lorry*	*Total*
1	Trivandrum Central	..	90	8	3	101
2	Trivandrum City	..	85	..	2	87
3	Central Works R.I.D.	..	..	..	3	3
4	Central Stores	..	..	..	2	2
	Total	..	175	8	10	193

The present basic rates of fares are as follows:—

Express passenger service	9.9 pies per mile
Ordinary passenger service	6.6 pies per mile

City Service

The responsibility for providing transport facilities to the citizens of Trivandrum City is at present being handled by the State Transport Department. A separate District Office has been set up for the purpose under the control of a District Transport Officer. Starting from 05.15 hours and finishing at 23.05 hours 88 buses are being operated on 111 routes daily touching all places of public interest in the City. The daily

route mileage operated by the City Department on April, 1, 1958 was 6,830 miles and the average number of passengers transported was 59,285. The present basic rate of fare is 5 nP. per mile and the minimum fare is 6 nP. The maximum route length in the City service is 12.5 miles and the maximum fare is 35 nP. Students of bona fide educational institutions are issued concession tickets at 50% concession in the City. The non-gazetted officers residing within the Trivandrum City limits are also granted concession tickets giving a reduction of 15% of the normal fare in City service buses. Buses are also hired out to private parties and students. The starting point of all the services is East Fort, and over 50 intermediate trips start from Cantonment. There are altogether 820 scheduled departures indicating as many round trips within the City jurisdiction. Most of these services, except those leaving East Fort towards the south and to the east touch the Cantonment junction. The section between East Fort and Cantonment is the main artery, with the densest traffic in the City. The other important traffic centres are the Medical College Junction, Vazhuthacaud Junction, Museum and the section between Kesavadasapuram and Nalanchira where two colleges are located. The services in Trivandrum City are at a basic frequency of half an hour between East Fort and the other important surrounding stations, and in addition there are a series of circular services linking all the surrounding traffic centres, both in clock-wise and anti-clock-wise directions. An interesting aspect is that a sketch of the circular services, if drawn, would represent the outline of the petals of a flower. The following is a statistical study of the operations of the City Bus Service in comparison with the other services run by the State Transport Department.

		City services	*Other ordinary services*
1	Average speed	10 m p.h.	16 m.p.h.
2	Earnings per mile	80 np.	100 np. (State average)
3	Average vehicle utilisation per day	100 miles	146 miles.
4	Average fare paid per passenger	9.7 np.	30 np.
5	Average distance travelled per passenger	2.7 miles	7.6 miles.

Rail Roads

The introduction of railway in Trivandrum District was taken up in 1913 when the Secretary of State for India sanctioned the extension of the railway from Quilon to Trivandrum.

The extension work was completed in 1917, and the line was opened for traffic on January, 1, 1918. But this line extended only up to Chackai on the Trivandrum beach. In 1928 the extension of the line from the beach to Thampanoor in the heart of Trivandrum City was sanctioned and on November, 4, 1931 the line was opened for traffic. The railway plays a vital part in the economic development of the District. It connects Trivandrum City directly with Cochin Harbour and facilitates the flow of trade. The Trivandrum-Shencottah (Metre Gauge) railway line in the Madurai Division of the Southern Railway which runs from Trivandrum City to the border of the Madras State over a distance of 99 miles links it with Madras State beyond the Ghats. This line practically runs parallel to the macadamized road providing a double line of communication. Kappil is the station at which this railway enters the Trivandrum District. This is in the Mayyanad-Trivandrum Central Section of the Madurai Division of the Southern Railway. It then courses through the District for 30 miles cutting across the Taluks of Chirayinkil and Trivandrum. It has 13 stations on its routes through this District. Waiting rooms are provided at Varkala, Pettah and Trivandrum Central. Retiring rooms are provided in the Trivandrum Central Railway Station. The following table gives the names of railway stations in Trivandrum District with such details as the distance between stations, the volume of passenger and goods traffic and amenities provided.

Actual distance between stations.	*Railway stations in Trivandrum district*		*Year ending March, 31, 1957*		
			Number of passengers booked	*Goods.*	
				Inwards Mds.	*Outwards Mds.*
	Kappil	..	80,694	158	1,751
1 3/4	Edava	..	95,259	7	..
2 1/4	Varkala (W)	..	4,45,542	16,388	4,437
4 1/4	Akathumuri	..	73,409	..	5
1 2/2	Kadakkavur	..	3,04,701	4,823	4,198
2	Chirayinkil	..	2,64,205	4,797	1,690
2 1/2	Perunguzhi Train Halt	..	87,329	..	..
2 1/4	Murukkumpuzha	..	1,23,632	1,588	743
2 3/4	Kaniyapuram	..	69,149	97	235
2 1/3	Kazhakkuttam	..	73,607	18	625
3	Veli Train Halt	..	20,782	..	..
3 3/4	Trivandrum Pettah. (W)	..	1,79,471	2,884	6,657
1 1/2	Trivandrum Central (N) (V) (RR) (W)	..	4,27,791	19,99,466	2,55,494

(N) Non-Vegetarian Refreshment Room.
(V) Vegetarian Refreshment Room.
(W) Waiting Room.
(RR) Retiring Rooms.

Waterways

During the period prior to the development of regular road communication, the lagoons and backwaters formed the main channels of communication in the District. The important backwaters of the District and brief descriptions of the same are given below:

1. *The Kadinamkulam Kayal.*—This is a small backwater connected to Anjengo lake through Anjengo canal and to Veli kayal in the south through Parvathi Puthanar canal forming a connecting link of Trivandrum Shoranur canal.

2. *The Anjengo Kayal.*—This is formed by waters of several streams, the chief among them being the Vamanapuram river. The lake takes its name from the town situated on its shores. It has a maximum length of 12 miles with an average width of ¾ mile. It is connected to the sea by a narrow bar.

3. *The Veli Kayal.*—This is about 3 miles to the north of Trivandrum. It is about ¾ of a mile long and half a mile broad. It connects Chackai thodu with Parvathi Puthanar (Channankara thodu).

4 & 5. *Edava and Nadayara Kayals.*—These two small lakes lie farther north of the Veli Kayal. They lie partly in Chirayinkil Taluk and partly in Quilon Taluk. They are connected with the sea by bars, which are opened during the rainy season.

Originally these backwaters lay detached from one another in such a way as to obstruct continuous communication, but in course of time they were connected with one another by means of canals. In Trivandrum District this enterprise was taken up first during the reign of Gouri Parvathi Bai. The opening of two canals one from Trivandrum to the backwater of Kadinamkulam and the other connecting Channankara at the southern turn of the Anjengo lake with the landing place at Trivandrum made water communication possible from Trivandrum up to the Varkala Cliff. The Anantha Victoria Marthandan Canal was started in July 1860. This was a scheme for connecting Trivandrum with the Cape and thus extending the water communication to the extreme south of

the country. The section first undertaken was only a short link of that communication. By 1867 the section between Puvar and Colachel was completed. However, it was resolved to suspend the work since the work on the Varkala canal was started. For a long time no attempt was made to review the project. A short distance from Trivandrum to Thiruvallam was, however, taken up and finished a few years hence.

The Varkala Barrier Canal was undertaken somewhere about 1867 A.D. It was an arduous undertaking. The Varkala Barrier Canal was intended to complete the water communication from Trivandrum to the railway station of Beypore in the north, a distance of 366.9 km. (288 miles). It consisted of open cuttings and two tunnels of horse-shoe shape, one of 281.6 m (924 feet) and the other 720.6 m (2364 feet). The former was opened to traffic on January, 15, 1877 and the latter was completed and opened to traffic in 1880. These cost a little over Rs. 17 lakhs. After this, very little progress was made in opening new canals. A long period of stagnation followed, ,during which no interest was shown by the Government in the development of water communication and hence the condition of even the existing canals deteriorated. In the meantime the foundation for the West Coast Canal system was laid. But all interest in this direction was lost owing to the intensification of efforts in the development of other faster though costlier means of communication like roads and railways. It may be mentioned that there are no privately owned or State owned water transport services in Trivandrum District. The waterways are used mainly for the purpose of transportation of goods. The existing navigation system of the District can be summed up as follows:[1]

A. In the West coast canal system which starts from Trivandrum and extends to Hosdurg near Nileshwar River in the north, the following canals of the Trivandrum District are included in the Cochin-Trivandrum Canal reach:

1. The Kozhithottam-Varkala Canal. Passes through the Varkala ridge, and joins the Anjengo Kayal. The canal is 7¾ miles long.

2. The Anjengo Canal. 2½ miles long, connects the lake with the Anjengo Kadinamkuluam lake to the south.

3. The Channankara Canal. Seven miles long, connects the Kadinamkulam lake with the Veli lake.

1. *"Water Resources of Kerala—An Advance Report".*

4. The Veli-Chackai Canal. 3¾ miles long, takes the Channankara canal to its terminus in Trivandrum.

The above canals are on an average 20′ wide and 2′ deep. Slips have occurred in many places. Dilapidated slide protection is seen on the sides.

B. In the Inland Cross canal system the Trivandrum-Kovalam or Kalpalakadavu-Kollam canal is included in Trivandrum District. It starts from Trivandrum-Vallakadavu and extends up to Kovalam for a length of 6½ miles.

It may be noted that except between Badagara and Azhikkal, river transport is possible from Trivandrum to Payyannur. The details of these backwater routes and the mileage in the Trivandrum District are furnished in Appendix II.

Ferries.—The total number of ferries maintained in the Trivandrum District is 66.

Bridges. The construction of bridges has greatly added to the facilities of communication. One of the earliest bridges built of mortar and brick in the Trivandrum District is that over the Karamana River during the reign of Maharaja Swathi Thirunal in 1853 A.D. There are at present 10 bridges in this District and two more are under construction. There are no cause ways of 100′ or more in Trivandrum District. The list of important bridges along with short notes and the names of the roads on which they are located are given below:

I. TRIVANDRUM-QUILON ROAD

Mileage 9|6.—Skew bridge 1 x 22′. Clear road width 37′ R.C.C. slab decking supported by 5 R.C.C. beams. Abutments are of stone masonry. Loading capacity I.R.C. class 'A' loading—constructed in 1958.

Mileage 18|8.—Mamom bridge. Completed in 1954. 3 x 33′ x 15′—Clear road width 18′—piers and abutments are of stone masonry—weep holes have been provided in abutments and return walls—railings are of concrete posts and iron pipes—superstructure is of R.C.C. slab resting over 4 R.C.C. tie beams.

Mileage 21|8.—Poovampara bridge constructed in 1898. It is also called Attingal bridge—2 x 100 x 25′—Clear road width 14′ 5″. Decking consists of R.S. joints and through iron plates supported by warren steel girders. Abutments on Trivandrum side and the pier are founded in exposed rock. The abutments and piers are of stone masonry (ashlar faced). Thickness of pier 7′.

II. M. S. ROAD

Mileage 12|8.—Neyyar bridge. 3 vents 30′ each. 2′ thick brick arch—Loading capacity I.R.C. class 'A' loading.

Mileage 1|6.—Karamana bridge. Length 181′. 3 spans of 52′ each. Brick arched. Loading capacity I.R.C. class 'A' Loading.

III. M. C. ROAD

Mileage 20|4.—Vamanapuram bridge—length 280¼ feet. 3 spans of 70¾′ each. Iron bridge with through place decking. Opened in 1925—class 'A' loading.

Mileage 23|7.—Kilimanur bridge—length 125½′. 3 spans—centre span 35½′ and end spans of 22½′ each. R.C.C. bridge reconstructed in 1952. Loading capacity I.R.C. class 'A' loading.

IV. OTHER ROADS

Alamkode—Meerancadavu road—Meerancadavu bridge.

Pothencode-Murukkumpuzha road—Velavoor bridge at 0|7 80′ span R.C.C. bridge.

The list of bridges under construction with short notes is also given below:—

(1) *Bridge across Vamanapuram river at Kollampuzha.*—The bridge consists of 3 spans of 80′ with two spans of 20′ having a total length of 280′. Well foundation and the superstructure is of balanced cantelever type with 22′ roadway. The sinking of the wells is in progress. The estimated cost of the bridge is Rs. 6.41 lakhs.

(2) *Bridge at Mukunnara crossing across Neyyar river in Nedumangad Shorlacode road.*—The bridge consists of a central span of 68′ and two end spans of 56′ each having a total length of 180′. Masonry foundation and R.C.C. decking with 22′ road-way. The estimated cost of the bridge is Rs. 3 lakhs. The abutments and pier are completed.

Ports. Trivandrum District has a port at Valiathura, about 2 miles from the City. It is one of the intermediate ports of Kerala. It is an open sea roadstead with deep water, close to the shore. The coast is sandy with coconut and other palms. It is intended to serve the capital and the surrounding hinterland. The new concrete pier 703 feet in length and 24 feet in breadth was constructed in 1956, fitted with four

number 3 ton electric cranes and one 10 ton electric crane, in order to facilitate landing and shipping operations.[1] The five fathoms depth line is about 300 feet, off the end of the pier but steamers anchor in 10 fathoms, 1 furlong to 4 furlongs off shore on a bearing west from the pier. Trolly lines connect the pier and the godowns and transportation of cargo to and from the pier and godowns is carried on by means of trollies. There are ample godown facilities provided at the Port by the Port Department, Central Sea Customs and also by private parties. Trivandrum Port is not declared as a port conducting passenger traffic. Details of the cargo traffic are given in the previous chapter. The Trivandrum Port is under the independent charge of a Port Conservator who is under the general administrative control of the Additional Principal Port Officer, Alleppey.

Transport by Air. Air transport was first introduced into Trivandrum with the inauguration of the Bombay-Trivandrum Air Mail Service on October, 29, 1935. It was run by the Tata Sons Ltd., in co-operation with the then Government of Travancore. The service which was started as a seasonal one was not operated during the monsoon due to the lack of the ground organisation and the lack of traffic during that season. Compared with sea or train journeys between Bombay and Trivandrum, the service afforded a time saving of 46 hours at that time. The service, in conjunction with the Karachi-Madras Service of those days provided connection with the then Imperial Airway Service. The Indian Air Lines Corporation now runs two regular services connecting Trivandrum with other parts of the country.

The Aerodrome at Trivandrum is situated at Sanghumughom within the City limits adjoining the Beach. There are three concrete Runways making it possible for air craft to land and take off in six different directions. The Civil Aviation Department is considering the possibility of extension of one of these Runways for future jet operations. Proper drainage is provided to ensure round the year operations. The air field is also provided with proper barbed wire-fencing. In order to instil airmindedness among the younger generation a

1. The old pier founded on screwpines and timber decking which was constructed in 1913 was completely wrecked by collision with an incoming steamer *S. S. Pandit* in November, 1947. The construction of the present reinforced concrete pier was taken up in 1951 and completed in September, 1956.

Flying Club has been started at this Airport. This Club is the first of its kind in Kerala, and is subsidised by the Central and State Governments. A number of young men are undergoing flying training at this Air Port. The hanger available here is at present used for housing the Club aircraft and also as a Club workshop. A Meteorological Office is situated at this Airport to give spot weather and route forecasts to aviators desiring such information. Wind direction indicators are also installed. Point to point and air to ground Radio-Telephone communications are provided to give weather warnings and instructions for landings and take-offs to pilots operating in and around the airfield. Proper Air Traffic control is provided to aircrafts operating in the control zone.

A separate Fire Fighting Unit is located at the Airport to deal with aircraft accidents. An ambulance is always kept in readiness. The Aerodrome Officer of the Civil Aviation Department, Government of India, is the person in charge of the Aerodrome.

Travel and Tourist Facilities

Old time rest houses and Dharmasalas.—Kerala has from time immemorial attracted tourists from all parts of the world. Trivandrum District has not lagged behind other parts of the State in the attractions and facilities offered to tourists. In the past there were *Sathrams* built for the convenience of native travellers at convenient points on the main lines of communication. In Trivandrum District, there were such *sathrams* at Neyyattinkara, Trivandrum, Palode, Kulathupuzha and Varkala at the beginning of this century. Mention may also be made in this connection of the *Uttupuras* and *Canjee Houses* which at one time lay distributed at convenient distances on the main road. Trivandrum City was famous for its Agrasala or *Uttupura* which was attached to the Sri Padmanabhaswami temple where at one time about 1,500 persons were daily fed. These charitable feeding institutions have now practically become things of the past.

Travellers' Bungalows.—There are a few Travellers' Bungalows and Camp-sheds in the District. These are maintained by Government in the interests of the travelling public and are in the charge of the Public Works Department. Travellers' Bungalows are classified into two categories according to the nature of the convenience provided. In addition to these Travellers' Bungalows and Camp-sheds maintained by the

Public Works Department there is also an up-to-date Travellers' Bungalow maintained by the Corporation authorities. This is the Sachivothama Shashtiabdapoorthi Memorial Sathram located near the Central Station, Trivandrum.

The table giving the list of Rest Houses, Travellers' Bungalows and Camp-sheds in the District together with such details as their location, etc., is given in Appendix III.

Tourists Department.—The State Tourists Department functions with its headquarters at Trivandrum. It has been set up for the specific purpose of rendering service and satisfaction to the ever-increasing number of tourists and travellers. The State Guest House and the Mascot Hotel are maintained by the Department in Trivandrum City to meet the needs of tourists. The former is open to distinguished visitors. It is a spacious well-furnished house, set in a beautiful garden. This was previously the Residency Bungalow. In the Mascot Hotel there are 17 rooms with provision for 23 beds. An Information Office is functioning here. The Tourists Department also maintains a fleet of motor cars and launches which are made available to tourists by special arrangement, if sufficient notice is given. Guide services are also provided on request.

Post Offices. Before the introduction of the British Indian Postal system transmission of letters in the District was carried on under an indigenous postal system called the 'Anchal'. Even though the indigenous postal system was in operation, the Imperial Postal Service was introduced in Travancore State as early as 1857. But the Trivandrum Post Office was opened only in 1863. Travancore was constituted into a separate Postal Division under the charge of a Superintendent and under him there were two Inspectors in charge of Trivandrum and Kottayam Sub-divisions respectively. Besides the Trivandrum Head Office, there were 9 sub-offices and 12 branch offices in the Trivandrum District in 1943. On April, 1, 1951 the amalgamation of the Anchal Department with the Indian Postal Department working in the State was finalised. A brief account of the organisation, working etc., of the Post and Telegraph Department in Trivandrum District is given below. The Superintendent of Post Offices, Trivandrum is in charge of the Trivandrum Postal Division comprising of Trivandrum District in Kerala State and Kanyakumari District in the Madras State with headquarters at Trivandrum. There are two Postal Sub-Divisions in the Trivandrum District with

headquarters at Attingal and Trivandrum and each sub-division is under an Inspector of Post Offices who is directly under the control of the Superintendent of Post Offices. There is a Head Post Office in charge of a Gazetted Post Master. There are also 55 Sub-offices, and 117 Branch Offices. Thus Trivandrum District consists of one Head Office, 55 Sub-Offices and 117 Branch Offices of which 26 Sub-Offices are combined Post and Telegraph Offices. There are 35 Public Call Offices attached to the Post Offices and in 58 offices Savings Bank facilities exist. The number of letter boxes in the District is 529. At present there are no villages having a population of 2,000 or above and at distances of more than 3 miles from existing Post Offices, without Post Offices.

Telephones. There are two Telephone Exchanges viz., Trivandrum and Attingal Exchanges, in Trivandrum Revenue District.

Trivandrum Exchange.—The telephone system was opened in 1931 as a local system under the Electricity Department of Travancore State. The total connections grew up to 256 main and 129 extensions by 1937-38 operated by a Magneto board and a 50 line auto exchange. The work in connection with the All Travancore Telephone System was taken up during this year connecting the City of Trivandrum with different parts of the State as well as with cities outside the State. By the year 1945 the number of subscribers became 444 main and 159 extensions. An auto exchange of 1,500 lines capacity was put into service in 1950 and during 1958-59 the exchange was further expanded from 1,500 to 2,000 lines. The message-rate system was introduced on December, 16, 1952. The telephone system is growing at a rapid rate and it is proposed to expand the exchange from 2,000 to 2,500 lines in 1960-61. The question of expansion beyond 2,500 is also under consideration.

At present there are 1,672 direct working connections with 202 extensions in Trivandrum Exchange. There are also 8 P.B.Xs working into the Exchange with 38 extensions. There are also 25 public call offices connected to this Exchange. There are 17 trunks with which Trivandrum is connected to other telephone exchanges in Kerala State and outside. For dealing

1. The information furnished in this section is based on a report received from the Post and Telegraph Department on October, 16, 1959.

with trunk calls there are 4 trunk position boards besides record and enquiry positions. It is proposed to instal an 8 position Trunk Exchange for improving the disposal of telephone trunk traffic and the work is in progress. The present trunk traffic is about 975 trunk calls per day.

At present for Trivandrum local telephone exchange 820.58 miles of aerial wires and 5,662.32 miles of underground cable conductors are utilised for providing telephone connections. It is proposed to lay 3,821.39 miles of underground cable conductors during 1959-60, to meet the growing demands for telephone connections in Trivandrum.

Attingal Exchange.—The exchange was opened in 1943 and was working as a magneto system till October, 1957 when it was converted into a Central battery system. The equipped capacity is 50 lines. At present there are 27 direct working connections with 2 extensions. 7 Public Call Offices are connected to this Exchange. Attingal Exchange is connected by direct trunks both to Trivandrum and Quilon.

Trivandrum is connected to the District headquarters at Quilon, Kottayam, Alleppey, Trichur, Ernakulam, Kozhikode and Nagercoil by direct trunk outlets, provided on carrier system. Trivandrum is also connected by a direct trunk to Madras for passing trunk calls to Madras and other important cities of India.

Telephone facilities have been provided in most of the Tehsil and Police thana areas such as Nedumangad, Neyyattinkara, Parassala, Balarampuram, Kazhakkuttam and Kattakada. These stations are connected by direct trunks to Trivandrum. Telephone Public Call Offices also have been provided at Varkala, Chirayinkil, Vakkom, Kadakkavur and Kilimanur, these being connected to the Attingal Exchange. Public Call Office extensions to subscribers are provided at Nedumangad, Neyyattinkara, Balaramapuram, Varkala, Kattakada and Kilimanur. It is also proposed to open telephone exchanges at Nedumangad, Pacha-Palode, Neyyattinkara and Varkala if sufficient number of applicants are coming forward to have telephone exchange connections. There are proposals to open telephone public call offices at Malayinkil, Pacha-Palode, Vithura, Amaravila, Pirappancode, Venjaramoodu and Chullimanoor.

The following table will give an over-all idea of the Postal, Telegraph and Telephone facilities available in the District as on June, 1, 1960.

Details of Offices :		Number
I. POST OFFICES :	..	173
(a) Head Office :	..	1
(b) Departmental Sub-Offices :	..	44
(c) Extra Departmental sub-Offices	..	11
(d) Branch Offices :	..	117
II. PUBLIC CALL OFFICES :	..	35
III. COMBINED POST AND TELEGRAPH OFFICES :	..	26
IV. LETTER BOXES		Urban : 165 Rural 364

Radio and Wireless Stations

The number of Broadcast Receiver Licenses issued in the Trivandrum District for the period 1954-60 is given below:—

Year	*Total number*
1954	3,710
1955	4,314
1956	4,601
1957	5,047
1958	6,547
1959	6,811
On 1st June, 1960	7,146

There is an Inter-State Police Wireless Station at Trivandrum located within the premises of the Secretariat Buildings which provides wireless communication for use of police wireless services, mainly with Delhi and other State Capitals.

In addition to the above there is a Police Wireless Station functioning in the Trivandrum City. Information on this is given in Chapter XII.

Organisations of employees in the field of transport and communications ..

In the field of transport and communications the following are some of the important organisations of the employees that function in Trivandrum either at State level or District level.

1. Kerala State Transport Employees' Union.
2. Kerala State Transport Workers' Union, Trivandrum.

3. All India Postal Employees' Union (Class III), Trivandrum Division.
4. All India Postal Employees' Union (Postmen and Class IV) Trivandrum Division.
5. All India Postal Employees' Union (Postmen and Class IV) Attingal.
6. All India Postal Employees' Union (Postmen and Class IV) Neyyattinkara.
7. All India Telegraph Engineering Employees' Union, Class III.
8. All India Telegraph Engineering Employees' Union, Line Staff and Class IV.
9. The Non-Gazetted Employees' Union (Civil Aviation Department), Trivandrum.
10. Trivandrum District Lorry Transport Workers' Union.
11. Trivandrum District Motor Service and Workshop Employees' Union.
12. Chirayinkil Taluk Motor Worker's Union, Attingal.
13. Trivandrum Port and Head-load workers' Union.
14. Trivandrum Taluk Port and Head-load workers' Union.
15. Thuramugha Thozhilali Union, Valiathura.
16. Thiruvananthapuram Corporation Lorry Staff Association.
17. Trivandrum Port Labour Union, Valiathura
18. Trivandrum District Navika Thozhilali Union, Murukkumpuzha.

APPENDIX I.

Classified list of roads—Trivandrum District.

		Mile	Furlong	Feet.
I. National Highway 47.				
1. M. S. Road 1/6 to 19/5	..	17	7	0
2. T.Q. Road 3/5 to 29/1	..	25	6	0
II. Provincial Highways.				
1. M. C. Road 3/5 to 27/0	..	23	3	470
2. M. S. Road 0/1 to 24/1.	..	24	0	250
3. T. S. Road 11/0 to 27/0	..	16	0	0
III. District Roads.				
1. Attingal-Venjaramoodu road	..	6	4	0
2. Attingal-Chirayinkil road	..	4	2	0
3. Kunnuvaram road starting from 21st mile T. Q. road	..	1	3	640
4. Kilimanur-Alamkode road	..	6	6	0
5. Paripally-Madathura road	..	6	6	0
6. Varkala-Kallambalam road	..	7	0	0
7. Alamkode-Meerancadavu road	..	5	7	0
8. Trivandrum-Shencottah road up to Nedumangad	..	11	0	0
9. Kundankadavu-Malayinkil road	..	4	0	0
10 Road from 3rd mile M. S. road to Kottoor	..	18	2	0
11. Balaramapuram-Kattakada road	..	7	0	0
12. Neyyattinkara-Moolaikonam road	..	4	4	0
13. Trivandrum East Fort Gate to Vizhinjam	..	10	2	506
14. Sri Kariyam-Pothencode road	..	5	6	0
15. Pothencode-Murukkumpuzha including branch road	..	7	0	0
16. Pothencode-Pirappancode road	..	3	6	0
17. Vembayam-Pallipuram road	..	8	0	0
18. Kariam-Pothencode road	..	3	2	0
19. Sanghumughom-Veli road	..	2	4	525
20. Kazhanad road	..	4	2	0
21. Vembayam-Nedumangad road	..	5	0	0
22. Nedumangad - Ponmudi road	..	23	2	0
23. Vellanad road	..	7	3	0
24. Anad branch road	..	3	3	0
25. Vamanapuram-Chittar road	..	13	2	0

		Mile	Furlong	Feet
26.	13th mile T. S. road to Venjaramoodu ..	11	2	0
27.	Balaramapuram-Vizhinjam road ..	4	7	0
28.	Balaramapuram-Puvar road ..	8	2	0
29.	Vizhinjam-Puvar road ..	7	4	260
30	Amaravila-Anappara road ..	4	4	0
31.	Perumkadavila-Kunnathukal road ..	6	0	0
32.	Amaravila-Ottasekharamangalam road ..	9	0	0
33.	Parassala-Panachamoodu road ..	7	4	209
34.	Neyyattinkara-Puvar road ..	6	7	0
35.	Puvar-Sankurutty road ..	4	0	0
36.	Parassala-Kollancode road ..	0	7	8
37.	Udayankulangara-Kulathoor Chavady road ..	5	2	340

APPENDIX II.

Table showing the distance of navigable water route in the Trivandrum District.†

Stages.	Distance in mile.	Remarks
I. Backwater route from Trivandrum to Trichur and Shoranur via Cochin		Total 198 miles.
1. Trivandrum {Vallakadavu	0	Canal Post Office.
1. Trivandrum {Chackai	1 1/8	
2. Veli (Backwater begins)	3 3/4	Backwater
3. Veli ends and Channankara canal begins	4	
4. Kulathoor	6 1/2	Rest-house, police out-house and ferry
5. Channankara canal ends	11	Backwater begins.
6. Kadinamkulam	12 1/4	Murukkumpuzha ferry.
7. Anjengo canal begins.	14 3/4	Backwater ends.
8. Ferry	15	
9. Ferry	16	
10. Cross Vamanapuram river	16 1/4	
11. Canal ends	17	Anjengo light house.
12. Anjengo Fort	17 1/2	Backwater, post office and Telegraph office
13. Meerancadavu Ferry	18 1/4	
14. Kayikara Ferry	19 3/4	
15. Kozhithottam-Varkala canal begins	20 7/8	
16. Vettoor landing place	22 1/2	P.W.D. camp-shed
17. No. I-Varkala tunnel begins	22 5/8	
18. No. I-Varkala tunnelends	22 7/8	
19. Chilakkoor landing place and road to Varkala	23 1/4	
20. No. II-Varkala tunnel beins	24 1/4	Post Office
21. No. II-Varkala tunnel ends	24 3/4	
22. Nadayara road to Varkala crosses	26 3/8	
23. Ayirur	27 1/2	
24. Canal ends and Edava backwater begins	28	Vengaman light
25. End of Edava backwater and paravoor canal begins	31 1/8	Backwater ends
II. Canal route from Trivandrum to Kalpalakadavu to Kovalam via Thiruvallam		Total 6 1/2 miles.
1. Trivandrum-Vallakadavu	0	Post Office.
2. Sreevaraham Bridge	1/4	
3. Sree Mulam lock-7 Bridge	2 3/8	
4. Canal ends	2 3/4	
5. Thiruvallam Bridge	3 1/4	
6. Kovalam	6 1/2	Karamana river

† Source: Route..Book of Travancore (1936)

APPENDIX III.

Rest houses and Camp-sheds in Trivandrum District

Sl. No.	Name of Rest house/ Camp-shed.	Location	No. of rooms		Authority to whom application is to be made for reservation
			Single:	Double:	
(1)	(2)	(3)	(4)		(5)
1	Rest House (I Class) Trivandrum	Thycaud (Near Residency)	4 suits of rooms (8 rooms)		District Collector,, Trivandrum
2	M. L. A. Quarters (Thycaud)	do.	4 single rooms	4 double rooms	Executive Engineer, Public works Department, Trivandrum
3	M. L. A. Quarters (Cantonment)	2nd mile T. Q. road Just behind Police Stadium		12 double rooms	do.
4	Legislators' Hostel	Contonment	39 single rooms	12 double rooms	do.
5	Sachivothama Shashtiabdapoorthi Memorial Sathram	Near the Central Railway Station and Transport Bus Stand, Thampanoor, Trivandrum	19 single rooms	12 double rooms	Superintendent, Sachivothama Shashtiabdapoorthi Memorial Sathram, Trivandrum
6	Camp-shed, Nedumangad	0/3 Nedumangad Town road	2 single rooms		Executive Engineer, Public Works Department, Trivandrum
7	Camp-shed, Palode	21/4 T. S. road	2 single rooms		do.
8	Vidura Camp-shed	22/2 T. P. road	1 single room		do.
9	Merchiston Camp-shed	34th mile T. P. road	2 single rooms		do.
10	Lower Sanetorium Bungalow, Ponmudi	37th mile T. P. road	2 suits		do.
11	Upper Sanatorium Bungalow, Ponmudi	38th mile T. P. road	2 suits		do.
12	Paruthipally Camp-shed	10th mile T. S. road	1 single room		do.
13	2nd class Rest House, Neyyattinkara	On the left side of Neyyattinkara Cutcherry road 0/1 about 200' from T. B. Junction	2 single rooms		do.
14	Kovalam Camp-shed	Near sea shore at Kovalam along the side of Kovalam branch road branching from 7th mile Vizhinjam road	2 single rooms		do.
15	Parassala Camp-shed	Parassala			do.
16	2nd class Rest House, Attingal	Left side of 21/5 T. Q. road	2 single rooms		do.
17	Vettoor Camp-shed	2 1/2 miles from Varkala Railway Station	2 single rooms		do.

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

Public Employees

Trivandrum city has been since the close of the 18th centu the seat of administration. The growth of the city and tl suburban areas is the direct outcome of this special positic enjoyed by Trivandrum as a metropolitan city. All the impor ant Central and State Government offices functioning at tl state level are situated in the city. Trivandrum is also a gre centre of education. It is the seat of the Kerala Universit Many Arts and Science and Professional and Technical Colleg are located here. It is therefore only natural that a substanti section of the population is employed in public services ar in teaching. The number of persons so employed in one cap city or another together with their dependents has been co tinually on the increase. In spite of the low scales of pay the carry, Government jobs have always had a special fascin tion for people in this District because they assure them alwa of a fixed income. In the city persons who are dependent agriculture are definitely few.

Only a small section of those employed in Governmen service in Trivandrum belongs to the higher income grou They are Heads of Departments, high officers of the Secretaria Judges and Professors of educational institutions. As in othe states the majority of the persons employed in public servic belong to the middle or lower middle classes. Public employee include the low paid police men, peons, watchmen, contingen employees of Government, Municipalities and other local bodie and village officials and servants. A fairly large proportio of the urban and rural population depends on these classes fo their liveli-hood. The tailors, barbers, washermen, domesti servants, petty traders and transport workers are certain cate gories of people who depend on those engaged in the profes sions of law, medicine and education for their means of liveli hood.

It is difficult to work out the total number of persons no employed in public administration and other occupations i Trivandrum as the 1951 Census Report gives figures for th old Trivandrum District comprising of eight Taluks. But ever these figures would give a broad idea of the probable percentag of persons who are employed in Public Administration. Th

Report reveals that 1,058 people out of every 10,000 are employed in Health, Education and Public Administration in the Trivandrum District. It is important to note that the number of persons employed in these services was the largest in this District. In the old Travancore-Cochin State only 765 people out of every 10,000 were found to be employed in Health, Education and Public Administration in 1951. In the absence of reliable statistical information it may be safely inferred that even today the percentage of persons employed in these services will be higher in Trivandrum District than anywhere else in the State. It is a salient feature of the public services in the District that women are employed in large numbers in the various cadres, the largest number being employed as teachers, clerks and typists.

In Trivandrum District the Corporation of Trivandrum and the two Municipalities of Neyyattinkara and Attingal employ their own servants for attending to the duties entrusted to them under their respective Municipal Acts. The total number of employees in the Trivandrum Corporation is about 900. The Government under the Minimum Wages Act have fixed the minimum wages of the contingent employees of the Corporation, Municipalities and Panchayats whose services are non-pensionable.

Government servants, employees of local bodies and university employees enjoy many amenities. In addition to their basic pay all Government servants are paid a regular Dearness Allowance the quantum of which varies according to the scale of pay and status of the office. Loans are given by the Government to enable the public servants to build their own houses. This is because of the difficulty experienced by the Government servants in getting housing accommodation at reasonable rent in Trivandrum city where a comparatively large number of Government servants concentrate and the demand for houses is great. Some of the Non-Gazetted Officers are given quarters for residence. The area lying to the back of the Observatory has been developed as the Non-Gazetted Officers Quarters in Trivandrum city. Housing accommodation is provided for a section of the police force at Bhaktivilas and Oolampara. In the Medical College campus residential quarters are available for different categories of staff—professors, lecturers, tutors etc.

There is provision for compulsory insurance or contribution to Provident Fund for Government employees in permanent service so that their dependents may be provided for in case

of premature death and on superannuation. Governm employees are also entitled to the benefits of the compassion gratuity scheme. Various kinds of facilities are enjoyed the Government servants. Risk Allowance, free medical Uniform allowance to nurses, educational concessions to children of N.G.O's etc., may be mentioned in this con tion. Government have helped the public servants in orga ing co-operative societies the existence of which enables t to buy necessary articles at lesser cost. As the facili enjoyed by the public servants in the Trivandrum District more or less the same as in India as a whole, a detailed sur is not attempted here. There are a number of public em yees organizations the aim of which is to improve the lo the Government servants. The Non-Gazetted Officers Fed tion, the Graduate Officers Association, the Ministerial S Union, the Government School Teachers Federation, the Tra core-Cochin Gazetted Officers Association, the Lower G Government Servants Association and the Medical Offi Association are some of the important organizations of public employees functioning in Trivandrum. As a resul the efforts of these organizations the condition of the em yees of different categories has improved considerably.

Learned Professions

Teachers.—The importance of the teaching professio the life of the District can hardly be exaggerated. A det account of the educational institutions in the District is g in the relevant chapter. In this section only matters of gen interest relating to the teaching profession are being d with. In early days teaching was associated with a heredi class of persons called Ezhuthachans or *Asans* who ta children in their village schools called *Ezhuthupallies*. Te ing was in those days an act of enlightened philanthropy no regular tuition fee was levied. At the end of the perio one's studentship the teacher was paid his *gurudakshina* on special occasions like Onam, Vidyarambham etc., he rece certain special gifts too. With the beginnings of wes education this traditional class of village school masters almost vanished, and in their place has come 'the sal class' of school and college teachers. The old personal con between the teacher and the pupils have also become wea the new and changed pattern.

The total number of teachers working in recog Schools and Colleges of different categories in the Di

comes to 9,619.[1] This does not include the clerks and the non-teaching staff employed in these institutions. Out of this number 667 are teachers of the University Teaching Departments and affiliated Colleges in the District. In the technical institutions (non-Collegiate) there are 99 members on the teaching staff. In all the schools of the District together the total number of teachers is 8,853 of whom 3,546 are women. It is significant that the largest number of women employees in this District is in the teaching profession.

Doctors.—According to the latest statistics the total number of registered medical practitioners in Trivandrum District is 1,200. This figure does not include 168 Sidhavaidyas who were registered 10 years ago by the Trivandrum Medical Council. Out of the 1,200 registered medical practitioners, 313 are practising the western system of medicine or allopathy. The number of Ayurvedic physicians is 780 and the number of doctors practising Homoeopathy is 69. There are 31 Dentists in the District. Unani physicians numbered 7. These figures show that Ayurvedic physicians are in a majority and the number of Unani physicians is the lowest. Certain sections of the community still prefer the Ayurvedic system of treatment, though Allopathic and Homoeopathic doctors are gradually gaining ground. There was a time when the Ayurvedic Physician, like the village schoolmaster, did not accept fees for the services rendered by him and accepted only rewards. But under the impact of the allopathic dispensaries and doctors who prescribe and administer medicine and charge fees, this old system is dying out. It may be noted that generally no consulting fee as such is charged by private doctors and physicians but the cost of the medicines supplied covers the consulting fee also. The income received by the private doctors and physicians invariably depends on their reputation for efficiency. The doctors and physicians employed in Government hospitals get a fixed salary.

A Medical Registration Act by name the Travancore Medical Practitioners Act was passed in the erstwhile Travancore State in 1943. According to the provisions of this Act a Council was constituted consisting of 17 members representing different systems of medicine. The purposes for which such a law was enacted were to regulate the qualifications and to provide for the registration of practitioners of different systems of medicine with a view to encouraging the study and spread

1. This figure is complied from the data collected for the year 1958—59.

of such systems of medicine. With the integration of Travancore and Cochin States the Travancore Medical Practitioners Act was repealed and replaced by the Travancore-Cochin Medical Practitioners Act (Act IX of 1953). As per this Act 3 separate councils were constituted, namely, Council of Modern Medicines, Council of Homoeopathic Medicine and Council of Indigenous Medicine. The Council of Modern Medicines consists of 9 members, that of Homoeopathic Medicine 5 members, and that of Indigenous Medicine 11 members. These Councils were declared as local bodies with effect from 15th October 1956 and they are at present mainly engaged in the work of registration of practitioners.

The Doctors in Trivandrum city have organised here a branch of the Indian Medical Association. The membership of this Association has been steadily on the increase since its inception. In 1949-50 there were 92 members and in 1952-53 there were 110 members in the Trivandrum branch of the Indian Medical Association, but in 1955-56 there were 158 members in the Association. The Association takes up with the Government all matters which are of vital interest to the medical profession. It was on the representation made by the Indian Medical Association that private medical practitioners were exempted from the payment of sales tax. The Departmental Physicians Association is an organisation of Ayurvedic Physicians employed under the Government. The D.I.M. Association,[1] the D.A.M. Association[2], the Kerala Grant Vaidyasanghom and a branch of the All India Ayurveda Congress are some of the organisations of Ayurvedic Physicians functioning in the Trivandrum District.

Lawyers.—In recent times the number of lawyers has increased considerably. The existence of the High Court at Trivandrum (till 1949) and of the Law College has contributed to this great increase in the number of lawyers. There are 4 Bar Associations and a large number of lawyers, their clerks and petition writers. The total number of lawyers who are members of the Bar Associations in Trivandrum District is 350. A large number of persons who have taken their degree in law are not practising but employed in the various departments of Government at all levels. In the social life of the community lawyers occupy a high status. They supply the active leader-

1. Diploma in Indigenous Medicine.
2. Diploma in Ayurvedic Medicine.

ship in almost all spheres of public activity. The prominent leaders of all political parties are lawyers and in the Legislative Assembly the lawyer element predominates.

Engineers.—Engineers occupy an important position in the economic development of the District. No information about engineers employed in the private institutions in the District is forthcoming. In view of the relatively backward industrial economy of the District, it may be safely assumed that their number is not considerable. Engineering services are represented mainly in the two branches of the Public Works Department (Irrigation and General, and Roads and Buildings), the Public Health Engineering Department and the Electricity Board. The total number of Engineers employed in these Departments is 255 in Trivandrum District. Out of this 130 belong to the Buildings and Roads and General and Irrigation sections of the Public Works Department. In the Public Health Engineering Department there are 22 Engineers and in the Electricity Board 103. Persons ranging from the Chief Engineer to the Junior Engineer are alone counted here as Engineers. There are also large numbers of Overseers and draughtsmen whose exact figures are not available. The demand for technical hands has been increasing in recent years. To meet this demand many technical institutions were started in this District. As a consequence of this the number of Engineers and those otherwise technically qualified is increasing. It may also be mentioned that in addition to the 255 Engineers employed in some of the Departments mentioned above there are also about 37 members who are working on the staff of the Engineering College. Moreover some of the other Departments of the Government like Transport, Industries and Commerce etc., have also qualified Engineers on their staff employed either in administrative or in technical capacity.

Recently the Institution of Engineers has constructed a nice building in Trivandrum city overlooking the Kanakakunnu Palace. This is the Kerala Centre of the Institution of Engineers. Engineers of Trivandrum and other Districts are members of this institution. Its aim is to achieve the all-round welfare of the Engineers and to give due publicity to the problems and achievements of the Engineering profession. It may also be noted that there are separate Associations for the Engineers employed in the Electricity Board and the Public Works Department of the State.

Artists.—In addition to the learned professions described above there are in this District a number of persons who have taken to fine arts like music, dancing and acting as their profession. The Merryland Studio, Nemom and the Kalanilayam Sangeetha Nataka Sabha, Trivandrum, have given employment to the highly talented members of this class. They are also paid attractive remuneration. But the vast majority of those who have taken to dancing and music as their profession are those who earn their livelihood by giving instruction to children in dancing, music etc., in the Arts and Dramatic Clubs and Dancing Institutes which exist in large numbers both in the urban and rural areas of the District. Some information about these institutions has been given in Chapter XV. These institutions are either run by professional artists or they employ such artists on regular pay.. Besides this professional class there are also amateur artists, actors, musicians etc., who have taken to these arts as a leisure-time occupation. It may be noted in this connection that Sri C. I. Parameswaran Pillai a noted amateur actor of this District was recently honoured by an award by the Sangeetha Nataka Acadamy, New Delhi, for his meritorious services to the Malayalam stage.

Journalists.—There are more than half a dozen newspapers which are being published from Trivandrum city. These newspapers have their own editorial and reporting staff. Moreover every newspaper has its accredited representative in Trivandrum city. The working journalists therefore form a significant group among the miscellaneous occupations in the city. There is a state-wide organisation of working journalists called the 'Kerala Union of Working Journalists'. This organisation has a branch of its own in Trivandrum. It has been gathered that there are about 60 working journalists in the District. Out of this about 50 are members of the Trivandrum branch of "the Kerala Union of Working Journalists". The working journalists are classified under three categories. The News Editors, Assistant Editors and Leader writers comprise the first category while the Chief Sub-Editors who work in shift form the second category and Sub-Editors, Reporters and Correspondents belong to the third category. All these three categories consist of full time employees. The part-time employees usually serve more than one newspaper. All Newspapers in Trivandrum District come under the lowest class of newspapers prescribed as 'F' in the Wage Rates Order. The salary and allowances of the working journalists are governed

by the provisions of the Working Journalists (service conditions) and Miscellaneous Provisions Act, 1955, and Fixation of Wages Act for Working Journalists and the Working Journalists Wage Rates Order. They are fixed in relation to the gross revenue of each news paper. Rs. 80-150 per mensem is the scale of pay of a Sub-Editor who is working under a newspaper prescribed as 'F' in the Wage Rates Order. But it may be noted that the maximum remuneration that a working journalist gets in Trivandrum is about Rs. 500 or Rs. 600 per mensem.

Personal and Domestic Services

Domestic Servants.—Domestic servants, cooks, washermen, barbers, tailors and others come under this head. The total number of persons engaged in the pesonal services at present is not known. The domestic servants form an important section of the people employed in personal services. With the increase in population the number of domestic servants has also been steadly increasing. Women seem to constitute the major portion of the domestic servants. People belonging to the higher income group employ more than one or two domestic servants. Those who belong to the middle incme group would have at least one servant—either full-time or part-time.

However, most of the lower middle classes cannot afford to employ servants. Domestic servants are available in plenty in Trivandrum and their standard of living is very low. The general practice is to pay the domestic servants a fixed monthly wage with shelter and food at the premises of the employer. Their monthly wage varies from Rs. 3 to 10. But in exceptional cases they may be getting Rs. 15. The average wage will be only about Rs. 5 but specially qualified cooks may get higher emoluments. Those who are employed in Hotels and Restaurants will also get higher wages. Domestic servants are usually classified as unskilled workers and generally their wage is very low when compared to other occupations. In many cases one worker is employed by more families than one, each family claiming only a few hours of his or her labour. It is a special feature of Trivandrum city that there are a large number of young and middle-aged women who work as domestic servants during day time. They come for their work at about 6 or 7 a.m. and leave before sun set carrying with them their meals for the night. Domestic servants have no organisations of their own. The percentage of illiteracy among them is very high.

Barbers.—As in the case of domestic servants the exact number of barbers in the District is not available. Barbers are to be found all over the District both in the urban and rural areas. They belong to a particular caste called' Ambattans' in this District. The customary barber was required to be present at certain religious ceremonies, rituals and such other occasions. Till recently there was the practice of having family barbers. But this practice is fast dying out. In every village now-a-days we see the familiar barber shops. There are a large number of barber shops in Trivandrum city and the city barbers do not generally attend to their clients at their houses. From the records available with the City Corporation authorities it has been gathered that there are 234 barber shops in Trivandrum city. The license fee for a barber shop is Re. 1 per annum irrespective of the number of persons employed therein. The barber shops of the city are well equipped. In villages the owners of the shops themselves work, but in the city the owners are assisted by other paid employees. The workers are paid either monthly wages or an agreed part of the amount charged for every service rendered by them. The usual charge for a hair cut for an adult is 50 nP. and that for a shave 19 nP. In Trivandrum city Tuesday is observed by almost all the barbers as a holiday. They have organized their own Unions. The Chirayinkil Taluk Saloon Workers Union is one of the barber's unions registered in the District in 1959. The owners of the barber shops enjoy a fair standard of living.

Washermen: The Malayalis devote great attention to personal hygiene. Daily bath and washing one's clothes are typical of almost every one in the State, and this renders the washerman or dhobi indispensable to the community. In olden days the washermen used to collect clothes from each family in the village over which he had monopoly, and he used to be remunerated once or twice a year in kind. This practice has now died out. With the emergence of the laundry, the modern washerman has become quite different from what his counterpart was a few decades ago. The washermen are today an organized community. They have their own organizations in certain parts of the District. In Trivandrum city a notable union of washermen is the Trivandrum Alakku Thozhilali Union, Mettukada. In 1958-59 there were 192 workers in this Union. Out of this the number of male workers was 102 and that of female workers 90. Washermen are assisted by their wives and other members of their family. There are a large number of laundries in the city and towns. It has been gathered from

the City Corporation records that there are 157 laundries in Trivandrum city itself. The license fee levied from a laundry is Rs. 3 per annum. But in the villages laundries are very few. The laundries possess modern equipments. In the laundries of the city ironing is done in the shop itself, while the washing is done either on the banks of the rivers or canals or in Municipal tanks. The washermen levy charges from their customers generally at the rate of Rs. 10 per hundred pieces, and they render service at least twice a month.

Tailors.—The total number of tailors is not available. However, it is certain that a considerable number of people follow tailoring as a profession. The age old independent tailor with his own sewing machine can be found in towns and villages alike even today. In the urban areas though many tailors have only one machine each, there are a number of large tailoring establishments specialising in high class tailoring. The owners of some of these shops may not do much tailoring but they employ other tailors to work for them and direct and supervise their work. However, such high class tailoring shops are only very rare in Trivandrum city. A number of tailoring shops have sprung up in the vicinity of shops carrying on retail trade in textile fabrics. There are also tailors employed by shopkeepers who do business in ready-made clothes which are in great demand. In rural areas too individual tailors do small scale business in ready-made clothes. Another novel feature about tailoring is that in villages and towns tailoring is done in houses by young ladies. The members of the neighbouring houses approach them for stitchng works.

Hoteliers.—A considerable section of the people is employed as Assistants in the retail and wholesale shops and hotels and restaurants in the urban and rural areas. Their conditions of work are laid down by Government. The standard of living of these classes is not however high. These classes of people have their own organizations. The Trivandrum Shops Employees Union, the Parassala Shops Employees Union and the South Kerala Hotel Mazdoor Sabha, Kilimanur were some of the Unions of shops employees functioning in the District in 1959.

Other Occupations

There are a large number of other miscellaneous occupations in Trivandrum District which are not dealt with above. A number of persons, particularly women, earn their livelihood by selling vegetables from door to door. Some of them also run petty shops attached to their huts. There are also quite a large number of women belonging to the fisher folk

living in the coastal areas who come down to the city with headloads of fish and sell them. There are also hawkers who go about selling fruits, fanciful articles like toys, glass bangles etc., and earn their livelihood. Among other occupational classes may be mentioned those who purchase unserviceable articles, newspaper boys and boys or women who take lunch to the student and office going population. The cart drivers also form an important group. It is estimated that there are about 4,400 registered bullock carts in the District. It may therefore be safely assumed that an equal number of people are engaged as regular bullock-cart drivers. In addition to the bullock cart drivers there are also pushcart drivers who earn their livelihood by pushing carts for the shop keepers and for the public. The standard of living of the people of this category is low. Mention may also be made of two other classes of people—the head-load workers and the casual labourers. The former may be found in the busy business centres of the District, particularly in the Chalai Bazar in Trivandrum. These labourers have their own organizations. The Trivandrum City Chumattu Thozhilali Union and the Trivandrum District Chumattu Thozhilali Union may be mentioned in this connection. The casual labourers are unskilled workers and are not assured of any permanent job or steady income. Their services can be had for a daily wage of Rs. 1.50 or Rs. 2. In Trivandrum City there are also a set of people who have adopted "job works" as their occupation. They undertake to type out manuscripts and petitions for individuals at fixed rates. Mention may also be made of the fact that there are a number of persons who run Typewriting Institutes and Tutorial Colleges in Trivandrum City and other urban areas of the District. The foregoing is not a complete survey of the occupational scene, but it is hoped that it would give the reader a fairly interesting insight into the occupational pattern of the people in Trivandrum District.

CHAPTER IX

ECONOMIC TRENDS

Livelihood Pattern

In the Census of 1951 the general population of Trivandrum District has been divided into two broad occupational classes viz., agricultural and non-agricultural. Each of these classes has been sub-divided into four groups. The percentage distribution of population in the District according to the various livelihood groups is given below:—

TABLE I

Classification of population in Trivandrum District according to livelihood classes

Sl. No.	*Groups*	*Percentage*
(1)	(2)	(3)
(a)	*Agricultural Classes* :	
1	Cultivators of land wholly or mainly owned and their dependents	27.38
2	Cultivators of land wholly or mainly un-owned and their dependents	3.01
3	Cultivating labourers and their dependents	19.78
4	Non-cultivating owners of land / agricultural rent-receivers and their dependents	0.78
(b)	*Non-agricultural Classes* :	
1	Production other than cultivation	21.22
2	Commerce	7.30
3	Transport	2.74
4	Other services and Miscellaneous sources	17.82
		100.00

Source:—1951 *Census Report*.

It may be seen from the above table that 50.92% of the population fall under agricultural classes and that the remaining 49.08% are non-agriculturists. Thus the percentages

TABLE II

Earners, Earning Dependents and Non-Earning Dependents in Trivandrum District (1951 Census)

Rural or Urban	Agricultural or non-Agricultural	Total population			Earners		Earning Dependents		Non-earning dependents	
		Total	Male	Female	Male	Female	Male	Female	Male	Female
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
	Total	1327812	660664	667148	268135	82810	45772	57317	346757	527021
All	Agricultural	676019	337754	338265	128832	39653	36029	30917	182894	267595
	Non-Agricultural	651793	322910	328883	139303	43157	19743	26400	163864	259326
Rural	Agricultural	612161	307005	305156	116122	35524	23520	28815	167363	240817
	Non-Agricultural	408518	198921	209597	83730	31030	13108	20377	107083	158190
Urban	Agricultural	63858	30749	33109	12710	4129	2509	2102	15530	26878
	Non-Agricultural	243275	123989	119286	55573	12127	6635	6023	61781	101136

(*Note* :—The information given above is for District as it existed just after reorganisation of States in November, 1956)

Source :—1951 *Census Report*.

under agricultural and non-agricultural classes are almost equal. Trivandrum has only a relatively smaller percentage under agricultural classes than Quilon and Kottayam each of which has more than 60% of the population under agricultural classes.

Persons under each livelihood class may be classified as self supporting persons, and earning dependents and non-earning dependents. Table II gives the figures of persons under each livelihood class in Trivandrum District as per 1951 Census.

Self supporting persons falling within each non-agricultural group have been divided into 3 groups, employers, employees and independent workers. Table III gives the estimates of the number of employers, employees and independent workers in industries and services (non-agricultural) in Trivandrum District (1951 Census).

TABLE III.

Employers, Employees and Independent workers in Trivandrum District (1951 Census).

Urban/Rural	Total			Employers	
	Persons	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)
All ..	170998	133434	37564	8196	506
Rural ..	109627	81365	28262	5243	377
Urban ..	61371	52069	9302	2953	129

	Employees		Independent workers	
	Males	Females	Males	Females
	(7)	(8)	(9)	(10)
All ..	79285	24011	54953	13047
Rural ..	39992	17886	37030	9999
Urban ..	31193	6125	17923	3048

Note .—The information given above is for the District as it existed just after reorganisation of States in November, 1956.

Source : 1951 *Census Report*.

In the preceding paragraphs we have described the distribution of population of Trivandrum District as a whole on the basis of means of livelihood. It may also be interesting in this context to describe the distribution of population in Trivandrum city on the basis of the principal means of livelihood. Out of a total population of 1,86,931 it is seen that 25,407 come under the agricultural classes and 1,61,524 come under the non-agricultural classes. Figures of the total number of persons in each of the four groups under both agricultural and non-agricultural classes are given below for Trivandrum city.

TABLE IV

Classification of population in Trivandrum City according to livelihood classes (1951 Census)

Sl. No.	Group	Males	Females
A.	*Agricultural Classes* :		
1, 2, 3	Cultivators	10,641	10,468
4	Non-cultivating owners of land etc.	1,763	1,535
B.	*Non-Agricultural Classes* :		
5	Production other than cultivation	16,187	16,251
6	Commerce	13,461	12,085
7	Transport	5,957	5,259
8	Other services and miscellaneous sources	47,623	44,701
	Total	95,632	91,299

Source:—1951 *Census Report*.

It may be seen from the above figures that the agricultural classes form only a small percentage of the total population of Trivandrum City. The distribution in the non-agricultural categories shows that other services and miscellaneous sources form the largest proportion. Next in importance are production other than cultivation, commerce and transport. Thousands of people in the City are employed in administration

and utility services and this accounts for the vast majority of persons engaged in other services and miscellaneous sources under non-agricultural classes.

General level of prices and wages

The study of the general level of prices and wages is important in so far as it helps us to understand the economic condition of a people. One of the most significant economic phenomena of modern times is the fluctuation in the level of prices and wages. Rev. Samuel Mateer who spent the major part of his life in the District, writing in 1871 observes as follows:[1] "Considerable activity in industrial and commercial pursuits, elementary arts and agriculture, prevails in Travancore so that a large proportion of the people are usefully occupied in various forms of productive labour. All the ordinary occupations essential to civilised life are carried on, often in a style very primitive and different from that of European workmen, but still practically efficient according to native ideas. The price of labour both skilled and unskilled and indeed of every commodity has largely increased within the last twelve years. Whether this is owing to enlarged intercourse with other parts of India, to the abolition of slavery and the spread of education and civilisation, to the emigration of many of the Shanars to Ceylon and the Mauritius, to the introduction of coffee planting, the building of bridges and other important public works which bring labour more into demand and consequently increase its value, or to other less obvious causes, producing a slow but general equalisation of the value of money throughout the world, it is not easy to say. But the wages of day labourers which in 1868 were, in rural Districts, 2 chuckrams a day have by degrees risen to a minimum of 5 chuckrams (4½ d.) while even more is paid to labourers on the coffee plantations. The prices of rice, meat, cloth and other necessary articles have also doubled at least within the same period". The wages of slaves and serfs were exceedingly low in those days. Their allowance on workdays was double the proportion at other times, but it was never less than two pounds of rice to a male and about three quarters of that quantity to a female.

Prices

The period of the First World War and the decade that followed was marked by the high prices of agricultural products. But then the depression set in bringing with it a

1. *The Land of Charity*, Rev. S. Mateer, page 104.

sharp fall in the prices of coconut, paddy and all other agricultural produce. As the *Economic Depression Enquiry Committee Report* (1931) points out "The worst feature of depression from the point of view of Travancore, as of India, is that the fall in prices was much more marked in the case of agricultural commodities than in that of manufactured products. The prices of the staple articles of local production, such as, paddy, pepper, coconut, rubber and tapioca, have fallen abnormally. Taking the general trend of the prices of agricultural products, we find that prices have in a decade fallen by 60 per cent. The year 1110 (1934-35), however, witnessed a rise in the prices of all kinds of products; but this rise was to a large extent due to diminished yield resulting from the failure of rains. What the vast majority of the people stand in need of is better prices for the products. Broadly speaking, all classes of people are affected by the prevailing depression, directly or indirectly. Some classes have been affected more severely than others. The fundamental cause of the trouble being the collapse of commodity prices, the blow has directly fallen on those classes whose income depends entirely on the saleable surplus of their agricultural produce. The economic stress is actually felt by the middle class of people. The depression has rudely disturbed the even tenor of their placid existence. Many industries which were thriving recently are passing through distressing times. Determined efforts have been made to alleviate the economic distress"[1]. Thus the decade 1931—40 was a period when the agriculturists were hard hit by the low prices of agricultural products. The following table shows the prices of some important agricultural products during 1931—1940 and 1941—1950.

TABLE V

Item.	*1931—40*	*1941—50*
	Rs.	Rs.
Paddy	2.44	8.50 per maund
Coconut oil	62.00	450.00 per candy[2]
Pepper	142.00	892.00 per candy[3]
Tapioca	0.81	6.00 per maund.

These figures are only approximate; but they serve to emphasise the very low price levels during the decade 1931—40

1. *Economic Depression Enquiry Committee Report*, Pages 10-17.
2. Normally one candy of coconut oil is 656 lbs.
3. Normally one candy of pepper is 672 lbs.

and the comparative increase during the decade 1941—50. There was a steep rise in the general level of prices during the later period. The acute shortage of foodgrains caused by the conditions created by war was undoubtedly one of the factors which contributed to this increase in the general level of prices. But the agriculturists undoubtedly gained from this increase. The decade 1951 to 1960 has witnessed further increase in the general level of prices of the necessaries of life. The cost of living index for Trivandrum for the period commencing from 1956 is given below:

Base	August	1939		100
	Do.	1956	(average)	389
	Do.	1957	do.	402
	Do.	1958	do.	407
	Do.	1959	do.	433
	April	1960	do.	444

It would be interesting to compare the price levels of a few important articles of domestic consumption for a typical pre-war year and some post-war period prices. Table VI gives the prices of some important commodities for the periods August 1949, August 1951, August 1956, and June 1960 for the four Taluk headquarters in Trivandrum District.

TABLE VI.

Statement of Retail Prices.

Commodity	Unit.	August 1939				August 1951				August 1956				June 1960			
		Neyyattinkara	Trivandrum	Nedumangad	Chirayinkil	Neyyattinkara	Trivandrum	Nedumangad	Chirayinkil	Neyyattinkara	Trivandrum	Nedumangad	Chirayinkil	Neyyattinkara	Trivandrum	Nedumangad	Chirayinkil
		nP.	nP.	nP.	nP.	nP.	nP.	nP.	nP.	nP.	nP.	nP.	nP.	nP.	nP.	nP.	nP.
1 Rice	Ed.	11	13	12	12	59	52	53	52	68	68	65	58	77	77	68	..
2 Chillies	lb.	22	22	21	22	112	112	125	125	100	111	108	100	121	128	126	106
3 Corriander	lb.	10	11	11	10	112	100	125	112	49	63	51	43	75	81	71	65
4 Onions	lb.	3	3	3	3	14	16	15	15	8	12	10	7	15	16	14	10
5 Salt	lb.	4	4	4	4	3	3	3	4	3	3	2	3	3	3	3	3
6 Tapioca	lb.	1	1	1	1	3	5	4	4	6	5	3	4	4	4	4	5
7 Greengram	lb.	7	7	7	7	35	40	40	36	28	29	30	29	34	30	34	31
8 Blackgram	lb.	8	7	7	7	35	42	40	30	33	38	33	29	34	30	32	28
9 Mutton	lb.	25	25	22	22	112	112	125	125	112	100	100	100	100	112	125	119
10 Fish	lb.	11	10	7	9	37	50	44	50	28	56	32	33	44	40	50	50
11 Milk (Cow's)	Ed.	25	25	25	24	112	112	112	125	100	97	100	100	100	112	75	75
12 Tea	lb.	56	50	50	44	253	275	212	250	300	244	234	240	325	315	312	312
13 Sugar	lb.	14	14	14	14	50	50	53	52	47	45	46	44	56	54	56	55
14 Coconut oil	Ed.	46	45	45	45	375	400	425	425	213	278	253	234	335	337	300	291
15 Coconut	100	175	200	175	175	2000	2600	2050	1600	1300	1400	1325	1000	2000	2319	1825	2100
16 Kerosene	24 oz.	12	12	12	12	28	23	23	25	25	25	25	25	28	28	28	28
17 Firewood	Ton	850	850	700	800	3500	4200	2600	2600	4000	3225	2525	3525	3575	3575	3000	3000
18 Arecanut	100	20	37	27	27	250	500	375	400	325	356	356	353	544	575	469	522
19 Tobacco (ord.)	lb.	44	56	44	56	250	250	237	250	150	194	150	156	150	150	150	150

Source : Department of statistics.

We may also consider specific price trends for certain important consumer commodities in the District with special reference to the trends in 1959. The most important consumer commodity in the District as elsewhere in the State is rice. The price level of rice in the District as elsewhere shot up during the 2nd World War and after. The Government had to step in and take measures for controlling the soaring price of rice. Rationing was introduced and distribution of rice came to be made through fair price shops at fixed rates. These measures had the effect of stabilising the price of rice in the open market. Rationing was discontinued in 1954 and rice came to be sold in the open market at reasonable prices. But the separation in 1956 of the Tamil Taluks of the South which formed the 'rice-bowl' of the District adversely affected the price situation of rice in the Trivandrum market. The Southern Taluks had been catering to the needs of the rice markets in Trivandrum and the restrictions placed on the free flow of rice from the Kanyakumari District to Trivandrum inevitably disturbed the rice market. The year 1956 witnessed a tendency for the price of rice to shoot up particularly in the lean months of June and July and Fair Price Shops were set up again. The distribution of rice at the fixed rate of 50 nP. for *Edangazhi* is being done at present through Fair Price Shops. But the price of rice in the open market in Trivandrum is as high as 87 nP. per Edangazhi which is higher than the price in any other part of the State. The price situation of rice in the District cannot be judged by itself. It depends on three principal factors viz., (1) the production of rice in the State, (2) the inflow of rice into the state from the rest of India particularly Madras and Andhra Pradesh and (3) the price level of rice in the rest of India. Considering recent economic trends in the country as a whole the prospects of any appreciable fall in the price of rice in the open market seem to be very bleak.

Another essential consumer good the price of which has caused a lot of disturbance in the market is sugar. The price situation of sugar is also entirely dependent on that in the rest of India, as practically almost all the sugar requirements of Kerala are met by supplies from the wholesale all-India market. Prices of retail sugar all over India showed an upward trend in 1959 and consequently scarcity of sugar and black-marketing in it took place on a large scale in the retail market in Trivandrum and elsewhere. The Government had to intervene and arrange for distribution of sugar through Fair Price Shops at fixed rate. Apart from rice and sugar the prices of other

consumer commodities have not shown any markedly high upward trend in 1959. There has of course been a rise in the prices of quite a few commodities, but this is the logical outcome of the general process of economic growth. Thus the consumers have had to pay more for milk, ghee, fruits and vegetables. Jaggery prices have also risen. The price of *mundu* too showed a slight upward growth in 1959. The prices of a few minor but essential food items also shot up in the course of 1959, tamarind and chillies being the principal items. The price of chillies in the Trivandrum market had increased from 87 nP. per pound in September, 1958 to Rs. 1.75 in December, 1959. In spite of this upward trend in the prices of several commodities it may be mentioned that the rise in the cost of living in 1959-60 did not cause equal hardship to all sections of the people. While it hit hard the non-agricultural population, it did not adversely affect those deriving income from agriculture. This is because of the fact that most cash-crops fetched higher prices to the agriculturists.

Wages:

The level of wages of workers employed in various fields of production has undergone fluctuations along with the level of prices of commodities. Agricultural wages were at first largely governed by custom. Ward and Corner in the "*Memoir of the Survey of Travancore and Cochin*" observed "Wages are so trifling that even the poorest people found it more advantageous to labour on their own account for at least a portion of the year and there was an abundance of sirkar lands for cultivation. 3 Edangazhis of unhusked rice and 1 meal was esteemed a fair hire for a days work; on an average 8 hours this would amount to Rs. 2 a month". Agricultural labourers who received their wages in kind gradually demanded payment of wages in cash. During the First World War and the period immediately following it there was an increase in the workers' wages. But during the great Depression the wage level showed a downward trend. In 1931-40 the wages of an unskilled agricultural labourer came to about 31 nP. per day. The low wages which prevailed particularly in the agricultural field led to a diminution in the number of agricultural workers during the period 1931 to 1940. During the decade 1941 to 1950 the wage level rose considerably. An unskilled labourer who used to get only 31 nP. came to get about Rs. 2. The period also witnessed the rise of the Trade Union movement and this too had its impact on the wage level.

Under the provisions of the Minimum Wages Act 1948 (Central Act XV of 1948) minimum rates of wages have been fixed by Government for different categories of employees. The table given as Appendix I at the end of this chapter shows the wage rates prevailing in certain industries in Trivandrum during the year 1959. In addition to the workers employed in the industries mentioned therein there are several kinds of agricultural labour. The Government of India have selected the village of Keezharur (in Neyyattinkara Taluk) and Chencheri (Trivandrum Taluk) for regular collection of data on agricultural wages. The statement of agricultural wages for the village of Chencheri in Trivandrum Taluk for February, 1956 and February, 1960 is given in Table VII.

Standard of Living in urban area:

The Statistics Division, Travancore University conducted two family budget surveys in the District, one in 1946 and the other in 1951. Trivandrum city was selected for the survey in 1946 and Nedumangad in 1951.[1] These centres were chosen for their commercial and industrial importance. The primary object of both the surveys was to collect relevant information to study the pattern of consumption items and the expenditure incurred on them by the families in the above centres with a view to publishing periodically the cost of living index relating to these centres. The cost of living index for a locality for a specified period is simply the cost of maintaining a certain standard of living during the period expressed as a percentage of the cost of maintaining the same standard in a normal period known as the base. It is clear that the standard of life of a family depends mainly on 3 factors viz., (1) the size and composition of the family, (2) the income, and (3) the tastes and preferences of the members.

The standard of life of an average family may be specified in terms of quantities of the various articles consumed in the family during a given period, say a week or a month or an year. Hence the problem of construction of cost of living index was essentially that of the determination of the standard of life of the average family i. e., the quantities of the items consumed by the average family. Consequently a family budget enquiry conducted on a random sampling basis formed the starting point. The following economic aspects of the life of the people in

1. The period between the two Surveys is noted for the rapid rise in wages and prices and the cost of living. This fact should be borne in mind in any comparison of the position of the two towns.

TABLE VII.

Table showing the normal working hours and average wages for agricultural labour in Chencheri village in Trivandrum Taluk for February 1956 and February 1960.

Type of labour	February, 1956			February, 1960		
	Normal working hours	Total wages in cash		Normal working hours	Total wages in cash	
(1)	(2)	(3)		(4)	(5)	
		Rs.	nP.		Rs.	nP.
1. *Skilled labour*						
(a) Carpenter	8	2	25	9	3	00
(b) Blacksmith	8	1	50	9	2	50
(c) Mason	N.A.	N.A.		N.A.	N.A.	
2. *Field labour*						
(a) Men	8	1	25	9	1	75
(b) Women	8	0	75	9	1	50
(c) Children	8	0	62	9	1	00
3. Other Agricultural labour						
(a) Men	8	1	25	9	1	75
(b) Women	8	0	75	9	1	50
(c) Children	8	0	62	9	1	00

Source Department of Statistics

Trivandrum and Nedumangad were studied from the data collected by the family budget enquiry: (1) distribution of families in broad expenditure groups, (2) composition of the family, (3) family budget, (4) prices of commodities and average quantities of articles consumed per month in the family, and (5) cost of living index.

Since it was realised that returns relating to total income for each family were not always very reliable, a classification of the families into economic groups was not considered desirable on the basis of incomes. At the same time as the returns relating to expenditure were found to be more reliable, a division of the families in the economic strata was made according to the monthly expenditure in the family. Table VIII gives the percentage distribution of the families surveyed according to the total monthly expenditure.

It may be observed that in both centres families with monthly expenditure of above Rs. 500 formed a negligibly small percentage. More than 85 % of the families in both centres incur only less than Rs. 250 per month on family expenditure.

The standard of living of a family depends to some extent on its composition also. A family with a fixed income may find it difficult to maintain the original standard if the family composition is altered. Table IX gives the average size of family (in terms of adults) in broad expenditure groups.

It may be observed that in both the centres the average size of families shows a tendency to increase as the total expenditure increases. The differences between expenditure groups are therefore partly accounted for by the differences in family size. The following table gives the per capita monthly expenditure at both the centres.

TABLE X

Centre.	*Per capita expenditure.*
Trivandrum	Rs. 24.55
Nedumangad	Rs. 25.82

Family budgets

Details of expenditure under major items of family life were gathered at both centres during the survey. The average monthly expenditure in Rupees on various items for the family is set out in Table XI.

TABLE VIII.

Number of families in the different expenditure groups in Trivandrum and Nedumangad

Centre	*Total No. of families*	*Expenditure in Rupees per month*					
		Less than 50	*50-100*	*100-150*	*150-250*	*250-350*	*350-500*	*Average*
Trivandrum	2,359	9 per cent	43 per cent	24 per cent	16 per cent	5 per cent	3 per cent	174
Nedumangad	999	8 per cent	57 per cent	19 per cent	11 per cent	3 per cent	2 per cent	169

Source : Department of Statistics.

TABLE IX.

Average household size (in adult equivalents) for households in the different expenditure groups.

Centre	*Total No. of families*	*Expenditure in Rupees per month*						*Average household size*
		Less than 50	*50-100*	*100-150*	*150-250*	*250-350*	*350-500*	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Trivandrum	2,359	2.83	4.29	5.45	6.85	7.57	8.30	5.05
Nedumangad	999	2.82	3.26	5.79	6.03	7.27	7.87	4.22

Source : Department of Statistics.

TABLE XI.

The Average monthly expenditure on the necessaries of life for families in different expenditure groups in Trivandrum and Nedumangad in 1946.

Item.	Expenditure group below Rs. 50 per month.		Expenditure group 50-100 per month	
	Trivandrum	Nedumangad	Trivandrum	Nedumangad
(1)	(2)	(3)	(4)	(5)
Rice ..	11.4	13.48	19.2	23.79
Pulses ..	0.6	1.34	1.4	1.37
Tapioca ..	1.4	1.16	2.1	7.27
Vegetables ..	1.4	1.16	3.9	1.50
Meat ..	0.1	0.06	0.6	0.45
Fish ..	2.0	1.96	3.8	2.21
Condiments ..	Nil.	2.27	2.9	3.91
Milk ..	0.5	0.79	2.6	1.78
Tea-Coffee ..	2.1	1.99	5.4	3.36
Oil ..	1.9	1.50	2.5	2.36
Coconut ..	2.6	2.23	4.4	3.55
House rent ..	1.5	1.96	2.9	3.22
Light ..	0.4	1.09	1.2	1.94
Fuel ..	2.2	2.08	3.8	4.00
Clothing ..	1.4	2.04	3.4	3.49
Washing ..	Nil.	0.61	..	1.30
Pansupari ..	1.3	1.05	2.5	1.91
Education ..	0.5		0.9	
Recreation ..	0.3	0.69	0.4	2.36
Medical ..	0.6		0.6	
Total ..	Rs. 37	Rs. 39.91	Rs. 71.4	Rs. 70.01

Source : Department of Statistics.

TABLE XI—(*Contd.*)

Items	Expenditure group below 100—150		Expenditure group below 150—250	
	Trivandrum	Nedumangad	Trivandrum	Nedumangad
(1)	(2)	(3)	(4)	(5)
Rice ..	27.5	36.48	35.2	53.05
Pulses ..	3.1	3.00	5.6	5.32
Tapioca ..	2.5	8.82	1.4	7.16
Vegetables ..	4.5	4.00	6.7	7.04
Meat ..	1.4	1.27	2.6	2.22
Fish ..	5.2	4.41	5.9	5.52
Condiments ..	4.7	5.89	7.1	8.67
Milk ..	6.9	5.27	16.2	10.33
Tea, Coffee ..	8.4	5.47	11.00	9.07
Oil ..	4.2	4.99	7.5	6.97
Coconut ..	6.4	5.91	9.4	7.21
House rent ..	5.7	4.72	10.4	7.62
Light ..	1.5	2.78	2.00	3.38
Fuel ..	6.00	5.03	8.06	8.39
Clothing ..	6.00	6.89	10.07	12.29
Washing ..	3.00	2.39	..	4.20
Pansupari ..	3.1	2.44	4.4	3.13
Education ..	5.3		8.0	
Recreation ..	0.9	5.56	2.0	12.45
Medical ..	2.2		3.1	
Total ..	115.51	115.27	178.3	174.03

Source : Department of Statistics.

TABLE XI—(Contd.)

Items	Expenditure group Rs. 250-350		Expenditure group Rs. 350-500	
	Trivandrum	Nedumangad	Trivandrum	Nedumangad
(1)	(2)	(3)	(4)	(5)
Rice ..	41.4	72.01	55.00	93.43
Pulses ..	9.00	8.00	12.01	10.78
Tapioca ..	..	7.23	..	6.61
Vegetables ..	10.03	10.68	14.07	15.61
Meat ..	5.02	5.23	6.03	11.89
Fish ..	6.08	7.00	8.04	15.28
Condiments ..	10.7	18.55	13.4	21.39
Milk ..	28.7	21.29	48.3	32.33
Tea, Coffee ..	12.00	14.08	14.09	20.89
Oil ..	11.04	11.70	11.07	15.57
Coconut ..	12.02	11.54	16.04	17.89
House rent ..	19.01	11.67	24.04	13.78
Light ..	3.3	9.16	4.03	12.82
Fuel ..	12.02	14.79	15.06	19.11
Clothing ..	18.09	15.21	24.02	31.50
Washing ..	6.05	7.34	7.07	13.28
Pansupari ..	5.08	5.37	8.09	7.42
Education ..	16.08		26.03	
Recreation ..	3.09	38.39	9.04	75.44
Medical ..	4.09		7.02	
Total ..	264.00	287.32	357.00	434.92

Source Department of Statistics.

Table XII gives the percentage distribution of expenditure in both places in broad expenditure groups according to items of expenditure.

TABLE XII.

Percentage distribution of expenditure on different items in different expenditure groups.

Centre	Expenditure group	Food	Clothing	Housing light and fuel	Pansupari Recreation Medical, Education	Miscellaneous
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Trivandrum	Below Rs. 50	66.07	4.00	11.08	4.06	12.09
	50-100	68.03	4.09	11.03	4.01	11.04
	100-150	64.04	5.02	11.04	3.04	15.06
	150-250	62.04	6.01	12.01	3.07	15.07
	250-350	56.02	7.02	13.01	3.07	19.08
	350-500	56.01	6.08	12.03	4.03	20.05
Nedumangad	Below Rs. 50	75.06	5.01	12.09	2.06	3.08
	50-100	73.05	5.04	13.01	2.07	5.03
	100-150	74.02	5.09	10.09	2.01	6.09
	150-250	70.04	7.01	11.01	1.08	9.06
	250-350	65.02	5.03	12.04	1.02	15.09
	350-500	60.01	7.02	10.05	1.07	20.05

Table XIII gives the cost of living index for the period May—June, 1946, for Trivandrum and February 1951 for Nedumangad.

TABLE XIII.

Cost of living Index for May-June 1946 for Trivandrum and February 1951 for Nedumangad

Centre	Year	Expenditure in Rupees per month					
		Below 50	50-100	100-150	150-250	250-350	350-500	Average
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Trivandrum	May-June 1946	351	335	295	286	263	247	312
Nedumangad	February 1951	364	351	340	317	[illegible]	271	344

Source : Department of Statistics

Base year 1939 = 100

Standard of living in rural areas

As regards the standard of life of the people residing in the rural areas we have the valuable reports of the socio-economic survey of the villages of Ulloor (1952) and Vizhinjam (1956) conducted under the auspices of the Travancore-Cochin Economic Research Council. Ulloor is a suburban village which is about 4 miles from the centre of the city of Trivandrum. According to the Census of 1951 the village of Ulloor has a total of 1,358 houses and a population of 8,727. A sample survey of 136 houses was conducted by the Council. The study throws interesting light on several aspects of the standard of life of the population of a suburban area in the District. It was found that almost all houses are cheaply constructed. 96.3% have thatched roofs, 2.9% have tiled roofs and a lone one has concrete roofing. In the majority of houses sanitary conditions leave much to be desired. Conditions are most insanitary in respect of latrines. 62% of the total population are literate. The average annual expenditure of a household amounts to Rs. 1,303 (Rs. 193 per capita) only. This comprises 3 categories of expenditure as shown below:

TABLE—XIV

Percentage expenditure on different item groups for a family in the Ulloor Village

Item of Expenditure	Rupees expended	Percentage
(1)	(2)	(3)
1. Food and fuel	Rs. 913	69.8
2. Non-food items such as :		
(1) Rents		
(2) Rates & taxes		
(3) Clothing		
(5) Foot wear		
(5) Medical		
(6) Recreation		
(7) Film		
(8) Beverages		
(9) Education, travels etc.	Rs. 306	23.3
3. Casual annual expenses :		
Marriage, death, ceremonies, litigation, furniture, repairs to house etc.	Rs. 90	6.9
TOTAL	Rs. 1,309	100.0

Nearly half the total population belong to the working age group but only half could find employment. A large proportion of the employed are also underemployed. The bulk of the population earn much less than what is necessary to ensure a reasonable standard of living. The data collected during the survey regarding income from different occupations are also of considerable interest. 14.9% of the total employed population earn less than Rs. 10 from primary occupations. Those who earn only less than Rs. 20 account for 45.7% of the total employed population. 74.9% earn less than Rs. 50 and 89.8% less than Rs. 75 per month. Those who get an income between Rs. 75 and Rs. 125 per month form only 5.7% and those who get more than Rs. 125 per month come to 4.5%. Thus the picture of the standard of life of the people of the village as revealed by this sample survey is not an edifying one.

Unlike Ulloor which is a suburban centre, Vizhinjam is a typical rural area inhabited by fishermen who form one of the poorest sections of the community in the District, and yet play a significant part in its economic life. 70 households were selected for the purpose of the survey. Most of the houses are merely huts. The roofs of the houses are either thatched with cadjan leaves or tiles. None of the houses has any satisfactory sanitary arrangements such as manure pits or fixed latrines. Illiteracy is rampant. The over-all level of living is extremely low. All the 70 households together have an average total income of Rs. 1,709 per fortnight. This gives an income of Rs. 24.4 per fortnight on an average per household. The majority of the households have an average income of less than Rs. 30 per fortnight. At the same time all the households taken together have an average fortnighty expenditure of Rs. 1,932. This gives an average expenditure of Rs. 27.6 per household. 50% of the total number of households in Vizhinjam spend on an average between Rs. 20 and Rs. 30 per fortnight. The survey reveals that 57 out of 70 households have deficit budget. A closer study of the expenditure pattern of the village shows that a very large percentage of the households spend between Rs. 10 and 20 per fortnight, on the purchase of food. Expenditure on pulses, vegetables and condiments is practically negligible. Outlay on clothing in Vizhinjam is also low. In view of their very low income the people in this fishing village can scarcely afford any luxury.

In this connection we may also refer to the findings of the sample survey of the family budget of agricultural workers

conducted by the Statistics Department of the State in 3 selected villages in Trivandrum District in 1953 at the instance of the Minimum Wages Committee for Employment in Agriculture (1953) constituted by the Government of Travancore-Cochin. The Department selected three villages, viz., Chenkal in Neyyattinkara Taluk, Pangappara in Trivandrum Taluk and Pazhayakunnummel in Chirayinkil Taluk. Table XV shows the average distribution and percentage of expenditure per family per year in these select villages.

TABLE—XV

Average distribution and percentage of expenditure per family per year

Taluk	*Neyyattinkara*		*Trivandrum*		*Chirayinkil*	
Village	*Chenkal*		*Pangappara*		*Pazhayakunnummel*	
No. of Cards analysed	200		100		100	
Items	*Amount*	*Percentage*	*Amount*	*Percentage*	*Amount*	*Percentage*
(1)	(2)	(3)	(4)	(5)	(6)	(7)
	Rs.		Rs.		Rs.	
Food	186.5	73.2	438.1	74.8	219.1	70.2
House rent	0.2	.1	..	..	..	..
Light & Fuel	12.0	4.7	37.3	6.2	31.7	10.2
Pansupari	10.5	4.2	22.7	3.8	17.9	5.7
Clothing	19.2	7.5	48.9	8.2	18.3	5.9
Miscellaneous	26.2	10.3	54.2	9.0	25.2	8.0
TOTAL	254.6	100.0	601.2	100	312.2	100.0

Employment

The general level of employment in different occupations has already been indicated in the previous chapter and also at the beginning of this chapter. A detailed survey of the pattern of employment in the rural and urban areas of the District has yet to be undertaken. But as has already been stated, the Economic Research Council, Travancore-Cochin, conducted in 1953 a sample survey of the pattern of employment in the Ulloor Village in the suburbs of Trivandrum city. The findings of this survey may be given here in order to convey a

general idea of the pattern of employment in a typical semi-agricultural village in Trivandrum District. Out of a total population of 924 persons in the sample 228 were returned as employed. This gives an employment percentage of 24.7. In other words to every employed person there are 3 persons without work. Considering the fact that persons in the age of 15 to 60 alone are employable the degree of effective unemployment was calculated as 55.6%. Again provision was made for the fact that in almost every household returns the woman who attends to domestic duties was classified as unemployed and the net effective unemployment was finally calculated at 29%. It was felt during the survey that most of the women attending to the household duties can attend on an average four hours a day for any work that does not interfere with their daily routine, and that it was the absence of employment opportunities that prevented them from offering their services. The survey attempted to ascertain what proportion of unemployed population actually seek work. For this purpose the population was divided as follows:

Total		*Employable*		*Employed*		*Seeking Employment*		*Not-seeking Employment*	
Male	*Female*	*Male*	*Female*	*Male*	*Female*	*Male*	*Female*	*Male*	*Female*
454	470	243	269	175	189	63	57	5	23

The above table shows that out of a total employable population of 512 persons, 23.4% i. e., 120 seek employment. If the women who are attending to domestic duties who were originally included in the total of employed persons are also considered as seeking some kind of work or other, the aggregate of employment seekers rises up to 46.1%. It was also observed during the survey that a considerable percentage of those employed in the agricultural as well as non-agricultural sectors were under-employed as they had no permanent employment spread throughout the year.

Occupational shifts:

No special study has been made of the problem of occupational shifts i. e., shifts from agriculture to industry and *vice versa,* with particular reference to Trivandrum District Hence it is not possible to say anything definite about this matter. The *Census Reports* of 1941 and 1951, throw light on occupational shifts in the State as a whole. It was observed

at the census of 1941 that a considerable number of agriculturists had left their traditional occupation and taken to non-agricultural pursuits. The reason for this was that the decade 1931 to 1940 was one of low prices and wages and consequently cultivators who had very little to gain from their agricultural occupation took to non-agricultural occupations. But the census of 1951 showed a shift in the contrary direction. The high prices of agricultural commodities and the increased wages for labourers during 1941 to 1950 resulted in a very substantial occupational shift of workers to cultivation. These general occupational shifts took place in Trivandrum District also. However, certain other factors like the disintegration of the old caste system and the proximity of the capital city still continue to operate resulting in agriculturists from the rural areas of the District abandoning their traditional agricultural pursuits and taking to non-agricultural ones.

Employment Exchanges

The Trivandrum Employment Exchange was established in 1945 as the first of its kind in the erstwhile Travancore State. Till the opening of the Employment Exchanges of Kottayam and Quilon in 1957 the Trivandrum Employment Exchange had been catering to the needs of the employers and the employment seekers of the whole of the area covered by the erstwhile Travancore State. The Exchange now caters to the needs of the Trivandrum Revenue District only. An idea of the working of the Employment Exchange, Trivandrum, in 1958-59 can be had from the following figures giving the total number of registered employment seekers, and placings during the year, and of the persons on the live register as on 31st March 1959.

TABLE—XVI

Number of registrations and placings in the Employment Exchange, Trivandrum

	1958-59		*No. on the live register on 31st March 1959.*
	Regisrtation	*Placings*	
(1)	(2)	(3)	(4)
Males	14,281	1,338	16,077
Females	4,383	461	5,769
TOTAL	18,664	1,799	21,846

It may be seen from the above table that there were 21,846 employment seekers in the District at the end of March, 1959. There has not been any substantial improvement in the position even a year later. The following figures giving the occupational break-up of the employment-seekers on the Live Register of the Trivandrum Employment Exchange for February, 1960 will convey an idea of the magnitude of the unemployment problem facing the District at present.

1.	Industrial Supervisory workers	104
2.	Skilled and Semi-skilled operatives and technicians	1730
3.	Clerical workers	7775
4.	Educational workers	1152
5.	Domestic service workers	2284
6.	Unskilled workers	9015
7.	Others	700
	Total	22760

It may be noted that of the above total of 22,760 on the Live-Register in February, 1960 there were 15,315 males and 7,445 females. Of all the Employment Exchanges in Kerala the Trivandrum Exchange had, next to Ernakulam, the maximum number of employment-seekers on the Live-Register in February, 1960.

The Community Development Programme in Trivandrum District.

The Trivandrum District has been delimited into 12 Blocks excluding the Trivandrum City. The Blocks and the Panchayats included in each of these Blocks, the population and the area are furnished below:

TABLE—XVII

Table showing the details of Blocks in Trivandrum District.

Taluk	*Name of Block*	*Names of Panchayats included in each Block*	*Area sq. Miles*	*Population*
(1)	(2)	(3)	(4)	(5)
1. Neyyattinkara	1. Parassala	1. Parassala 2. Chenkal 3. Kulathur 4. Thirupuram	32	93486

Taluk	*Name of Block*	*Names of Panchayats included in each Block*	*Area Sq. Miles*	*Population*
(1)	(2)	(3)	(4)	(5)
	2. Athiyannoor	1. Athiyannoor 2. Karumkulam 3. Kanjiramkulam 4. Kottukal 5. Thiruvallam	31.3	102246
	3. Nemom	1. Balaramapuram 2. Pallichal 3. Nemom 4. Marukil 5. Maranalloor 6. Vilappil 7. Kulathummel	43.3	102246
	4. Perumkadavila	1. Ottasekharamangalam 2. Vellarada 3. Kunnathukal 4. Perumkadavila 5. Killayil 6. Perumpazhuthur	116.7	79797
2. Trivandrum	1. Trivandrum (Rural)	1. Ambalathura 2. Thirumala 3. Vattiyoorkavu 4. Rendamada 5. Mannanthala 6. Ulloor 7. Kadakampally	32	92849
	2. Kazhakuttam	1. Sreekariam 2. Attipra 3. Kazhakuttom 4. Kadinamkulam 5. Andoorkonam 6. Mangalapuram 7. Pothencode	49.8	91101
3. Chirayinkil	1. Chirayinkil	1. Chirayinkil 2. Kadakkavoor 3. Vakkom 4. Mudakkal 5. Kizhuvalam 6. Azhoor	36.87	96671
	2. Varkala	1. Vettoor 2. Varkala 3. Edava 4. Elakamon 5. Chemmaruthy 6. Manamboor 7. Cherunniyoor	39.5	94790

Taluk	Name of Block	Names of Panchayats included in each Block	Area sq. miles	Population
(1)	(2)	(3)	(4)	(5)
	3. Kilimanur	1. Kilimanur 2. Pazhayakunnummel 3. Navaikulam 4. Madavoor 5. Karavaram 6. Nagaroor 7. Pulimathu	70.12	85052
4. Nedumangad	1. Nedumangad	1. Nedumangad 2. Vempayam 3. Karakulam 4. Anad 5. Aruvikara	54.2	86335
	2. Vamanapuram	1. Vamanapuram 2. Kallara 3. Palode 4. Pullampara 5. Manickal	92.3	86100
	3. Vellanad	1. Uzhamalackal 2. Aryanad 3. Vellanad 4. Poovachal	88.6	88967

At present there are nine Blocks functioning in this District viz., Parassala, Athiyannoor, Nemom, Perumkadavila, Trivandrum Rural, Nedumangad, Kazhakuttam, Chirayinkil and Varkala. The Taluks of Trivandrum and Neyyattinkara have been fully covered by Blocks. The two Municipal Towns in this District viz., Neyyattinkara Municipality and Attingal Municipality have been attached to the Athiyannoor and Chirayinkil Blocks respectively. Of the nine Blocks the three Blocks of Parassala, Athiyannoor and Nemom Blocks are II stage Blocks and the rest are I stage Blocks.

Fomerly there were three stages of Blocks viz., N.E.S. Blocks, C.D. Blocks and Post-Intensive Blocks. On the report of the Committee on Plan Project team this three-fold classification was abolished and the Blocks have been categorised into 2 stages, stage I and stage II from 1st April 1958. The period of each stage is 5 years. The provision for a stage I Block is Rs. 12 lakhs and that for a stage II Block is Rs. 5 lakhs. The period of the three stage II Blocks has been

ordered to be reckoned from 1st April, 1958. In the case of stage I Blocks the period has been reckoned from their inception. Of the first stage Blocks, the Trivandrum Rural Block completed its stage by 30th September, 1959. But Government have sanctioned an extension of one year. The date of inception of each Block and the date of termination of the present stage are as follows:

TABLE—XVIII

Table showing the name of the Block and date of starting and termination of the present stage for each Block.

Name of Block	Date of starting of the present stage	present stage	Date of termination of the present stage
(1)	(2)	(3)	(4)
1. Parassala	1st April, 1958	II	31st March, 1963
2. Athiyannoor	1st April, 1958	II	31st March, 1963
3. Nemom	1st April, 1958	II	31st March, 1963
4. Trivandrum Rural	2nd October, 1954	I	30th September, 1960
5. Kazhakuttom	2nd October, 1955	I	30th September, 1960
6. Nedumangad	1st April, 1956	I	31st March, 1961
7. Chirayinkil	2nd October, 1956	I	30th September, 1961
8. Varkala	2nd October, 1956	I	30th September, 1961
9. Perumkadavila	1st April, 1957	I	31st March, 1962

A model schematic budget for the State, taking into consideration the special local conditions in Kerala has been issued by Government for the guidance of the Blocks. The schematic budgets passed for the Block period are on the principles of the model schematic budget with slight modifications taking into consideration the local conditions obtaining in and the resources available in each Block. The developmental activities under Community Development programme are classified under the following heads, viz:—

1. Agriculture and Animal Husbandry.
2. Irrigation.
3. Reclamation.
4. Health and Rural Sanitation.
5. Education.

6. Social Education.
7. Communication.
8. Rural Arts, Crafts and Industries, and
9. Housing.

All works and schemes under Community Development require local contribution and Government have fixed the scales of local contribution for each category of works as well as schemes. The technical soundness of schemes is scrutinised by the concerned District Officer and that of works by the Executive Engineer or Assistant Engineer of the concerned branch of Engineering viz., Roads and Buildings, Irrigation, Public Health etc.

The activities under Community Development in this District are briefly given below under each head of development:

Agriculture

The Blocks have organised co-operatives for the distribution of manures and chemicals in time and the advantages of their application are impressed on the village farmers through demonstrations, both cultural and resultant. Soil samples are tested in the laboratories. Suitable strains of seeds are selected by experiments. They are got down and multiplied through primary and secondary seed growers and distributed. The villagers are made to realise the role of green manure in agriculture and green manure seeds, seedlings and cuttings are distributed either free of cost or at subsidised rates. With a view to popularising the scientific methods of combating pest attacks, insecticides, fungicides and equipments like dusters and sprayers are made available with each Gramasevak so as to be within easy reach of the villagers. Seedlings and grafts of fruit trees are also got from approved nurseries or departmental farms and distributed. Kitchen gardening is also encouraged. With a view to creating a healthy competitive spirit and increasing production, crop competitions are being held every season and prizes awarded to winners at Panchayat level and Block level. Young farmers' clubs are organised and agricultural operations on modern lines are undertaken by the clubs. The importance of compost manure, especially when the supply of manures like bone meal etc., is not certain and adequate, has been duly considered and compost pits are popularised. Every Block is provided with a Compost Inspector whose sole responsibility is to popularise compost manure. Compost competitions are also being conducted to provide encouragement in this direction.

Animal Husbandry:

Under Animal Husbandry, medical aid is being made available to the villagers easily. There is a Veterinary Dispensary at every Block Headquarters with sub-centres in the interior villages. Improving the breed of cattle and poultry is one of the main aims under this head. This is being attained by natural covering with pedigree bulls and by artificial insemination. As regards poultry, upgrading is being done by distribution of hatching eggs, and quality breeds. Inoculation against cattle diseases like H.S. and Anthrax in cattle and Ranikhet in poultry is done. Tussocks of green fodder like Guinea grass, napier grass etc., are distributed. Mineral mixture is also distributed.

Irrigation:

The major portion of the provision in the Block schematic budget is in the way of loans intended to be given to the villagers for improving private irrigation facilities and to be repaid in easy instalments. But this has no scope in this District and the allotments remained unspent till last year. Government have since ordered that the loan funds could be utilised for irrigation works in the public sector, realising cess in the manner prescribed in the Irrigation Act.

Reclamation:

No scheme has been taken up under this item.

Health and rural sanitation:

New wells have been dug and old ones renovated according to necessity so as to facilitate drinking water supply. Bathing ghats have also been constructed. Sanitary type latrines have been popularised and water seal squatting slabs have been distributed thereof allowing 75% subsidy. Aid is being given to midwifery centres run by Panchayats. There is provision in the schematic budget in the revised pattern for the conversion of any existing dispensary into a primary Health Centre with a family planning clinic attached or for starting new dispensaries. Schemes have been formulated and are pending sanction of Government.

Education:

Provision under this head is very small compared to that under other heads in view of the progress achieved in this direction in the District. This amount is being utilised for supplying furniture and other teaching equipments to schools and for the supply of utensils etc., for the noon feeding of

children. In one Block viz. Parassala, it was utilised for the construction of a Primary School. Essay and Elocution competitions on subjects relating to Community Development and Five Year Plan are being conducted and prizes awarded as this would give an opportunity to students to learn about the programme and to become plan conscious.

Social Education:

Organisations like Youth Clubs, Sports Clubs, Mahilasamajams, Children's Clubs, etc., have been organised with a view to mobilising the local enthusiasm and utilising the same for the nation building activities. Aid in the form of equipments has been given to these organisations. Useful trades such as knitting, garment making, tailoring etc., are taught in the Mahilasamajams and equipments and instructors therefor are provided. Village Leader's Camps are held in every Gramasevaks' circle and the Village leaders are given a short training in the Community Development Programme. Educative lectures on Agriculture, Animal Husbandry etc., are delivered. Aid in the form of books, furniture etc., is given to libraries according to rules prescribed.

Communication:

Village roads (Katcha and Pucca) and foot bridges are constructed.

Rural arts, crafts and industries:

In the revised pattern large amounts have been provided under this head in the schematic budget of Blocks. Development of industrial activities has been given due importance in the Community Development programme. Cottage Industries like bee-keeping, spinning and weaving have all along been receiving encouragement and attention from the blocks. The Gramasevaks have been given training in the extraction of honey with modern equipments. The honey extractors have been made available with all the Gramasevaks so that they could learn this art and utilise them easily. Beehives have been purchased and distributed by the Blocks either at cost price or at subsidised rates. Kisan charkas were got down and distributed. Improved equipments have been distributed to weaving societies who have undertaken to impart training to other weavers. In the Trivandrum Rural Block training was given to women in mat weaving with kora grass and in the Kazhakuttam Block training was given in screwpine

works. In coastal areas nylon nets were distributed free of cost to fishing co-operatives. The introduction of nylon nets is really a landmark in the fishing industry and the fisherfolk are rapidly taking to the same. It has become very popular with the provision of larger funds in the revised pattern. Under this head, schemes have also been formulated involving larger financial commitments for the development of smithy, carpentry etc. Other schemes for the development of starch industry, brick industry, glass blowing industry etc., have also been formulated in consideration of the availability of raw materials. They are being sanctioned and implemented. A grant of Rs. 25 per head is also being given to village artisans for the purchase of improved implements. Industrial loans to be repaid in easy instalments are also being given from the Blocks.

Housing:

Though there is no specific provision in the schematic budget for this purpose Government have sanctioned funds by diversions from the loan funds available under industries. Such diversions have been made in some of the Blocks for the construction of office cum quarters of Gramasevaks as per a type design wherever free surrenders of lands are available.

Recently Government have ordered to try democratic decentralisation in some of the Blocks and the Blocks of Nedumangad and Varkala have been selected for the same. The Panchayats have been given vast powers under the scheme and the activities of the Blocks and Panchayats have been more closely co-ordinated and interwoven. The schemes under the Community Development Programme are to be classified as those to be implemented directly by the Block and those by the Panchayats. The provisions available with the Block are also to be distributed fairly among the Panchayats, adequate consideration being given to the area, resources and population. The funds available with other development Departments are also to be distributed among the Panchayats and Panchayats have been empowered to formulate schemes, sanction them and implement them. The Community Development programme will become a peoples' programme in the true sense as a result of these new reforms mentioned above and it will be able to enlist more enthusiasm and participation of the villagers

Expenditure and achievements:

A sum of Rs. 17,28,738 has been spent on Community Development Programme in Trivandrum District up to the end of May, 1960. The statement given in Table XIX shows the cumulative achievements and people's contribution under Community Development Programme in respect of the Blocks in the District.

TABLE XIX

Statement showing the cumulative achievements and peoples' contributions under the C.D. Programme in respect of the Blocks of the Trivandrum District

Sl.No.	Items			Achievements till March 1960
1.	Compost pits dug		No.	35171
2.	Chemical fertilisers distributed		Mds.	188177
3.	Insecticides		Cwts.	1865
4.	Plants sprayed		No.	57550
5.	Improved paddy seeds distributed		Mds.	1452
6.	Green manure seeds distributed		lb.	10233
7.	Green Manure cuttings		No.	1204607
8.	Area under green manuring		Acres	21908
9.	Coconut seedlings distributed		No.	75270
10.	Fertiliser demonstrations held		No.	5669
11.	Cultural demonstrations held		No.	2606
12.	Holdings taken up for demonstration		No.	5041
13.	Area under Japanese Method		Acres	45633
14.	Area under fruit trees		Acres	13846
15.	Area under vegetable cultivation		Acres	1931
16.	Quantity of vegetable seeds distributed		lb.	1077
17.	Improved implements distributed		No.	5373
18.	Young Farmers' Clubs		No.	118
19.	Crop competitions held		No.	107
20.	Persons participated		No.	2262
21.	Breeding centres	Natural	No.	19
		Artificial	No.	9
22.	Pedigree bulls supplied		No.	43
23.	Insemination	Natural	No.	5309
		Artificial	No.	9181
24.	Veterinary dispensaries		No.	15
25.	Animals inoculated.		No.	56685
26.	Bulls castrated		No.	1409
27.	Poultry centres opened		No.	707
28.	Pedigree birds supplied		No.	1667
29.	Hatching eggs distributed		No.	29941
30.	Poultry treated and vaccinated		No.	140576

Sl.No.	Items			Achievements till March, 1960
31.	Fisheries and fingerlings supplied		No.	1325
32.	Cattle show conducted		No.	17
33.	Quantity of M. Mixture supplied		Mds.	4496
34.	Area under fodder cultivation		Acres	464
35.	Milk societies registered		No.	43
36.	Pumping sets supplied		No.	11
37.	Tanks improved and constructed		No.	118
38.	Channels and canals improved		No.	748
39.	Net area irrigated	Wells	Acres	149
		Tanks	,,	10779
		Canals etc.	,,	4154
		Others	,,	771
40.	Area reclaimed		Acres	753
41.	Demonstration plots for soil conservation		No.	308
42.	Area benefited by soil conservation		Acres	2053
43.	Surface wells constructed		No.	177
44.	Surface wells renovated		,,	149
45.	Tube wells or driven wells		,,	77
46.	Soakage pits constructed		,,	692
47.	Rural latrines constructed		,,	4666
48.	Drains constructed		,,	1403
49.	Smokeless chullahs constructed		,,	161
50.	Village lanes paved		Sq.yds.	300
51.	Bathing ghats constructed		No.	46
52.	Secondary & Primary Health Centres		No.	12
53.	Existing dispensaries converted into secondary and Primary Health Centres			3
54.	Mobile Health Services		No.	1
55.	Baby Clinics		,,	4
56.	Maternity & Child Welfare Centres		,,	28
57.	Midwifery centres		,,	12
58.	Family Planning Advisory Clinics		,,	5
59.	Village houses constructed		,,	231
60.	Village houses reconditioned		,,	174
61.	Aid given to existing schools		,,	115
62.	Community centres		,,	108
63.	Childrens parks		,,	37
64.	Sports Clubs Organised		,,	288
65.	Adult literacy centres		,,	95
66.	Adults benefited		,,	6393
67.	New Libraries and Reading rooms opened		,,	226
68.	Books supplied to Libraries		,,	8661
69.	Entertainments organised		,,	2746
70.	Cultural Clubs		,,	354
71.	Members		,,	11931
72.	Women's Clubs		,,	127
73.	Members		,,	11736
74.	Village leaders trained		,,	7745

Sl. No.	Items			Achievements till March, 1960
75.	Village leaders camps held		,,	142
76.	N. C. C./A. C. C./B. S. S. Camps		,,	37
77.	Cinema shows conducted		,,	1466
78.	Pucca roads opened		Miles	115
79.	Kutcha New roads constructed		,,	151.4
80.	Existing roads improved		,,	56
81.	Culverts constructed		No.	73
82.	Foot bridges		,,	13
83.	Production-cum-training centres		,,	45
84.	Crafts adopted		,,	52
85.	Students traified		,,	1059
86.	Bee-hives supplied		,,	6358
87.	Co-operative Societies	Credit & Multipurpose	,,	182
		Industrial	,,	137
		Farming	,,	17
		Others	,,	177
		Total	,,	513
88.	Membership	Credit & Multi Purpose	,,	27813
		Industrial	,,	8746
		Farming	,,	2341
		Others	,,	24426
		Total	,,	63326
89.	People's contribution	Labour (value)	Rs.	269.44
		Land	Acres	178.73
		Value	Rs.	554.33
		Cash & Other contributions	,,	417.35
		Total	,,	1241.12

APPENDIX—I.

Average wage per worker in the different industries in Trivandrum City during the year 1959.

Sl. No.	Name of Industry	Nomenclature of work	Whether skilled or un-skilled	Basic wage daily or monthly	D.A.	Other Allowances	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
				Rs.	Rs.	Rs.	
1	Employment in Rice, Flour & Dhall Mills	(a) Engine Driver	Skilled	2 per day	..	..	
		(b) Yard worker & the attender in the boiling milling sections	Un-skilled	1.50 per day	..	1	
			do.	1.75 ,,	..	..	
		(c) Hullerman	Skilled	1.87 per 1000 beedies	..	..	
2	Tobacco manufacturing Industry	Beedi rolling	do.	30 per mensem	20	1	
			do.	35 ,,	25	1	
			do.	40 ,,	25	1	
3	Motor Transport	Conductor	Un-skilled	1.75 per day	..	..	
		Checker	do.	2.19 ,,	..	..	
		Driver	do.	1.75 ,,	..	..	
4	Oil Milling	Yard Worker	do.	do. ,,	..	..	
		Yard moopan					
		Filler					
		Oilers					

APPENDIX I—(contd.)

Sl. No.	Name of Industry	Nomenclature of work	Whether skilled or un-skilled	Basic wage daily or monthly	D.A.	Other Allowances	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
				Rs.	Rs.	Rs.	
		Bellow-man	Un-skilled	1.75 per day	..	..	
		Head-load workers	do.	do. ,,	..	..	
		Engine driver	Skilled	2.50 ,,	..	..	
		Chuck moopan	do.	2.31 ,,	..	..	
5	Leather work	Cobbler	do.	2 50 ,,	..	..	
		Kathi vela	Un-skilled	2 ,,	..	..	
		Patta vela	Skilled	do. ,,	..	..	
6	Catering Industry	Cook	do.	40-60 per mensem	..	..	
		Suppliers	do.	10-20 ,,	..	..	
		Rice grinder	Un-skilled	10-30 ,,	..	..	
7	Road construction and building operations	Men	do.	1.36 per day	..	..	
		Special	do.	1.62 ,,	..	..	
		Women	do.	0.88 ,,	..	..	
		Boys	do.	0.69 ,,	..	..	
8	Stone-breaking and crushing	1. Brick moulder	Skilled	1.75 ,,	..	..	
		2. Laterite cutter	do.	2 ,,	..	..	
		3. Hammer man	do.	1.62 ,,	..	..	
		4. Quarry man	do.	1.62 ,,	.	..	

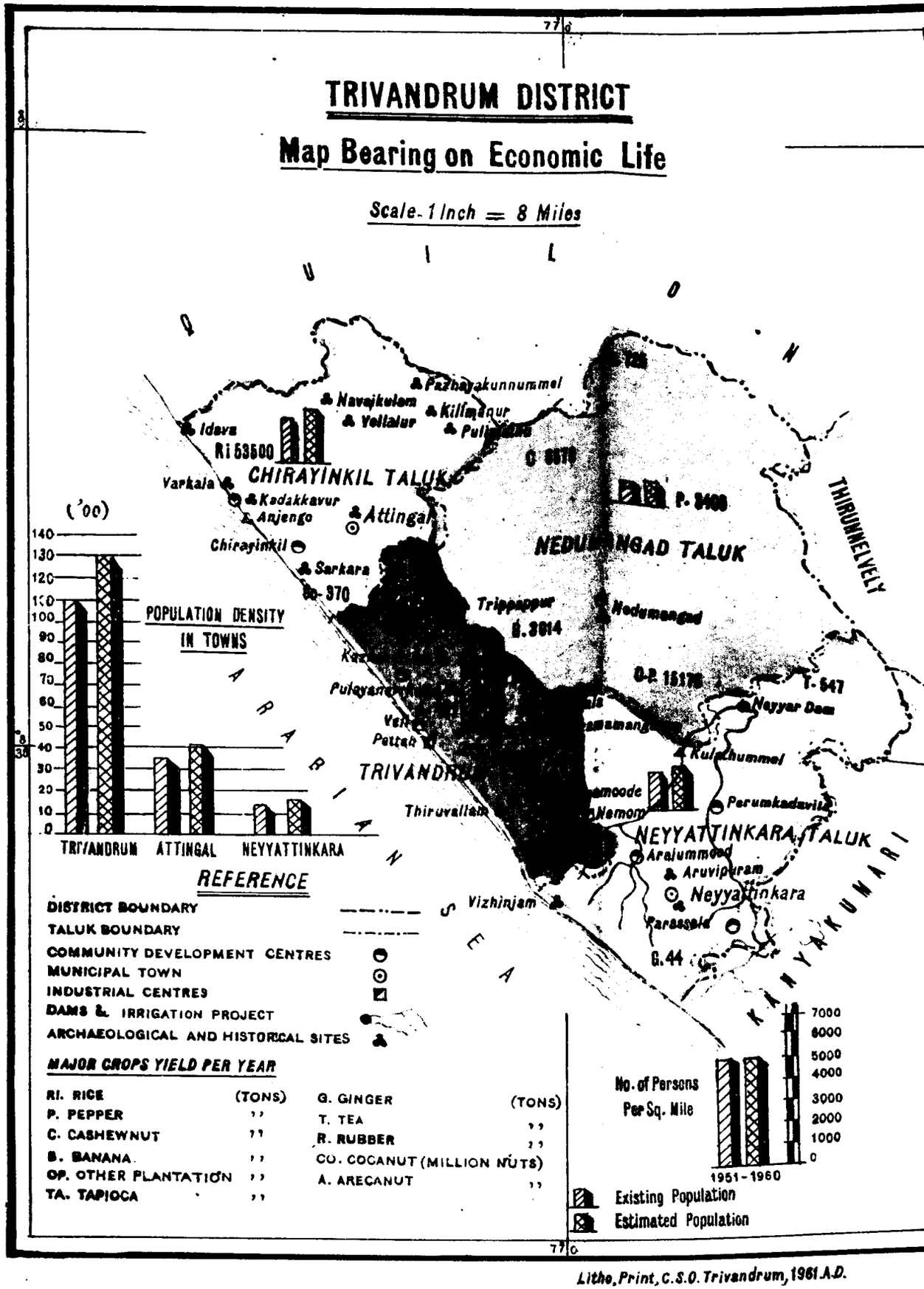
Sl. No.	Name of Industry	Nomenclature of work	Whether skilled or un-skilled	Basic wage daily or monthly	D.A.	Other Allowances	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
				Rs.	Rs.	Rs.	
		5. Boat man	Skilled	1.88 per day	..	..	
		6. Stone cutter	do.	2.25 ,,	..	..	
		7. Rubble mason	do.	2.25 ,,	..	..	
		8. Laterite or brick mason	do.	2.25 ,,	..	..	
		9. Carpenter	do.	2.25 ,,	..	..	
		10. Server	do.	2.25 ,,	..	..	
		11. Blacksmith	do.	2.25 ,,	..	..	
		12. Fitter	do.	2 ,,	..	..	
		13. Plumber	do.	2 ,,	..	..	
		14. Wood cutter	do.	2 ,,	..	..	
9	Printing press	Printer	do.	50-75 per mensem	..	..	
		Binder	do.	40-60 ,,	..	..	
		Compositor	do.	40-60 ,,	..	..	
10	Shop Assistants	Salesman	do.	45-60 ,,	..	..	
		Clerks	do.	30-90 ,,	..	..	
		Assistants.	Un-skilled	20-30 ,,	..	..	

Source : Department of Labour.

TRIVANDRUM DISTRICT

Map Bearing on Economic Life

Scale- 1 Inch = 8 Miles



Litho, Print, C.S.O. Trivandrum, 1961 A.D.

CHAPTER—X

GENERAL ADMINISTRATION

For the purpose of administration the Trivandrum District is divided both on a geographical and a functional basis. Geographically, the District is divided into 4 Taluks and again into 94 still smaller units called Villages. Functionally, the District Administration is channelled through various departments, each with its own head at the district level. The District Collector is the head of the District Administration and the district officers of other departments are his technical assistants. As the head of the District, the duties of the Collector fall broadly under the following heads.

Executive Functions of the Collector

The Collector is the chief executive of the District. In order to enable the Collector to function effectively, he is given vast and varied powers. Although the officials in the other departments in the District are under the immediate charge of their respective Heads of Departments, the Collector exercises general supervision in regard to the non-technical work of the District Officials. He can also call for the assistance of any officer in the District. In case of difference of opinion between a district officer and the Collector in regard to non-technical matters connected with the execution of a work the district officer has to yield to the Collector although the former can make a report, if he considers necessary, to the Head of his Department. The District Collector inspects all Offices in the District and all works undertaken in the District. It may however be noted that the Collector generally restricts his inspection work to the following Offices in the District viz., Revenue Offices, Police Stations, Educational Offices and Schools, Panchayats, District Registrars' and Sub-Registrars' Offices, Excise and Sales-tax Offices, Hospitals and Dispensaries, Agricultural Offices and Veterinary Offices and Dispensaries. Moreover, the administrative control over all the Government Houses, Rest Houses, and other Government buildings is vested in the Collector. Co-ordination between various departments by meeting the Heads individually and collectively, control over local self governing bodies with powers to intervene if necessary, contact with the public in committees or during interviews with visitors, execution of

Government policies such as National Savings Campaign, Grow More Food Campaign etc., miscellaneous functions such as rationing and food control etc., and relief measures in times of emergencies like flood, epidemics etc., are all included among the functions of the District Collector. The District Collector is given the powers to incur expenditure under discretionary grants, up to Rs. 2,000 in an year in order to relieve distress caused by floods, fire and other natural calamities. He can spend a portion of this grant for other beneficial purposes at his discretion. Moreover, any work which cannot be assigned to a well-defined or technical department is given to the Collector.

Revenue Functions of the Collector

The Collector is the head of the Land Revenue Department at the District level. His major revenue duties include the general supervision and control of the land records and the staff of the revenue department, appointment, promotion, transfer, demotion and punishment etc., of subordinate officials according to the rules of the Government, supervision over the collection of revenue, submission of periodical reports to the Board of Revenue and Government and also hearing of appeals against the decisions of his subordinates in matters connected with land revenue. For the administration of land revenue the Collector is being assisted by a Revenue Divisional Officer, 4 Tahsildars and 94 Village Officers.

Treasury and Financial Functions

There is a District Treasury in every District to account for every transaction in the District on behalf of Government. The Collector is responsible for the due accounting of all money received and paid and the punctual submission of all returns due from the District Treasury but he takes no part in the day to day business of the Treasury. There is a Treasury Deputy Collector to attend to all the Treasury transactions in the District. However, the functioning of a separate officer to be in immediate charge of the District Treasury does not relieve the Collector of any of his responsibilities under the various Codes and Manuals. There are five sub-treasuries in this district. All the treasuries are non-banking ones. The Treasury Deputy Collector is responsible to the Collector for the proper administration of the Treasuries. He conducts all transactions and submits reports to the Accountant General. Defects and serious irregularities, if any, will be brought to

the notice of the Collector by the Accountant General. The Accountant General will require independent reports from the Collector in all important matters connected with the Treasury administration. The following are the Treasuries in this district.

District Treasury—Trivandrum.
Sub Treasury—Trivandrum.
Additional Sub Treasury—Trivandrum.
Sub Treasury—Neyyattinkara.
Sub Treasury—Nedumangad.
Sub Treasury—Chirayinkil.

Magisterial Functions

It may be noted that the Collectors (Division Peishkars) in the erstwhile Travancore State, were functioning as Magistrates, for the administration of criminal justice within the scope of the Criminal Procedure Code. Government have separated the judiciary from the executive with effect from May 1, 1955[1]. As a result of this separation, the Collector and the Magistrates subordinate to him were deprived of their judicial functions. But the responsibility of maintaining Law and Order continues to rest with the Collector. This responsibility calls for certain magisterial powers of an executive character. Virtually the Collector is the Additional District Magistrate. Similarly the Trivandrum Revenue Divisional Officer is *Ex-Officio* First Class Magistrate (Executive). The Collector and the Revenue Divisional Officer exercise powers in connection with the Police Administration. In addition to performing the functions enumerated in the Criminal Procedure Code, the Collector is responsible for the administration of several Acts which are obviously administrative or executive in nature[2].

Besides the above, sanctioning and withdrawal of prosecutions, control over Government Pleaders, issue of certificates, enquiry into petitions, verification of character of candidates for appointment in Government Service, registration of foreign-

1. Vide Cj3-12614/54/CS., dated April 29, 1955.
2. 1. Arms Act. 2. Electricity Act. 3. Emigration Act. 4. Explosives Act, 5. Factories Act, 6. Mines Act, 7. Motor Vehicles Act, 8. Passport Act, 9. Petroleum Act, 10. Press and Registration Act, 11. Press Objectionable Matter Act, 12. Preventive Detention Act, 13. Telegraph Act, 14. Cinematograph Act, 15. Dramatic Performance Act, 16. Police Act. 17. Public Safety Measures Act and 18. Public Health Act.

ers etc., are also under the purview of the Collector functioning in the capacity of Additional District Magistrate. Now the Personal Assistant to the Collector is also given the powers of the Additional District Magistrate. Qualified Tahsildars holding a University Degree in Law or those who have passed the Criminal Test conducted by the Government are appointed as Executive II Class Magistrates having jurisdiction over the Taluks in which they function as Tahsildars.

For the prosecution of cases in this district there are the following Prosecuting Staff (with Headquarters noted against each) under the control of the Additional District Magistrate (Collector).

Ist Grade Assistant Public Prosecutor 1—Trivandrum.
IInd Grade Public Prosecutor 1—Trivandrum.
IInd Grade Public Prosecutor 1—Neyyattinkara.
IInd Grade Public Prosecutor 1—Attingal.
IInd Grade Public Prosecutor 1—Nedumangad.

It may be noted in this connection that till recently the prosecuting staff in the Travancore-Cochin area was under the administrative control of the Inspector General of Police while that in the Malabar area was under the Collector. Government have unified the system prevailing in the two areas and placed the prosecuting staff under the Additional District Magistrate.[1]

The First Grade Assistant Public Prosecutor supervises the work of the Second Grade Assistant Public Prosecutors. He attends to the cases in the District Magistrate's Courts and the important cases in the lower courts. The IInd Grade Assistant Public Prosecutors conduct prosecution cases in the Magistrate's Courts on behalf of the Government. They also offer advice to the District Superintendent of Police and other Police Officials, when called upon to do so. They appear for the state in bail applications and prepare charge-sheets in important police cases.

It has also to be noted that the District Collector is primarily responsible for the maintenance of Law and Order in

1. Vide Government Order M. S. 676 dated June 2, 1958.

the District. So the District Superintendent of Police and the force under his command are placed under the control and direction of the Collector.

Planning and Development functions of the Collector

Planning and Development activities have assumed increasing importance in the field of public administration in recent times. The importance of developmental planning as an integral part of administration came to be recognised during and after the Second World War but with the advent of Independence, the concept of planning was given additional weightage. A separate Planning and Development Department was set up under the Government. This Department has in recent times relegated to the background almost every other department of Government. The Collector is the chief District Officer responsible for the administration of the Planning and Development Department at the District level and the implementation of the schemes of the Department. The major development activities comprise of Agriculture and Animal Husbandry, Irrigation, Reclamation, Health and Rural Sanitation, Education and Social Education, Communication and Rural Arts, Crafts and Industries. Thus it may be seen that in the developmental field the Collector's mantle is a big one and his role all-embracing.

For the administration of Development activities, the Trivandrum District is divided into Blocks and Panchayats and the Development policies are implemented through a new set of Officers called Block Development Officers. At present, there are 9 Blocks in this District. Four more Blocks are expected to be organised. The Block Development Officer of each Block is assisted by two types of officials viz., a ministerial staff and a technical staff consisting of specialists selected from various Departments. The Block Development Officer and his ministerial staff are affiliated to the Land Revenue Department. The technical staff consists of an Extension Officer for Agriculture selected from the Agriculture Department, an Extension Officer for Animal Husbandry selected from the Animal Husbandry Department, an Extension Officer for Industry selected from the Industries Department, an Extension Officer for Panchayats and a Social Education Officer and a Mukhya Sevika selected from the Education Department. The lowest official at the village level is the Gramsevak. The Community Development Programme is obviously a co-ordinated programme of all the development works in the various Departments and the Block

District Development Council

The successful implementation of Planning and Development schemes of the Government in the District depends largely on the co-operation between the public and the officers of the various Departments at the District, Taluk and Village levels. With a view to enlisting and ensuring the sustained interest of the people, and making them give positive help and guidance to the Collector in the satisfactory discharge of his duties, various non-statutory bodies consisting of official and non-official members have been set up in all Districts in Kerala. The most important of such bodies is the District Development Council. The District Development Council originally constituted for the Trivandrum District now consists of 35 non-official members[1]. The official members are the district officers of the various Departments of Government and the Chairman is the Collector. The Personal Assistant to the Collector is the Secretary of the Council. The functions of the Council[2] include (1) advising on the formation of the annual plan of development for the District within the general framework of the State Five Year Plan; (2) reviewing progress in the implementation of approved programmes of development; (3) recommending measures for the effective and speedy fulfilment of schemes of economic and social development and, more especially of national extension and community projects, agricultural programmes, local development works, social services and village industries; (4) promoting public co-operation and participation in development programmes and expanding local community effort both in urban and rural areas; (5) assisting the development of co-operatives and village panchayats; (6) promoting the small savings movement; (7) supervising the work of village Panchayats in respect of land reform, land management and rural development generally; (8) enlisting the active association and co-operation of teachers, students and others in the study and development of local resources; (9) providing opportunities for general education through fairs, exhibitions, seminars etc.; and (10) training of members of Panchayats and Co-operatives.

1 Vide G.O. PLB3-17824|56|PLD. dated August 24, 1957. The non-official members include all M.L.As., M. Ps. and representatives of Co-operative Organisations, Trade Union Organisations, Kisan Organisations and Social Service Organisations in this District.

2 The rules regarding the working of the Council, are contained in G.O. PLB3-17824|56|PLD. dated June 22, 1957.

The Council meets once in a month and discusses the progress made in the various fields of activity. There are four standing Sub-Committees for the Council. The district officers send monthly reports to the Collector. They also send as many copies of their reports to the Conveners of the Standing Sub-Committees as there are members. The Committees review the reports and place their findings before the District Development Council for discussion. In addition to the four Standing Sub-Committees, there are also three other *ad hoc* Sub-Committees. They are the Public Works Committee, Anti Sea Erosion Committee, and the Quarterly Progress Reviewing Committee.

Block Advisory Committees

It may be noted in this connection that for each Block the Collector has constituted a Block Advisory Committee consisting of the Presidents of Panchayats within the Block area, Members of the Legislative Assembly and Member of Parliament from the Block area, and a representative each of the Co-operative movement, the Bharat Sevak Samaj, Mahila Samaj etc. The Revenue Divisional Officer is the Chairman of the Block Advisory Committee. Each Committee has a non-official Vice-Chairman to convene its meetings in the absence of the Chairman. The Panchayats intimate to the Block Development Officers their decisions regarding the relative priority of the works to be undertaken in each Panchayat area. These and other schemes are placed before the Block Advisory Committee for their approval.

District Recruitment Board

Personnel Administration is of vital importance in any organisation, Government or private. The Kerala Public Service Commission which functions with its headquarters at Trivandrum is the statutory body that has been set up for the purpose of personnel administration in the State. But for the district-wise selection of candidates to the sub-clerical and last grade services under the Government, District Recruitment Boards, as recommended by the Administrative Reforms Committee (1958), have been established in all the Districts in Kerala[1].

1 Vide G.O. No. (MS).631|Public (Rules) Department dated June 26, 1959.

The District Recruitment Board, Trivandrum consists of a member of the Public Service Commission as Chairman, the District Collector and a non-official to be nominated by Government as member[1]. The District Officer of the Department for which the recruitment is made may be associated with the selection. All posts the minimum pay of which is Rs. 35 or less and other non-technical posts for which the minimum educational qualification is lower than a pass in the S.S.L.C. Examination and minor technical posts such as Drivers, Fitters, Mechanics, Boatmen etc. come under the purview of the District Recruitment Board. The selection made by the District Recruitment Board will be final and it will be regarded as selection by the Public Service Commission. In case there is any disagreement between the Member of the Commission, i.e., Chairman of the Board, and the other members of the Board, the decision of the Chairman is final. The Board meets as and when decisions have to be taken on matters relating to the selection of personnel. The meetings are held in the Office of the District Recruitment Board in consultation with the District Collector. As the actual selection of candidates for recruitment through the District Recruitment Boards began only with effect from January 1, 1960, no statistical information worthy of incorporation in the Gazetteer is available so far.

Other Officers—District Level

There are a number of Officers functioning in Trivandrum at the district level. They are administratively under the control of their respective Heads of Departments. It is not necessary to describe their functions here in detail. In the case of most of these Officers their designations convey a fair idea of their functions. The functions of the most important of these Officers have also been described in the relevant chapters. The chief Officers functioning at the district level are the following:

1. Executive Engineer, Buildings and Roads.
2. Executive Engineer, Buildings Division.
3. Executive Engineer, Public Health.
4. Executive Engineer, Irrigation.
5. Executive Engineer, Electrical.
6. District Agricultural Officer.
7. District Industries Officer.
8. District Veterinary Officer.
9. Deputy Registrar of Co-operative Societies.

1. The non-official member has not yet been nominated till July 1960.

10. Deputy Director of Fisheries.
11. District Statistical Officer.
12. Divisional Forest Officer.
13. District Welfare Officer.
14. District Medical Officer.
15. District Indigenous Medical Officer.
16. District Educational Officer.
17. District Labour Officer.
18. District Transport Officer.
19. Deputy Director of Local Bodies.
20. District Superintendent of Police.
21. District Information Officer.

Officers of the Government—State Level

Trivandrum is the capital of Kerala State and the Kerala Secretariat is situated here. In addition to the Secretariat, the Kerala Public Service Commission, the Kerala State Electricity Board, the Travancore Devaswom Board and the Offices of the following Heads of Departments functioning at the State level are located in Trivandrum.

1. Board of Revenue.
2. Director of Public Instruction.
3. Director of Collegiate Education.
4. Chief Engineers.
5. Chief Conservator of Forests.
6. Director of Agriculture.
7. Director of Public Relations.
8. Transport Commissioner.
9. Inspector-General of Police.
10. Director of Health Services.
11. Registrar of Co-operative Societies.
12. Inspector-General of Registration.
13. Controller of Stationery.
14. Labour Commissioner.
15. Examiner of Local Fund Accounts.
16. Inspector-General of Prisons.
17. Director of Animal Husbandry.
18. Superintendent of Government Presses.
19. Director of Harijan Welfare.
20. Director of Local Bodies.
21. Director of Industries and Commerce.
22. Director of Fisheries.
23. Director of Statistics.

24. Director of Indigenous Medicine.
25. State Insurance Officer.
26. Chairman, Kerala Sales Tax Appellate Tribunal, Trivandrum.
27. Industrial Tribunal, Trivandrum.
28. Commissioner, Hindu Religious and Charitable Endowments.
29. Director of Tourist Department.
30. Director of Museums and Zoos.

Central Government Offices

In addition to the above State Government Offices functioning at the District and State level there are a few Offices of the Central Government situated in Trivandrum. They are:

1. The Office of the Accountant General, Kerala.
2. All India Radio Station, Trivandrum.
3. Atomic Minerals Division, Southern Circle.
4. Assistant Collector, Central Excise.
5. Aerodrome Office.
6. Port Office, Valiathura.
7. Officer Commanding Ist Madras Regiment.
8. Deputy Regional National Savings Officer.
9. Appellate Assistant Commissioner, Income Tax.
10. Income Tax Office.
11. Observatory (Meteorological Department).
12. Assistant Commissioner, Scheduled Castes and Scheduled Tribes.
13. Regional Provident Fund Commissioner.
14. Superintendent, National Sample Survey.

CHAPTER XI

REVENUE ADMINISTRATION

LAND REVENUE

Introduction

Land, the first of the agents of production, plays the most vital role in the agricultural economy of any country. Land holdings and the nature of demand made by the State and the landlord class on the produce of husbandry shape the outlook of the cultivating class and determine the scope of their enterprise. This leads us directly to a discussion of land tenures and their corollaries viz., settlement of land and assessment and collection of taxes which are of vital importance in Land Revenue Administration.

Land Tenures

Land tenures may be defined as the system of rights and duties existing between owners and cultivators of land and the State. The present system of tenure in this district is not what it was decades ago. There were very many complexities in the relations between landlords and tenants and State and landholders. However, the relationship between the government and the majority of landholders was based on the Ryotwari principle i.e., the principle of direct settlement with individual ryots. At the last settlement (1061 K.E. 1886 A.D.) an endeavour was made to systematise and simplify the tenures as far as possible without generally increasing the incidence of taxation. But the names of various tenures, now of little more than historical interest, still linger on the pages of the ayacut or settlement register.

The lands in this District may broadly be classified into two kinds. They are *'Jenmom'* lands (belonging to *Jenmies* or landlords) and *'Pandaravaka'* lands (literally belonging to the *Sirkar*). The latter forms more than 75% of the total area.[1] In both the cases the rights of the ryots are fixed and secure and are governed by statutes and customs, each of the ryots deriving his title from the *Jenmi* or the *Sirkar* as the case may be. In regard to the *jenmom* lands the Royal Proclamation of Karkadakam 25, 1042 (August 18, 1867), the Jenmi Kudiyan Regulation V of Midhunam 21, 1071 (July 3,

1. This is a peculiarity of the Travancore area. In Cochin land belonging to government is only 50% and in Malabar Districts it is much less, say about 25%.

1896) and Regulation XII of Dhanu 17, 1108 (December 31, 1932) define the relation between the landlord and the tenant and their respective rights over the lands. The Proclamation dated 21st Edavam 1040 K.E. (June 2, 1865) enfranchised the Sirkar Pattam lands and declared "that the ryots holding these lands may regard them fully as private, heritable, saleable and otherwise transferable property," and the Devaswom Proclamation dated Meenam 30, 1097 (April 12, 1922) extended the same rights to holders of Sirkar Devaswom lands. Now we may attempt a more detailed study of these two kinds of tenure.

Jenmom Lands

According to traditional belief, originally all land in Kerala was gifted by Parasurama to the Brahmins (Namboothiris) and government obtained the right over these lands from the Namboothiri *jenmies* only by purchase, escheat, confiscation and such other processes. This view is *prima facie* untenable because recent historical research has tended to prove that the bulk of the land in Kerala was in the hands of non-Brahmins like Pulayas, Edayas and Villavas till the 12th century A.D. Brahmins came to be in possession of lands by the 12th century only when those non-Brahmins who held them gifted their lands to Brahmins and Temples, under the pressure of the social and political forces let loose by the Chola Chera war of the preceding century. As Prof. Elamkulam P. N. Kunjan Pillai points out, it was the social conditions and not Parasurama, that created the Jenmies.[1] In this connection, it may be noted that by the 12th century there were three groups of *Jenmom* lands—*Brahmaswam* (belonging to Brahmins). *Devaswom* (belonging to Temples or Pagodas) and *Madampimarvaka* (belonging to big chieftains). The *Jenmies* entrusted their lands to certain classes of people for cultivation on the understanding that the shares of produce due to them should be faithfully surrendered. Thus came into existence two classes of people viz., the *Jenmies* or proprietors and their *Kudiyans* or tenants.

T. K. Velu Pillai suggests[2] that while the State exempted lands which belonged to the Brahmin *jenmies* from taxation, it respected the principle of the sovereign's right over all other lands in the kingdom. Thus the normal condition of *jenmom* was absolute freedom from tax of any type. But the tenure

1. *Jenmi Sambradayam Keralathil* by Prof. Elamkulam P. N. Kunjan Pillai, pages 7 and 8.
2. *Travancore State Manual* Vol. II, page 122.

ceases the moment it passes from the Brahmin *jenmies* into alien hands for money considerations, and the land so transacted becomes liable, ever after, to a light tax called *Rajabhogam*. In case a mortgagee dies heirless, the land reverts not to the *jenmi* but to the *Sirkar* who pays the *jenmi* the residue of rent (*Michavaram*), if any, payable to him by the deceased. Again if the land is abandoned (*Nirthul*) by the *Kanam* holders on account of its becoming unfit for cultivation it is transferred to the *Sirkar*. Whenever reclaimed the *Sirkar* used to grant the *Kanamdar* such land as a new *sirkar pattom* tenure. It may be noted that as a rule, the *jenmies*, were reluctant to alienate land by absolute sale except to other *jenmies*, whether *Brahmaswams* or *Devaswoms*. *Madampimar* also were disinclined to convey land by absolute sale.

All lands other than *jenmom* are known as *Pandaravaka* or *Sirkar lands*. *Sirkar* lands are those which, in process of time, became vested in the government by escheat or otherwise. In the words of Nagam Aiya, "It seems reasonable to suppose that *jenmies* took for themselves all land nearest their dwellings and that the distant mountain and jungle tracts were ownerless till the State grew up and acquired proprietary right over them. The ruling chiefs must have then claimed these tracts as their own along with others acquired by them as stated above, and granted them to the ryots for cultivation. This explains how the *jenmom* right in Kerala is recognised as antecedent to the sovereign's right to the land".[1] The right of the *jenmies* over land has been getting attenuated for now more than seventy years.[2] The argument was frequently advanced that the tenants should be naturally entitled to the benefit of their labour devoted to the improvement of the land. The *Sirkar* is regarded as the owner of all lands which have not been appropriated in pursuance of law by individual families or other Corporations.

Whatever be the origin of the *jenmom* lands, it is evident that *jenmom* property is the absolute private property of the

1. Nagam Aiya—*Travancore State Manual* Vol. III pp. 311-12.
2. Nagam Aiya wrote some decades ago. Subsequent developments have served to demonstrate that the process of attenuation of the rights of *jenmies* over land has been continuing uninterrupted. The land reforms introduced during the past few decades have deprived the *jenmies* of many of their feudal privileges and conferred more and more rights on the tenants. A stage has been reached when further attempts to salvage the surviving vestiges of landlordism do not seem likely to succeed.

owner or proprietor. Generally they were tax free.[1] There was, however, a light assessment called *Rajabhogam* on lands belonging to non-Brahmin *jenmies*.[2]

Jenmom lands were of 3 classes viz., (1) lands that were entirely 'freehold' and exempted from payment of any kind of tax to government under any circumstances, e.g., *Adhikaraozhivu* and *Desaozhivu* lands, (2) lands originally exempted from payment of tax but subsequently became liable to it under certain conditions, e.g., *Devaswom* and *Brahmaswam* lands and (3) lands paying *Rajabhogam* or a light tax from the very beginning, e.g., *Madampimarvaka* lands.

The *jenmies* created various kinds of subordinate tenures under them, varying from a simple lease (*verumpattom*) to outright sale (*attipper*), the most important among such subordinate tenures being *kanapaattom* "a combination of a lease and a mortgage; lease which entitled the *jenmi* to rent and the mortgage which entitles the *kudiyan* mortgagee to so much of the usufructs as is equal in value to the interest on the sum advanced by him as "*arthom*".". In other words, *kanappattom* is a tenure under which the rent due is secured by an advance and the advance is treated as a charge on the land carrying interest. Originally the *kanappattom* lease was run only for a period of 3 years but subsequently it was extended to 12 years[3] The payment made by the *kudiyan* (tenant) to the *jenmi* (landlord) fell under 3 heads-annual, occasional and once in twelve years.

In due course, the relation between the landlords or *jenmies* on the one hand and the tenants or kudiyans on the other became strained. With a view, therefore, to bettering their relations and to safeguarding the interests of both, upon which rested the agricultural improvement and the prosperity of the people at large, royal edicts and proclamations were issued from time to time. The Edicts of 1005 K.E. (1830) and 1007 K.E. (1832) and the Royal Proclamation of 1042 K.E. (1867) are instances in point. Dewan Sir T. Madhava Rao expressed the hope that the provisions of the Royal Proclamation of 1040 K.E.

1. But it may be borne in mind that the landlords were bound to give various kinds of contributions (decided by the sovereign) such as *Padappanam, Kottappanam* etc., according to the requirements of the time and the demands of the King.
2. But today all categories of *jenmom* lands are assessed to basic tax.
3. Prof. Elamkulam P. N. Kunjan Pillai is of the view that *kanam* was given for life with heritable rights. (*Jenmisambradayam Keralathil*, page 91).

(1865) enfranchising the extensive crown lands comprehended under the designation of Sirkar Pattom lands would constitute the "Magna Carta of Travancore Ryots." It made the *kanappattom* tenure permanent.

The Royal Proclamation of 1042 K.E. (1867) was not as effective as it was intended to be. Moreover, the actual working of the proclamation bristled with difficulties. It could satisfy neither the landlord nor the tenant. The jenmies were not keen on improving lands. Whenever the tenants improved them, the jenmies either took away such lands from the tenants or enhanced their demands. The government shared the tendencies of the time and respecting the public opinion that was then prevailing, appointed a Commission—the Jenmi Kudiyan Commision—in 1060 K.E. (1885) with Justice Sri Kunjuraman Nair as President. The Commission drew up certain rules called Jenmi Kudiyan Regulation which was executed in 1071 K.E. (1896). The Jenmi Kudiyan Regulation, which, unlike the proclamation it superseded, dealt exhaustively with the subject of the *kanappattom*. According to this regulation "*jenmom land*" meant land (other than *Panduravaka, Sri pandaravaka, Kandukrishi or Sirkar Devaswom* land recognised as such in *Sirkar* accounts) which is either entirely exempt from government tax or, if assessed to public revenue, is subject to *Rajabhogam* only. *Kanam* meant occupancy right over *jenmom* land created for a money consideration and subject to the payment of customary dues and the periodical renewal of the right on payment of renewal fees. The payment of renewal fees was considered by the courts to be the distinguishing characteristic of a *kanam*. The *kudiyan's* (*kanappattom* tenant) right of occupancy was declared to be a right of permanent occupancy exempt from liability to eviction save on non-payment of rent continuously for 12 years or refusal to take a renewal within the time limit fixed, wilful denial of jenmi's titles or committing waste. But where the jenmies were non-Brahmins, the *kudiyans* must have held the land for at least twenty-five years. The *kudiyan* would be paid the value of the improvements effected by him when evicted and the *jenmi's* dues continued to be a first charge on the holding.

The Jenmi Kudiyan Regulation also faced various difficulties when put to practical application. It was imperative on the part of the Government to alleviate the discontentment of both the *jenmies* and the *kudiyans* and therefore the Government took upon themselves the task of making suitable amendments. Accordingly the Government appointed in 1915 a

Committee to enquire into the question and report. After a series of processes the Government in 1930 introduced a bill which emerged as the Regulation XII of 1108 K.E. (1932). Far reaching changes were made by this regulation. The *jenmies* who were regarded as landholders were practically reduced to the position of persons entitled merely to certain dues called *"Jenmikkaram"* which are a charge on the land. The tenants became practically the owners of the land subject to the payment of *jenmi's* dues. Those *jenmi's* dues which were payable on specific occasions like renewal fees, *Aravakasams* etc., were converted into annual payments which, added along with the annual *micharavam,* were termed *"Jenmikkaram."*. Now the *kudiyan* cannot relinquish the land. His right is not only heritable and transferable but he can do or suffer anything to be done on the land without reference to, or interference from the *jenmi.* Renewals were abolished and *Jenmikkaram* alone was payable to the *jenmi* by the *kudiyan.* An interest of 6% was imposed on arrears of jenmikkaram. Government was to make a settlement of *jenmikkaram* and a register of *jenmikkaram* was to be maintained. The Government undertook to collect *jenmikkaram* for payment to *jenmies* after deducting the cost of collection at 2½%. The following table is intended to give a rough idea of the amount of *jenmikkaram* realised from the tenants and distributed to the *jenmies.*

Taluk		*Jenmikkaram demand for 1959-60* *Rs.*	*Arrears.* *Rs.*
Neyyattinkara	..	46,816.58	72,573.17
Trivandrum	..	49,558.82	62,965.81
Nedumangad	..	32,968.70	9,856.85
Chirayinkil	..	52,795.92	65,485.90
Total	..	182,140.02	210,881.73

Besides *kanapattom,* there are certain other kinds of relationship between the land owners and the tenants e.g., *Verumpattom, Otti, Varam* (*pankuvaram-pathivaram*) and *Kudikidappu. Verumpattomdars* are tenants who hold lands on lease for specified periods and on conditions stated in a contract. They are tenants at will and are liable to be evicted under the conditions of the contract. *Otties* are possessory mortgages granted for specified periods by landlords on payment of *ottiarthom.* The income accruing from the property is considered to be the interest on the loan. In certain types of *otti* deeds, the holder is entitled to make improvements, compensation for which will have to be paid at the time of

redemption. *Varamdars* are people who raise crops on agricultural lands in partnership with the owners of the land. The partnership varies from place to place, but in the majority of cases the produce is shared on a 'fifty-fifty' basis. *Kudikidappukar* are persons who were previously allowed by the owners of land to occupy a small portion of it, generally to put up small houses to live in and watch the land or work on it. The total area of *jenmom* land in the Trivandrum District is about 22,850 acres.

Edavakai

Closely allied to *jenmom* lands, there was another kind of tenure called *'Edavakais'. Edavakai* meant "any tract or area recognised as such in Government accounts, the whole or any portion of which is exempt from the payment of land revenue to Government". In the Trivandrum District there was one *Edavakai*—the Kilimanur *Edavakai*—which was granted to the family of the Kilimanur Koil Thampuran in 903 K.E. (1728) in recognition of the bravery of a member of that family who saved a Rani and the heir apparent to the throne of Travancore (H.H. Ramavarma Maharaja—933-937 (1758-1798) from their enemies by sacrificing his own life. With the enactment of the Edavakai Rights Acquisition Act, 1955 which came into force from January 1, 1956 all the *Edavakai* rights of the Kilimanur Kottaram were acquired by Government with effect from April 1, 1956 paying a compensation of Rs. 2,56,475. The acquisition of the rights of the *Edavakai* chiefs constitutes a landmark in the history of Land Revenue Administration. Every registered holding in the *Edavakai* was considered to be a holding registered under Government and every registered land holder under *Edavakai* therefore was deemed to be registered holder and pattadar under government and the holding was liable to basic tax imposed by Government in lieu of the rent assessed thereon at the time of the settlement of the *Edavakai.* Arrears etc., payable to the *Edavakai* at the commencement of the Act were considered to be "public revenue due on land" and were made recoverable by government under the provisions of the Revenue Recovery Act VII of 1951.

Sirkar Tenures

Broadly speaking, all lands other than jenmom properties belong to the *Sirkar* and are liable to assessment in some form or other. The origin of *Sirkar lands,* as indicated above, has been in the form of conquest, cession, escheat, taking over of the management of various temples by Government, accretion by the action of rivers, lakes and sea

etc. The Sirkar, thus became "the biggest *Jenmi.*" On the analogy of the tenures created by the *jenmies*, the State also brought into existence many varieties in the Sirkar tenures. As the State grew up as the biggest *jenmi*, its concern became more extensive and more complicated than that of the ordinary *jenmies*. The various tenures in which registered *Sirkar* lands fall are *Pandaravaka, Sripandaravaka, Kandukrishi* and *Sreepadam* lands. Lands possessed by the *Sirkar* come under the following tenures viz., *Porambokc, Tharisu,* Reserved Forests, unreserved Forests, *Thanathuchitta* and *Kanippat.*

Pandaravaka Lands.—Pandaravaka lands belong to the Sirkar from whom the ryots derive all their rights. Under the head *Pandaravaka,* there are numerous varieties of tenures, based on the varying nature of the transactions between the *Sirkar* and the ryots. As a matter of fact these *Sirkar* tenures with very few exceptions (Service *Inams* and *Viruthis*) now carry full proprietary rights which are heritable and transferable, and are perfectly secure against Government interference as long as the tax fixed continues to be paid regularly. These tenures fall under the following sub-heads, (a) *Pandarappattom,* (b) *Pandaravaka Otti,* (c) *Inam,* (d) *Viruthi,* (e) *Pandaravaka Kudijenmom* and (f) *Karamozhivu.* It may be noted in this connection that the Devaswom Proclamation of 1097 K.E. (1922) has converted the whole *Sirkar Devaswom* lands [1] (i.e., lands which belonged to the *Sirkar Devaswoms*) into *pandaravaka* lands.

1. The lands under the heads *Sirkar Devaswom* lands originally formed the *jenmom* or private property of the *Devaswom* owned by the Sirkar prior to their absorption in the State accounts. The transactions involved in *Sirkar Devaswom* tenures were analogous to those of *Sirkar* lands. There were also, to a limited extent, other tenures like those created by the *jenmies*. The management of the *Devaswoms* was taken up by government in 897 K.E. (1812) during the Dewanship of Col. Munro. Although the lands belonging to those Devaswoms were to all intents and purposes treated as *Sirkar* lands, the distinction between *Sirkar* lands and *Sirkar Devaswom* lands was kept up to some extent during the last settlement. In 1088 K.E. (1913) an attempt was made to separate *Sirkar Devaswom* lands from *Sirkar* lands and separate accounts were ordered to be kept for them. Again, the Royal Proclamation dated Meenam 30, 1097 (April 12, 1922) declared all *Sirkar Devaswom* lands as *pandaravaka* lands and placed the holders of the former in the same position as that of the latter. The *Sirkar Devaswom* revenue thus merged again in the State revenue. In that year a new Devaswom Department was established for the better management of *Devaswoms* in the State. The govenment guaranteed the Devaswom Department an annual grant from the general revenue for the maintenance of the scheduled *Devaswoms.*

(a) *Pandarapattom.*—This was originally in the nature of a lease, without any proprietary or transferable right of occupancy for the holder. The Pattom Proclamation of 1040 K.E. (1865) conferred on the holders full proprietary rights and thereafter the holdings became heritable and transferable. They were subject to the payment of full *pattom* with however, this difference viz., that in the case of gardens, a deduction from the *pattom* used to be made under the name of '*Nadavukur*' or planter's share for improvements effected. *Nadavukur* remission was abolished in 1061 K. E. (1886) by the Settlement Proclamation.

(b) *Pandaravaka ottis*—This was liable in the past to a process of revision called *Ottivilakkam. Ottivilakkam* was abolished at the last settlement and it was then ordered to treat the properties held on otti as so many favourably leased lands or *Inams.* They were to be assessed either with one half of the settlement pattom or the *munkaram,* whichever was higher. At the last settlement personal *Inams* found in the enjoyment of persons other than the original grantee or his descendants were converted into *otti.* Similarly *Madampimar's jenmom* lands alienated for money considerations have been merged in otti. Lands described as *Pandaravaka Attipper* which were assessed with 'Rajabhogam' only were also converted into *otti.*

(c) *Inam.*—This comprised of *Adima, Anubhogam, Thiruvullam, Thiruvadayalam* etc. The term Inam in the generic sense is applied to all lands whether entire villages such as *Chathurvedimangalams, Agraharams* or detached pieces of lands held either entirely free of assessment or on favourable quit rent. *Inams* are of two kinds—service *inams* and personal *inams. Inams* granted for performance of specified services are service inams while those granted for the support of individuals or families are personal *inams.* Generally when an *inam* was granted by a high caste man to a low caste man or woman, it was called *Adima* and when it was made to a man of the same caste it was *Anubhogam. Thiruvullam* and *Thiruvadayalam* were grants made by Sirkar to *jenmies* and other chiefs. Service *inams* are by their nature inalienable though heritable and they are left to be enjoyed by the grantees and their descendants without interference so long as the

1. The old records show similar kinds of tenure called *Manyam* and *Sarvamanyam.* They are personal gifts made by sovereigns to distinguished Brahmins.

prescribed services continue to be fulfilled, subject to the payment of the assessment. Personal *inams* are on the other hand, both heritable and alienable. Before the last settlement the *inam* lands were liable to the payment of a *Rajabhogam* and in some cases a *Michavaram* or quit rent was leviable in addition. Some of the personal *inams* were rent free. The holders of all personal *inam* lands are now at liberty to mortgage, sell or transfer them in any manner they pleased.

(d) *Viruthis.*—Though analogous to service inams, *viruthis* are treated as a different tenure owing to certain peculiarities in their origin and incidence. These are service grants to which are attached certain obligations in the shape of personal labour and supply of provisions.[1] *Viruthi* tenures had permanency so long as the holder continued to render the service regularly. When a *viruthi* holder died, the holding passed to his legal heirs. The Viruthi Proclamation of 4th Edavam, 1061 K.E. (May 16, 1886) revised the *viruthi* system and placed it on a sound footing. This proclamation abolished the succession duty, provided for a rearrangement of services and settlement of surplus lands remaining after distribution and lands relinquished by the holders seeking relief from the services, and declared all alienations of *viruthi* lands made by holders, null and void. Government took the power to resume such alienated *viruthi* lands.

(e) *Pandaravaka Kudijenmom.*—This represents lands on which the kudiyan or the subject exercises *jenmom* rights. These are of the nature of inams but are distinct from them. *Pandaravaka kudijenmom* should not be confused with *kudijenmom* caused by the out-right sale of *jenmom* right.

(f) *Karamozhivu.*—This includes all lands, other than *jenmom,* which are tax free.

Sripandaravaka Lands.—*Sripandaravaka* lands belong to the temple of Sri Padmanabhaswami. The origin of these lands goes back to antiquity. These lands lie scattered in the various taluks of this district and extend to 5,524 acres.[2] Regarding the tenure and rates of assessment, they are similar to *Pandaravaka* and the sub-tenures of *Sripandaravaka*

1. *'Jeevitham'* found in ancient records may be also considered as a kind of *viruthi. Jenmisambradayam Keralathil,* page 103.

2. This is only about one fourth of the total *Sripandaravaka* lands, the other three fourth being in the southern taluks of Thovala, Agastheeswaram, ,Kalkulam and Vilavancode which now comprise the Kanyakumari District.

e.g., *Pattom, Otti, Thanathu, Jenmom, Kudijenmom, Kudumbaporuthi, Danam, Viruthi* etc., correspond, in characteristics, to their counterparts in *Pandaravaka.* These lands are subjected to *Rajabhogam* in addition to the rents due to Sripandaravaka Department, and are administered by the State through the agency of a Special Establishment, controlled by the District Collector. The accounts of the *Sripandaravaka* revenue are kept outside the State budget. *Sripandaravaka* comprises the Padmanabhapuram *Sanketham* and the Trivandrum *Melkanganam.* The *Sanketham* and the *Melkanganam* are placed respectively under the Sanketham Tahsildar, Padmanabhapuram and Melkanganam Tahsildar, Trivandrum, both under the control of the District Collector, Trivandrum. *Sripandaravaka* properties, involved in the Taluks of Thovala, Agastheeswaram, Kalkulam and Vilavancode, even after the transfer of these Taluks to the Madras State, are under the management of the Sanketham Tahsildar. There are subordinate officers known as *monigars* in the *moniams* in the *Sanketham* and *Melkanganakars* in the *Melkanganams.* Their main duty is to collect promptly the revenue due to the Sripandaravaka Department. The Tahsildars of the *Melkanganam* and *Sanketham* were invested with the powers of a Tahsildar under the Revenue Recovery Act. Since November 1, 1956 (the date of Reorganisation) these powers vested in the Sanketham Tahsildar have been withhdrawn. In the year 1124 K.E. (1949) the tenants in the *Sanketham* area, formed an organisation called *"Moniamkaram Khandana Mahanad'* and agitated for the abolition of the *Sripandaravaka* tax and for the introduction of a basic tax on such lands. The agitators also refrained from paying any *'moniamkaram'.* The arrears of *moniamkaram* thus accumulated to considerable dimensions. The collection of *moniamkaram* became the work of the Sanketham Tahsildar after November 1, 1956. The various bottlenecks that handicapped the Tahsildar in regard to the collection of moniamkaram and the administration of the Sanketham area, have forced the Government of Kerala to take up the issue for being discussed with the Government of Madras. The Government of Kerala constituted a Committee[1] in 1952 called the Moniamkaram Committee for the enfranchisement of *Sripandaravaka* lands. This Committee submitted a report in 1953 which is being considered by the Government. The Government have also prepared a draft Bill by which the rights of the Sri Padmanabhaswami Temple in the lands will be abolished on payment of

1. Vide G.O. No. L.R.5-1481/51/RD dated September 30, 1952.

compensation and the tenants thereof made absolute proprietors subject only to payment of basic tax.

Kandukrishi Lands.—*Kandukrishi* lands are the *Sthanam* properties of the Maharaja of Travancore i.e., the "home—farm" of the sovereign cultivated by the tenants and administered by the Kandukrishi Department. The *kandukrishi* lands in this district are scattered in the Taluks of Neyyattinkara, Nedumangad and Trivandrum. They fall under four tenures—*'kandukrishi thanathu'* and *'kandukrishi pattom', Irayili,* and *'Karamozhivu'*. The *pattom* lands are those for which *pattas* were issued at the time of the last settlement while the *thanathu* lands are those for which no such *pattas* were issued and which are enjoyed by the tenants either on payment of the rent fixed at the settlement or on *kuthakappattom* given by the Kandukrizhi Department. Till 1949, these lands were administered by the Kandukrishi Tahsildar, under the immediate control and supervision of the Trivandrum District Collector. The revenue derived from the *kandukrishi* lands originally was merged in the land revenue of the State, as His Highness was the ruler of the state. But from 1108 K.E. (1932) the department maintained separate accounts in respect of these lands. The tenants had no proprietary rights over these lands. They were allowed to enjoy the lands subject to the payment of only *Pattom* or assessment. In 1949 the Maharaja, by a proclamation surrendered to Government all his rights over kandukrishi lands. Hence the proprietary right as well as the administration of all *kandukrishi* lands now rests with the Government. The Government having considered the various aspects of the question of safeguarding the interests of the tenants, have recently framed rules for the assignment of *kandukrishi* lands on registry.[1] Under these rules *pattadars* of *kandukrishi pattom* lands and lessees of *'thanathu'* lands are entitled to get the lands registered on payment of 8½ times the *pattom* in rural areas and 25 times the *pattom* in urban areas. The lands will however be subject to basic tax. These rules came into force from October 11, 1958. The Government have also appointed a special staff[2] for the assignment of *kandukrishi* lands.

Sreepadam Lands.—*Sreepadam* lands belong to the female members of the Venad Royal Family. Originally, the Rani of Attingal had the right to appropriate the revenue from these

1. In their notification L.R. D2-2225|57|RD. dated October 11, 1958.
2. Vide G.O.(Ms)335|Rev. dated April 23, 1960.

lands. But with the accession of Sri Chithra Thirunal to the throne of Travancore, this right was taken over from the Rani and placed as a trust under the control of the Maharaja. The female members, ever since, are given annual sums of money according to a certain proportion. The Sreepadam tenures consist of *Sreepadam pattom, Sreepadam Thanathu, Sreepadam Irayili* and other favourable tenures. The total area of Sreepadam lands was about 15,000 acres of which about 780 acres are situated in the Kanyakumari District of the Madras State. These lands are administered by the Sreepadam Palace. But recently the palace authorities have begun to dispose of these lands by outright sale, lands which were thus sold being subject to basic tax. It is gratifying to note that the Government have decided to enfranchise such of these lands as are within the limits of this State by payment of compensation to the members of the Royal family or to their nominees and thereby confer full proprietorship on the tenants.

Lands owned by Sirkar

(1) *Poramboke Lands.*—Poramboke lands are lands which are used, required or reserved for public purposes or for the communal use of the villagers. The total area of *poramboke* lands in Trivandrum District comes to about 37,900 acres. They comprise all public roads, streets, lanes and paths, bridges, ditches, the beds and banks of rivers, irrigation and drainage channels, traffic canals, tanks, lakes, backwaters and water courses, markets, burial grounds, bathing ghats and all other property of the Government which are declared *'Poramboke'* under the Land Conservancy Regulation and are governed by Land Conservency Act VIII of 1958.

(2) *Tharisu.*—*Tharisu* lands are waste lands at the disposal of the Government and are available for registry. These are surveyed but assessed or un-assessed and recorded in the settlement records as *Tharisu*. The total area of *Tharisu* land in this district is about 42,240 acres.

(3) *Thanathuchitta lands.*—*Thanathuchitta* lands are surveyed and assessed lands occupied by palaces and temples and government institutions. They are surveyed and assessed and tax fixed on them. They are virtually government lands and the *Sirkar* is treated as the *pattadar*, though no patta is actually issued. They were assessed to revenue as on *Pandarappattom* lands. But now they are treated as poramboke and thus exempted from payment of tax.

(4) *Kanippat lands.*—Unlike in the other Districts of this State, there is a special group of lands known and recorded in the settlement as '*Kani Tharisu*'. These lands lie in the hilly tracts of Neyyattinkara Taluk covering the villages of Kunnathukal-B and Ottasekharamangalam-B. The physical features of these lands were originally the same as those of the adjoining reserve forests. The hill tribe known as 'Kanikkar' alone inhabited these areas. At the time of the last settlement, the Kanikkar were unwilling to take the lands on registry in their names. Being the only occupants of the area, they believed that those lands belonged to them. Hence they began to alienate the area in their possession to others, when they advanced farther in search of virgin soil. Thereupon, the question of title held by these Kanikkar over the land was taken up to the High Court for decision. The High Court held the view[1] that the Kanikkar have no inalienable right over the *kanippat* lands. Accordingly Government declared[2] that the position of Kanikkar is not anything more than that of permissive tenants. More than 10,000 acres of *kanippat* lands best suited for cultivation lay fallow till the year 1950, when the grow-more-food scheme was introduced in this State. With the introduction of this scheme, people from the adjoining taluks entered these lands and cultivated them. Now they are being surveyed and proceedings under the land assignment rules are being carried on to register away the lands to the landless and the needy.

The following table shows the area in acres, cents and square links of lands falling under various tenures in the four Taluks of Trivandrum District:—

		Trivandrum	*Nedumangad*	*Neyyattinkara*	*Chirayinkil*
Jenmom	..	5,860	3,643	5,978	7,369
Pandaravaka	..	25,719-41	..	90,759-72-196	9,145-23
Sripandaravaka	..	2,693-38-736	372-2	841-69-346	1,618-87-860
Sreepadam	..	154-18-121	34-76	..	395-71-899
Kandukrishi	..	6-19-120	5-81	..	..
Poramboke	..	9,172-22	8,073-62	12,704-25-49	7,792-86
Tharisu	..	861-80	19,178-48	21,084-59-690	1,143-9
Tax free	..	2,612-65-849	4,588-47	9,868-83-994	96-31
Kanippat	..	..	..	8,904-8	..

1. Vide A.S. No. 345|1111.
2. Vide G.O.R.Dis. 2442|44|Rev. dated December 23, 1944.

Oodukur.—*Oodukur* is a peculiar system of right mostly found at present in the Neyyattinkara Taluk of this District. This system prevails in almost all classes of lands such as *Sreepadam, Sripandaravaka* and *Kandukrishi.* Under this right garden lands and the trees thereon are held by different persons in different proportions without any division of the area by metes and bounds or allotment of particular trees to particular individuals. The produce is taken in common and shared by the different persons in various proportions. This peculiar nature of the right was always an impediment in improving the land by any particular shareholder. In the settlement records, the pattas are issued as *Oodukur pattas,* i.e., separate *pattas* for each fraction of right over the undivided land. The *Oodukur* enjoyment paved the way for a lot of unnecessary and wasteful litigation which could have, but for the *Oodukur* right, been avoided. The Government felt it an imperative necessity to settle the *Oodukur* rights. Therefore they issued a proclamation known as Oodukur Settlement Proclamation in 1123 K.E. (1948), which provided for the claims of the *Oodukur patta* holders being investigated and the properties sub-divided by metes and bounds among the *pattadars* according to their proportionate share. *Oodukur* settlement was carried out by a Settlement Officer and the staff specially appointed for the purpose in the year 1124 K.E. (1949). The settlement of *Oodukur pattas,* excepting certain cases in the Neyyattinkara Taluk has been completed by the Special Staff in the year 1954 and the records and the registers prepared have been handed over to the Taluk Office for incorporating the settlement decisions with the Revenue Records. This has been considered a boon by a segment of the pattadars.

Land Assignment

It has been pointed out earlier that Government lands include both *poramboke,* which are used or required for public purposes and, *tharisu,* which are available for registry. The control and maintenance of these classes of lands are governed by the Land Conservancy Act VIII of 1958 and Land Assignment Act XXXIII of 1950 and Puduval Rules of 1932. It was observed by Government that lands at the disposal of Government were very limited and that there will be increased necessity of lands for Government or public purposes. Therefore it was ordered in the year 1118 K.E. (1943) that no land will be registered (i.e., assigned with ownership rights) in future and that the lands at the disposal

of Government will only be leased out (assigned on *Kuthakappattom*). Kuthakappattom Rules then in vogue were revised in the year 1947, and Government lands are leased out under the revised rules. In 1957, the Government, considering the desirability of settling as many landless and indigent families as possible on Government lands which are not required for public or Government purposes, issued a set of rules under the Land Assignment Act.[1] The rules are now being implemented. As a preliminary measure a list of lands available for registry, that were required for Government or public purposes etc., was prepared. Further a Taluk Advisory Committee[2] consisting of official and non-official members was constituted in each Taluk to choose the persons for whom land was to be assigned and also to decide the extent of land to be assigned to each of such chosen persons. Special staff has been appointed in each Taluk to carry out the assignment work. The records prepared by the field staff relating to the lands available for registry will be placed before the Committee for being allotted. The members of the Committee, after investigation and enquiries, decide, in accordance with the rules, which of the applicants are eligible to get the lands on registry. The Tahsildar implements the orders of the Committee by effecting registry proceedings. Registry proceedings are thus progressing in all the 4 Taluks of this District. These rules are not applicable to the lands situated within Corporation or Municipal limits.

There was an apprehension among a vast section of the public that the Committees were constituted in such a way as to give undue weightage to the Communist party. Therefore the Government after considering the complaints of the public, ordered the dissolution of the Committees with effect from March 1, 1960 and the reconstitution of fresh Taluk Advisory Committees on more equitable terms[3].

The Tahsildar of the Taluk was the Chairman of the Taluk Advisory Committee. The Section Officers of the Public Works Department, Panchayat and Irrigation who had jurisdiction over the Taluk were the official members. The non-official members represented the different political parties such as the Congress, the Praja Socialist Party, the Communist Party

1. Vide G.O. (Press) No. 1029|Rev. dated October 18, 1958.
2. Vide G.O. (Ms) No. 72 of January 23, 1958.
3. Vide also G.O.(MS) No. 201|Rev. dated March 17, 1960.

and peasant organisations such as Karshaka Sanghams. There were 6 non-official members in each of the Trivandrum, Neyyattinkara and Nedumangad Taluk Advisory Committees and 5 non-official members in the Chirayinkil Taluk Advisory Committee.

Here, mention may also be made about the achievements of the Taluk Advisory Committees. In the Trivandrum Taluk about 36 acres were assigned to 481 persons of whom 480 were given land in the Kadagampally village at the rate of 10 cents per head and one was given 30 cents in the Pangappara village. There are also instances where two or more members in the same family (e.g., father, mother and child) share one plot of 10 cents. In the Neyyattinkara Taluk, the Taluk Advisory Committee has so far assigned 856 acres 63½ cents of Kanippat land in 969 pattas to the landless and the poor. It may be noted that in regard to the Kanikkar, the Government directed that lands in possession of each Kani family be reassigned to that family, free of basic tax, upto a maximum of 2 acres of wet land or 5 acres of dry land[1]. Of the total of 1722 acres of land available for assignment in the Chirayinkil Taluk, the Taluk Committee had, till March 31, 1960 assigned, subject to payment of basic tax, an area of 230 acres 22 cents and 750 square links to 228 families.

It may be noted that a prohibitory assessment is imposed on unauthorised occupants of assignable lands. The unauthorised occupants of the non-assignable lands are taxed with a multiple of the ordinary assessment according to the discretion of the Tahsildar.

Survey and Settlement

The Superintendent of Survey and Land Records, Trivandrum conducts the survey operations in this District. The administrative control of this Department is vested in the Collector and the functional control in the Director of Survey and Land Records. The Superintendent is assisted by Surveyors, Draftsmen and Clerks.

The first survey and settlement of which we have any record was that of 949 K.E. (1772-73) which applied to all the areas, both fields and gardens. It was a *Kettezhuthu*, that is, a record of what was 'heard'. The next settlement was the *Kandezhuthu* of 978 K.E. (1802-1803). This also covered both the fields and gardens. The two subsequent settlements made in 993 K.E. (1818) and 1012 K.E. (1837) were confined

1. Vide G.O. Ms. 691 dated June 29, 1959.

to garden lands only. It may be pointed out that all the above settlements were based on crude survey systems and therefore had no claims to accuracy. In order to minimise confusion in the working of the land revenue system a complete and accurate survey of the State was begun in 1886[1]. A Survey and Settlement Department was established in 1883 and it completed the survey in 1081 K.E. (1906). The settlement work lasted till 1086 K.E. (1911). The Neyyattinkara Taluk was surveyed adopting the Base line and Offset system and the other three taluks the 'Tak' system. These systems of survey were later on replaced by a more advanced system called the 'Triangle and Offset' system which is still in operation. During 1914-17, the Nedumangad Taluk (including Kulathummel Village which is now in Neyyattinkara Taluk) was resurveyed. The settlement was made after carefully looking into the nature of holding and the classification of land, and assessment varied according to variations in tenure and the nature of lands. For example, the assessment of wet lands was fixed on an yield basis in paddy, determined by the sowing capacity of the land. It ranged from two-fifths to seven times the quantity of the seed sown in the case of single crop lands and from three fifths to ten and a half times the seed sown in the case of double crop lands. Assessment on garden lands was fixed on an acreage basis or on the trees grown. There were thus fourteen *'tarams'* or rates based on quality and productivity of the soil. Provision was also made for remission in cases of proved failure of crops in certain specified areas. The tax fixed at this settlement was made permanent for a period of thirty years. Details regarding the nature and tenure, extent and survey number, assessment and mode of payment etc. relating to each plot of land were consolidated into a register which has been printed and kept as a permanent record of rights.

The settlement of 1061 K.E. (1886) proved anything but satisfactory and caused vast disparities in the incidence of taxation. In regard to dry lands the method adopted in the earlier settlements, viz., taxing both the land and the trees standing thereon, was given up and new rates were adopted which were very heavy. The result was that similar lands situated in the same locality had to pay different rates of assessment. Land holders who had to pay, say 14 nP. (4 chuckrams) before the settlement, had, after the settlement

1. Vide Settlement Proclamation of 1061 K.E. (1886).

to pay Re. 1 (28 chuckrams) per acre. Ryots enjoying trees such as coconut, jack, arecanut, etc., had to pay only light taxes. The very same kind of trees which were taxed in South Travancore (e.g., mango, palmyrah etc.) were exempted from tax in North Travancore. Certain fertile pieces of land, by virtue of their location in hilly tracts or places far off from markets, had to be classified under a lower taram fixing low rates of assessment. Even though conditions have since changed, holders of these lands still continued to pay only lower taxes while owners who held the same kinds of lands in other places paid very high rates. Lands under favourable tenures were assessed only with a portion of the full assessment while *pandarappattom* and similar tenures were charged with full assessment. Favourably assessed lands, it may be noted, came to 25% of the total tax paying lands in the State.

By the year 1115 K.E. (1940) all Taluks became ripe for resettlement, the period of 30 years having expired. It was thought that with a comprehensive resettlement the simplification of tenures and equalisation of assessment could be effected. But the results of a test survey conducted in two small villages in South Travancore were not at all encouraging and therefore the Government at last pigeonholed the whole plan for resettlement. But the Government decided to abolish the system of assessment that was prevailing and to introduce a new system of land tax. The famous Land Tax Proclamation issued in 1121 K.E. (1946) by the Maharaja of Travancore, constitutes a landmark in Land Revenue Administration. It introduced a new principle of taxation, viz., basic tax on land. Fixed at the rate of 4 cash per cent (subsequently converted into 3 pies and again to 2 nP.) irrespective of the nature of the land, the basic tax sought to remove the disparities in the incidence of taxation arising from differences in tenures, *tarams*, crops, etc. It may be noted in this connection that basic tax is assessed to *jenmom* land, *pandaravaka* lands, and puduval and tharisu lands assigned on registry. The area of lands assessed to basic tax and *Rajabhogam* in the 4 taluks in this District during the year 1958-59 is given below:

Taluk		Area of land assessed to Basic Tax. Wet	Dry.	Land assessed to Rajabhogam Wet.	Dry.
Trivandrum	..	11,744	49,481	1,165	1,089
Nedumangad	..	13,244	96,349	197	210
Neyyattinkara	..	12,523	78,237	409	433
Chiravinkil	..	11,455	59,159	171	278

With the introduction of basic tax there was a fall of Rs. 14,83,764 in the ayacut revenue of the Travancore State. With a view to counteracting this fall in revenue, the Government introduced a novel system of tax viz., the agricultural income tax.

There are no special cesses in this District except perhaps the one which is called irrigation cess. Irrigation cess obtaining here is not a tax in the strict sense of the term. Because the Government take up small irrigation works 50% of the cost is borne by the cultivators. This amount (*kudipathi*) is realised in easy instalments from the cultivating beneficiaries in proportion to the use they make of it. The Vellayani bund in the Trivandrum Taluk, the two *'chiras'* one in the Purayathukonam and the other in the Thennurkonam villages and a sluice and cross bar in the Navaikulam village in the Chirayinkil Taluk are instances in point.

Tax in olden days used to be collected in kind. But today all taxes are paid, according to fixed rates, in cash. The land revenue is collected in two instalments or 'kists', the first kist falling due on the 15th of January every year. The processes involved in the collection of revenue are collection by voluntary payment and by coercive process.

Land Acquisition

The Land Acquisition Act XI of 1089 K.E. (1914) has been enacted and the provisions contained therein are followed invariably for acquiring lands required for Government or public purposes. According to the above Act, the District Collector is the Land Acquisition Officer, and the powers of the District Collector have been delegated to the Revenue Divisional Officer. The Tahsildars have been empowered to finalise the acquisition proceedings on nominal compensation only. Till recently, the acquisition proceedings necessitated in this District were, in the normal course, attended to either by the District Collector or Revenue Divisional Officer or Tahsildar. When extensive areas have to be acquired, Special Land Acquisition Officers with the powers of a District Collector will be appointed to carry out the acquisition work under the supervision of the District Collector. Now the acquisition work in this District, has considerably increased consequent on the implementation of the Plan Schemes. Therefore, one Special Deputy Collector[1]

1. For the land acquisition work connected with the Electricity Department, there is another Deputy Collector whose Jurisdiction extends to the entire State.

(for Public Works Department) and 3 Special Land Acquisition Officers of the status of Tahsildars with the required field and office staff, have been appointed for acquisition work in this District and they are attending to the works which are allotted to them from time to time by the District Collector on receipt of proposals from the Heads of Departments. Monthly conferences of all the Land Acquisition Officers, Executive Engineers, Revenue Divisional Officer and Tahsildars are being held to discuss ways and means to expedite the acquisition work. In completing the acquisition proceedings on nominal compensation considerable delay has been noticed as a result of the observance of the statutory provisions contained in the Land Acquisition Act. To obviate this difficulty and to ensure an indefeasible right over the relinquished lands, a summary procedure has been prescribed for acceptance of the lands offered as gifts. This procedure is covered by the Land Relinquishment Act XXXVIII of 1958 and accordingly all title and interest of the registered holder shall vest in Government, free of all encumbrances and they become Government land with indefeasible title. This Act is now being followed by the Tahsildars instead of acquiring lands on nominal compensation under Land Acquisition Act. Acquisition proceedings on nominal compensation are taken up only in cases where Relinquishment Act cannot be applied.

Administrative set-up

The Land Revenue Department in the District is a heirarchical form of organisation with the Collector at the top. The powers and functions of the Collector have already been described at some length in the previous chapter. In addition to his routine duties connected with the collection of land revenue the Collector appoints all officers of the Land Revenue Department in the District, whose maximum pay does not exceed Rs. 120, subject of course, to rules of recruitment. He transfers the Tahsildars within the District under intimation to the Board of Revenue. He can also transfer the non-Gazetted Officers of the Land Revenue Department in the District and order promotions and demotions of Village Officers and Village Assistants. There is a Personal Assistant to the Collector. This Officer exercises statutory as well as delegated powers and relieves the Collector of much of his routine work. The Office of the District Collector, Trivandrum consists in addition to the Personal Assistant, of one Sheristadar, two Head Clerks, 47 Clerks, 13 Typists, two copyists and 19 peons. In all executive matters the

Collector is assisted by the Revenue Divisional Officer and Tahsildars. The powers and functions of the Revenue Divisional Officer run almost on parallel lines with those of the Collector. He conducts the jamabundy or annual inspection and audit of the Village accounts and registers in accordance with the programme fixed by the Collector.

The Tahsildar is primarily the revenue official responsible for collection of land revenue. There are 4 Tahsildars in the Trivandrum District, one in each Taluk. The Tahsildar is expected to be in direct contact with the people in the Taluk and should have first hand knowledge of the conditions of every village in his Taluk. Even though the Tahsildar is assisted by Village Officers and Village Assistants, it is the duty of the former to enquire directly into matters connected with Land Revenue Administration and send independent reports to the Collector.

The Village Officer is the last but a very important link, and the Village Staff forms the lowest echelon in the hierarchy of Land Revenue Officials. The Village Officers perform many and varied duties and play a very important role in the day to day life of the Villagers. They are expected to be ubiquitous. The total number of Village Officers and Village Assistants in each of the Taluks in this District is given in the following table:

Taluk	*Village Officers*	*Village Assistants.*
Trivandrum ..	26	37
Neyyattinkara ..	20	39
Nedumangad ..	20	42
Chirayinkil ..	21	26

The Land Revenue is broadly divided into Ayacut revenue, Sanchayam and Miscellaneous revenue. Ayacut means 'old settlement register in Travancore'. It is a permanent record showing the final results of the Land Revenue Settlement. Ayacut revenue means revenue according to settlement i.e., settlement revenue. Sanchayam revenue is the receipts of the Land Revenue Department comprising revenue derived from

Kuthakapattom and prohibitory assessment on unauthorised occupation of Government lands. Miscellaneous revenue consists of fees, fines and other miscellaneous items. Unlike Ayacut, Sanchayam revenue has no fixity, and may change from year to year. The total land revenue of the Trivandrum District for five years preceding 1959 is given in Appendix I at the end of this Chapter. There are also slight variations in the incidence of taxation as may be seen from Appendix II.

Land Reforms

The most important land reforms introduced from time to time have already been mentioned in the foregoing sections. However, the salient points may be recapitulated here for the sake of convenience. The Pattom Proclamation of Edavam 21, 1040 (June 2nd, 1865) may be considered the first major attempt in the field of land reform. This Proclamation, which was hailed as the Magna Carta of the Travancore Ryots enfranchised the *Sirkar pattom* lands and converted a large body of agricultural ryots from the position of 'tenants-at-will' to that of full proprietors. This proclamation conferred on the holders of *pandaravaka* lands, proprietary and transferable rights. It also relieved the tenants of the fear of arbitrary eviction and encouraged them to effect substantial improvements to their holdings. *Sirkar pattom* lands were put on the same footing as the ryotwari lands. The next measure of importance was the Royal Proclamation of 1042 K.E. (1867) which defined the mutual rights and obligations between landlords and tenants. This was later amplified and codified as the Jenmi Kudiyan Regulation V of 1071 K.E. (1896). The Jenmi Kudiyan Regulation V of 1071 was superseded by Regulation XII of 1108 K.E. (1934) which conferred full proprietary rights on the kudiyan, subject only to payment of *jenmikaram*. The Proclamation of 1061 K.E. (1886) laid down the general plan of revenue survey and settlement and prescribed the principles and procedure to be followed in carrying on these operations. According to the settlement completed in 1081 K.E. (1906) lands were assessed to tax according to the fertility of the soil. This system of assessment was replaced in 1946 by a new system called the Basic Tax introduced by the Royal Proclamation of 1121 K.E. (1946). Basic tax is a uniform rate of land tax assessed at 2 nP. per cent irrespective of the quality and nature of the lands. But lands falling under *Kandukrishi, Sripandaravaka* and *Sreepadam* were excluded from the purview of this Procla-

mation. Two years later was issued the Oodukur Proclamation of 1123 K.E. (1948) for settling the *oodukur pattas* (joint holdings). Accordingly the joint pattas were investigated and the lands falling under it subdivided by metes and bounds among the *pattadars* in proportion to their shares.

A recent piece of legislation that has largely benefitted agriculturists is the Compensation for Tenants Improvements Act, 1958. There was no legislation in the erstwhile Travancore State providing for payment of compensation for improvements effected by tenants. All the same compensation was paid as per a decision of the High Court, which stipulated the compensation at 8 1|3 times of net annual yield for trees planted by the tenant. The new legislation brings under its purview the entire State of Kerala and provides for compensation at a rate of 15 times the net annual yield for trees planted by tenants and actual value for permanent structures put up by them. The legislation confers on tenants the right to compensation for improvements effected by them, even if there is a contract to the contrary stipulated in the deed providing for lease or otti.

One of the evils of the system of tenancy has been the lack of adequate check on the eviction of tenants. Rules framed formerly were limited in their scope and consequently the practice of evicting tenants from the lands they had been cultivating continued in spite of certain laws prohibiting it. Government therefore promulgated an ordinance on April 11, 1957, whereby all proceedings for eviction of tenants and cultivators from their holdings and for collection of arrears of rent that had accrued were stayed. The ordinance was later replaced by an Act of the Legislature.

The Agrarian Relations Act 1960 is perhaps the latest and the most important piece of legislation relating to land reforms introduced in Kerala. It seeks to fix a ceiling on the extent of holdings, and to regulate and define the rights and obligations of all categories of tenants including cultivators on various types of tenures and arrangements. It specifies the maximum and minimum rates of fair rent for various classes of land and within these limits the rent payable by the tenants will be fixed by the Land Tribunals proposed to be set up. It also provides for the compulsory purchase of the rights of the landlord by permanent tenants and enables the cultivating tenants to purchase the rights of intermediaries in the holdings. All lands in excess of the ceiling

contemplated in the Act are to be surrendered to Government on payment of compensation. The lands so surrendered will be assigned on payment of purchase price and subject to a specified maximum to tenants and landlords who have lost their rights in their holdings under the Act to co-operative farming societies and to agricultural labourers.

It may also be noted in this connection that steps are being taken by the Government to enfranchise the *Sripandaravaka* and *Sreepadam* lands. It is also proposed to abolish the practice of paying *jenmikaram* by conferring full proprietary rights on the tenant after paying a lump sum compensation to the jenmies for the loss of their rights.

With a view to improving the plight of the indigent and the poor, Government have drawn up what is called the Settlement Scheme and in 1952 framed certain rules under Land Assignment Act 1950, for assignment of land to the landless. According to this scheme, lands limited to 5 cents in the urban areas and 10 cents in the rural areas are being allotted to deserving persons. The holders of such lands have only occupancy right over them and have to pay ground rent at the rate of 6 nP. per cent per year. They are given grants also for construction of houses.

Similarly, a colonisation scheme has also been prepared and implemented according to rules framed under section 7 of the Land Assignment Act 1950. The object of this scheme is to provide cultivable lands to agriculturists who have no lands of their own and to encourage co-operative farming. A continuous area of at least 75 acres is required for the organisation of a colony. The minimum number of members required is 25. Lands are allotted at the rate of 3 to 5 acres per family. Government are also giving loans to colonies for agricultural purposes.

Peasants' Organisations

Recently political parties have organised Peasants' Organisations in this District. The Kisan Congress formed by the Congress Party and the Karshaka Sanghams formed under the auspices of the Communist Party may be mentioned in this connection. They are organised on village basis.

Bhoodan

No statistical information regarding the achievements of the Bhoodan movement is available. However, some informa-

tion which has been obtained in regard to the progress and achievements of the *Gramdan* Movement in this District is given in Chapter XVIII.

Agricultural Labour

The agricultural economy of the District is very backward. The nature and arduousness of the agricultural operations vary widely with soil, crops, rainfall, climate, size and location of holdings. Agricultural operations are also seasonal and do not provide full time and continuous employment. Also custom and usage differ from region to region. Till recently there was hardly any uniformity in the method of payment of wages; they were paid in kind or in cash or in both. Not infrequently different rates were paid to men and women performing the same operations. The Minimum Wages Committee for Employment in Agriculture in the Travancore-Cochin State (1956) gathered factual data regarding the wage rates then prevailing in the Trivandrum District for the various operations required for the production of paddy, coconuts, sugarcane and tapioca. The average rate of wages for paddy cultivation was found to range from Re. 1 to Rs. 1.25 for men and from Re. 0.62 to Re. 0.87 for women. The rate of wages for plucking coconut was Rs. 1.12 and that for crowns Rs. 3. The need to preserve a balance between these different rates of wages was keenly felt by Government and on December 17, 1957 they accordingly fixed minimum wages for all kinds of ordinary agricultural operations in exercise of the powers conferred by the Minimum Wages Act, 1948. There has consequently been a general increase of 20% wages compared with the then existing wage rates. Giving due weight to the long standing custom and practice Government have also notified that the higher rates will continue to be paid, if the existing rates are higher than the minimum wages fixed. The following are the rates fixed for an eight hour day.

	Re.	nP.
Ordinary Agricultural Operations.		
1. Men	1	50
2. Women	1	00
Preparing pits or bunds for planting coconuts (except in sandy tracts)	1	62
Digging or ploughing and preparing mounds, ridges or basins for tapioca or sugarcane cultivation (except in sandy tracts)	1	62

	Rs.	nP.
Minimum piece-rates for plucking of coconuts (per coconut tree)	0	04
(plus one coconut for every 25 trees or part thereof)		
Ploughing with labourers' bullocks for a four-hour working day.	2	75
Ploughing with cultivators' bullocks for a four-hour working day	1	50

Transplanting operations: The minimum wages shall be the same as that for any ordinary labour but the working hours shall be five for *Kayal* (backwater) areas and six for other areas.

Harvesting and threshing: 1|9 of the harvest paddy in addition to the customary payment called *'Theerppu'* or *'Vellamkudi'*. Workers shall be entitled to remuneration for carrying *'Katta'* if threshing ground is not provided at the rate of one for every 2,000 paras of paddy field.

Sales Tax and Agricultural Income Tax

In order to make good the financial loss sustained by Government due to the introduction of 'Prohibition', the Travancore General Sales Tax 1124 (1949) (Act XVIII of 1124) was passed in Travancore State. It came into effect on May 13, 1949. The scheme of taxation laid down in the Act was a multi-point one. Sales Tax is realised only from dealers whose annual turn-over is not less than Rs. 10,000 per year. The administration of sales tax at the commencement was carried on by Excise Inspectors and Assistant Excise Commissioners. But separate full time Municipal Sales Tax Officers were appointed for Trivandrum City and the Municipal Towns. The Excise Commissioner was also the Sales Tax Commissioner. With the integration of Cochin State with Travancore, and the federal financial integration, Travancore General Sales Tax Act ceased to exist and the Travancore-Cochin General Sales Tax Act 1125 (Act XI of 1125) came into force on May 30, 1950.

Agricultural Income Tax was introduced for the first time in Travancore State by the Travancore Income Tax Act of 1121 in order to make good the loss of revenue sustained by

the Government on account of the introduction of Basic Tax in that year. It may be noted that Income Tax was introduced in Cochin even earlier i.e., in 1942[1]. But on April 1, 1951, the Travancore-Cochin Agricultural Income Tax Act came into force, which was administered by a new Department—the Agricultural Income Tax and Sales Tax Department. According to this Act, any person whose net agricultural income in a year exceeds Rs. 3,000 is liable to be assessed to Agricultural Income Tax.

The Inspecting Assistant Commissioner of Agricultural Income Tax and Sales Tax is the head of the Department in the Trivandrum District, his immediate superior being the Deputy Commissioner of Agricultural Income Tax and Sales Tax, Quilon. Under the Inspecting Assistant Commissioner there are seven Sales Tax Officers and an Agricultural Income Tax Officer with their offices as shown below.

1. Sales Tax Office I Circle, Trivandrum.
2. Sales Tax Office II Circle, Trivandrum.
3. Sales Tax Office III Circle, Trivandrum.
4. Sales Tax Office, Attingal.
5. Sales Tax Office, Nedumangad.
6. Sales Tax Office, Neyyattinkara.
7. Sales Tax Office N. R. Circle, Trivandrum.
8. Agricultural Income Tax Office, Trivandrum.

To assist the Sales Tax Officers of I, II and III Circles, Trivandrum, there are Assistant Sales Tax Officers, one each in the 1st and 3rd Circles and two in the II Circle. There is also one Sales Tax Inspector in each of the I and II Circles for gathering statistics of the dealers and for conducting inspections. The Agricultural Income Tax Officer is assisted by an Agricultural Income Tax Inspector.

The Sales Tax Officer exercises powers of assessment of dealers whose annual net turn-over exceeds Rs. 20,000. He also inspects the business places of the dealers within his jurisdiction. The Assistant Sales Tax Officers are the assessing authority where the dealers' net turn-over does not exceed Rs. 20,000 per year. He too inspects the business places within his jurisdiction. The Sales Tax Inspectors also carry out similar functions. The Agricultural Income Tax Officer exercises the powers of inspection of agricultural holdings and

1. Vide Cochin Income Tax Act VI of 1117.

assessment. The Agricultural Income Tax Inspector also audits the accounts within his jurisdiction.

The statement showing the collection and expenditure under Sales Tax and Agricultural Income Tax for the years 1957-58 and 1958-59 is given below.

Year	Collection			Expenditure
	General Sales Tax Rs.	Agricultural Income-tax Rs.	Central Sales Tax Rs.	Rs.
1957-58	.. 2,941,382.80	89,393.35	42,574.20	144,087.61
1958-59	.. 3,773,625.11	142,474.87	107,210.46	168,899.69

Stamps.—The administrative head of the Stamp Department is the Finance Secretary to Government. The Stamp Manufactory, Trivandrum, the Central Stamp Depot, Trivandrum and the Stamp Depot, Ernakulam are the three separate units of the Stamp Department under the Finance Department. The head of the Stamp Department at the District level is the Collector. The Central Stamp Depot, Trivandrum, stocks the stamps manufactured in the manufactory and distributes them to the various treasuries. There are two kinds of stamps, judicial and non-judicial. The judicial stamps are distributed through the agency of licensed Vendors and they are controlled by the Additional District Magistrate. They receive their supply from treasuries. The revenue derived from the sale of stamps exclusively in the Trivandrum District is not available. The total stamp revenue for the State for four years from 1955 to 1959 is given below.

Year	*Amount in Rupees*
1955-56	.. 1,18,74,383-15-5.
1956-57	.. 1,22,11,111.70
1957-58	.. 2,42,11,631.81.
1958-59	.. 1,73,72,150.00.

The Registration Department

The Registration Department in the State is under the Inspector-General of Registration. The District Officer of the Department is the Registrar. Under the District Registrar, Trivandrum, there are 22 Sub Registrars, two Joint Sub Registrars and one Chitty Auditor. Regarding exercise of certain powers conferred by section 7(2)

of the Indian Registration Act (1908), the Trivandrum Sub Registry Office is amalgamated with the District Registrar's Office and the Sub Registrar, Trivandrum virtually exercises certain powers of the District Registrar. For all purposes other than those governed by section 7(2) of the above Act the Trivandrum Sub Registry Office is a Subordinate Office under the District Registrar, Trivandrum. The names and headquarters of the Sub Registry Office are given in Appendix III.

The major functions of the Registering Officer are registration and attestation of documents and the safe custody of the records. The District Registrar can register any document pertaining to any part of this District. The Registrar exercises the powers of the Collector under sections 40, 41, 42, 44, 48, 50 and 55 of the Stamp Act within the limits of his jurisdiction in regard to the instruments presented for registration to the Sub Registrars in the District. As Registrar, he is responsible for the registration of marriages under the Special Marriage Act. He is also the Registrar of Societies under the Literary, Scientific and Charitable Societies Act (Act XII of 1955). The licenses of C licence holders are reviewed by the Registrar.

The Sub Registrar is the head of his Office and is competent to register all documents pertaining to his sub district. All Sub Registrars are declared Ex-Officio Chitty Registrars as far as the registration and control of *chitties* are concerned. The Chitty Auditor inspects and audits the *chitties* registered in the various Sub Registry Offices in the District. He is a touring Officer in the grade of the Sub Registrar. Registration is one of the sources of revenue in the Trivandrum District. The total revenue received in the year 1958 is Rs. 5,48,010.10 and the expenditure for that year amounted to Rs. 3,92,966.99.

CENTRAL REVENUES

Income Tax

The Income Tax Department of the Government of India administers the Income Tax, Wealth Tax, Expenditure Tax, and Gift Tax Acts. The head of the Department is the Commissioner of Income Tax, Kerala who was having his Office at Coimbatore during the financial year 1959-60[1] He is assisted by an Inspecting Assistant Commissioner whose

1. The Office of the Commissioner of Income Tax, Kerala is functioning at Ernakulam with effect from September 1, 1960.

headquarters is at Ernakulam. The assessments under the various Acts are made by Income Tax Officers stationed at Trivandrum. There are four Officers at Trivandrum whose jurisdictions are indicated below.

Income Tax Officer, Trivandrum	*Trivandrum City*
Additional Income Tax Officer, Trivandrum	Taluks of Trivandrum, (Except city) Nedumangad, Neyyattinkara and Chirayinkil.
Income Tax Officer, Salary Circle, Trivandrum	All Government Salary cases of Kerala and private salary cases of Quilon and Trivandrum where tax is deducted at source.
Income Tax Officer, Special Investigation Circle,, Trivandrum	Investigation cases of Kerala specially assigned to him.

The appeals against the assessment made by these Officers lie to the Appellate Assistant Commissioner, Ernakulam. Further appeals against the orders of the Appellate Assistant Commissioner lie to the Appellate Tribunal at Madras. The State Government has appointed a Deputy Collector with headquarters at Trivandrum exclusively for the collection of Income Tax arrears. The number of assessees under various taxes in the main and additional circles of Trivandrum and the taxes collected during the financial year 1959-60 are given below.

Kind of Tax.	*No. of assessees*	*Amount.* Rs.
Income Tax ..	1,797	35,18,206
Wealth Tax ..	61	9,14,555
Expenditure Tax ..	9	3,57,211
Gift Tax ..	44	4,900
Total		47,94,872

Central Excise

The Central Excise administration in the Trivandrum District is vested in the Superintendent of Central Excise, Trivandrum Circle, whose jurisdiction extends over the entire Trivandrum District and Quilon, Pathanamthitta and Pathanapuram Taluks of the Quilon District. Besides the Circle Headquarters, the Divisional Headquarters is also located in Trivandrum. The various formations of the

Trivandrum Circle comprised in the Trivandrum District, are (1) Trivandrum Range, (2) Merchiston TFC. Range, (3) Travancore Rubber Works, (4) Trivandrum Port, (5) Deputy Superintendent's Unit, (6) Preventive and Intelligence Unit, Trivandrum and (7) the Kerala Government Cycle Rim Factory, Trivandrum. This Circle deals with the excises in respect of Tobacco, Tea and Package Tea, Coffee, V.N.E. Oil, Tyres and Tubes, Cycle Rims, Soles and Heels and Cinematograph films. The total excise revenue received from the Trivandrum District by the Central Government for the year 1959-60 is Rs. 11,28,433.05 and customs revenue Rs. 35,958.

APPENDIX I.

Land Revenue Demand, Collection etc. of the Trivandrum District for the period from April 1954 to March 1959.

Year	*Demand*	*Collection*	*Remission*	*Write off.*	*Balance*	*Percentage of collection*
	Rs.	Rs.	Rs.	Rs.	Rs.	
1954-55	1,236,514	1,011,964	543	..	224,007	81.8
1955-56	1,269,264	1,014,387	2,366	..	252,511	80.0
1-4-1956 to 31-10-1956	746,112	613,955	9	..	132,149	..
1-11-1956 to 31-3-1957		Not available				
1957-58		Not available				
1958-59	926,791	817,385	101	4,417	104,887	88.6

Demand and Collection of arrears

Year	*Demand*	*Collection*	*Remission*	*Balance*	*Percentage of collection*
	Rs.	Rs.	Rs.	Rs.	
1954-55	331,863	120,465	28,591	182,807	48.9
1955-56	406,814	156,174	11,068	239,572	41.0
1956-57	495,383	164,000	24,895	306,549	..
1957-58		Not available.			
1958-59	423,396	226,266	7,941	189,189	..

D. C. B. of arrears and current revenue together

Year	*Demand*	*Collection*	*Remission*	*Balance*	*Percentage of collection*
	Rs.	Rs.	Rs.	Rs.	
1954-55	1,568,377	1,132,429	29,134	406,814	74.6
1955-56	1,676,078	1,170,561	13,434	492,083	70.0
1956-57	1,241,496	777,955	24,844	438,697	..
1957-58		Not available			
1958-59	1,345,769	1,043,652	8,041	194,076	74.0

APPENDIX II.

Incidence of Taxation.

Year	*Population*	*Net demand*	*Tax per head*	
		Rs.	Rs.	nP.
1954-55	..	2,150,178	12,36,514	..	57
1955-56	..	2,150,178	12,69,264	..	62
1956-57	..	2,150,178	7,46,113	..	34
1957-58	..	Not available.			
1958-59	..	1,327,812	9,22,374	..	69

Area under occupation in the Trivandrum District

Year	*Wet*			*Dry*			*Total*		
	Acre	*Cent*	*Square links.*	*Acre*	*Cent*	*Square links.*	*Acre*	*Cent*	*Square links.*
1954-55	100,670	59	482.5	475,615	3	816.75	576,285	63	299.
1955-56	100,659	72	106	475,699	10	518	576,358	82	654
1956-57	102,002	98	..	484,803	72	..	586,806	64	..
1957-58	Not available								
1958-59	51,701	42	..	302,190	65	..	353,892	76	..

APPENDIX III.

Names and Headquarters of Sub Registry Offices in Trivandrum District.

Name of Office.	*Headquarters.*
1. Amaravila	Amaravila
2. Aryanad	Aryanad
3. Balaramapuram	Balaramapruam
4. Attingal	Attingal
5. Chirayinkil	Chirayinkil
6. Kattakkada	Kattakkada
7. Kazhakkuttam	Kazhakkuttam
8. Kunnathukal	Kunnathukal
9. Navaikulam	Navaikulam
10. Neyyattinkara	Neyyattinkara
11. Neyyattinkara Additional	Kanjiramkualam
12. Nemom	Nemom
13. Nedumangad	Nedumangad
14. Nedumangad Additional	Pothencode
15. Ooruttambalam	Ooruttambalam
16. Parassala	Parassala
17. Pattam	Pattam
18. Trivandrum	Trivandrum
19. Trivandrum Additional	Trivandrum
20. Venganoor	Venganoor
21. Vamanapuram	Vamanapuram
22. Varkala	Varkala

CHAPTER XII

LAW, ORDER AND JUSTICE

Crimes

There has been an appreciable increase in the incidence of crime in the Trivandrum District in recent years. The reasons for this are varied. In the first place, there has been an increase in population, especially in the city and major towns in the District. Secondly people with doubtful antecedents have migrated to the urban areas in search of means of livelihood. The poverty of these people, coupled with their awareness of the impossibility of their antecedents being verified by the police, has encouraged them to commit crimes of all description. Thirdly, acute unemployment and under-employment among a vast segment of the population has considerably affected the gravity and extent of crimes in the District. Labour unrest which creates in its wake strikes and lock-outs is also an important factor that has rendered administration of law and order difficult. Fourthly, the strained agrarian relations which often culminate in disputes between land owners or jenmies on the one side and the landless labourers on the other have also created problems for the police. Cases of eviction and oppression by *jenmies,* it may be noted, have not been uncommon in this District. Again the growth of the student population with its high degree of political consciousness and indiscipline has also created some complex problems for the administration of law and order because students' strikes have not been infrequent in Trivandrum. Above all clashes and tensions among various political parties have also made the work of the police more difficult than ever. It may be borne in mind that Trivandrum has been in the vortex of many a political agitation that over-whelmed this State in recent times. The above factors explain the steady increase in the incidence of crime in the District.

The important crimes reported in the Trivandrum District are murder, rioting, dacoity, robbery, house-breaking and ordinary thefts. This District is almost free from cases of piracy, gang dacoity, smuggling and border raids. The statistical data pertaining to the common crimes for the last ten years given below may give a bird's eye view of the extent of crimes in this District.

Year	1949	1950	1951	1952	1953	1954	1955	1956	1957	19
Total true cognizable crimes	725	734	729	658	821	837	884	812	1505	30
Grave Crimes:										
Murder	15	23	16	22	15	22	27	20	33	
Rioting	35	30	88	91	53	90	70	95	167	1
Dacoity	1	..	3	4	5	3	2	..	7	
Robbery	14	34	16	18	11	8	10	11	21	2
House breaking	166	184	117	188	236	216	179	126	289	17
Ordinary theft	285	231	214	170	262	233	195	259	327	44
Cattle theft								28	18	1

The above table shows the disconcerting fact that th incidence of crimes under various categories has been con tinuously on the increase in this District. It has been reporte that in 1958 the proportion of cases per thousand of th population was 2:4 and the proportion of cognizable case investigated by the police was 1:8.

Serious offences against person and property reporte during the years 1955 to 1958 given below also reveal a upward trend.

Year	Total number of cases reported	Ratio to population per 1,000
1955	708	.56
1956	665	.53
1957	1,068	.80
1958	1,131	.85

Murders are mostly committed for one or more of the following reasons: Sex, family disputes, factions, and robbery. The following table shows the number of murders committed for various reasons during the period from 1956 to 1958.

	Cases	1956	1957	1958
1.	Sexual cases	..	10	2
2.	Family disputes	..	6	2
3.	Faction	1	1	1
4.	Robbery	..	..	..
5.	Other causes	19	16	20

Suicides.—Cases of suicide are not rare in the District. The chief mode of committing suicide is by hanging onself. The number of suicides reported during the years 1957 and 1958 is given below:—

		By drowning	By poison	By hanging	Other causes	Total
1957						
Male:	Adults	26	7	116	2	151
	Children	1	..	2	1	4
Female:	Adults	22	5	47	2	76
	Children	..	..	3	..	3
1958						
Male:	Adults	29	12	114	4	159
	Children	6	2	2	..	10
Female:	Adults	10	..	45	..	55
	Children	9	..	2	..	11

Riots.—Riots generally take place in rural areas; communal rivalries and political rivalries sometimes cause riots. During 1958, for instance, there have been isolated disturbances at Puvar, Vizhinjam and Vithura of which those at the former two places were due to communal rivalries between Muslims and Christian fishermen. Political rivalries led to these riots elsewhere.

Prohibition Offences.—Prohibition is in force in the District. But violation of the rules often occurs. The following figures showing the number of persons arrested and convicted for drunkenness during 1956-58 would give a general idea of the extent of prohibition offences in the District.

Year	Rural				Urban			
	Arrested		Convicted		Arrested		Convicted	
	Male	Female	Male	Female	Male	Female	Male	Female
1956	244	1	201	1	265	7	239	6
1957	170	3	150	3	156	4	105	1
1958	241	10	184	10	339	3	200	1

Kidnapping and sex crimes in this District are so uncommon that they do not deserve mention here.

Juvenile Delinquency.—Cases of juvenile delinquency are also not rare in the District. The figures for juvenile delinquency in the Trivandrum District during 1956, 1957 and 1958 are 118, 86 and 83 respectively, marking an appreciable fall each year.

The offences committed by the juveniles may be classified as follows:—

	1957	1958
Serious Offence against person	10	13
Serious Offen e against property	6	11
Minor Offence against person	1	..
Minor Offence against property	26	32
Other Offences	43	27
Total	86	83

During 1958, 80 juveniles were sent to the regular courts as against 90 in the previous year. Seventy juveniles were restored to parents in 1957 and 8 in 1958. The numbers committed to institutions during these two years were 67 and 23 respectively. Forty-eight juveniles in 1957 and 62 in 1958 were otherwise dealt with.

POLICE FORCE

Evolution

The history of the police organisation in the Trivandrum District dates back to the days of Dewan Ummini Thampi who held office for a couple of years from 1809. The first force organised by him was called the *'Kavel'*. This force was so unsystematic and irregular that it hardly deserved the name 'police'. The persons who were employed in that organisation were completely ignorant of their duties. The concept of discipline was alien to them. The total strength of this force constituted for the entire State of Travancore was only 200. Colonel Munro, who succeeded Umminni Thampi found the police organisation quite unsatisfactory and its strength inadequate. Hence he introduced certain measures to reform and strengthen it. But the first statutory regulation relating to the police was passed only in 1834 and the next in 1847-'48. Later, in 1854-55, when revenue divisions were formed and Dewan Peishkars were placed in charge of them, they were invested with powers of general control and supervision in all matters, revenue, magisterial and police, subject

to the orders of the Dewan who was the head of the administration and Chief Magistrate. The members of the police force were paid extremely low salaries.

On the 31st January 1881, at the behest of the then ruling Maharaja, Dewan Ramiengar submitted a report for the reorganisation of police. In his report, the Dewan had stressed the necessity for separating police from Magistracy in order to render unbiassed disposition of cases possible. With a view to improving the efficiency of the police personnel, Ramiengar suggested certain qualifications for recruitment. The new recruits were required to undergo regular training. The Dewan also recommended an enhancement of salary for the police and suggested that it should be graded on the model of the Madras police. The Police Regulation IV of 1056 K.E. (1880-'81) was enacted on the basis of the report of Remiengar and the reorganisation was completed by 1881-'82.

In the year 1919-20, the administration of the entire police in the Travancore State was vested in an officer called the Commissioner of Police under the control of Government. The District Superintendent of Police was in charge of the Police force in each district. But the District Magistrate exercised general control and supervision over the police force in the district.

Organisation and functions of the Police Force

Kerala State is divided into two Ranges—Southern and Northern. The Trivandrum District falls within the former with headquarters in the Trivandrum City. This Range is under a Deputy Inspector General of Police who is also in charge of the Railways, Criminal Investigation Department, Special Branch and the Special Armed Police.

The Trivandrum District has, like other districts, two units of police viz., the Local Police and the District Armed Reserve. These units are placed under the control of the Superintendent of Police, Trivandrum District, who is the head of the department at the district level. The Superintendent of Police and the police forces in the District are under the control of the District Collector as far as questions of policy and maintenance of law and order within the District are concerned. But it is the province of the Inspector General of Police to guide, control and supervise recruitment, education, housing and equipment of the police and so to regularise their

internal organisation and methods of working as to render them the most efficient instrument possible for the use of the Collector in the discharge of his duties.

The Local Police.—For the purpose of efficient administration of law and order the entire district is sub-divided into two—the City sub-division and the Rural sub-division each of which is headed by a Sub-Division Officer. The Rural sub-division is again split into two circles viz., Neyyattinkara and Attingal and each circle is placed under a Circle Inspector. There is one Circle Inspector in the Trivandrum City Sub-division. The City Crime Station and the Traffic Police are directly controlled by the Sub-Division Officer, City Sub-division. Under the Circle Inspectors there are Station House Officers (Sub-Inspectors and Head Constables in charge). The Trivandrum District has 15 stations including the City Crime Station on the first floor of the Fort Police Station building and each of these is under the charge of a Station House Officer. In addition to these, there is the Palace Special Police Station situated near the Kawdiar Palace and administered by the Circle Inspector of Police, Trivandrum City. Unlike the other Police Stations, the Palace Special Police Station does not have a Sub-Inspector. The staff in this station is deputed for guard duty at the various Palaces in Trivandrum.

In addition to the above 15 Police Stations (excluding the Palace Special Police Station) there are 31 out-posts in this District. Each out-post is attached to one police station or other. Out-posts are manned by four to six police constables and a Head Constable. But in some of them, there are only constables. The minimum strength of men in the out-post is 3. The names of police stations and out-posts are given in the Appendix at the end of this Chapter.

There are lock-ups in all the police stations except the City Crime Station. These are used for confining criminals for short durations of not more than 24 hours.

The Local Police personnel in the Trivandrum District comprise of a Superintendent, two Sub-Division Officers (Deputy Superintendents), three Circle Inspectors, 15 Sub-Inspectors, 107 Head Constables and 902 Constables. It is interesting to note in this connection that the proportion of the police per thousand of the population in the District is 0.97.

The primary functions of the Local Police in the District are the prevention and detection of crimes, maintenance of law and order, apprehension of offenders, escorting and guarding prisoners, treasuries and private and public properties of which they may be placed in charge, and the prosecution of criminals. However, they have various other duties also to perform. For example, the control of traffic and service of summons in criminal cases are imposed upon them by law. Such duties as aid to pilgrims and passport and naturalisation enquiries are also entrusted to them for administrative reasons. The police conduct night patrols, check bad characters and detect and prohibit motor vehicle offences. Surveillance of known criminals and rounding up of rowdies for reasons of security are also part of their work. Station House Officers register crimes committed within their jurisdictions. They investigate and charge sheet cases before the courts. Nevertheless, the City Crime Station deals mainly with property offences within the city area. Grave crimes are investigated by the Circle Inspector under the direction of the Sub-divisional Officer who is primarily responsible for the proper investigation and conduct of prosecution of such crimes. The Superintendent of Police also investigates grave crimes and attends the Sessions Court when necessary to give evidence.

Prosecution Staff.—For the purpose of prosecution of cases one Grade I Assistant Public Prosecutor and three Grade II Assistant Public Prosecutors have been appointed in the District under the administrative control of the District Collector. The Assistant Public Prosecutors, Station House Officers or Head Constables conduct prosecution in the lower courts according to the gravity of the offence.

Armed Police.—In Kerala State there are two Armed Police Battalions viz., the Malabar Special Police stationed at Malapuram and Special Armed Police stationed at Oolampara, Trivandrum. They will be drawn for duties in connection with the maintenance of law and order only when serious troubles or breach of the peace occur. They may be sent out to any District of Kerala on the orders of the Inspector General of Police to supplement the Local Police force. At the same time to assist the District Superintendents of Police there are special forces called District Reserve in each District.

Trivandrum District Reserve.—There was till recently a District Reserve stationed at Nandavanam as well as the Palace

Guards stationed at the Cantonment. In May 1959 the Palace Guards was merged with the Reserve to form the present District Armed Reserve, Trivandrum. This District Reserve comes under the direct control of the Superintendent of Police Trivandrum who is assisted by the Assistant Commandant. The strength of the Trivandrum District Reserve comprises of an Assistant Commandant (Deputy Superintendent), 2 Reserve Inspectors, 5 Reserve Sub-Inspectors, 15 Jamadars, 47 Head Constables and 647 Constables. The District Reserve provides guards at Palaces, Sri Padmanabhaswami Temple, Central Prison, and Ministers' residences. Whenever needed, it also provides assistance to the Local Police by giving personnel as well as vehicles for the maintenance of law and order. During ceremonial occasions it provides persons to take part in the ceremonies such as Arat, Vettah, Republic Day and Independence Day.

Traffic Police.—As it has been pointed out earlier, regulation and control of traffic in this District is the responsibility of the District Superintendent of Police. The City Sub-division Officer is directly in charge of traffic administration. He is assisted by a Traffic Sub-Inspector, Head Constables and constables. The traffic police controls traffic in the city and important towns in the District. They also detect offences relating to traffic rules and prosecute offenders. It may be noted in this connection that taxation of non-motor vehicles is done at the respective police stations according to jurisdiction.

Recruitment and Training

Appointment of subordinate officers i.e., officers of or below the rank of Circle Inspectors is made by a Board of the Public Service Commission in which the Inspector General of Police is a member. Regarding recruitment of persons to the lowest echelon of the police hierarchy, it has been laid down that the recruitment should be made district-wise. But so far, no recruitment has been made to reinforce the District Reserve, as necessary reinforcements have hitherto been provided by the Armed Police Headquarters.

Police Training College.—Adjunct to the Police Headquarters Office at Trivandrum, there was a Training Centre which functioned till 1932 when a Police Training School was started under a Reserve Inspector for the training of Police Officers. In 1944 a part-time Principal, a Vice-Principal and

staff were appointed. In 1946, the Central Recruits School was opened for training the constabulary. Till 1950, all the officers were given training in the Training School. In May 1959, the institution was raised to the status of a Police Training College under a full-time Principal of the status of a Superintendent of Police. The Police Training College conducts courses of training for the following Officers.

(1) Probationary Indian Police Service Officers for 3 months.

(2) Deputy Superintendents of Police (directly recruited) for 1 year.

(3) Head Constables promoted as Sub-Inspectors (qualifying course) for 6 months.

The College affords facilities for training in Law and Procedure, Finger and Foot-prints, First-aid and Plan-drawing, and Drill and Musketry. The recruits for the District Police are given training for a period of 6 months at the Central Recruits School. Refresher courses are also given to Police Constables for a period of 3 months. Advanced training to the personnel of the Armed Reserve and Special Armed Police, in field crafts, drill and guard duties, tear gas operations, close-quarter battle, etc., is arranged to be given by the training team attached to the Police Training College at periodical intervals.

The administration of this College is vested in the Principal who is assisted by a Vice-Principal. The latter is also the Chief Law Instructor. Other Officers in the College staff are the Assistant Law Inspector (in the grade of a Sub-Inspector), a Jamadar and 2 Head constables. The staff of the Central Recruits School, comprises of one Armed Police Inspector, two Jamadars and five Head constables. The total expenditure incurred on account of the above two institutions for the year 1959-60 was Rs. 1,82,914.

Amenities

Quarters for the police personnel to live in with their families, are constructed by Government at three places in the District—Bhaktivals premises, Vazhuthacaud, Palace Guards premises at Cantonment, Trivandrum and at Vithura of which the first two are within the city area. The Police quarters at Bhaktivilas premises constructed in 1956, accommodate one Deputy Superintendent of Police, five Sub-Inspectors, nine Head constables and 76 Police constables with

their respective families. It may be noted in this connection that *Ambar Charka Parishramalayas* are being run in two quarters and a reading room in a third one. The police family-quarters at Palace Guards premises are occupied by the District Reserve personnel. The police family-quarters at Vithura were constructed at a cost of Rs. 1,02,000 and they are fully occupied. It is noteworthy that steps are being taken to provide quarters for all officers and men in the District.

The total cost of Police Administration in the Trivandrum District for the year 1958-59 was Rs. 19,24,273.97.

Police Forces with State-wide Jurisdiction

Apart from the District Police Force, dealt with above, there are certain other police units organised, not district-wise but for the whole State, with their headquarters at Trivandrum. One of the most important of these is the Special Armed Police (S.A.P.) which is a unit of the Central Reserve. It is stationed at Oolampara, in Trivandrum City. This unit comprises of a Commandant, three Deputy Superintendents, nine Reserve Inspectors, 27 Sub-Inspectors, 143 Havildars, 76 Naiks and 933 constables.

There is another unit called the Armed Police Headquarters under the Deputy Inspector-General with two Deputy Superintendents, one Reserve Inspector, five Sub-Inspectors, 11 Jamadars, 38 Head Constables and 376 Police Constables. The Armed Police Headquarters has three units attached to it viz., the Women Police, the State Police Band and the Police Radio Unit. The Women Police is a small body and the strength comprises of one Jamadar, one Head Constable, two Naiks and 22 Police Constables. Their main duty is to guard and escort female prisoners. The Police Band Party, in addition to their routine duties and State functions, give their performance at the request of private parties also on payment. The Police Radio Unit has a sanctioned strength of one Assistant Superintendent of Police, two Sub-Inspectors, five Jamadars, six Head Constables, 23 Naiks and 63 Police Constables. It plays an important part in the maintenance of law and order. Messages of urgent nature are sent to the Inspector General of Police, District Superintendents of Police and Assistant Superintendents of Police by wireless. This arrangement has proved effective especially in times of emergency.

There is a Fire Service Unit which works under the Inspector General of Police. The Unit has three divisions Trivandrum, Ernakulam and Calicut each of which is placed under a Divisional Fire Officer. The jurisdiction of the Divisional Fire Officer, Trivandrum extends to Trivandrum, Quilon and Alleppey Districts. The Fire Master, Trivandrum is in charge of the Fire Fighting Station situated at Chengalchoola. There are also six Constables, 43 Firemen (Police Constables) and six civilian drivers and cleaners. This Unit possesses two fire engines.

The prevention and detection of crimes in trains and along the railway track and premises are the normal duties of the Railway Police. At present the railway jurisdiction from Trivandrum to Shencottah and from Quilon to Ernakulam is under the immediate supervision of the Superintendent of Police, Railways, Trivandrum. There is a Railway Police Station at Trivandrum Central. The entire Railway Police Unit is under the administrative control of the Deputy Inspector General of Police, Southern Range. The expenditure on account of the Railway Police establishment is borne partly by the Railway Administration and partly by the State Government.

For the efficient and scientific investigation of crimes there are three branches in the Police Department. They are the Criminal Investigation Department, the Finger Print Bureau and the Anti-corruption Branch. The Criminal Investigation Department consists of two units, the Crime Branch and the Crime Investigation Bureau or the Special Branch. The Crime Branch of the Criminal Investigation Department consists of one Deputy Superintendent of Police, one Circle Inspector, three Sub-Inspectors, five Head Constables and 13 Police Constables. The Criminal Investigation Branch consists of one Sub-Inspector, nine Head Constables, 13 Police Constables and three Photographers. This Bureau attends to the collection and dissemination of information regarding crimes and criminals, maintains close contact with similar institutions outside the State and exchanges useful pieces of information as occasions demand.

The Finger Print Bureau with a staff of four Sub-Inspectors, four Head Constables, and three Police Constables functions under the administrative control of the Deputy

Superintendent of Police, Crime Branch. The Finger Print Sub-Inspector visits the scenes of crime and the jails to test the finger print slips of convicts to ensure correctness of details of the convictions and also the identity of the persons concerned before recording their finger print slips in the Bureau.

The Anti-Corruption Branch or the 'X' Branch functions under the Deputy Inspector General of Police. This Branch works directly under the Secretary to Government in the Home Department and the duties relating to Anti-Corruption Branch are executed by the Superintendent of Police 'X' Branch. Although this Branch is stationed at Trivandrum, its field of activity extends to the entire State. The officers and men required for this Branch were drawn periodically by Government on deputation from the Police Department. The 'X' Branch was reorganised in 1958 and accordingly Trivandrum and Quilon Units were merged into one with Headquarters at Quilon; Kottayam and Trichur Units into one with Headquarters at Ernakulam and a new Unit was opened at Kozhikode for Malabar and Kasargode areas.

Home Guards

The Government have recently set up a voluntary body called the Home Guards under the provisions of the Kerala Home Guards Act 1960. The general supervision and control of the Home Guards of the State is vested with the Commandant General who is to be assisted by Commandants. The members of the Home Guards are expected to be given training to discharge such duties as protection of persons, security and safety of the public etc., and to assist the Police Forces, whenever necessary. There are 108 members in the Home Guards in this District.

JAILS

A short history

From the early Administration Reports of Travancore, we learn that formerly there was only one Jail in the District. It was the Central Jail of the State and was located at Trivandrum. This institution was at first under the charge of a native physician. In view of the uncleanliness and excessive mortality that were rampant, it was placed under the control of the Durbar Phyiscian by about 1860. In 1048 K.E. (1872-73) another jail was opened at Trivandrum to supplement the Central Jail. The Central and Additional Jails were placed under the control of two separate Superintendents of varying status. The Central Jail was formerly

situated in a building, (at the North-West angle of the Fort) which had once served as the barracks for the Nair Brigade. Later, in 1062 K.E. (1886-87) it was transferred to Poojappura abolishing the Sub-jail which was located there. The Sub-jail was subsequently revived on April 1, 1955 and housed at Attakkulangara. In the latter half of the 19th century certain liberal reforms were introduced by Government with a view to systematising prison administration. Convicts were locked up in cells during nights and made to work during days. Convict labour of various descriptions was a source of profit for the Government. But women and Brahmins were exempted from drudgery. About 1055 K.E. (1880) intramural labour was introduced in the Central Jail and two years later, i.e., in 1057 K.E. (1882) a printing press was established. Originally, the convicts other than Brahmins and civil debtors were given a fixed quantity of raw rice and small cash allowance for condiments. Brahmin convicts were fed by food supplied from Uttupuras and civil debtors by their creditors. All prisoners except civil debtors were given clothes every six months and *jamakals* every three years. In 1057 K.E. (1881-82) the system of serving out doles of raw rice and cash for purchasing firewood and condiments was discontinued. In 1904-05 a scale of dietary was adopted under which cooked food was distributed and separate kitchens for Brahmins and non-Brahmins were opened. A system of remission was also introduced. Thus the institution of Jails as we know it today is the result of a number of reforms introduced from time to time.

In the Trivandrum District there are at present four institutions under the Jails Department. They are the Central Prison, Trivandrum, the A Class, Sub-jail, Trivandrum, the A Class Sub-Jail at Attingal and the Certified School (*Bala-mandir*) each of which is placed for administrative purposes under a Superintendent. Besides there is a Jail Training School to give training to prison officers in criminology, administration etc.[1] This school is located in a separate building in the Central Prison premises. The Inspector General of Prisons is the Principal of the School, and there are five part-time Lecturers and a Drill Instructor. The Inspector General of Prisons is the controlling and co-ordinating authority in respect of all the above institutions.

1. Established on December 30, 1957, Vide Government Order H(B) 3-26972/57/Home dated October 11, 1957.

Central Prison, Trivandrum

The Central Prison at Poojappura, Trivandrum, is a commodious structure standing on a conspicuous position and occupying about a hundred acres of land. The Military and Police Camps are hardly a mile and a half from the Jail. The Trivandrum Water Supply system provides ample water facilities in the Jail. There is also adequate supply of electricity. Plenty of land is available in the prison premises for construction of buildings and cultivation of vegetables and food crops.

The Inspector General of Prisons is the head of the Prisons Department in the State. But the Central Prison is under the direct charge of a Superintendent who is assisted by a Jailor, a Deputy Jailor, eight Assistant Jailors, one Chief Warder, 13 Head Warders and 121 Warders. Apart from the above officers, there are some technical personnel to educate the prisoners. The technical staff comprises of a Teacher, a Weaving Instructor, two Weaving Assistants, two Weavers, a Boot foreman, a Tailoring Instructor, a Carpentry Instructor, a Smithy Instructor and a Khadi Spinning Instructor. An Ambar Parishramalaya Instructor, an Abkari keeper and a Supervisor for the Hand-Made Paper Unit are very recent additions.

The general administration of the Jail is carried on by the Superintendent with the assistance of the Jailors. The Deputy Jailor is responsible for the departments of ration and clothing in the Jail. The Assistant Jailors have clerical and executive duties. The warders keep the prisoners in safe custody. Members of the technical staff attend to the industries both in regard to production of goods and training of the prisoners. There is a hospital attached to the Jail. The administration of the Jail is goverened by Act XVIII of 1950 and subsequent rules made thereunder.

The Central Jail is intended to accommodate 750 prisoners at a time. In 1959 the strength however, exceeded its capacity at least by 233. There were thus about 983 prisoners of which 20 were females. Steps are being taken to construct additional buildings to provide better accommodation. There is no special class of prisoners called political prisoners. The prisoners are classified into three categories—A, B and C. It may be noted that the classification is done by the Court at the time of judgement on the basis of education, status and mode of living outside. Female prisoners are kept separate from male prisoners and they are looked after by women warders. But they get the same treatment as the males.

The barracks and cells are opened at 6 o' clock every morning under the supervision of the Jailor or Deputy Jailor. After the prisoners are served with food, they are divided into batches for work both in-door and out-door. Ordinarily they are given mid-day meals at 12.15, evening meal 4.45 p.m. and are locked up again at 6.30 p.m. The locking time of well behaved prisoners is now extended upto 7 p.m. Extra-mural labour of the prisoners includes working in the paddy fields and gardens and cultivation of land etc. within the jail premises. There is a manufactory in the jail in which about 300 persons work daily. The details of the jail industries are given in Chapter V.

Treatment of Prisoners

In recent times the object of imprisonment has changed from punishment to correction. The latter means re-educating the prisoner with a view to making him fit to live an adjusted life in society. To achieve this object in view, various correctional methods have been introduced in the jail during the last five years. Some of these measures are parole leave, wage system, premature release, recreational and educational facilities, vocational training, liberal family contacts etc. Parole leave is granted for a maximum period of 20 days to well-behaved prisoners to enable them to visit their homes in connection with the marriages of sons and daughters the death or serious illness of near relatives and for any extraordinary reasons recommended by the Probation Officer. This helps the prisoners to keep themselves in close touch with their families.

In the jail, each prisoner is engaged in some work unless physically unfit. The nature of work depends on the aptitude, experience, physical fitness etc. of the prisoners. A system of giving wages for work done has been introduced recently. One third of the wages earned can be spent in jail for the purchase of tea, smoking materials, confectionary, toilet articles etc. sold from the jail canteen, and one third can be sent to the prisoner's homes. The remaining one third will be reserved in the jail to be handed over to them at the time of their release. This system has given inducement to prisoners to turn out better work and thus to earn as much as they can in the course of their jail life. This also enables them to help the members of the family to some extent even during the period of their imprisonment.

A Board has been constituted to consider the conditional, premature release of prisoners. This Board consists of the Inspector General of Prisons as Chairman, the District Collector, the District and Sessions Judge, the District Superintendent of Police and a non-official appointed by Government as members. The Superintendent of the Central Prison is the Secretary to the Board. This Board meets twice a year. Cases of prisoners who have served two-thirds of their sentence and not less than 2½ years including remission in the case of prisoners sentenced to 3 years and above, and two thirds of the sentence excluding remission in the case of prisoners sentenced to two years and above and upto 3 years and coming under old age scheme are usually placed before the Advisory Board with the copies of judgements, police reports etc. Each case is considered on its own merits and deserving cases are recommended to Government for conditional release. Releases are effected after sanction is obtained from Government.

Prisoners are given educational facilities. There is an elementary School and a qualified teacher. Ordinary education is carried on within the elementary stage and given to prisoners of the age of 30 and below. There is also a fairly well equipped library which consists of English, Malayalam and Tamil books. Newspapers are also supplied to prisoners at Government expense. It may also be noted that the Welfare Officer of the After Care Association keeps himself in touch with the prisoners during their stay in the Jail.

There is a canteen in the Jail managed by a Committee selected by the prisoners from among themselves. Almost everything which the prisoners require is available in this canteen for sale. Purchases are made on coupon basis.

In order to ensure the efficient management of the prison and the effective enforcement of rules and regulations for the treatment of prisoners, a Board of Jail Visitors has been constituted consisting of official and non-official members with the District Collector as the Ex-Officio Chairman. It is the duty of the Chairman to arrange the roster for fortnightly visits to the jail. There is also a quarterly meeting of the Board of Visitors on such days as the Chairman may determine, which shall be attended by both the official and non-official visitors. The visitors should satisfy themselves that the laws and regulations for the management of the prison and the treatment of prisoners are observed satisfactorily.

The visitors can hear, and make inquiries into, any complaint or representation from any prisoner. On completing the visit the visitor shall record in the visitors' book the date and hour of his visit and the remarks and suggestions he may wish to make.

Medical Treatment.—There is a hospital attached to the Central Prison with a qualified Doctor of the Health Services Department, a compounder and a male nurse. There are also convict nursing orderlies and attendants. Cases which require specialised treatment are sent to the outside nearby hospitals. Prisoners suffering from T.B. and Leprosy are admitted to the T.B. and Leprosy hospitals and treated. Mental cases are treated in the Mental Hospital, Trivandrum. The Kerala Prison Rules provide for periodical visits by the District Medical Officer and the Psychiatrist.

Trivandrum Sub-jail.—The Trivandrum Sub-jail was established on April 1, 1955 and is accommodated in the old Royal Stable buildings. It can accommodate about 150 prisoners. The strength of the Sub-jail in 1960 was 45, of which 10 were convicted prisoners and 35 under trials. Convicted prisoners who are sentenced to imprisonment for not more than one month are put here. Under trial and remand prisoners are also detained here. The daily routine in the Sub-jail is the same as in the Central Prison. But inasmuch as the period of confinement in the Sub-jail is very short, arrangements have not been made for vocational training and education of the prisoners. There is a part-time Medical Officer to attend to the prisoners who are sick. There are no prison offences in this Jail.

Attingal Sub-jail.—This was established in the year 1959 and is located at Attingal town. Admission procedure is the same as in the Sub-Jail, Trivandrum. Juvenile delinquents are not admitted here. Female prisoners have a separate block with enclosure.

Staff pattern of Sub-jails.—The staff of the Sub-jails with population not exceeding 30, usually consists of a Superintendent, a Head Warder and five Warders. For every additional 10 prisoners one Warder will be appointed according to necessity.

Lock-ups.—Information on lock-ups is given in the section on "Police Organisation".

Education of Juvenile Delinquents

The education of juvenile delinquents was taken in hand in 1894. A Reformatory School was established at Poojappura and placed in the charge of an officer who was sent to Chingleput Reformatory to study its management. Five years later the system of giving marks and work money was introduced in the school. During the period 1907-08 the rules were revised and the administrative control of the institution was transferred from the Superintendent of the Central Prison to the Education Department. Now it is in the Jails Department under the administrative control of the Inspector General of Prisons. From 1925-26 the inmates were given in addition to elementary education, instruction in printing, book-binding, drawing, agriculture, gardening and music.

The institution was subsequently named Certified School, Trivandrum. Its present name is "Balamandir." It is one of the oldest institutions of its kind in India and has entered the 66th year of its existence. It is governed by the Travancore Children Act of 1945 and the Trivandrum Certified School Rules of 1948. The institution is under the management of a Committee of Visitors and a paid Superintendent. The teaching staff of the institution consists of a Headmaster-cum-Deputy Superintendent, three class teachers, four technical instructors, one drill master, a part-time Bhagavathar and a part-time Hindi teacher. Admission to this school is restricted to juvenile delinquents and destitutes convicted and sentenced under the Children Act. The strength of the institution at the beginning and end of the year 1958-59 and the number of persons admitted and discharged during the year are given below:—

Number at the beginning of the year	56
Number admitted till March, 1959	181
Number discharged till March, 1959	159
Number at the end of March, 1959	84

Adequate facilities are provided for the proper boarding of the inmates and for their academic instruction, industrial training and moral and physical development. There are three sections in this school viz., 1. an academic section, 2. an Industrial section and 3. an Agricultural section. Work in all the

sections is compulsory for all the inmates. Adequate training in subsidiary occupations such as cooking, bee-keeping, handicrafts and music is also imparted to such of the boys who show special aptitude for the same. The academic section consists of the Upper Primary and Lower Primary classes. It has a Headmaster and two Assistants who work two shifts per day so that every boy gets academic instruction for at least two hours daily. The Lower Primary School course is compulsory for all the boys and the boys who complete their studies are promoted to the Upper Primary Section and others are employed as full time industrial trainees. The following statement gives the strength according to classes in 1958-59.

	I	*II*	*III*	*IV*	*V*	*VI*	*VII*	*VIII*	*Full time vocation*	*Total*
Number at the beginning of March, 1958	14	24	4	5	1	3	5	..	..	56
Number at the end of March, 1959	45	4	5	7	12	4	1	6	..	84

Boys who have passed the VIII standard (the present 7th Standard) are now sent to outside schools in the city to continue their high school studies. The statement of boys having their studies in the outside schools in 1960-61 is as follows:—

Name of Local School	*No. of boys in Standard VIII*	*No. of boys in Standard IX*
S. M. V. High School, Trivandrum	1	2
Chalai High School, do.	3	3
Central High School, do.	..	2

The industrial section consists of five branches viz., Printing, Binding, Weaving, Carpentry and Tailoring, each under a qualified instructor. Each boy according to his taste and previous history is admitted to at least one of these sections and is given training according to a graded scheme of studies so that by the time of his release he would have secured enough skill and talent to secure an employment. Occasionally a boy

who completes his training in one section is admitted to another. The following statement gives the strength of each branch in the industrial section in 1958-59.

	Printing	*Binding*	*Weaving*	*Carpentry*	*Tailoring*	*Total*
Number at the beginning of March, 1958	6	20	13	12	..	81
Number at the end of March, 1959	15	19	20	20	10	84

It may be noted that work orders for the various branches of the industrial section of the school are received from Government Departments and Institutions. The weaving section is equipped with several handlooms and all necessary accessories. All the articles of clothing required for the boys are supplied from the weaving section. The agricultural section of the school is responsible for garden work in two plots of land attached to this institution. Gardening work is compulsory for all the boys for about two hours every morning.

Special attention is paid to the moral reclamation of the inmates by means of discourses for which one period is set apart in the time-table every day. It is hoped that recreations like listening to music, speeches, etc., would help to create in the minds of the juveniles a happy outlook towards life and the world around and exercise a chastening influence on their emotions and feelings. Hence a radio set has been installed in the school with a loud speaker facing the dormitories in order to enable the inmates to listen to music, speeches, etc. A non-sectarian prayer both in the morning and the evening is a regular item in the daily routine of the inmates. The school has a library containing, 1.710 Malayalam books, 1,230 English books and 96 Tamil books, and the inmates make good use of these volumes. The strength of the institution as on June 20, 1959 was 101. The maximum stay in the institution is up to 18 years of age. The following table gives an idea of the number of students admitted to and discharged from this school during the last five years.

Year	*Boys admitted*	*Boys discharged*
1954-55	7	12
1955-56	87	80
1956-57	91	80
1957-58	48	61
1958-59	187	159

The total expenditure of the institution for 1958-59 was Rs. 66,969 while the income for the same year was Rs. 2,270

After-care Home.—Under the Social and Moral Hygiene and After-care Programmes, an After-care Home for the rehabilitation of released prisoners was started at Chackai in the Trivandrum City on March 26, 1957 by the State Government in collaboration with the Central Government and the Central Social Welfare Board. In 1959 there were 38 inmates in this institution. They are given training by qualified instructors in book-binding, tailoring, weaving, coir making etc. Some of them are sent out to schools and technical institutions for further studies. In 1958-59 two persons successfully completed the S.S.L.C. and of the two who were sent to the Industrial Training Institute, Pangode for the Diploma Course in Sheet Metal and Welding one completed the course in the First Class. A few of the inmates are sent to Workshops and other institutions outside to undergo advanced training. A few are employed in the institution itself as peons etc. Such persons are paid wages for the work done in addition to their being maintained free of charge. On an average one can earn Rs. 15 to Rs. 20 per mensem. A number of inmates are also recommended for appointment to outside agencies including Government Departments and commercial concerns. The After-care Home serves as a shelter to those persons who fall victims to circumstances. It helps them to make good their dim past and learn a trade and earn a useful living as free citizens of a democratic country. The expenses of this institution are met by Government grants. Voluntary aid from private sources given in kind or cash is also accepted. The total expenses of this institution for the first year of its establishment came to Rs. 1,26,280. The administration of the After-care Home is vested in the hands of the Residential Superintendent who is assisted by an Assistant Superintendent or Welfare Officer. There is a Committee of Management appointed by Government for the day to-day administration of the Home the overall control of which is vested in the Inspector General of Prisons.

Rescue Shelter, Trivandrum

The Rescue Shelter, Trivandrum is an institution coming under the Scheme "Rescue Shelter" of the "Social and Moral Hygiene and After-care Programmes" of the Second Five Year Plan. It started functioning in a rented building

just behind the Bhaktivilas in Jagathi, in August 1958. But now it is located in another rented building at Thamalam, Poojappura. The institution provides facilities for the "Detention" of 25 women and girls, at a time, under the provisions of the Suppression of Immoral Traffic in Women and Girls' Act, 1956. Government have declared this Rescue Shelter as a "Protective Home" under the provisions of the said Act. Maintenance charges of the inmates are being paid at the monthly rate of Rs. 25 per inmate. The institution is put under the immediate control of a qualified Superintendent. As in the case of the After-care Home, Government have set up a Managing Committee, consisting of both officials and non-officials, to look after the day-to-day administration of this institution. But overall control over all matters of finance and policy connected with the administration of this institution is vested in the Inspector General of Prisons.

Probation Department

Very recently with the appointment of the Chief Probation Superintendent the State probation system has begun to function. But the services have not yet come up to the standard envisaged by the scheme. It will begin to function effectively only with the appointment of District Probation Officers. On the appointment of District Probation Officers in all the Districts, there will be a Probation Officer for Trivandrum District as well.

At present the Office of the Chief Probation Superintendent is housed at the Office of the Inspector General of Prisons itself. There is also an Honorary Lady Probation Officer residing at Trivandrum. But her jurisdiction extends over the three Revenue Districts of Trivandrum, Quilon and Alleppey. This Honorary Lady Probation Officer is working under the State Probation Department which is a secondary unit of the Jails Department.

COURTS

Evolution of the Judicial System

The system that prevailed in ancient days for the dispensation of justice was crude and most unscientific. Judicial and executive powers were wielded by the same person with the result that administration of law became irregular and often oppressive and partial. *Mamool* and *Maryada* were the guiding factors in administrating justice. Oaths and ordeals often decided issues. Ordeals were often so heavy that in many cases they meant nothing

less than heinous and inhuman torture. There was no regular scale of punishments according to the nature and the gravity of offences. Moreover, punishments varied according to the caste and social position of the offender. The administration of justice was conducted by *Naduvazhis* and *Desavazhis*. Judgements in cases involving capital offences were given by the King.

The system described above continued till Ummini Thampi became the Dewan of Travancore and tried to reform the Judicial system after the model which obtained in those regions which were under the rule of the East India Company. About 1810, he established four courts —*Insuaff Cutcheries*— for the dispensation of justice. Each court was composed of a Nair Judge with a clerical staff but with no regulation for the guidance of the court, with the result that those who were at the helm of judicial affairs were accused of ignorance and corruption. Therefore these courts did not live long; they were abolished by Resident Col. Munro when he became the Dewan. Col. Munro took upon himself the task of administering justice and induced the people to take their suits to him. About a hundred persons went to him every day with their cases and Munro used to hear one or two of them a day with the help of some Pandits. Although an improvement upon the previous one, this system too was fraught with difficulties in the investigation of cases and execution of decrees. Hence, in consultation with the Pandits, Col. Munro drafted a set of rules called *'Sattavariolas'* based on the Dharma Sastras, the regulations in vogue in the Company and above all, on the established usages in the country. These were promulgated with the sanction of the then reigning Rani—Rani Gouri Lakshmi Bai—on 30th Chingam 987 (September, 1811). Col. Munro wanted to eliminate the system of trial by ordeal. But the Rani prevailed upon him to retain it and it was therefore decided that trial by ordeal might be resorted to with the express sanction of the Dewan. The new scheme devised by Col. Munro and approved by the Rani marked a turning point in the history of Judicial Administration. It also placed the judiciary on a much higher pedestal.

In another respect also the year 987 K.E. (1811) is memorable in the history of the judicial system for it was in that year that Zilla Courts were first established. There were two of them in the Trivandrum District viz., at Padmanabhapuram and Trivandrum and they were placed under the orders of the

Dewan who was the head of all departments of public service. These courts were simply to enquire into all cases brought before them whether civil, criminal or police and report to the Dewan who passed orders on each case. An Appellate Court attached to the Dewan's *Cutchery* was formed in 1814 for hearing appeals on the decisions of the Zilla Courts and in 1817, Tahsildars were invested with jurisdiction in petty police cases. In 1831 Munsiff's Courts were instituted and these were invested with jurisdiction in petty police cases as well as in civil suits up to Rs. 100. The introduction in 1834, by means of 5 Regulations, of a general scheme of Judicial Administration, adopted from the judicial system in the Madras Presidency, was another epoch in the field of justice. In 1861 a Code of Civil Procedure based on the British Indian Act was introduced. In 1865, another regulation was passed defining the status of Vakils, their discipline and their rights in relation to courts. It may be noted that new measures of reform continued to be introduced in the judicial system from time to time under successive administrations till at last the present judicial organisation took shape.

Organisation of Civil Courts

The District Judge, Trivandrum is the highest judicial authority in the District. He presides over the District Court which is the principal court of original civil jurisdiction of the District and also a court of appeal from all decrees and orders up to the value of Rs. 10,000 passed by the subordinate courts from which an appeal can be preferred.[1] The District Judge also exercises general control over all civil courts in the District and their establishments and inspects the proceedings of these courts.

The District Court, Trivandrum, has also attached to it an additional District Judge. He has all the powers of the District Judge except the power of administration and supervision. Subordinate to the District Judges are the Sub Judges,

1. Appeals on cases of higher value are made to the High Court.

Munsiffs and Village Panchayat Courts. The Courts subordinate to the District Court, Trivandrum as it stood on March 31, 1959 are as follows:—

	Courts			Station
1.	Sub Court	(two benches)	..	Trivandrum
2.	do.	(One bench)	..	Attingal
3.	Munsiff's Court	(three benchse)		Trivandrum
4.	Do.	(three benches)	..	Neyyattinkara
5.	Do.	(one bench)	..	Attingal 1
6.	Do.	(one bench)		Nedumangad
7.	Do.	(one bench)	..	Varkala
8.	Village Panchayat Court		..	Trivandrum
9.	Do.		..	Neyyattinkarz
10.	Do.		..	Attingal
11.	Do.	Do.		Chirayinkil

It may be noted that the Sub Judges exercise both original and appellate jurisdiction. They try original cases the value of which is unlimited and appeal cases the value of which does not exceed Rs. 5,000. The Munsiffs exercise only original jurisdiction. They try original cases the value of which does not exceed Rs. 5,000. The Village Panchayat Courts constituted under the Travanocre Village Panchayat Courts Act, I of 1090 K.E. (1914-15) are empowered to try petty civil suits the value of which does not exceed Rs. 100. Section 73 of the said Act permits of revisions being preferred before the District Court in civil suits.

Statistics of Civil Courts

In the various courts including the Village Panchayat Courts in the Trivandrum District at the beginning of the financial year 1958-59, there were 5,199 suits pending. During the same year, 4,782 suits were instituted and 755 suits were received otherwise. Of them, 6,622 suits were disposed of and the number of suits pending at the end of the year was 4,134.

Of the 4,782 suits instituted 3,079 were for money or movable property; 849 were for immovable property; 529 related to mortgages; and 325 were for specific reliefs and other rights.

Of the suits instituted, 1,615 were of value not exceeding Rs. 100, 2,697 were of value above Rs. 100 but not exceeding

1. The Munsiff's Court at Varkala is also a First Class Magistrate's Court. The Village Panchayat Courts at Neyyattinkara and Chirayinkil function also as Bench Magistrates' Courts.

Rs. 1,000, 369 were of value above Rs. 1,000, but not exceeding Rs. 5,000, 64 were of value above 5,000 but not exceeding Rs. 10,000 and 37 were of the value above Rs. 10,000. The total value of the suits instituted was Rs. 27,83,993.

Of the 6,622 suits disposed of, 610 were disposed of without trial; 1,532 exparte; 27 on admission of claims; 1,040 by compromise; 3,271 after full trial; 1 on reference to arbitration and 141 by transfer.

There were 1,158 appeals (including miscellaneous appeals) pending at he beginning of the financial year 1958-59. During the same year 1,587 appeals were instituted and 1,555 disposed of, and the balance pending at the end of the year was 1,190.

Of the 1,555 appeals disposed of, 313 were dismissed or not prosecuted; 722 confirmed, 137 modified, 200 reversed; 132 remanded for re-trial; and one was transferred.

Organisation of Criminal Courts

The District Judge, Trivandrum, is also the Sessions Judge of the District. For the purpose of criminal jurisdiction exercised by him the district is referred to as Sessions Division. The Sessions Court is the principal Court of original criminal jurisdication in the sessions division. It is presided over the Sessions Judge, Additional Sessions Judge and Assistant Sessions Judges. The Sessions Judge tries criminal cases which are committed to his court by judicial Magistrates after preliminary enquiry and hears appeals against the decisions of judicial Magistrates. The Office of Additional Sessions Judge is held by the Additional District Judge, and of Assistant Sessions Judges by the Sub Judges.

The courts subordinate to the Sessions Court, Trivandrum as it stood on March 31, 1959 are as follows:—

Court	*Station*
1. The Assistant Sessions Court (two benches)	Trivandrum
2. Do. (one bench)	Attingal
3. The District Magistrate's Court (Judicial)	Trivandrum
4. The Sub Divisional Magistrate's Court	Trivandrum

Court	*Station*
5. The Sub Divisional Magistrate's Court	Attingal
6. The Sub Magistrate's Court (first class)	Neyyattinkara
7. Do.	Trivandrum (Corporation)
8. Do.	Nedumangad
9. The Additional Sub Magistrate's Court (first class)	Nedumangad
10. The Sub Magistrate's Court (first class)	Attingal
11. The Munsiff-Magistrate's Court (first class)	Varkala
12. The Sub Magistrate's Court (second class)	Neyyattinkara
13. The Additional Sub Magistrate's Court (second class)	Neyyattinkara
14. The Sub Magistrate's Court (second class) (three benches)	Trivandrum
15. The Bench Magistrate's Court[1]	Neyyattinkara
16. The Bench Magistrate's Court	Chirayinkil

The Sessions Judge and Additional Sessions Judge can pass any sentence authorised by law, but any sentence of death passed by them is subject to confirmation by the High Court. Below in rank to the Sessions Judge and the Additional Sessions Judge is the Assistant Sessions Judge. The Assistant Sessions Judge can pass any sentence authorised by law except a sentence of death or of imprisonment for life or of imprisonment for a term exceeding ten years.

The separation of the judiciary from the executive is complete in the State and each district has a District Magistrate (judicial) and an Additional District Magistrate (executive). The latter is the District Collector. Judicial Magistrates are of the following clauses:— 1. District Magistrate, 2. Sub Divisional Magistrate, 3. Additional First Class Magistrate, 4. Sub Magistrate (first class), 5. Sub Magistrate (second class) and 6. Bench Magistrates or Honorary Special Magistrates.

1. The Bench Magistrate's Courts are also Village Panchayat Courts on the civil side.

The District Magistrate (judicial) has jurisdiction and control over the courts of the Magistrates subordinate to him. He is inferior to the Sessions Judge in point of jurisdiction. The proceedings of his court are inspected by the Sessions Judge. The High Court is empowered to call for and examine the record of any proceedings from judicial and executive Magistrates.

The ordinary powers of the Magistrate of the several classes are detailed in Schedule III of the Code of Criminal Procedure (Act V of 1898). They may be invested with such additional powers by the State Government as are detailed in Schedule IV of the Code. They are competent to pass the following sentences:

(a) Magistrates of the Sub Divisional and First Class:

1. Imprisonment for a term not exceeding 2 years including such solitary confinement as is authorised by law.
2. Fine not exceeding Rs. 2,000.

(b) Magistrates of the Second Class:

1. Imprisonment for a term not exceeding 6 months, including such solitary confinement as is authorised by law.
2. Fine not exceeding Rs. 500.

Statistics of Criminal Courts

There were 93 offences reported to the Sessions Court, Trivandrum during the year 1958-59. The number of persons under trial was 292. The cases of 243 persons were disposed of during the year. Of these, 158 were acquitted or discharged and 85 were convicted. The cases of 4 persons were referred to the High Court. The sentences passed by the Courts of Sessions were as follows:

Number of persons who were awarded death sentence	4
Number of persons sentenced to simple imprisonment	3
Number of persons sentenced to rigorous imprisonment	66
Number of persons fined only	12

The total number of offences reported during the year 1958-59 in various Magistrate's Courts in the Trivandrum District was 11,580. The number of persons under trial was 28,685. The cases of 24,995 persons were disposed of during the year and 3,690 persons were awaiting trial at the end of the year. In the cases thus disposed of, 12,585 persons were discharged or acquitted, 9,156 were convicted and 167 were committed to the Sessions and the remaining were otherwise disposed of. The sentences passed by the Magistrates' Courts were as folows:—

Number of persons sentenced to simple imprisonment only	435
Number of persons sentenced to rigorous imprisonment only	488
Number of persons sentenced to imprisonment and fined	320
Number of persons fined only	7,905
Number of persons sent to registered school	8

Bar Associations

There are four Bar Associations in the District, the oldest one being the Trivandrum Bar Association founded about the year 1865. Its Office is located at the Sri Mulam Buildings, Vanchiyoor, Trivandrum. There are two classes of members in this Association viz., life members and ordinary members. Every life member shall pay Rs. 100 on his being enrolled as such and he shall be exempt from the payment of monthly subscription thereafter. Ordinary members shall pay a monthly subscription of Re. 1 each. The total number of members in the Association in 1959 was 235. The administration of the Association is vested in a Managing Committee consisting of a President, a Secretary, a Treasurer and 3 other members elected every year at the Annual General Meeting of the Association. The Association maintains a good Law Library to which only members have access. The annual income of the Association in 1958-59 was Rs. 1,962.60 while the expenditure for the period was Rs. 1,848.76.

The Bar Association Attingal was established in 1906. This Association has a total membership of 45, each member paying a monthly subscription of 25 nP.

The Bar Association, Neyyattinkara, was established in the year 1906. The Association has 46 members. The annual income of this Association is about Rs. 2,500 comprising of voluntary subscriptions as well as compulsory subscriptions at the rate of 25 nP. for every vakkalath. This Association has a well-furnished library.

The Bar Association, Nedumangad was established in 1928. The total number of members in the Association in 1960 is 24. A monthly subscription of Re. 1 per head is realised by the Association from its members. The Association has set up a Forensic Council consisting of 3 members.

APPENDIX

List of Police Stations and Out-posts in Trivandrum District.

CITY SUB-DIVISION

Police Station	*Out-posts*
1. Fort	1. Kallattumukku housed at Poonthura 2. Karamana 3. Valiathura 4. Beach (Sanghumughom)
2. Puthanchanthai	5. Pettah 6. Mettukkada 7. Medical College (Ulloor) 8. Peroorkada
3. Cantonment	9. Kesavadasapuram
4. Poojappura	10. Vattiyurkavu
5. City Crime Station	

RURAL SUB-DIVISION

6. Neyyattinkara	11. Panachamoodu 12. Puvar 15. Ottasekharamangalam 14. Parassala
7. Nemom	15. Vizhinjam 16. Balaramapuram 17. Peyadu 18. Pongumood
8. Kattakkada	19. Aryanad 20. Kallikkad
9. Vithura	21. Palode 22. Merchiston
10. Attingal	23. Chirayinkil
11. Varkaia	
12. Kilimanur	
	24. Vamanapuram 25. Pallikkal 26. Pangode
13. Nedumangad	27. Vattappara
14. Kadakkavur	28. Anjengo
15. Kazhakuttam	29. Pothencode 30. Kadinamkulam 31. Thonnakkal

CHAPTER—XIII

OTHER DEPARTMENTS

In addition to the administrative departments dealt with in Chapters X to XII, there are also some other departments functioning in Trivandrum at the district level. The activities of all these departments have already been dealt with at some length in the earlier chapters. Their organisational set-up in the District is given below.

1. **Public Works Department.**

The Public Works Department in the State functions in two branches:— viz., (1) Irrigation and General and (2) Buildings and Roads. Its activities are broadly divided into three categories:— viz., (1) Major Projects, Engineering Research and General Administration, (2) Medium and Minor Irrigation and Minor Ports and (3) Civil Works viz., Roads and Buildings and Miscellaneous Public Improvements. There is a separate Chief Engineer in charge of each of the three categories of work.

The Public Works Department is also divided into 3 Circles (South, Central and North) in either branch and each Circle is placed under the charge of a Superintending Engineer. The Circles are again divided into Divisions, Sub Divisions and Sections. The Divisions of the Public Works Department are more or less coterminus with the Revenue Districts. The Trivandrum District forms the Trivandrum Division of the Public Works Department and is included in the Southern Circle.

The hierarchy of officers in each Division comprises of the Executive Engineer (Divisional Officer) at the top, the Assistant Engineer (Sub Divisional Officer) at the middle and the Junior Engineer (Section Officer) at the bottom. The Executive Engineer is the head of the Department at the district level. He is competent to sanction all items of expenditure for the annual repair and maintenance of buildings, communications, irrigation or other works in his charge, irrespective of the cost of the work. He can also sanction minor irrigation works up to Rs. 25,000. The Assistant Engineers also can sanction works costing up to Rs. 5,000. The two main branches of the Public Works Department in the District viz., Irrigation and Roads and Buildings are described below.

(a) *Irrigation Division.*—In 1952, a Public Works Division under a Construction Engineer, was formed for the execution of the Neyyar Irrigation Project Works. This Division continued to function till November, 1956 when it was abolished and the present Irrigation Division which is coterminus with the Trivandrum Revenue District was organised under the Executive Engineer. There are 5 Sub Divisions and 18 Sections in the Trivandrum Division (Irrigation). The Executive Engineer is assisted by 6 Sub Divisional Officers or Assistant Engineers (including an Assistant Engineer for the investigation of new schemes) and 18 Section Officers or Junior Engineers. The Irrigation Division is expected to attend to all the major, medium and minor irrigation works, flood control works, inland navigation works, anti-sea erosion works and all other works falling under the major head "Irrigation, Navigation and Drainage Schemes'. The only major irrigation work taken up by this Division is the Neyyar Irrigation Project, the details of which have been given in Chapter IV.

(b) *Buildings and Roads Division.*—The Buildings and Roads Division, Trivandrum is headed by an Executive Engineer. This Division is concerned mainly with the maintenance and repairs of government buildings other than those belonging to the Medical and Public Health Departments and the University. This Division is also responsible for the construction and maintenance of roads. There are six Assistant Engineers and twenty-three Junior Engineers in this Division. The main sources of revenue of this Division are rent on buildings, sale of avenue trees, lease of properties, usufructs of trees, hire of tools and plants and fines and penalties levied from contractors. The District Development Council fixes the priority of works to be taken up by this Division.

Besides the above two regular Divisions of the Public Works Department there are, in Trivandrum also certain other Divisions and establishments which have been set up for special works connected with more districts than one, but whose activities have a vital bearing on the work of the Public Works Department in this District. The most important of these are described below.

(1) *The Stores Division.*—The Stores Division, in its present form and name, was constituted on October 1, 1958 as a result of the reorganisation of the Public Works Department. The Executive Engineer, Stores is the head of this Division.

He has special powers with regard to purchase of store materials. Under the Executive Engineer, Stores Division, there are two Sub Divisional Officers (Assistant Engineers), one for Public Works Department, Sub Stores, Ernakulam and the other for the Public Works Department, General Stores, Trivandrum. The stock limits of Sub Stores, Ernakulam and General Stores, Trivandrum are Rs. 25 lakhs and Rs. 35 lakhs respectively. There are two more Officers under this Division; (1) the Chief Inspector of Boats (in the rank of an Executive Engineer) and (2) the Stores Verification Officer (in the rank of Assistant Engineer).

It may also be noted in this connection that the old Workshop formerly attached to the above Division was abolished on the construction of a new Workshop at Chackai which is now under a Superintendent who is directly responsible to the Chief Engineer (General and Irrigation). This institution is functioning on commercial lines.

(2) *The Buildings Division.*—This Division attends to the construction of major buildings only. It is headed at district level by the Executive Engineer, Buildings. There are under him, three Assistant Engineers and 9 Junior Engineers. Of the three Sub Divisional Officers (Assistant Engineers), one is entrusted mainly with the construction of buildings for the Medical College, Ulloor, another with the construction of buildings for T.B. Hospital, Pulayanarkotta, Agricultural College, Vellayani, Government Analyst Laboratory etc., and the third Sub Divisional Officer with the construction of Engineering College, Kulathur and Ayurveda College, Trivandrum. Police quarters at Oolampara, Palace Guards premises and Bhaktivilas Compound are the other buildings constructed by this Division in this District. It may be noted that since its inception this Division has executed works worth Rs. 133.61 lakhs of which a sum of Rs. 119.93 was spent in Trivandrum District alone.

(3) *The Metric Pilot Unit.*—This is connected with works relating to the introduction of metric system in the State.

(4) *The National Highway Sub Division, Trivandrum.*—This Sub Division which functions under the control of the National High Way Division, Alwaye, is in charge of the National Highways works in Trivandrum and Quilon Districts.

(5) *Water Resources Division.*—This is attached to the Chief Engineer's Office for works connected with co-ordination of Research and Investigation of Irrigation Schemes.

(6) *Electrical and Radio Divisions.*—Installation and maintenance of Electrical and Radio works in government buildings in the Trivandrum District are being done by the Electrical and Radio Sub Divisions, Trivandrum, which have more than one district within their jurisdiction. They function directly under the Superintending Engineer, Southern Circle.

The chart given in Appendix I at the end of the Chapter gives an idea of the administrative set-up of the Public Works Department in the District.

2. Agriculture Department

The District Agricultural Officer, Trivandrum is the head of the Agriculture Department in Trivandrum District. Under him there are four Agricultural Assistants and 9 Extension Officers. The Agricultural Assistants have separate offices (at Trivandrum, Vellanad, Vamanapuram and Kilimanur) while the Extension Officers work in the Blocks. There is one Extension Officer in each of the following Blocks:— Parassala, Kazhakkuttam, Nedumangad, Varkala, Chirayinkil, Athiyannoor, Perumkadavila, Trivandrum Rural (Vattiyurkavu) and Nemom. They are assisted by Field men (Demonstrators) Maistries and Gramsevaks. The Paddy Seed Farm, Chirayinkil, Regional Coconut Research Station, Pachallur, Central Manure Depot, Trivandrum and Coconut Nursery, Valiathura are under the supervision and control of the District Agricultural Officer.

The District Agricultural Officer guides and supervises the extension activities at the Taluk and Block levels in the District. He is responsible for the supervision and control and organisation and co-ordination of the activities of Agricultural Assistants and Extension Officers and inspection of Demonstration, Observation and Trial Plots in the District. He also functions as Technical Assistant to the Collector in matters relating to agriculture, organisation etc.

The functions and duties of the Agricultural Assistants and Agricultural Extension Officers include formulation and execution of agricultural programmes in consultation with the District Agricultural Officer and the Block Development Officer, for the Panchayats and Blocks in their respective areas.

They attend Panchayat meetings and organise farmers' organisations, arrange village leaders training camps, meetings and group discussions, advise farmers regarding scientific methods of cultivation, supervise the work of fieldmen, maistries and gramsevaks etc. These officials are expected to establish personal contacts with the farming public and instil in them a sense of confidence and make them follow the advice of the Department. For the purpose of establishing constant and effective contacts with the public, they work in collaboration with Taluk Officers and other Government Departments such as Land Revenue, Animal Hisbandry, Forests, Irrigation, Education, Industries, Fisheries and Co-operation.

It may also be noted in this connection that an Agricultural Information Service under the immediate charge of the Agricultural Information Officer is functioning in Trivandrum City as part of the Department of Agriculture. Its main function is to desseminate information. Moreover, there is also an Agricultural Marketing Office functioning in Trivandrum under the direct control of the Director of Agriculture. The Agricultural Marketing Officer, Trivandrum whose jurisdiction is State-wide is assisted in his activities in the District by the Agircultural Assistant (Marketing) Trivandrum and the Agricultural Assistants (Market Intelligence) Trivandrum and Nedumangad. In addition to the Agricultural Information Service and the Agricultural Marketing Office there are also other offices such as the Plant Protection Office, Manure Development Office etc., functioning with their headquarters in the City. As their activities are not confined to this District alone, their set-up is not described here.

The various activities of the Agriculture Department in the District have already been described in detail in Chapter IV and hence it is not necessary to repeat them here.

3. Animal Husbandry Department

The District Veterinary Office, Trivandrum was established in 1955. The District Veterinary Officer is the head of this Department at the district level and the Director of Animal Husbandry is the controlling Officer. Treatment of animal diseases, control of epidemics and castration of bovines form the main functions of this Department. There are twenty-five institutions in this District under the District Veterinary Officer viz., five Veterinary Hospitals, seven Dispensaries, an Artificial Insemination Centre, six Sub Centres, one District

Poultry Farm at Kodappanakkunnu with four Extension Units and one Dry Stock Farm. There are five Veterinary Surgeons, one Poultry Officer, one Artificial Insemination Inspector and one Manager for the Dry Stock Farm which is located at Palode. There are also Extension Officers working in the Kazhakkuttam, Trivandrum Rural and Perumkadavila Blocks. The Veterinary Dispensaries in each Block are placed under the charge of Stock men. This Department subsidises small poultry breeders by giving financial aid at the rate of Rs. 20 to those who rear 10 or more birds. Moreover wire net worth Rs. 50 is also supplied to five deserving poultry breeders in each Poultry Extension Centre. Five poultry breeders from each Poultry Development Centre are given a short course of training (for two months) in the Poultry Farm and the trainees are given a stipend of Rs. 40 each for the course.

4. Forest Department

The Trivandrum Forest Division comprises the Trivandrum Revenue District and a small portion of the Quilon Revenue District. This Division is sub-divided for administrative purposes into three Ranges—Kulathupuzha, Palode and Paruthipalli with headquarters at Kulathupuzha, Palode and Kuttichel. The Ranges are again divided into Sections and Beats. The Divisional Forest Officer is the head of the Department at the district level. Each Range is under the charge of a Ranger, Section under a Deputy Ranger and Beat under a Guard. There are altogether 3 Deputy Rangers, 13 Foresters, 65 Guards and 10 Plantation Watchers. Moreover, there is a Ranger to attend to Prosecution Works, and a Special Ranger for protection of tree-growth in Kanippat Lands. For the storage and disposal of timber there is a Forest Timber Depot at Trivandrum in charge of a Depot Officer.

5. Industries Department

The District Industries Officer, Trivandrum, is in charge of all the industrial activities as well as the Industrial Estate in the District. He is responsible for the efficient administration of all matters relating to the Industries Department at the district level except those relating to Coir and Handloom. He is also vested with powers of a Registrar of Co-operative Societies for organising Industrial Co-operative Societies and for discharging other statutory functions. He can sanction loans up to Rs. 2,500 in each case under the Small Scale Industries Aid Scheme. He also disburses grants to the Grant-

d Industrial Schools in the District. In 1958-59 a sum of 23,733.81 was disbursed as grant to 31 Grant-in-aid Schools in Trivandrum.

The District Industries Officer is assisted in the discharge of his duties by a Technical Supervisor, an Inspector of Cottage Industries, an Organiser for Small Scale Industries, and two Co-operative Inspectors. The Technical Supervisor is responsible for inspection of the small scale units both departmental and private, scrutiny of indents prepared by the Instructors and other Officers, of production-cum-training centres and production centres, enquiry into utilisation of iron and steel by the small scale industrialists, etc. The Organiser for Small Scale Industries enquires into the loan applications and recommends loans under Small Scale Industries Aid Scheme. The two Co-operative Inspectors assist the District Industries Officer in the administration of Industrial Co-operative Societies including Handicrafts Co-operative Societies. It may be noted that there are 227 Industrial Co operative Societies in this District.

The District Industries Officer has under him a number of institutions such as (1) The Industrial Estate, Pappanamcode, (2) Production-cum-Training Centre, (Cycle parts) Chirayinkil, (3) Production-cum-Training Centre (Model Foot Wear Unit), (4) Hold-all Manufacturing Centre, Mannurkonam (Nedumangad), (5) Blacksmithy and Lock Manufacturing Centre, (6) Small Industries Machine Tools, Industrial Estate, Pappanamcode, (7) Model Carpentry Unit, Pappanamcode, (8) Central Instrument Workshop, (9) Precision Instrument Centre, Pappanamcode, (10) Tailoring and garment making Training Centre at Srikaryam, (11) Dye Casting Unit, Pappanamcode, (12) The Kerala Cycles. Pappanamcode, (13) Coconut pith Industry, Pappanamcode, (14) Chain Stores, (15) Coconut pith Training Centre, Vakkom and (16) Coconut shell Training Centre, Trivandrum.

It may be noted in this context that the Government Industries in this District viz., the Travancore Rubber Works and the Shark Liver Oil Factory are under the administrative control of the Director of Government Industries. Moreover, there is also a Village Industries Officer functioning in the District under the Khadi and Village Industries Board, which is responsible for the development of Khadi and Village Industries.

6. Co-operative Department

The Deputy Registrar of Co-operative Societies is the head of the Co-operative Department at the district level, and he works under the control of the Registrar of Co-operative Societies. The administration of all the Co-operative institutions in this District is being controlled and co-ordinated by him. He is responsible for the registration of Co-operative Societies, inspection of and enquiries into the affairs of the Co-operative Societies, control of the work of the executive staff, and registration of amendments to the bye-laws of Societies. Apart from registration and supervision of Co-operative Societies, the Deputy Registrar entertains arbitration references from the Co-operative Societies or the members thereof. The Deputy Registrar can either dispose of these references himself or refer them to arbitrators. He also entertains execution petitions and endorses them to the Inspectors for action under the Revenue Recovery Act.

The Deputy Registrar is assisted by two Assistant Registrars, one for Administration and the other for Planning. The statutory functions of the Assistant Registrars comprise convening of general meetings, audit, enquiry, inspection, levy of costs of enquiry and settlement of disputes etc. The Assistant Registrar, Administration, has over-all control of the Office, and inspects the Societies and controls the work of the Inspectors. The Assistant Registrar, Planning, is mainly responsible for the implementation of plan schemes.

The Trivandrum District is divided into sixteen Administrative Circles with one Inspector for each Circle. The Inspectors are responsible for the supervision of the Societies in their respective Circles. They also inspect the Societies, conduct enquiries according to the instructions of the Deputy Registrar, dispose of arbitration references and execute the decrees obtained by Co-operative Societies. Besides the 16 Inspectors, there are three more Inspectors for liquidation work. They collect the assets, pay off the liabilities, and finally close the affairs of the Societies under liquidation. There is also a Farming Inspector who is responsible for the organisation and supervision of Farming Co-operative Societies.

Audit of Co-operative Societies is separated from Administration. There are two Zonal Deputy Registrars for audit. The Trivandrum District comes under the Deputy Registrar (Audit) Kottayam. There are 9 audit circles for the Trivandrum District with one auditor in each circle.

There is a separate Assistant Registrar for Dairy Development with headquarters at Trivandrum.. He is in charge of the Milk Supply Societies and Unions in the Districts of Trivandrum, Quilon, Kottayam, Alleppey and Ernakulam. The Trivandrum Dairy Scheme is under the charge of a Dairy Project Officer.

The Trivandrum Co-operative District in its present shape came into existence on January 1, 1956. On that date there were 443 Societies in this District under the administrative control of the Co-operative Department. During the First Five Year Plan period 3 Primary Credit Societies, 2 Marketing Societies, 2 Multipurpose Societies and a Farming Society was organised by this Department. Similarly during the Second Plan period 10 Large Size Credit Societies, 3 Marketing Societies, 12 Farming Societies, a District Co-operative Bank and a Central Land Mortgage Bank were organised. Besides 37 Small Sized Societies which have also been selected for revitalisation, there were 663 working Societies in the District on March 31, 1960.

7. Local Fund Audit Department

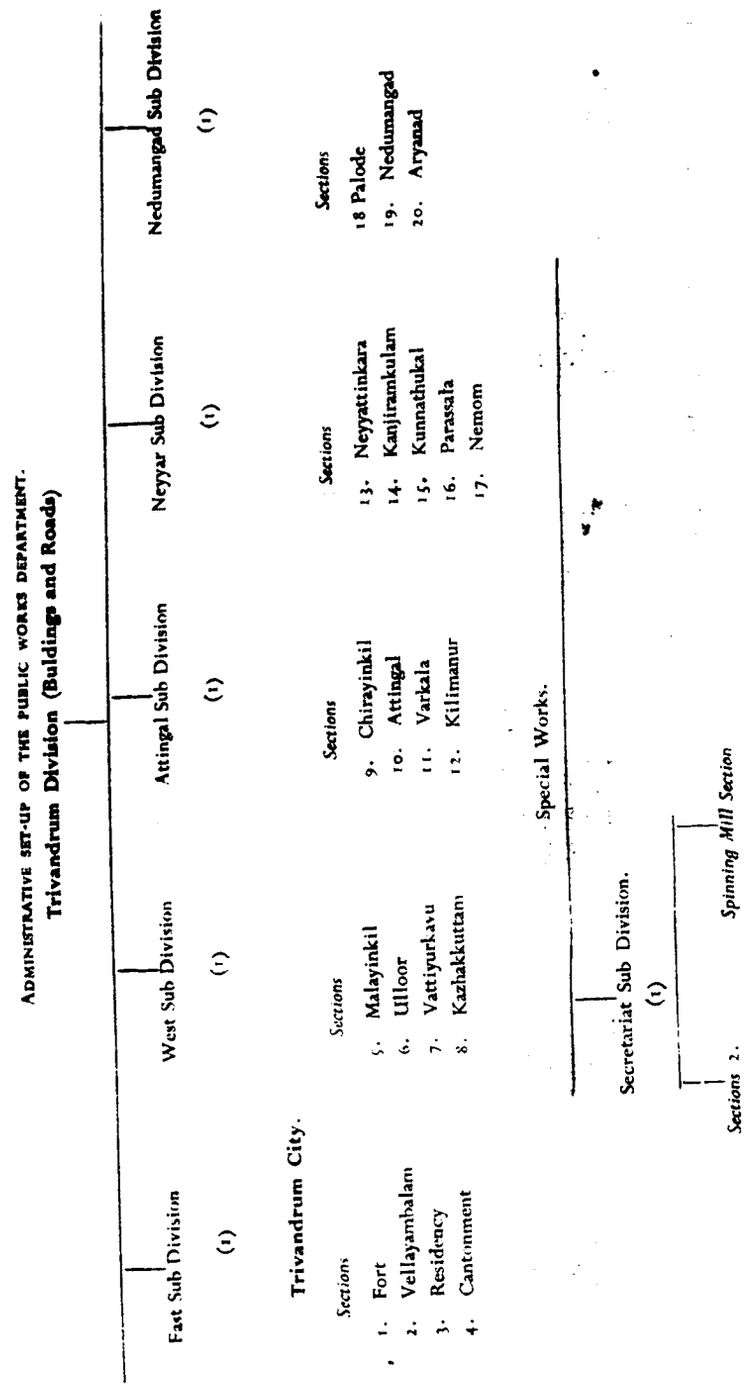
The main function of this Department is to conduct audit of accounts of local bodies such as Corporations, Municipalities, Panchayats and grant-in-aid institutions within the statutory time limit. The Department has also to conduct audit of the accounts of Courts, Devaswoms and some other institutions specially required to be audited by this Department. The Examiner of Local Fund Accounts is the head of the Department and he has jurisdiction over the whole State. He is assisted by a Deputy Examiner and five Assistant Examiners. For the conduct of efficient audit the State has been divided into three zones—South, Central and North—and each zone is placed under an Assistant Examiner. The Inspector of Local Fund Audit, Trivandrum, is in charge of the Department in this District. But for the audit of Corporation accounts, there is another Inspector directly responsible to the Deputy Examiner. Each of these Inspectors is independent in his own sphere and they are not responsible to each other. There is a small batch of Auditors under each Inspector. The accounts of Courts and Devaswoms in this District are audited by two other Inspectors who have jurisdiction over the whole of the Travancore-Cochin area and who are responsible to the Assistant Examiner, Courts and Devaswoms Audit.

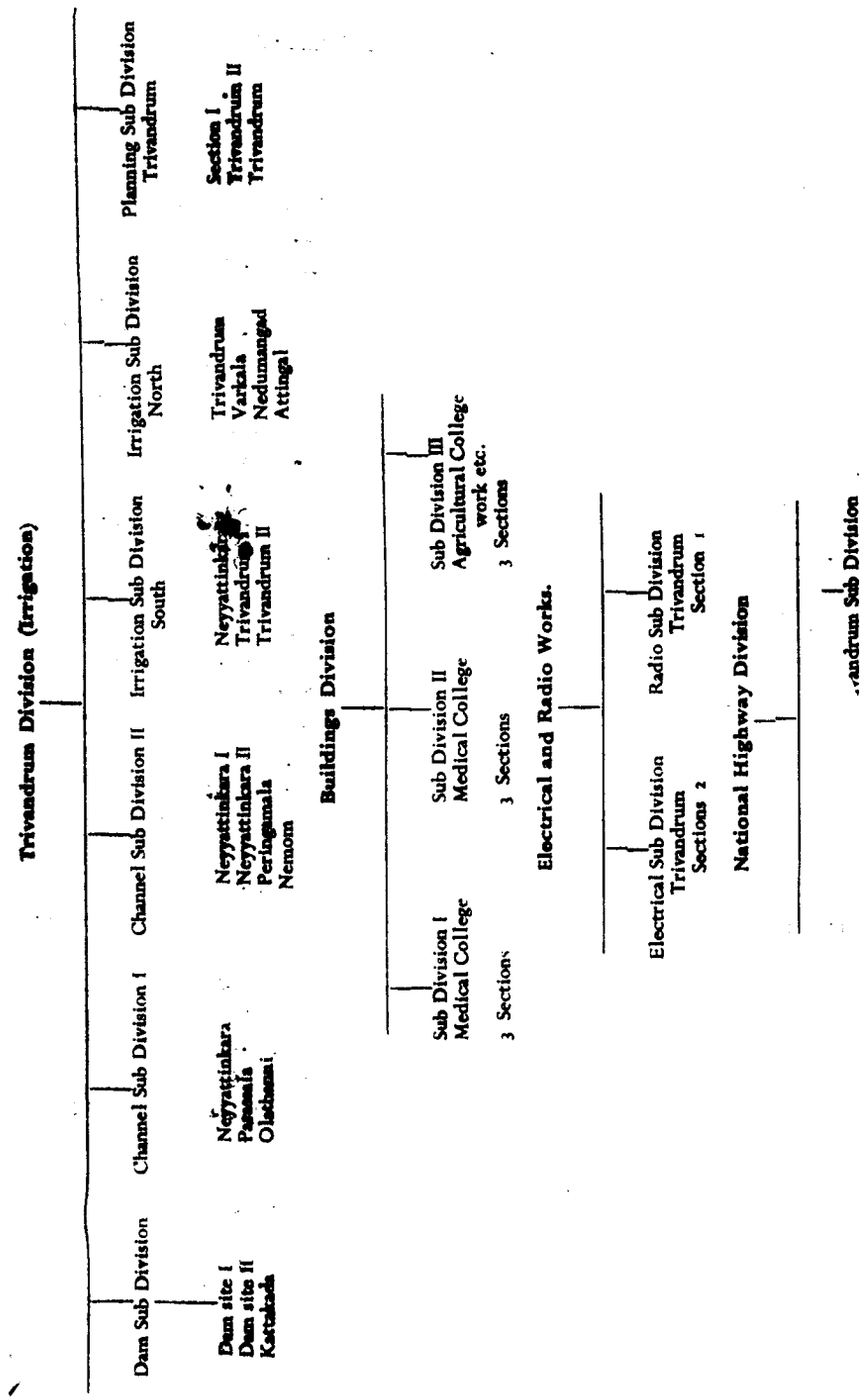
8. Public Relations Department

For the convenience of administration, the Public Relations Department at the state level has been divided into three Regions with their respective headquarters at Trivandrum, Trichur and Kozhikode. The Trivandrum Revenue District falls under the jurisdiction of the Southern Region with headquarters at Trivandrum. The District Information Officer is the head of this Department in the Trivandrum Revenue District. His main function is the dissemination of information regarding the activities of the State Government under the guidance of the Director of Public Relations. He has to maintain contact and establish liaison with the Collector and generally with public institutions and the press. He is expected to transmit to the head office information regarding local reactions to the policies and activities of the Government. The effective distribution of the publicity materials relating to the Five Year Plan Schemes and other activities of the Government, arrangement of press conferences, or interviews for journalists, State guests etc., also form part of his work.

9. Statistics Department

The District Statistical Officer, Trivandrum is the head of the Department of Statistics in the District. His functions include the collection of basic statistics relating to the District, undertaking of studies for the reconciliation of figures furnished by various agencies in the District, undertaking various sample surveys including the National Sample Survey from time to time and maintenance of an up-to-date list and consolidated progress reports of plan schemes, improvement of agricultural statistics etc. He is also responsible for conducting training and refresher courses to the primary reporting agencies whenever new surveys are undertaken in the field. The District Statistical Officer is assisted by 3 Statistical Inspectors under him. Of these 3 'Statistical Inspectors', two are designated as 'Statistical Inspector for Land Utilisation Surveys' and their offices are located in Trivandrum city and Attingal. The third one is designated as the 'Statistical Inspector, Special Intensive Studies, and his Office is also located at Trivandrum. There are in addition 15 Statistical Investigators who are under the above 3 Statistical Inspectors. There are also 3 Compilers in the District Statistical Office.





CHAPTER XIV

LOCAL SELF- GOVERNMENT

Self-early History

11. One of the salient features of the history of the Trivandrum District, like that of any other territorial division of Kerala, is the existence from time immemorial, of local institutions of a self governing character. There were in ancient Kerala organisations such as the "Five Hundred", "the Six Hundred" and the "Five Thousand" which checked the despotism of the rulers and preserved the rights and privileges of the people at large. The *Desams* in ancient and medieval Kerala were sub-divided into *Nadus* and *Nadus* into *Taras* or Villages. The *Tara* was presided over by the *Karanavar*. The assemblies in these divisions and sub-divisions were called *"Kuttams"*. Each of these *kuttams* had its specific functions to perform. Accordingly the *kuttam* of the *Tara* used to discuss purely local issues, and that of the *Nadu* matters of greater import.

Trivandrum District had its own *kuttams* which functioned vigorously in the past. While tracing the history of the District we have already referred to the significant part played by these institutions in organising public opinion against the autocratic acts of the sovereign on many an occasion. During the period of the Nayak invasions and the early British period, the *kuttams* showed a high degree of political consciousness. Velu Thampi and other leaders made use of the *kuttams* in their fight against royal autocracy and foreign domination. However, it cannot be denied that judged by modern standards democratic and representative character of these Organisations suffered from certain deficiencies. The *kuttams* of ancient and medieval Kerala were dominated by the Brahmin and Nair gentry and were thus not fully representative of the people. As John Mathai has remarked, "The institutions of village self-government which prevailed throughout India were hardly in existence in Kerala ..... The system of local administration bore the characteristics of more of a feudal society than village communities."[1] Nevertheless, these local institutions functioned actively in some form or other in the

1. Welcome Address—Indian History Congress, 21st Session—Trivandrum. December 25-28. 1958.

ancient and medieval periods and they continued to exist the break-up of the self-sufficient village economy all over country under the impact of British rule in the mid-nineteen century.

Origin and Growth of Modern Local Self-Government

Local Self-Government in its modern sense is only of recent growth. Lord Ripon's famous Resolution on Local Self-Government, dated May 18, 1882, had its repercussions in the native States of the South as well. In 1894 was passed the earliest piece of legislation pertaining to Local Self-Government in Travancore, when Town Improvement Committees were set up in Trivandrum, Nagercoil, Quilon, Alleppey and Kottayam. It may be noted in this connection that even before the year 1894 a set of rules had been passed in 1878 and these had been applied, among other towns, to the town of Trivandrum also to regulate certain matters relating to conservancy. A Sanitary Committee was set up at Trivandrum to supervise the work of the conservancy establishment. The inadequacy of these rules to meet the growing needs of Trivandrum and the mofussil areas led to the enactment of the measure of 1894 embodying the recommendations made by a Committee, appointed by Government for the purpose with the Surgeon Major J.Houston, Durbar Physician, as President and the Chief Engineer, the Division Peishkar and a retired Judge of the Sadr Court as members.

According to the Town Improvement and Conservancy Regulation of 1894 Town Improvement Committees and Tow Funds were created in Travancore. Of the 5 Committees g created, two were in the Trivandrum District viz., in Triv drum and Nagercoil. The duties of the Committees fined to supervision of sanitary arrangements. Th in Trivandrum and Nagercoil had a permanent of The first qualified Sanitary Inspector was appoint drum in 1895, and he was also made the health officer the Committee on sanitary matters. Apart from th ment of the sanitation of the town, the Committ tion to sinking and repairing of public wells, and street lights, and nversion of a few lar Committee also wanted the owners of that the roofings with non-inflammable mat Market was handed over to the Tri ment Committee in 1895. In the framed rules to regulate traffic o

cient a Nair g r. Jo advise improve- paid atten- oviding latrines es into roads. The ned houses to renew rial. The Connemara andrum Town Improve- next year, the Committee vehicles. Special sanitary

Anot ents were made for the strict enforcement of quaran- Self-Gov ne Valiathura Port with a view to preventing the possi- 1115 K. rtation of plague. In 1897 an isolation hospital was self-go ned. "The selection of sites for slaughter houses, the Panch ion of night-soil carts and appliances, the improvement stat blic wells and tanks, the conversion of certain lanes into com s and the gravelling of a few others and the provision of nar culverts for certain roads were among the other works an e during the year". Increased attention was paid during w year to the conservancy of Cochar channel and portions of Aaramana and Killiar rivers. The Regulation of 1069 K.E. (1894) was superseded by Regulation III of 1076 K.E. (1901) which, for the first time, authorised local taxation with the previous sanction of Government and thereby enabled the Committee to augment their resources and to widen their scope of usefulness. The Town Improvement Committee took up the work of street cleaning in 1903 and house scavenging in 1904. Scavenging fee and house tax were levied. The President of the Committee was given increased powers of appointment and punishment vide Regulation V of 1085 K.E. (1910). In 1912 the rate payers of Trivandrum were allowed the privilege of electing 5 non-official members. In 1913 the towns of Colachel, Padmanabhapuram and Neyyattinkara were brought under the Town Improvement Regulation and Committees were formed in these places. The prime concern of these Committees was the prevention of epidemics. The Presidents of these Committees were given, by Regulation II of 1088 K.E. (1913), the power of inspecting and controlling the manufacture of food materials. Supervision of cattle-pounds was undertaken by the Town Improvement Committee. In 1914 new Committees were formed at Kuzhithura and Attingal. The privilege of electing non-official members was extended to all Committees and by 1919 all of them had non-official majorities.

The Municipal Act passed in 1095 K.E. (1920) marks an epoch in the history of local self-government in the District. The Act was drafted on the lines of the Madras District Municipalities Act of 1884, the City of Madras Municipal Act of 1884, and the Punjab Municipal Act of 1891. This Act made better provision for the organisation and administration of Municipal towns. Arrangements were also made for providing better educational, public health and other facilities to the public. In 1920 the maximum limit and the minimum limit of the non-official element in the Council were fixed and the obligatory and discretionary duties of the Council were defined.

The new Act also enhanced the powers of the Pre ist er matters of appointment. Maintenance of roads in the een pal areas, street lighting, street cleaning and public registration of births and deaths, educational activities, parks and recreation centres etc., came under the contr ent Municipalities. By 1934 there were seven Municipal tow n- the old Trivandrum District. They were Attingal, Trivand e Neyyattinkara, Kuzhithura, Colachel, Nagercoil and Padma bhapuram. All the Councils except that of Trivandrum h the right of electing their own Presidents who may be chos either from amongst the members themselves or from outside The President of the Municipal Council, Trivandrum was a full-time salaried official nominated by Government. In 1946, Commissioners were appointed in all Municipalities. The Triva drum City Municipal Act IV of 1116 K.E. (1941) convert Trivandrum Municipality into a Corporation and even toda this Act, amended from time to time, governs the Corporation of Trivandrum City. The Travancore District Municipalities Act was passed in 1116 K.E. with a view to reorganising the existing Municipalities in the State.

In as much as the necessity of fostering and developing local self-government in the rural areas also was felt, the Government promulgated the Travancore Village Panchayat Act in 1110 K.E. (1935) under which 2 Panchayats were constituted in the Trivandrum District at Bhoothappandi and Nedumangad. According to this Act the Government had power to declare any revenue village or group of villages as a village for the purpose of this Act. Each village was to contain a Village Panchayat consisting of not less than 5 and not more than 11 members. The duties of the Panchayats were classified as obligatory and discretionary of which the former included the construction, maintenance and repair of communications and drains, street cleaning, excavation, maintenance and improvement of wells and tanks for the supply of water to the public for drinking and bathing, construction and maintenance of bathing ghats, opening and maintenance of burial grounds, control and management of cattle pounds and the enforcement of sanitation. The latter comprised of primary education, lighting of public places, planting of avenue trees, improvement of agriculture and cattle and development of cottage industries. The Act laid particular stress on the principle that all grants given by Government together with the contribution made by the villagers were to be spent in the villages for the villagers by the villagers themselves.

Another important piece of legislation in the field of Local Self-Government was the Travancore Village Union Act of 1115 K.E. (1940), under which Village Unions, a type of local self-governing organisations, slightly less powerful than Village Panchayats, were to be brought into existence. They had the status of corporate bodies and had perpetual succession and a common seal. They could sue and be sued in their corporate name. They could also acquire, hold and transfer property, and enter into contracts. The term of office of the members was fixed as 3 years. A few years after the passing of the Act, control of these organisations was placed in the hands of the Registrar of Village Unions and Panchayats. Within the limits of funds at their disposal the Village Unions attended to certain public utility services such as cleaning of streets, the construction, maintenance and improvement of wells and tanks for the supply of drinking water to the pubilc, opening of burial and burning grounds, control and management of cattle pounds and provision of stud bulls, sanitation, clearing of silt from canals or channels, and carrying out of petty irrigation works. Moreover, the Government used to ask the Village Unions to undertake the performance of any function which the former thought fit.

The latest piece of legislation enacted for the administration of the Panchayats is the Travancore-Cochin Panchayat Act II of 1950 which now governs the Panchayats in Trivandrum District as well as those in the rest of the Travancore-Cochin area. It may be noted that the first Panchayat election was conducted on August 15, 1953.

TRIVANDRUM CORPORATION

The Trivandrum City Municipal Corporation is the premier local self-governing institution in the District. It conducts the civic affairs of Trivandrum City. The administration of the City Corporation is governed by the Trivandrum City Municipal Act IV of 1116 K.E. (1941) and subsequent Amendments thereto. The authorities vested with the administration of the Corporation are the Council, the Standing Committee and the Commissioner.

Council

The entire City is divided into 38 electoral divisions called wards. All the wards except two are single-member divisions. Each ward elects, on the basis of adult franchise, one member as Councillor for a period of three years. The two double-member constituencies are Kunnukuzhi and Palaya-

from each of which a Scheduled Caste member is also returned. Thus the Council is at present constituted of 40 members. It is presided over by an elected Mayor who holds office for a year. The Council meets for the transaction of business at least once in every month. The quorum for a meeting of the Council is 10. For purposes of administrative convenience the Council constitutes Committees from among its own members. It can also appoint specialists to these Committees from outside the Council, but the number of persons so appointed is not to exceed half the number of Councillors serving in the Committee.

The Council at its first meeting after the 1st day of January in each year elects one of the members as Mayor. The outgoing Mayor however continues in office till a new Mayor is elected. Mayors are eligible for re-election. The Mayor can resign office by giving notice to the Council, and such resignation will take effect from the date on which it is placed before the Council. The Mayor convenes and presides over all meetings of the Council and has full access to all the records of the Corporation. The Mayor also convenes special meetings of the Council at his discretion. He can obtain reports from the Commissioner on any matter connected with the administration of the Corporation. No official correspondence between the Corporation and the Government is conducted except through the Mayor. The Mayor is bound to transmit all communications from the Commissioner to the Government and from the Government to the Commissioner. But while sending communications from the Commissioner to the Government, the Mayor may make such remarks as he thinks fit. The Mayor is also the chairman of the Council and an ex-officio member of all the Standing Committees and other Committees constituted under the Corporation Act. But he is not eligible for election as Chairman of any of the Standing Committees. However, if a vacancy occurs in the office of the Chairman of any Standing Committee the Mayor is to convene a meeting of that Committee for the election of the Chairman. The Mayor is given a small staff consisting of a Stenographer, a Personal Clerk, a Daffadar, two peons, a driver and cleaner.

Functions and powers of the Council

The Municipal Government of the city of Trivandrum is vested in the Council, subject, of course, to the provisions of the Trivandrum City Municipal Act. The Council is competent to exercise all functions expressly assigned to it by Government. It also considers statements of periodical receipts and expenditure and all

progress reports and passes such resolutions as it thinks fit. The Standing Committees and the Commissioner carry out the resolutions of the Council unless they are cancelled by the Government. The Council has power, among other things, (1) to accept trusts relating exclusively to the furtherance of purposes to which the Municipal funds may be applied; (2) to sanction the acceptance, acquisition or exchange of immovable property, the value of which exceeds Rs. 250; (3) to sanction the taking of any property on lease for a term exceeding three years; (4) to accept gifts or bequests of property the value of which exceeds Rs. 250; (5) to enter into and perform contracts which the Council may think fit or expedient for carrying into effect the provisions of the Act; (6) to appoint, subject to the sanction and confirmation of the Government, the Health Officer, Engineer and Revenue Officer and such other officers as it may consider necessary and to fix the duration of service, salary and allowances etc., of such officers with the approval of the Government; (7) to levy (and also to exempt from the payment of) taxes on property, Companies, professions, animals, advertisements, entertainments etc., (8) to take loans, with the sanction of the Government, for the construction of works, acquisition of lands and buildings, slum clearance and construction of tenements, to pay off any debt due to Government, or to repay previous loans; (9) to pass the annual and supplementary budgets; (10) to make bye-laws consistent with the Act and other laws of the Government, for the performance of all activities of the Corporation; and (11) to hear appeals, referred to it by the Standing Committees. The decision of the Standing Committees on appeal on the action, decision etc., of the Commissioner, or where the matter has been referred to the Council, the decision of the Council is final.

Standing Committees

There are three Standing Committees constituted out of the Council to deal with (1) Taxation and Finance (2) Works and (3) Health respectively. Each Standing Committee consists of five members elected by the councillors from among themselves. No councillor is permitted to be a member of more than two Standing Committees. But the Mayor becomes an ex-officio member of all Standing Committees. Each Standing Committee at its first meeting every year elects one of its members other than the Mayor as Chairman. The meetings are presided over by Chairmen of the respective Standing Committees. A member of the Standing Committee can resign by giving notice to the Chairman and the Chairman can resign by giving notice to the

Mayor. The powers and duties of each of the Standing Committees are determined by resolutions of the Council. The Standing Committee for Taxation and Finance, in addition to the powers and duties assigned to it by such regulations, is empowered to supervise the utilisation of the budget grant, control the receipts and expenditure of the Corporation, conduct monthly audit of the Corporation accounts and write off all irrecoverable dues. Besides the Standing Committees, the Council may constitute ad-hoc Committees for consideration of specific subjects referred to them.

Commissioner

The Commissioner is the chief executive full-time officer appointed by Government generally for a period of not more than three years and paid out of the Corporation fund. He is eligible for re-appointment if otherwise qualified. The executive powers of the Corporation rest with the Commissioner who performs all the duties and exercises all the powers specifically conferred on him. In cases of emergency, he can direct the execution of any work, which in his opinion is necessary for the service or safety of the public, even if such work would ordinarily require the sanction of one or other of the Corporation authorities. But he is required to report the reasons for such action to the relevant authorities. The Commissioner can delegate some of the powers to the officers under him. He has the right to attend the meetings of the Council and of any Standing Committee and to take part in the discussions. But he has no right to move any resolution or to vote. He can also attend any meeting of the Council or any Committee, if required to do so by the Mayor.

The Commissioner may sanction estimates up to the value of Rs. 500. All contracts on behalf of the Corparation are made by him with the sanction of the respective authorities. The annual budget of the Corporation is prepared before the 15th January of every year and submitted by the Commissioner to the Standing Committee on Taxation and Finance which in turn submits it to the Council for final approval. The Commissioner is solely responsible for the proper execution and supervision of all works of the Corporation in the manner prescribed by competent authority. He is also the custodian of the records of the Corporation.

Establishment

The Commissioner stands at the apex of the Corporation Establishment. He is assisted by three officers, directly in charge of the three main Departments of the

Corporation. They are the Health Officer, the Engineer and the Revenue Officer. The strength of the ministerial and non-ministerial staff during the year 1957-58 was 53 and 283 respectively. There were also 680 persons in the contingent staff which comprises of 269 scavengers, 56 drain cleaners, 52 cart-men, 187 sweepers, 60 mosquito control workers, 18 watchers, 3 dog catchers, 19 in the garden staff and 16 in other contingent posts. The scale of pay and the conditions of service of the different categories of the Corporation personnel are similar to those of their counter-parts in the State service.

Revenue

The main sources of income of the Corporation consist of (1) Property Tax, (2) Profession Tax, (3) Tax on Companies and (4) Tax on animals. Taxes are also collected on entertainments and advertisements. It is interesting to note that the incidence of taxation for the year 1957-58 per head of the population in the Corporation of Trivandrum stood at Rs. 4.62. The other sources of income of the Corporation are markets numbering seven, cattle-pounds numbering five, one slaughter house, receipt from the Sachivothama Satram, conservancy receipts, scavenging fees and license fees. The financial position of the Corporation for the years 1956-57, 1957-58 and 1958-59 is given in Appendix I of this Chapter.

Public Works

The major roads in the City are maintained by the Public Works Department. The Corporation, however, maintains all the minor roads, lanes and by-lanes, the aggregate length of which is 23 miles 6 3|4 furlongs (9 miles 6 3|4 furlongs metalled and 14 miles unmetalled). Drains along the roads and lanes are also constructed and maintained by the Corporation.

Amenities

Electric lights are lit by the Corporation throughout the night, in almost all the roads in the City. Kerosene lamps are also lit in places where there are no electric lights. The Corporation possesses 14 lorries for removing night-soil and rubbish to the night-soil depot for the preparation of compost manure, for watering roads and for supplying drinking water to places in the City where water is scarce.

The Corporation also maintains 10 parks out of which 6 are fitted with Radios. There are 26 public latrines and 10 flush-out urinals and nine Public Comfort Stations under the

Corporation. The Sachivothama Shastiabdapurthi Memorial Satram at Thampanoor is owned and managed by the Corporation. This Satram adds to the income of the Corporation and also renders useful service to the travelling public.

Public Health

The Public Health activities in Trivandrum City are attended to by the Public Health Department of the Corporation. These include registration of births and deaths, vaccination, sanitation and conservancy. The vaccination work is carried out as an intensive campaign every year. In times of emergency, the services of temporary vaccinators are also engaged in addition to those of the 8 permanent vaccinators in the service of the Corporation. City cleaning, scavenging, removal of rubbish, disposal of night-soil etc. are also attended to by the Corporation. Besides, the Corporation maintains latrines, urinals and comfort stations for the service of the public. The collection of town-refuse is dumped at the night-soil depot at Valiathura where it is converted into compost manure. The Corporation also administers the prevention of Food Adulteration Central Act XXVII of 1954. There are 2 Food Inspectors who regularly procure food samples of different categories and send them to the Public Health Laboratory for analysis. The vendors who are found to stock adulterated food articles are prosecuted. The Corporation had till recently under its control a Mosquito Control Staff, but this has now been temporarily transferred to Government and works, as part of the National Filarial Scheme under the State Public Health authorities. But the pay of the staff continues to be paid by the Corporation.

Maternity and child welfare receives the special attention of the public health authorities of the Corporation. The staff engaged in this work consists of a lady Assistant Surgeon designated Superintendent, Child Welfare Centres, a public health nurse, 13 midwives, 13 attenders and 13 sweepers. The Health Officer exercises supervision over the Maternity and Child Welfare staff. Thirteen Maternity and Child Welfare Centres are being run under the auspices of the Corporation. Nursery classes are attached to the centres at Fort, Pettah and Pattom. There are also 2 Family Planning clinics. Moreover, the Corporation midwives visit the houses of expectant mothers and offer them pre-natal and post-natal services and advice and instruct them on ante-natal, and post-natal care, up-bringing of the children, domestic hygiene and sanitation.

MUNICIPALITIES

There are two Municipalities in the Trivandrum District. They are Neyyattinkara and Attingal. They were first established as Town Improvement Committees, (Neyyattinkara in 1913 and Attingal in 1914) and later in 1922, they were constituted into Municipalities. These Municipalities are now governed by the Travancore District Municipalities Act 1116 K.E. (1941). Till 1959 there were 3 different classifications of the Municipalities in Travancore, Cochin and Malabar areas. But Government have introduced uniformity in classification according to which Municipalities with an annual income above Rs. 5 lakhs are classified as Grade I, those with annual income between 1 1/2 and 5 lakhs as Grade II, and those with an annual income less than Rs. 1½ lakhs as Grade III[1] The two Municipalities in this District belong to Grade III. The Attingal Municipality has an area of 16 square miles and Neyyattinkara 12. The former is one of the two largest Municipalities in the State. The entire municipal area in each of the Municipalities is divided into wards. Thus there are 15 wards in Attingal and 16 in Neyyattinkara, each electing one member to the Municipal Council, except ward number XIII in the Attingal Municipality which sends two members, one being a Scheduled Caste. The councillors are elected on the basis of adult franchise and continue in office normally for 3 years. The councillors elect a Chairman and a Vice-Chairman from among themselves. Their term of office is also co-extensive with that of the councillors. The councillors are eligible for re-election. The authorities entrusted with the administration of each of these Municipalities are the Council, the Chairman and the Commissioner. The executive authority rests with the Municipal Commissioner who is appointed by Government for a renewable period of 3 years and is under the direct control of the Deputy Director of Local Bodies, Trivandrum. For the efficient conduct of their affairs, the Municipalities have constituted various Standing Committees from among the members of the Council. The Attingal Municipality has a statutory-Contract Committee dealing with contracts up to Rs. 500, a Taxation Committee dealing with appeal petitions relating to levy of taxes under the relevant provisions of the Act, a Lighting Committee for supervision of street lighting, and a Sanitation Committee for the supervision of sanitation in the

1. Vide G.O. Rt. 607/L&LAD., dated February, 14, 1959.

town. The powers of the Committees other than the statutory Contract Committee are determined by the resolutions constituting those Committees. Each Municipal Office has in addition to the Commissioner a Head Clerk, Clerks, Revenue Inspectors, Aminadars, Health Assistant, Sanitary Inspector, Sanitary Overseers, Registrar of Births and Deaths, Vaccinators, Midwives, Public Works Overseers, Librarians, Peons, Gardeners, Cartmen, Sweepers and Scavengers.

Financial Resources

The sources of income of the Municipalities are (1) Government grants, (2) Municipal rates and taxes such as taxes on property, animals, professions trades and advertisements, (3) revenue from Municipal properties and (4) taxes levied from cattle pounds, entertainments etc., under special Acts. They also collect fees such as license fees, cart stand fees, private scavenging fees, warrant fees etc. The main sources of income of these Municipalities are rather inelastic whereas the expenditure on the services required to be performed by them is mounting up year after year. Consequently the Municipalities are finding it increasingly difficult to cope with increasing demands. The table given in Appendix II will give an idea of the financial position of these Municipalities during the years 1957-58 and 1958-59.

Municipal activities

The functions of the Municipalities include maintenance and supervision of markets, parks, libraries, bridges, cattle pounds and buildings belonging to the Municipality. The construction of a stadium (Sreepadam Stadium) is in progress within the Attingal Municipal limits.

The sanitary and public health activities of the Municipalities are carried on by Sanitary Inspectors, Overseers, Vaccinators, Midwives and Peons. Public Health activities include registration of births and deaths, vaccination, and innoculation for cholera and typhoid. Midwives give pregnant women ante-natal services at the latters' houses. Midwives also attend to delivery cases. The Attingal Municipal Council gives grant-in-aid to a Vishavaidyasala run by a private physician of the town. The Amaravila Vaidyasala and the Dhanwanthari Vaidyasala at Neyyattinkara receive a Municipal grant of Rs. 20 each from the Neyyattinkara Municipality. Mosquito control activities are also carried on by these Municipalities. The Department of Health Services supplies the Municipalities with milk powder for distribution to children below 12 years. There were four distribution centres in the Neyyattinkara Municipality during 1957-58 and the distribution was conducted under the direct supervision of the respective ward councillors. The Municipalities also repair, maintain and clean every day almost all minor roads, lanes and by-lanes. The important centres in the towns are swept even twice a day. Civic festivals are often celebrated under the auspices of the Municipal Councils. They also attend to necessary sanitary and lighting arrangements in connection with the temple festivals (Utsavams) within the town limits. Towards the close of 1959, the Attingal Municipality has taken up the work of constructing latrines under the guidance and supervision of the Environmental Sanitation Pilot (E.S.P.) Project, Kesavadasapuram. In the Attingal Municipal area, there are many bathing places along the river. There are the Velankonam spring and other public tanks as well—all of them kept in good sanitary condition by the Municipality. Neyyattinkara Municipality maintains 5 bathing ghats and lights are provided at the ghats for the convenience of the public.

The Municipalities do not maintain any schools of their own. But recently the Neyyattinkara Municipal Council undertook the work of constructing a Primary School at Athiyannoor at an estimated cost of Rs. 6,300. The Neyyattinkara Municipality has installed 2 Community Radio sets in 2 wards —one at the Fort and the other at Amaravila. It also maintains a Reading Room. The Attingal Municipality runs the Jawahar Shashtiabdapoorthi Memorial Municipal Library and Reading Room and renders financial aid to as many as 8 other reading rooms. This Municipality also used to award prizes to students who secure the highest marks in the S.S.L.C.

The Neyyattinkara Municipality has electrified a distance of about 5 miles covering the Municipal area in the M.S. Road from Aralummoodu to Amaravila and one mile each in the Puvar road and Kattakkada road and a few other important lanes. Kerosene oil is used in streets that are not electrified. The Attingal Municipality has 417 electric lights at present.

The Attingal Municipality maintains 2 cremation grounds while the Neyyattinkara Municipality maintains none. But the Government and private agencies maintain cremation and

burial grounds both in the Neyyattinkara and Attingal Municipal areas. Again the Neyyattinkara Municipality maintains 4 markets—Ara'ummoodu Vegetable Market, Aralummoodu Cattle Market, Town Market and Amaravila Market. The Attingal Municipality too has 4 markets, one of them being a cattle market and three vegetable and fish markets. All the above markets are run departmentally. Moreover, there are 3 slaughter houses, one under Neyyattinkara Municipality and 2 under Attingal Municipality. Each of these Municipalities maintains a cattle pound also which fetches a small income. In addition to the above activities, the Attingal Municipality prepares compost manure. It is being sold at 6 nP. per standard parah. The total revenue on this account during 1958-59 was about Rs. 1 000. The Kerala State Government have granted a loan of Rs. 30,000 for developing the production of compost manure. Attingal Municipality has also taken a loan of Rs. 20,000 for the construction of a bus stand for the use of the private buses. A small fee of 25 nP. is being levied from private buses that make use of the stand. A Sweepers' Colony is being constructed in the Attingal Municipal town with the aid of the State Government. 28 sweepers' families are expected to be accommodated in the colony.

Town Planning

The Municipalities in this District did not till recently pay much attention to Town Planning activities. But the Government of Kerala have of late set up a Town Planning Department under a Chief Town Planner with jurisdiction over Municipalities also. This Department is responsible for the scientific planning of the towns and villages in Kerala. Among other things it is entrusted with the preparation of Master Plans, s'um clearance schemes etc., for Municipalities. This Department has taken up a topographical survey of a few major towns in the State. The State Government also renders financial assistance to the Municipalities and the Corporation to enable them to implement their development schemes, both remunerative and non-remunerative.

PANCHAYATS

The importance of Local Self-Government has enormously increased in the post-Independence era as a result of the emphasis laid on it by Mahatma Gandhi. The Directive Principles of State Policy, contained in Article 40 of the Indian Constitution enjoin that the State shall take steps to organise

Village Panchayats and endow them with such power and authority as may be necessary to enable them to function as units of Local Self-Government. Consequently, the Panchayats that existed in different parts of the State were reconstituted on the basis of an Act passed in 1950 (Travancore-Cochin Panchayat Act II of 1950). The nature and scope of Panchayats have undergone revolutionary change as they began to be conceived as basic units of Administration. The entire District, excluding the Corporation and the Municipal areas is divided into 70 Panchayats.[1] Accordingly, there are 21 Panchayats in the Neyyattinkara Taluk, 14 in Trivandrum Taluk, 15 in Nedumangad Taluk and 20 in Chirayinkil Taluk. The area of the Panchayat is generally coterminus with the Revenue unit viz., the village, but in certain cases, more than one village or parts thereof constitute a Panchayat. The Panchayat is governed by a representative body elected on the basis of adult franchise. The Panchayats are divided into three grades on the basis of their annual income. Those with an annual income of Rs. 15,000 and above are regarded as first grade. Panchayats whose annual income is between Rs. 5,000 and Rs. 15,000 are second grade. Third grade Panchayats are those the yearly income of which is less than Rs. 5,000. Out of the 70 Panchayats in the Trivandrum District there are only 20 second grade Panchayats. All the remaining (50) Panchayats are third grade. As a rule, Panchayats are to be reclassified once in every three years.

Organisation of Panchayats

Panchayats are formed on the basis of adult suffrage. Each Panchayat is expected to cover a population of about ten to twenty thousand persons. The Panchayat area is divided into wards each of which elects one member through the system of ballot voting. In Panchayats where the Scheduled Castes or Tribes constitute not less than 5 per cent of the population, a seat is reserved for them. The division of wards in such Panchayats is so effected as to have a double member ward in which one seat is reserved and the other is general. All other wards are single member

1. The Government of Kerala appointed a one man committee on June 22, 1959 to enquire into and make a report on the question of delimitation of Panchayats. This Panchayat Delimitation Committee, which submitted its report in March 1960, recommended the re-organisation of the present 70 Panchayats in this District into 75 Panchayats. The report is being considered by the Kerala Government.

wards. The number of members each Panchayat can elect has been fixed by Government on the basis of population and it generally varies from seven to fifteen. The term of office of a member of a Panchayat is generally three years. As soon as the Panchayat elections are over, the members of each Panchayat elect from among themselves a President and a Vice-President in a meeting duly convened for the purpose. When the office of the President falls vacant, the Vice-President exercises the powers of the President, until a new President is elected.

The administration of the Panchayat is vested in the Panchayat Committee comprising of the President, the Vice-President and all the members of the Panchayat. The President is the Chairman of the Committee. The Committee meets at least once in a month. One third of the total number of members form the quorum for ordinary meetings. But, for special meetings, the quorum is half the total number of members. The Panchayat Committee may constitute functional sub-Committees also consisting of members and non-members for the administration of specific functions of the Panchayat like Agriculture, Industries, Social Service, Irrigation and Finance. All the activities of the Panchayats have to be carried on in accordance with the decision of the Panchayat Committee. Moreover, in times of emergency, the President or executive authority can order any work of the Panchayat to be executed without the previous sanction of the Panchayat. But such action has to be reported to the Committee at its next meeting and has to be ratified by it. Within three days after each meeting of the Panchayat, the President has to make a report to the Director of Local Bodies about the proceedings of the meeting. It may be noted in this connection that, under the new enactment, Panchayat elections were held for the first time in June 1953 and the Panchayat Presidents assumed office on the 15th August 1953. The 1953 Panchayat elections were fought on party basis and the chief contestants were the Congress, the Communist and the Praja Socialist Parties. Of the 70 Panchayat Presidents in the District 24 belong to the Communist Party, 16 to the Congress Party,

1. Of the 70 Panchayats in this district, 40 Panchayats elect 7 members each, 13 Panchayats 8 members each, 8 Panchayats 9 members each, and 4 Panchayats 10 members each. The remaining 5 Panchayats elect 11, 12, 13, 14 and 15 members respectively.

8 to the Praja Socialist Party, 4 to the Travancore Tamil Nad Congress Party, 2 to the Revolutionary Socialist Party, and one to the Kerala Socialist Party. Two Panchayat Presidents are Independents and one a Sarvodaya worker.

Panchayat Fund

Every Panchayat has a Panchayat Fund, the main sources of revenue being land cess, profession tax, house tax, vehicle tax, license fees, entertainment tax, and income from markets. These taxes and fees are collected after passing bye-laws at a special meeting of the Panchayat and the bye-laws so passed have to be approved by Government. The land cess is collected by the Revenue Department along with land tax and credited to the Personal Deposit accounts of the respective Panchayats. Till April 1, 1958 cess on land was collected at the rate of 1½ pies per year for every 4 cents. On April 1, 1958, the rate was revised to 1 nP. for every 5 cents. The Profession Tax is levied every half year, the maximum levy being Rs. 125 per half year for income above Rs. 21,000 and the minimum 50 nP. for income above Rs. 150 per half year. Between these two limits, the income is divided into several slabs and for each slab a particular rate is levied. The House Tax is levied at the rate of 4% of the net annual rental value of buildings. In calculating the net annual rental value, only the rental for 10 months is taken into account as the balance of 2 months' rental is intended for meeting the expenses in connection with the repairs and maintenance to the building. Houses, the monthly rent of which is Rs. 3 or less, are exempted from house tax. Panchayats have the right to levy vehicle tax on vehicles used in water transport. Tax on all other vehicles is realised by the Government under the Vehicle Taxation Act. The Entertainment Tax is collected under the provisions of the Travancore-Cochin Local Authorities Entertainment Tax Act VI of 1951. Panchayats can levy this tax at a rate ranging between 10% and 25% (to be fixed by bye-laws) of the value of tickets. They can also compound the entertainment tax for lump sum payments at not less than 75% of the tax actually due.

The executive authority who is the Panchayat Officer if there is one, or the President, has the right to fix the demand under each item of tax. Any assessee who is aggrieved by the demand can appeal to the Panchayat. Appeals on the decisions of the Panchayat can be made to the Director of Panchayats and to the Government.

The government also grants an annual statutory contribution to each Panchayat. The government contribution is, however, limited to the sum collected by the Panchayat during the year by way of taxes and fees etc. or Rs. 2,000, whichever is less. The government may also give special grants for specific purposes. Other grants given by government are Building grants and Establishment grants. Buiding grants are given to a few Panchayats every year for the construction of their office buildings. Four or five Panchayats are selected every year for this purpose and each is given about Rs. 25,000. The balance required for construction of buildings is met by the Panchayats themselves. Establishment grant is given by Government on the following basis. All third grade Panchayats have to spend 25% of their revenue towards establishment charges. Any amount required in excess of the 25% is granted by the government. Similarly, all 1st grade and 2nd grade Panchayats should spend 40% of their revenue towards establishment charges, the excess required if any, being given by government as Establishment grant.

The Panchayat revenue is deposited in the nearest Treasury in which the Panchayat has a Personal Deposit Account which is treated as the "Panchayat Fund". The expenses in connection with the establishment of the Panchayat such as pay and allowance of staff, rentals, constructions and repairs are met from the Panchayat Fund. Besides, all the requirements of the locality such as public works and communications, street lighting, sweeping, midwifery, installation of radio sets etc. are met from the Panchayat Fund.

The Panchayat Committee is empowered to sanction by passing resolutions all non-recurring items of contingent expenditure upto Rs. 200. The Panchayat can also sanction recurring expenditure upto Rs. 15 a month and payment of non-recurring grants each not exceeding Rs. 100. For works, the Panchayats can give administrative sanction upto Rs. 500. The Deputy Director of Local Bodies can accord sanction to all expenses of a non-recurring and contingent nature up to Rs. 1,000, recurring expenditure up to Rs. 100, non-recurring grants upto Rs. 500, and administrative sanction for works up to Rs. 10,000. The Director of Local Bodies sanctions all expenses of a non-recurring and contingent nature upto Rs. 2,000 recurring expenses upto Rs. 250, non-recurring grants upto Rs. 2,000 and administrative sanction for works

above Rs. 10,000. Any item of expenditure which exceeds the above limit has to be sanctioned by the Government. These enlarged powers were given by rules passed on 14th March 1958.

Functions of Panchayats

The major functions of the Panchayat are of two kinds—obligatory and voluntary. Obligatory functions comprise (1) collection of various taxes and fees, such as land cases, profession tax, vehicle tax etc. from the Panchayat area subject to the bye-laws approved by the Government, (2) Public works and (3) Public Health activities. Provision of amenities such as Community Radio sets, light, drinking water etc. comes under voluntary functions. A detailed list of functions expected to be carried out by the Panchayats is given below:

(1) Minor Public works and communications in the Panchayat area;
(2) Provision of good drinking water facilities;
(3) Lighting and sanitation of the locality;
(4) Preservation of poramboke paths and lanes canals and grazing grounds;
(5) Opening and maintenance of public markets;
(6) Control of fairs and festivals;
(7) Control of dangerous and offensive trades;
(8) Control of slaughter houses;
(9) Control of cattle pounds;
(10) Registration of births and deaths;
(11) Improvement of Agriculture and agricultural stock;
(12) Promotion of Co-operative activities in the direction of cottage industries, distribution, marketing etc.
(13) Primary education;
(14) Relief of the poor and the sick;
(15) Opening and maintenance of reading rooms and libraries;
(16) Restoration and improvement of minor irrigation works;
(17) Control of rest houses, camp sheds, etc., under its control;
(18) Provision of community Radio sets;
(19) Provision of Medical aid and Mid-wifery service etc. and
(20) Other measures of public utility calculated to promote the safety, health, comfort and convenience of the people in the Panchayat area.

Moreover, the Government can authorise the Panchayats to do any function in addition to the above and the Panchayats have power to have recourse to all acts necessary and incidental to the carrying out of the functions entrusted or delegated to it. In July 1955, the Government passed orders giving more powers to Panchayats according to which the Panchayats were empowered to accord administrative sanction to works costing not more than Rs. 5,000 and Panchayats were given special grants of Rs. 2,750 each for Public Works.

The Panchayats in this District spend a fairly good portion of their income towards execution of public works. Many Panchayats have opened village roads, constructed culverts and bridges, improved tanks and wells, and built bathing ghats, and latrines. The Government are taking steps to entrust the maintenance of all village roads to Panchayats. It may be noted in this connection that between August 15, 1953 (i.e., the formation of Panchayats after the first election) and April 1, 1959, as many as eight Panchayats have built their own Panchayat Office buildings and seven Panchayats have constructed cattle pounds. All the Panchayats together have installed 10,304 street lights and 76 Radio sets during this period. They have spent a sum of Rs. 6,94,521 towards local development works such as construction of school buildings, office buildings, small bridges, culverts and roads, sinking wells and improvement of markets. At present, three Lower Primary Schools, four Upper Primary Schools, 59 public markets (from which gate fee is collected), 52 private markets (from which license fee is collected), and 4 evening markets (tax free) are under the control of the Panchayats. There are also 12 permanent theatres and six temporary theatres in this District licensed by the Panchayats. Recently, the bus-stops situated in the various Panchayats have also been given to the respective Panchayats for administration. Between 1955 and 1959, the Panchayats have together spent a sum of Rs. 11,10,245 (as shown below) towards public works.

Year.	*Amount spent towards public works.* (Rupees)
1955-56	1,38,241
1956-57	2,59,511
1957-58	3,43,626
1958-59	3,68,867

Public health activities of Panchayats in this District include street sweeping and scavenging. Scavenging is done only in two Panchayats. Certain Panchayats control burial and cremation grounds. And a few Panchayats give grants-in-aid to Visha vaidyasalas. Scarcity of water is met successfully by some Panchayats. Thirteen Panchayats have provided midwifery service.

Panchayat Administration and Control

For the proper conduct of Panchayat administration, Government have appointed Panchayat Officers in most of the Panchayats. There are two grades of Panchayat Officers. Generally, only 1st Grade Panchayat Officers are appointed in 1st Grade Panchayats. In the Trivandrum District there are at present 64 second grade Panchayat Officers, six Panchayats having none. The executive power of the Panchayat rests with the Panchayat Officer. The Panchayat Officer has the right to attend Panchayat meetings but he cannot move resolutions or take part in the voting. The Panchayat Officer is bound to carry out the resolutions of the Panchayats, execute Panchayat works subject to the provisions made in the annual budget, maintain records, and control and supervise subordinate servants of the Panchayat. The Panchayat Officer can carry on correspondence with the Director of Local Bodies and the Government only through the President. The President, however, is bound to transmit to proper destination all the papers sent to him by the Panchayat Officer. In a Panchayat in which a Panchayat Officer is not appointed, his duties devolve on the President.

Panchayat Inspectors inspect the Panchayats at prescribed periods of interval and check up the accounts and registers. The activities and the progress of the Panchayats are also closely watched and reported by them. There are at present nine Panchayat Inspectors, one in each Block. It may be noted that Panchayat Inspectors are also Extension Officers. The Panchayats in the Non-Block area come under the purview of the Panchayat Inspector of the adjoining Block. Thus seven Panchayats in Kilimanur are also supervised by the Panchayat Inspector, Chirayinkil and four Panchayats in Vellanad are under the charge of the Panchayat Inspector, Nedumangad.

Till 22nd July, 1955, the controlling authority of the Panchayats at the district level was the Assistant Director of Panchayats. The Government decided that the experienced

officers with more decentralised powers should be in charge of Panchayats at the district level and that the Municipalities and Panchayats should be under one Department. Accordingly, the Panchayat Department was converted into the Local Bodies Department and Deputy Directors of Local Bodies were appointed at the district level to supervise the working of the Panchayats and Municipalities. The Trivandrum City Corporation is, however, under the direct control of the Government and does not come within the ambit of authority of the Deputy Director of Local Bodies, Trivandrum. The Director of Local Bodies is the Head of the Department and has state-wide jurisdiction over the Department.

The Local Bodies Department had a separate engineering wing consisting of a Superintending Engineer (a State-level Officer), three Executive Engineers and the necessary staff. This engineering wing was attending to the public works of the Panchayats as well as the plan works under Local Development, minor irrigation and communication which had been entrusted to the Panchayats. But in April 1959, this engineering wing has been amalgamated with the general Public Works Department as a result of the re-organisation of the Public Works Department. There was a clamour from all Panchayats that the amalgamation mentioned above has caused much difficulty and inconvenience to them in the execution of public works. Therefore, the Government are now considering the question of remedying the above defect by providing a separate engineering wing.

Public health activities are also attended to by the Panchayats. Till April 1, 1959, 13 Panchayats have engaged midwives and two Panchayats have appointed scavengers. There are sweepers in almost all Panchayats. But the Panchayats have their own financial limitations and so they cannot be expected to carry out successfully all public health measures. Therefore, the Public Health Department is charged with the duty of implementing public health programmes in all the Panchayats. The Government have recently asked the Director of Health Services to post health assistants and midwives in all Panchayats. These public health officials are to submit work diaries to the Presidents of the Panchayats every fortnight. The Presidents are to forward the diaries together with their remarks to the District Medical Officer.

The total receipts and expenditure of all the 70 Panchayats in this District from 1953 to 1959 are given below:

Year.	*Receipts.* (Rs.)	*Expenditure.* (Rs.)
1953-54	60,642	40,184
1954-55	2,24,562	1,29,756
1955-56	5,14,414	4,81,941
1956-57	5,83,612	4,71,536
1957-58	5,47,668	6,47,188
1958-59	6,45,065	6,40,768

'Panchayat Raj'

It should be appropriate in this connection to re some of the recent trends in local self-government in the The Administrative Reforms Committee (1958), in putt proposals for the attainment of the objectives of dem decentralisation of administrative machinery and the association of the people with Government sugge thorough reorientation of the powers of village Panc so that these basic units of administration may becom direct and effective participants in the general adminis and evolve themselves into Village Republics enjoying co able autonomy. In order to improve the finances Panchayats, the Committee proposed that the entire bas tax should be given to the Panchayats. The Commit also made several proposals regarding co-ordination of and Panchayats and Revenue and Panchayat administra

The Government are studying the pros and cons o proposals and are trying to implement them as far as p and a new Panchayat Bill, to cover the entire Kera passed in November 1960. But before any significant taken to revolutionise Panchayat administration, it w sidered desirable that some of the proposals should b tentatively by executive orders at least in a few Panc Accordingly, the Government of Kerala issued orders in ing Panchayat Raj[1] in certain select areas. Two Bl each district were selected for this scheme. Those selec introduction of Panchayat Raj in the Trivandrum Dist Varkala Block with Cherunniyur, Ilakkamon, Mar Chemmaruthy, Edava, Varkala and Vettoor Panchayat ing under it and Nedumangad, Aruvikkara, Vembayam

1. Vide G.O. No. 223/60/P.L. and D. dated April 19, 1960.

and Karakulam Panchayats. According to the scheme of Panchayat Raj, every work of the different departments at the village level has to be executed through the agency of the Panchayats. The budget of every department will therefore consist of two portions; one for works to be executed directly by the department and the other to be transferred to the Panchayats for the works to be executed by them. Similarly, the Block budget also is divided into two, one for works to be executed directly by the Blocks and the other to be transferred to Panchayats. Consequently, for their execution the Block Development Officer, the Revenue Divisional Officer and the Collector are given powers to inspect the Panchayats and issue instructions so that the works undertaken by the Panchayats are administered efficiently and the accounts relating to them are maintained properly. The Panchayat accounts will be open to audit by the Accountant General also in addition to the audit by the Examiner of Local Fund Accounts.

The Trivandrum City Improvement Trust

With a view to improving and expanding Trivandrum City a Board of Trustees for the Improvement of the City of Trivandrum has been constituted under the provisions of the Trivandrum City Improvement Trust Act 1960. The Board consists of a Chairman and nine other members. The Chairman (a whole-time salaried Officer of the Board) and three other members are appointed by the Government. The Council of the Trivandrum City Corporation elects, from among themselves, two members to be trustees. The Trivandrum District Collector, Commissioner of the Corporation of Trivandrum, the Chief Town Planner and the Director of Health Services are ex-officio members. The elected members hold office normally for three years. The Board has power to co-opt members for specific purposes and to constitute committees and to delegate to them the powers and functions of the Board. The major functions of the Board under the Act include opening up of congested areas, clearing slums, laying over or altering streets, providing open spaces for ventilation or recreation, demolishing or constructing buildings, acquiring of land for the said purposes and rehousing of persons displaced by the execution of improvement schemes. Improvement schemes are to be framed by the Board on its own motion or on official representation by the Corporation. The Board is to be considered a Local

Authority and will be financed, in the initial stages by the Government through annual grants. The Corporation also is to surrender 2% of its gross annual revenue to the Board. The Board is also authorised to levy a betterment fee at reasonable rates when its improvement schemes have made sufficient progress. The Board is competent to appoint its own officers, subject to rules, for the efficient implementation of the improvement schemes as also for its own administration.

APPENDIX I.

The financial position of the Trivandrum Corporation for the years 1956-57, 1957-58 and 1958-59.

Income	1956-57	1957-58	1958-59
	Rs.	Rs.	Rs.
Tax on Houses and Lands ..	4,48,738	5,36,672	4,96,327
Tax on Animals and Vehicles ..	1,132	979	1,005
Tax on Profession and Trade ..	1,43,020	1,49,939	1,77,312
Tolls on Roads and Ferries ..	402	512	420
Conservancy Rates ..	1,14,441	94,661	66,423
Other Rates ..	49,609	2,02,087	3,89,406
TOTAL ..	7,57,342	9,84,850	11,30,893
Registration under Special Act ..	1,12,772	87,798	17,298
Other Sources ..	4,38,768	3,79,482	3,64,521
Extraordinary Debt ..	3,51,401	3,26,782	1,50,153
TOTAL ..	16,60,283	17,78,912	16,62,865
EXPENDITURE			
General Administration ..	2,01,345	2,19,9[illegible]	2,21,607
Public safety ..	1,58,787	1,06,939	1,36,041
Public Health and Public Works ..	8,63,127	8,87,785	30,68,965
Miscellaneous ..	65,986	3,49,024	3,81,108
Extraordinary Debt ..	60,386	1,05,101	1,01,249
TOTAL ..	13,49,631	16,68,751	19,08,970

APPENDIX II.

The financial position of the Municipalities during the years 1957-58 and 1958-59.

Receipts	Attingal		Neyyattinkara	
	1957-58	1958-59	1957-58	1958-59
	Rs.	Rs.	Rs.	Rs
I. Grants and contributions	11,727.75	14,31.14	10,392.40	10,015.40
II. Municipal Rates and Taxes	26,511.52	30,286.84	20,194.06	29,387.09
III. Realisation under special regulation	19.00	22.00	15.50	8.50
V. Revenue derived from Municipal properties	20,965.72	21,112.00	40,668.66	45,709.68
V. Miscellaneous	794.27	549.95	156.73	147.20
VI. Debt.	19,200.00	30,000.00	61.00	20,057.60
VII. Deposits	4,550.00	2,417.00	6,604.00	185.00
TOTAL	83,768.26	98,708.93	78,092.35	1,05,510.87
EXPENDITURE				
I. General supervision and collection of revenue	13,784.34	14,534.37	17,495.90	17,438.57
II. Public Works	15,501.66	13,838.79	25,144.07	29,483.06
III. Education	2,345.97	2,283.56	3,584.85	38,83.38
IV. Medical Service, sanitation etc.	27,482.24	30,415.73	35,130.08	39,428.06
V. Lighting etc.	6,875.39	2,338.04	11,216.63	38,195.27
VI. Interest and sinking fund	Nil.	Nil.	4,663.18	2,283.37
VII. Miscellaneous	7,517.51	5,483.79	8,266.85	3,977.47
VIII. Debt	1,537.52	4,007.81	3,694.14	2,077.71
TOTAL	75,044.63	72,901.09	1,09,195.70	1,36,766.89

CHAPTER—XV

EDUCATION AND CULTURE

Trivandrum occupies an honoured place among the Districts of Kerala in point of educational progress and cultural advancement. This proud distinction has been achieved as a result of several decades of dedicated work on the part of the State as well as of private agencies in the field of education and culture. The beginnings of educational and cultural activity in this area may however be traced back to very ancient times.

Centres of Learning in Ancient, Medieval and early Modern Times

There were great centres of learning and culture in ancient and medieval Kerala, and some of them were situated in the area now comprising the Trivandrum District. The ancient educational institutions of Kerala were mainly of three kinds, viz., the *Ezhuthupallies* or Pial Schools, the *Kalaries* or Military Schools and the Vedic or Sanskrit Schools.

The *Ezhuthupallies* or Pial Schools afforded abundant facilities to pupils to acquire the rudiments of knowledge. Each village had a pial school under the *Asan* or Village School master who was the most venerable figure in the village. The course of study in these village schools, consisted first of writing in sand the letters of the alphabet and learning them. After this the student was made to write short sentences on *Ola* (Palm-leaf). He was then made to commit to memory short verses of a devotional character. Simple lessons in arithmetic were added on, especially the multiplication tables. All these took about two years time and when the student was found to be well acquainted in the three Rs. he went in for higher branches as a stepping stone to the study of Sanskrit.

Children after undergoing their primary education in the village schools either passed on to the *Kalaries* for being trained in gymnastics and the use of arms, or took to the study of Sanskrit in Vedic Schools or under competent teachers. Each *Kara* or Sub-division had a *Kalari* where physical education was imparted and training in the use of arms was

given. The *Kalaries* were gymnasiums or military schools at which the teacher imparted physical training and knowledge in the use of arms to the youth.

In addition to the Pial Schools and military schools there were Vedic Schools and Colleges where instruction in the *Vedas*, the *Sastras*, the *Upanishads*, etc. was given. These institutions existed in the various parts of Kerala from very early times, and they may verily be called "the Ujjains of ancient Kerala". The area comprising the present Trivandrum District also seems to have had its proud share of such institutions. In these institutions the people were fed and lodged free of cost and given oral instruction in the *Vedas*, *Sastras*, etc. They were located in the premises of temples and were generally known as *Salais*. We have already referred in Chapter II to Kandalur *Salai* which flourished as a famous Vedic College and a military centre of this area in the 10th century A.D. It may be noted that Kandalur *Salai*, was one of the most important educational and cultural centres of this region in the ancient period. Kandalur has even been called "the Nalanda of the South." Whether the identification of Kandalur with Trivandrum is correct or not, we have ample historical evidence to know that Trivandrum city and particularly the area now comprising the region lying between Sree Padmanabhaswami Temple and Valia Chalai had been at one time a great centre of learning and culture. In addition to these institutions and schools where the *Vedas* were taught, there were also other facilities for pupils to get instruction in the higher branches of learning. Young men who were desirous of prosecuting higher studies attached themselves to individual scholars, physicians, and astrologers of distinction who had the kindness and generosity to help the aspirants for knowledge. It was really a system of education which was devised in the true tradition of the *Gurukula* ideal. In fact, more was learnt by association with the *Guru* and in the light of his example than from regular teaching, or pedagogic discourse.

Beginnings of State activity in the field of Education

A high degree of literacy prevailed among the people of Kerala in the ancient and medieval periods. It was the existence of the large number of pial schools and Vedic schools which owed their origin to private initiative that contributed to this high degree of literacy. However, with the disappearance of these schools early in the British period, more

and more people became illiterate. This alarming increase of illiteracy led to the intervention of the state and the formulation of a positive educational policy. The direct activity of the state in the field of education began more than a century ago in 1817 A.D. when Her Highness Rani Gouri Parvathi Bai with the assistance of Dewan Col. Munro introduced a system of free and compulsory education under state control. Malayalam primary schools were established in all the villages and guardians of children between ages of 5 and 10 were enjoined under law to send them to schools. Men of suitable qualifications were appointed as teachers. Every school was to have two teachers paid by the State, each teacher receiving a monthly salary of 50 fanams, a little over Rs. 7. The Tahsildar of the Taluk was to inspect the School once in 15 days and acquaint himself with the details of management, find out the number of pupils, the quality of teaching and the level of their studies and send reports to the Government. This was a clear recognition of the principle that the cost of education was a charge on public funds and that the supervision thereof the legitimate function of the State. However, it was only in 1866-67 that primary education was placed on a firm footing. More Malayalam primary schools were also established on a sound basis. The year stands out as a prominent landmark in the history of educational progress.

Origin of Western Education and pioneer work done in the District

Side by side with increasing State activity in the field of education we also find the increasing educational activity of private agencies, particularly Christian Missions. This led to the establishment of a large number of Mission Schools distributed throughout the State. To the Christian Missionaries goes the abiding honour of having taken the first tangible step towards the introduction and diffusion of Western learning. Catholic Missionaries who were the first among the Christian Missionaries that came to the land were in the beginning indifferent to the educational wants of their flock. But the Protestant Missionaries who came later took a keen interest in the spread of Western education. A Prussian Missionary by name W. T. Ringletaube who devoted himself to evangelical work during his stay here between 1806-1816 established some schools in the District where free instruction was given in reading, writing and Arithmetic to all poor chil-

dren irrespective of caste and creed. On the recommendation of the Resident Col. Munro, W.T. Ringletaube's efforts in the cause of education were aided by a grant of land at a nominal rental made by Rani Gouri Lakshmi Bai. But the most important name connected with the educational work of the Protestant missionaries was that of Rev. Mead. He was a most enthusiastic worker and from the date of his arrival in 1817 as a missionary of the London Mission Society till his death in 1873 he devoted his whole energy to educational work. Rev. Mead established several institutions including industrial schools and was also the pioneer of female education in the State.

The successful working of the schools established by the London Mission Society for the spread of Western education captured the imagination of the Maharaja Sri Swathi Thirunal. When he visited the Nagercoil English Seminary in 1834 he was so much impressed with the working of the institution that he asked for the services of a competent teacher to start a similar English School at Trivandrum. Mr. J. Roberts, the Headmaster of the Seminary went to Trivandrum at His Highness's invitation and opened the first English School at the capital in the same year. The opening of the School symbolises the beginning of Western education in the District under State patronage. As instruction in the School was imparted free, the number of students admitted was at first limited. It was a Private School and the government contributed the fees for 80 pupils. In less than a year Mr. Roberts' School was taken over by the Government and became "His Highness the Maharaja's Free School". It may be of interest to note that this Free School was opened four years before the oldest School in Madras "The General Assembly's Institution"—the father of the Christian College—and seven years before the "High School of the Madras University", the nucleus of the Madras Presidency College, came into being. In 1863 the Government levied a small fee from all boys admitted to the School. When the fee system was introduced, the earlier restriction on admission was withdrawn. Immediately the number on rolls rose to 500. All classes of people responded to the call of education, and in spite of the widespread prejudice against the study of a foreign language, even members of the most conservative and orthodox sections of the people sought admission to the School. With a view to stimulating an active interest for study among the people

six scholarships were instituted in this school. In 1866 the Free Schol was raised to the status of a College. The history of the later progress of this institution will be dealt with in the section on Colleges.

LITERACY

Kerala stands in the forefront of all other States of the Indian Union in point of literacy and education. According to the Census Report of 1951 the average percentage of literates in Trivandrum District who are at least 5 years of age is 41.15. Some other Districts like Alleppey, Kottayam and Ernakulam have higher percentage of literacy with the result that the Trivandrum District comes only next to these Districts in point of literacy. This difference in the levels of literacy may be attributed to the varying degrees of private and Government efforts in the field of education in these Districts. The level of literacy in the rural areas of the Trivandrum District is almost the same as in the urban areas. This shows that education in the District is not confined to towns only, but on the other hand, it is fairly widespread. It may also be noted that the percentage of literate males to the total male population of the District is 51.02, and that of females to the total female population is 31.39. In regard to literacy the following table gives the estimate of literates (sexwise) in the urban and rural areas of Trivandrum District separately.

Rural/Urban	Total Population			Literate		Illiterate	
	Persons	Male	Female	Male	Female	Male	Female
Total ..	1327812	660664	667148	327603	200172	333061	466976
Rural ..	1020679	505926	514753	239111	140008	266815	374745
Urban ..	307133	154738	152395	88492	60164	66246	92231

SPREAD OF EDUCATION AMONG WOMEN

Female Education has recorded commendable progress in the District. Even from early days no girl was permitted to go up to womanhood without a fair knowledge of reading and writing. But the Christian Missionaries were the first to establish Girls' Schools. The first important step by Government in the field of women's education was taken in 1865-66. There had existed for a few years previously an English

School established at the Cantonment in Trivandrum, but it was apparently in a state of decline for want of encouragement. The Government therefore took the school under their management in that year and placed it on an efficient footing. Originally intended for the education of Christian girls, it was now thrown open to all classes. The course of study comprised a sound instruction in English, French, Needlework, Drawing, and Music. It was raised to the status of a High School in 1888, and to the standard of a Second Grade College affiliated to the Madras University in 1897. It came to be called "His Highness the Maharaja's College and High School for Girls".

In addition to this institution there was a Sirkar Vernacular School at Karamana, which was chiefly resorted to by Brahmin girls. This School received special encouragement from His Highness the First Prince, Sri Visakham Thirunal, and arrangements were made to give the pupils instruction in Hindu Music. In 1869-70 at the request of the people, the Government opened a Vernacular School for girls within the Fort at Trivandrum. In the meantime in 1863 the Zenana Mission had opened an English School for girls within the Fort at Trivandrum. Hindu girls were also admitted to this institution which received financial aid from the Government. The *Administration Report of Travancore* for the year 1907 records a steady increase in the number of girls in the different stages of education. It is also worth mentioning that a differentiation in the curricula for the girls' schools and boys' schools was attempted by the inclusion in the curricula of girls schools of such subjects as singing and sewing, and by the maintenance in the English High School for Girls Trivandrum of a special section giving a course of instruction in 3 years to senior girls in subjects coming under domestic science such as cooking, sick nursing, first aid, needle work, etc. Domestic economy was included as an optional subject for study. Examinations in music were also held.

As for the state of female education at present, it may be noticed that there are two colleges exclusively for women in Trivandrum District. These are located in Trivandrum city itself. One is the College for Women located at Vazhuthacaud and managed by the Government. The other Women's College is located at Perumthanni and is managed by a private agency namely the Nair Service Society. Women form a substantial

portion of the students in the professional and technical colleges also. The number of women teachers in colleges and schools is also fairly high. There are at present 11 Girls' High Schools in District of which seven are located in Trivandrum city itself.

EDUCATION AMONG BACKWARD CLASSES AND TRIBES

Government have accorded the highest priority to schemes for the development of education among Backward Communities. Students belonging to Scheduled Castes and Scheduled Tribes and poor students belonging to other backward classes are exempted from payment of fees at all levels of education. Besides, lump sum grants for purchase of books and clothing are made available to the students belonging to Scheduled Castes and Scheduled Tribes. The number of Harijan and Backward class students seeking admission in educational institutions is steadily increasing. Seats are reserved for them in professional colleges. Special attention is being bestowed in the matter of technical studies by giving educational concessions to the maximum number of Harijan students in such institutions as Polytechnics, Institutes of Commerce, Shorthand, Typewriting, Civil Engineering, Mechanics, Weaving, Smithy, Carpentry, Rattan Work, Basket-making, Mat-weaving, Poultry Farming, Bee-keeping etc.

In order to afford cheap lodging facilities to the students of the Backward and Scheduled Communities studying in Colleges, Hostels have been opened in the important centres of higher education in the State. A Harijan Hostel had been functioning in Trivandrum for quite a long time and it had all along been receiving financial help from the Government. In 1957-58 the question of starting Cosmopolitan Hostels under the grant-in-aid scheme engaged the attention of the Government. A Cosmopolitan Hostel was constructed at Vellayambalam, Trivandrum, at a cost exceeding 1½ lakhs of Rupees. Since 1958-59 the Government have also taken the important step of reserving 25 per cent of seats in Government and other recognised hostels for students of Scheduled Castes and Scheduled Tribes.

One of the important steps taken in the field of education of Scheduled Castes and Scheduled Tribes is the opening of schools of social education and adult literacy centres. Night Schools and Libraries have been opened in areas where Scheduled Castes and Scheduled Tribes live in large numbers. At present there are 18 Night Schools and 26 Libraries and

Reading Rooms in Trivandrum District functioning under the auspices of the Department of Harijan Welfare. Special attention is also being bestowed on the education of the children of the Scheduled Tribes. They are given the same financial concessions as the children of the Scheduled Castes. Besides in remote hilly parts, Tribal Schools are being conducted solely for the benefit of tribal children. Some of these schools are residential in character. At present there are 12 Tribal Schools in Trivandrum District. In the Tribal Schools the children are taught simple Agriculture, Handicrafts and Home Economics, including elementary health instructions. The Tribal Welfare Centres established in different Tribal Settlements are provided with a Tribal worker and a Tribal Craftsman to induce and instruct tribes to take to adult education, intensive cultivation and improved methods of handicraft. Voluntary Social Service Organisations are also playing their part in promoting the education of the Scheduled Castes and Scheduled Tribes in the District.

A sum of Rs. 6,50,172.54 was spent on various educational concessions granted to Scheduled Castes and backward communities in Trivandrum District during the year 1958-59. Particulars regarding the number of students who enjoyed educational concessions at the different stages of education in 1958-59 are given below:

	Number.
1. *Post Matriculation Courses*	
(a) Medical College	71
(b) Ayurveda College	6
(c) Law College	9
(d) Engineering College	77
(e) Technonogical Institutions	8
(f) Co-operative College	6
(g) Training College	33
(h) Arts and Science Colleges	669
Secondary Education	
High Schools	2821
Middle Schools	6533
Training Schools	90
Primary Education	
Primary Schools	28443 (Scheduled Castes) 1912 (Scheduled Tribes)

ORGANISATION OF THE EDUCATION DEPARTMENT

Unlike the other revenue Districts of Kerala, each of which comes under the jurisdiction of at least two Educational Districts, Trivandrum forms one Educational District by itself. The head of the Education Department in the District is the District Educational Officer who is under the immediate control of the Director of Public Instruction, Trivandrum. He is the pivot of the administration as far as the Education Department in the District is concerned and has direct control over all High Schools, Training Schools and Special Schools. He is assisted by the Personal Assistant in his office.

The Trivandrum Educational District has been sub-divided into ten sub-districts each under an Assistant Educational Officer. The sub-districts are (1) Parassala, (2) Neyyattinkara, (3) Balaramapuram, (4) Trivandrum South, (5) Trivandrum North, (6) Kaniapuram, (7) Varkala, (8) Attingal, (9) Nedumangad and (10) Palode. The Assistant Educational Officers are under the control of the District Educational Officer and are directly in charge of the Upper and Lower Primary Schools in their respective sub-divisions.

GENERAL EDUCATION

Nursery Schools

As a general rule, education is imparted only to children who have completed six years of age. But in certain localities pre-primary classes of the Nursery (Kindergarten) School pattern are conducted. Recognition was first granted to Nursery Schools in the year 1935-36. There were two such Nursery Schools in this District under the Education Department during the period 1958-59. These Schools are located in Trivandrum city in the premises of the Cotton Hill High School for Girls and the Model High School. The total strength of these schools in 1958-59 was 472.

Under the auspices of the Travancore-Cochin State Council for Child Welfare a Nursery Training School was started during 1954-55 in Trivandrum. In the year 1957-58 there were 33 women trainees in the institution and all of them were free students. In the same year there were three teachers on the staff of the School (all women) one trained in Kindergarten (Nursery) methods and the other two in Montessori methods.

Primary Schools

Primary Education is envisaged for a period of seven years. The first seven Standards are collectively known as the Primary grade and are divided into two sections: They are (1) Lower Primary and Junior Basic Section and (2) Upper Primary and Senior Basic Section. Free education is imparted at the primary stage. All primary schools are mixed schools. The medium of instruction is ordinarily Malayalam. For pupils whose mother tongue is Tamil, provision is made for instruction in their mother tongue, if there be sufficient number of pupils. In parallel division of the primary classes of a few schools English also is permitted as the medium of instruction. A unified scheme of studies is followed in all classes from Standards I to VI. Text books for all classes are prepared under Government auspices. In addition to the introduction of the unified scheme of studies, Government have also prescribed uniform qualifications and scales of pay for teaching personnel in primary schools as in other stages of education. The salary is directly paid by the State to all the teachers including those in private schools. The Managers are also given the necessary funds for the proper maintenance of their schools. It is also one of the noteworthy features of primary education in the State that the Government have introduced the system of free mid-day meals in all the Primary Schools. This has been done with a view to encouraging poor children to attend the classes regularly.

The table given in Appendix I shows the number of primary schools in each of the taluks in Trivandrum District with details of the total number of students and teachers, during the period ending 1958-59.

Basic Education

Basic Education in the modern sense is of comparatively recent origin in the District. However, children in the primary schools had been given instruction in some craft or other for quite a long time. Spinning as a form of manual training was introduced in a few schools as early as 1925. The State Government have recently accepted the policy that the Primary Education should be of the basic pattern, and have reorganised the old system of primary education from 1958-59. As a first step the "Five Point Programme", envisaged in the Basic Education Assessment Committee's Report regarding orientating Primary

Schools towards Basic pattern has been introduced in all Primary Schools from 1958-59 onwards. The contents of the curriculum can be summarised as follows: 1. Activities which foster a sense of self-reliance and responsibility in the pupils, 2. Pupils' self Government, 3. Cultural and recreational activities, 4. Extension work which associates pupils with community and national life and 5. Practice of simple useful crafts. Regarding the 5th point the Government wanted to put in a new element namely familiarising children with tools to give a technical background even from the very beginning of the Primary stage and to increase progressively the activites in the higher stages with a view to giving a rounding off in a particular craft at the end of the Primary course i.e. 7 years of schooling. The system is in the experimental stage. During 1959-60, it was experimented in 1190 primary schools in 11 Centres throughout the State. A small number of Basic Schools which were imparting instruction in the orthodox type before the introduction of the new curriculum were however allowed to continue as such. Thus in Trivandrum District there were 5 Junior Basic Schools in 1958-59. These Schools had 2195 pupils on their rolls and 57 persons on the teaching staff.

Secondary Schools

Standards VIII, IX and X are collectively known as the Secondary Grade while Standards IX, X and XI are collectively known as the Higher Secondary Grade. Secondary Schools providing the three year course are known as High Schools while those providing the four year course are known as Higher Secondary Schools. As in the case of the Primary Schools, Secondary Schools are also either under the management of the Government or of private agencies. In the Secondary Schools too the medium of instruction is ordinarily Malayalam. For pupils whose mother-tongue is Tamil, provision is made to give instruction in their mother-tongue, if there be sufficient number of pupils. However, sanction has been accorded by the Government permitting the use of English as medium of instruction in certain classes in some of the High Schools. Tuition is free up to Standard VIII, but some special fees are collected from the pupils in the High Schools. As in the case of Primary School teachers the salary of the teacher in the High School is also paid directly by the Government irrespective of any distinction as between the Government School teacher and Private School teacher.

The table given in Appendix II gives taluk-wise figures of the number of High Schools, and Higher Secondary Multipurpose Schools and their strength in Trivandrum District during the period 1958-59.

Training Schools

With the progress of Education, the need for trained teachers was felt. The first Training School was opened at Trivandrum in 1866-67 under the name of Normal School. It was closed in 1871-72. A new Normal School for training teachers for the English Schools was started in 1894-95, and another for training teachers for Vernacular Schools in 1907-08. There are 9 Training Schools in the District at present. Of these 3 Schools are under the Education Department and the remaining six are managed by private agencies. The total strength in all these schools was 271 during the period 1958-59. Of this 207 were men and 64 were women. The total number of teachers in these schools was 31 during the same period. The training course is for a period of 2 years. The selection of candidates for the Training Schools is made by a Selection Board constituted by the Public Service Commission for the purpose. The selection of untrained teachers employed in departmental or private educational institutions for admission to these schools is made by the authorities of the Education Department.

THE UNIVERSITY OF KERALA

Trivandrum has the honour of being the seat of the Kerala University which is the teaching and federal University for the whole of the State of Kerala. The Kerala University, as it is constituted today, is the outcome of the Kerala University Act, 1957 which provided for the reorganisation of the erstwhile University of Travancore which was set up in 1937. The Governor of Kerala is the Chancellor of the University and the Minister for Education in the State the Pro-Chancellor. The Vice-Chancellor who is the principal academic and executive officer of the University is appointed by the Chancellor on the unanimous recommendation of a special committee which is to consist of 3 members of whom one is to be elected by the Senate, another by the Syndicate, and the third to be nominated by the Chancellor. The Kerala University Act has conferred on the University a larger measure of autonomy and it was a great step forward in the democratization of the administration of the University. The constitution of the Senate was also broadened by being made to represent a large variety of interests. New constituencies of Teachers, Headmasters, Municipalities, Panchayats and Trade Unions were created to bring the University into closer touch with the public. The constitution of the Syndicate was also broadened by the introduction of elected elements, and a few new Faculties were instituted.

Under the provisions of the University Act the following Faculties have been established in the University viz. 1. The Faculty of Arts, 2. The Faculty of Science, 3. The Faculty of Engineering, 4. The Faculty of Technology, 5. The Faculty of Oriental Studies, 6. The Faculty of Fine Arts, 9. The Faculty of Commerce, 8. The Faculty of Medicine, 9. The Faculty of Ayurveda, 10. The Faculty of Law, 11. The Faculty of Education, 12. The Faculty of Agriculture, and 13. The Faculty of Veterinary Science.

The Kerala University maintains its own Teaching and Research Departments in a number of subjects. The main Teaching Departments of the University are the Department of Education, the Department of Politics and the Department of Psychology. The Department of Education offers instruction in the M.Ed. Degree Course. The Departments of Politics and Psychology offer courses of study leading to the M.A. Degree in the respective subjects and also provide facilities for research.

The University maintains a Research Institute which has five major Departments namely; 1. the Department of Applied Chemistry, 2. the Department of Marine Biology and Fisheries, 3. the Department of Statistics, 4. the Department of Mineral Survey and Research and 5. the Department of Pharmacognosy. Each of these departments and sections has a number of research students working on a variety of projects. The Department of Marine Biology and Fisheries has under its guidance the Wood Preservation Scheme sponsored by the Forest Research Institute, Dehra Dun, the Aqarium and Marine Biology Laboratory, the Oceanographic Research Station at Cochin, the Estuarine Research Station at Ayiramthengu, and the Fisheries Technology Laboratory at Trivandrum. The Aquarium with its rare collection of fishes is considered to be one of the best in India. The Department of Statistics offers a course of study leading to the M. Sc. Degree in Statistics

and also provides facilities for research. The University also maintains a Department of Tamil Research which has a Readership under the Dr. Alagappa Chettiar Endowment.

In addition to the Departments of Study and Research already mentioned, the University also maintains several other institutions of an academic nature. One of the most important of such institutions is the University Manuscripts Library which is engaged in the collection, preservation and publication of valuable ancient manuscripts. It consists of three sections namely: 1. the Sanskrit section, 2. the Malayalam section and 3. the Manuscripts section. The Library has made valuable contributions to the cause of oriental research. There is a Department of Publications under the University. This Department is engaged in the preparation and publication of standard works of high literary merit. Among the important publications of the Department, may be mentioned the five Volumes of the *Kerala Sahitya Charitram* by the great scholar and poet Sri Ulloor S. Parameswara Iyer.

The University has also undertaken the preparation of a comprehensive Malayalam Lexicon and set up a separate office for the purpose. The work is being attended to by an Editor who is assisted by a team of qualified Assistants. The progress of the work is reviewed periodically by the Administrative Board and the Editorial Committee set up for the purpose. The first stage of the work, namely, the collection of words and their illustrative usages has been more or less completed by 1st December, 1957 and the second stage of the work, namely, the drafting and compilation was started from that date.

Another major institution maintained by the University is the University Library. It contains a collection of about 30,000 volumes and subscribes for about 250 periodicals. The Library is being made use of by a large number of students and teachers. A new building to house the University Library has recently been constructed. The estimated cost of the building is about Rs. 10 lakhs out of which Rs. 6,66,666 would be contributed by the University Grants Commission.

The University publishes the *Journal of Indian History*, which is one of the most important research periodicals published from Kerala State. The *Journal* is published three times a year and contains several scholarly articles on Indian History and Culture contributed by the leading historians and research workers of the country.

The University also runs the University Employment Bureau which functions as an integral part of the National Employment Service with freedom to develop on its own lines. The chief work of the Bureau consists in the answering of enquiries from students and the general public regarding various subjects like courses of study at other Universities both Indian and foreign, conditions of admission to them, scholarships and fellow-ships available, certificates, competitive examinations, passage and passports and prospects of employment both within and outside India. It provides the main agency through which employment counselling is given to University students.

Colleges in Trivandrum District

In Trivandrum District there are 6 Colleges for General Education. They are the University College, Trivandrum, Intermediate College, Trivandrum, College for Women, Trivandrum, Mahatma Gandhi College, Trivandrum, N.S.S. College for Women, Perumthanni and Mar Ivanios College, Trivandrum. It is a noteworthy feature of collegiate education in the District that all the Colleges for General Education are situated in Trivandrum Taluk only. Brief accounts of these various colleges are given below:

University College, Trivandrum

The University College, Trivandrum, is one of the oldest colleges established in the State. In an earlier section of this Chapter, reference has been made to the "Raja's Free School" established at Trivandrum in the year 1834 under the patronage of the Government. In 1866 the Raja's Free School was raised to the status of a College, affiliated to the University of Madras and it was named His Highness the Maharaja's College. A spacious building for housing the College was constructed in 1870. It was a two-storeyed structure and has lasted to this day, forming the central block of the main building of the University College. The strength of the College in 1919 was 561. By 1923 it came to 837 and there was great pressure for additional space. Therefore in 1924 the Government decided to separate the Arts and Science Departments. This bifurcation was given effect to at the beginning of the academic year 1924-25. The new institutions that came into being as a result of the bifurcation were called His Highness the Maharaja's College of Science and H. H. the Maharaja's College of Arts. The latter was housed in the new three-storeyed building about

a mile away at Thycaud. The strength of the Arts College in 1935-36 was 447 and of the Science College 937. In course of time there was a strong feeling that the bifurcation of the old college was not a wise step, and that it had brought a certain dichotomy of spirit between the humanities and science. Therefore in 1942 the two Colleges were again united, and came to be called the University College. Subsequently the Intermediate section was separated from it in 1949 and the College become a Post-Intermediate Institution. With the establishment of the Travancore University the College was placed under the administrative control of the University. With the passing of the Kerala University Act, the administrative control of the College was transferred from the University to the Government. The University College provides instruction for the B.A., B.Sc., M.A., and M.Sc. Degree courses in almost all branches of study. In 1957-58 the college had a total number of 1539 students on its rolls of which 1350 were men and 189 women. The college has a fairly big library which contains 60,000 volumes. Being a Post-graduate institution it also offers facilities for research in the various subjects.

The College for Women, Trivandrum

The College for Women, Trivandrum, had a very modest beginning. It grew out of an old school for Christian girls which was taken over, reorganised and opened to all castes and creeds by the Travancore Government in 1864. It was then known as the Sirkar Girls' School, but was recognised as a High School by the Madras University in 1890. In 1897 it became the Maharaja's College for Girls when the F.A. class was started with just three students. The number of students in the College classes was very small during the early years of the College. In 1920 the College became an independent unit and the name "College for Girls" was changed to "College for Women". The College was originally affiliated to the Madras University for the Intermediate course in Arts subjects only. In those days the College was located opposite to the Maharaja's College(now the University College), but in 1923 it was moved to the picturesque surroundings at Vazhuthacaud where it is located today. In 1928 it was raised to the status of a first grade college. However, in 1939 the College was again reduced to the status of a second grade college as a measure of economy and it continued as such till 1950 when again it was raised to the first grade under the Travancore University. The

College provides instruction for the B.A. and B.Sc. courses in a variety of subjects. The Womens' College is today the premier womens' institution in the whole of Kerala. In 1958-59 it had a total number of 1395 students on its rolls and 74 members on its teaching staff. The College has a good library which contains about 39,000 volumes. There is a Government Hostel attached to the College which provides accommodation for about 250 students.

University Intermediate College, Trivandrum

The University Intermediate College, located at Thycaud, Trivandrum is housed in the imposing building which at one time housed the H. H. the Maharaja's College of Arts. "The Intermediate College" formally started functioning as a Pre-University School in 1947. However, with the abolition of the Pre-University Course in July, 1949 it became a Second grade college preparing students for the Intermediate Examination of the Travancore University. With the abolition of the Intermediate course and the reintroduction of the Pre-University Course in the academic year 1956-57, the College has been providing instruction for the Pre-Professional Course and the course leading to the University Previous Examination of the University of Kerala. In 1958-59 the College had 685 students on its rolls—522 for the Pre-University course and 163 for the Pre-Professional course.

Mahatma Gandhi College, Trivandrum

The Mahatma Gandhi College, located at Kesavadasapuram, Trivandrum is a private institution. It was founded by the Nair Service Society in 1948. The success of the Nair Service Society in establishing the College was in a very large measure due to the untiring efforts of Sri Mannath Padmanabhan and a band of faithful workers whose appeal for benefactions met with liberal response from the people of the State and outside. The nucleus of the first College which later was dedicated to the revered memory of the Father of the Nation found temporary accommodation at the time of its inception in 1948 in the Vadasseri Amma Veedu, a private house at Perumthanni in Trivandrum City. In the meantime, the construction of a new building to house the college was started on the 50 acre plot situated on the beautiful hill in Kattachakonam which the erstwhile Government of Travancore had acquired and handed over to the Nair Service Society. One wing of the new structure

was completed by the beginning of 1949-50 and the Arts section of the College was shifted to the new building from Perumthanni. By the beginning of 1950-51 the construction of the College buildings had progressed to such an extent as to enable all the classes to be shifted to the new premises at Kattachakonam which was re-named Kesavadasapuram after Raja Kesava Das. The College today offers instruction in the Pre-University Course, B.Com. course and B.A. and B.Sc. courses in a variety of subjects. The College library has about 9,000 volumes of books. Thanks to the grant of a loan by the Central Government the construction of a College Hostel was taken up in 1957. It today offers accommodation for about 100 students. There is also a separate Hostel for lady students quite adjacent to the College building. The formal inauguration of the Mahatma Gandhi College was done by Prime Minister Nehru on 24th April, 1958. In 1958-59 the College had 1174 students on its rolls and 51 members on its teaching staff.

N.S.S. College for Women, Perumthanni

The N.S.S. College for Women, Perumthanni, Trivandrum is one of the two Women's Colleges in Trivandrum District. It is a private institution which is under the administrative control of the Nair Service Society. It was started originally with a view to relieving the congestion in the Mahatma Gandhi College and ultimately to providing better facilities for women students. In 1950-51 one division of the Science section of the Junior Intermediate class in the Mahatma Gandhi College consisting mostly of women students was allowed to continue at the Vadasseri Amma Veedu, when the main body of the Mahatma Gandhi College was shifted to the new buildings at Kesavadasapuram. At the beginning of 1951-52 this section of the Mahatma Gandhi College was constituted into a separate Women's College called the N.S.S. College for Women, Trivandrum, the name Mahatma Gandhi College being restricted to the parent body at Kesavadasapuram. The N.S.S. College for Women is thus an offshoot of the Mahatma Gandhi College. The College today offers instruction for the Pre-University course and the B.A.|B.Sc., courses in a limited number of subjects. In 1957-58 it had 146 students on its rolls of which 131 were for the Pre-University course.

Mar Ivanios College, Trivandrum

The Mar Ivanios College, located at Bethany Hills, Nalanchira, Trivandrum is a first grade college, founded in 1949 and

affiliated to the University of Kerala. His Grace the Arch-Bishop of Trivandrum is the Patron of the College. The management of the College is however vested in a Senatus which consists of 6 members including the Principal of the College. The College provides instruction for the Pre-University, B.A., .BSc., and B.Com. Degree Courses. In 1958-59 it had 1088 students on its rolls while there were 51 members on its teaching staff. The College had a good library which consists of about 8,000 volumes and 60 periodicals. A proud feature of the College is that it has a beautiful hostel which is housed in a double block of three storeyed buildings on a hillock in the College Campus and provides accommodation for 275 students.

PROFESSIONAL AND TECHNICAL SCHOOLS

The claims of Technical Education in the District have received adequate recognition. In this connection, it is worth mentioning that Christian Missionaries were the pioneers in the field of Technical Education also. They were the first to set up industrial Schools in the District. Rev. Mead who founded the School of Industry at Nagercoil in 1820 established similar schools at various other places in the District. In these Schools the boys were taught lessons in printing, book-binding, weaving etc. In course of time Technical Education received the attention of the State. At present there are not less than 35 technical Schools in addition to the eleven Professional and Technical Colleges in Trivandrum District. Brief accounts of these technical Schools in this District are given below.

Central Polytechnic, Trivandrum

The Central Polytechnic, Trivandrum, was established in 1957-58 as part of the scheme for the expansion of technical education during the Second Five Year Plan period. The institution offers courses of study leading to the award of Diplomas in Civil, Mechanical and Electrical Engineering. It also provides for a course of studies in Textile Technology. It provides instruction for 120 students, and has 8 members on its teaching staff.

Diploma Course in Shorthand and Typewriting

This Institution was started by the erstwhile Travancore University to meet the increasing demand for typists and

stenographers. In 1957 along with the other institutions of the University, this was also transferred to the control of the Government, and since then it has been under the Director of Technical Education. The Institution provides for a part-time course of two years leading to a Diploma. In 1957-58 the strength of the institute was 33.

Junior Technical School, Attingal

In the academic year 1960-61 the Government of Kerala have opened a Junior Technical School at Attingal. The duration of the Junior Technical School course is three years. The course has as its integral parts Humanities and General Science, Engineering studies and Workshop Training (including Training in a particular trade of choice) which are provided in a co-ordinated manner so that boys will come out with a fair amount of technical knowledge. The course is intended to divert boys aged between 14 and 15 from academic type of education in Secondary Schools to one which is specially designed to condition them for different productive occupations of a technical nature while continuing their formal general education. The medium of instruction is Malayalam gradually switching over to English by the time the students reach the final year of the course. No fee will be charged from the students during the first year of the course.

Industrial Training Institutes

In addition to the above technical institutions which are under the administrative control of the Director of Technical Education, there are two Industrial Training Institutes in Trivandrum Distrct which are under the administrative control of the Deputy Director of Training, Craftsmen Training Scheme (under the Department of Labour and Local Administration). Of these two Institutions one is located at Pangode in Trivandrum city. The total expenses of the Training Scheme are shared between the Central and State Governments in the ratio of 60 : 40. There is a sanctioned seating capacity for 512 trainees in this institution. The total strength of the teaching staff is 37. The different trades in which training is imparted are 1. Draughtsman Mechanical, 2. Draughtsman Civil, 3. Surveyor course, 4. Motor Mechanic, 5. Turner, 6. Mechanist, 7. Fitters, 8. Blacksmiths, 9. Sheet Metal Workers, 10. Carpentry, 11. Gas and Arc Welding, 12. Electricians and 13. Plumbers. Free training to students for the Craftsman Diploma Course in the above trades is given for a period of 18 months. Scholarships of the

value of Rs. 25 p.m. are given to 33⅓% persons of the total strength excluding Scheduled Castes and Scheduled Tribes trainees who are given Rs. 30 p.m. as Scholarship by the Department of Harijan Welfare. After completing the 18 months course in the Institute, the trainees have to undergo a 6 months inplant training in some recognised workshop to qualify themselves for the award of the Craftsman Diploma.

In the Industrial Training Institute, Dhanuvachapuram, there is a sanctioned seating capacity for 216 trainees. The trades in which the training is imparted in this Institute are 1. Blacksmiths, 2. Carpenters, 3. Draughtsman (Mech.), 4. Electrician, 5. Machinists, 6 Mechanic I. C. Engine and 7. Moulders. The course of training is for a period of 18 months and a further inplant training for 6 months in recognised workshop is required of the trainees before they qualify themselves for the award of the Craftsman Diploma. Scholarships are being paid to 50% of the trainees admitted, at Rs. 20 p.m. and Rs. 10 p.m. depending on the distance of their house from the Institute, besides the monthly stipend of Rs. 30 given to the Scheduled Caste and Scheduled Tribe trainees by the Department of Harijan Welfare. No tuition fee is levied from any of the trainees for undergoing the course in the Institute. The total expenses of the training scheme in this Institute are also shared between the Central and State Governments in the ratio 60 : 40.

Grant-in-aid Industrial Schools

Moreover, there are 31 grant-in-aid Industrial Schools in the Trivandrum District which are subsidised by the Department of Industries and Commerce. Grant at the rate of Rs. 40 per teacher p.m. is paid to the management of these schools by the Department of Industries and Commerce. The majority of these Industrial Schools in Trivandrum District are engaged in training of students in spinning and weaving. Needle work, embroidery, knitting, etc., are taught in all the Girls' Industrial Schools and mixed institutions. The students in these schools are coached for the Public Examinations held every year in one or more of the following subjects 1. Weaving, 2. Carpentry, 3. Smithy, 4. Bell-metal, 5. Engraving, 6. Mat-making, 7. Electroplating, 8. Embroidery, 9. Knitting, 10. Crochet, 11. Needle work and 12. Pillow Lace.

PROFESSIONAL AND TECHNICAL COLLEGES

There are eleven professional and technical Colleges in this District. They include three Training Colleges, one Medical College, one Dental College, one Ayurveda College, one Law College, one Engineering College, one Agricultural College, one Co-operative College and one Physical Education College. Brief accounts of these institutions are given below.

Government Training College, Trivandrum

The Government Training College, Trivandrum is the oldest of the three Training Colleges in Trivandrum District. It has grown out of the Government Normal School, Trivandrum founded in 1895. Teachers who had passed the F. A., Matriculation, and Vernacular examinations were trained in this institution till 1911. It was converted in June, 1911 into a Post-Graduate Training College, affiliated to the Madras University. Since then, the College has been training both graduate and under-graduate teachers till 1946-47, when the under-graduate section was abolished. The Training College has made striking progress since its inception. At first only 24 graduates were trained in this institution. But the strength of the College for the B.T. course today is 200. There are 14 members on the staff of the College. There is a Government Model School attached to the Training College, where the students of the College are given practical training.

Mar Theophilus Training College Trivandrum

The Mar Theophilus Training College, located at Bethany Hills, Nalanchira, Trivandrum is another Teachers' Training College in the District. It was started in 1956. The Manager of the College is His Grace the Arch Bishop of Trivandrum. Subject to his approval the managemet of the College is vested in the College Senatus consisting of 6 members of which the Principal is a member. The College offers instruction to 100 students every year in the B.T. course. There are 7 members on the teaching staff of the College. A Model School and two other Schools situated in the neighbourhood are attached to the College and the students of the College get their practical training in these schools.

Sree Narayana Training College, Nedumganda

The Sree Narayana Training College, located at Nedumganda in Chirayinkil Taluk, is the first of its kind founded in the name

of the late Sree Narayana Guru, by the Sree Narayana Trusts, Quilon, constituted by the S.N.D.P. Yogam. This is the fourth collegiate institution founded under the auspices of the Sree Narayana Trusts. The College started functioning during the academic year 1958-59. It provides instruction for the B. T. course to about 100 students every year, and has 7 members on its teaching staff.

Medical College, Trivandrum

Trivandrum has a net work of old Colleges, including professional Colleges for Law, Engineering, Technology and Teachers Training. But paradoxically enough a Medical College was not set up till 1951. It was only in 1948 that the Government set up a Committee to formulate proposals for starting a Medical College at Trivandrum. The Committee submitted its report and the scheme formulated by the Committee was sanctioned in October, 1948. The original scheme was to have the College built opposite to the General Hospital in Trivandrum city itself, but it was given up in favour of the present site at Ulloor a suburb of the City, which offered more scope for future expansion. The College campus has 130 acres of picturesque land studded with a number of hillocks facing the sea at a distance of 1-2 miles, and ringed with evergreen vegetation and coconut groves. It is situated on the north-west border of the city of Trivandrum and is linked with different centres of the city by bus-routes. The main buildings are built on the top of the hillocks. There is ample room for unhindered future expansion. The College campus and areas immediately around it have been brought under the Town Planning Scheme in order to facilitate the growth of a small model town here within a few years. The College, the Collegiate Hospitals—the S.A.T. Hospital for Women and Children, and the Medical College Hospital, a School and Hostel for nurses, separate Hostels for men and women students, quarters for the staff and spacious play-grounds are located within the campus.

The foundation stone of the College was laid by H. H. the Raja Pramukh on 26th January 1950 on the day of the inauguration of the Indian Republic. The work of construction was completed in record time and the first batch of students was admitted in August, 1951. The College building is a magnificant two-storeyed edifice with about 1,00,000 square feet floor space. The College has been provided with Laboratories and Museums which have been fully equipped and furnished.

Admission to the College is based on merit in the assessment of which due consideration is given to extra-curricular attainments. 40% of the seats are reserved for Scheduled Castes and Scheduled Tribes and other backward communities. The College is designed for an annual admission of 100 under-graduate students. The College prepares students for the M.B.B.S. Examination of the Kerala University. The curriculum of the M.B.B.S. Degree course extends over a period of 4½ years with 12 months of satisfactory post-examination intern-ship. In 1957-58 the College had 494 students on its rolls of which 129 were women. It had 84 members in the Health Inspectors' Certificate Course the duration of which is 12 months. Recently provision has been made also for post-graduate studies in the College.

The whole scheme for Medical College with the other institutions attached to it cost the State Exchequer more than hundred and fifty lakhs of rupees. During the Second Five Year Plan the Medical College Scheme was given a Plan provision of Rs. 47.50 lakhs—Rs. 23.75 lakhs under construction and Rs. 23.75 lakhs under additional equipments, books and staff with a view to expanding the institution for raising the number of under-graduates to 100 students and for starting post-graduate courses. The total expenditure for 1956-57 of this institution was Rs. 6,10,618.

Dental College, Trivandrum.

The Dental College, Trivandrum, was started in January, 1951 in the campus of the Trivandrum Medical College as a wing of the Medical College itself. The Principal Medical College, is the controlling officer of the institution. In 1958-59 there were 15 students on the rolls of the College and 3 members on the teaching staff. The College offers instruction in the B.D.S. course.

Ayurveda College, Trivandrum.

The Ayurveda College, located at Puthenchanthai by the side of the Main Central Road, Trivandrum, is the only institution of its kind in the State. The nucleus of the College is the Ayurveda Pathasala opened by the Travancore Government at Trivandrum in 1889. The course of instruction which was prescribed at that time extended to 4 years at the end of which the students appeared for an examination known as the 'Vaidya Test'. In 1917 the duration of the course was raised

to 5 years, and the two public examinations were known as the "Lower and the Higher Medical Certificate Examinations", the former being held at the end of the 4th year and the latter at the end of the 5th year. The year 1918 witnessed a number of remarkable changes in the history of the institution. The curriculum of studies was revised on up-to-date and scientific lines in order to suit modern requirements. The Library attached to the Pathasala was enlarged and 40 stipends were instituted. A Lecturer in Modern Anatomy, Physiology and Hygiene was appointed. An Ayurveda Hospital and Dispensary, a Botanical Garden and an Ayurveda Pharmacy were also established. In 1921 the status of the Pathasala was raised to that of a College. The Lower and Higher Medical Certificate Examinations were done away with and two Diplomas, namely, *"Vaidya Sastra"* and *"Vaidya Kalanidhi"* were substituted. Besides this there was the *"Ayurveda Acharya"* title for which a *Vaidya Kalanidhi* Diploma holder was admitted two years after his taking the Diploma. The *"Ayurveda Acharya"* was the highest title conferred by the State for proficiency in the indigenous system of medicine. In recent years the Ayurveda College has made striking progress. It is housed in a beautiful and imposing building in the heart of the city and more facilities are provided to the students. At present the College provides instruction for two courses of study instituted by the University of Kerala namely (1) D.A.M. (Diploma course) which extends over 4 years with internship for 9 months and (2) B.A.M. (Degree course) the duration of which is five years plus internship for one year. In 1958-59 the College had 262 students on its rolls. The teaching staff of the College consists of 3 sections namely, (1) the Ayurveda section, (2) the Modern Medicine section and (3) the Research Section. The Ayurveda section has 17 members on its staff, the Modern Medicine section has 16 of whom 13 are part-time, and the Research section has 3. The College is equipped with a good Library which contains a rare collection of reference books on Ayurveda and Allopathy. The total number of volumes in the Library was 4133 in 1958-59. The College offers limited facilities for research in Ayurveda. Clinical research is being conducted in a separate ward with 20 beds. For this purpose Government of India have given a grant of Rs. 40,000 at the rate of Rs. 2,000 per bed per year, under the Government of India Aid Scheme. The College will also be shortly getting another grant from Government of

India amounting to Rs. 50,000 for starting a Post-Graduate course in Malabar Ayurveda treatment such as *Dhara, Pizhichil,* etc. In addition to this, the Government of India will also give a stipend of Rs. 100 to each student who is willing to undergo this training. It is also noteworthy that the Central Government and the Travancore Devaswom Board are granting stipends and Scholarships to a number of poor and deserving students for the encouragement of the study of this ancient system of treatment. The development of the College and the allied institutions such as the Ayurveda Hospital and Pharmacy and the Maternity Ward at Poojappura is being pursued under the Second Five Year Plan with a total target of Rs. 36.62 lakhs.

Law College, Trivandrum.

In January, 1875 the Government of Travancore sanctioned the organisation of a Law Class in connection with His Highness's College at Trivandrum to enable candidates from Travancore to present themselves for the Law Examination of the University of Madras and to encourage others to pursue the study of law systematically. Dr. Ormsby Barrister-at-Law, then a Judge of the Sadr Court of Travancore was appointed Professor of Law in H.H. the Maharaja's College and he opened the Law Class in February of the same year. In 1877 the College was affiliated to the University of Madras in the Faculty of Law also, the University having agreed to accept Dr. Ormsby's certificate as qualifying for admission to the University Law Examinations. The Law class worked like this till 1894 when in conformity with important alterations in the bye-laws of the University of Madras regarding the B.L. degree examination, the institution was reorganised on an entirely different footing. The Law class which till then was worked as a part of the Maharaja's College was raised to the status of an independent College under the designation of "H.H. the Maharaja's Law College, Trivandrum". With the establishment of the Travancore University in 1937 the Law College which till then was under the control of the Government was transferred to the control and supervision of the University. In August 1949 the College was shifted to Ernakulam to fit into the new set-up arising out of the integration of the erstwhile States of Travancore and Cochin and the location of the High Court of the new State at Ernakulam. However from July 1954 it has again come into being at Trivandrum leaving at Ernakulam a sister College to cater to the needs of that area. Under the University Act of 1957 the College has been transferred to the control of the Government The Law College is housed in the Highland Bungalow on the Barton Hill in Trivandrum city. The College provides the course of instruction leading to the B.L. degree examination of the University of Kerala. The duration of the course is two years. The strength of the College was 345 during the year 1954-55 while it was 316 in 1955-56, 285 in 1956-57, 175 in 1957-58 and 141 in 1958-59. It has five members on its teaching staff.

Engineering College, Trivandrum.

The College of Engineering, Trivandrum, was opened in July, 1939. It provides instruction mainly for the Degree of Bachelor of Science in Engineering. The object of the course is to provide sufficient theoretical and practical training for young men intending to follow the professions of Civil, Mechanical and Electrical Engineering and to enable them to assume positions of superior responsibility. With effect from 1958-59 onwards Post-graduate Courses in (1) Electrical Machine Design, (2) Hydraulics Irrigation and Flood control and, (3) Structural Engineering, have also been instituted in the College. The College buildings are situated on an extensive site covering about 20 acres of land within close proximity to the University stadium and University Hostel.[1] Suitable accommodation is provided for housing the College workshop, Lecture Halls, Drawing Classes, Library, and Strength of Materials, Highway Materials, Soil Mechanics, Hydraulics and Hydraulic Machinery, Geology, Survey, Heat Engines, Electrical Engineering, Communications and Aeronautical Engineering Laboratories. In 1958-59 the College had 596 students on its rolls and 52 members on its teaching staff. The College has an excellent Library which has a stock of about 6,000 volumes of books dealing with Engineering. The College has a hostel—the Engineering College Hostel—attached to it and it provides accommodation for over 200 students. There is a canteen in the College which is managed by the students and staff and serves light refreshments at reasonable rates. There are ample facilities provided to students for taking part in extra-curricular activities.

1. With effect from the academic yar 1961-62 the Engineering College is functioning at Kulathur in the outskirts of Trivandrum City.

Agricultural College, Trivandrum.

The Agricultural College and Research Institute at Vellayani started functioning from 1st August, 1955. The land and buildings at the Vellayani Palace were acquired by the Government in 1955 at a cost of Rs. 9.24 lakhs, and the College was housed in the beautiful Vellayani Palace. The College was organised to provide Agricultural Education of a high standard, to serve as the centre of Research in Agricultural Sciences, and to help to bridge the gulf between scientists and farmers through extension activities. The immediate objective of the College was, however, to provide qualified personnel to meet the growing demands of the Department of Agriculture, Community Projects and N.E.S. Blocks. The College now offers a three year course leading to the degree of Bachelor of Science in Agriculture of the Kerala University. In 1958-59 the College had 240 students on its rolls while the strength of the teaching staff was 35. The teaching staff consists of the following sections, namely, Agronomy section, Agricultural Chemistry section, Agricultural Botany section, Animal Husbandry section, Agricultural Entomology section, Plant Pathology section and Plant Engineering section. The College is a residential institution and the College Hostel provides accommodation for over 200 students. The College Library has a large number of books and periodicals dealing with agriculture and allied subjects. In 1958-59 it had about 3,000 volumes, in addition to the scientific magazines and periodicals. The College has its own dairy and poultry farms located within the campus. A poultry development centre is run by the State Animal Husbandry Department in the College campus. The College has also an Experimental Farm which has 92 acres of dry land and 454 acres of wet lands. Considerable attention has been paid to the lay-out of the farm on scientific lines and enough roads have been opened to facilitate transport of the farm products. Crops such as cotton, maize, tapioca, ground-nut, pine-apple, cloves, coconuts, and fruit trees such as mango, arecanut and cashew etc. are cultivated in the farm. One of the major items of cultivation undertaken under the auspices of the College is the raising of paddy in about 300 acres of the Vellayani lake area. The College also provides facilities for research in Agriculture. Four Research Units, viz., Agricultural Chemistry, Agricultural Botany, Agricultural Entomology and Plant Pathology

are functioning in the College and all Agricultural Research in the State is centralised in these Units. The main problems engaging the attention of the research staff relate to soil management and manuring of crops, improvement of crops by breeding, and control of insects, pests and diseases. The College has its own Associations for carrying on extra-curricular activities. There is a branch of the Young Farmers' Association in the College and members of the Association interview farmers in the neighbourhood of the College and discuss agricultural matters. The total receipts of the Agricultural College and Research Institute during the year 1957-58 were Rs. 35180 and nP. 90. The Agricultural College was originally under the direct control of the Government, but it was transferred to the control of the Director of Agriculture on 17th January 1957. It is also worth mentioning that the Government of India have been giving generous financial assistance for the development of the College. In 1957-58 the Government of India gave Rs. 3.5 lakhs as grant and Rs. 5.32 lakhs as loan to the State Government for the development of the College.

Co-operative College, Trivandrum.

The Travancore Co-operative College located at Chengalchoolai in Trivandrum city, is the first of its kind in South India and second in the whole of India. It was started in July 1949. As the lack of trained personnel was a great handicap for the co-operative movement, the institution of a training course in Co-operation engaged the attention of the Travancore-Cochin Co-operative Institute. The Co-operative College was set up under the auspices of the Institute in July 1949 with a view to satisfying this need. It offers instruction in both social and technical subjects. It provides for a course of Post-Graduate Training in Co-operation and allied subjects for a period of one year. The successful candidates are given the Higher Dip'oma in Co-operation (H D.C.). The College conducts a Certificate Course and other refresher courses as well. It also offers facilities for advanced study and research in Co-operation. It is also interested in the promotion of Commercial Education. It prepares students for the examination in the National Dip'oma in Commerce which was instituted in July, 1950 by the All India Council for Technical Education, Government of India. The duration of the course is 4 years, 3 years attendance in the College followed by one year's

training in a recognised Industrial or Commercial concern. A candidate will be eligible for the award of the National Diploma (N.D.C.) only after the successful completion of the practical course. In 1958-59 the College had 210 students on its rolls and 8 members on its teaching staff. The College is financed by the Travancore-Cochin Co-operative Institute. The administration of the College is vested in a separate governing body, namely, the Co-operative College Committee which is composed of one representative each of the Kerala State Co-operative Bank and the Travancore-Cochin Co-operative Institute, two representatives of the Kerala University, two non-official members nominated by the Government of Kerala, and the Registrar of Co-operative Societies who is also ex-officio Secretary of the Committee.

College of Physical Education, Trivandrum.

Physical Education forms an integral part of School and Collegiate education. Adequate arrangements have been made in all the schools and colleges of the State for extra-nural physical activities such as games, sports, scouts, etc. However, the success of the Physical Education programme in the schools and colleges depends mainly on the quality of the personnel appointed for imparting physical instruction. Hence a College of Physical Education was started by the Government in Trivandrum during the year 1954-55 for providing trained and qualified personnel to impart physical instruction in schools and colleges and for organising Physical Education Programme in industrial and social service centres. The College is located at Shangumughom Beach in Trivandrum. The College offers two courses of study, one leading to a Diploma in Physical Education and the other a Certificate in Physical Education, the duration of each course being one academic year. Admission to the Diploma Course is restricted to Graduates of a recognised University. The minimum qualification for admission to the Certificate Course is a pass in the S.S.L.C. Examination. In 1958-59 the College had 61 students on its rolls of which 46 were men and 15 were women. It is also a residential institution with separate hostels for men and women students. A limited number of seats in the College are reserved for teachers selected from departmental and private schools. A monthly stipend equal to their salary and allowances at the time of selection is allowed to the teacher trainees.

SCHOOLS FOR THE CULTIVATION OF FINE ARTS

The District has its own Schools for the cultivation of Fine Arts, like painting, music and dancing. The most important of these schools are the School of Arts, Trivandrum and the Sree Swathi Thirunal Academy of Music.

The School of Arts.

It started as one of the earliest Technical Institutions in the District. Today it gives instruction in drawing and painting and in different forms of craft work in order to promote the indigenous arts and artistic handicrafts of the State on traditional lines consistent with modern ideas and requirements. The school has two sections—the Handicrafts Section and the Fine Art Section. In the Handicraft Section, instruction is given in 1. Ivory, wood carving and inlay work, 2. Silver smithy and Kuftgari work, 3. Rattan work and basket making, 4. Carpet weaving, Durrie weaving and 5. Lacquer work. Each of these courses is for a period of two years. In the Fine Art Section, instruction is given in (a) Drawing and Painting including Design and (b) Clay Modelling. Each course is for a period of 4 years. The courses of instruction in various subjects are so devised as to impart the necessary amount of practical skill and theoretical training in the respective crafts or art subjects and to make the students fit for taking up these as their profession.

In order to attract suitable candidates to this School, financial help is offered, to aspirants for admission. Fifteen stipendiaries are admitted once in two years to various sections and they are admitted to the School on payment of fees according to the availability of accommodation. The total number of students in the School of Arts during the year 1958-59 was 48 while the strength of the teaching staff was 16. There is a proposal for upgrading this School to the status of the J..J School of Arts, Bombay or the School of Arts and Crafts, Madras.

Sree Swathi Thirunal Academy of Music.

The Academy is a model institution imparting instruction in both vocal and instrumental music for amateurs and teachers. The Academy was started in September, 1939, with the chief objective of promoting the study and practice of music by providing instruction in classical Karnatic music on

correct lines and for popularising Maharaja Sree Swathi Thirunal's compositions. It is located on the Southern side of the old Residency Bangalow at Thycaud, Trivandrum. The main course of study leading to the Ganabhooshanam Diploma is for four years and it is comprised of instruction in Vocal Music, Veena, Theory of Music and Sanskrit. There is also provision for taking Veena as a main subject for the four years' course. For advanced special study of Veena there is a Post-Diploma Course for a period of two years. For advance practical study to specialise in Vocal Music there is another two year Post-Diploma course. Provision has also been made for taking Violin as a main subject. This course is for a period of 4 years, and at the end of the 4th year the successful candidates are awarded the title of Ganabhooshanam in Violin. In 1957-58 sanction was accorded by the Government for starting a Dance Section attached to the S.S.T. Academy of Music. The Dance course is for four years, and at the end of the 4th year a Diploma will be granted to the successful candidates. In the year 1958-59 the total number of students in the Academy was 250 (68 boys and 182 girls). There were 20 teachers on the staff including 3 for the dance section. It may also be mentioned that the great musician Sri Semmangudi Srinivasa Iyer has for long been the Principal of the Academy.

In addition to the S.S.T. Academy of Music there are also a few private institutions in the District for the cultivation of fine arts. The most important of such institutions is the Nritha Kala Nikethan, Sasthamangalam. It has been receiving grant from the Government successively for many years. The institution follows the regulations and rules laid down by the Government for observance by such institutions. During the year 1958-59 there were 30 students undergoing training in this Institution. The total expenditure of the Institution was Rs. 4,440 in 1958-59.

It may also be mentioned in this connection that instruction in fine arts is sought to be given in some of the general schools also. Music is taught systematically in Girls' Schools and mixed Schools. Drawing also forms a subject in all schools. In this way an attempt is being made to impart aesthetic education in schools other than the special schools in which music and other fine arts are taught.

ORIENTAL SCHOOLS AND COLLEGES

A Sanskrit School was started in Trivandrum as early as 1889 with Keralavarma Valia Koil Thampuran as the Honorary

Adviser. This was later to blossom into the Sanskrit College, Trivandrum. At present there is only one Sanskrit School in the District. This is located in the East Fort, Trivandrum City. The School has both Primary and Secondary sections, and it is included in the category of Departmental High Schools. Sanskrit is also taught from Standards VI to X in academic Schools as an alternative subject. Arabic is taught in all grades of Schools—Primary and Secondary—if a sufficient number of Muslim students is forthcoming.

Sanskrit College, Trivandrum

The Sanskrit College, Trivandrum which grew out of the Sanskrit High School started in 1889 is now a fullfledged first grade College, giving instruction up to the M.A. standard in different branches of Sanskrit learning. At the time of its establishment instruction was imparted in the *Veda, Kavya* and *Sastra* branches of study. The courses of study in the College were reorganised in 1917 and the College was placed under a graduate Principal conversant with Sanskrit and English and was made accessible to all classes of pupils. In 1936 it was affiliated to the University of Madras and instruction leading to the Siromani title of the Madras University was provided till 1941. With the starting of the University of Travancore in 1937 the College was transferred to and placed under the control of the University. Arrangements were made for providing instruction in the Sanskrit Entrance Examination and the Mahopadhyaya Title Examination of the Travancore University. Provision was made for the study of different branches such as *Nyaya, Vyakarana Sahitya* and *Vedanta*. In 1948 Government constituted a Committee to enquire into the position of Sanskrit education in the State, and formulate proposals for the reorganisation of the Sanskrit Schools and Colleges, with a view to promoting Sanskrit studies as an integral part of the scheme of Secondary and Collegiate education. On the recommendation of the Committee, Government accorded sanction to raise the status of the Sanskrit College to that of a Degree College. The scheme of reorganisation which began in 1949 was completed in 1956 with the starting of the post-graduate classes in the College. The students of the B.A. and M.A. classes in the College specialise in subjects such as Indian Philosophy, Logic, Astronomy, Grammar and Literary Criticism. In the Degree classes English and Social subjects are taught, besides one Indian language. In the M.A. class while special stress is laid on the various Sastras, general subjects

such as Philosophy, History of Literature and General Literature are also given due importance in the curriculum. There are four departments in the College namely (1) Sanskrit Department with its various branches, (2) English Department, (3) Malayalam Department and (4) Hindi Department. The combined efforts of these Departments have made the College a unique institution for specialisation in cultural and linguistic studies. In 1957-58 the College had 92 students on its rolls of whom 11 were women. There were 21 members on the teaching staff of the College in the same year.

EDUCATION OF THE HANDICAPPED

There are two schools in Trivandrum District for the education of handicapped children viz., the Deaf and Dumb School, Trivandrum and the Blind School, Bhakti Vilas, Trivandrum. Originally a private school, the Deaf and Dumb School was taken over by the Government in 1951-52. The institution provides accommodation for more than 60 students. In 1958-59 there were 64 pupils in this institution. The children are taught language, Arithmetic, Geography, Nature study, etc. The girls are taught sewing and embroidery in addition while boys are taught drawing. The Blind School was started by the Department in 1957-58. In 1958-59 there were 16 students in the Blind School.

ADULT LITERACY, SOCIAL EDUCATION AND MEASURES FOR THE DIFFUSION OF CULTURE AMONG THE MASSES

Measures for the spread of literacy, education and culture among the masses were adopted in a systematic manner only in very recent times. But there have been some sporadic efforts for the promotion of social education in the past. Even in the 19th century libraries and night schools formed two important agencies for the spread of education and literacy among the masses. The Educational Reforms Committee (1935) recommended that village reading rooms should be started and public lectures in the mofussil areas arranged for the purpose of spreading adult literacy and education. However, organised efforts in this direction have been made only in the period following Independence. The State Social Education Scheme was formally inaugurated in 1951 by the Travancore-Cochin Government. An Adult Education Research Training Centre, was started in February, 1951 at Trivandrum.

It offered a 6 months training course to social workers in the technique of social education work. Classes in the training centre were conducted by specialists in literacy work, agriculture, health, sanitation, first-aid, etc. Social education centres were started in certain parts of the District in 1951-52. The area of a social education centre covered a *Pakuthi* of which a suitable *Kara* was selected for intensive work in the first instance. The Social Education Organiser not merely conducted literacy classes for the liquidation of adult illiteracy in the area, but also organised community centres in which social education activities were so arranged as to suit the needs and requirements of the area concerned. In 1955 the Adult Education Research Training Centre, Trivandrum, was converted into a Model Social Education Centre. It was planned on the Community Centre Model with the object of providing opportunities for social contacts for various sections of the community in in the locality.

In 1956 Government decided to take more important measures for the encouragement of social education. A Deputy Director for Social Education was appointed in the Education Department, and under him a District Social Education Officer was appointed for social education activities in the District. Thus Social Education work in Trivandrum District came to be under the control of a District Social Education Officer. It may be noted in this connection that Social Education is developed only through the N.E.S. Blocks in each District. In each Block there are two Social Education Organisers, (male and female) one a man and another a woman. They have to perform two important roles in the social education activities at the Block level viz., the integrated role and the specialised role. According to the integrated role the organisers are to educate the people about the programme and principles underlying the Community Development Programme and enlist their willing co-operation in the various activities of the Block. According to the specialised role the organisers are responsible for implementing the various schemes drawn up under Social Education. The social education programme in an N.E.S. Block consists of organising Community Recreation Centres, Youth Clubs, Young Farmers' Clubs, Children's Clubs Women's Clubs etc., and providing suitable educational and cultural activities for these Clubs. Adult literacy Schools are run wherever necessary and group discussions and study classes are conducted. Propaganda meetings, Gram Sahayak Camps, educational

excursions, cultural programmes and film shows are also frequently conducted at the various parts of the Block area. The programme also consists of organising Co-operative Societies Social Service Leagues, Libraries, Reading Rooms and Kala Samithies, educating the people in better scientific methods of cultivation and imparting training in better citizenship. Block level Unions of the various clubs in each Block have also been organised. Thus the area covered by the N.E.S. Blocks in Trivandrum District has a fairly impressive programme of activities in the field of Social Education.

All India Radio, Trivandrum

The All India Radio, Trivandrum also plays a significant role in the diffusion of culture among the masses. It is located at Bhaktivilas, the former official residence of the Dewans of erstwhile Travancore State. The transmitting station, housing a 5 K.W.M.W. Transmitter is located at Pangappara (Kulathoor) at a distance of 7 miles from the centre of the city and one mile to the west of Trivandrum-Quilon Trunk Road. The Transmitter operates on a frequency of 660 Kc|S i.e., a wave length of 454.5 metres. Broadcast service in the Trivandrum District was first started by the erstwhile Travancore Government on March, 12th 1943. The programmes which originated at the then temporary studios located at Palayam, were fed on over-head lines to the Transmitting Station. Though the Station commenced with one transmission a week, the programme hours were gradually increased to two hours a day from August, 1947. With the taking over of the Station on April, 1st, 1950 by the All India Radio as a result of the Federal Financial Integration, the transmission hours were increased to a duration of 5 hours per day. Subsequently the total duration of programmes has been increased to eight hours a day covering daily 4 transmissions. The temporary studios located at Palayam were also replaced by well equipped studios at Bhaktivilas in 1952.

The Trivandrum Station of the All India Radio, besides transmitting programmes originating from Trivandrum Studios, also carries programmes originating from the All India Radio, Kozhikode Studios and fed on to Trivandrum utilising the Post and Telegraph Department over-head lines. Nearly 20% of the daily transmissions contain relay of English, Malayalam and Hindi Home News Service and also National Programme of Talks, Music, Plays, Features etc., utilising the facilities provided by the Receiving Centre located at Bhaktivilas.

With the installation of a 20 K.W.M.W. Transmitter at Trichur in 1956, the Trivandrum Studio is also feeding programmes to Trichur and Kozhikode Stations as well. At present the programmes are being planned by the Trivandrum and Kozhikode Stations so as to facilitate inter-station relay of programmes. The installation of a new Receiving Centre with provision for space diversity etc., under the Second Five Year Plan has already commenced at Muttathura village, Trivandrum. The provision of additional studio facilities at All India Radio, Bhaktivilas, Trivandrum has also been taken up to cope with the increased programme activities of the All India Radio, Trivandrum. The programmes of the All India Radio are being so planned as to ensure the preservation of the traditional folk songs and Dance Drama like *Kathakali* and indigenous items such as *Patakam, Chenda, Koothu, Thullal,* Kathaprasangam etc. All these items form more or less a permanent feature of the broadcast service. In addition to this, classical Karnatic music is also covered. Talks, plays and features also form important constituents of the programme activities of the station. Special programmes for women and children and industrial workers and Schools are also included. Programmes especially intended for rural listeners are scheduled and broadcast everyday from 18.15 hours to 19.00 hours, under the caption *"Nattinpuram"*. Due publicity is also being given to the activities under the Five Year Plan in the form of talks on Development activities by the officers of the State Government and special publicity programme of talks, plays, discussions, features etc., pertaining to the Five Year Plan. The merits of the programme and programme requirements in general are being reviewed periodically by the Advisory Committees such as P.A.C., R.A.C., I.A.C., etc. and their suggestions are invariably taken into consideration while preparing programme schedule. The members of these committees are appointed by the Government of India.

LITERARY, SCIENTIFIC AND CULTURAL SOCIETIES

There are a few important Literary, Scientific and Cultural societies functioning in Trivandrum District and a large number of Art Associations or Kalasamithies dedicated to the promotion of fine arts like music, painting, dancing and drama.

Kerala Grandhasala Sanghom

One of the leading cultural societies functioning with its headquarters in Trivandrum, is the Kerala Grandhasala Sanghom, the only organisation of its kind in the State. It was

formed as far back as 1945 when there was very little enthusiasm among the public for the library movement. It had at its inception only 47 libraries on its rolls. The Sanghom in collaboration with the Government has been carrying on statewide propaganda work for the rejuvenation of many libraries which were lying neglected or were having only nominal existence. The general body of the Sanghom is comprised of members returned from the member libraries and the Taluk Unions in the State and also life members who have contributed a sum of Rs. 100 each. The administration of the Sanghom is vested in a body designated the *Bharana Samithi* which consists of 35 members. Of these 35 members 26 are elected from the General Body, 6 are nominated by the elected body, 2 nominated by the State Government and one by the Kerala University. A working committee of eleven members including a President, two Vice-Presidents, a General Secretary, two Joint Secretaries and a Treasurer is elected from among the *Bharanasamithi* of 35 members for carrying on the daily administration and management of the Sanghom.

The Sanghom has succeeded in realising the aim of establishing libraries even in the remotest corners of the State and in co-ordinating the activities of the various libraries to the benefit of the common people. The State Government have recognised the institution as the representative of all public libraries and reading rooms in the State. The Sanghom has laid down the minimum qualifications for the affiliation of Libraries. The activities of the Sanghom at the Taluk level are controlled by the Central Office of the Sanghom with the assistance of Library Organising Inspectors. Three or four Taluks are placed under the control of one Library Organising Inspector. Taluk Library Unions have been organised in almost all the taluks. The affiliation of new libraries is done only on the recommendation of such Unions. At present the Sanghom has 2541 libraries as its members. It may be noted in this connection that no institution working as a library and which has the requisite qualifications prescribed for affiliation is keeping out of the Sanghom. The Sanghom has helped the Library movement in other ways too. It conducts seminars of library promoters and enthusiasts, and arranges conferences and annual meetings at District Headquarters and Taluks. Besides, study and discussion classes are also conducted very frequently under the auspices of the Sanghom and the Taluk Unions. The Sanghom has also helped to democratise

the administration of the libraries and to give the movement a popular appeal. Subsequent to the formation of the Sanghom and the recognition of the same by the Government as the sole supervisory body over libraries, some reorganisation was effected in the payment of grants to the libraries. This has undoubtedly induced the growth of libraries to an appreciable extent. The Sanghom itself is being managed and maintained by an annual grant of Rs. 40,000 given to it by the Government for its organisational and establishment charges. This is supplemented by the annual fees subscribed by the member libraries.

Kerala Agri-Horticultural Society

Among the scientific societies, the most notable one is the Kerala Agri-Horticultural Society, Trivandrum. It was established in 1946 to stimulate public interest in horticulture and agriculture by maintaining a garden and plant nurseries. In order to help those interested in these pursuits, the Society included in its objectives the procurement and supply of garden plants and flower seeds vegetable seeds and seedlings, fruit plants, manure, insecticides and implements. The extensive grounds of the Kanakakunnu Palace are being used by the Society to maintain its garden and to rear plants. It also arranges flower, vegetable and fruit shows every year. Along with these shows there are also competitions in flower gardens, home gardens, vegetable gardens, fruit shows, ornamental foliage plants, agricultural products, floral decorations and home aquariums and winners would be awarded prizes. The response to these shows from the public has been very encouraging. The membership of the society is open to all on payment of an annual subscription of Rs. 12. Payment of Rs. 150 in lump entitles the donor to life membership of the Society. The society had 78 members in 1959, out of which 14 were life time members. It sold plants worth Rs. 70,000 in 1958-59.

Kalasamithies

It has already been mentioned that there are a number of Art Organisations in Trivandrum District which have been established with the object of promoting Fine Arts like music, painting and dancing. Since the formation of the Kerala Sangeetha Nataka Academy, the activities of these organisations have received a great impetus. In 1958-59 the Sangeetha Nataka Academy had been patronising 63 art organisations

in the Trivandrum District. The Academy has classified these Kalasamithies into 3 categories A.B. & C. The classification was done on the basis of the general impressions formed by duly constituted Inspecting Committees after taking the following factors into consideration. (1) Tradition of the Institution, (2) Nature of the activity and art forms practised, (3) Area covered by the activity of the institutions, (4) Membership, (5) Total annual income and expenditure and (6) Assets and Liabilities. Applying these standards to the Art Associations in Trivandrum District, the Academy has included 12 under 'A' category, 34 under 'B' category and 16 under 'C' category. It is almost impossible to give detailed accounts of the activities carried on by each of these art organisations located in the various parts of the District or to emphasise the significant contributions made by each of them to the promotion of art and culture. A general survey of the constitution, aims and objectives, assets and liabilities and activities of such Associations reveals a few salient points. Most of these Associations conduct classes for boys and girls interested in the study of music (vocal and instrumental) and dancing. They also conduct night classes and adult literacy classes, run libraries and reading rooms, arrange music performances, art shows and dramas and devise all possible measures for the promotion of fine arts with the limited funds at their disposal. All these Societies have their governing bodies which invariably consist of a President, a Secretary, a Treasurer and a few members. The membership of these bodies is generally open to members of all communities who have attained the age of 18 and who are the residents of the locality or area where they function. Most of these societies have been registered under the Travancore Cochin Literary Scientific and Charitable Societies Registration Act of 1955. The funds of these bodies consist mainly of subscriptions from members, contributions from the public, collections made through art performances and dramatic shows, and annual grants from the Sangeetha Nataka Academy. Some of them also receive financial assistance from the N.E.S. Blocks. The assets of these associations consist mainly of a few items of furniture, musical instruments, and dancing equipments. Expenditure is incurred mainly in connection with the payment of salaries to the teachers who are in charge of conducting classes in dancing, music, etc., under the auspices of these bodies. The names of the most important of such Art Associations are given below: 1. Kalanilayam Sangeetha Nataka Sabha, Trivandrum, 2. Lalitha Kalamandir, Trivandrum, 3. Sreevaraham Vanitha Samithi, Fort, Trivandrum, 4. Dance Institute, Kottakkakam, Trivandrum, 5. Natana Kalamandiram, Thycaud, Trivandrum, 6. Prathibha Nirtha Kalakendram, Vazhuthacaud, Trivandrum, 7. Nirtha Kalanikethan, Sasthamangalam, 8. Kalakairali, Poojapurai, Trivandrum, 9. Kalavedi, Trivandrum, 10. Sree Chitra Thirunal Granthasala Sanghom, Trivandrum, 11. Nataraja Nirtha Kalalaya Samithi, Vakkom, 12. Sree Shanmughananda Dancing School, South Fort, Trivandrum, 13. Swathi Thirunal Sangeetha Sabha, Trivandrum.

LIBRARIES

The Library movement on an organised basis is of comparatively recent origin in the District. However, libraries had been established in a few centres even in the 19th century. The Trivandrum Public Library, which is at present the State Central Library, was started as early as 1829. During the first quarter of the 20th century a few public libraries came into existence in such rural areas as Neyyattinkara, thanks to the initiative of the educated youngsters who knew the value of such institutions in promoting the cause of mass education and literary advancement. In the meantime Government also began to take lively interest in the growth of libraries. According to the scheme which was put into effect in 1935-36 rural libraries attached to select departmental primary schools were opened and the Headmasters of the schools concerned were appointed as honorary librarians. However, the educated classes were not satisfied with the progress of the library movement under Government patronage and they took the initiative in organising the library movement as a broad-based popular movement. The first All-Travancore Library Conference was held at Neyyattinkara under the auspices of Gjanapradayani Library, Neyyattinkara. The Second Conference was held at Trivandrum. These conferences helped to evoke public interest in the library movement. However, the need for a well-knit library movement was still keenly felt and it was in this context that the "All Travancore Granthasala Sanghom" came into being in 1945. We have already described the constitution and functions of the Granthasala Sanghom in an earlier section of this Chapter. The Granthasala Sanghom has almost all the important libraries in Trivandrum District affiliated to it as members. The number of such libraries in the District was 301 in 1957-58. Of these 102 libraries are accommodated in their own buildings. Some of the details regarding the total

book-stock and working of these 301 libraries for the year 1957-58 are given below.

Total Book-stock	4,10,874
Total No. of members	Men. 36,118 Women. 2,233
Total books issued	7,04,678
Total No. of readers	Men. 39,81,853 Women. 2,37,170.

The figures given above would serve to convey an idea of the scope of the library movement in Trivandrum District. It is also worth mentioning that in Trivandrum city are located some of the notable libraries of the State such as the Public Library, the Legislature Library, the University Library and the Sree Chitra Hindu Religious Library.

The Trivandrum Public Library

In view of the great traditions associated with the Public Library, Trivandrum, it would be relevant to give a brief account of the origin and growth of this institution. This Library is the oldest of its kind in India. It was started in 1829 by the then British Resident Col. Edward Cadogan, the grandson of Sir. Hans Sloane, the founder of the British Museum. The Maharaja and the British Resident took an active interest in the affairs of the Library, the former being the Patron and the latter the President. The Library was managed by an Association known as Trivandrum Public Library Committee. Membership in those days was limited to only those persons invited to the Royal Durbar. In 1889 the society entered into an agreement with Government according to which their entire assets were handed over to Government on condition that Government would erect suitable buildings for a new Library for the benefit of the public and to that end, provide a well stocked and furnished reference Library and should undertake the maintenance of the same in a suitable manner under such regulations as may be best calculated to carry out the end in view. Accordingly Government took over the management of the institution and it was treated as one of the minor Departments of the State. The British Resident continued to serve as the President of the Committee.

In 1938 this institution was transferred to the control of the University of Travancore. A new committee was constituted by Government with the Pro-Vice-Chancellor as the President and the University Librarian, the Secretary. The

Committee had full powers to manage the affairs of the institution and to approve all expenditure. But this transfer of the institution met with resentment and protests from the public and the news-papers published a number of articles against this order. In 1948 a resolution was unanimously passed by the Legislature resolving that Government should take over the institution from the University and manage it as a separate department, as was done up to 1938. Accordingly the Government resumed the control of the institution in 1949 reconstituting the Committee with the Minister for Education as President, and the Librarian as Convener of the Committee. This Committee continues to be in charge of the management of the Library. In 1956 the Government included this institution in the planning scheme and sanctioned about 7 lakhs of rupees for converting the Library into the State Central Library and the District Distributing Library for Trivandrum. The Convener of the Library Committee was appointed as the State Librarian, The library had on its rolls 465 members and 512 subscribers in 1957-58. At the beginning of the year 1957-58 there were 63,959 books in the Library and 10,039 books were added during the year incurring an expenditure of Rs. 100,215.23 which was made possible, by an additional allotment of Rs. 1 lakh, made by the Director of Public Instruction, out of a provision of Rs. 6.93 lakhs made in the Five Year Plan for the conversion of the Trivandrum Public Library into the State Central Library, in addition to the usual amount sanctioned to the institution for the purchase of books and periodicals. The average number of readers per month was 12,000. An amount of Rs. 9,369.27 was received during the period as subscription from members and affiliated libraries and as fee for the issue of date of birth certificates. The expenditure amounted to Rs. 137,869.15.

THE TRIVANDRUM MUSEUM, ZOO AND GARDENS

The Trivandrum Zoo. Museum and Gardens is one of the oldest of its kind in India. The Museum was originally started in the year 1853. It owes its origin to the joint efforts of J. A. Brown a former Director of the Trivandrum Observatory and General Cullen, a former British Resident. The Government approved of Brown's idea of starting a Museum in a part of his Bungalow, and General Cullen offered certain specimens of Travancore rocks which formed the earliest collection in the institution. In order to place the Museum on a surer and more satisfactory basis, a society was organised in 1855 with His

Highness the Maharaja of Travancore as Patron, the British Resident as President, the Elaya Raja as Vice-President and Mr. Brown as Secretary of the Society and Director of Museum. Its objective was to afford instruction and encouragement in arts and crafts by the exhibition of specimens of interest in natural history and products of art and industry, indigenous and foreign. After a few years the Society ceased to exist.

In 1859 the Maharaja sanctioned a sum of money for the purchase of models of machinery and other scientific apparatus. Subsequent additions including foreign and native ornamental works in silver, ivory and sandal-wood were contributed by the Government and by private individuals. In 1873 the Museum was temporarily moved to a large hall in the Public Office buildings. In 1879 a Superintendent was appointed to the place of the Curator who functioned till then. The management of the Museum together with that of the Public Gardens which came into existence in 1859 was entrusted to a Committee consisting of the British Resident and three European members, one of whom was the Honorary Secretary. In 1880 the new building designed by Chisholm, Architect to the Government of Madras and named after Lord Napier, a Governor of Madras, was occupied. The building is of considerable architectural beauty. Three big halls connected by long corridors of four towers and many gables, ornamental ceiling panels and the wood works, coloured panes and artistically painted walls, both inside and outside, constitute the main scheme of the building. The exhibits are arranged in their proper order and groups. Chief among the exhibits are a splendid collection of natural history specimens, and certain specimens valuable in ethnology and art. The model of a Nair house, a relief map of Travancore, and an ivory model of a human skeleton made in Trivandrum by Travancore workmen, under the command of a former Maharaja are among the important exhibits. The exhibits are classified into different sections such as indigenous arts, crafts and industries, archaeology, natural history, ethnology and geology.

The Museum building owes its beauty partly to its fine setting in a beautifully undulating park. 50 acres of hill and dale are tastefully laid out in paths and terraces, lawns and lakes, shrubberies, flower-beds and conservatories, interspersed with the runs and cages of the Zoo. Beginning from the lower level of the lake, the ground rises tier on tier till it spreads into an extensive terrace converted into an ornamental garden

known as the Top Garden on which the Museum stands. The premises all around are provided with comfortable accommodation for visitors. Long flights of steps and grassy slopes leading down to the lake with clumps of golden bamboos and stately trees form the chief feature of the Lower Garden. The roads and footpaths cover a total length of three miles. In short, the beauty of the Trivandrum Public Gardens lay in its excellent lay-out. It may be mentioned in this connection that as in the case of the Museum, in the case of the Botanical Gardens too, it was an Englishman by name Mr. Ingleby who prepared the lay-out and planting.

The Zoo is the most popular of the three sections of this institution. It was started in 1859 with the gracious gift by His Highness the Uthram Thirunal Maharaja of his small palace menagerie which consisted of a few important animals like tigers. The Zoo is of great interest both to adults and children and attracts the largest number of visitors. The collection is mainly representative of the Fauna of Kerala. Since its inception the number of animals kept in the Zoo has been showing progressive increase. During the years 1880-90 the provision of improved accommodation to the animals of the Zoo, the number of which had by this time swelled to about 300, received special attention. A magnificent house for the larger carnivora designed on the model of the cages of the Zoological Gardens of London was constructed. Such rare animals as the Ourang Outang, Malay Tapir and Rhinoceros, were exhibited in the Zoo even in those early days. By 1935 the steady development of the Zoo necessitated the acquisition of additional grounds. The lions and tigers were provided with the nearest approximation to their natural habitat. Today the Zoo contains a fairly repesentative collection of animals and birds both indigenous and exotic.

Side by side with the development of the Zoo attention was also paid for the improvement of the garden by the construction of green houses, introduction of new species of plants, opening of additional flower beds and relaying of garden paths having due regard to the scenic effect of the landscape. Fresh land was acquired to extend the area of the Zoo and gardens and new features like the cultivation of medicinal plants and herbs were introduced. The levying of a small gate fee for entrance to the Zoo necessitated the separation of the Botanical

and Zoological sections of the gardens from what is popularly called the 'Public Gardens' by erecting an ornamental concrete fencing.

The installation of a radio set for broadcasting music from the band stand and the provision of canteen facilities for the visitors to the Zoo are other improvements and amenities provided in recent years. In commemoration of the 70th birthday of Prime Minister Nehru a Childrens' Play Centre has been opened in a sequestered part of the top gardens.

Besides catering to the needs of the Trivandrum public for bouquets, cut flowers, wreaths etc. the public gardens have also helped to stimulate gardening and horticultural pursuits. In fact, the Kerala Agri-Horticultural Society, began its activities here in a half an acre plot with the help and co-operation of the Department.

Meanwhile, important changes in the set-up and administration of the Department had also taken place. In 1895 the Museum and Public Gardens were under the sole charge of a Secretary who was to act directly under the orders of Government. Three years later the charge was transferred to a paid Director. Subsequently the Director's post was made honorary and it continued to be so until 1933 when the office was abolished and the institution was placed under the charge of a Superintendent. The Museum Section was separated from that of the Public Gardens and placed under the charge of the Director of Archaeology. However, with the integration of the two States of Travancore and Cochin the Department of Museums and Zoos was constituted under a technically qualified Director who took over in addition the administration of the State Museum and Zoo at Trichur. As the collections in the Museum have long ago outgrown the available space the foundation for the construction of a separate building to house the Natural History section was laid in 1958 by H. E. the Governor of Kerala while inaugurating the centenary celebrations of the Museum and Zoological Gardens. The work is likely to be completed during the course of the Second Five Year Plan and ambitious schemes have also been drawn up for the future development of the Museum and Zoo, and botanical gardens in the State.

SRI CHITRALAYAM, TRIVANDRUM

The Sri Chitralayam or the State Art Gallery was opened in September, 1935. It was so called after His Highness Sri. Chitra Tirunal Maharaja of Travancore. The Institution

was founded by the Government with a view to providing facilities for the aesthetic education of the people and encouraging their creative and artistic instincts. It contains a representative collection of ancient, medieval and modern Indian paintings and also choice specimens of Tibetan, Chinese, Japanese and Balinese art. Examples of Rajput, Mughal and Tanjore paintings are also exhibited in the Gallery. Copies of the Kerala Murals and of the Ajanta frescoes are also kept here. The Kilimanur family generously presented the institution with a good number of pictures drawn by the famous Raja Ravi Varma, his brother and sister and these pictures have been given a prominent place in the Gallery. Art Galleries are not the creation of a day and though the Sri Chitralayam cannot bear comparison with some of the famous art galleries of Europe or America, it contains a good collection of Asian paintings on a small scale and in the words of Dr. Cousins, who organised the Gallery, "it presents more completely than any other gallery an inclusive view of the pictorial art of India". The Institution has made tremendous progress since its inception. In the year 1937-38 there were only 290 pictures in the gallery but today the number of paintings exhibited in the gallery exceeds 650. These pictures consist of oil paintings, water colours, crayon drawings, pencil sketches, mural paintings, etc., selected with a high sense of appreciation of the representative character of indigenous painting. These are carefully catalogued with suggestive notes and hints for those interested in the study of the subject. Admission to Sri Chitralayam is free and more than a lakh of visitors from India and abroad visit the gallery every year.

APPENDIX I.

Table showing the number of Primary Schools in each of the taluks in Trivandrum District with details of the total number of students and teachers during the period ending 1958-59.

Name of Taluk	Type of Schools	No. of Schools		No. of pupils		No. of Teachers	
		Govt.	Private	Boys.	Girls	Men	Women
Neyyattinkara	Lower Primary	66	74	33695	30380	545	461
	Upper Primary	13	15	7672	5045	427	168
Trivandrum	Lower Primary	110	28	33216	29946	534	454
	Upper Primary	17	19	9821	6486	544	216
Nedumangad	Lower Primary	80	22	24576	22134	393	347
	Upper Primary	15	10	6850	4526	365	150
Chirayinkil	Lower Primary	91	22	27214	24855	437	379
	Upper Primary	9	16	6864	5898	344	154
Dist : Total	Lower Primary	347	146	118701	107015	1909	1641
	Upper Primary	54	60	31207	21355	1680	688

APPENDIX II

Table showing taluk-wise figures of the number of High Schools and Higher Secondary Multi-purpose Schools and their strength in Trivandrum District during the period 1958-59.

Name of Taluk	Type of Schools	No. of Institutions		No. of students		No. of teachers	
		Govt.	Private	Boys	Girls	Men	Women
Neyyattinkara	High Schools	3	15	7806	7424	304	270
	Higher Secondary Multipurpose Schools	2	Nil.	1049	343	36	32
Trivandrum	High Schools	4	22	15422	14242	591	396
	Higher Secondary Multi-purpose Schools	5	Nil	7215	3392	98	86
Nedumangad	High Schools	7	4	4608	2226	290	165
	Higher Secondary Multi-purpose Schools	..	1	325	243	18	16
Chirayinkil	High Schools	5	6	4526	2714	286	163
	Higher Secondary Multi-purpose Schools	1	1	948	638	34	30
Dist : Total	High Schools	19	47	32362	26606	1471	99
	Higher Secondary Multi-purpose Schools	8	2	9537	5116	136	164

CHAPTER—XVI

MEDICAL AND PUBLIC HEALTH SERVICES

Early History

The most popular system of medicine prevalent in ancient times was Ayurveda. The Ayurvedic physician who is popularly called the *Vaidyan* played a prominent role in the life of the village folk long before the Allopathic or any other system of medicine came into vogue. Long habit, favourable experience, cheapness of the treatment and proved efficacy of Ayurvedic medicines served only to increase the popularity of the system even in the face of the keen competition which it had to face from other systems of medicine. However, it was only in 1875 that a Sirkar Ayurveda *Vaidyan* was appointed at Trivandrum, and fourteen years later an Ayurveda *Patasala* was started with a four year course leading to the "Vaidya Test".* Very soon Ayurvedic dispensaries sprang up both in the urban and rural areas on the initiative of the Government and specialists in the field.

The Trivandrum district had indeed been a pioneer in initiating and popularising the western systems of medicine, Public Health and Sanitation. The history of modern Medical and Public Health Administration in the district dates back to the first decade of the nineteenth century. The introduction of vaccination as early as 1813 within a few years after its discovery by Edward Jenner laid the groundwork of "Preventive Medicine". A separate Vaccination Department was set up in 1865. A Vaccine Depot was established in 1888 for the preparation and distribution of vaccine lymph. A Sanitary Department was organised in 1895 in order to collect vital statistics, to attend to the sanitation of all parts of the district, to study and report on the state of public health and to superintend the vaccination work. Gradually the Public Health agency was separated from the Medical Department and afforded the status of an independent and separate entity. The Towns Improvement Regulation came into force in the Trivandrum town in 1895. The International Health Division of the Rockfeller Foundation rendered valuable service in

* The later history of this Institution is given in Chapter XV.

giving a modern orientation to Public Health organisation and its activities in the District, and the first Health Unit in India was established at Neyyattinkara in this district in 1931 with the assistance of the Rockfeller foundation.

The advantages of the Allopathic system of medicine were at first confined to the members of the Travancore royal household. During the reign of Rani Gouri Lakshmi Bai a small vaccination centre was opened for the protection of people from the attack of small-pox. A charity dispensary was established at Thycaud by Rani Parvathi Bai about 120 years ago and a charity lying-in hospital was opened at the same place by Swathi Thirunal Maharaja. In 1864 Ayilyam Thirunal Maharaja laid the foundation stone of the Civil Hospital, which is the modern General Hospital situated near the Cantonment in Trivandrum. The Civil Hospital was under the direct supervision and control of the Durbar Physician. The palace Medical Officer was put in charge of the Medical Department. In those days only very poor people afflicted with incurable diseases came in as in-patients. Naturally the death-rate among the in-patients was high and this engendered popular dislike for Allopathy. In order to restore public confidence an experienced Ayurveda physician was added to the staff of the Civil Hospital. A lunatic asylum was also started in 1869. In the same year a medical school was organised to train people for manning mofussil hospitals. A proclamation of 1878 made vaccination compulsory for all Government servants, pupils, lawyers, patients, prisoners etc. Midwives were appointed in order to fulfil the long felt need for ante-natal care and for the prevention of infantile mortality. They were instructed to do more health and welfare works by undertaking house to house visits, giving advice to expectant mothers and tending new-born children. Efficient nursing had been introduced in the district by the employment of European Roman Catholic sisters of the Holy Cross. With a view to meeting the mounting need for nurses, classes for training them were opened in the Women and Children's Hospital, Trivandrum.

Vital Statistics

In view of the re-organisation of States and the changes in the boundaries of the District, accurate figures relating to vital statistics for the period upto 1956 are not available.

Hence only figures for the years commencing from 1957 can be given. The following table gives figures of the total number of births and deaths and their rates for the years 1957-58 and 1958-59.

Area	Year	No. of Births	Birth rate	No. of Deaths	Death-rate	Number of Infant deaths	Infant Mortality
Urban	1957-58	6,196	23.21	2,324	8.70	210	33.81
Rural	1957-58	25,659	21.14	7,083	5.83	1,019	39.71
Urban	1958-59	8,740	34.68	2,523	10.00	215	..
Rural	1958-59	24,001	19.11	6,489	5.17	889	37.04

The vital statistics recorded cannot be considered accurate. A survey by the Department of Statistics in 1954, showed that the recorded figures fell short of the survey figures by about 45—50% in regard to births and deaths. A house to house survey in the Neyyattinkara Health Unit (which can be considered fairly representative of the district) in 1931, gave a birth rate of 37.35, death rate of 15.95 and infant mortality rate of 92.9. During the last ten years there has been a sharp decline in general death rates and infant mortality rates, with only a slight fall in birth rates.

Causes of Mortality

Out of 9407 deaths recorded in rural and urban areas during the year 1957, 143 were due to small-pox, 807 due to fevers including Malaria, 731 due to Dysentery and Diarrhoea, 1662 due to respiratory causes 163 due to injuries, and 5901 due to other factors.

Chief Diseases in the District

1. *Small-pox.*—Small-pox had been occurring from very early times. The earliest reference to the outbreak of small pox is in the Administration Report for 1871. The epidemic lasted for several months and caused heavy mortality. In 1874 the next outbreak was reported and it regard severely for two years in the district among the famine-stricken immigrants from Tinnevelli. The district was frequently subjected to the visit of small-pox until vaccination came as a beacon of hope to alleviate the distress of the afflicted. The disease

prevailed in a mild epidemic form in the taluks of Nedumangad and Neyyattinkara in 1950 and 1951. There were more attacks of and deaths from small-pox in 1955 as against the corresponding figures obtaining in 1954. The usual preventive measures like vaccination, segregation of patients and disinfection were adopted and the spread of disease was thus checked in all affected localities. Vaccination has been enforced in Trivandrum city by the Trivandrum City Municipal Act and in the rural areas of the District by the Travancore Epidemic Diseases Act and from 1958, under the Public Health Act. There has been no great decrease in the incidence of small pox in the District in recent years, as the following table will show.

INCIDENCE OF SMALL POX

Area	*Year*	*Attacks*	*Deaths*
Rural	1956	289	143
Rural	1957	306	135
Urban	1957	20	2
Rural	1958	233	63

2. *Anaemia and Malnutrition*

Morbidity reports from hospitals in the district show a large number of cases of 'Anaemia'. This condition is the result of food deficiencies, intestinal parasites, or malaria. Hook-worm infection is the chief cause. Low economic status of the majority of the people, lack of knowledge regarding proper diets and insanitation are contributory causes. Anaemia is an important factor in the ill-health of pregnant women.

3. *Gastric and Intestinal Disorders.*

A variety of disorders such as gastritis, gastric ulcer, enteritis, colitis both acute and chronic, appendicitis, diarrhoea, dysentery, dyspepsia etc. comes under the category of intestinal disorders. Intestinal infestations with the hook-worm, round-worm, tape-worm etc., are also widely prevalent. Habits such as the intake of highly spiced foods, consumption of raw and contaminated vegetables and drinking of impure water are the major factors favourable to the development of these diseases.

4. *Diseases of the Respiratory System.*

Hospital records show that scarcely a child passes through its childhohod without being affected by respiratory diseases, such as bronchitis, broncho pneumonia and whooping cough.

5. *Influenza Epidemic.*

Influenza has been one of the chief diseases of the district. The epidemic of 1918-19 was the severest on record. In 1957 there was a widespread outbreak of influenza in the District. As early as April 1957 information was received about the prevalence on a wide scale of a special type of influenza in some of the South East Asian countries. Early in June 1957 cases of influenza were reported in Trivandrum city and it spread rapidly to the neighbouring rural areas. The epidemic was however of a mild type and the total number of cases reported were over 100,000 with only two or three deaths.

6. *Cholera.*

Cholera is not a common disease now. But many outbreaks of Cholera in the past have been recorded. It came to the District from the southern regions of the Madras State. In 1869 there was a virulent outbreak of Cholera causing heavy mortality. The next outbreak was during the years 1875—1877. Terrible havoc was wrought by this epidemic in 1881, 1883, 1890 and 1894. It was the frequent and almost annual recrudescence of this epidemic and the alarming proportions it generally assumed which, among other reasons, led the Government to organise a separate Sanitary Department in 1895, to combat the disease as effectively as possible. Still the disease persisted with alternating manifestations of mildness and virulence for several years. The worst hit areas in the outbreak of 1927-29 were Trivandrum and Chirayinkil Taluks. There was yet another terrible outbreak in 1935-36. The Public Health Laboratory supplied Cholera Vaccine for carrying on a mass Inoculation campaign, as a result of which the epidemic subsided within a short period.

The epidemiological conditions favourable to the outbreak of cholera, have been the mass movements of infected people from fishing villages, harvest operations and pilgrim centres and congested and unclean mode of living on the part of the lower classes of people.

A mild outbreak of cholera occurred in the Vizhinjam Health Unit area in Trivandrum District, and a few sporadic cases were reported in Trivandrum and Neyyattinkara Taluks in January, 1958. Cholera inoculation was conducted on a mass scale by concentrating additional staff in the affected localities. All suspected cases were isolated and treated. The total number of inoculations done in the district were 48,071.

7. *Typhoid.*

Typhoid fever is of frequent occurrence all over the district in a sporadic and sometimes in an epidemic form. The Public Health Laboratory, Trivandrum produces and supplies T.A.B. Vaccine for Prophylactic Inoculation against Typhoid. Free inoculation against Typhoid has been made available in all Government Hospitals and Dispensaries. In 1950-52 the Taluks affected by Typhoid were Trivandrum, Neyyattinkara and Chirayinkil. Anti-Typhoid inoculation, disinfection of infected houses and articles, chlorination of drinking water sources and isolation of patients were the chief control measures adopted against the disease.

8. *Tuberculosis.*

The control of Tuberculosis by treatment in Sanatoria, Hospitals and Clinics and its early diagnosis and prevention have received the earnest attention of the Health Authorities. The mass B.C.G. Vaccination campaign programme started in 1949 as a joint venture of the World Health Organisation, United Nations International Children's Emergency Fund, the Central Government and the State Government was implemented on a large scale in the District.

The Tuberculosis Training and Demonstration Centre, Trivandrum has been established for the prevention, detection and treatment of Tuberculosis. The Centre was equipped with the assistance of the World Health Organisation and the United Nations International Children's Emergency Fund. Special tasks such as B.C.G. Vaccination, X-Ray Examination, Clinical Examination, and Epidemiological Survey are undertaken by the Centre. Patients requiring immediate hospitalisation are admitted either here or in the T.B. Hospital at Pulayanarkottah where 150 beds are provided. More will be said about these institutions in a later section of this chapter.

Anti-Malarial Measures

Malaria was endemic in the fool-hills of Neyyattinkara and Nedumangad Taluks from very early times. There were also epidemics of varying severity once in 5 to 7 years extending westwards to Trivandrum and Chirayinkil taluks. The severest epidemic recorded was in 1935. Limited control measures were started from 1943, and D.D.T. spraying was introduced in 1947. Comprehensive malaria control was started in 1953 under the National Malaria Control Programme. The Trivandrum Malaria Control Unit was started to cover a population of 7.35 lakhs in Trivandrum and Quilon Districts and part of Kottayam District. This Unit consists of six sub-units each under a Malaria Inspector. D.D.T. spraying is done twice a year from November to May. The number of houses sprayed in 1958-59 was 139,940 in Trivandrum District. As a result of control, Malaria morbidity has declined to very low levels and spleen rates which were as high as 70 to 90 percent have fallen below 2 percent.

The Malaria control programme was changed to Malaria eradication programme from April, 1958. One Eradication Unit was started in Trivandrum District to cover a population of 9.9 lakhs in the mildly malarious regions in addition to the Control Unit. Spraying operations under the Eradication Programme in thhe Hypo-Endemic areas were done only once a year for 2 years i.e. in 1959-60 and in 1960-61.

Statement of Malaria Cases treated in Hospitals and Dispensaries

Name of Taluk	No. of cases treated						
	1952-53	1953-54	1954-55	1955-56	1956-57	1957-58	1958-59
Neyyattinkara	9177	6999	3425	3354	1424	682	285
Nedumangad	5046	3570	2043	2497	3003	291	4

Filariasis Control

The filarial region in the Trivandrum District is confined to Trivandrum city and the villages in the north and south of Trivandrum taluk. Mosquito control by anti-larval measures was started as far back as 1934. A Filariasis Control Unit was started under the National Filariasis Control Programme in 1956 covering Trivandrum city and the villages of Kadakampally, Ulloor, Cheruvikkal, Attipra and portions of Vanchiyoor and Madathuvilagom. The area is 36 sq. miles and the population of the unit 239,771 (1951). After preliminary

Filariasis survey, mass hetrazan therapy, anti-larval work with gammaxane, and anti-mosquito house spraying with dieldrin were carried out. Anti-larval work is now carried on by the Trivandrum Corporation. Assessment of improvement is done by weekly mosquito collections, monthly clinical enquiries among selected population of 3,000 and yearly filariasis survey. The first post-control check-up survey done in 1959 showed that out of 101 children born after control only one was infected. The infection rate in culex fatigans—the vector mosquitoes was 20.6% in 1932, 31% in August 1957 and only 2% in August 1958.

Vaccination

Vaccination is compulsory throughout the district. The Trivandrum Corporation and the two Municipalities in the district conduct the work in accordance with the rules framed under the respective Acts. They employ their own staff of Sanitary Inspectors and Vaccinators for conducting the work. In the City, supervision of vaccination is undertaken by the Health Officer of the Trivandrum Corporation while in other areas the task of supervision rests with Health Inspectors. The domiciliary system of vaccination is in vogue throughout the district.

Organisation of Health Services Department

There are at present no separate departments for Medical and Public Health Services. On November 1, 1956 the Medical and Public Health Departments were integrated into a single Department of Health Services. Since then the Medical and Public Health activities of the Trivandrum District are under the control of the District Medical Officer of Health who is in overall charge of the Health Services Department in the District under the Deputy Director of Health Services, South Zone. In addition to the District Medical Officer (H) there is also a Joint District Medical Officer (H) who is responsible for attending to matters on Public Health side in the district.

There are nine hospitals, and 26 dispensaries (altogether 35 medical institutions) under the Department of Health Services. The Hospitals are (i) General Hospital, Trivandrum, (ii) Women and Children's Hospital Trivandrum, (iii) District Hospital, Peroorkada, (iv) Hospital for Mental Diseases, Oolampara, (v) Fort Hospital, Trivandrum, (vi) Central Prison Hospital, Trivandrum, (vii) Government Hospital, Chirayinkil, (viii) Government Hospital, Parassala and ((x) Contagious Diseases Hospital, Iranimuttam and the hospitals and dispensaries under the Secondary Health Units at Neyyattinkara and Nedumangad. In addition to these there are also the Medical College Hospital, Ulloor, the S.A.T. Hospital for Women and Children, Ulloor, and the T.B. Hospital, Pulayanarkottah. Among Dispensaries are two bi-weekly Dispensaries at Veli and Poovar, one evening Dispensary at Poonthura, 2 Government Malaria Dispensaries at Aryanad and Poozhanad and 8 Temporary Malaria Dispensaries as noted below: (1) Chemboor, (2) Kunnathukal, (3) Kallikad, (4) Kattakada, (5) Malayinkil, (6) Vellanad, (7) Vellarada and (8) Vilappil. These Medical Institutions are turning out effective work in attending to the curative side of treatment.

Side by side with these hospitals and dispensaries there are also Public Health Institutions which attend chiefly to the preventive and curative side of the diseases. The Public Health institutions are distributed as detailed below. There are 2 Secondary Health Centres, one at Nedumangad and another at Neyyattinkara. There are two Primary Public Health Centres working at Venpakal and Perumkudavila respectively. In addition there are 8 Primary Health Units stributed as shown below: (1) Vizhinjam, (2) Pulluvila, (3) Kanniakulangara, (4) Vamanapuram, (5) Kallara, (6) Palode, (7) Pallampara and (8) Anjengo. In addition to the usual hospital staff, these institutions are provided with health staff viz., Health Inspectors, Health Assistants, Health visitors, Public Health Midwives and Nurses. They look to the preventive aspects by contacting the public at their houses, giving them instructions on cleanliness and utilization of nutritious food, use of good drinking water etc., which will help in a large way in avoiding the spread of diseases. In addition to the Hospitals, Dispensaries, Health Centres and Health Units, there is a network a Maternity and Child Health (M.C.H.) and Family Planning Centres, distributed throughout the District. Details of the M.C.H. and Family Planning Centres are given in a separate section of this chapter.

There are Health Inspectors for each of the 4 taluks. The Health Inspectors collect statistics regarding births and deaths through the Health Assistants in their jurisdiction, inspect public fairs and festivals, provide sanitary arrangements, and

make arrangements for keeping public roads, places of resort, slaughter houses, market places. etc., clean and tidy and organise measures for control of communicable diseases. Apart from the 4 Taluk Health Inspectors there are 10 Health Inspectors attached to the Primary Health Units and Centres whose duties are confined to the jurisdiction of the Primary Health Centres and Units to which they are attached, the work being similar to that of the Health Inspectors of the Taluks. These Health Inspectors are assisted by Health Assistants, 77 in all in the District. The Health Assistants attend to the vaccination work in their respective jurisdictions, collect statistics on births and deaths occurring in their jurisdirections recommend the issue of relevant certificates, bring to the notice of the higher authorities unhygienic incidents, and check the outbreak of epidemics such as Chicken-pox, Small-pox, Cholera, Typhoid etc. by effective vaccination and inoculation.

Hospitals and Dispensaries

Brief descriptions of the important medical institutions in the District are given below.

Medical College Hospital.

This Hospital established in February 1954 is located in the Ulloor Panchayat in the suburbs of Triavndrum City. The hospital provides training for medical students of the M.B.B.S. Degree and nursing students for the certificate course in Nursing as well as for post graduate students in medicine, surgery, obstetrics and gynaecology. There are various sections in this Hospital such as Medical and Surgical Wards and Special Departments such as E.N.T., X-Ray, Skin and Venereal Diseases, Orthopaedic (Bone Surgery), Dental and Blood Bank. There is a cancer section where patients with cancer are being treated with radium, deep X-Ray and Surgery. 628 beds are provided in this hospital. There are four medical and four surgical units under experienced and highly qualified Professors. The special departments function under qualified and experienced doctors. Clinical research is being carried on in different sections of this Hospital. A poly-clinic (outpatient department) and a special diet kitchen are functioning. There is a well-equipped mortuary under the Department of Forensic Medicine.

Polyclinic and Convalescent Ward.

On 9th February 1961 were opened the Polyclinic and the convalescent wards attached to the Medical College, Trivandrum. The Polyclinic houses a casualty ward, an operation theatre, an X-Ray room, an observation ward with 12 beds, surgical outpatients' room, the orthopaedic out-patient room and a night dispensary. The convalescent wards have accommodation for 192 patients in four wards of 48 each. These wards are intended for treating patients who are not acutely ill and patients who are convalescing after acute illness.

Sree Avittam Thirunal Hospital.

This hospital built in memory of Prince Avittam Thirunal was initially meant to be exclusively for children, but with the construction of the Medical College in the neighbourhood it was converted into a Women and Children's Hospital. Inaugurated in 1952, the hospital provides accommodation for 140 children and 200 women. Facilities are provided for in-door and out-door games for children. A creche has also been started. There are two obstetric units under highly qualified and experienced Professors. The Children's section of this hospital was reorganised and expanded under the guidance of a Professor in Children's Diseases sent by the World Health Organisation. A Family Planning Section and a Demographic section have also been started. Training is imparted to medical students, nurses and auxiliary nurse-midwives.

General Hospitals.

Located near the Cantonment in Trivandrum City, the General Hospital is the premier medical institution in this District. Started in 1864 with the name of Civil Hospital, the General Hospital provides 380 beds, and has 32 pay ward rooms. There are two Surgical and two Medical Units and special sections like X-Ray, E.N.T., Skin and Dental functioning here. In 1958-59 77 nurses and 27 doctors were working in the Hospital. There are also specialists in different fields such as Radiologists, Dermatologists and E.N.T. Specialists.

Women and Children's Hospital, Thycaud.

This hospital was started as early as 1894 with the patronage of the royal family of Travancore. Referring to this hospital Lady Willingdon said in 1920 that it is "quite the

nicest (hospital) for women and children, I have ever seen".* 230 beds are provided in this hospital. More than 7,600 deliveries take place and nearly 2,500 gynaecological operations are performed every year. In 1959 the total cases treated were 1,02,526 of which out-patients were 79,236 and in-patients 23,290. 4,620 children were treated in 1959. A family planning clinic and a school for training Auxiliary Nurse Midwifery students are attached to this institution.

Mental Tospital, Trivandrum.

The Hospital for Mental Diseases came into being as early as 1870. It is situated to the east of the city at Oolampara, a sparsely populated suburb. The Hospital has accommodation for only 201 in-patients (141 men and 60 women), but admits now over 600. A qualified Psychiatrist is in charge of the Hospital. All the latest physical forms of treatment such as Electric convulsive therapy, Insulin deep coma therapy, combined therapy (E.C.T. and Insulin), Modified Insulin Therapy, Abreactive technique and Tranquillizer medication etc., are carried out in this institution and they have borne good results. Facilities for occupational therapy and recreational therapy are also available here.

The Contagious Hospital.

Located at Iranimuttom in Trivandrum City, this hospital provides treatment for such diseases as Small-pox, Chicken-pox and Cholera. There is a Leprosy Clinic in this hospital.

Other Hospitals.

The Opthalmic Hospital situated near the General Hospital has accommodation for 150 patients. Among the other hospitals in the city are the District Hospital located at Peroorkada staffed by 5 doctors and 21 nurses and having 204 beds, the Fort Hospital, and the Central Hospital at Poojapura supplied with an Isolation Ward.

T.B. Hospital, Pulayanarkottah.

The T.B. Hospital at Pulayanarkottah, Trivandrum was opened by Dr. Rajendra Prasad, the President of India, on the 12th August 1957. There are eight wards in this hospital including one post-operation ward. At present the number of

* *Travancore State Manual* Vol. IV, T. K. Velu Pillai, Page 220.

patients admitted in this hospital is 286. The sanctioned strength of the staff of this hospital includes among others one Superintendent and three Medical Officers. One Jail Ward consisting of 14 beds has been completed. Prisoners, if any, suffering from T.B. are admitted here. At present 20 beds are set apart for Employees' State Insurance (E.S.I.) personnel. Another ward of 50 is under construction. There is a Nurses' Quarters for accommodating the Nursing Staff of this Hospital. About 22 Nurses can be accommodated here. There are also two Isolation wards of 150 beds and a Children's ward accommodating 24 children.

T.B. Training and Demonstration Centre, Trivandrum.

This institution is one of the three centres opened in the different parts of India for the control, prevention, detection and treatment of Tuberculosis. Started in May 1951 the institution is situated opposite to the General Hospital and Opthalmic Hospital, Trivandrum. The United Nations International Children's Emergency Fund and the World Health Organisation have provided this institution with equipments and technical know-how. The activities of the centre are Manteaux Test and B.C.G. Vaccination, X-Ray Examination, Clinical Examination, Epidemiological Survey, Domiciliary Treatment, etc. There is a well-equipped Clinical Laboratory attached to this Centre. This Centre has an importance as a teaching institution in addition to its being a T.B. Centre. Medical Officers, Health Visitors,, Nurses etc., are given short-term training in the treatment of Tuberculosis. The administration and the overall charge of the institution is vested in the Assistant Director of Health Services (T.B.) and Seniormost T.B. Specialist in the State.

The table given in Appendix I at the end of this chapter gives the names of the important Government Hospitals and Institutions together with such details as the number of doctors, nurses, specialists, expenditure etc. for the period 1958-59.

Private Hospitals

The two important Private Hospitals in the district are the Sree Ramakrishna Mission Charitable Hospital, Sasthamangalam Trivandrum and the Sree Narayana Medical Mission Hospital at Varkala. Brief accounts of these institutions are given in Chapter XVIII.

Indigenous Hospitals and Dispensaries

The most notable indigenous medical institution in the District is the Ayurveda Hospital, Trvandrum. This hospital is situated at Puthenchanthai in Trivandrum city. There are 5 different wards for out-patients in this hospital viz., general ward, *marma chikitsa* ward, *netra chikitsa* ward, *visha chikitsa* ward and *panchakarma* ward. The medicines prepared in the adjoining pharmacy are *Kashayams, Thailams, Pills, Churnams, Arishtams* and *Asavas, Lehyams, Ghrithams, Lepanams, Bhasmas,* etc. The special treatments given in the Ayurveda hospital and institutions are *Pizhichil, Navarakizhi, Thakradhara, Elakizhi, Mamsakizhi* etc.

The total number of new patients treated in the hospital during the year 1957-58 was 99,135 including 33,009 men, 45,109 women and 31,017 children. The average daily attendance of patients including repetitions was 1051.3. In the previous year 94,036 patients were treated. Patients suffering from serious ailments were admitted to the in-patient ward which has a bed strength of 50. There is a proposal to increase the bed strength to 200. All facilities available in the hospital are utilised for the clinical training of the students of the Ayurveda College. An expenditure of Rs. 1,55,637 was incurred for this institution during the year 1958-59.

There are also three other Ayurvedic hospitals and 12 dispensaries run by the Department of Indigenous Medicine in the district. The total bed strength of the three hospitals is 40. The District Officer of Indigenous Medicine is in charge of the administration of these institutions.

There are 47 grant-in-aid institutions of which *Vishavaidya* (Toxicological) dispensaries are 9, common dispensaries 35, *Netra Vaidyasala* (Opthalmic dispensary) 1 and Unani hospital 1. The following list gives the names of hospitals and dispensaries, their location and the number of beds provided in each.

No.	Name of Institution	Location	Bed Strength	Other details	Taluk
1	Ayurveda Hospital	Trivandrum	50		Trivandrum
2	Do.	Neyyattinkara	20	3 physicians	Neyyattinkara
3	Do.	Varkala	10	do.	Chirayinkil
4	Do.	Nedumangad	10	do.	Nedumangad
5	Ayurveda Dispensary	Kulamuttam	..	1 physician	Chirayinkil
6	Do.	Kadakavoor	..	do.	do.
7	Do.	Pazhayakunnumel	..	do.	do.
8	Do.	Pulimathu	..	do.	Nedumangad
9	Do.	Vellanickal	..	do.	do.
10	Do.	Venjaramoodu	..	do.	do.
11	Do.	Karakulam	..	do.	do.
12	Do.	Poovachal	..		Trivandrum
13	Do.	Poojapura	..	do.	do.
14	Do.	Cheramanthurity	..	do.	do.
15	Do.	Maranallur	..	do.	Neyyattinkara
16	Do.	Kanjiramkulam	..	do.	do.

The grant-in-aid institutions are located at the following places. 1. Kallara, 2. Nedumangad, 3. Valavoor, 4. Pirappancode, 5. Kottur, 6. Malayinkil, 7. Vizhinjam, 8. Puvar, 9. Pallichal, 10. Muttakad, 11. Nettayam, 12. Vazhuthacaud, 13. Karamana, 14. Oruvathilkotta, 15. Nanthancode, 16. Peroorkada, 17. Kaladi, 18. Puthanchanthai, 19. Cantonment, 20. Thonnakkal, 21. Mannanthala, 22. Perunthanni (2 institutions), 23. Poonthura, 24. Kannanthura, 25. Thirumala, 26. Pothencode, 27. Kazhakuttom, 28. Idagramam, 29. Perumthura, 30. Attipra, 31. Manacaud, 32. Murukumpuzha, (2 institutions) 33. Vettoor, 34. Pulimathu, 35. Attingal, 36. Kayikkara, 37. Vakkom, 38. Kilimanur (2 institutions), 39. Kappil, 40. Madavoor. 41. Manaloor, 42. Navaikulam and 43. Kadakkavoor.

A number of important Ayurvedic institutions run by private agencies are functioning in Trivandrum city. The most prominent among them are Dhanwanthari Matom Vaidyasala, Kottakkal Arya Vaidyasala, Lakshmi Vilasam Vaidyasala, Swathanthra Pharmacy and Vasudeva Vilasam Vaidyasala.

Unani Vaidyasala.

A Unani Vaidyasala is situated at Cantonment in Trivandrum city. 300 patients are treated here every month.

Homoeopathy.

Homoeopathy was first introduced in Trivandrum in 1906 by Dr. M. N. Pillai. Since then several qualified doctors started practising Homoeopathy at different centres in Trivandrum

District. In 1928 a resolution was introduced in the Travancore Legislative Council for the recognition of Homoeopathy and it was carried with the support of the non-official members of the council. Since then Homoeopathy has received official patronage.

A Government Homoeopathic Dispensary sanctioned for Trivandrum under the Second Five Year Plan was opened in February 1958. Situated at Pazhavangadi in Trivandrum City the Dispensary is staffed by two Medical Officers, a midwife and a compounder. The administrative control of the Dispensary is vested in the Director of Indigenous Medicine. A store attached to the Dispensary supplies medicines required for all the Homoeopathic Dispensaries in the State. The Dispensary offers free medical aid to the public who resort to the institution. The number of out-patients has increased day by day. The number of patients treated from the inception of the dispensary till the close of March 1960 is 1,02,600. The average daily attendance of patients is 300.

Medical Practitioners

The number of Medical Practitioners registered in the District under the various systems of medicine and some of the special problems connected with them are dealt with in Chapter VIII.

Maternity and Child Welfare

The Government and Voluntary agencies play a significant part in safeguarding the health of the mother and the child through a large network of Maternity and Child Health Centres established throughout the district. The Maternity and Child Health Centre is designed to provide for the continued supervision and care of the mother throughout the period of pregnancy, labour and puerperium. The members of the staff in each Centre treat minor ailments of mother and child by paying routine visits to the homes in the area assigned to them. Each Centre serves a population of 5,000 to 10,000 depending on the density of population in the locality. During the home visits the general check-up of the mother and child is done, treatment of minor ailments undertaken, cases needing expert attention referred to the nearest hospital or medical practitioner, environmental sanitation of the house looked into and advice on subjects of interest to mothers like the diet and hygiene of pregnancy, infant feeding, weaning of children

etc. given. The staff also collect vital statistical data from the homes. The midwife gives domiciliary delivery service to the mothers. On prescribed days the staff conduct antenatal and child welfare clinics for the centres. All these Maternity and Child Health Centres feed 100 selected persons (Mothers and children) with skim milk supplied by the UNICEF.

Some of the Maternity and Child Health Centres work independently being in charge of a qualified Midwife. Others function as sub-centres of Health Units. The services provided are similar, but these sub-centres have the benefit of the Medical Officer and the Health Visitor of the Health Centre visiting them periodically, conducting clinics and supervising the work of the midwife. Maternity Homes are also designed to give facilities for institutional delivery. When for any particular reason the mother finds that the home conditions are not ideal she can go to the Maternity Home. Only normal cases are admitted here. Maternity Home is under the charge of a residential Matron who is a qualified Nurse. There are midwives to assist her. Training of Auxiliary Nurses for Maternity and Child Health Services is undertaken in the schools attached to Women and Children's Hospital, Thycaud, and S.A.T. Hospital, Ulloor. There is a School to train Health Visitors at Trivandrum.

The number of Midwifery Centres, Maternity and Health Centres, and sub-centres of Health Units run by the Health Services Department in Trivandrum District is given below.

Taluk	*Midwifery centre*	*M.C.H. Centr units 2nd 5 year plan*	*Sub-cenres of Healtht Units*
Neyyattinkara	5	2	12
Trivandrum	5	1	5
Nedumangad	8	2	15
Chirayinkil	7	4	3

In addition to the above the Panchayats run 5 M.C.H. Centres in the rural areas, and the Trivandrum City Corporation runs 13 such centres within Trivandrum City limits. Voluntary Social Service Organisations like the Kasturba Gandhi National Memorial Trust, the Indian Red Cross Society, and the Ramakrishna Mission also run seven M.C.H. Centres in the District.

Family Planning

A State Family Planning Board with the Health Minister as Chairman was set up in 1957. The Family Planning Association of India started a branch at Trivandrum as early as 1953. There are at present 16 Family Planning Centres of which 3 are managed by voluntary organisations receiving aid from Government. All the rest are managed directly by Government and are attached to the Government Medical institutions of each place where the services of a Medical Officer are freely made available for Family Planning services. In each centre advice on contraception for spacing of births as also general counselling for Family Welfare are given by qualified Health Visitors under the guidance of the Medical Officer. This is being followed up by home visits of the Health Visitors and Honorary social workers. They contact parents who need help and persuade them to come to the Centres. For permanent limitation, sterilisation operation is advised and conducted free of charge in major hospitals such as District Hospital. Peroorkada, Women and Children's Hospital, Thycaud, General Hospital, Trivandrum, S.A.T. Hospital, Ulloor and Medical College Hospital, Ulloor. An intensive education drive is carried on by Family Planning Officers through the media of mass meetings, group discussions, orientation training to social workers, school teachers, village leaders, etc. and film shows.

A Regional Family Planning Centre attached to the Hospital, Ulloor has been opened in order to give practical and theoretical training to the different categories of Family Planning workers including Medical Officers. A local committee is formed in all places where Family Planning Centres are functioning and the members of the committee persuade the people to seek and utilise in full the services from these centres. At District level there is a District committee which help in giving a fillip to the movement. The main Family Planning Centres in the District are the following. 1. Women and Children's Hospital, Trivandrum, 2. S.A.T. Hospital, Ulloor, 3. Government Dispensary, Vakkom, 5. Primary Health Centre, Vamanapuram, 5. Primary Health Centre, Venpakal, 6. Primary Health Centre, Perunkadavila, 7. Secondary Health Centre, Nedumangad, 8. Secondary Health Centre, Neyyattinkara, 9. Medical College Health Unit, Cheruvikkal, 10. Medical College Health Unit, Mannanthala, 11. Medical College Health Unit, Attipra and 12. Government Dispensary, Chirayinkil.

PUBLIC HEALTH RESEARCH CENTRES AND INSTITUTIONS

Public Health Laboratory

The District has a number of Public Health Research Centres and Laboratories of which the most notable one is the Public Health Laboratory, Trivandrum. Situated by the side of the General Hospital, Trivandrum, the Public Health Laboratory came into being in 1933. The different sections which formed the nucleus of the Laboratory were 1. the Bacteriological Laboratory of the Medical Department, 2. the Chemical Examiner's Laboratory under Government, 3. the Vaccine Department of the then Sanitary Department and 4. the Entomological Laboratory of the Public Health Department. New activities were introduced later. These were 1. Public Analyst's section to examine articles of food under Food Adulteration Act, 2. Histopathological examination of morbid section, 3. Preparation of Cholera Vaccine in 1933-34, 4. Preparation of antirabic Vaccine in 1939, 5. Preparation of diagnostic sera in 1937 and 6. Nutrition research etc. It is proposed to introduce several new activities in the Third Five Year Plan viz., Division of Virus Diseases, Divison of Biological control, Blood Bank etc., so that in due course this Laboratory will compare favourably with such other institutions in India as the Haffkine Institute, Bombay, the King Institute, Guindy etc. The comparative statement given as Appendix II at the end of this Chapter would give an idea of the large variety and volume of work turned out by the Laboratory since its inception.

The Government Analyst's Laboratory

The Government Analyst's Laboratory has three branches concerned with the analysis of water, foods, and drugs under a Water Analyst, Public Analyst and Drugs Analyst respectively. The Laboratory is located near the Public Health Laboratory, Trivandrum.

a. *Public Analyst's Laboratory*

Legislative measures to prevent the adulteration of food in Travancore have been in existence for over a quarter of a century now. But they have now been completely replaced by the Central Act 31 of 1954, called the Prevention of Food Adulteration Act, 1954, applicable to the whole of India. The food samples sent by the local bodies (Municipalities and Panchayats) are analysed at the Laboratory at a flat concessional rate of fee of Rs. 5 per sample. Twenty-five to thirty per cent of the food samples examined every year are found

to be adulterated. The main articles of food found to be adulterated are milk, ghee, tea, coffee-powder, dhal and flours, edible oils, honey, aerated water, spices and asafoetida. About 3500 samples of Hospital diet articles in the State are analysed every year in the Laboratory.

b. *Water Analyst's Laboratory*

The Water Analyst's Laboratory was established in 1934 for the analysis of water samples in the Willingdon Water Works and it then formed part of the Water Works Division in the Public Works Department. The main activities of the Water Analyst's Laboratory consist of chemical and bacteriological analysis of water from the protected water supply system, analysis of water samples from tube-wells, analysis of chemicals used for water purification and treatment, and the analysis of sewage, effluents and industrial wastes from various sources. The Laboratory analyses every year 3500 samples from various sources.

c. *Drugs Analyst's Laboratory*

This Laboratory is responsible for the analysis of samples of drugs received from the Government Departments and private parties.

The Central Malaria Laboratory

The Central Malaria Laboratory attached to the Office of the Assistant Director of Health Services (Malaria and Filariasis) Trivandrum is in direct charge of an Entomologist assisted by Laboratory Technicians. The Laboratory was organised in 1953 simultaneously with the commencement of the National Malaria Control Programme. There was already a small Laboratory at the time attached to the existing All-India Malaria Organisation. As this was inadequate to meet the growing requirements under the N.M.C. Programme, it was expanded by the provision of additional equipment and accommodation. The routine work of the Laboratory consists of the microscopic examination of the blood smears and mosquito specimens submitted by the different Malaria Control Units. The annual average of the number of smears examined is about 10,000. There is also provision to impart training to a limited number of field personnel like Insect Collectors, Field Assistants and Malaria Inspectors.

With the launching of the Malaria Eradication Programme the Central Malaria Laboratory is bound to play a bigger role. It will be associated with test surveys in different areas and it will conduct experiments on the susceptibility of mosquitoes to the insecticides used for Malaria control. The services of the Laboratory are also commissioned for special investigations in regard to filariasis, another important insect-borne disease endemic in certain areas in the district.

Drugs Control Administration

The Drugs Inspector is the executive officer in charge of drugs control administration in the district. In the enforcement of the Drugs Act the main functions of the Drugs Control Administration consist of issuing licenses to manufacturers and dealers in drugs and to inspect their premises at regular intervals in order to ensure that the provisions of the Act are complied with by the licensees. A minimum standard of hygienic conditions, floor space, storage accommodation and a basic knowledge in dispensing pharmacy and in various aspects of the Drugs Acts are insisted upon in the case of each Druggist. Details of purchase and sale of potent and toxic drugs are directed to be recorded in the various registers specially maintained for this purpose. Special care is taken to see that drugs requiring cold storage are preserved in refrigerators. With the intensive drive against unauthorised sale of drugs, misuse of drugs by quacks and unqualified practitioners has almost been brought under control. The Drugs Inspector is empowered under the Drugs and Magic Remedies (Objectionable Advertisement) Act, 1954 to check and detain any advertisement about quack medicines and 'magic' remedies. In close co-operation with the Excise authorities he keeps a check on the import and utilisation of narcotic drugs.

Nutrition

A nutrition section was organised in the Public Health Laboratory at Trivandrum in 1940 and a State Nutrition Committee was organised in 1944. Extensive diet and nutrition surveys have been carried out by this section. A survey team led by an expert deputed from the Nutrition Research Laboratories, Coonoor, conducted a Survey in 1956 in seven different centres in the urban and rural areas of the District and examined about 300 children under 5 years of age. In about 20% of the above blood proteins and haemoglobin estimations were also made with the assistance rendered by the Public Health Laboratory. It was found out that the Haemoglobin values

were uniformly low. In view of the absence of Malaria and the low incidence of hookworm the mild degree of anaemia would appear to be due to malnutrition. The albumin values were somewhat lower than normal which was probably a reflection of the chronic protein deprivation to which the children were subjected.

Poverty is undoubtedly the main cause of the malnutrition in the district. Eighty six percent of the families have an income below Rs. 100 per month. This sum, even if spent entirely on food would be inadequate to meet the nutritional requirements of the family. Moreover, customs and traditional practices are responsible for the faulty feeding habits prevalent in the communities in the district. Inappropriate choice of supplementary foods, avoidance of protein rich foods especially when the child is ill and continued administration of purgatives have been proved to be injurious to health. Poverty and ignorance are also responsible for the unhygienic living conditions.

During the year 1957 necessary assistance and co-operation were given to the team of workers deputed from the Nutrition Research Laboratories, Coonoor for conducting a growth study among children and adolescents below 20 years of age. The team examined about 2,000 children between 1-20 years belonging to different schools, colleges and Maternity and Child Welfare Centres in Trivandrum City, Neyyattinkara and Attingal. The findings of the Survey were as follows. Children from the urban areas were found to be physically superior to children from rural areas, with semi-urban children coming in between. The average values of semi-urban children, however, are closer to those of the rural children. In all the three groups referred to, boys in general have higher average values for all the linear measurements and the body weight up to 12 years. At this age which coincides with pubescence in girls, the average values in the latter begin to exceed those in the boys. At about 15 to 16 years, however, boys seem to overtake the girls in all measurements except perhaps hip width.

Reference has already been made to the fact that there is a Nutrition Research section in the Public Health Laboratory, Trivandrum. This section of the Loboratory includes within its ambit the following studies: (1) dietary investigations among different income groups, (2) nutritional surveys among School children, (3) study of anaemia and other pathological conditions in pregnancy, (4) effects of supplementary food, (5) health status of pre-school children, (6) Laboratory investigation of food value of common articles of food, and (7) education and propaganda.

Health Education

The Health Education Section of the Directorate of Health Services carries out the Health Education and Field Publicity Programme in the district. The Health Educator attached to the office of the Assistant Director of Health Services (M.C.H.) is concerned with field publicity and health education activities connected with M.C.H. and Family Planning Programmes in the district. The separate Health Education Unit attached to the B.C.G. Organisation deals with field publicity and propaganda in aid of the B.C.G. vaccination programme along with film shows and talks. Municipal and Panchayat authorities, Headmasters of Schools, Block Development Officers, etc., are contacted and with their assistance talks, film shows and demonstrations are arranged. The public are addressed regarding healthy ways of living, the several aspects of hygiene, prevention of diseases, etc. Co-operation of the public is solicited for the M.C.H. Programme, anti-T.B. measures and Malaria and Filariasis control programme. The Health Education Section participates in the Hetrazan Mass-Therapy for Filariasis control campaign at Trivandrum. The section participates in the All India Exhibition annually held at Trivandrum when models, charts and posters are displayed and hand-outs distributed. Periodical press releases on important Health topics are also issued through the Department of Public Relations.

Slum Clearance

Slum clearance activities have received increasing attention in recent times in Trivandrum City. There are about 35 slum sites within the city covering a total area of 200 acres. Proposals have been made to improve 6 of the worst slums covering 9.9 acres and costing Rs. 12,37,800. The slum clearance activities are under the sole charge of the Corporation of Trivandrum. The marshy slum area on the eastern side of Putherikkandom Maidan is the most insanitary place in the city and it has been proposed to acquire an area of 5.44 acres of land and construct 100 tenements at the place after levelling up the

area. Another of the worst slum areas in the city is Karumadam poramboke. This is the area just on the western side of the balancing tank at Kuriyathi extending up to the drainage road on the West. This is a poramboke land and is densely populated by slum dwellers. After the eviction of the slum dwellers the Corporation proposes to construct 88 tenements. Another poramboke land in the city is the Thycaud tank area where 24 tenements will be constructed. Chirakulam and Oorkulam areas also form part of the scheme of the slum clearance activities and in the former 40 tenements will be constructed. The problem of evicting the squatters in all the slum areas has been a hard nut to crack, but efforts are still being made to persuade them to vacate the land. Construction of tenements at Kottakuzhy slum area adjacent to West Fort Wall at Punnapuram has already begun. Slum clearance works at R.O. Street, Kunnukuzhy are to be started soon.

Rural Sanitation

Rural sanitation is receiving the special attention of the Health authorities. The rural sanitation activities comprise maintenance of conservancy stations in the rural areas of the district. The Health Assistant, in addition to carrying on works relating to registration of births and deaths and vaccination, supervises the work of the sweepers and scavengers. Of late, the policy has been to delegate such minor activities to the Panchayats in the district.

Rural sanitation work also consists of construction and repair of public wells and latrines, maintenance of water supply and disinfection of the same, provision of special sanitary arrangements on the occasion of fairs and festivals and inspection of markets, schools and other places of public resort.

A training course for Health Inspectors in the field of environmental sanitation has been started in the Health Unit area in Trivandrum.

Environmental Sanitation

With the launching of the National Water Supply and Sanitation Programme by the Government of India in the latter part of 1954, the establishment of a Pilot Project to serve as a Centre of study and experiment was thought of. The Project was started in 1957. The Kerala State Government selected nine Villages—Attipra, Pangappara, Uliyazhathura, Kadakampally, Cheruvikkal, Ulloor, Chettivilakom, Kazhakuttom, and

Madathuvilakom lying in the outskirts of Trivandrum city covering an area of 34.2 sq. miles with a population of about 100,000 and 15,200 houses to form the project area. It is situated partly in the Trivandrum Rural and partly in the Kazhakuttom N.E.S. Blocks. The density of population in this area is one of the highest, almost touching 3000 per sq. mile with the majority of them falling under low-income group. Water supply is generally from dug wells and streams and in most cases they dry up during summer. In the few public wells and the numerous private wells the water available cannot be claimed as free from contamination. As regards latrines there is no 'usual' type as such and the people resort to the alternative of open grounds and the beach for defecation purposes.

The objectives of the Pilot Project are: 1. Demonstration for the promotion of public understanding of filth-borne diseases through improvement of water supplies and excreta disposal arrangements. 2. Integration of other health agencies towards improvement of Public Health. 3. Introduction of cheap and acceptable sanitation structres suited to local conditions, 4. Programme of Health Education, etc. Since the commencement of the Project several sanitary latrines, tube wells and driven wells have been constructed within the Project area. The Project is a joint venture of the Departments of Public Health Engineering and Health Services and World Health Organisation.

Drainage and Water Works

Trivandrum City has an extensive and up to date drainage scheme as well as water supply system. The Executive Engineer, Public Health Engineering, is in charge of the Trivandrum Water Works and Drainage Scheme.

Trivandrum Drainage Scheme

The Trivandrum underground Drainage Scheme is designed on up-to-date principles. The City is divided into three blocks, A, B & C for convenience in construction. Each Block is divided into a network of sewers draining into a pumping station, whence the sewage is pumped through C. I. pumping main to treatment and disposal works situated at Paravankunnu near Valiathurai and the final effluent is discharged into the Thiruvallam Canal.

Block A is the largest of the three Blocks and covers the most important portions of the city. It is about 4.3 sq. miles in extent excluding open places and 'Aelahs' and occupies the entire area east of the main road from Kowdiar Palace, to the southern Municipal boundary at Thiruvallam and extends on the West of the Main road to include the University College, the General Hospital, Rishimangalam, part of Vanchiyoor Valley, Fort and Puthen streets. The main pumping station for this block is located in the Kuriyathi Aelah. The entire sullage and sewage collected and conveyed to this pumping station is pumped out to Disposal plant through 20" pumping main.

The execution of works on T.D.S. Block A commenced on July 13, 1936. The work was completed in 1945. The total outlay on the work at the time of completion was Rs. 33,00,000. The T.D.S. Block A has been designed for an ultimate population of 130,000 in 1971 A.D. This comprises the following portions of the city. (a) Killiyar Valley from Karamana to Kowdiar Palace, (b) Observatory Valley, (c) Kuriyathi Aelah, (d) Poojappura, (e) Pangode, (f) Karamana, (g) Puthankotta, (h) Fort, (i) Puthen street, (j) Vanchiyoor Valley, (k) Portions of the General Hospital, (l) the University College and (m) the whole area between Killiyar and Vanchiyoor Valley. As in the case of the Trivandrum Water Works this Scheme was also sponsored, financed, implemented and maintained by Government. The Trivandrum Corporation has been contributing a fixed sum of Rs. 75,000 per annum for the working of the system.

Work in Block 'B' of the Trivandrum Drainage Scheme was started in 1958. An estimate of Rs. 55 lakhs has been sanctioned by Government for the construction of Blocks B & C of T.D.S. Block 'B' works will be completed within the Second Plan period. This Block comprises the following regions in the city. (a) Srikanteswaram, (b) Pettah area north of Bridge, (c) Kaithamukku, (d) Pattom Valley, (e) Museum Valley, (f) Nanthancode, (g) Barton Hill, (h) Pattom Hill and (i) all the parts of the city west of the road to Kowdiar Palace.

The maintenance of T.D.S. Block 'A' is attended to by an Assistant Engineer solely in charge of that work along with the works of I.D.A. connections to houses as also works of storm-water disposal falling within the jurisdiction of Block A. His Office is a permanent sub-division situated at the Kuriyathi

Pumping station with two permanent sections under him and with one temporary section at Ulloor to attend to the works of water supply and sanitary installations at the Medical College campus.

Works of Storm Water Disposal in Trivandrum City

In addition to the sewage and underground drainage works, provision for surface drainage for the disposal of storm water is also made within Trivandrum City. A sum of Rs. 2 lakhs is sanctioned every year for the completion of incomplete works taken up during the previous year and for undertaking fresh works during the budget year. Big open drains have been constructed to connect almost all the low regions within the city to facilitate drainage of storm water. The most important of these storm water disposal arrangements and drains are: 1. Thampanoor Valley Scheme. The work was taken up in three stages, 2. Kunnukuzhy Valley Scheme. This is also divided into three stages. 3. Improvements to the low-lying area in Vanchiyoor Valley by constructing Storm Water drains. 4. Improvements to the Putharikandam Channel by constructing retaining walls on both sides, 5. Improvements to the Kuriyathi Aelah, 6. Improvements to Kochar channel by providing pipe conduit in place of open channel.

Trivandrum Water Works

Trivandrum Water Supply is a protected one and ensures an uninterrupted and unrestricted supply to the City throughout the year. In point of chemical and bacteriological purity, safety and clarity, the water distributed from the Willingdom Water Works is decidedly of superior quality. Before the inauguration of the Water Supply Scheme, people had to depend mainly on wells for their supply of drinking water. The supply of protected water to the city was inaugurated on December 11, 1933 by His Excellency Lord Willingdon, Viceroy and Governor-General of India, in commemoration of which the water works was named the "Willingdon Water Works". The source of the Water Supply is the Karamana River at Aruvikkara. It has a catchment area of about 100 sq. miles above Aruvikkara. The water drawn from the reservoir formed by the dam across the river is passed through a settling tank at Aruvikkara to remove partially the suspended matter and is then conveyed in cast iron mains of 33" and 30" internal diameter to the purification plant at Trivandrum by gravitation over a length of 8 miles. At Trivandrum the water is treated by coagulation,

settling, filtration and chlorination and stored into a Low Level Reservoir situated close to the purification plant. The low level zone of the city is supplied by gravity from this tank while the high level zone is supplied from the high level tank situated on the Observatory hill. The high level tank is fed by pumping from the above mentioned Low Level Reservoir within 3 pumps each of 50 H.P. pumping about 900 gallons per minute.

The water works is designed for serving a population of 135,000 souls in 1961. The average daily supply per head is estimated at 25 gallons. The Scheme is worked out for a daily supply of 4½ million gallons. The impounding reservoir at Aruvikkara has a drawing capacity of 136 million gallons which is equivalent to a month's supply for 135,000 souls. The 273 feet long Dam at Aruvikkara has been constructed of sufficient strength to enable the capacity of the Reservoir being raised by 8 feet. This is envisaged as the second stage of the Trivandrum Water Works and when this is done, it is expected to increase the capacity of the Reservoir to hold 661 million gallons of Water.

The Trivandrum water supply is a purely Government concern and is now attached to the Public Health Engineering Division, Trivandrum under the Public Health Engineering Department. The Water Works Sub-division, Trivandrum is in full charge of the scheme including operation, maintenance, provision of water supply installations to public and private buildings, etc. A separate revenue section attached to the Sub-division is working under the charge of a Senior Accountant for the collection and accounting of water charges, meter hire etc. The Corporation of Trivandrum has been entrusted with the collection of water-tax on buildings within the city limits. 7% collection charges are allowed to the Corporation and the balance amount is to be remitted by the Corporation to this Department every year.

Rural Water Supply

None of the Panchayats in the district has undertaken protected water suppply schemes yet. But the Government have undertaken two schemes in the Kulathur and Kanjiramkulam Panchayat areas and these will be transferred to the Panchayats who will have to meet the cost of their maintenance. A Scheme for supplying drinking water in 9 Panchayats is under way and this will come into effect during the Third Plan period.

APPENDIX I

Government Medical Institutions in the District

1958-59

No.	Name of Institution	Location	No. of Doctors	No. of Nurses	Specialist	No. of beds	Special facilities	Expenditure Rs.	aP.
	Trivandrum Taluk								
1	Medical College, Hospital	Ulloor	66	65		618	E.N.T. X-ray, Skin & V.D. & Orthopaedic sections and Blood Bank	10,50,000	00
2	Sree Avittam Thirunal Hospital	Ulloor	23	51	Professor in Children's diseases	340	Family Planning and Demographic section	8,45,719	00
3	General Hospital	Trivandrum	27	75	Radiologist	380	32 Pay wards	6,21,572	75
4	Women & Children's Hospital	Trivandrum	18	25	Dermatologist & E.N.T. Specialist 3 Specialists in Gynaecology	230		3,30,000	00
5	District Hospital	Peroorkada, Trivandrum	5	21		204		1,36,803	00
6	Mental Hospital	Oolampara, Trivandrum	2	21		201		3,20,000	00
7	Opthalmic Hospital	Trivandrum	9	11		150		1,36,298	2
8	Fort Hospital	Trivandrum	3	4		18		24,965	00
9	Central Prison Hospital	Poojappura, Trivandrum	1					Figures not available	
10	Contagious disease Hospital	Trivandrum	1	1		34	Isolation Ward, Leprosy Clinic	22,761	21
11	Government Dispensary	Andoorkonam	1			4		7,851	45
12	Government Dispensary	Karamana	1					6,873	26
13	Government Dispensary	Nemom	1					8,079	20
14	Government Dispensary	Valiathura	1					7,478	47
15	Palace Dispensary	Trivandrum	1			4		3,096	50
16	Raj Bhavan Dispensary	Vellayambalam, Trivandrum				4		4,281	17
17	L. D. Poonthura	Poonthura						838	62
18	B. W. D. Veli	Veli						370	00

TRIVANDRUM

No.	Name of Institution	Location	No. of Doctors	Nurses	Specialists	No. of beds	Special facilities	Expenditure Rs	n.P
19	Sreepadam Dispensary	Poojappura	..	..	..	..	..	1,939	00
20	G. D Puthenthope	Chittattumukku	..	..	..	..	..	8,000	00
	Nedumangad Taluk								
1	T. M. D. Aryanad	Aryanad	..	..	..	..	..	9,078	17
2	T. M. D. Vellanad	Vellanad	..	..	..	..	..	3,133	67
3	T. M. D. Kattaada	Kattakada	..	..	..	..	..	6,686	00
4	T. M. D. Kallikad	Kattakada	..	..	..	..	..	2,609	00
	Neyyattinkara Taluk								
1	T. M. D. Vilappil	Vilappil, Peyad	..	..	..	..	..	6,232	36
2	T. M. D. Poozhanad	Poozhanad, Ottasekharamangalam	..	..	..	..	..	7,542	00
3	T. M. D. Vellarada	Karakonam	..	..	..	..	..	3,143	39
4	T. M. D. Kunnathukal	Karakonam	..	..	..	42	..	8,335	00
5	Government Hospital	Parassala	..	..	..	..	..	22,681	69
6	B. W. D. Poovar	Poovar	..	..	..	..	..	1,729	55
7	T. M. D. Malayinkil	Malayinkil	..	..	..	..	..	3,141	41
8	T. M. D. Chemboor	Ottasekharamangalam	..	..	..	..	..	7,542	00
	Chirayinkil Taluk								
1	Government Hospital	Chirayinkil	..	..	..	18	Leprosy Clinic	24,965	00
2	Government Dispensary	Attingal	..	..	..	19		8,422	44
3	Government Dispensary	Varkala	..	..	..	10		10,116	98
4	Government Dispensary	Kilimanoor	..	..	..	6		6,572	89

APPENDIX—II

Work turned out by the Public Health Laboratory during the period 1932-1959

		1932-1933	1933-1944	1958-1959
Diagnostic Tests				
Widal's Test	..	512	1420	1800
Kahn's Test	..	156	4525	14355
Wassermann's Test	..	Nil.	4455	3058
Kahn's quantitative Test		Nil.	Nil.	1527
Cultural Examinations	..	58	1821	2068
Microscopical Examinations	..	158	1660	18071
Bio-Chemical Examinations	..	..	640	8769
Animal Inoculations	..	..	8	45
Biologicals Supplied				
Prophylactic — T. A. B. Vaccine	..	937	41597	57150 c.c.
Bacterial — Cholera	..	..	622315	122890 c.c.
Curative — Auto Vaccine	..	108	382 sets	95 sets
Curative — Stock Vaccine	..	..	1757 c.c.	340 c.c.
Virus Vaccine — Vaccine Lymph		248174 grs.	373669 grs.	2586269 grs.
Virus Vaccine — Antirabic Vaccine		..	274103 c.c.	1835851 c.c.
Chemical Examiner's Section				
Articles analysed	..	1236 (36-37)	1221 (45-46)	6199
Cases handled	..	234	256	1549

CHAPTER XVII

OTHER SOCIAL SERVICES

LABOUR WELFARE

The labourers form an important segment of the community, and hence the adoption of proper measures calculated to ensure their welfare has always been a matter of prime concern to the community as a whole. Organised Industrial Labour, as we know it to day, was practically non-existent, till the beginning of this century. The working class was till then predominantly agricultural and the problem of Labour Welfare was therefore essentially one of safe-guarding the interests of agricultural labour. The slave labourers who were engaged in agricultural pursuits had to work from morning till evening with no other sustenance than their morning *kanjee* (rice water) and evening meal. Canter Visscher mentions that the slave was a chattel bought and sold. Even in the nineteenth century certain classes of people were forced to render compulsory service for the Government in the Department of Public Works and in collecting and removing timber from the forests. This practice was soon abolished and a system of regular wages was introduced. At the same time several royal proclamations issued from time to time led to the final abolition of slave labour, and accorded to the slaves the status of field labourers. Yet these field labourers occupied only a very low rank in the social scale.

The rise of Industries created fresh problems of labour in the industrial field. The need for the protection of the rights of industrial labourers was keenly felt and certain measures were adopted for the purpose in Travancore. The District Magistrates and the medical officers in charge of stations were ordered to inspect the factories in their respective jurisdictions and submit periodical reports to Government regarding the arrangements for ventilation, sanitation and security from accidents. Matters relating to wages were also to be mentioned in the reports. Meanwhile under the impact of progressive labour legislation in the British Indian provinces the Travancore Legislative Council passed the Factories Act V of 1914 more or less on the lines of the British Indian Act XII of 1911. The labourers had not yet organised themselves for purposes of collective bargaining, and hence the employers followed a

policy of drift allowing the wages of labour to be regulated by custom and competition. As time advanced increasing unemployment and the difficulties experienced by workmen in securing reasonable wages led to the formation of organisations for the protection of labour interests. The occurrence of a few strikes brought the subject of labour legislation to prominence in the public eye, and Government could not ignore popular feelings on the subject. The Travancore Trade Unions Act, 1112 (1936-37) the Travancore Trade Disputes Act, 1114 (1938-39) and the Workmen's Compensation Act may be mentioned in this connection. The registration of Unions was made compulsory under the provisions of the Travoncre Trade Unions Act.

With the formation of Kerala State, it became necessary to unify the Labour Laws framed under the various Central and State Acts. There are now in force in the State both Central and State Labour Laws. Of the 15 Acts now in force 11 are Central Acts and four are State enactments. In the field of labour legislation the Kerala Government have of late been very active. In November, 1957, Government promulgated the Kerala Maternity Benefit Act which is admittedly ahead of similar pieces of legislation in other States in India in respect of the benefits conferred on the workers. The rate of maternity benefit provided in the Act is substantially higher than that provided in similar Acts eleswhere. There is also provision made in the Act for the grant of medical bonus.

In addition there are other social security measures like Employee's Provident Fund Act 1952, the Workmen's Compensation Act 1923, Employee's State Insurance Act 1948 etc. The Employee's Provident Fund Act is being administered by the Government of India. The Employees State Insurance Scheme has been brought into force in Trivandrum and certain parts of the State. There are also laws like the Industrial Disputes Act, Payment of Wages Act, Minimum Wages Act etc., which regulate the relationship between the employers and workmen and ensure for the latter prompt receipt of wages. To mitigate the hardships caused to the workers by the cumbersome process of adjudication, a new scheme was introduced at the beginning of February, 1958. The main feature of this new measure is that in the case of disputes relating to the discharge or dismissal of workers which have been referred to for adjudication or arbitration, workers are entitled to get financial aid at the rate of 50% of their total monthly remuneration for

a total period of six months if it was found on prima facie examination that they were subjected to victimisation. The amount of aid granted will be recovered from the employer for the period he was out of employment. Otherwise the amount will be written off. This arrangement is beneficial to the workers who are victimised for lawful trade union activities by dismissal or discharge by unscrupulous employers. The above is a succinct account of the facilities which labourers are obtaining in all parts of the State including the District under reference.

Trivandrum District has only a handful of organised industries. The most highly organised and established industry in the Trivandrum District is the Plantation Industry. All the welfare amenities contemplated under Plantation Labour Act etc., are being provided to the Plantation labour in the District. The provision of housing and the responsibility to provide educational facilities has been cast on the employers under the Plantation Labour Act, 1951. The Act makes it obligatory on the management to provide drinking water, conservancy, medical, canteen and recreational benefits also. In general it may be stated, that the Plantations afford various amenities to the workers, the like of which is not to be found in any other industry. The type of accommodation provided, however, varies from estate to estate. The new tenements are generally of a set pattern of one living room, a kitchen, and veranda but the old tenements are generally ill-ventilated and do not provide for separate kitchen. On a general survey it may be however stated that the housing facilities as they exist are not commensurate with the size of the labour force so that many tenements are heavily overcrowded. In almost all plantations canteens are provided and in some rest and tiffin rooms. Canteens are run by contractors. Creches are also provided in most of the estates. Free milk and light refreshments are supplied to the children accommodated in these creches. Toys are also provided. Co-operative Societies functioning in some of the estates give vocational training to the workers in embroidery, paper craft, khadi spinning etc. Moreover there are reading rooms and libraries in all the estates. The existence of primary schools particularly meant for the benefit of the children of the workers may also be stated to be a feature of all the plantations in the District. First aid facilities are provided in all estates and in some there are dispensaries with part-time medical officers, but in the larger estates, hospitals or

dispensaries under qualified medical officers are functioning. Free medical service is given to all the plantation workers and their families.[1]

Special mention may be made in this connection of the welfare activities rendered by the Co-operative Society of the State Transport Workshop, Trivandrum. Also the management of the Vijayamohini Mills (Private) Ltd., Trivandrum is running a Tamil School for the education of the children of the Tamil workers employed in the mills. The management has also provided 52 houses included staff quarters. 159 workers are benefitted by this. The rent is very low and these houses are provided with free water supply and lighting. An evening dispensary attached to the Government Central Press, Trivandrum with a part-time doctor, compounder and warder is catering to the medical needs of the employees. Milk is also supplied to the employees who are in constant touch with lead. Workers are also given two pairs of uniforms each. Welfare Officers have been appointed in the Vijayamohini Mills (Private) Ltd., Trivandrum, Government Engineering Workshop, Trivandrum, the State Transport Department and the Government Central Press.

Employees State Insurance Scheme

The Employees' State Insurance Scheme is a centrally sponsored social security scheme which aims at providing protection to workers against certain risks, as for example, sickness, maternity and employment injury, to which they are exposed in the course of employment. The scheme was inaugurated in the State on September 16, 1956 and at present applies only to non-seasonal factories using power and employing more than 20 workers. An enabling clause in the Act however

1. According to the statistics made available by the Chief Inspector of Factories and Boilers, Trivandrum, the following industrial Establishments in the Trivandrum District provide amenities such as medical aid canteens, creches etc., to the workers employed therein: 1. Travancore Rubber Works, Trivandrum, 2. Government Engineering Workshop, Trivandrum, 3. Trivandrum Central Depot of the State Transport Department, 4. City Garage, Trivandrum, 5. Vijayamohini Mills (Private) Ltd., Trivandrum, 6. Government Press, Trivandrum, 7. The Metropolitan Engineering Co., (Private) Ltd., Trivandrum, 8. Vijayabharath Cashew Co., Navaikulam, Chirayinkil Taluk, 9. Musaliar Industries (Cashew Factory), Kallampalam, Chirayinkil Taluk, 10. Musaliar Industries (Cashew Factory), Madavoor, Kilimanoor, 11. Jupiter Cashew Co., Kilimanoor, and 12. The Travancore Textiles, Nemom, Trivandrum.

makes provision for its future extension to other categories of workers also. The scheme envisages five kinds of benefits to insured persons viz., medical benefit, sickness benefit, maternity benefit, disablement benefit and dependant's benefit. Of these, medical benefit is the only benefit rendered in kind. The others are rendered in the form of cash payments. The State Government is responsible only for the administration of medical benefit. The expenditure on this account is however shared by the Employees' State Insurance Corporation and the State Government in the ratio of 3:1. The physical target aimed to be achieved by the scheme before the end of the Second Five Year Plan period includes the implementation of the scheme in all the industrial areas in the State with a labour concentration of 1,500 and more involving a total coverage of 68,000 employees; extension of medical benefits to the families of insured persons in the implemented areas; and the construction of separate hospitals, annexes attached to the existing hospitals for the exclusive use of insured persons and permanent State Insurance Dispensaries according to a phased programme. In August, 1958 the scheme was extended to the Trivandrum area thereby bringing into coverage, 3,400 workers. There are 5 part-time State Insurance Dispensaries and one Mobile Dispensary functioning in Trivandrum area. The Government Dispensaries at Karamana, Nemom, Valiathura and Neyyattinkara are utilised as part-time Dispensaries for the purpose and the Medical Officers of these institutions function as part-time Insurance Medical Officers under the scheme. The Rotary Club Clinic at Poojapura is utilised as part time Dispensary on a panel basis.

In Kerala State labour laws are administered and enforced under a separate Department of Labour headed by the Commissioner of Labour whose Headquarters is at Trivandrum. The activities of the Department in the Trivandrum District follow the usual pattern that prevails in other parts of the State. They are mainly concerned with the handling of disputes and other matters connected with industrial relations. A District Labour Officer is in charge of the Trivandrum District for the administration of labour laws. He is invested with the statutory powers of a conciliation officer under section 4 of the Industrial Disputes Act (1947) and also notified as Inspector under Minimum Wages Act, (1946) Payment of Wages Act, (1936) Shops and Establishments Act, 1950 etc. He is also the appellate authority under the Shops and Establishment Act, 1950. He is assisted by Assistant Labour Officers with

Headquarters at Trivandrum, Attingal, Nedumangad and Neyyattinkara. The Assistant Labour Officers are to assist the District Labour Officer in conducting enquiries over the disputes coming for conciliation. They are also expected to mediate disputes at the local level and to follow up the relations between employers and labour with a view to preventing and settling disputes. Welfare Assistants are attached to each of the Assistant Labour Officers to assist them in their work. There are 11 Welfare Assistants in this District. There is also an Inspector of Shops and Establishments with Headquarters at Trivandrum to implement the provisions of the Shops and Establishments Act in the Trivandrum City.

The addition to the above, there is also another branch of the Labour Department called the Factory and Boiler Inspectorate of Kerala. It is under the administrative control of the Chief Inspector of Factories and Boilers, Trivandrum. This Branch is vested with statutory powers to administer the Factories Act, 1948, the Payment of Wages Act, 1936 and the Indian Boilers Act, 1923. The jurisdiction of most of the officers of the Inspectorate is not confined to any particular District, but on the other hand it extends over more than one district. Thus the Inspector of Factories, Quilon Factory Division, is to administer Factories Act, 1948 and the Payment of Wages Act, 1936 within the limits of the Trivandrum District, and the Inspector of Boilers with Headquarters at Quilon is looking after the administration of the Indian Boilers Act, 1923 within the limits of Trivandrum Revenue District. The Inspectress of Factories for Women's Welfare with Headquarters at Trivandrum is concerned with the administration of the Kerala Maternity Benefit Act, 1957 in respect of factories within her jurisdiction which extends beyond the limits of the Revenue District of Trivandrum. Moreover the Additional Inspector of Factories of Trivandrum is an Inspector of those premises that are notified by Government as factories under section 85 of the Factories Act. His jurisdiction too extends beyond the limits of the Revenue District of Trivandrum.

There is also an Industrial Tribunal at Trivandrum to hear disputes filed under orders of reference from Government under appropriate sections of the Industrial Disputes Act. The Tribunal has been playing an important part in the settlement of labour disputes in the District since its inception. In 1957-58 the total number of disputes which came for adjudication before the Tribunal was 168 out of which 108 were disposed off.

ADVANCEMENT OF BACKWARD COMMUNITIES AND TRIBES

There has been an unprecedented expansion of ameliorative work among the scheduled castes and tribes after the dawn of independence and the establishments of democratic Government in the State. The Department of Harijan Welfare attends to this work in co-operation with other Departments of Government. For administrative convenience Trivandrum District is placed under the control of a District Welfare Officer and each of the four Taluks under a Taluk Welfare Inspector. The District Welfare Officer is responsible for the successful implementation of the schemes sanctioned for the District, the efficient functioning of the Harijan Welfare Institutions in the District, and the control and supervision of the work of the Taluk Welfare Inspectors and other Officers within their jurisdiction. The Taluk Welfare Inspectors are immediately responsible for the implementation of the schemes, the control and supervision of the institutions such as schools, industrial training centres, hostels, etc., and the successful execution of the works sanctioned for their Taluks. The most important of the activities carried on by the Department of Harijan Welfare in the District of Trivandrum are described below.

Assignment of lands

The Scheduled Castes had no landed property of their own. Hence Government initiated the policy of providing them liberally with house-sites and cultivable lands by assigning suitable poramboke lands on concessional terms. An area not exceeding 3 acres of land will be assigned to each family of the Scheduled Castes. Besides each co-operative society composed exclusively of Harijans can get a maximum of 30 acres of land free of ground value. The lands so assigned will be free of assessment for the first two years and assessment at half the prevailing rates for the next three years and at full rates thereafter. The eviction of the encroachers from poramboke lands was strictly enforced but in the case of Scheduled Castes, Government have granted exemption to those who used the poramboke lands for building house-sites. Further in the land assignment proceedings of the Government 25% of the land available for allotment in each village has been ordered to be reserved for Scheduled Castes.

In the case of assignment of land to Scheduled Tribes living in forest reserves, special rules called 'Hillmen Settlement Rules' have been promulgated. The land concessions are granted by the Forest Department. The tribal settlements are permanently fixed by the Forest Department within the forest area. The families of the tribes are housed in these settlements. The Scheduled Tribes are also allowed the concession of cultivating forest land free of tax to the extent of 5|8 of an acre per head for every member above three years of age. The produces of the land cultivated by the Scheduled Tribes are their own property and they may dispose them off as they think fit. The Tribal settlers are also allowed to fell and use any timber and firewood, bamboos, reeds and canes free of charge for bona fide domestic and agricultural purposes, and also for the manufacture of petty articles for sale. Lands are also assigned to the Scheduled Tribes for cardamom cultivation without auction and without payment of *tharavila*. Each family is eligible for a maximum area of three acres of land for cardamom cultivation. The lease of the Government land for cardamom cultivation shall be made to the Scheduled Tribes without auction for a period of 20 years at a time and no premium shall be charged for the lease. Only a sum of Rs. 10 per acre shall be paid towards the annual *pattom*. In the case of the Kanikkar of the Neyyattinkara Taluk special land concessions are granted. Government lands in possession of Kanikkar families are assigned to the respective families free of basic tax subject to a maximum of 2 acres of wet land and 5 acres of dry land. If the land in possession of a Kani family exceeds the limit, *tharavila* will be fixed for the excess area.

Colonies and House-sites

The establishment of colonies and provision of house-sites to the homeless Scheduled Castes and Scheduled Tribes form one of the main items of Harijan Welfare work. A large number of Harijan colonies with model houses have sprung up in this District. These colonies are provided with amenities like Welfare or Tribal schools for children, night schools for adults, libraries and reading rooms, common buildings, radio sets, approach roads, street lighting, wells, bath-rooms, latrines, play grounds, burial grounds etc. At present there are 22 such colonies in Trivandrum district—8 in Trivandrum Taluk, 3 in Neyyattinkara, 8 in Nedumangad and 3 in Chirayinkil. All these colonies together cover a total area of about 534 acres. The biggest colony is the Manaly Tribal Colony

(Nedumangad) which covers an area of 254 acres. In all these colonies together, there are 457 houses. There are also three common buildings and 19 wells in these colonies. The names of the colonies in each Taluk are given below:

Taluk	*Name of Colony*
Neyyattinkara	1. Kottukal 2. Mariapuram 3. Venganur
Trivandrum	1. Poojapura 2. Kazhakootam 3. Anchamada 4. Chingarathoppu 5. Kannanmula 6. Kulathur 7. Murukkunmpuzha 8. Pallipuram
Nedumangad	1. Perumalai 2. Paruthippara 3. Palode 3. Manaly Tribal colony 5. Panavoor 6. Chettiampara 7. Bharathannoor 8. Settlement at Paranthode
Chirayinkil	1. Navaikulam 2. Edakodu 3. Varkala

Common Buildings

Common buildings such as *Bhajan mutts* and prayer halls for social gatherings are found to be of real advantage for the promotion of unity and fellow-feeling among different sections of the Backward Classes. There are twelve such common buildings in the District for the use of the Backward Communities. Some of them are constructed by the generous contributions made by some outstanding voluntary social service organisations of the District such as the Hindu Mahila Mandiram, Ananda Nilayam, Harijan Sevak Sangh, Ramakrishna Mision etc., and others with the aid of Government grants. During 1958-59 a Common Building was also constructed by the Department of Harijan Welfare at Vazhuthur in Neyattinkara Taluk.

House Construction Scheme

Harijans in Kerala live mostly in thatched huts. As the Harijans are generally too poor to raise necessary funds for timely rethatching and repairing work, a new scheme was

initiated in the year 1952-53 for providing them with tiled houses at Government cost instead of temporary houses erected by Government grants. A large number of such houses were constructed thereafter. During 1957-58 alone 90 houses for Scheduled Castes and 22 for Scheduled Tribes were constructed in the Trivandrum District. The rate of grant for each of these houses was Rs. 800. During the period 1958-60 similar grants totalling Rs. 1,12,886 were given to 87 families of Scheduled Castes and 54 families of Scheduled Tribes for the purpose of house construction. Besides a sum of Rs. 16,500 was paid to 22 families of Scheduled Tribes at the rate of Rs. 750 for the purchase of bulls, agricultural implements, seeds, seedlings etc. during 1957-58, Rs. 11,250 to 15 tribal families at the rate of Rs. 750 during 1958-59 and Rs. 11,700 to 39 Tribal families at the rate of Rs. 300 during 1959-60.

Sinking of Wells

Lack of facilities in getting good drinking water has always been an acute problem facing the Backward Communities in most of the villages. Hence Government had to sink a good number of wells to provide them with drinking water. More than 30 wells were constructed in Trivandrum District for the use of the Backward Communities till 1957-58. During 1958-59, 43 wells (29 for Scheduled Castes and 14 for Scheduled Tribes) were constructed in the District.

Burial Grounds

For want of suitable lands of their own the members of the Backward Communities had faced considerable difficulties in the matter of disposal of dead bodies. In order to overcome this difficulty Government had to acquire the required land for burial or cremation purposes and place them at the disposal of the Backward Communities. There are 6 burial grounds for the Backward Communities in the Trivandrum District. They are at Kottukal, Parassala and Neyyattinkara Villages in Neyyattinkara Taluk and Iranimuttom, Chettivilakam and Nemom villages of Trivandrum Taluk.

Approach Roads and Pathways

Provision of approach roads and pathways is a necessity in most of the Harijan Colonies and settlements as people are greatly inconvenienced by the absence of proper approach roads and pathways. Government have therefore acquired

the required land and opened such roads and pathways. Two approach roads are provided at West Pattom and Iranimuttom in the Trivandruhm District.

Libraries and Reading Rooms

The Government have also opened a good number of libraries and Night Schools for the Harijans in this District. 18 Night Schools and 26 libraries were opened till the end of March, 31, 1960. 6 Night schools and 15 libraries are in Trivandrum Taluk, 1 night school and 4 libraries in Neyyattinkara Taluk, 4 Night schools and 2 libraries in Chirayinkil Taluk and 7 Night Schools and 5 libraries in Nedumangad. A sum of Rs. 32,632 was spent on this account during the years 1957-58, 1958-59 and 1959-60.

Training Centres in Handicrafts

Under centrally sponsored and grant-in-aid schemes Model Welfare Villages and Industrial Training Centres for Scheduled Castes and Model Welfare and Craft Centres for Scheduled Tribes are opened in the important centres and settlements of Scheduled Castes and Scheduled Tribes to give them training in various handicrafts. Permanent work houses are constructed in the training centres, tools, and raw materials supplied, and qualified instructors appointed for the proper working of the institutions.

Model Welfare Villages

There are 4 Model Welfare Villages in the District one each at Attipra and Kadakampally in Trivandrum Taluk, Perumala in Nedumangad Taluk and Mariapuram in Neyyattinkara Taluk. Preliminary steps have been taken for starting another Model Welfare Village at Varkala colony in Chirayinkil Taluk. 28 members of Scheduled Castes (10 for weaving, (for Rattan and 12 for carpentry) are given training in eacl Model Welfare Village for a period of 2 years on a monthl stipend of Rs. 25 each. Training in poultry and bee-keepin is imparted to all the trainees. A co-operative society attach ed to each Model Welfare Village is given a grant of Rs. 5,00 towards working capital. The expenditure incurred for cor ducting these institutions during 1957-58, 1958-59 and 1959-60 Rs. 37,056.30, Rs. 95,018.80, and Rs. 89,890 respectively.

Industrial Training Centres

An Industrial Training Centre under the grant-in-aid scheme has been started at Anchamada in Trivandrum Taluk. 25 trainees belonging to Scheduled Castes are given training in rattan and Kora grass mat industry for a period of 2 years on a monthly stipend of Rs. 25 per student. The expenditure incurred for conducting this institution during 1957-58, 1958-59 and 1959-60 is Rs. 8,678.72, Rs. 12,974.20, and Rs. 16,704 respectively.

Model Welfare Centres

One Model Welfare Centre under grant-in-aid scheme has been started during 1958-59 at Peringamala in Nedumangad Taluk. 10 students belonging to the Scheduled Tribes are given training in tailoring on a monthly stipend of Rs. 25 each. The expenditure incurred during 1958-59 and 1959-60 is Rs. 1,552 and Rs. 5,122 respectively.

Craft Centres

One Craft Centre has been started during 1957-58 at Kuttamala in Neyyattinkara Taluk under centrally sponsored scheme. 10 Tribal students are given training in Rattan for a period of 2 years on a monthly stipend of Rs. 25 each. The co-operative society attached to the centre was paid a grant of Rs. 3,000 towards working capital. Another craft centre has been sanctioned to be started at Chettiampara in Nedumangad Taluk during 1959-60. The expenditure incurred under this item during 1957-58, 1958-59 and 1959-60 is Rs. 4,002.10, Rs. 5,739.88 and Rs. 6,252 respectively.

10 members of the Scheduled Castes are being given training in tailoring in the Tailoring School Trivandrum and 10 in weaving in the Weaving Factory Anchamada on a monthly stipend of Rs. 25 per head. The expenditure incurred for the maintenance of these institutions during 1957-58, 1958-59, and 1959-60 is Rs. 5,556, Rs. 5,516, and Rs. 8,131.20 respectively.

Co-operative Societies

Co-operative Societies are organised in important centres of Scheduled Castes and Scheduled Tribes. These Societies are exempted from the payment of registration fees and are given grants from Government as working capital. There are 54 such Co-operative Societies in the Trivandrum District having a total of 5,469 members and an amount of Rs. 71,632 as

working capital. In addition to the above there are Forest Co-operative Societies organised mainly among the Scheduled Tribes. These Societies are given sufficient grants to finance stocking and disposal of forest products. The lease of the right for collection of the minor forest produces is, as far as possible, given to these Societies. During the First Five Year Plan, 6 such societies were organised in Trivandrum District. During 1955-60 six more Forest Co-operative Societies were formed. These societies are located in the Nedumangad Taluk. A sum of Rs. 7,900 was spent for the maintenance and formation of new societies in the year 1958-59. Thus there are 12 Forest Co-operative Societies working in the District of Trivandrum and a total grant of Rs. 74,500 was given towards their working capital. The Chettiampara Multi-purpose Co-operative Society No. 3291 enjoys the privilege of collection and removal of minor forest produces from the Nedumangad and Neyyattinkara Ranges on contract basis. It has also taken up the contract during 1958-59 for the removal of tree growths from the 54 acres of forest land transferred to the Department of Harijan Welfare for the Major Welfare Centre at Chettiampara.

Health and Sanitation

The Mobile Medical Unit maintained by the Harijan Welfare Department visits the Scheduled Tribes settlements and supplies the aborginal tribes with up-to-date medicines, tonics etc. The Mobile Medical Unit at Trivandrum is under the charge of a Medical Officer. A Compounder, a Health Visitor, and an Attender are also attached to the Unit. Street lighting, construction of latrines etc., also form part of the sanitary activities of the Department. It is seen that during 1957-58, 173 latrines were provided in the colonies at Attipra, Anchamada and Vengannoor, besides steps being taken in these colonies for providing street light and construction of bath rooms.

Legal Aid

Of late Government have isued the Kerala Legal Aid Rules (1958) in order to render financial help to poor subjects of the State, who otherwise fail to get justice due to lack of means to engage counsel to appear and present their cases before the courts of law. These rules give substantial help to the Scheduled Castes and Scheduled Tribes who are at the lowest rung of the social order.

Eradication of Untouchability

Under Article 17 of the Constitution of India Untouchability has been abolished and practice of the same in any form forbidden. The practice of untouchability has also been declared an offence under the Untouchability (Offences) Act, 1955. In spite of these constitutional guarantees, untouchability is still being observed in various degrees and in some form or other, in various parts of the country, especially in rural areas. Effective measures are therefore being taken by the Harijan Welfare Department for the removal of untouchability. The measures adopted are: (1) Propaganda, (2) starting of mixed hostels, (3) formation of mixed colonies, (4) grant to organisations carrying on such activities and (5) enforcement of Untouchability (offences) Act. Side by side with the departmental activities against untouchability, the services of the non-official organisations are also availed of. A sum of Rs. 5,900 was paid as grant to 9 such organisations in the Trivandrum District during 1957-58. With a view to promoting communal concord and helping the removal of untouchability, cosmopolitan hostels are being opened by the Department. In these hostels students of both Scheduled Castes and advanced communities are required to live together. There is a Cosmopolitan Hostel housed in a building constructed by the Department recently at a cost of Rs. 1 1|2 lakhs. It is situated at an imposing site overlooking the Vellayambalam-Kaudiar Avenue Road. Also as stated already in Chapter XV, in the hostels attached to the Colleges, both Government and Private, 25% of the seats are reserved for the Backward Communities. In the Welfare Hostels conducted by the Harijan Welfare Department 25% of the seats are reserved for the non-Harijan students. Another means adopted by the Department to counteract untouchability is to allow families of advanced communities to live in the colonies opened for Scheduled castes. The families thus selected are allowed all the privileges normally allowed to the Scheduled Castes.

It may be seen from the foregoing survey that substantial work is being done for the uplift of the Backward Communities in the District. It may also be noted that whereas in 1958-59 the total expenditure incurred in connection with the Harijan Welfare activities came to Rs. 10,55,366.06 in this District, the expenditure for 1959-60 came to Rs. 12,07,397.40.

PROHIBITION

One of the important social reforms recommended in "the Directive Principles of State Policy" in the Constitution of India is the enforcement in slow degrees in various places and in different times of prohibition of "the use of intoxicating drinks or drugs except for medical purposes". The ideal of prohibition was entertained by the rulers of Travancore even as early as the 18th century. It will be interesting to recall in this connection that in the beginning of the 16th century, drinking was practically unknown to Travancore, but with the advancement of civilisation, when the drink habit set in during the 18th century, the Maharaja of Travancore in 1787 formally prohibited the use of thakara or palm brandy on the pain of forfeiture of property.[1] Early in the 20th century, a movement was started by T. K. Madhavan and others mainly among the Ezhava community whose exclusive avocation was toddy tapping. It had a temperance aspect. It is also seen that Government also tried in this direction by reducing the number of shops and increasing the price of liquor even at the risk of a loss of revenue. The temperance movement of the Indian National Congress also served to spot-light public attention on this social problem. However, all these activities did not yield any tangible result till the dawn of Indian Independence and the introduction of responsible Government in Travancore. Steps were taken to introduce Prohibition in the District of Trivandrum as early as 1948. To start with, prohibition was introduced only in the Taluks of Tovala, Agasteeswaram, Kalkulam, Vilavancode and Neyyattinkara of the then Trivandrum District. This was subsequently extended to the other taluks which now comprise the Trivandrum District. The entire Trivandrum District is today a dry area.

As per the Travancore-Cochin Prohibition Act (XIII of 1950) the manufacture, possession, import or export of liquor is an offence and the punishments for such offences have been prescribed in the Act. Tapping of trees for fermented toddy and possession of implements or utensils for the manufacture of liquor are also offences under the Act. To avoid hardship to the public in bonafide cases licenses and permits are issued in the following cases. (1) for possession and consumption of foreign liquor on medical grounds, (2) for possession and consumption of liquor by non-Indians during their stay in the Prohibition area, (3) for the sale of spirituous medical preparations, (4) for the sale of denatured and methylated spirit

1. *Progressive Travancore*, S. Ramanatha Iyer, p. 253.

(5) for the sale of medicated wines and brandy under prescription, (6) for the manufacture and sale of arishtas and asavas containing self-generated alcohol. (7) to manufacture and possess mass wine for religious purposes, and (8) to tap for sweet toddy and its sale.

The enforcement of Prohibition in this District is entrusted to the Excise Department. The District is divided into 9 ranges, each under an Excise Inspector who is assisted by an enforcing staff of Preventive Officers and Guards. The District is under the direct supervision of the Assistant Excise Commissioner. Besides the normal staff there are mobile units under the name "Flying Squads" for the purpose of raiding the difficult areas and for the detection of offences. The Police, are, however, given the powers of detection and charging of cases in addition to their normal duties. It has been observed that lack of public co-operation is the main draw-back experienced in connection with the successful enforcement of Prohibition. In the initial stages there was a Propaganda Wing which worked for seeking public co-operation by holding public meetings, conducting *Kathakalakshepams* and other allied programmes. This was subsequently transferred to the Public Relations Department. In the midst of the other pre-ocupations that Department could not do much in this direction. The question of effective propaganda work is now under consideration of Government.

The figures of Prohibition cases detected during the years 1954-1959 are furnished below.

Year.	*No. of cases detected.*
1954-1955	597
1955-1956	713
1956-1957	567
1957-1958	1303
1958-1959	1486

As a relief to ex-tappers, licenses are being issued for the tapping of trees for sweet toddy both for sale as it is and for the manufacture of jaggery and allied products. Co-operative Societies of ex-tappers have been formed for this purpose. This scheme is only in its infant stage and there is much scope for development. Government sanctioned the sale of Neera in parlours in public imposing a fee of Rs. 500 for each

license. A Neera parlour license was issued to the Kerala Khadi and Village Industries Board at Trivandrum, but the parlour was subsequently closed down.

A State Advisory Board and District Prohibition Committee consisting of official and non-official members have been constituted for the better working of Prohibition. The District Committees are to meet periodically to discuss the conditions prevailing in the District and the ways and means to improve the working of Prohibition. The District Collector is the Chairman of the District Advisory Committee. Resolutions passed on the basis of the discussion will be sent to the State Advisory Committee, which will discuss the matter and render necessary advice to Government.

PUBLIC TRUSTS AND CHARITABLE ENDOWMENTS

Devaswoms

Public Trusts and Charitable Endowments which play a vital role in the life of the people of Kerala have existed even from very ancient times. The temples being the most important trusts and charitable institutions in the community deserve special treatment. As observed by the Devaswom Separation Committee Report published by the Travancore Government in 1921 the common belief is that most of the temples of Kerala were founded and endowed by the people. Successive sovereigns held these institutions in great respect and richly endowed them from time to time adding to their wealth. The temples together with the endowments attached to them are called Devaswoms. The term "Devaswom" literally means that which belongs to the 'Deva' or Deity. Originally they were managed by a body of persons called *Ooraler* and in some cases by a Synod of priests. In course of time, the temples came to possess immense wealth and their managers or trustees enacted rules and laws for their administration even independent of the King. Consequently there was degeneration and mismanagement of Devaswoms under the sway of the *Ooraler*. The rulers therefore by virtue of their inherent *Melkoima* right as the spiritual head of the State assumed the management of the Devaswoms.

The assumption of a large number of Devaswoms by the Government for management in 1811 A.D. (987 M.E.) was a turning point in the history of the Devaswoms in Travancore. Having assumed them for better management the Ruler

administered them through the Revenue Department of his Government for more than a hundred years. In course of time finding that the Revenue Department was unable to attend to them properly through over-work and for other reasons, His Highness the Maharaja, by the Devaswom Proclamation of 1922 (1097 M.E.) created a new Department called the Devaswom Department for exclusively attending to Devaswoms and constituted also a new fund out of the General Revenue of the State called the Devaswom Fund amounting to not less than 40% of the State's Land Revenue for their maintenance. In the year 1946 when the basic land tax was introduced, the Government augmented their contribution to 25 lakhs to meet the increased requirements of the Department. Government control of the Devaswoms for a long period from 1811 to 1946 resulted in these institutions and their employees being looked upon practically as Government institutions and Government servants.

Since 1947, however, political and constitutional changes in the State have had their impact on the administrative evolution of the Devaswoms also. The introduction of responsible Government in the State led to the separation of the Devaswom Department from Government control. By the Devaswom Amendment Proclamation dated March, 23, 1948 the Ruler assumed the administrative control of the Department divesting it from Government. The Government contribution to the Devaswom Fund was raised to Rs. 51 lakhs (including Rs. one lakh to Sree Pandaravaka and Rs. 5 lakhs to the Sree Padmanabhaswami temple) and all expenditure relating to the Department including the salary of the administrative officers till then met by the State was ordered to be met from that contribution. This arrangement not only placed the Devaswoms outside Government control, but also removed all the employees of the Department outside the pale of Government service. When the integration of the States of Travancore and Cochin took place with effect from July 1, 1949 as per the Covenant entered into with the Central Government the administrative control of the Devaswoms in the Travancore area came to be vested in a Board of three members, one nominated by the Ruler of Travancore, one by the Hindu Members of the Ministry and one elected by the Hindu Members of the Legislature. It was also provided that law was to be enacted subject to the provisions of this Article by competent authority. Effect was given to the provisions of this Article

of the Covenant by means of Ordinances IV of 1949, IX of 1949 and I of 1950 promulgated by His Highness the Raj Pramukh of the United State of Travancore-Cochin. The Hindu Religious Institutions Act XV of 1950 which was enacted by the Legislature is the law that now governs the administration of the Devaswoms.

The reorganisation of States in 1956 affected also the administration of the Devaswoms under the control of the Board. As per the reorganisation scheme, the four Tamil Taluks in the south and a part of the Shencotta Taluk were transferred to the Madras State with effect from the first of November, 1956 with the result that a total number of 448 incorporated Devaswoms of different categories with the other institutions and offices comprised in that area were transferred from the control of the Travancore Devaswom Board and placed under the Commissioner, Hindu Religious and Charitable Endowments Department, Madras State. This necessitated a rearrangement of the territorial jurisdiction of some of the Groups (mainly those on the border) under the Board. Consequent on the transfer of the institutions in the Tamil area the statutory contribution to the Devaswom Fund was reduced and fixed at Rs. 46½ lakhs and this was made a charge on the consolidated fund of the Kerala State as per Article 290A., of the States Reorganisation Act of 1956. The Devaswom Surplus Fund constituted by the Devaswom Amendment Proclamation of 1121 K.E. (1945-'46) and representing at present the accumulated unspent balance of the Devaswom Fund from that year was also ordered to be divided, as it stood on October, 31, 1956, into two parts in the ratio of 37.5:13.5 in such manner as the Central Government may by order direct and the smaller part handed over to the Madras State (Section 112(2) of the States Reorganisation Act 1956).

The Travancore Devaswom Board carries on its activities with its headquarters at Trivandrum. Since its inception the Board has done commendable work. The renovation and reconstruction of temples are being regularly and methodically attended to every year by the Maramath Department under the Board. The Board is also engaged in several cultural activities. There is a Cultural Development Committee constituted by the Board to supervise the working of the cultural and religious institutions under it. The "Sri Chitra Hindu Religious Library" in Trivandrum is one of the most important cultural institutions under the Devaswom Board. It is situated in the heart of the

city of Trivandrum and serves as a forum for religious and philosophical discourses. A large auditorium is attached to this institution. The Library has about 5,000 books on varied subjects. The Board has two other Libraries too under its control, one at Neyyattinkara and another at Varkala.

In the sphere of social welfare also, the Board is doing something substantial for the welfare of the Hindu community with special emphasis on Harijan Welfare activities. The Board is conducting an orphanage at Pattom in Trivandrum. The strength of the orphanage was 25 at the end of 1956-57. The inmates are given instruction in weaving and Khadi spinning. The orphanage is on the whole maintained in good condition. The uplift of Harijans being one of the avowed objectives of the Board, it has started a large number of Harijan Welfare centres of which three are at Kanjiramkulam, Gourisapattom and Murukkumpuzha in Trivandrum District.

The Board is also conducting two cottage industries schools in the Trivandrum District, one at Nanthancode and the other at Pattom. The cottage industries school at Pattom is meant for the use of the inmates of the orphanage of the Board there. There were 14 trainees in the cottage industries school at Nanthancode during 1956-57 and stipend at the rate of Rs. 5 per head per mensem is given to the most deserving of the trainees. The articles produced in this school are being sold to the Devaswom employees at cost price after meeting the needs of the orphanages. There are separate instructors for each of the two schools. The Board is also conducting a few *mathapatasalas* in the Trivandrum District. It pays attention to educational work also. It is maintaining a High School at Kumarapuram in Trivandrum Taluk and a Primary School at Pacha in Nedumangad Taluk under its management.

Among the other philanthropic activities of the Board, mention is to be made of the Devaswom Hindu Hostel at Poojapura in the Trivandrum city. This institution was started in the year 1951-52. It is seen that 101 students were given admission in this hostel during 1956-57, out of which 78 were students of the Sanskrit College, 19 Harijan students and the rest four students of the Intermediate College, Trivandrum. All of them were given free boarding and lodging. There is a Managing Committee for the hostel consisting of the Devaswom Commissioner, the Devaswom Account Officer and the Harijan Welfare Officer with the Superintendent of Devaswoms,

Trivandrum Group, as convener. There is also a resident tutor to maintain discipline. Facilities are also provided for in-door games and other recreational activities. Encouragement is given to the students in agricultural activities by opening vegetable gardens in the Hostel premises. There is also an honorary instructor for purposes of giving instruction in Yogic culture. The Board spent a total amount of Rs. 27,618-4-4 during 1956-57 towards the expenditure for maintaining this hostel.

Sri Chitra Home

The Sri Chitra Home, a major charitable institution in Trivandrum was started in 1110 K.E. (1934-35 A.D.). It owes its inception to a liberal donation made by His Highness the Sri Chitra Thirunal Maharaja of Travancore on the occasion of his investiture. When the Travancore Prevention of Begging Act (Act XIII of 1120 K.E.) came into force in 1121 K.E. (1946) the Sri Chitra Home was declared also as a Charitable Home as envisaged under the Charitable Endowments Act and as a special Home and work house under the Prevention of Begging Act. The administration and management of the Home are vested in a Committee appointed by Government. In 1959 there were 341 inmates in the Home. The inmates are given all facilities for general academic education and technical training in arts, tailoring, weaving spinning and gardening. Much attention is being bestowed on the care and welfare of the children. There is a departmental Lower Primary School within the premises of the Home. Students studying in Standards from VI to XI are attending various High Schools in the city. All the clothes required for the use of the inmates of the Home are being woven and stitched in the Home by the inmates themselves. There is an *Ambar Upa Parisramalaya* within the Home under the Kerala Khadi and Village Industries Board to give training in spinning to the women inmates of the Home. All the able-bodied inmates are made to work in the garden for the cultivation of cotton, sugar-cane, yams etc., and for the maintenance of a vegetable garden. Moreover, there is a poultry farm and a bee-keeping unit in the Home. There is also a dispensary attached to the Institution.

The Vanchi Poor Fund and Seetha Lekshmi Ammal Annadana Bhavan

The Vanchi Poor Fund, Trivandrum, was started on November 26, 1941. The widespread starvation of school

children during the last World War and food scarcity which affected a large number of poor people who had no house numbers and therefore could not get ration cards were the immediate reasons for the starting of this organisation. The main objects of the organisation are to provide mid-day meals and, necessary clothing to poor pupils of educational institutions and to feed, clothe and house, as and when funds permit, destitute, disabled or aged persons who are unable to work for their living. During the early years, two to three thousand poor people were given one meal daily by the Vanchi Poor Fund in addition to the mid-day meals to the poor pupils of the schools in the city. The Fund now provides free morning meals to the inmates of the Sri Chitra Poor Home, Trivandrum on all days throughout the year and mid-day meals to 4,200 pupils belonging to 24 schools of the city on all working days. In addition to this, the Fund is giving Rs. 190 as grant for noon feeding to 4 educational institutions outside the city limits. The day to day affairs of the Fund which has a capital of Rs. 23,59,451 as per the balance sheet of 1957 are managed by a Working Committee of 12 members which includes the Minister for Local Self Government and the Mayor, Corporation of Trivandrum.

The Seetha Lekshmi Ammal Annadana Bhavan is a section of the Vanchi Poor Fund. This was donated by Dr. C. P. Ramaswamy Iyer, who was the first president of the Fund, in the name of his mother Seetha Lekshmi Ammal. The dining hall, spacious enough to feed 600 persons simultaneously and the central kitchen comprise the Annadana Bhavan.

Prince Avittam Thirunal Endowment

The endowment of Rs. 4 lakhs has been created by His Highness the Maharaja of Travancore in the name of His Highness's beloved nephew, the late Prince Avittam Thirunal. Its object is to provide facilities for investigation and study of diseases of children and expectant mothers in the Sri Avittam Thirunal Hospital and thereby promote child health and lessen child mortality. The Council of the Medical College, Trivandrum is the administrators of the Endowment. The interest accruing annually on this endowment is utilised for the investigation and study of diseases of children and expectant mothers and for the purchase of equipments, appliances, drugs, special diet, payment of salaries to non-medical technical staff for furtherance of research etc. A Committee consisting of the Principal, Medical College, the Superintendent, Sri Avittam

Thirunal Hospital, the Senior Paediatrician of the Sri Avittam Thirunal Hospital, the Professors of Medicine, Pathology and Obstetrics and Gynaecology of the Medical College has been constituted to utilise the interest consistent with the purpose of the Endowment. At present an Haematological Laboratory has been organised and is functioning in the Sri Avittam Thirunal Hospital. A research staff consisting of a Research Fellow and two Laboratory Assistants is engaged for the above scheme under the supervision of the Professor of Pathology.

The Service Post-war Reconstruction Fund, Kerala State

The Service Post-war Reconstruction Fund was constituted by the Central Government through contributions made by them on a per capita basis of Rs. 2 for each combatant and Re. one for each non-combatant. The personnel enrolled during the years 1939-45 were taken into account for this purpose. The main object of the Fund is to help Ex-service men and their dependents in their post-war Resettlement. Those persons who have served in World War II and thereafter in the ranks either as combatants or non-combatants are eligible for the benefits of the Fund on their release from the Army, Navy or Air Force. The Fund is to be utilised mainly for execution of schemes aimed at securing the collective benefits of Ex-servicemen, such as Co-operative farming, Co-operative workshops etc. The institution of educational scholarships to the Ex-servicemen and their children, construction of Hospital wards and provision for libraries and other amenities also form the objects of the Fund. The Fund was vested under the Charitable Endowments Act and an administrative committe was constituted. The Committee is vested with autonomous powers and the decisions taken by the Committee are final in so far as the powers delegated to it are concerned. The office of the Fund is located at Trivandrum.

The Travancore Temple Entry Procalamation Endowment

The Travancore Temple Entry Proclamation Endowment was created in 1940 out of the surplus funds of the public subscriptions made for erecting the statue of His Highness the Maharaja of Travancore and the statue of Her Highness the Maharani Sethu Parvathi Bai in Trivandrum for commemorating the Temple Entry Proclamation. The amount set apart for the endowment is Rs. 75,000. The fund is vested with the Treasurer of Charitable Endowments. The interest accruing annually from this endowment is to be utilised for the

award of scholarships to Harijans. Out of the interest an amount of Rs. 100 is also used for the celebration of the Temple Entry Proclamation Memorial Day which falls on 12th November, every year.

A large number of endowments created by registered Trust Deeds under Charitable Endowments Act 1890 and the funds and properties are vested in the Treasurer of Charitable Endowments, Kerala State. The list of Charitable Endowments for the whole State furnished by the Treasurer of Charitable ments contains 244 items. It is difficult to prepare a district-wise list of these items as the activities connected with some of the endowments are not confined to the boundaries of any particular District. Some endowments are for purely religious objectives while others are for charitable purposes like maintenance of schools or hospitals or provision of some amenities in them. There are also many endowments for the payment of stipends to deserving students or for the grant of medals to successful students in schools and colleges. In view of the fact that Trivandrum is an educational centre, most of the educational endowments are intended for students studying in the Schools and Colleges in Trivandrum city. It is not necessary to go into the details of each of the endowments.

CHAPTER XVIII

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

Representation of the District in the State and Union Legislatures

At the time of the General Elections of 1951-52 the old District of Trivandrum had 3 Parliamentary Constituencies returning in all 3 members to the Lok Sabha, and 22 Assembly Constituencies out of a total of 97 in the then Travancore-Cochin State returning in all 24 members. With the subsequent delimitation of constituencies, Trivandrum came to have 25 Assembly Constituencies out of a new total of 106, returning in all 27 members during the mid-term general elections of 1954 which was confined only to the State Assembly. According to Section 40 of the States Re-organisation Act, Kerala has been allotted 18 seats in the House of the People and 126 seats in the State Legislative Assembly. Out of the above, as finally decided by the Delimitation of Parliamentary and Assembly Constituencies Order, 1956, 2 seats in the House of People (Lok Sabha) and 12 seats in the State Legislature are allotted to the District of Trivandrum. The District has two single member parliamentary constituencies viz., Trivandrum and Chirayinkil returning two members in all and 11 Assembly Constituencies returning 12 members in all, Varkala being the only two-member constituency in the District.

Political Parties and Organisations

The major political parties in the District are the Indian National Congress, the Communist Party of India, the Praja Socialist Party, the Muslim League, and the Revolutionary Socialist Party. Of these the first three are All-India parties recognised as such by the Election Commission. The Muslim League has the status of a State party, and it represents Muslims who subscribe to its ideology. The Revolutionary Socialist Party is a party which has only a local standing and its influence is confined to a section of the organised industrial labourers in the District. These political parties are affiliated to the All India bodies and only their branches exist in the District. In addition to the head offices of the District branches of the political parties mentioned above, those of the

State Units of the Indian National Congress, the Communist Party of India and the Praja Socialist Party are located in the City of Trivandrum. Before the reorganisation of States and the transfer of the Taluks of Kalkulam, Vilavancode, Thovala and Agasteeswaram to the Madras State, the Travancore Tamil Nad Congress was an important political party in the District having almost purely local standing in the Tamil Taluks mentioned above.

We may get an idea of the hold of the political parties on the people of the District from the results of the general elections of 1957 and 1960. The total number of voters in the District in the general elections of 1957 was 6,91,286 while that for 1960 was 7,88,847. At the same time the total number of valid votes polled came to 5,46,423 in 1957 and 7,57,821 in 1960. The following table shows the number of valid votes polled, and seats won by each of the political parties in 1957 and 1960 respectively.

Name of the party	*House of People No. of seats won*	*State Legislature No. of seats won*		*State Legislature No. of valid votes polled*	
	1957	1957	1960	1957	1960
Indian National Congress	Nil.	1	2	1,02,862	97,705
Praja Socialist Party	Nil.	3	7	1,37,734	2,82,007
Communist Party of India	1	8	2	2,37,054	3,45,194
Revolutionary Socialist Party*	Nil.*	..	..	42,926	..
Independents	1	..	1	25,947	32,915
Total	2	12	12	5,46,423	7,57,821

*It may be noted that in the elections of 1960 the R. S. P. candidates were included amongst Independents.

Newspapers

The first newspaper published from the Trivandrum District was the *'Kerala Chandrika'* in the year 1879. This was followed by the *'Vidyavilasini'* in 1881, the *Malayali'* in 1886, *'Keralisugunabodhini'* in 1887 and *'Kathavadini'* in 1887 and a host of others. Trivandrum has made a notable contribution to the evolution of journalism in the State. Special mention may be made of such stalwarts in the field of political journalism as Swadesabhimani Ramakrishna Pillai and Kesari Balakrishna Pillai. The following list of daily newspapers published from Trivandrum will give an idea of the important place the District occupies at present in the field of journalism. 1. the

Kerala Kaumudi, 2. the *Kerala Janatha*, 3. the *Kaumudi*, 4. the *Malayali*, 5. the *Navakeralam* (Evening edition), 6. the *Pothujanam*, (Evening edition), 7. the *Viswa Keralam* (Evening edition).

All these dailies are published in Malayalam. The daily published from the District which commands the maximum circulation in the District and outside is the *Kerala Kaumudi*. It was started in the year 1940 under the management of a private limited company. About 36,000 copies of this newspaper are issued for daily circulation. The volume of circulation of this daily in the District was 15,026 in August, 1959, the city of Trivandrum alone sharing 8,500 copies. The Press Registrar of India in his report on Newspapers for 1958 has classified the *Kerala Kaumudi* as one of the leading newspapers in India In point of circulation according to the Audit Bureau of Circulation Certificate 1959, the *Kerala Kaumudi* enjoys the third position in Kerala, and among the newspapers in Kerala it enjoys the largest circulation in the capital city of Kerala. It is printed in a four decker Hoe Rotary, the largest of its kind in Kerala. The next popular daily published in the District is the *Kerala Janatha*, the organ of the Praja Socialist Party having a total circulation of about 15,000 copies per day, and appproximately 5,000 copies per day in the District in August, 1959. Next comes the *'Kaumudi'* daily which is managed by the 'Socialist Publications' which is a public limited company. The maximum net sales of the paper was approximately 13,000 in August, 1959. In the Trivandrum District it has a daily circulation of 5,000 to 7,000 copies. During the same period the *Malayali* the oldest daily of the District, was having a total circulation of 7,095 with 2,150 copies in the District of Trivandrum. The paper is now run by the Nair Service Society. The three evening dailies published from the capital city of Trivandrum have their maximum net sales in the Trivandrum District itself. It is difficult to state the total circulation of each of these dailies due to the daily variations in circulation. However the *Navakeralam* reported in August, 1959 that its total circulation came to 7,000 copies per day in the District.

Some of the newspapers published from outside the District have also got fairly wide circulation in Trivandrum District. The *Janayugam*, *Malayala Rajyam* and *Prabhatham* published from Quilon, and the *Malayala Manorama* published from Kottayam have good circulation in the District. According to

reports received the *Janayugam* had in 1959 a circulation of more than 3,200 copies and *Malayala Manorama* a circulation of about 5,000 copies per day.

No English daily is published from the District. An English daily by name *"The Indian Thinker"* was started sometime ago but it had only a very short life as it failed to evoke sufficient response from the reading public. The common English dailies in general circulation in the District are the *Indian Express*, the *Hindu*, and the *Mail*, published from Madras State.

Periodicals and Journals

Periodicls and Journals play an important role in the public life of the District. There were as many as 24 weeklies, 7 fort-nightlies, 37 monthlies, 3 bimonthlies, 5 quarterlies and 10 annuals published from Trivandrum District in 1959. Of these the vast majority are published in Malayalam, while a few are published in English, Tamil and Hindi. Among the weeklies in Malayalam published from Trivandrum District the *"Kaumudi"* deserves mention. There is also an English weekly by name *"New Kerala"* published from Trivandrum. This weekly is an organ of the Communist Party. But the most popular weekly in Trivandrum as elsewhere in Kerala seems to be *"The Mathrubhumi Weekly"* published in Malayalam from Kozhikode. Among the monthly periodicals published from Trivandrum the *"Granthalokam"* which is the organ of the Kerala Granthasala Sanghom deserves special mention as it is devoted mainly to art and culture. *'The Journal of Indian History'* is a scholarly publication published from Trivandrum by the University of Kerala three times a year. The State Government has also to its credit a few important periodicals which are being published from Trivandrum. The *Kerala Sandesh*, in English and Malayalam, published by the Department of Public Relations seeks to highlight the achievements of the Government in the various fields of activity. The *'Kerala Karshakan'* published by the Department of Agriculture seeks to disseminate information on the various problems of agriculture among the agriculturists. The Department of Labour publishes *"The Kerala Labour Gazette"* as a fortnighly which gives information about labour problems and the efforts of the Government to provide for labour welfare and industrial peace.

VOLUNTARY SOCIAL SERVICE ORGANISATIONS

1. **Sree Ramakrishna Mission**

This is an outstanding Voluntary Social Service Organisation of the District. It runs a Charitable Hospital at Sasthamangalam in Trivandrum City. The hospital was established in the year 1940 and is managed by the President, Sree Ramakrishna Ashram, Trivandrum who is appointed by the Trustees of Sree Ramakrishna Mutt, Belur West Bengal. The institution owes its origin to the desire and willingness on the part of the several medical men of the city to utilise their spare time for free service of the sick and the poor under the auspices of a public body free from narrow communalism and profit motive. The late Dr. K. Raman Thampi, once the Head of the Medical Department of the Travancore State, was its founder and chief worker in early days. The hospital consists of 75 beds and an excellent out-patient department. It maintains a well equipped theatre and a set of competent surgeons to work in it. During the year 1959 alone it is reported that 104 major and 725 minor operations were performed. The Hospital admits mental patients and administers shock therapy to them. It runs a biweekly 'E & T' Clinic and a weekly 'Dental Clinic'. It has an antenatal clinic and a section for confinement. The hospital maintains a well equipped laboratory. It has an X-Ray Plant and arrangements for physical therapy. The institution has got two doctors on its permanent staff and eight visiting specialists. The Sree Ramakrishna Ashram, Trivandrum also runs an Ayurvedic Dispensary at Nettayam.

The Ashramam conducts two centres in Trivandrum District, one at Nettayam and the other in Trivandrum City. In both the places shrines are maintained and sadhus stay in them. Opportunities are also afforded for spiritual seekers for retreat and study. There is also a religious library containing books in English, Malayalam and Sanskrit and it is open to the public. The Ashram is also conducting at both centres Sunday religious classes to school going children.

2. **Sree Sarada Devi Centenary Memorial Sisu Vihar, Cotton Hill, Trivandrum**

This institution started in 1954 conducts a model lower primary school, a small children's library, a children's club and a tailoring class for poor children.

3. Arya Kumar Ashram, Pattom, Trivandrum

The institution functions as the Kerala branch of the All India Arya (Hindu) Dharma Seva Sanga. It was established in 1946. The main features of the work done by the Ashram are (1) the conduct of the Aryakumar Ashram orphanage, (2) the conduct of vocational training schools, (3) the conduct of free Ayurvedic dispensaries and (4) community organisation work in villages. The orphanage was started in 1946 with the idea of giving all-round training for a simple self-reliant and dedicated life to those children rendered helpless either by loss of parents or dire poverty. All children are given suitable education in nursery, primary and high schools. Practical lesson in *Yoga*, gardening, tailoring and laundrying form the special branches of studies in the Ashram. Boys are admitted irrespective of considerations of caste, creed, sect, religion or birth. The Ashram is well known for its cosmopolitan way of life and outlook. The total number of inmates of the orphanage during 1957-58 was 35. A tailoring school was started in 1946, a spinning school in 1948 and a weaving school in 1957. These are now combined to form the *Silpa Vidyasala* of the Ashram. There are 50 pupils in the school. The Ashram runs Ayurvedic centres at various places in the District in order to provide free medical aid to the poor. The dispensary at Uliyazhathura is put up in the building constructed by the Sanga for the purpose. There are community organisation centres working at Karakulam, Koliyoor, Muttacadu and Vilappil. Meetings are conducted at these centres once in a week to impress upon the public the necessity for developing a spirit of co-operation and service and to promote cultural fusion and inter-communal harmony. The Ashram is receiving generous donations from the Social Welfare Board, State Government and the Central Organisation to which it is affiliated.

4. The Social Education Council, Kuravankonam, Trivandrum

This is a registered General Social Welfare Organisation started in 1954 having as its objective free milk feeding, free medical aid and other activities beneficial and conducive to the amelioration of the Scheduled Castes and Backward Classes in the locality. It runs a Cottage Industries Training School where free instruction is given in spinning, tailoring and dyeing etc. There is also a library and reading room attached to the institution.

5. The Hindu Vanitha Sanghom, Cotton Hill, Vazhuthacaud

This institution was started in 1926 with the idea of bringing Hindu women into active public life and infusing in them a spirit of social service. The services being rendered by the Organisation are varied and many. It runs a Women's Hostel, a Maternity and Child Welfare Centre, a nursery school and a school for imparting training in cottage industries. It receives grants from the Central Social Welfare Board, and the State Government. The public also helps the institution by generous contributions. It is housed in a spacious building of its own.

6. S.N.V. Women's Association, Trivandrum

This is an organisation started in 1924 with the blessings of the late Sri Narayana Guru to work for the general uplift of women and children. It is managed by a Committee of trustees. It carries on manifold activities. It maintains two Hostels, one for women students called S.N.V. Sadanam and another for women employed in Government service. It has organised a permanent Club for women and children in addition to weekly clubs for poor women and children. It runs a creche for the children of poor working mothers free of charge and for the children of female Government servants on payment of nominal fees. It runs a welfare centre where free instruction is imparted to poor women and children in various crafts, such as spinning, weaving, dyeing, printing, tailoring, embroidery, knitting, pillow lace making etc. All those who attend the welfare centre for learning the different crafts are given mid-day meals evening milk and small wages for the work turned out during training. The members of the Association also attend to such social service activities as visiting slum areas, giving free medical aid and education to poor women and children etc. Milk supply in three centres is also undertaken by the institution.. It has also organised a maternity and child welfare centre, and a family planning centre at Elangamangalam recently.

7. Ananda Nilayam Orphanage and Widows Home, Manacaud Trivandrum

Established in 1938, this institution is assisted by the Central Social Welfare Board, New Delhi, the Travancore Devaswom Board, the State Department of Health Services and the Guild of Service, Trivandrum. Its objective is the upbringing and care of poor and helpless widows and destitutes. The orphanage buildings and premises have been well provided

with adequate amenities and sanitary conveniences. The institution has been registered under the Literary, Scientific and Charitable Societies Act XII of 1955, the registration number being 37 of 1957. The administration of the institution is vested in a Managing Committee of 7 members. It provides home industries for its inmates, the main industries being sewing, garment making, binding, mat and basket making and spinning. It also arranges for the education of orphans and destitute children and milk feeding for 100 children daily with milk supplies received from UNICEF and the Trivandrum Guild of Service and conducts games and entertainments for children, literary and adult education classes, cultural programmes, religious discourses, Gita class, Bhajans etc.

8. **Guild of Service, Poojappura, Trivandrum**

It is affiliated to the Guild of service, Madras. It runs a Nursery School. A sub-agency for Small Saving Scheme was taken up by the members in January, 1958 and they were able to collect more than Rs. 8,000. In January, 1959 a home for aged women was started at the Dharmalaya, Kumarapuram, Trivandrum. The orphanage run by them has got 10 kids and they have made arrangements with the Unitarian Service Committee of Canada to adopt five of the kids.

9. **The Rotary Club Clinic, Poojappura**

The Rotary Club of Trivandrum runs a Clinic at Poojappura. In addition to the usual work the Clinic attends to the treatment of about 400 labourers who are registered under the Employees State Insurance Scheme. An ante-Natal clinic has also been established here.

10. **The Trivandrum Y.M.C.A.**

The Trivandrum Young Men's Christian Association (Y.M.C.A.) is one of the oldest in India having been founded in 1873. Rev. Samuel Mateer of the London Mission Society was its President for the first 17 years. Though the Trivandrum Y.M.C.A. is not the first of its kind in India, it was in all likelihood the first Association with a predominantly Indian membership. The Association functions today in three units namely the institute, building and hall, the hostel with accommodation for about 50 college students, and a Boys' building hall for work with High School boys. The Association co-operates with other social welfare agencies in the city engaged in promoting nation building activities. It also serves as a forum for talks, lectures, debates and discussions and provides facilities for recreations and amusements to its members. The Trivandrum Y.M.C.A. has at present an ambitious scheme for expanding the hostel facilities provided by it. It has launched a Hostel Extension Scheme to provide additional accommodation for about 60 students in Trivandrum City at a cost of two lakhs of Rupees. The Kerala Government have sanctioned a grant of Rs. 50,000 for the project, and an equal amount is being raised by contributions from the public. It is expected that a matching grant of rupees one lakh would be received from the International Committee of the Y.M.C.A.

11. **Y.W.C.A., Trivandrum**

The Y.W.C.A., Trivandrum was started in August, 1917 by a group of Christian women who met in the local Town Hall to consider the needs of the women of the town and to decide how best to help them. Since then the Young Women's Christian Association has been actively functioning in Trivandrum. It runs hostels for students of all castes and creeds. The present main Hostel building of the Y.W.C.A. was completed in 1929 and it provides accommodation to a large number of college students. The Association has been taking a very keen interest in social work. Visits to patients in hospitals, inmates of the Reformatory School and women in jails are undertaken by its members. Even as early as 1929 the Association opened a Health and Welfare Centre, the first of its kind in Trivandrum and still runs it most effectively. In recent years the Trivandrum Y.W.C.A. has considerably expanded its social welfare activities.

12. **Gandhi Smarak Nidhi.**

The Kerala Branch of the Gandhi Smarak Nidhi has its Headquarters at Trivandrum. The affairs of the Nidhi are managed by a Board consisting of nine members. The main work of the organisation in the Trivandrum District is the conduct of a 'Tatwa Prachar Centre" at Trivandrum where there is a library containing books on Gandhian philosophy and journals, and a reading room. The centre also holds periodical study classes, symposia, conferences etc., on Gandhian thought. There are two such similar smaller centres at Nedumangad and Neyyattinkara.

13. Sree Mulam Shastipurthi Smaraka Mahila Mandiram, Poojappura

This is one of the oldest institutions in the city. It was established in 1918. The objects of the institution are the care, maintenance, support and education of Hindu orphans and destitute Hindu women and the opening of Hostels and other institutions helpful to Hindu female students residing in Trivandrum and in the mofussil and the establishment of industrial institutions, libraries and reading rooms for the use of women generally. The Mandiram is carrying on the above activities with the help of generous grants from the State Government, the Travancore Devaswom Board and the Central Social Welfare Board, supplanted by subscriptions and donations raised by the members. The Mandiram started with an Orphanage for girls on very small scale and a Primary School attached thereto. These were housed in private buildings. Eventually the orphange developed and more children were taken in. Government were pleased to assign a few acres of land and after putting up buildings thereon, the orphanage and school were moved to the building owned by the Association. An English Middle School shortly after was further developed and it is now a complete High School catering to the needs of the inmates of the orphanage as also of the girls in the locality. A weaving school is being run for the benefit of the grown-ups in the orphanage. Outsiders are also being admitted. A Harijan Hostel and a Hostel for working women are also being run by the Association. With the help of grants from the C.S.W.B. a building providing better accommodation for the orphanage was put up, more inmates were admitted, their diet was improved and recreational facilities were provided. A Child Welfare Centre and a Nursery School were started. The Cottage Industries section was developed. A Nursing Home was put up and it serves a useful purpose in sheltering the inpatients in the neighbouring Rotary Clinic. A Science block for the High School has been constructed with the help of the aid from the Government of India, Ministry of Education.

14. The Mangad Gramodharana Mahila Sanghom, Thirumala

Established in the year 1955 it helps the people of the locality by imparting instruction in weaving, tailoring, stitching and other crafts. It also undertakes the distribution to children of free milk supplied by the State Government.

15. The State Council for Child Welfare

The Association is a State-wide organisation with its headquarters in Trivandrum. The Trivandrum District branch of the Association assists in organising Child Welfare activities and other measures calculated to educate the public on problems of child care. The Council runs a Training School at Trivandrum for nursery school teachers and helps various nursery schools in the State.

16. Sivagiri Sree Narayana Medical Mission, Varkala

This institution was started in 1952 under the control of the Sree Narayana Dharma Sanghom, Sivagiri *Mutt*, Varkala. The main objects of the Sanghom are to promote and improve the activities of the Sivagiri Sree Narayana Medical Mission Hospital, and other allied institutions belonging to Sree Narayana Dharma Sanghom, to establish, take over and manage institutions such as hospitals, child welfare centres, orphanages, poor homes, beggar homes and other charitable institutions and to collect and utilise necessary funds for the progress and maintenance of such institutions. The Mission Hospital at Varkala maintains a ward with 24 beds and a dispensary, labour ward with 12 beds, a laboratory with modern equipments, an operation theatre, a family planning clinic, an antenatal clinic and a surgical ward with 24 beds. The institution receives liberal donations from the Travancore Devaswom Board, the Central Social Welfare Board and the Central Government.

17. Vinobaniketan

The Vinobaniketan started in 1955 is a registered Ashram for social service situated at Kadukkakunnu in Malayadi in Uzhamalakkal Pakuthy, Nedumangad Taluk. Here intensive Sarvodaya work is carried on in a few select villages. Persons drawn from different castes and religions live in the Ashram. Educated young men are given training here in Grama Seva work. Training classes for Ambar Charka instructors and Ambar *Parisramalayas* are run at the Centre. A Sarvodaya Co-operative Society was registered in 1956 with a view to experimenting co-operative living in the production, distribution and consumption of the wealth of the community. It renders help to cottage industries and gives agricultural loans to farmers. In the first *Gramadan* village, Thachancodu, the debts at the time of Gramadan came to Rs. 26,000 which were

reduced to 5,000 by the successful functioning of this society. 1,100 families in 33 villages of 900 acres in this area have surrendered their wealth and land respecting the Gramadan idea and have expressed their readiness to convert themselves into a Sarvodaya Community. Here was the first instance of *Gramadan* in Kerala and this took place in connection with the inauguration of the All India Bhoodan Padayatra at Cape Comorin by Dr. Rajendra Prasad on February 2, 1957. On the initiative of the Vinobha Gramadan Sarvodaya Co-operative Society successful co-operative farming is also going on in two villages with aid from the Gandhi Smarak Nidhi. Special attention is also bestowed on the development of cottage industries like bee-keeping, soap making, oil pressing, hand pounding, manure making, etc. A workshop for production of charkas and other materials, a Sarvodaya Mahila Samaj, an adult education class, a library with 500 books and a reading room, a Sarvodaya Bala Sanghom, a Balawadi for 30 children and a creche for 5 babies are also functioning under the institution. Poor children of the locality are being fed with butter, oil and milk with aid from Red Cross Society and the Health Services Department.

18. **Bharat Sevak Samaj, Trivandrum**

Another important and active voluntary social service organisation in the District is the District Branch of the All India Bharat Sevak Samaj. The various activities of the Samaj organised throughout this District are guided and directed by the District Convener with the help of a District Committee. One of the major activities of the Bharat Sevak Samaj is the holding of social service camps for students, youth and village teachers. In this District 26 students' and Youth Camps, 1 Village Teachers' Training Camp, 2 Organisers' Training Camps and 1 Urban Welfare Training Camp were held through which 1,683 students and youths and 150 teachers were given leadership training and an opportunity to associate themselves with the Community Development programme. Most of the Camps are located in N.E.S. Blocks and are conducted during the Summer and Christmas holidays. A Pilot Welfare Extension Project (Urban) is being run by the Bharat Sevak Samaj at Manacaud in the city of Trivandrum in order to serve the social and economic needs of the less privileged urban community. The programmes envisaged for this centre comprise activities catering to all age groups of both

males and females taking the family as a unit. The coverage of the centre is confined to about 500 families i.e., on an average about 2,500 individuals. The Bharat Sevak Samaj is running a Night Shelter at Chirakulam in the city of Trivandrum. The purpose of the Night Shelter is not only to provide a roof for the homeless to sleep under, but also to give them protection from the undesirable, social elements and preventing the spread of anti-social activities. The Samaj also conducts a Public Co-operation Centre near Sreekariyam in the Ulloor Panchayat. A vigorous programme of social enlightenment has been launched in the Centre. Intensive work is being carried on in select areas with a view to enlightening the village people on the varied activities under the Five Year Plans. An Industrial training-cum-production centre is also being run at Manacaud. Free training is imparted here to deserving candidates in leather goods manufacturing. Further, training in spinning and Kisan Charka is also given to them. The District B.S.S. also organises Exhibitions on developmental activities in various parts of the District and participates in the annual All India Exhibition at Trivandrum. Seminars on Five Year Plan, Youth Welfare and Social Welfare are also conducted every year. Moreover, the Samaj is running a Pilot Project for social and economic welfare work in the slums of Trivandrum City. The objective of this Project is to enlist public co-operation and participation in the planning programme in general and in slum clearance and urban redevelopment programme in particular through a chain of four centres located in the worst slum areas in Trivandrum City.

There are 16 duly registered Village Units and about 40 Voluntary Units of the B.S.S. throughout this District with a total membership of 1,500. Activities like Sramadan, Health and Sanitation Work, Social Education, free milk distribution, cultural programmes, etc., are organised and conducted under the auspices of these Units.

19. **The Red Cross Society**

The Trivandrum District Branch of the Indian Red Cross Society is also a notable philanthropic and charitable institution in the District. In 1959 there were 67 members and 74 associated members in this organisation. During the same period the Trivandrum Red Cross Society had 20 Junior Red Cross Groups in the District with a total membership of 8,640 of whom 3,214 were girls. Most of these groups visit

the huts of poor people in the vicinity of their schools and explain to them the ways of hygienic living. They also distribute milk to the poor children of the schools and the locality. The Red Cross Society also runs a Child Welfare Centre at Kowdiar, a Child Welfare and Maternity Centre at Ponnuvilakam and Milk Centres at Medical College Hospital, Trivandrum, the Society Office, General Hospital Junction, Trivandrum, Kannanthurai, Vizhinjam, Engineering College and Puthukurichi. The Society also supplies napkins, post cards, toys, sweets, old clothes and magazines to patients in the hospitals. In the Medical College Hospital at Ulloor it has appointed a paid teacher for attending to the children in the Recreation Room. The Society has also arranged for giving training in first aid and home nursing to 20 girls at the Sree Avittam Thirunal Hospital, Trivandrum. The District Branch of the Red Cross Society is thus doing valuable work in the field of voluntary social service.

Besides the above there are a large number of other voluntary social service institutions in the District such as Mahila Samajams, Vocational Training Centres, Harijan Welfare Societies, Adult Literacy Centres etc., rendering service to the community in various ways. It is not possible to deal with the activities of each of these associations separately. The activities of the most important among them alone have been described in this chapter.

CHAPTER—XIX

PLACES OF INTEREST

Agastyakudam: (Nedumangad Taluk): (Lat. 8° 35′ Long. 77° 15′).

This is a promient peak of the Sahyadri Range, about 6,132 ft., above the sea level. It is conspicuous for its height and isolation when seen from a distance. For about 2,000 ft. in the line of the range it rises up in the form of a sharp pointed cone. An observatory was built here by Mr. Brown in 1854, but it collapsed in 1865.

Tradition says that the great sage Agasthya had his abode in this peak and an interesting story is current regarding the circumstances under which the sage selected this peak for his residence. The sun and the moon in their daily movements in the heaven seemed to circumambulate Maha Meru, the highest peak according to the *Puranas*. The Vindhya mountain grew jealous of this and requested the sun and the moon to change their course. But in spite of repeated requests the sun and the moon declined to deviate from their usual course in the heavens. The Vindhyas then grew in height until it obstructed the course of the sun and the moon. Perturbed at this the Devas sought the help of the sage Agasthya who was then living somewhere to the north of the Vindhya Range. On the request of the great sage the Vindhyas reduced its height and promised not to rise higher until the sage returned and recorded it. Agasthya passed over the mountain and coming to the peak, which now bears his name, took up his residence there. The Vindhyas kept its promise and the sun and the moon were thus free to resume their course in the heavens uninterrupted.

Anjengo: (Lat. 8° 40′ Lon. 76°45′—Population 7,161).

An enclave in the village of Kadakkavoor on the sea-coast in Chirayinkil Taluk, Anjengo was at one time part of the Malabar District. In 1927 it was transferred to the Tirunelveli District and in 1950 to Travancore-Cochin State. It consists of a narrow strip of land between the backwater and the sea. In the words of Mrs. Hatch, "Seldom visited sparsely inhabited, menaced by an encroaching sea, this bit of land is rich in history and sentiment. Great scenes of heroism, romance,

tragedy, treachery and intrigue were enacted here".[1] Many old Dutch monuments are still visible in this place, the earliest one having been built in 1704.

Anjengo was the home of one of the earliest English settlements in India. In the early period of the political and commercial relations between Travancore and the English East India Company, the Rani of Attingal gave permission to the Company (1684) to build a fort at Anjengo for purposes of trade, and for a time Anjengo ranked as a very important British station in India. It was second only to Bombay Castle, its chief being ranked second in Council. The ports of Colachel, Vizhinjam and Edava were subordinated to Anjengo. During the Carnatic War Anjengo was of great use to the English as a depot for military stores and also as the place from where news of fleet movements reached Madras. In 1805 when a new treaty was concluded between Travancore and the British Government, this place was selected as the meeting place of the two parties. Velu Thampi, the then Dalawa of Travancore and Col. Macaulay, the British Resident, were present. Anjengo was blockaded during Velu Thampi's revolt of 1809, but was restored and placed under the control of the British Resident at Trivandrum in 1810. In the year 1813 the factory was abolished and the revenues of the village were subsequently farmed to Travancore State. There are at present only two churches, remains of a flagstaff and fort and Dutch and British tombs at the place. Anjengo is however famous as the birth place of Eliza Draper immortalised by Lawrence Stern. Robert Orme the British historian, was also born here in 1728 when his father Dr. Alexander Orme was Governor here.

The population consists mainly of fishermen whose chief occupation, besides fishing, is the manufacture of coir yarn. It may also be noted that Anjengo is the anglicised form of Anchu Thengu or five coconut trees.

Aruvikkara

A pilgrim centre and place of tourist interest in Karakulam Village in Nedumangad Taluk, it is situated on the banks of the Karamana river and is about ten miles to the north of Trivandrum. There is an ancient temple dedicated to the Goddess Bhagavathi, built on a rock on the right bank of the river, with a beautiful waterfall below it. The river has been dammed up above the water-fall and the water in the reservoir

1. *Travancore*. Emily Gilchrist Hatch, p. 75.

above is conveyed to Trivandrum City under the Willingdon Water Works Scheme. The reservoir has a net drawable capacity of 136 million gallons. Provision was made even at the time of construction for increasing the capacity of the reservoir in future if the necessity therefor should arise, by the installation of Stony's shutters. There is at present a proposal to raise the height of the existing dam by 8 feet so as to increase the capacity of the reservoir. Aruvikkara is a thickly populated place. Cultivation is general including paddy, tapioca and vegetables. The dam across the river and the headworks command a view of the beautiful sceneryey and picturesque landscape around. Aruvikkara is an ideal holiday resort.

Aruvipuram: (Neyyattinkara Taluk).

The place is about two miles from Neyyattinkara. It is a beautiful and charming spot for holiday seekers. There is a small Siva temple founded by Sri Narayana Guru which attracts a large number of worshippers during the Sivarathri festival. There is a small waterfall here, and the name of the place is derived from this waterfall.

Attingal: (Lat. 8° 40′ Long. 76° 45′—Population 19,668).

This is an old town, situated on the Trivandrum-Quilon road midway between the two places. Attingal is also locally known as "Chittattinkara" which means that the place is surrounded on all sides by rivers. It is a place of historical importance. The Ranis of Travancore had their private estates in and around Attingal and they were therefore known as Attingal Thampurans. In 1684 the Rani of Attingal granted Anjengo to the English to carry on their trade, and this act aroused bitter opposition from among the local population which culminated in the outbreak of 1721. In 1730 Maharaja Marthanda Varma assumed direct control over the Attingal estates. Attingal has thus acquired an importance of its own because of its historical associations. The Maharajas of Travancore also used to visit the old Bhagavathi temple at Attingal every year in order to worship the family deity enshrined there.

Attingal is the headquarters of the Tahsildar of Chirayinkil Taluk. There is a prominent London Mission station here The town possesses a Munsiff's court, a First Class Magistrate's

Court, a Sub Judge's Court, a Police Station, a Post and Telegraph Office, two English High Schools, a fine traveller's bungalow, a Government dispensary, a London Mission Hospital and several other Government and private institutions. The local affairs are administered by a Municipal Council, which was established in 1922. The Attingal Municipality maintains the Jawahar Shashtiabdapoorthi Memorial Municipal Library and Reading Room and gives financial aid to seven other reading rooms in the town.

Balaramapuram: (Lat. 8° 25′ Long. 77° 00′—Population 6,250).

A non-municipal town in Neyyattinkara Taluk, eight miles from Trivandrum, on the main southern road to Cape Comorin, it was founded about 1810 A.D., by Ummini Thampi Dalawa (Thampi Iravi). The jungle of Anthikkad lying between Neyyattinkara and Trivandrum was cleared and bazars were built. A palace also was constructed. The locality was named 'Balaramapuram' in honour of Bala Rama Varma who was reigning at the time. Ummini Thampi's idea was to develop Balaramapuram into a commercial town by cutting a navigable canal connecting it with the port of Vizhinjam. Merchants and handicraftsmen were invited to settle at this place. A colony of weavers is even now there in flourishing condition. The town is famous for its handspun clothes. There is also a proposal for starting a Spinning Mill in this area in the public sector. There is a police out-post here.

Chirayinkil-Sarkara: (Lat. 8° 40′ Long. 76° 45′).

This place is situated about four miles to the south-west of Attingal and has a District Hospital, a Post Office, a police out-post and a Railway Station. A large quantity of dried fish is regularly sent out by train. In the Sarkara *Desom* of the village, there is a temple dedicated to Goddess Bhagavathi. There is a grand festival in this temple on the day of the Bharani asterism in the month of Meenam every year. Mention may be made of the *"Kalioottu"* in this temple just before one month of the Bharani *utsavam*. Fairs are held in connection with the Bharani festival which attracts large crowds from the neighbouring places. The temple is situated about two furlongs south of the Chirayinkil station on the Trivandrum-Quilon railway. On all Fridays people throng to the temple in order to offer prayers to the deity.

Edava: (Lat. 8° 45′ Long. 7° 40′—population 14,890).

A village in Chariyinkil Taluk having an area of 3.52 square miles, it has long been a Muslim centre noted for its trade. One of the stations on the Trivandrum-Quilon railway is located here. The Edava lake has its outlet into the sea at this place. The Danes had a trading settlement here. In 1726 the English obtained permission from the Queen of Attingal to open a factory at Edava.

Kadakkavoor: (Lat. 8° 40′ Long. 76° 45′—population 31,411).

A village in Chirayinkil Taluk, two miles north of the vilage of Chirayinkil-Sarkara, it is inhabited mostly by Ezhavas. A pagoda dedicated to Sastha stands on the shore of the backwater. There is also a Roman Catholic church. Coir, cotton weaving and oil pressing are the important industries of this place. Recently a Training College has been established at Nedunganda in the village by the Sree Narayana Trusts.

Kallar: (Lat 8° 40′ Long. 77° 05′).

A village in Nedumangad Taluk on the road from Trivandrum to Ponmudi. There is an old palace here. Umayamma Rani stayed here for a time during the rebellion. There are several rubber estates in the locality.

Kattakada

The place is about 8 miles from the town of Neyyattinkara. It is an outstanding trading centre of the Taluk, the main commodities handled being pepper, tapioca, cashew, plantain and arecanut. There is a Police Station in the locality. The Neyyar dam site is only a few miles from Kattakada.

Kazhakkuttam: (Trivandrum Taluk) (Lat. 8° 30′ Long. 76° 50′—population 6,530).

A village half-way between Trivandrum and Attingal on the road to Quilon. The ancient Siva temple at this place has some exceptionally fine wood carvings in it. At the north-east corner of the village there is a spring which, issuing from the declivity of an eminence, discharges itself into a cistern about twelve feet square and then descends through a subterranean channel for about forty-five feet into another basin so contrived as to retain from five to six feet of water throughout the year. The excess water flows out and is used for irrigating

the fields. There is an old palace which is kept in a state of good repair. The village also contains a Sub-Registry Office, a Post Office, a Police Station, a Mission Hospital and a Railway Station.

Not far from the village there is a cave-temple cut in a huge rock called Madavurpara. There are in it a few figures which tradition says, are self-cut. It is believed by some people that this cave was a Buddhist *Vihara,* but there is also a view that the temple is of too recent an origin to warrant any such belief.

Kilimanur: (Lat. 8° 45′ Long. 76° 50′).

Kilimanur literally means "Land of parrots and deer". It is a non-municipal town in Chirayinkil Taluk situated nearly seven miles to the north-east of Attingal, and twenty-seven miles to the north of Trivandrum. It has been the seat of the Edavaka belonging to a family of Koil Thampurans. It was granted to the Koil Thampurans in 1728 A.D., by the King of Travancore in recognition of the heroic services rendered by Kerala Varma Koil Thampuran in saving the lives of the Rani and her son when they were waylaid by enemies. The Edavaka was sub-divided into two pakuthies viz., Kilimanur and Pazhayakunnummel, with a total area of 10,960.13 acres. These were acquired on January, 1st, 1956 as Government villages according to the Edavaka Acquisition Act (Act XXVII of 1955).

According to tradition Kilimanur Town was originally owned by the Kunnummel Raja, a turbulent chief of the Pandala caste. During one of the insurrections so frequent in the earlier days, the chief plotted against the Travancore King. The latter thereupon dispossessed him of his territory and added it to his own. The Kilimanur Koil Thampurans are natives of Parappanad in Malabar. Their northern home is called *Tattari Kovilakam.* Marthanda Varma Maharaja and his successor the Dharma Raja were descended from Kilimanur Koil Thampurans. The Kilimanur house of Koil Thampurans has been closely associated with the Travancore Royal family for over two centuries. Vidwan Koil Thampuran, a literary luminary at the court of Swathi Thirunal Maharaja, and Raja Ravi Varma, the great Indian artist, belonged to the Kilimanur Palace. Again while Velu Thampi was wandering incognito to escape from the hands of the English, he took shelter in the

Kilimanur palace. As a token of his regard and gratitude to the Kilimanur family which granted him asylum is his last days Velu Thampi entrusted his sword to the Kilimanur Chief. The sword was kept in that palace till recently. However it was formally presented to the President of the Indian Republic during the latter's visit to Trivandrum in August, 1957.

Kochuveli: (Trivandrum Taluk).

A village on the Veli lake, an important lake in the backwaters water-way. It is located in the northern end of the Kadagampally village in Trivandrum Taluk. It is a suburb of Trivandrum city, and lies about 3 miles north of the Aerodrome. Boating in the Veli lake is enjoyable and there is a boat club here.

Kovalam: (Lat 8° 05′ Lang. 77° 15′).

A small village in Neyyattinkara Taluk which is a centre of tourist attraction. It is eight miles south of Trivandrum and is close to Vizhinjam which was once the seat of an English factory. On account of its natural situation, it affords facilities for the finest and most comfortable sea-bathing in India. A high rocky promontory jutting deep into the sea renders the Kovalam beach safe for sea-bathing even in the roughest weather. An up-to-date bathing ghat has been provided at this resort. There is also a palace at Kovalam built on a headland. The scenery around is enchanting. In its early days the East India Company had a warehouse at Kovalam.

Neyyattinkara Town: (Lat. 8° 20′ Long. 77° 05′—population 16,376).

Neyyattinkara is an ancient town which takes its name from the river Neyyar. It is the headquarters of the Taluk of the same name. The town is situated 12 miles from Trivandrum on the main southern road and used to be the chief place between the old capital Padmanabhapuram and the later one Trivandrum. There is a temple dedicated to Sree Krishna, on the bank of the Neyyar. The temple was founded and endowed by King Marthanda Varma in 1757. Within the premises of the temple, there is a historic jack tree, known as *'Ammachi Plavu',* in the hollow of which Marthanda Varma is believed to have hid himself and escaped death at the hands of the *Pillamar* who followed him in close pursuit. Some of the greatest men in Modern Travancore history hailed from this town. Raja Kesava Das, was born in a village nearby and

lived many years in Neyyattinkara. Swadesabhimani Ramakrishna Pillai was also a native of Neyyattinkara. The local affairs of the town are administered by a Municipal Council established as early as 1922. In this Municipal town there are four markets of which one is a cattle market. The Municipal Council fixes from time to time the fees to be levied from these markets. There are three parks maintained by the Municipality —one at the Municipal Office, another at Amaravila and the third in front of the Sree Krishnaswamy temple. Community Radio sets have been installed in two of these parks. Neyyattinkara has a Government Veterinary Hospital, a Government Ayurvedic Hospital, a Secondary Health Unit, and a Police Station, a First Class Sub-Magistrate's court, a Second Class Magistrate's court and a Sub-Magistrate's court. There is a Government High School here. There is also a Public Library in the town in addition to the Reading Room maintained by the Muncipal Council. There is also a Government Travellers Bungalow intended for tourists. The Sree Mulam Tirunal Memorial Jubilee Town Hall is a public hall situated in the centre of the town. It is under the control of the Municipal Council. The Taluk Co-operative Bank No. 931 is rendering yeoman service to the public of the town. A charitable institution for the destitute and the infirm is run by the Travancore Devaswom Board near the Sree Krishnaswami temple. In addition to the Sree Krishnaswami temple, there are also a number of churches and mosques in the town.

Parassala: (Lat. 8° 20′ Long. 77° 05′—population 3,000).

A village in Neyyattinkara Taluk, situated on the main southern road about half way between the town of Neyyattinkara in Trivandrum District and the town of Kuzhithura in the Kanyakumari District. The village was founded by Dalawa Mallan Chempakaraman Pillai about the year 1740. A fairly large section of the inhabitants are Nadar converts to Christianity. The place has a Hindu temple, several churches, a Mission dispensary, a public market, a Sub-Registry Office, a Post Office and a Police out-post besides a number of schools including the London Mission High School. Parassala is important also in the sense that it represents the southern most boundary of Kerala State.

Ponmudi: (Lat. 8° 40′ Long. 77° 5′).

This is a beautiful hill sation and health resort in the Nedumangad Taluk, situated at an elevation of 3,000 feet above

sea level. It is thirty-eight miles from Trivandrum and can be reached by a good road fit for motor journey. The State Transport runs regular services to Ponmudi. There are two Government buildings on the top of the Hills viz., the Upper Sanatorium and the Lower Sanatorium. These Sanatoria afford shelter to visitors from the heat of the plains. There are also several rubber and tea estates about the place. The natural scenery at Ponmudi is wonderful and makes a visit to the place an exhilarating experience. These hills and the range extending to the south are the home of the Kanikkar, one of the hill tribes found in the forests of the District.

Puvar: (Lat. 8° 15′ Long. 77° 00′).

A village in Neyyattinkara Taluk, situated close to the estuary of the Neyyar, Puvar was a conspicuous trading centre in early days and was one of the old ports which has ceased to be important in recent times. The inhabitants are mostly Muslims some of them being wealthy merchants. Coir ropes are manufactured in this place. There is a Police out-post and a Post Office here.

Pulayanarkotta: (Trivandrum Taluk).

A beauty spot and health resort about five miles north-west of Trivandrum. It has a fine Forest Reserve affording shady walks and a glorious view over the Veli lake to the sea. There is a Boat Club possessing modern boats and affording conveniences for boat race. A Government T.B. Sanatorium has been recently opened here.

The place also seems to be historically important. According to tradition a Pulaya King ruled over this part of the country in ancient times and Pulayanarkotta or Pulaya Fort is named after this Pulaya King. The Fort was erected on the top of the hill which commanded a full view of the surrounding country and the sea coast. It is assumed that some unknown king conquered the Pulaya king and forced him to run away.

Thirumala: (Trivandrum Taluk).

A rocky hill about a mile south of Vattiyurkkavu in Trivandrum Taluk. There is a temple on the summit of the rock below which, on the eastern side, there are two creeks. The stone for the Ottakkal Mandapam, the single square piece of stone in front of the shrine of the Padmanabhaswami temple,

was cut from this rock. From the top of the Thirumala hill one can get a fairly panoramic view of Trivandrum City and its suburbs.

Thiruvallam: (Lat. 8° 20′ Long. 76° 55′—population 4,012).

A village in Trivandrum Taluk, it is about four miles south of Trivandrum and is situated in the confluence of the Killiar and the Karamana rivers. In this village there is an ancient temple dedicated to the *Trimurthis* of the Hindu pantheon. A shrine of parasurama built entirely of granite stone is found inside this temple. As shrines of Parasurama are not to be seen in other temples of the State, the temple at Thiruvallam has a unique importance of its own. It is a sacred place to which Hindus resort in large numbers on the occasion of the full moon and new moon days to offer *bali* to the manes of their ancestors.

Trippappur: (Trivandrum Taluk).

A village ten miles north of Trivandrum, from which the Travancore Royal House took its title *'Trippappur Swarupam'*. There is an old temple and a palace in the place. Tradition says that this was the place where the feet of Maha Vishnu rested when the sage Vilwamangalam *Swamiyar* saw Him at *Ananthankad*. The Maharajas of Travancore used to go to the temple at this place for worship at the time of their coronation, and it was only after that they assumed the title of 'Trippappur Mooppan'.

Trivandrum City: (Lat. 8° 25′ Long. 76° 55′).

Trivandrum, the capital of Kerala State and the headquarters of the Trivandrum District, may verily be described as a City built on hills like Rome. Amidst its magnificent buildings one can hardly fail to get a glimpse of the innumerable hills on which the buildings stand and the beautiful valleys, with groves of coconut palms dotted all round. The City has an area of about 17 sq. miles and it has a population of 1,86,931 according to the census of 1951. Its civic affairs are managed by a Municipal Corporation.

The history of the Trivandrum City dates back to very early times. It is believed by many that the City takes its name from the celebrated temple of *Ananthasayanam* (Sri Padmanabha) situated inside the Fort. The Padmanabhaswami temple is of hoary antiquity and is one of the major attractions

in the City for tourists and pilgrims. The story of the founding of the temple has been told in chapter I. The management of the temple was originally vested in a council of *Ooraler* known as *Ettarayogam*. The constitution and working of the council have been described in detail in Chapter II. The rulers of Travancore have always exercised supreme authority over the temple. The temple with its lofty *Gopuram* is an impressive piece of architecture. There are records in the temple to show that it was renovated towards the end of the 10th century. The foundations of the present *Gopuram* were laid in 1566, but for various reasons it was not completed up to the fifth storey. Marthanda Varma also effected extensive repairs and several additions to the temple buildings. The details of repairs and additions effected by Marthanda Varma are given in Chapter II. In December, 1749 Marthanda Varma dedicated the entire State of Travancore to Sri Padmanabha assuming the title of 'Padmanabhadasa'. It was during the reign of his successor Rama Varma that the sixth and seventh storeys of the *Gopuram* were completed and the Kulasekharamandapam constructed. The temple contains several inscriptions and mural paintings. Some paintings were destroyed by the fire which burnt down portions of the temple in 1934. In the Sri Padmanabhaswami Temple there are two festivals in the year, one in March-April and the other in October-November both of which are impressive ceremonies. On the concluding day of the festival the image of Sri Padmanabha is carried in procession to the Sanghumughom beach where it is bathed and worshipped; the Maharaja walks at the head of the procession. These festivals attract thousands of spectators from within and outside the City.

Trivandrum is a beautiful City of magnificent structures built after both the ancient and the modern styles of architecture. A visitor to the City will find not only ancient temples, palaces, churches, mosques, statues and memorials but also several new and modern buildings of Colleges, Hospitals, Factories, Public Offices etc., which have newly sprung up. The East Fort and its neighbourhood constitute the most crowded part of the city. The temple of Sri Padmanabha is situated within this Fort. The statue of Sri Chitra Thirunal Maharaja and the old palaces of several former Maharajas of Travancore, which are among the masterpieces of Kerala architecture may also be found within the Fort. The Secretariat buildings, the Legislative Chamber, the Victoria Jubilee Town

Hall, the Senate House, the Legislators' Hostel, the General Hospital and the Opthalmic Hospital with recent extensions, the New Public Office Building, the Kanakakunnu Palace, the Raj Bhavan, the Kowdiar Palace, the Residency and the numerous Colleges, particularly the Ayurveda College, are only a few of the imposing structures that adorn the City. The Trivandrum Museum and Zoo, the Sri Chitralayam, and the Observatory are among the major attractions of the City, and they are visited by hundreds of people every day. The City has an efficient system of electric supply. It is provided with protected water from the Willingdon Water Works, the water supplied being of a high standard of purity, copious and under adequate pressure. Drainage and sewage arrangements on up-to-date lines are also provided. The City also possesses an automatic telephone system. The State Transport Department runs regular services connecting the different parts of the City and its suburbs. The Moscot Hotel, the Travellers Bungalow at Thycaud, the Central Railway Station building, the Sachivothama Sir C. P. Ramaswamy Aiyar Sathram and the large number of well-conducted Hotels provide satisfactory convenience for the State Guests and tourists visiting the City. There are as many as eight theatres in the City catering to the needs of the cinema-going population. The various Sports and Recreation Clubs located in different parts of Trivandrum are resorted to by people in the evening for games and recreations. The Victoria Jubilee Town Hall is the venue for many music, drama and variety cultural programmes in the City throughout the year.

Trivandrum City is a great cultural and educational centre. It is the seat of the Kerala University and the Senate House which accommodates the University Office, and was recently constructed is one of the most imposing buildings in the City. There are several Colleges in the City owned by the Government as well as by private agencies. These include two Women's Colleges, two Training Colleges, a Law College, a College of Engineering, an Ayurveda College and several Arts and Science Colleges. Trivandrum Public Library founded in 1829 is the oldest in India and it is today a major institution with a tradition of its own. The School of Arts is also a notable institution. It maintains art industries in drawing, and painting, carving and inlay work, pottery, clay modelling and casting, carpet weaving etc. The State-run S. M. S. M. Institute near the Telephone Exchange is a museum and sales

centre for cottage and handicraft goods. The Swathi Thirunal Academy of Music is yet another institution of cultural value. The City also possesses three big stadia which are among the best of their kind in India. The oldest of these is the University Stadium located opposite to the University Hostel. The Chandrasekharan Nair Stadium in the Cantonment and the Central Stadium behind the Secretariat building were built only very recently.

One of the greatest attractions of the City is the Sanghumughom beach. It is a beauty spot from where the sunset is clearly visible. The Aerodrome, the Government Engineering Work Shop and the Travancore Ruber Works are situated in the vicinity of this place. The Aquarium which contains some of the rarest and most beautiful specimens of fish, is also located here. It is considered to be one of the largest and most up-to-date of its kind in Asia. It is designed to meet the needs of the University Department of Marine Biology and also to serve as an educational and recreational centre for the general public. One of the Devi temples of the coastal region of Kerala is also situated in Sanghumughom. The Indoor Recreation Centre at the beach affords facilities for badminton, table tennis, carroms and dart-throwing. There is a canteen attached to it. The Veli Boat Club is but a few minutes drive from the Sanghumughom beach.

Poojapura is also an important part of the City. The Vijayamohini Mills and the Central Jail are located here.

Sasthamangalam which is one of the healthiest and cleanest parts of the City, also deserves mention among the important places of interest in Trivandrum. The Ramakrishna Mission Charitable Hospital is situated here.

Kesavadasapuram, where is located the Mahatma Gandhi College run by the Nair Service Society is also another important part of Trivandrum City.

The Chalai Bazar, Manacaud, Pazhavangadi, Puthenchanthai and the Contonment are the important trading centres of the City. At the Cantonment is located the Martyrs' column erected in memory of those who fell in the struggle for India's freedom. This was formally opened by Dr. Rajendra Prasad, President of India, during his visit to Trivandrum in connection with the

celebration of the Centenary of India's Freedom Struggle in August, 1957. A Mosque and a Roman Catholic Church are also situated in the Cantonment.

Trivandrum is also one of the chief ports of the State. The port is at Valiathura in the City itself. It is an open sea road-stead with deep water close to the shore. The port has a new 700′ long and 14′ wide, R.C.C. pier with four cranes. It was opened to ships only in October, 1956 after the old pier was put out of use by an accidental collision with an in-coming ship. The chief exports are coir, and coconut oil, and imports are piecegoods and iron materials.

One of the main events of the City is the annual exhibition and fair that is held under the auspices of the Municipal Corporation in connection with the Republic Day Celebrations. This lasts for more than a month and attracts huge crowds. Ivory works of art and laced clothes for which Trivandrum has been famous are available in the City for sale in large quantities. Although industrially Trivandrum ranks only below some other towns of the State, it has begun to show signs of increasing commercial and industrial activity in recent times. The Travancore Rubber Works, the Shark Liver Oil Factory, the Vijayamohini Mills etc., are among the important industrial concerns in the City. Trivandrum is connected with the rest of India by air, rail and road. It is the southern terminus of the Kerala section of the Southern Railway, and of an uninterrupted line of water-communication extending as far north as Badagara in Kozhikode District. There are excellent roads in all parts of the City which are improved from time to time and are maintained in a very satisfactory condition. The Avenue Road leading to the Raj Bhavan and the Kowdiar Palace of the former Maharaja, along the Vellayambalam square, is one of the best in South India. The City of Trivandrum is today one of the premier cities of India. The City which has been the capital of the erstwhile Travancore State since the closing years of the reign of Dharma Raja was readily retained as the capital of the new Travancore-Cochin State after the integration of the two native states of Travancore and Cochin in July 1949. With the birth of Kerala State, Trivandrum has continued to be the capital of the new State as well. As the City possesses all the conveniences required of a State capital it looks as though the political status of Trivandrum will not in any way be adversely affected by changes in administrative boundaries.

Ulloor:—(Trivandrum Taluk) (Lat. 8° 30′ Long. 76° 55′).

This is a place in the Cheruvikkal village and is four miles north of Trivandrum City. The Medical College and the Sri Avittam Thirunal Hospital for women and children are situated here. The Medical College Campus which is one of the best of its kind in India is a major tourist attraction. Ulloor is also famous for a temple dedicated to Subrahmanya, which is visited by a large number of pilgrims. The Maharaja and the other members of the Royal House used to pay worship on specified days. There is an old palace by the side of the temple. The Guild of Service, Trivandrum is running a home for the old and infirm at Ulloor. There is a Post Office and a police out-post here.

Varkala

A village in the Chirayinkil Taluk, situated 26 miles north of Trivandrum City. The place is known throughout India as Janardanam being so named after the ancient temple dedicated to Janardana situated on the summit of a table-land contiguous to the sea. It is visited by Hindu pilgrims from all parts of India, who regard it as sacred as Gaya itself. Some call it the Southern Varanasi or Benaras. The place has a great antiquity. From an inscription found in the temple, dated A.D. 1252, it is seen that the Central Shrine of the Janardanaswami temple was rebuilt in that year. There is in the temple a Dutch bell with an inscription in Latin. It is supposed to have been presented to the temple when the Dutch evacuated Anjengo where they had a factory. Varkala was in former times known also as Udaya Marthandapuram, so named after a Travancore King. The following tradition is current about the name of the place and its ancient temple dedicated to Janardanasmawi:—On one occasion, sage Narada went to the abode of Narayana and after paying his respects left the place to see Brahma. The *Rishi*, as was his wont, travelled all along from one *lokam* (world) to another sounding his *Vina*, the tunes of which so enraptured Vishnu that he quietly followed the *Rishi* unobserved. When Narada reached *Brahmalokam*, Brahma saw Narayana following him and immediately offered salutations to him, on which Vishnu, realising his awkward position, suddenly disappeared. Brahma when he got up saw that the person before whom he had prostrated was his own son Narada. The Prajapathis, who were present, laughing at Brahma's expense, the latter cursed them that they should become human beings and suffer the miseries of birth and death. Narada consoled them and

advised them to do penance at a place he himself would select for them. He threw his *valkalam* (bark garment), which fell on a tree. Hence the name Varkala, a corruption of *Valkala* A temple was built by them near the place and was consecrated to Vishnu.

Varkala attracts large numbers of pilgrims from all parts of India. It is believed that Brahma performed a great yagam (sacrifice) there and the strata of lignite and the mineral waters found in Varkala are attributed to this yagam. There is also a tradition that when the west coast was reclaimed from the sea by Parasurama, earthquakes were frequent and the land was unfit for human habitation. To overcome these difficulties Parasurama is believed to have sprinkled gold dust over the land and buried coins in many places. He is also believed to have performed a great yagam at Varkala.

Varkala is one of the health resorts in Kerala and is famous for its navigational springs of mineral waters believed to possess medicinal properties. The Varkala cliffs overhanging the sea are very interesting from the geological point of view; patches of lignite occur in the area. Two tunnels were dug out by Government in one of the hills in 1877 in order to establish a continuous water communication along the coastal regions. The Varkala sea shore is called '*Papanasam Kadap puram*' and hundreds of Hindu devotees perform Vavu Bali here on new moon days.

The Sivagiri *Mutt* situated on an eminence two miles east of the Janardana temple is held sacred by the Hindus. It was built in 1904 by the great Hindu spiritual leader Sri Narayana Guru. It was here that the great leader breathed his last in 1928. His *Samadhi* is visited by thousands of devotees every year.

There is a railway station at Varkala. The bracing weather and the glorious natural scenery of the place have made it a popular holiday resort. It is easily accessible from Trivandrum and Quilon by railway and by good roads from other stations in the interior. Although Varkala is an important place in the religious history of the State, it was only an obscure place in the early years of the progress of the State. In 1762 the Dalawa of Travancore visited the place and found it worthy of improvement. He built about 24 houses and presented them to the Brahmins who settled down there.

Vizhinjam: (Lat. 8° 20′ Long. 76° 55′):—(Population 9,441).

A village in Neyyattinkara Taluk, eight miles south of Trivandrum, Vizhinjam was a place of historical and commercial importance even from ancient days. It was the capital or Kulapuri of the later Ay Kings. It was an important seaport and centre of trade in ancient Kerala and has played an important part in history. It was one of the major scenes of battle during the Chola-Chera War of the 11th century A.D. Rajendra Chola Deva is said to have come to Vizhinjam. "He with his army commencing his march towards the west on an auspicious day, caused the mountains to bend their back, the rivers to forsake their beds and the Vizhinjam seas to be stirred and agitated". Till some time back Vizhinjam was called in deeds and documents Vizhinjamana Rajendra Cholapattinam. The Dutch had a factory here which however was sacked and burnt by the Portuguese in 1505. The English were allowed to build a factory at Vizhinjam in 1644 but they relinquished it when they obtained a footing at Anjengo. During the time of Raja Kesava Das an attempt was made to develop the ancient sea-port here. In recent years attempts are being made to develop Vizhinjam as a modern fishing harbour. Vizhinjam is now little better than a fishing village for all the background of a memorable past. There is a police out-post and a Post Office here.

APPENDIX

APPENDIX

Since this volume was sent to the Press the Provisional Population figures of the 1961 Census have been published. The available information pertaining to the Trivandrum District is given in the following Tables.

TABLE I

Population, Area and Density

Area in sq. miles	..	843.98
Population	..	1,738,085
Density per sq. mile	..	2059
Proportion of population to the State total	..	10.30
Rank in Area	..	8
Rank in population	..	7
Rank in density	..	2
Variation in population 1951-61	..	410.273
Percentage increase 1951-61	..	30.90
No. of males	..	866,563
No. of females	..	871,522
Percentage of males	..	49.86
Percentage of females	..	50.14

TABLE II

Particulars of male and female literacy

Total literates	..	780,766
Proportion of literates to the total population	..	45
Male literates	..	457,509
Proportion of male literates to the total male population	..	52.79
Female literates	..	323,257
Proportion of female literates to the female population	..	37.09

1. A Hand Book on the Provisional Population Totals of Kerala. 1961.

TABLE III

Rural & Urban male and female literacy

RURAL			URBAN		
Male (lakhs)	*Female* (lakhs)	*Total* (lakhs)	*Male* (lakhs)	*Female* (lakhs)	*Total* (lakhs)
3.21	2.21	5.42	1.36	1.02	2.38

TABLE IV

Rural and Urban Population

		Rural (lakhs)	*Urban* (lakhs)
Males:	..	6.42	2.23
Females:	..	6.51	2.21
Total	..	12.93	4.44

TABLE V

Population of Towns

Name of Town	*Population*			*Literates*		
	Persons	*Males*	*Females*	*Persons*	*Males*	*Females*
(*Town with population of more than one lakh.* (*in lakhs*).						
Trivandrum Corporation	2.4	1.2	1.2	1.4	0.8	0.6
(*Towns with population of more than* 20,000 (*in thousands*).						
Nemom	32.1	16.0	16.1	16.5	9.8	6.7
Balaramapuram	26.9	13.5	13.4	12.7	7.4	5.3
Kadakampally	22.5	11.2	11.3	10.9	6.1	4.8
Attingal	22.0	10.9	11.1	11.7	6.6	5.1
Neyyattinkara	20.3	10.2	10.1	11.1	6.3	4.8
(*Towns with population of* 20,000 *or less* (*in thousands*)						
Muttathura	19.9	10.0	9.9	6.3	3.8	2.5
Attipra	17.3	8.3	9.0	7.6	4.3	3.3
Kadinamkulam	12.6	6.2	6.4	4.3	2.5	1.8
Vizhinjam	10.9	5.5	5.4	2.5	1.6	0.9
Varkala	7.5	3.5	4.0	4.1	2.2	1.9
Meenamkulam	6.7	3.3	3.4	2.5	1.4	1.1
Poovar	6.6	3.3	3.3	1.8	1.2	0.6

TABLE VI

Taluk-war Provisional Population

Name of Taluk	*Population*			*Literates*		
	Persons	*Males*	*Females*	*Persons*	*Males*	*Females*
	(in thousands)					
Trivandrum	566.4	284.8	281.6	294.4	169.9	124.5
Neyyattinkara	456.9	230.2	226.7	192.3	112.2	80.1
Chirayinkil	370.1	178.3	191.8	140.0	87.4	61.6
Nedumangad	344.7	173.3	171.4	145.1	88.0	57.1

TABLE VII

Variation of Density from 1921 to 1961

Name of Taluk	1921	1931	1941	1951	1961 (Provisional)
Neyyattinkara	868	1,100	1,231	1,594	2,085
Trivandrum	1,742	1,247	2,794	3,600	4,715
Nedumangad	295	414	494	702	963
Chirayinkil	1,097	1,345	1,585	2,008	2,518

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GLOSSARY

GLOSSARY

Adhipathi	Chief
Agrasala	Feeding house attached to a temple
Alam	Salt pan
Arat	An important festival of taking the image of the deity in procession to bathe on the last day of *utsavam* in a temple.
Archana	Offering of flowers and incense to the deity.
Arishtam	A medicinal tincture.
Asan	Village School Master.
Asavam	A form of *arishtam*
Atiyara	Presentation.
Avarna	Backward Class Hindu.
Ayacut	Old land revenue record.
Bhajanamadhom	Prayer Hall
Bharanasamithi	Governing body
Bhasmam	Holy ashes
Bimbam	Idol
Biruda	Title
Brahmaswam	Property belonging to Brahmin *Jenmies*
Cadjan	The dried leaf of the palmyra tree
Chakra	Wheel
Chalamaram	Avenue tree
Chattavariyola	A collection of rules and laws framed for the guidance of Sirkar Officers.
Chaver	Suicide squads
Chenda	A kind of drum
Chikitsa	Medical treatment
Chowka	Customs House.
Chula	Kiln.
Churnam	Pulverised form of drugs, Medicinal powder.
Desavazhi	A local chieftain
Devaswom	Temple property
Dewan Peishkar	Formerly a District Collector.
Dhara	Pouring oil or water over the head, bathing.
Dwarapala	Gate Keeper
Edavaka	Free hold estate of certain aristocratic families.
Edavappathi	South-west Monsoon which generally commences about the middle of Edavam (May-June).
Elakkizhi	This is a *Pinda sweda* in which medicinal leaves are used.
Ezhuthachan	Old Village School Master.
Ezhuthupalli	Old Village School.
Ghritha	Clarified butter.
Gopuram	Tower, especially of a temple.

Grandha	Alphabet, old cadjan manuscripts.
Grandhavari	Chronicles
Gurudakshina	Gift to the teacher
Gurukulam	The house of a Guru. Residence in the house of a Guru.
Hala	Plough
Harikatha	Narration of Puranic stories relating to Vishnu
Hundi	A form of money order—A bill of exchange.
Japadakshina	Pay and perquisites given to Brahmins for the performance of special religious services in temples and palaces.
Jenmi	Landlord
Jenmibhogam	Landlords' share
Kaikottikkali	A kind of dancing and singing with clapping of hands.
Kalari	Fencing School or Gymnasium
Kara	The Sub-division of a village
Kashayam	A decoction or infusion
Kathaprasangam	Exposition of stories with music and illustrations. A kind of popular entertainment.
Kavani	A thin and fine piece of cloth
Kavu	A grove of trees dedicated to the abode of snakes and considered very sacred.
Kayal	Lake
Kayyala	Mud wall
Kazhanchu	A unit of measurement
Kelvi	An administrative sub-division of a Taluk.
Kettezhuthu	A kind of revenue settlement.
Kizhavan	Chieftain. It also means an old man.
Kolezhuthu	A kind of archaic script.
Koothu	The exposition of puranic stories in temples by Chakkiars
Korava	Ululations made by women during marriage and other occasions of rejoicing
Kottappanam	A tax collected for the repair and building of fortresses
Kudiyan	A tenant
Kuthaka	Monopoly
Lehyam	An electuary
Lepanam	Smear, ointment, or plastering
Madhom	Monastery
Madi	Net
Makkathayam	Patrilineal system of inheritance
Mammatti	Spade used for digging
Mamool	Ancient custom
Mamsakkizhi	This is a "*Pinda Sweda*" in which flesh is used.

Mandapam	Platform
Mannappedi	Fear from Mannans, a backward community
Mantra	Hymn or incantation
Mantrasala	A Council Hall
Maram	Levelling Board (an agricultural implement)
Marma	Vulnerable point of the body
Marumakkathayam	Matrilineal system of inheritance
Maryada	Custom
Melkoima	Overlordhip
Melvaram	A tax in kind levied on certain paddy fields in addition to the ordinary dues paid to the Government.
Mundakan	Winter season crop
Mundu	White cloth worn round the waist stretching up to the ankle
Nadakkavu	Foot path
Naduwazhi	A local chief; a ruler
Nalukettu	The traditional Malayali house
Natakasala	Theatre
Navarakkizhi	The proceess by which the whole body or any particular part is made to perspire by means of application of a kind of *payasa* or pudding specially prepared for the purpose with Navara rice, milk and decoction of *sida cordifolia.*
Nazhi	A unit of measurement
Neriyatu	An upper garment usually gold-laced
Nitya Nidanam	Daily poojas
Nivedyam	Offering
Ola	Palm leaf
Onam	The National Festival of Kerala occurring during the period August-September.
Oonjal	Swing
Ooraler	Temple-trustees; chief men of the locality
Ottakkal Mandapam	A platform of single granite stone
Ottam Thullal	Dance—Drama
Otti	Mortgage
Padhasala	School
Padippura	A gate way to a house usually surrounded by an imposing structure
Pakuthi	Village; a unit of Revenue administration
Pallivetta	A mock-hunt being a part of a temple *utsavam*
Palpayasa Madhom	A place from where milk porridge is supplied, normally attached to temples
Pandikasala	Ware-house, Factory
Para	A unit of measurement used in measuring grain
Parasu	Axe
Parayanam	Recitation
Patakom	A narration of puranic stories usually performed in Hindu temples

Parvathiakar	Village Officer
Pathivu	Scale of expenditure for daily, monthly and annual ceremonies in temples
Patta	Receipt; a document
Pattam	Rent
Pattu	Song
Pinda sveda	A system of indigenous medical treatment by which the whole body or any specific part thereof is made to perspire by the application of certain medicinal puddings.
Pizhichil	A system of indigenous medical treatment by which the body is made to perspire by application of medicated oils
Pokkuvaravu	Transfer of registry or the recording of changes in the names of landholders for the purpose of collection of revenue
Pooja	Worship; offering of flowers etc., to a deity
Poojamandapa	Place of worship
Poomukham	Entrance hall (Porch)
Pulappedi	Fear from the Pulayas, a backward community
Salai	Vedic College
Sambandhom	Marriage
Sankhu	Conch
Sanyasi	Ascetic
Satram	Wayside inn, rest house
Sattar	Pupil
Savarna	Caste Hindu
Sradha	An oblation to the manes of the deceased ancestors
Sreekovil	The *sanctum sanctorum* of a temple
Tailam	Oil (medicated)
Takara	Palm Brandy
Takradhara	One of the many special types of treatment practised in Kerala for diseases of the head. This is a process in which butter milk is poured in a continuous stream on the head, especially on the fore-head in a specific manner
Tala	Rhythm
Tali	A wedding ornament (A neck ornament tied as a marriage badge).
Talikettu	The ceremony of tying *tali*
Tantram	Skilful movement of hands and limbs for the performance of *poojas*
Tantri	Priest
Tara	Tribal group of Nairs
Taravila	Ground value
Tarpanam	Oblation of water and sesamum to the manes of ancestors
Tharawad	A family
Tharisu	Waste land

Thiruvabharanam	Jewels belonging to Devaswoms
Thiruvathirakkali	A kind of ring dance to the accompaniment of songs
Thuppatta	A cloth worn around the waist
Utsavam	Periodic temple festival
Uttupura	Feeding house for Brahmins
Vahanam	Vehicle
Vaidyan	A physician following the Ayurvedic system of treatment
Vaidyasala	A dispensary run according to the Ayurvedic system of medicine
Vala	Net
Vallom	Country craft
Vattezhuthu	A kind of archaic script
Vavubali	Offering of oblation to the manes of deceased ancestors on New Moon days
Vazhipadu	Offering to a deity
Veena	A South Indian Musical Instrument
Vicharippukaran	Manager
Vidyarambham	Beginning of the study of alphabet
Viruppu	Autumn season crop
Yogakkar	Members of the Council
Yuvaraja	Heir-apparent

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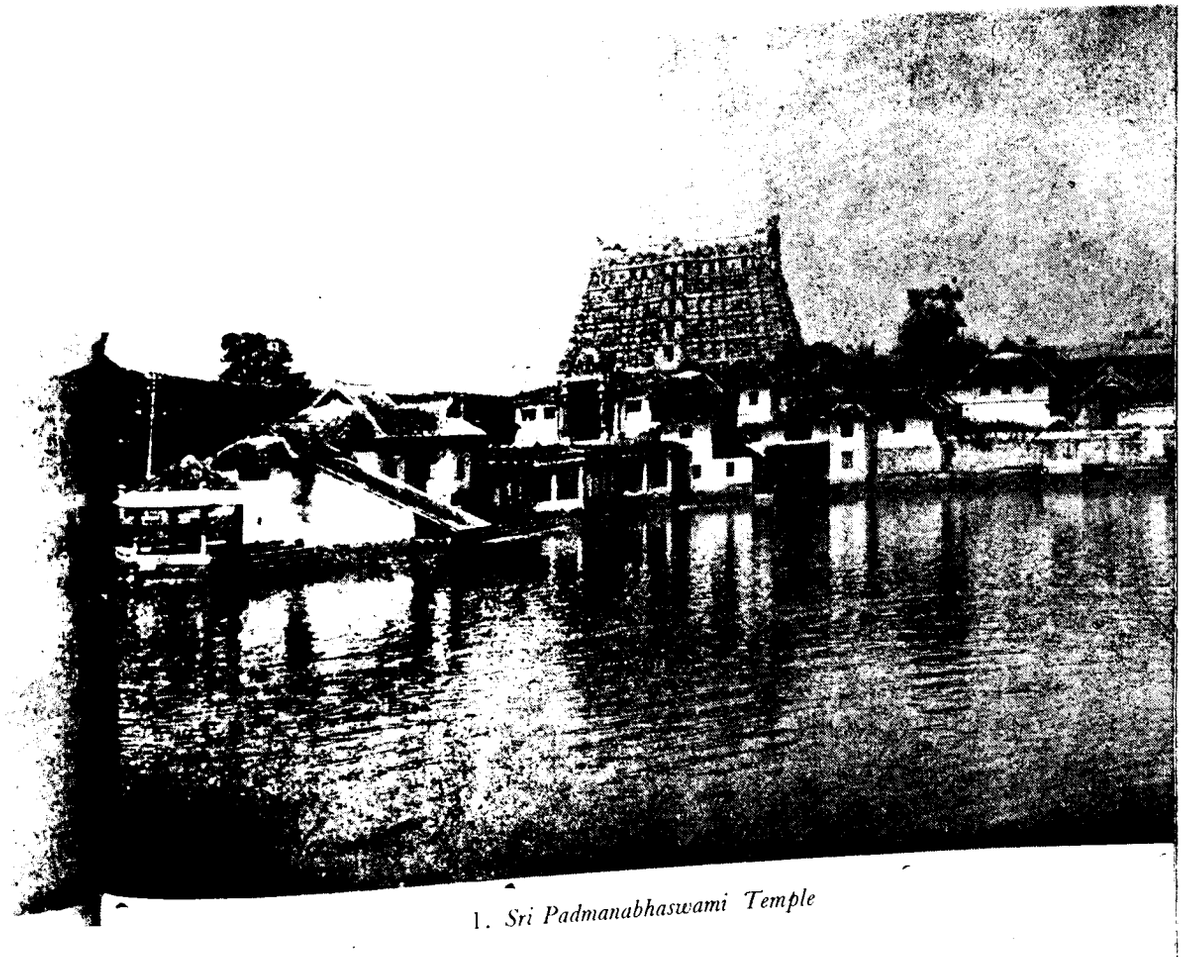

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