

# TRAVANCORE

## Information & Listener



THEIR HIGHNESSES THE MAHARAJA AND  
MAHARANI IN MADRAS



Vol. VII. No. 6



FEBRUARY 1947

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## March of Events:

8 FEB 1947

MADRAS

THE twenty-second session of the All-India Educational Conference, held at Trivandrum in the last week of December 1946, with His Highness the Maharaja as Patron-in-chief, Her Highness Maharani Setu Parvati Bayi and His Highness the Elaya Raja as Patrons, Sachivottama Sir C. P. Ramaswami Aiyar, Dewan as Chairman of the Reception Committee, and Dr. Sir A. Lakshmanaswami Mudaliar, Vice-Chancellor of the Madras University as President, was attended by 992 Delegates from all over India. The reception committee consisted of 590 members.

Stressing that the object of the Conference was to concentrate and focus attention on the most important educational trends and popularise and make available to the public at large the results of their labours, Sachivottama Sir C. P. Ramaswami Aiyar, Chairman of the Reception Committee, invited His Highness the Maharaja to open the Conference. His Highness the Maharaja inaugurated the session and wished it complete success. (His Highness's speech is published elsewhere in this issue).

### TRAVANCORE'S LEAD

Thanking His Highness the Maharaja on behalf of the All-India Federation of Educational Associations, Dr.

Amarnath Jha, President of the Federation, said that in the matter of nursery education, free and compulsory primary education, State-aided secondary education, extension of higher and technical education and encouragement of adult education, Travancore had taken the lead and demonstrated what could be done within a short period of time. He observed that this was due to His Highness's enlightened interest in education and far seeing policy consistently followed by His Highness's predecessors with the result that education was far more advanced here than elsewhere. He added that His Highness had been a friend of all good causes and education stood in need of good friends.

Referring to the Sachivottama, Dr. Jha said that in His Highness's able Dewan they found one from whom they could learn not only the technique of oratory but also the substance of statesmanship. He concluded that the delegates had enjoyed the hospitality of the State and wished they could stay longer.

In the course of his welcome address proposing Dr. Sir A. Lakshmanaswami Mudaliar to the chair, Sachivottama Sir C. P. Ramaswami Aiyar took the opportunity of explaining the

Government's objectives in regard to educational reform and cleared up certain possible misconceptions about their policy especially in regard to compulsory primary education. He stressed that the education of the future must be based on widening the horizon from the school room to the community, from the community to the nation and from the nation to the world.

Prof. Dewanchand Sharma, Lahore, who seconded the Sachivottama's proposal of Sir Lakshmanaswami Mudaliar to the chair, said that he was convinced that they should look to Travancore for guidance, and that they could learn from the Sachivottama a great deal not only about the technique of eloquence and statesmanship but also about education.

#### TRIBUTE TO THE ROYAL FAMILY

Paying a tribute to the Royal Family Dr. Sir A. Lakshmanaswami Mudaliar, said:

"We deem it a great honour and a rare privilege that the Royal House of this ancient State has so graciously associated itself with this Conference and that we are holding this Conference under the distinguished patronage of Their Highnesses, the Maharaja, the Maharani Setu Parvati Bayi and the Elaya Raja of Travancore. This is yet another proof, if proof were indeed needed, of the great and abiding interest that the Royal House of Travancore has taken from time immemorial, in the cultural and educational advancement of its subjects and in their emancipation from the thraldom of illiteracy and ignorance. It is no exaggeration to state that Travancore stands unique as the most educationally advanced State, not only in India but in the wider world, and judged by the standards of literacy, of higher education or of the educational advancement more particularly of women, it can proudly claim to

be as near the pinnacle of fame as any other civilized country in the world. But Travancore has not been content to rest on its oars, and the establishment of the Travancore University and the introduction of compulsory primary education mark but further milestones in the highway of educational progress that the State has pledged itself to implement."

The All-India Educational Exhibition organised in connection with the Conference was declared open by His Highness the Elaya Raja. (His Highness's speech is published elsewhere in this issue.) Requesting His Highness to open the Exhibition, the Sachivottama said:—"You have had a distinguished academic career: you are alive to the needs of the day, you are the hope of the future, and I feel sure that I am representing the views of those assembled here when I say that there could be none better fitted to perform this inaugural function than your Highness."

Thanking His Highness the Elaya Raja and the organisers of the Conference, Dr. Amarnath Jha said that those who had visited Travancore in the past knew how skilled the children of the State were and how artistic they were by instinct. He said that His Highness's dynasty had always been a friend of education and that Travancore is one of the leading States in the matter of education and that it was therefore in keeping with these traditions of His Highness's family that His Highness the Elaya Raja should have graciously consented to open the Exhibition."

Over 4000 Exhibits were on show including two sections of special interest, one devoted to adult education and the other described as miscellaneous. The research activities of the Travancore University demonstrated in the University Sec-

tion were greatly appreciated by the Delegates to the Conference and other visitors.

### TRAVANCORE LINKED BY AIR WITH STRE OF THE WORLD

WITH the recent inauguration of the Trivandrum—Cochin—Bangalore—Madras Air Service, Travancore has

pravina Mr. T. M. Krishnaswami Aiyar, Cheif Justice, to bless the enterprise, Mr. S. Parthasarathi Iyengar, Inspector-General of Police and Secretary and Treasurer of the Trivandrum Flying Club, said—"Due to the tenacious efforts of our Government and the personal interest taken in it by the Head of the Administration,



The Service Plane belonging to Air-India Limited about to take off for the first Trivandrum—Cochin—Bangalore—Madras Air Service.

been linked with the Indian and foreign arterial air routes. This occasion was celebrated by the Trivandrum Flying Club by arranging a meeting at the old hangar at the Aerodrome. Welcoming the large gathering of officials and non-officials and requesting the President, Rajyaseva-

the service has become a reality today. To us in this corner of India, air travel is one of necessity and certainly not one of luxury and it is realising this that our progressive Ruler has set us a shining example. With that example before us we shall not lack in determination to pursue our onward path to

place our State on the air map of the world." He looked forward to the day when Trivandrum in its strategic location will be a big air port.

Wishing the Service all success, Rajasevapravina T. M. Krishnaswami Aiyar, said *inter alia*.—"I should very much have liked that the hand which had initiated great activities in the State and guided them with such consummate skill were present in our midst today to witness the starting of this air service. In his (Sachivottama Sir C. P. Ramaswami Aiyar's) absence let me wish the best for the State and the people of this country, and the most successful fruition of the air sense which is animating the people of the State. We cannot ignore the fact from our consciousness that the kind thoughts and blessings of Their Highnesses are with us to day, as they always have been with every good venture we undertake."

#### INCREASED RICE RATION

THE composition of the existing ration unit has been revised recently from  $2\frac{1}{2}$  nazhies of rice (5 nazhies of paddy)  $\frac{3}{4}$  nazhi of wheat, and  $\frac{3}{4}$  nazhi of gram or pulses or maize to three nazhies of rice (or six nazhies of paddy) and one nazhi of wheat, maize, gram or pulses. The total quantity of food grains that an adult would get under the revised scale would be six nazhies of rice or twelve nazhies of paddy and two nazhies of wheat, maize, gram or pulses per week.

#### GROW MORE FOOD CAMPAIGN

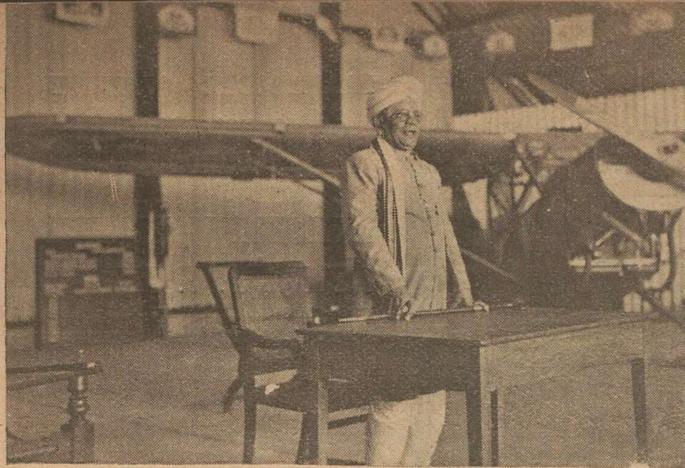
IN connection with the Grow More Food Campaign, arrangements have been made through the Agricultural Department for the manufacture and sale of agricultural implements to bona fide cultivators on a subsidised basis at two-thirds of the cost price throughout the State. A small stock

of agricultural implements is now available at the disposal of the department for sale to the ryots. Arrangements are being made for the manufacture of more implements in the P. W. D. Workshops which will also be made available for sale shortly. Sales will be arranged through the Departmental Depots and agencies of Co-operative Societies.

#### NEGOTIATING COMMITTEE HAS FINAL VOICE

IN the course of an interview with the L. A. P. I. on the functions of Princes' Negotiating Committee *vis à vis* the Constituent Assembly, Sachivottama Sir C. P. Ramaswami Aiyar stated :—

"There appear to be some points in the controversy as between some States on the one side and the Constituent Assembly on the other regarding the question of the representation of the States in the Constituent Assembly and the functions of the Negotiating Committee. With regard to the latter, subject of dispute seems to centre on the exact jurisdiction of the Negotiating Committee whether it is only concerned with the choice of representatives to the Constituent Assembly or it should also deal with wider matters. It is my distinct view and I derive this view from my conversations with the Cabinet Mission and others that the Negotiating Committee has function not only of choosing members to the Constituent Assembly but also for dealing with all conditions precedent to States coming into the contemplated union. I hope very much that matters now in dispute between the States and the Constituent Assembly will be resolved in an amicable manner so that, as I have always been emphasising, the States and the Congress may co-operate for the progress of the country."



TRIVANDRUM—COCHIN—  
BANGALORE—MADRAS  
AIR SERVICE

Rajyasevapratima T. M. Krishnaswami  
Aiyar, Chief Justice, inaugurating the  
Air Service on the 15th January 1947.

Part of the Audience on the occasion.



Administration Offices of Trivandrum's  
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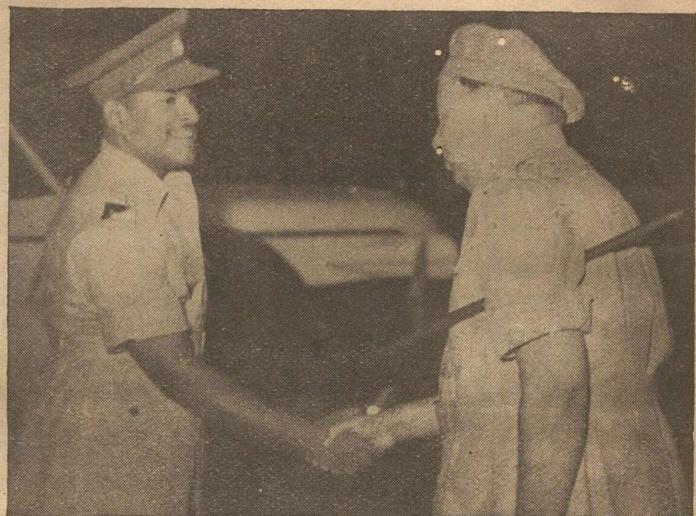


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HIS HIGHNESS THE MAHARAJA photographed with Major D. L. Deshpande and Major H. C. Papworth, Pro-Vice-Chancellor, at the O. T. C. Camp held recently.



HIS HIGHNESS THE ELAYA RAJA  
being received at the O. T. C. camp by  
Major D. L. Deshpande.



Some of the Officers of the  
Officers' Training Corps.

# "The Diffusion of Knowledge and the Renaissance of Culture".

Inaugurating the XXII Session of the All-India Educational Conference at Trivandrum, HIS HIGHNESS THE MAHARAJA, Patron-in-Chief of the Conference, spoke as follows :—

*Sir Ramaswami Aiyar, Mr. President, Ladies and Gentlemen,*

DURING the last few years, organisations and foundations of All-India and of International outlook and aim have gathered at Trivandrum and carried to the far south a reminder and a message of the unity of the great subcontinent, which, from the Himalayas to Cape Comorin, we acclaim as our motherland. These organisations owe their origin to the inspiration of enlightened personalities and are designed to reconstruct in a comprehensive way that unity of India, but none can lay a firm foundation or rear a lasting structure for it, except through education.

Under the auspices of the All-India Federation and through continuous research, investigation, publication and propaganda and a Conference from year to year, the aims of this body are clarified and promoted and the programme set for action, and it gives me great pleasure to open this twenty-second Session of the All-India Education Conference at the Capital of this State. Educationists of eminence have gathered here today from far and near. They have recognised that all through the past there has been here a constant endeavour to keep alive the torch of learning and to give to it, progressively

and harmoniously, that modern bias which we see all around us. From a state of superior individual standard, the goal has been to raise the general level, and in that endeavour, the association of a body like yours is at once a stimulus and a corrective. In Travancore we have endeavoured through many years to promote primary, secondary and recently University education and have attempted a comprehensive reorientation of effort suited to modern conditions but consistent with our ancient culture.

I hope we may be able to show our visitors how we stand in these directions and the outcome of this Session will be to the advantage of those engaged here and elsewhere in the diffusion of knowledge and the renaissance of our culture.

I also hope that your visit will prove pleasant and interesting, brief as it may be, and that your deliberations will be marked by another progressive step in your scheme of enlightenment.

With these words it is now my pleasing duty to inaugurate this session and wish it complete success.

# "A Vivid Epitome of what has been accomplished."

Declaring open the Exhibition held in connection with the XXII Session of the All-India Educational Conference at Trivandrum, HIS HIGHNESS THE ELAYA RAJA, Patron of the Conference, spoke as follows:

*Sir Ramaswami Aiyar, Sir Lakshmanaswami Mudaliar, Ladies and Gentlemen,*

I DEEM it a great pleasure and opportunity to have been asked to open this Exhibition held in connection with the XXII Session of the All India Educational Conference, now about to assemble in the Capital of our State. May I observe that this is an appropriate and concrete symbol of the aims and achievements of education whose range is infinite and to whose output one can never cry halt. The contents of this Exhibition are designed not only to represent the variety of our educational activity but also its thoughtful regard for kindling and satisfying the interest of visitors of diverse grades and ages. To the scholar and the learner, to the intelligent and the observant, to the simple craftsman and the mechanic of

talent, to the patient worker within laboratory walls and the comparative student of changing devices and appliances, here is provided, in holiday garb, a store house which, if it is not exhaustive as it never can be, is still a vivid epitome of what has been accomplished. Let us recall to ourselves the classic story that knowledge is a vast ocean and while we constantly strive and pick up valuable treasures and gleaming and multicoloured pebbles, its "sumless treasures" lie, inexhaustible for all time.

May I say how sincerely I thank the organisers of this Conference for asking me to associate myself with this Session and what great pleasure it gives me to now declare this exhibition open?

# COMPULSORY PRIMARY EDUCATION

*IN the course of two speeches made at the opening session of the 22nd All-India Educational Conference which met at Trivandrum recently, SACHIVOTTAMA SIR C. P. RAMASWAMI AIYAR, Chairman of the Reception Committee, outlined for the benefit of the large concourse of educationists from all parts of India the main features of the Travancore Government's educational policy, with special reference to educational reforms now being implemented and the scheme of compulsory free primary education.*

## The State's Educational Programme

Education in Travancore, observed the Dewan, was a plant of long and steady growth. He paid a tribute to those men who in a most self sacrificing manner from far-off countries came here and laboured hard in the field of education, mainly missionaries from various parts of Europe and America. To them the country owed a great debt which was best discharged by acknowledging with lively gratitude their labour and its fruits. Today we felt we could in the main take that work upon ourselves, though with their co-operation.

We had today about  $\frac{3}{4}$  of a million boys and girls attending schools in the State. We were endeavouring to develop the technical and technological sides of our culture. The Dewan then gave a birds-eye view of the main ideas that had animated government and a summary of the recommendations of the Education Re-organisation Committee which were most comprehensive in character and which had in the main been accepted by the Government of Travancore. The reforms related to primary, secondary, high school and University grades, with provision for industrial, technical and technological education.

## Primary Education Controversy

Turning to what he described as the controversy that certain people said was rocking Travancore, Sir C. P. Ramaswami Aiyar quoted from the views expressed by Sir John Hammerton as to the position in New Zealand where they had given the experiment of educational reform the fullest scope.

"The only wise solution to the religious difficulty in the State teaching of the young," said Sir John, "is to leave religion, whether denominational or 'approved', out of the curriculum, and to let every church and sectarian body undertake in its own way the teachings of its particular beliefs, its creed, its doctrines, through its own extra-mural organisations".

## Religious Education

Speaking on behalf of the Government of Travancore and for himself, he said he greatly prized and valued the importance of religious and moral education.

*He made it clear that every religious body in the State which had until now conducted a school, primary, secondary or otherwise, for the purpose of promoting its own tenets would be allowed to do so, provided that the general educational standards attained by that institution*

were such as could be approved by the State. If any of the denominational institutions wished to impart religious instruction to pupils of the same denomination, Government would give them suitable assistance, but it was inexpedient and under present conditions perilous that a person, professing one religion should teach the tenets of that religion to students belonging to another religion.

There had been difference of opinion on that matter but Government hoped and believed that compromise was possible in this matter and were looking forward to it. Government were not against but actively in favour of, imparting moral and religious instruction but only that it should be imparted in the appropriate atmosphere by professors of each religion to pupils of the same religion. That requisite being complied with, Government would only be too glad to extend the hand of encouragement.

### Students and Politics

The Sachivottama said that the University of Travancore and the Government had made it abundantly clear that it was open to any student, boy or girl, or adolescent, to speak and debate with the utmost liberty and freedom on any subject within the four walls of his or her educational institution. But the period of studentship and university education was not the period when the young student should be encouraged to take part in outside agitation, in the politics of the outer world and those controversies and direct action programmes which today seemed to be inseparable from certain forms of political activities and achievement.

### Education in the Future

Another point to which the Dewan drew attention was that our curriculum and course of studies were irrelevant to the needs of modern society, specially in India. Students are too often subjected to the tyranny of examinations which are based on a mass production technique. In India especially consideration must be given to the needs of agricultural life and to the promotion of better understanding between the people of the town and of the country. A new orientation had to be given to the teaching of history, geography and modern languages in order to arouse and quicken in the pupils a livelier interest in the meaning and responsibilities of citizenship. Education in the future must be a process of a widening of the horizon, from the schoolroom to the community, from the community to the nation and from the nation to the world. And progressively the pupils must be made aware of the life of which they form a part.

### Concentration on Research

The programme which the Government had set before themselves was a very big one and could but be partially fulfilled with the best will in the world. Even in a progressive country like England they had been postponing implementing the Butler Act of 1944.

*The object of the Travancore University, concluded the Dewan, was to concentrate upon research which was indispensable for the future of the country, as well as statistical methods which must go hand in hand with research.*

We had, further so far not paid adequate attention to Civics which is one of the essentials of university education.

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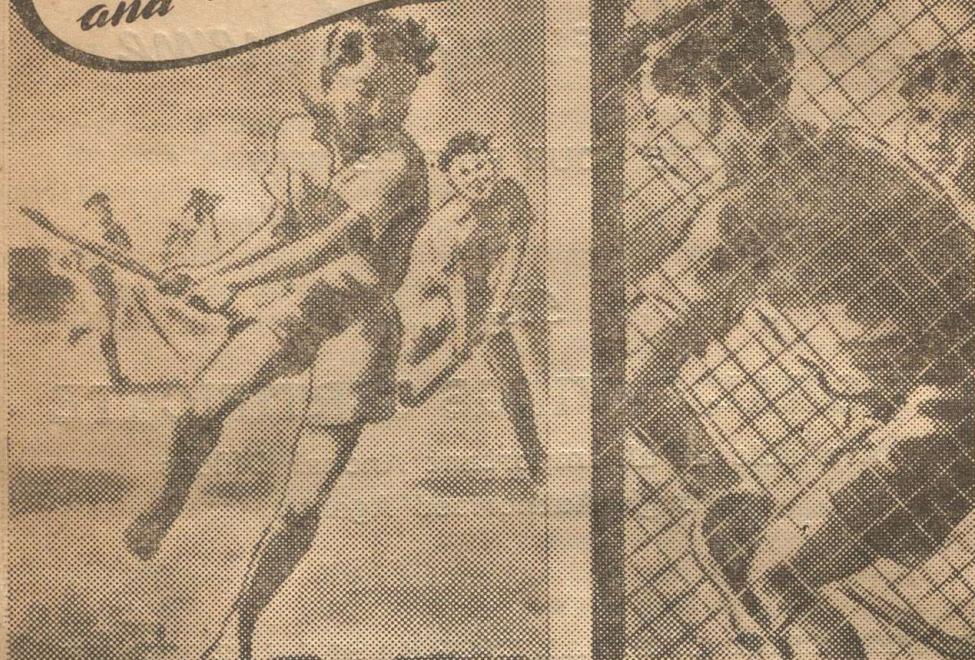
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# *Proposals for the New Constitution of Travancore*

THE Government of Travancore have now issued a press communique outlining the Constitutional Reforms proposed for the State in amplification of the previous communique on the subject.

The communique is divided broadly into five Parts; the first dealing with the Legislature, the second with the Executive, the third with the functions of the Dewan *vis-a-vis* the Legislature and the Executive, the fourth with the Judiciary and the fifth with the residuary powers of the Sovereign.

The outstanding features of the Legislature are as follows:—There will be two Houses of Legislature called "The Sree Chitra State Council" and "The Sree Mulam Assembly". The Sree Chitra State Council will consist of representatives of institutions, faculties and professions such as Lawyers, Engineers, Bankers, Labour, Village Unions, Village Panchayats, the University, the Municipality, etc. The election to this House will be from members of these bodies and professions. An age limit of 30 years is prescribed. It is expected that this Chamber will consist not less than 60 members and that the Chamber will function as an expert body which will be useful as a moderating factor when important technical and financial interests or subjects are involved.

The members to the Sree Mulam Assembly are proposed to be elected on adult suffrage. Any adult male or female over 21 years of age will be entitled to vote for election to this House and the age limit for a candidate is tentatively fixed at 25. This House will consist of about 160

members on the basis of one member for approximately every 18000 of the population.

The Legislature consisting of the two Houses will transact all legislative business on all subjects excepting a few which are not subject to the purview of the Legislature. These exceptions relate only to such matters as those connected with the Royal Family, the Military and the Devaswoms. The two Houses of Legislature will have the fullest opportunity to initiate and pass legislation on any subject over which they have jurisdiction. They have also the fullest control over finance in so far as the Budget will have to be introduced and passed by the two Houses of Legislature. Even Government Bills and Demands for grants on behalf of Government will be placed before the Legislature through the elected members. No official will have any vote in either House though he may appear to elucidate and explain particular points under discussion. As at present envisaged there will be no nominations at all to either House of the Legislature. The Presidents of the two Houses will be elected by the Houses themselves and ample provisions are made for safeguarding the privileges of the Houses and the members. There will be absolute freedom of speech inside the Legislature.

This Legislature will control the Executive Government of the State in all Departments of Government. This will be done through Executive Committees of the Legislature. Each Executive Committee will consist of three members, two elected by the Assembly and one by the Council.

The three members so elected will elect their own Chairman and these Committees will have control and jurisdiction on Finance, Commerce, Industries, Development, Agriculture, Forests, Public Works, Education, Public Health, Local Self-Government, Law and Order and a number of other miscellaneous subjects. The only Government Departments that are kept outside the purview of these Committees are the Military and the Devaswom. These Committees will have control over the policy and measures of the Departments concerned and the Government will be bound to carry out the measures and policies laid down by the Committees. The Committees will not have any power over the day to day administration of the Departments or the appointments, promotions and transfers of the major officers in these Departments. Even this latter will be governed by rules to be framed for the purpose. All the Government servants are bound to carry out the instructions issued by these Committees. It is expected therefore that the fullest control will thus be exercised over the Executive Government by the Legislature. The only safeguard that is provided for ensuring continuity of policy and to keep up the efficiency of the administrative machinery is in the provision that the Dewan who is the Executive

Head of the Government shall be appointed by His Highness at His Highness' pleasure and that he shall not be removable on an adverse vote by the Legislature. The Dewan is also invested with a very minimum power to veto the proposals of the Legislature and the Executive Committees if in the larger interests of the State he feels it necessary to do so and the exercise of this power will have to be made on reasons to be stated in writing. In the nature of things, the right of veto and certification given to the Dewan can only be exercised on extraordinary and special occasions.

The Judiciary is given power to interpret the provisions of the new Statute and also to decide on the validity of the laws and decisions made or passed by the Legislature. It is expected that this safeguard will be felt to be in the interests of the Legislature itself, and that it will be a wholesome corrective when public passion or excitement attempts to override the clear provisions of the statute.

Lastly the scheme reserves to His Highness residuary power, both executive and legislative, which it is expected, will not be exercised normally, but only in times of grave emergency when public peace and tranquillity have to be maintained.

## PRESS COMMUNIQUE

1. The following communiqué outlining the objectives and the main details of the projected new Constitution for Travancore is published for the information of and the expression of views by the public. Government, in pursuance of their undertaking, will also consult representatives of public opinion, and all the views expressed as aforesaid will be taken into consideration before the new constitution is promulgated in the form of a Statute by Proclamation.

2. Government have under consideration the question of the reservation of seats in Joint electorates for those minority communities that are legitimately entitled to representation in the Legislature and that

can be proved otherwise to be unable to secure any such representation.

3. Immediately after the Proclamation is issued, a Franchise Committee will be set up for the preparation and revision of the voters' list on the basis of adult suffrage. This Committee will also deal with the formation of constituencies and will make proposals with a view to giving adequate representation to minorities and other interests requiring special consideration in the matter of representation.

4. This Committee will also make proposals in respect of special constituencies for the Second Chamber. Tribunals will also be set up to deal with appeals arising

from the preparation of the voters' lists and other similar matters.

5. All written representations on this Communiqué may be addressed to the Administrative Secretary so as to reach him before the 20th of February, 1947.

## PART I. LEGISLATURE.

1. There shall be two Houses of the Legislature, namely, the Sri Chitra State Council and the Sri Mulam Assembly.

2. Every person who has attained the age of 25 years and who is not under any disability or incapacity either under law or under the Statute shall be eligible to become a member of the Sri Mulam Assembly.

3. No person may at the same time be a member both of the Assembly and of the Council.

4. Every member of the Legislature, except when he is charged with a criminal offence, shall be privileged from arrest in going to and returning from and while within the precincts of either House and shall not, in respect of any utterance of either House, be amenable to any action or proceeding in any Court other than the House itself.

5. All official reports and publications of the Legislature shall be privileged and the utterance made in either House, wherever published, shall be privileged.

6. Each House shall make its own Rules and Standing Orders with power to attach penalties for their infringement and shall have power to ensure free debate to protect its official documents and private papers of its members and to protect itself and its members against any person or persons interfering in the exercise of their duties.

7. Each House shall elect its own President and Deputy President and shall prescribe their powers, duties, remuneration and terms of office.

8. All matters in each House, save as otherwise provided, shall be determined by a majority of the votes of the members present other than the President or the presiding member who shall have and exercise a casting vote in the case of any equality of votes.

9. The number of members necessary to constitute a meeting of either House for the exercise of its powers shall be determined by its Standing Orders.

10. Each House shall make provision for the salary of its members and may, in addition, provide them with travelling allowance.

11. Each House shall sit at least twice in each year.

12. Every member of each House shall take an oath in the prescribed manner before taking his seat.

13. The duration of the Legislature shall be 4 years, provided however, the Dewan may, for reasons to be stated in writing, dissolve either Chamber earlier or may extend its life, for a maximum period of one year, beyond its normal term.

14. It shall be the duty of the Dewan to appoint a date not more than 6 months after the date of the dissolution of either Chamber for the meeting of its next session.

15. The time and place for the holding of the sessions of the two Houses shall be determined by the Dewan.

16. Either House may be prorogued by the Dewan on a written message to that effect being sent to that House.

17. No act of either House shall be invalid merely by reason of a vacancy in the Chamber.

18. No official shall be elected as a member of either Chamber of the Legislature; and if any non-official accepts office under the Government, his seat shall become vacant.

19. The Dewan shall have the right of addressing either or both the Chambers of the Legislature and of sending messages with respect to any Bill pending or any other matter under the consideration of the Legislature.

20. A Bill may originate in either Chamber. For consideration of Bills, there shall be constituted a Standing Committee consisting of 11 members in the case of the Assembly and 5 in the case of the Council. The members of the Executive Committee dealing with the department which is concerned with the subject-matter of the Bill, shall be ex-officio members of the Standing Committee to which the Bill is referred, in addition.

21. It shall be lawful for either Chamber to co-opt any member who possesses the knowledge or special qualification to the Standing Committee in addition to the above.

22. Government Bills to be introduced in the Legislature shall, in the first instance, be referred to the Executive Committee having jurisdiction over the department which is dealing with the subject-matter.

23. No Bill shall be deemed to have been passed by the Legislature unless it has been agreed to by both the Chambers either without amendments or with such amendments as are agreed to by both.

24. The Legislature shall not be competent to enact any measure or to discuss any matter relating to or affecting :

(1) the Ruling Family of Travancore or any Member thereof or the management of their Household,

(2) the Travancore State Forces including His Highness' Body Guard, or

(3) the Devaswoms or the Hindu Religious Endowments, or

(4) the relations of Government with the British Government, the Government of India, or with foreign Princes or States, or

(5) matters governed by treaties, conventions or agreements made by the Government with the British Government, the Government of India or with foreign Princes or States, or

(6) the provisions of the Reforms Act and the Rules passed under it.

25. The previous sanction of the Dewan is necessary for the introduction of any measure,

(a) which affects the public revenues of the State or which imposes a charge on such revenues, or

(b) which affects the religion or religious rites and usages of any class of the State subjects, or

(c) which repeals or amends any law passed by His Highness directly.

26. The Dewan shall have the power to certify, for reasons to be stated in writing, that any Bill which has been introduced or which is proposed to be introduced in either Chamber of the Legislature or any clause of such Bill or any amendment thereto affects the safety or tranquility of the State or any part thereof, and he shall also have the power to direct that no proceedings shall be taken by the Chamber in relation to such Bill, clause or amendment.

27. Where either Chamber of the Legislature refuses leave to introduce or to pass in a form recommended by the Government, any Bill, the Dewan shall have the power to certify for reasons to be stated in writing, that the passage of the Bill is essential for the safety, tranquility or interests of Travancore or any part thereof, and thereupon the further necessary steps for the passing of the Bill will be taken, and the Bill shall thereupon become law.

28. No Bill shall become law unless His Highness the Maharaja has declared His assent thereto.

29. In case of difference of opinion between the two Houses of Legislature the Dewan or the President of the Council, if so authorised by the Dewan, shall convene a joint sitting and the decision of the majority of the members present and voting at the joint sitting shall be final.

30. Sittings of each House of the Legislature shall be public. In case of special emergency, either House may hold a private sitting with the assent of two thirds of the members present.

31. No proposal for the appropriation of any revenues or moneys for any purpose shall be made except on the previous approval of the Government.

32. The following Heads of Expenditure shall not be submitted to the vote of the Legislature, nor shall they be discussed by the Legislature;

- (i) Expenditure relating to items removed from the cognisance of the Legislature;
- (ii) Expenditure which is obligatory under a Statute;
- (iii) Pensions and gratuities;
- (iv) Salaries and allowances of officers appointed under Sign Manual or whose appointments are specified in Rules passed under the Act;
- (v) Interest on Loans and Sinking Fund Charges
- (vi) Contributions made by the State; and
- (vii) Maramat and Political Expenditure.

33. The proposal of the Government for the appropriation of revenue or moneys shall be submitted to the Legislature in the form of Demand for Grants by the Chairman of the Executive Committee having jurisdiction with respect to the subject-matter of such appropriation.

34. The Assembly may assent or refuse its assent to any Demand or may reduce the amount referred to in any Demand, either by lump sum reduction, or by omission or reduction of any particular item or items of expenditure of which the grant is made.

35. The Secretaries to the Government, Heads of Departments and other Officers authorised by the Dewan may attend and speak in either Chamber and participate in the debate on the Budget but they shall not be entitled to vote at any stage of the proceedings.

36. Where there is disagreement between the two Houses regarding the voting on any Demand, the matter shall be referred to a joint sitting of an equal number

of members elected by each House and the decision of the majority of the members present and voting at such joint sitting shall be deemed to be the decision of the Legislature.

37. The Demands as voted by the two Houses shall be submitted to the Government and if the Dewan declares, for reasons to be stated in writing, that he is satisfied that any Demand which has been refused by either House or by the joint sitting is essential to the discharge of the responsibilities of the Government, the Government may act as if the Demand had been passed by the Legislature.

38. The Dewan shall have power, in cases of emergency, to sanction such expenditure as may, in the opinion of the Government, and for reasons to be stated in writing, be necessary in the interests of the Government or for the carrying on of any department or for the safety or tranquillity of the State or any part thereof.

39. Subject to such restrictions and conditions as to subjects and other matters as may be prescribed by rules under the Statute a member of either House shall have the right,

- (i) to ask questions and supplementary questions; and
- (ii) to move motions and resolutions.

40. Official resolutions and motions shall be introduced either by the respective Chairman of the Executive Committee concerned or by any other member of such Committee authorised in that behalf by such Committee.

41. A member of the Legislature may resign his office in writing addressed to the Dewan, and on the acceptance of the resignation, his membership shall cease.

42. If any member is absent from the State or is unable to discharge his duties as such member for a period of six consecutive months, Government may declare that his seat has become vacant.

43. The Assembly shall be composed of members who represent the constituencies

determined under the Statute. The number of members shall be fixed from time to time but the total number shall not be fixed at less than one member for each fifteen thousand of the population or at more than one member for each 25,000 of the population; provided that the proportion between the number of members to be elected at any time for each constituency and the population of each constituency as ascertained at the last preceding census shall, as far as possible, be identical throughout the State.

44. The members shall be elected on the basis of universal adult suffrage for men and women without any weightage in favour of any class or community.

45. Every person above the age of 21 years and otherwise entitled to vote shall be qualified to vote for the Assembly.

46. The Sree Chitra State Council shall consist of not less than 55 members, and the members shall be elected on a functional and facultative basis by and from amongst the members of various institutions, occupations and professions, such as Lawyers, Doctors, Engineers, Municipalities, Bankers, Trade and Commerce, University, Village Unions, Village Panchayats, Planters, Jemmis, Journalists, Industrialists, Labour Unions and Labour generally, and Agriculturists, in such manner as may be prescribed.

47. (1) A person shall be disqualified for being elected as a member of either House.—

- (a) if he is not a duly qualified elector; or
- (b) if he is not a subject of the State as defined in the Travancore Naturalisation Act, 1120, or has not been residing in the State for not less than seven years before the date of election; or
- (c) if he is a deaf-mute or a leper; or
- (d) if he is an undischarged insolvent; or
- (e) if being a discharged insolvent, he has not obtained from a Court a certificate that his insolvency was

caused by misfortune without any misconduct on his part; or

- (f) if, having been a Vakil or an Advocate, he has been dismissed or is under suspension from practising as such, by order of any competent Court;
- (g) in the case of the Council, if he has not attained the age of thirty years, and in the case of the Assembly, if he has not attained the age of twenty-five years.

Government can, however, remove a disqualification arising under item (f) mentioned above

(2) A person against whom a conviction by a criminal court of six months' imprisonment or more subsists, or who has been found guilty of an election offence or corruption with regard to an election, or who has failed to lodge within the prescribed period a proper return of election expenses shall also be disqualified to be a member of the Legislature. These disqualifications can, however, be removed by the Government by passing suitable orders in that behalf on the application of the persons concerned.

48. A person who sits or votes as a member of the Legislature when he is not qualified for such membership shall be liable to a penalty of Rs. 500 in respect of each day on which he so sits or votes.

## PART II.—EXECUTIVE.

1. The two Houses of the Legislature that will come into being under the new Statute will have jurisdiction over the entire field of Government subject to certain specified exceptions.

2. The control of the Legislature over the policy of Government Departments will be exercised through Executive Committees elected by the Legislature.

3. There will be six such Executive Committees as follows:—

(i) *The Committee on Finance.* This Committee will be charged with the task of scrutinising and finalising the Budget and

examining the audit and appropriation report and will generally advise on matters of finance including income-tax.

(ii) *The Committee on Commerce, Industries and Development including post-war Reconstruction.* This Committee will deal with subjects such as Labour, Factories, Mines, Workmen's compensation, Statistics and similar subjects.

(iii) *The Committee on Agriculture and Forests.* This Committee will deal with Agriculture, Forest, Irrigation, Animal Husbandry, Fisheries, Co-operation, Lands and Survey, Food production and distribution.

(vi) *The Committee on Public Works.* This Committee will deal with Communications, Transport, Shipping and Navigation, Ports, Electricity, Wireless, Railways and Anchal.

(v) *The Committee on Education and Public Health.* This Committee will deal with Education, Public Health, Medicine, Local Self-Government, Village Unions, Archaeology, Museum and Library.

(vi) *The Committee on Courts of Law and Justice.* This Committee will deal with Courts of law and justice, Police, Prisons, Companies, Insurance, Registration, Stamps, Stationery and Printing, and other subjects.

4. These Committees will deal with matters of administrative policy and administrative measures pertaining to the subjects allotted to them. But the Committee shall not have power over the routine administration of as apart from the policy to be followed by the Departments concerned or with appointments, promotions, transfers etc. of the officers in these Departments. These matters will be governed by rules to be framed for the purpose.

5. Each Committee shall consist of three members, two to be elected by the Assembly and one by the Council. The elections to the Executive Committees shall be held at the first meeting of the Legislature and the procedure to be adopted in

respect of such elections shall be governed by rules to be framed for the purpose.

6. The term of the Executive Committees shall be the term of the Legislature that elected the Committees.

7. The Chairman of each Executive Committee shall be elected by the members of the Committee in such manner as may be prescribed.

8. Each Executive Committee shall ordinarily meet at least once in a fortnight and no Committee shall transact business without at least two members being present.

9. It shall be competent for the Committee to invite not more than three other members of the Legislature to take part in the discussions of the Committee on any subject in respect of which the members so invited are, in the opinion of the Committee, specially qualified to offer advice to the Committee.

10. The Government Secretary in charge of the subjects assigned to each of the Executive Committees shall be *ex-officio* Secretary of the Committee and shall act as the convener of its meetings.

11. Government Secretaries, Departmental Heads, and other officers, authorised by the Dewan in that behalf may attend and participate in the deliberations of the Committee, but they shall not be entitled to vote.

12. The Chairman of the Committee and the Dewan, when he considers the step to be essential, shall be competent to convene a special meeting of the Committee.

13. It shall be lawful for the Committee to delegate to the Chairman such routine functions as the Committee may deem fit.

14. A member of the Committee shall vacate his membership on such Committee in case,—

(a) A specific motion of no-confidence carried by not less than two-thirds of the members of the Chamber that elected him is passed against him; or

(b) He fails to attend any meeting of the Committee without reasonable cause for a period of two months or is unable for any reason to attend any meeting of the Committee for a period of three months.

15. No member of any of the Executive Committee shall be eligible for any office of profit under Government for the duration of the normal period of his membership on the Committee. He will be paid allowances to be fixed by the vote of the Legislature.

16. It shall be competent for the Chairman or any member of the Committee authorised by him in that behalf, to initiate legislative measures or to move any resolution or motion relating to any of the subjects falling within the jurisdiction of the Committee.

17. The services of the Law Officers of Government will be at the disposal of the Committee and it shall also be competent for the Committee to invite any Departmental Head, Government Secretary, or other officer to attend its meeting, to furnish such information as may be necessary for elucidating any particular point or for facilitating discussions. The officers shall comply with such requisitions.

18. The Dewan may convene meetings of one or more or all of the Executive Committees and may confer with or address them on the matters within their jurisdiction. He may also do so with a view to co-ordinating their activities and surveying the entire field of State administration.

19. The Dewan shall have power to veto any recommendation of the Executive

Committees for reasons to be stated in writing.

### PART III—DEWAN.

1. The Executive administration and machinery of the State shall be under the general and disciplinary control of the Dewan who shall be appointed by His Highness the Maharaja and shall hold office during His Highness' pleasure.

2. The Dewan shall also exercise such powers as are referred to in this Communiqué.

### PART IV—JUDICIARY.

1. Neither House of the Legislature shall be competent to discuss or pass any resolution on any matter pending before any Court in the land.

2. It shall be competent to the High Court to pronounce on the constitutionality of the laws or decisions made or passed by the Legislature:

Provided however that no Court shall have power to revise the rulings on points of order of the Chairman of either House or the orders of the Dewan passed in the exercise of the special powers vested in him under the Statute.

3. It shall be open to the High Court to interpret the provisions of the Statute.

4. A Full Bench of 3 Judges shall hear and decide all matters provided for under Sections 2 and 3.

### PART V.—RESIDUARY POWERS OF THE SOVEREIGN

Nothing herein contained shall affect or derogate from the powers of His Highness the Maharaja to enact laws or to take action under His Highness' inherent Sovereign powers.

# THE WORSHIP OF SASTA

By Rao Sahib M. Raghava Iyengar,

(Professor of Tamil, University of Travancore)

Sasta the popular tutelary Deity

THE worship of Sasta or Ayyappan is universal in Kerala. It has grown from strength to strength and, today, several lakhs of pilgrims go to his shrine at Sabari Malai. It is generally agreed that Ayyappan of the West Coast is identical with

Sasta's names and Paraphernalia.

In the ancient Pinkala Nighantu,(1)(circa 9th century A. D.), several names of Sasta are listed, and these are highly informative. He is called Satavahanan,(2) Kolikkodiyon, Sattan, Vellaiyanai Vahanan, Kari, Chendayuthan, Kadalniravannan, Puranaikelvan,



## ON THE WAY TO SABARIMALA

Ayyanar of Tamil Nad. In both parts of South India, he is believed to watch over the countryside. He is definitely a post-Vedic deity, though tradition says that he is born of Vishnu and Siva. Without launching into discussions about the identity and origin of Sasta, we will consider here the light that Tamil literature throws on this god.

(1) Chapter II. வானவர்வகை—Sutras 117 & 118—“சாதவாகனன், கோழிக் கொடி யோன். சாத்தன், வெள்ளோயான் வாகனன், காரி, செண்டாயுதன், கடல் நிறவண்ணன், பூரணை கேள்வன், புட்கலை மனைனன், ஆரியன், அறத்தைக் காப்போன், யோகி, அரிகரபுத் திரன், ஜூயன் பெயரே.”

“காரியூர்தி, கோழிக்கொடி யே.”

(2) Skt 'ஜாதவாதன'.

Putkalaimanalan, Aryan, Arathaikkappon, Yogi and Hariharaputra. (3) From these names, we gather that he had the figure of a cock in his special banner. His consorts were Puranai and Pushkalai. He rode on a white elephant (4) and a black horse. His colour was blue like that of the sea; he was a guardian of Dharma and a yogi. His chief weapon was the chendu, a whip-like instrument, for driving horses. In this connection, it is noteworthy that one of the ancient Cholas—Karikalan—is stated to have been favoured by Sasta with his chendu (5) with which he caused the Himalayas to whirl. (i. e. conquered it). The favourite garland of the god was made of Kurinji flowers (6) which belong in a peculiar sense to the mountains.

### Sasta an exponent of the Shastras

Sasta is called Pashanda Sathan (7) and Pashandan. (8) This epithet is explained by Adiyarkunallar, the commentator of Silappadikaram as one learned in the

(3) 'சாத்தனை மகனுவைத்தார்'—அப்பர் தேவாரம். பக். 653, பாட்டு 4. (சா மினாத பண்டிதர் பதிப்பு.)

(4) In the temples of Sasta, elephants and horses of his train are prominently displayed. The following illustration from the Tamil Grammar may be cited in support of the above.

"பவளக்கோட்டு நீலயானை  
சாதவாகனன் கோயிலுள்ளும்  
இல்லை".

(5) கச்சி வளைக்கைச்சி காமக்கோட்டங்  
காவல்  
மெச்சி யினிதிருக்கு மெய்ச்சாத்தன்-  
கைச்செண்டு  
கம்பக் களிற்றுக் கரிகாற்பெருவளத்  
தான்  
செம்பொற் கிரிதிரித்த செண்டு.

(Adiyarkunallar's commentary, Silappadikaram, Chapter 5, lines 95-98.)

(6) செங்குறஞ்சித் தாரார் நறுமாலைச்  
சாத்தற்கு தான் பின்னும்  
நேராதன வொன்று நேர்ந்தாள்.  
(Siriya Thirumadal-Coulepts 16-17.)

(7) Silappadikaram. Chapter 9, 1, 95.

(8) Ibid, Chap. 30 1. 69.

ninety-six Shastras falling outside orthodox religion. (9)

There are many links between Sasta and the Chera country and one such special link is seen in the Periya Puranam, of Sekkilar. In this book, (10) we read that when Cheraman Perumal and Sundaramurti Nayanar went to Kailasa, the Kerala King recited his poem, the Adiyula, in Lord Siva's presence. The Great One was highly pleased with the devotion and genius of the Chera King and made him a Gananatha. Mahasasta who heard the poem at Kailasa kept it in his mind and made it known for the benefit of the world at large, in Thiruppidavur. Mahasasta is thus responsible for a signal act of service to Tamil literature as well as the Chera country. This is in keeping with his unique scholarship in all the arts.

### The God's temples outside the limits of villages and towns

Ilango Adigal, in the Silappadikaram, speaks of a temple to Sasta in Kavirippumpattinam. (11) He mentions it along with other shrines dedicated to Subramanya, Indra, etc. This would suggest that he was deemed as equal to the other deities of the Aryan pantheon. The fact

(9) Elsewhere in the Silappadikaram, Court jesters are required to be proficient in these Shastras to amuse people (Chapter 26 lines 30-1). The Prahasana natakas bear witness to this. The Buddhist traveller Fa-Hien during the course of his travels (circa fourth century A. D.) speaks of a place east of Jetavana where the Buddha "held a discussion with the (advocates of the) ninety-six schemes of erroneous doctrine." (A Record of Buddhistic kingdoms—by Fa-Hien Translated by James Legge, Page 59-60).

(10) Vide—Cheraman Perumal-Nayanar Puranam.

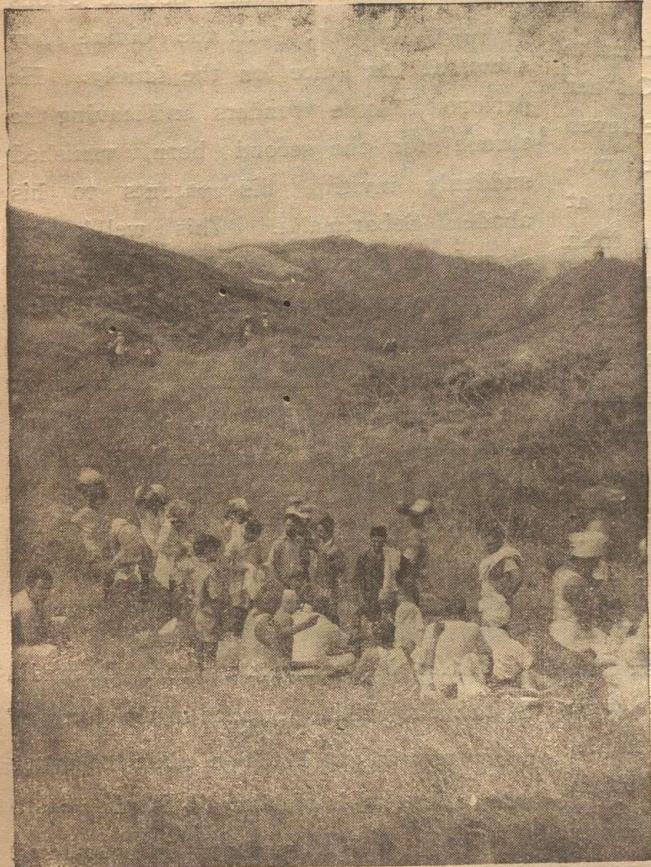
(11) "வேற்கோட்டம்,  
வச்சிரக் கோட்டம், புறம்பஜையான்  
வாழ்கோட்டம்",  
(Chapter 9, ll. 11-14.)

that he is specially called Arya (or Ayyan which is only a variant of the Sanskrit word) would point to the same conclusion. Sasta is mentioned as Purambanaiyan, one who lived outside the limits of the city. We may note that even today, the Ayyanar temples of Tamil Nad are located outside villages and towns. This is probably due to the fact that he is a guardian deity, en-

other than orthodox Brahmins. The temple priests mostly come from among the potters (Kuyavar).<sup>(12)</sup> This may probably be due to the fact that animal sacrifices are offered in this temple—a practice which seems to be of later origin. But in the past, he was the adored god of the Brahmanas as of other castes. The Silappadikaram tells us that Madalan, learned in Vedic lore, paid his respects to this god. Sasta himself was born in a Brahmana family, and married a maid of that community, according to the account of Ilango-Adigal.<sup>(13)</sup> In the days of the Alwars and the Nayanars, too, offerings to Sasta by high and low for the achievement of certain desired objects was a common feature.<sup>(14)</sup> Most striking of all, is the testimony of epigraphy. In the 1922 collection of the Madras Epigraphical<sup>(15)</sup> Department, several inscriptions of Agaram or Kayilur village in Villupuram taluk say that the Mahasasta of the place was called Paramaswamigal; the deity was worshipped and looked after by Brahmanas leading a pure life of consecrated service.

#### The Story of Sasta in the Silappadikaram

In the epic of the Silappadikaram is found a fascinating account of the life of Sasta as a human being. This story is told at length in chapter 8 and is again summarized in chapter 30, when King Senguttuvan asks the revered Madalan why the God



#### PILGRIMAGE TO SABARIMALA

In the foreground is seen a group of pilgrims resting during their trek to Sabarimala.

trusted with the care of the areas in which his shrine is situated.

#### Sasta worship by Brahmanas

Today, the Ayyanar of Tamil Nad is primarily a deity worshipped by sects

(12) Sangam literature bears testimony to the employment of potters as temple priests (Vide Narrinai, 200-293.)

(13) Chapters 9 & 30 of Silappadikaram.

(14) Vide foot note No. 6.

(15) M. E. R. 368 to 388 of 1922.

chose Devandi as his "medium." The story runs as follows:—

Malathi, a Brahmana woman out of over-flowing love, suckled her co-wife's child during the latter's absence. But, as ill-luck would have it, the child died. Fearing the wrath of the jealous co-wife, Malathi went with the dead child to the deities of all temples, praying to them to resurrect the child and save her. On her way, one mischievous goblin snatched even the corpse in her hands and ate it away. In helpless surrender, the woman fell at the feet of Sasta for rescuing her from blame. Taking pity on her, the god assumed the shape of her co-wife's child. Thus appearing on earth in the Brahmana family of Kappiyakkudi,<sup>16</sup> he mastered all the arts as a Brahmachari, and married Devandi, a Brahmana maid. He led the householder's life with her for eight years. After the death of his parents, he took care to conserve the property of the family and also duly performed the prescribed rites for the departed souls. His task thus over, he showed his true self to his wife one day and vanished into his temple, asking her to come to his shrine. From that time forth, Devandi spent her life in austerities and worship of her lord.

#### Legend of Sasta similar to the story of the Silappadikaram

Tradition and legend in Kerala have woven a beautiful story around the per-

(16) Kappigakkudi is Kanya-gotra, to which Tholkappiyar, Kappiyavrukappiyar, Velurkappiyar and other famous poets belong.

sonality of the popular Ayyappan. He is believed to have been found in a forest as a baby by the childless King of Pandalam. After growing up to manhood, he fulfilled a son's obligations to his parents. A brother was born to him and a difficulty developed as to his getting the crown. The queen mother became jealous of the foundling; but the divine boy showered his grace on the family. He performed some wonders and leaving the throne for the second born, vanished suddenly inviting his parents to his abode— Sabarimalai. This well-known story is similar in essentials to the account of the Silappadikaram and both may have a common source. The two accounts emphasise the fundamental beliefs that, for some avowed object, the god was born on earth, and that, after the fulfilment of this object, he went back to his usual residence of the celestial world.

#### Another reference in Silappadikaram

After his departure from Devandi, Sasta makes his appearance in the form of a Brahmin before Madalan while the latter was in the temple of Mangala Devi. Sasta gave him a small vessel containing sacred water and asked him to keep the water safe. Then he went away.

During the installation of Kannaki Devi, when Madalan, Chenguttuvan and others were present in the temple, Sasta appeared again on Devandi and explained to Madalan about the sacred qualities of

the water, which he had left with him before. If sprinkled on persons, he said, it would enable them to remember their past births. Sasta further asked him to sprinkle the water over the twin girls born to the wife of Arattanchetti and also over the daughter of Sedakkudumbi engaged in the services of God Vishnu in Adakamadam. When Madalan did so, the three children knew their previous births and began to sob. Of the three children, one was the mother of Kannaki, another the mother of Kovalan and the third Madavi, the cowherdess of Madura.

All these instances make it evident that Sasta was revered as a divine benefactor to the people in distress as early as the Sangam period.

#### A Yogi, and Protector of Dharma

Sasta, besides being an exponent of the Shastras, is a yogi, as one of his names signifies. At Sabarimalai, too, amidst the loneliness of the hills and forests, he sits in Yogasana pose. As a protector of Dharma, Aramkappon, he is keeping watch over the Dharmaraja (Travancore) at the request of Parasurama. (17)

(17) There is no evidence either in Tamil literature, inscription or tradition in support of the belief that Sasta had his origin from Buddhistic sources.

## Discussion of 'Objectives Resolution' Unjustifiable in States' Absence

“THE statement issued to the Press by Sir N. Gopalaswami Aiyangar from New Delhi as a reply to his critics is characterised by directness of approach and candour,” said SACHIVOTTAMA SIR C. P. RAMASWAMI AIYAR in an interview to the Associated Press.

The Dewan added: “But I cannot help observing that every word of it establishes the validity of the contention that the resolution moved by Pandit Jawaharlal Nehru and supported by Sir Gopalaswami Aiyangar should not have been so moved in the absence of the parties concerned and in view to the issues sought to be raised.

“Sir Gopalaswami Aiyangar states that there can be no paltering with certain principles which he outlines and asserts that a Ruler is not to be regarded as conferring any rights on his people but that reserve powers may be conferred on the Ruler. He reiterates that all powers including the residuary rights that may be vested in the Rulers should emanate from the people and that all power and authority exercised by the Ruler should be conferred on him by the Constitution. He adds that these issues are not theoretical.

“These propositions are, therefore, according to Sir Gopalaswami Aiyangar himself, of crucial importance and profoundly affect the present set-up and the future constitution and powers of the Rulers of States. The principle of *audi alteram partem* is well recognised in jurisprudence and it is surprising that such decisions should be arrived at without hearing the persons sought to be affected.

“My main argument was that such a discussion was unjustifiable in the unavoidable absence of the Indian States for which they were not responsible.”

It is true that the debate on Pandit Nehru's resolution has been postponed but it is also clear that if it is resumed on the 20th January, the States will still be absent from the Constituent Assembly when it will presumably take a decision on the resolution sponsored by the Vice-president of the Interim Government.”

(Sir N. Gopalaswami Aiyangar had said: “There can be no paltering with the fundamental principle that ultimate political sovereignty rests in the people. That all power and authority should be derived from them, and that any reserve powers which are exercised by the Ruler should be conferred on him by the constitution of the State over which he presides.”)

# Ruler of Indian State exercises Sovereignty in his own Right

IT is surprising that Sir N. Gopala-swami Aiyangar, a former Dewan of an Indian State who received his warrant of appointment at the absolute and arbitrary discretion of the Ruler should have made the statement in the Constituent Assembly that 'Sovereignty in the Indian States vests in the people', states MR. H. RAMAKRISHNA AIYAR, Retired High Court Judge, Travancore, in a statement to the Associated Press. He proceeded: "Sir Alladi Krishna-swami Aiyar also, speaking in the Constituent Assembly, made an unhappy reference to the Divine Right of Kings said that it was an archaic doctrine.

"No Indian Ruler has yet rested his case on the Divine Right of Kings. The doctrine under which protection was sought in medieval times by European Kings is scarcely relevant in a legal discussion of the present constitution of Indian States.

"Sovereignty—that bundle of rights and privileges— involves, as the very essence, the power to maintain a stable government with full Legislative and Executive capacity. In the last resort it resolves itself into a power to govern and to make war or peace with other States and enter into treaty relations with them. It is a factual error to say that Sovereignty in the Indian States resides in the people. In most of the States there is no constitution under which the Ruler functions and except in very few States the Ruler is, in fact, an absolute Monarch. Even where political concessions have been made to the people

their effectiveness depends ultimately upon the will of the Ruler. In general, it can be said that no power legally effective has been transferred to the people. In the absence of a constitution or of Proclamations by the Ruler under which the power to govern is vested in an individual or a group, Sovereignty has to be looked for in that quarter from which, in actual fact, the power to rule emanates. The law follows fact in this instance and Sovereignty in fact amounts to Sovereignty in law. There can be no doubt that the Ruler in an Indian State not only exercises all the powers that appertain to Sovereignty, but exercises them, too, as a fact, in his own right.

"The relations between the Indian States and the British Government have rested on this assumption. It could not be otherwise. The alliance—call it subordinate alliance, if you like—between the Indian States and the British Government have all along treated the Indian Rulers as absolute Monarchs in their own right, having absolute power to enter into treaty relations in respect of the essentials as well as the trappings of the Sovereignty of their States.

"The statement that Sovereignty in Indian States vests in the people may be a revolutionary slogan. But it is nothing else besides. It is regrettable that statements such as this should have been made in the Constituent Assembly. They cannot help its work. They can only create mischief and impede work."

# Ports and Marts of Travancore

## (A. D. 50-150)

By Mr. T. K. JOSEPH, B. A., L. T.  
(Retd. Superintendent of University Publications)

### Ancient Political Divisions

**A**BOUT the middle of the first century A. D. the portion of modern Travancore north of the river Pampa was under Kero-bothra, *i. e.*, Chera-man, the Chera King, while the portion south of it belonged to the Pandyan King. This we know from sections 53 to 55 of the *Periplus* (written c. 81 A. D.), the author of which had visited Travancore in about 60 A. D. at least as far south as the two Pampa ports called by him Bakare (= Purakkad) and Nelkynda (= Naakkida). The Chera kingdom extended beyond Travancore to some boundary line north of Naura (= Canna-nore), while the Pandyan kingdom extended beyond Kolkhi (= modern Kolkai on the Tinnevelly coast) perhaps as far as Point Calimere (= Kalli-medu), or even further north. The Chera kingdom was in what the *Periplus* calls Dimyrike, the Damiric, or Tamilic region stretching down to Purakkad south of Alleppey, thus suggesting that the language there was Tamil in the first century. But we know that the Pandyan and Chola (Ptolemy's Sora or Tsoringon) regions too were then "Damiric."

### Capitals Vanchi and Madura

Both the above kings "lived in the interior" says the *Periplus* (S. 55). Ptolemy (c. 150) gives us precise information by mentioning Karoura as "the royal seat of Kero-bothros", and Modoura as the seat of the Pandionoi. The former is Karuvur or Vanchi (= Tiruvanchikkulam in Cranganore, Cochin) of the Tamil poems, and the

latter Madura (which Ptolemy seems to have noted down also as the yet unidentified "Morounda, inland town of the Aioi").

### The Aioi, Ay-Vel Vassals

In the country of these Aioi (singular, Aios) of the Pandyan kingdom, western and eastern, Ptolemy locates the market-places from his Melkynda (= Naakkida on the Pampa, near Niranam, Tiruvalla taluk) to Komaria (Comorin) and mentions Morounda (= Marudai, மருதை; மதுரை, Madurai) as their inland town. They were most probably the ancient Ay or Ay-Vel kinglets of the west and east coasts of South India, latterly known by the Sanskrit title Yadavas, Yadus, or Yadu-Vamsyas (Tamil *Vanchiyar*), which title reminds one of the famous Yadava rulers of Devagiri (Daulatabad in Hyderabad State), who rose to prominence in about 1187 A. D., and of the Yadava Varmans (about 1060 A. D.) of Eastern Bengal. These Ays south of the Pampa were the uncrowned (Tamil *Vel*) under-kings or Samantas of the Pandyan. Near Naakkida on the Pampa there is now a Srayi (ஸ்ரை) chief's family, whose name is a corrupt form of Tamil *chiru-ay* (சிறு-ஐ), meaning little Ay. North of Quilon (Venad, Vel-nad) also there are several localities called Venad, a *Vel's nad* or territory.

North of the Pampa too there must have been Samantas of the Chera up to some parts beyond Tundis (= modern Kadalundi) and Naura (modern Canna-nore). But no mention of them is made in the *Periplus*, Pliny (A. D. 23-79), or Ptolemy.

The Tamil Sangham poems, however, tell us of the Chera's vassals Nedumidal or Anchi, perhaps of Takadur in Salem District, and of Nannan, chief of Pooli (பூலி) nadu, which was one of the 12 Tamil dialect regions including Kuttanadu, No. 8 of List I *infra*. Later Malabar tradition speaks of 18 *nadus* and 8 *samantras*, and in Arabic and Portuguese writings several Malabar chiefs are mentioned. These are probably survivals from the Kerala Ays or Vels of the pre-Ptolemaic centuries.

### Ports and Marts, Littoral, Northern

The ports and marts on or near the coast of Travancore mentioned by the Periplus, Pliny, and Ptolemy, and recorded in *Tabula Peutingeriana* are given below in List I conflated in the order from north to south. The inland localities east of the Travancore coast will be given in List II, at the end.

### List I : Littoral Localities

1. (Periplus): *Muziris*, "market-town of leading importance". Ptolemy : *Mouziris*, emporium near the mouth of No. 2 ; "20 stadia" (or 2 miles) "up the river from the shore", says the *Periplus*, S. 54. "Muziris" the river-port mentioned even later by pre-Portuguese European writers, and appearing as Muyiri-kodu (முயிரிக்கூடு) in the Cochin Jew's copper-plate of 11th cent. A. D., may now be under water. (There are 2 Musiri's in the Tamil country now, and a Musiris in Cappadocia.)

2. (Ptolemy): *Mouth of the river Pseudostomos*, the Periyar river.

3. (Ptolemy): *Podoperoura*, probably Vada-Paravur (வடப்பாவுர), now Vadakkan Parur. Coins of Augustus (B. C. 39-14 A. D.) and of some other Roman emperors were dug up there about 20 years ago, and identified at the Madras Museum.

4. (Ptolemy) : *Semne*, probably Chemanad (செமநாடு) a little east of the eastern edge of the backwaters. (Alternatives: Chengamanad, Asamannur— செங்காநாடு, அஸாமநாடு.) Is it Semve? (செம்வே?)

5. (Ptolemy) : *Koreoura*, probably Kattur, காட்டுர், south of Mararikkulam in Sherthala taluk. (If it be Toreoura, there is Toravur in Sherthala to tally.)

6. (Periplus) : *Bakare*, village at the mouth of a river. Pliny : " *Barake* . . . . a port in the territory of the people called Neacyndi" = people of Naakkida, No. 7 here. Ptolemy : *Bakarei* at the mouth of the Baris river.

Bakare, originally perhaps *Barakare*, is undoubtedly modern Purakkad on the coast south of Alleppey, and not Vayakkara in Kottayam, Travancore. Baris is the Pam—*பாயார்* river, or boat-river, Greek *baris* meaning boat. Pliny mentions single-log *barises*, boats, bringing down pepper from Kottonara, No. 8 here.

7. (Periplus) : *Nelkynda*, "market-town of leading importance" (like Muziris, No. 1 *supra*). It was 120 stadia up the same river, and was "of another kingdom the Pandian." Ptolemy: *Melkynda*. *Tabula Peut* : *Nincylda*. These stand for Naakkida (நாக்கிட, நாக்கிட) near Niranam, about 13 miles ("120 stadia") east of Purakkad. *Neakylda* may have been the original spelling, *ld* (instead of the then usual *r*) standing for the un-Greek, Tamil cerebral *t* (டூர்டி). The late Mr. E. J. John, Principal, Law College, had a coin of Emperor Augustus picked up from Naakkida or Niranam.

At Naakkida, in Tiruvalla taluk, the Pampa river bifurcates, and a little below the angle the Manimala river joins the northern branch, and the Kulakkada (or

Atchankovil) river joins the southern, so that pepper could be brought down the three rivers to Nakkida "of leading importance", from Kottonara, No. 8 of this list.

8. (Periplus): Kottonara, a "district" near the two market-towns Muziris and Nakkida, both of leading importance (Nos. 1 and 7), in which "region" alone "pepper is produced in quantity" (S 56). Pliny, VI 26: "Kottonara, the district from which pepper is carried down to Barace in boats hollowed out of a single tree." Ptolemy does not mention this district, but most of his inland localities between the Periyar and the Pampa seem to be in that region. See List II, A.

At present also the principal pepper producing region of Travancore (the region where the Portuguese found the Pepper Queen of Vadakkumkoor) is that between Nakkida and Muziris, i. e. between the two biggest rivers of Travancore. There are in that area five places with names somewhat like Kottonara, viz.—

(a) Kuttanadu (குட்டாடு), a water-logged area growing no pepper. But in 1816-20, during Ward and Conner's survey of Travancore and Cochin, "Kutanaad" "comprises 22 properties, 12 in Ampalappula, 4 in Kottayam, 3 in Changanasery, and 3 in Ettumanoor" (pp. 57 and 58 of the reprint of 1863). The last 10 'properties' (portions) are now pepper growing.

(b) (Thekkum—, and Vadakkum)—Koottunadu (கூட்டாடு) between the Periyar and Pampa rivers. The Pepper Queen was ruling the northern (the latter) Koottunadu.

(c) Kadanadu (கடநாடு) in Meenachil taluk, a small old principality.

(d) Kottanadu (கொட்டாநாடு) in Pattanamthitta taluk, a few miles above Nakkida.

(e) 2 or 3 Koottanadus (கூட்டாநாடுகள்) north and south of Kottayam, Travancore.

Tamil Grammars mention a Kuttanadu (குட்டாடு—நாடு) where a dialect of Tamil was spoken. This is most probably the Kottonara of the *Periplus* and Pliny. The Tamil name may mean the low (coast) land, குட்டம் in Tamil having the sense of depth. It may or may not be that No. 8 (a) *supra* (modern Kuttanadu) retains the first century Tamil name; and Kuttuvan perhaps originally meant the king of Kuttam, strictly Kuttavan (குட்டவன்). In the literary form Kuttuvan (குட்டுவன்) it occurs first as the name of the Chera king Palyanai Kuttuvan (c. 75-100) of Pliny's and the Periplus's century. Other Kuttuvans of Cheram are Chem—Kuttuvan (the just Kuttuvan, c. 125-180), Kuttuvan Kodai (c. 180-205) and Ilam Kuttuvan (c. 206-230) as per Mr. Sesa Aiyar's chronology (*Cera Kings*, 1937, p. 128).

### Littoral, Southern

9. (Periplus): the *Purrhon Mountain* (usually translated as the dark-red mountain) south of Purakkad, but not necessarily on the seashore. It is most probably the Greek form of Sanskrit Purva (-Parvata), eastern (mountain), and must be identified with the southern portion of the Travancore Ghats, visible from ships sailing south from Purakkad. (Purrhon was previously identified with the "Red Bluffs" of Warkala and those below Anjengo. But these bluffs cannot be called 'mountain'.)

10. (Periplus): *Paralia*, "another district stretching along the coast towards the south" from the southern end of the district of Damirica, which the author seems to have regarded as ending at Purakkad. Ptolemy's Limyrike (Damirika, Tamilica, rather than Tamil-akam) too extended from

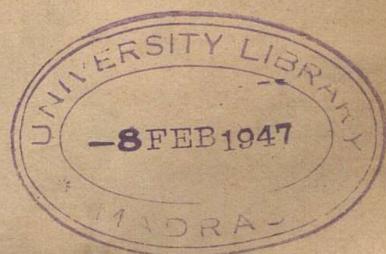


### THEIR HIGHNESSES THE MAHARAJA AND MAHARANI ARRIVE IN MADRAS

Citizens of Madras accorded an enthusiastic reception to His Highness the Maharaja of Travancore and his mother Her Highness Maharani Setu Parvati Bayi, when they arrived at Meenambakkam Aerodrome in the Travancore Dakota plane on the 2nd January 1947. Their Highnesses expect to spend a few weeks in Madras.

In this picture His Highness is seen enjoying a joke with Mr. Justice Chandrasekhara Aiyar of the Madras High Court.

(Photo by—G. K. VALE.)





(Above) HIS HIGHNESS THE MAHARAJA, Patron-in-Chief and HER HIGHNESS MAHARANI SETU PARVATI BAYI, Patron respectively of the 22nd All-India Educational Conference held at Trivandrum arriving. Their Highnesses are received and conducted to the dais by Dr. Amarnath Jha, President of the All-India Federation of Educational Associations.

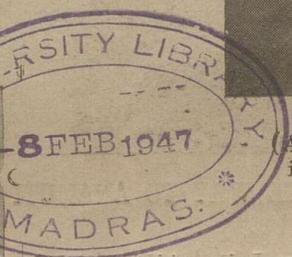
(Below) HIS HIGHNESS THE ELAYA RAJA, Patron of the Conference and HER HIGHNESS THE FIRST PRINCESS KARTIKA TIRUNAL arriving to attend the Conference.



(Right) HIS HIGHNESS THE ELAYA RAJA, declaring open the Educational Exhibition.



(Above) HIS HIGHNESS THE MAHARAJA, inaugurating the Conference. On the dais are seen Her Highness Maharani Setu Parvati Bayi, His Highness the Elaya Raja, and Sachivottama Dr. Sir C. P. Ramaswami Aiyar, Chairman of the Reception Committee.



(Above) HIS HIGHNESS THE MAHARAJA, in conversation with Dr. Amarnath Jha.

(Below) Dr. SIR A. LAKSHMANASWAMI MUDALIAR, Vice-Chancellor of the Madras University, delivering the Presidential Address. On the dais are seated Dr. Amarnath Jha, Mr. H. C. Papworth, Pro-Vice-Chancellor of the Travancore University and Sachivottama Sir C. P. Ramaswami Aiyar, Vice-Chancellor of the Travancore University.





### ON THE WAY TO ANAMUTI

The highest peak in Southern India, ANAMUTI is 8,837 ft. high. Around the axis of Anamuti spreads the thickly-wooded plateau in the north-eastern part of Travancore known as the High Range. Anamuti is the Elephant-Crown of the Anamutis, the Elephant Hills, as the High Range is often called.

No person who is a lover of the mountains can afford to miss the delightful trip to the High Range which constitutes an extra-ordinary mountain range resplendent with life, colour and charm. A happy hunting ground to the keen shikari for big game and to the enterprising anthropologist for the aboriginal tribes who share the forests with wild beasts, the High Range comprises a beauty spot where Nature has lavished all her charms and which offers a diversity of attractions to the tourist.

somewhere north of Kadalundi (near Calicut) down to the mouth of the Pampa, i. e. to Purakkad itself.

Section 51 says : from Barigaza (Broach) "the whole course to the end of Damirika is 7000 stadia ; but the distance is greater to the Coast Country", i. e., to Paralia, No. 10 here.

Greek *paralia*, not a proper noun, means coast country, and has nothing to do with the small inland river Parali (பாரலி = wild), the first part of Palayar river in South Travancore, or with Purali (புராலி), name for Kottayam in British Malabar.

Paralia (coast) country of the *Periplus* stretched from Purakkad down to Cape Comorin and further on to Kolkai on the "Pearl Fishery" coast, and to Calimere. But the Peripulser supposed that even from the Cape to Kolkai the Paralia coast stretched southwards ! This mistake is, to be sure, not more egregious than that of Ptolemy whose notion was that the coast of India up to Cape Kory (Dhanush-Kodi) stretched from west to east !! The Purron Mountain (No. 9 ante) divided the Paralia of the *Periplus* into two parts, western and eastern. Ptolemy's Paralia was north of the eastern Paralia of the *Periplus*. See in No. 11 here below.

11. (*Periplus*) : *Balita*, "the first place" in the paralia district, having "a fine harbour and a village by the shore" (S. 58). This is most probably Vilinjam harbour, on which see *Travancore Information and Listener* for Nov. 1946, pp. 33-35, and p. 23, col. 2.

In his *Cera Kings*, p. 20, Mr. Sesha Aiyar says of Veliyattu belonging to the Chera king Vanavaraman (= Vanavaraman = "Devanam Priya", title) of c. 17 A. D. that Veliyattu or "Veliyam is most probably the modern Vilincam.....Balita,

which appears to be a corruption of Veliyattu, is said in the *Periplus* to be in the Cola Kingdom".....No, the *Periplus* locates Balita on the Travancore shore (*paralia*) of the then Pandyan kingdom, and it did not belong to the Chera or Chola king. In the Chera kingdom north of the Pampa there are Veliya-nadu, Veliyan-ur, etc., one of which may be Vanavaraman's Veliyam, and not Vilinjam (= ? Viliyam ?)

Mr. Sesha Aiyar must have mistaken the Paralia of the *Periplus* for Ptolemy's "Paralia, properly so called" which is the broad, mountainless Chola (Coro)-mandal coast mentioned under the Greek heading :

#### **"Tes idios kaloumenes paralias Sorington",**

which means In the properly called *paralia* (sea coast) of the Chola (Sora) king (= Tsoringon, Ckolan-kon, சூரமுன் கோன்). Some Christian writers before 636 A. D. seem to have misread *kaloumenes* as a place-name Kalamenes, and wrongly called the Chola coast Kalamine (of St. Thomas, 1st century), just as others mistook *paralia* of the same Greek heading as a place-name.

12. (Ptolemy) : Elangkon, or -kor, a mart north of Kottiara, No. 13. Elangkor is most probably the latter half of Tiruvedaangkor, i. e., Tiruvetamkodu (திருவெடங்கூடு) the capital of ancient Travancore, which name (unlike Englishmen) the other Europeans like the Greeks and the Portuguese pronounced like Travaankoude (திருவங்கூடு). There is also Elamkada, near Kottar-(ஏம்கடா).

13. (Ptolemy) : "Kottiara, the metropolis", modern Kottar (கூடாந்த).

14. (Ptolemy) : *Bammala*. This is (Marut)- Vaamala, a conspicuous hill near No. 13, Kottar.

#### **Kanyaa**

15. (*Periplus*) : *Komari*. modern Comorin. Beyond Balita, No. 11, "there is another place called Comari at which are the Cape of Comari and a harbour ; hither come those men who wish to consecrate themselves for the rest of their lives, and bathe and dwell in celibacy ; and women also do the same ; for it is told that a goddess once dwelt here and bathed," says the *Periplus*, S. 58. In Tamil kumari (குமரி)

is a kind of aloe plant also. If Kanya-tirtha of *Mahabharata* was recorded after 1st cent; *Periplus* has the earliest written reference to the cape of Komari (=? of aloe plants?), and the goddess Kanya there, called Kumariikkanya Bhagavati in later inscriptions. The place-name Kumari may be pre-Aryan, pure Tamil.

### List II : Inland Localities

From Ptolemy we get the following names of inland localities, most probably pepper market places.

A. In *Limyrike* (Damirica) where he had already located the places from his *Tyndis* (*Kadal-Tundi*) down to the mouth of his *Baris* river, i. e. to *Purakkad*.

### Northern

11 inland cities between *Periyar* and *Pampa* rivers :—

1. *Pasage* (Pilagu, or *Paika*—பீகு, பைகு, both in Meenachil taluk).

2. *Mastanour* (Maluvannur, மலுவனூர்; or *Ettumanur*, ஏடுமானூர்).

3. *Kourellour* (Kudallur 'in Meenachil, or Kumaranallur in Kottayam: குடலூர், குமரானலூர்).

4. *Pounnata*, "where there is beryl" (*Punnatra* or *Poonjattil*, both in Meenachil; or *Tru-punittra* near Ernakulam, Cochin—திருபுனிட்டை, திருப்புனிட்டை). *Punittra* may mean the sea port of the *Puni*, ancient Phoenicians. Is this Megasthenes' "Tropina on the sea coast"?

5. *Aloe* (Alwaye, or *Elur*, the latter in Meenachil—அலுவை, ஏலு, ஏலூ).

6. *KAROURA*, "the royal seat of the Kerobothros" (*Karuvur*, alias *Vanchi*, alias modern *Tiruvanchikkulam* in Cranganore, Cochin). This is not the same as *Muzuris*, No. 1 of List I.

7. *Arembour* (*Athirampula*, அதிரம்பு; or *Aranmula*, அராந்முல).

8. *Bideris* (*Vadayar* in *Vycome*; or *Vadakara* near it—வடகார, வடக்கார).

9. *Pantipolis* (*Pannippalli* in *Thodupula*; or *Pantappalli*—பந்தப்பலி, பந்தப்பலி. Tamil பன்றிப்பள்ளி).

10. *Adarima* (not identified).

11. *Koreour* (*Tru-kkarur* near *Kothaimangalam*). கூரைக்குறி, far inland, unlike *Karoura*, No. 6 above, and *Koreoura*, No. 5 of List I, viz. கூரைக்குறி, and காரூர்.

### Southern

B. Inland Town of the *Aioi* (in whose country were the places from *Nakkida* to *Cape Comorin*) :—

1. *Morounda* (perhaps another spelling for *Modoura*, *Madura*, the Pandyan capital). In Tamil itself there are two usual forms *Madurai*, and *Marudai*—மதுரை, மருதை.

The names in (in) List II are possible identifications. There may be other places with names sounding like the names in Ptolemy's lists. He gives the Longitudes and Latitudes; but they are not reliable.

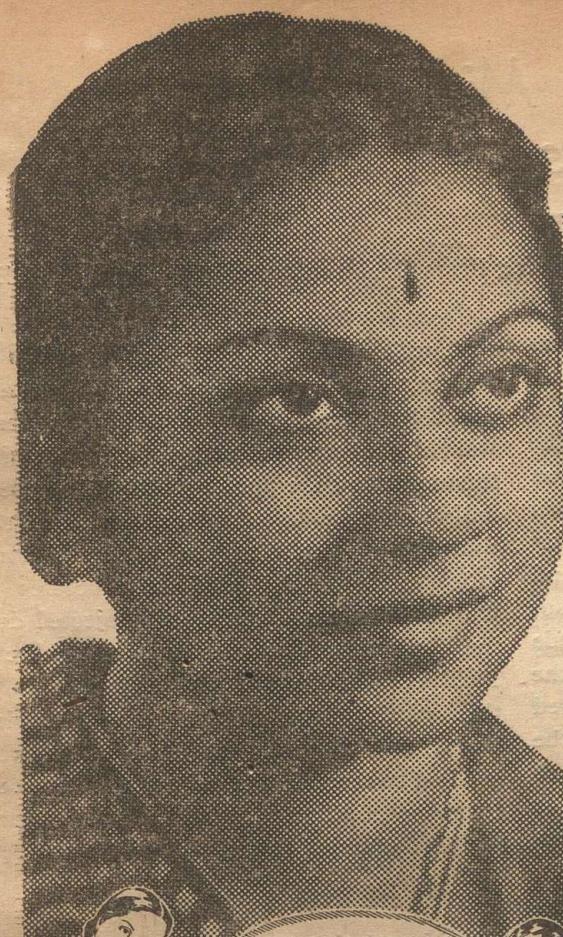
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"This is my  
daily beauty  
routine with  
Lux  
Toilet Soap"  
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# Government's Mineral Policy— State Owns All Deposits

[Government have issued the following Press Communiqué explaining their policy relating to the Mineral Resources of the State.]

THE Government of Travancore has, as a matter of high policy during a long period, treated the metal and mineral resources of the State as State property. The policy of this Government in this matter was declared by a Proclamation issued as early as the year 1881. It was declared under this Proclamation that all rights in metals and minerals throughout the State, by whomsoever and whatsoever tenure the lands may be held, are Royalties belonging to the Crown and cannot be enjoyed, sold, leased or otherwise appropriated except with the permission of Government and subject to such regulations and rules as have been or may be enacted by Government. In pursuance of this policy, this Government have been granting for several decades past mining leases to certain companies for mining and exporting monazite, ilmenite and other mineral sands of the State, on payment of royalty and other dues to Government.

## Industrial Products from Mineral Sands

Some time ago, when deciding on a programme for the industrial development of the State, this Government decided that some at least of the intermediate processes to which mineral sands are subjected for the manufacture of industrial products should be carried out in the State itself and that the State should not confine itself to the export of unfinished raw products. Accordingly in June 1942, this Government officially informed the managing companies

that, with a view to developing the mining and heavy chemical industries of the State, this Government would consider the renewal of the expired and expiring mining leases only on the footing that the lessees will undertake to carry out, within the State, before export of the material, some at least, of the intermediate processes to which the mineral sands are subjected during their conversion into finished products. Pending conclusion of the negotiations in this behalf, none of the existing mining leases was renewed, and no leases were granted to such of the companies as were carrying on mining operations under provisional sanction from this Government.

## Contracts with Mining Firms

Negotiations have been concluded recently and necessary agreements have been entered into between this Government and the mining companies. Some of the main features of the new scheme are given below:—

All the mineral sands of Travancore are to be regarded and declared as the exclusive property of the Travancore Government. The mining, dressing and sale of the said sands, including ilmenite, sillimanite, zircon and rutile, but excluding monazite, will in future be carried out by the existing four companies solely as the agents of Government. Government will pay the companies for their services as agent's remuneration at specified rates on a cost plus profit basis. The agency arrangement will

be in force for a period of 20 years. The four mining companies will also promote, with the collaboration of the Travancore Government and the British Titanium Products Company Limited, (to be incorporated in Travancore), for the establishment of a factory for the manufacture of titanium pigments in Travancore. The British Titan Products Company Limited will form a subsidiary company to be incorporated in Travancore and known as Indian Titan Products Company Limited, which will act as Managing Agents of the Travancore Titanium Products Limited. The British Titan Products Company Limited will make available to the managing agents of the Travancore Titanium Products all technical information (in its possession and free disposal) regarding the manufacture, use and development of titanium pigments. Similar arrangements are also contemplated as to zircon.

#### **Thorium-Bearing Monazite**

These arrangements do not include monazite, which in view of its importance

industrially and in connection with Atomic energy researches on thorium, a component of monazite stands on a separate and independent footing. In respect of monazite also as in the case of other mineral sands and in pursuance of their declared policy, this Government are arranging for the establishment of a processing factory in Travancore in collaboration with a British firm. The British Government are using their good offices to secure the co-operation of the firm whose technical knowledge is essential for the production of thorium in Travancore, and the arrangements contemplated in the case of monazite include the export to the United Kingdom for a limited period of a limited quantity of surplus monazite and of the factory's output of thorium nitrate save for what may be required in India. Export of monazite and its components will, as in the case of other minerals be subject to the control of the Travancore Government.

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# REGENERATING TRAVANCORE FORESTS

(BY RAO BAHADUR T. V. VENKATESWARA AIYAR, M. A.)

(*Conservator of Forests*)

THE forests of a country exert an undoubtedly influence on the temperature and humidity of the atmosphere over it, on the total precipitation of rain, mist and dew on it, and the quantity and rate at which water flows under and over its soil, in other words, on its climatic factors. They have thus an indirect influence on the economic life of its inhabitants. Apart from this, they have a direct economic value in the nature and volume of the trees that grow in them. The trees growing in a forest, together with the soil over the land, may be considered in the same manner as an amount of money invested in an industrial concern for the purpose of earning dividends : in other words, they may be considered as "Capital" invested in the business of "forestry". This "capital" produces "dividend" by the growth that each tree puts on itself continually, day in and day out and year after year, from the time of its germination and establishment till it degenerates and dies or is felled for the realisation of its value. Dividends in business, are normally declared at least once a year. In the same manner we should collect once a year the annual growth put on by all the trees in our forests, convert it into cash and declare a dividend. The annual growth of timber cannot, in the nature of things, be scraped from every tree but instead a number of mature trees, the total volume of which is equal to the annual growth on all the trees in the forest, are felled, and their sale gives the "dividend" for the year. By felling such mature trees however we are not scraping up the increment from each tree but are actually felling a part of the 'capital' as well, as every tree is 'capital' and 'dividend' inextricably mixed up. Also, the removal of a mature tree produces a vacancy in the soil which should be filled up so that the soil (which is also part of the capital) may

not deteriorate by exposure. The capital in the tree should therefore be replaced and the capital in the soil should be prevented from deterioration. However carefully the annual growth is calculated, its harvesting necessitates a replacement, so as to preserve the capital from wasting away. In other words, exploitation of a forest can only be justified if regeneration of the forest precedes, or accompanies it or follows it as quickly as possible. It is the duty of the forester to see that such regeneration is ensured.

## Rehabilitation of Forests

Travancore our forests contain a considerable number of species of trees out of which only a small number are of economic value as timber, while the majority are comparatively valueless. The valueless trees occupy space which can be filled by valuable trees. The forester should therefore take steps to eliminate the valueless trees and replace them with valuable ones, so that the capital value is increased and valuable growth is produced by the soil.

There are considerable areas of forests which have been practically denuded of trees by lopping, felling, and firing and are overrun by grass and bush. Their tree capital has been destroyed and the soil capital allowed to deteriorate. Such areas have to be suitably rehabilitated by the forester so that the lost capital may be replaced as best as may be possible in the circumstances of each case.

## Coppice Shoots

The growing stock may be replaced by Nature either unaided by the forester, or with his assistance, or it may be replaced entirely by artificial means. The manner in which it may be replaced will depend also on the object for which

the trees are to be utilised. For instance, if timber of large size is the main object, the replacement is with young seedlings, growing up naturally from seed or planted with the help of man. If firewood or small sized timber is the main object, the replacement is usually by shoots naturally arising from the cut stem, known in the language of forestry as "coppice shoots". Coppice shoots grow up rapidly, are little susceptible to drought and other dangers and yield the required size of firewood in a shorter time than similar trees commencing from seed. The type of the forest also determines the method to be employed for regeneration.

For the consideration of regeneration methods our forests may conveniently be classified as deciduous forests, evergreen forests, the minor reserved forests and the degenerated forest areas of the shrub and grass type.

### Deciduous Forests

The deciduous forests are composed of Maruthy, Thempavu, Venga, Irul, Venteak, Veetti, Teak, trees which shed almost all of their leaves during the driest part of the year and remain almost leafless for a time. With these useful hardwood species are found some useful softwoods like Elavu and Cheeni and a large number of species which are almost valueless as timber but make good, bad or indifferent firewood. In many places they are infested with tall grass which burns every year, causing damage and death to young naturally occurring seedlings of the trees in the forest, valuable and valueless. Natural regeneration of useful species is therefore absent or deficient in such areas. If mature trees are removed therefrom, the area will be left with a reduced capital unless seedlings of valuable species are planted in it. The planting of seedlings in the gaps produced by the removal of mature trees has been found to be uneconomic, as they require a good deal of attention which is costly to give in many groups scattered over extensive areas, is inefficient and difficult to check. The most efficient and economic method of regenerating such areas has been found to be to cut and remove all the trees

thereon and plant them up with useful species. This method of regeneration is called "clearfelling and planting." By adopting this method, we get rid of the tall grass which is very injurious to the forest since it burns every year and kills or damages the naturally occurring seedlings. We get rid of the valueless or less valuable species of trees which form a high proportion of the tree crop, and we are enabled to plant up the areas with just those species of trees which we consider the most valuable or useful for our purpose. The capital value of the forest area so planted up is considerably more than that of the area clearfelled and it will produce much higher dividends than before, acre for acre, since it will contain only valuable species and as many of them as it can support. Until some five years ago practically the only species which was planted in such clearfelled areas was teak. But teak grows satisfactorily only in deep well-drained loamy soil, which is limited in extent and hundreds of acres of teak were planted in the past in unsuitable soil. If we wished to improve our forests over large areas therefore we have to plant trees other than teak but such as are suited to the soil. The department has for the last 5 years successfully raised considerable areas of plantations with species such as Anjili, Pilavu, Thempavu, Vengai, Venteak and Elavu. Of these Anjili is an excellent general purpose timber next only to teak in quality and it has recently been found to be very suitable for the manufacture of airplane propellers. Pilavu is the poor man's furniture and constructional timber as well as food and has shown phenomenal initial growth under plantation conditions. A large number of pilavu trees in our forests should help to solve the food problem in part if after some ten or twenty years we have the misfortune to pass through another food crisis like the present one. All these species are being planted at an espacement of 6' x 6' so as to give fully stocked blocks from an early age. During the last five years the department has successfully raised about 1800 acres of such plantations or nearly 3 sq. miles. And it is proposed to extend them so that in the course of a few years, not less than 1500 - 2000 acres of forest would be so planted up

every year over the whole State. All these plantations are raised with the help of agriculturists who plant the trees along with the paddy or tapioca they produce. The farmer gets his crops and the department gets the area regenerated at little or no cost to itself so that both the Government and the people benefit thereby, in a spirit of mutual co-operation. It is also proposed to try such regeneration along with a crop of pineapple, in which case the profit to the farmer will be considerably higher and a fruit canning industry can be successfully established in the State.

### Simple Coppice System

If firewood was the main object of production, the replacement of the trees removed is best done by means of regeneration by "coppice shoots". Some species of trees produce such coppice shoots while others do not, but it is known that trees growing in our deciduous forests coppice very well as a rule whereas those in our evergreens do not. When therefore the Punalur Paper Mills wished to be assured of a regular sustained minimum supply of 5000 tons of firewood per annum so that they may build up a thriving paper industry, the Department arranged to work the neighbouring minor Reserved Forests under the "Simple Coppice System" in order to ensure such a supply in the most economic manner. Under this system all the trees growing over the area to be exploited in any one year are felled as close to the ground level as possible, usually from 6 inches to 12 inches above ground level. The trees are carefully felled with sharp axes, in such a way as not to separate the bark from the wood. The felled material is removed in a short time leaving the area almost bare to look at, which is apt to give an

impression of denudation and destruction to the uninitiated casual observer. But in the course of two to four weeks the stumps spring into activity and throw out a large number of "coppice shoots" per stump from between the cut surface and the ground level or a little below. These shoots grow vigorously and rapidly since the stumps have well established and extensive root systems and the area gets fully clothed with vegetation in a very short time. The coppice shoots will also mature to the required size of firewood in the shortest period of time and will produce the highest yield of firewood per acre. This method of regeneration is well recognized in Forestry as "coppice regeneration". Between the years 1118 and 1121 over a thousand acres have been regenerated in this manner and increasing areas of the minor Reserved Forests will be so worked hereafter annually.

The demand for a very large number of teak poles for Electric transmission of telephone lines is being met in a similar manner. Until 5 years ago, teak poles for the purpose were being obtained by thinning out the best poles from the Teak Plantations. This affected the plantations adversely as what were left to mature were the misshapen poles. Also sufficient poles were not being obtained by this method to meet the increasing demand. We have therefore adopted the "coppice" method to secure the necessary poles. Teak plantations of 25 to 30 years of age are clear felled and coppiced to give the required quality and number of poles. The plantations will give not less than twice the number of similar poles 20 to 25 years later, since each stump will put forth at least two good coppice shoots and the shoots grow more rapidly than seedlings. Thus the required

poles are obtained without damaging the teak plantations and without the trouble and expense of regenerating them again artificially.

The degenerated forest areas of the shrub and grassy type which constitute some reserves and occur on the margins of others support little or no valuable timber or even firewood. They have been subject to illicit loppings for firewood and manure leaf and heavy grazing for a protracted period of time and are infested by tall grass and "Nelly and Entha". Annual grass fires have resulted in soil denudation and deterioration to such an extent that it is almost impossible to grow valuable timber trees on them at this stage. It was found however that the cashewnut tree would grow satisfactorily in such poor soil. Between the years 1118 and 1121 over a thousand acres of such degraded areas have been planted up with cashewnut trees with very satisfactory results. The cashew was planted along with a crop of tapioca so that the regeneration of the area was achieved at a profit to the Department by way of the lease amount paid for the right of growing tapioca.

The areas planted in 1118 are already bringing in a revenue of Rs. 1 to 3 per acre for the nut yield which is bound to increase year by year. The degenerated areas have thus been rehabilitated and made to yield appreciable and increasing revenue. In course of time the soil in such areas is expected to improve sufficiently to enable valuable timber crops to take the place of the cashew.

### Evergreen Forests

The problem of regenerating the evergreen forests is an entirely different one. The evergreen forests contain fewer useful

species than the deciduous forests and most of these trees have been felled and removed in the past. The gaps created by felling the trees get filled up naturally with rapidly growing useless species whereas the natural regeneration of the valuable species which sometimes occurs is smothered in weeds and shade and makes no headway or dies out. These forests have therefore deteriorated considerably in value because valuable trees have been cut out in the past but have not been replaced by seedlings of equally valuable species. It is not possible to clear-fell such forests and plant them up with valuable evergreen species since such evergreen species can only grow up under partial shade and evergreen conditions.

Once an evergreen forest is clear felled it is difficult to replace it with a similar evergreen forest. Also a locality supporting an evergreen type of Forests is generally not suitable for growing a non-evergreen type. Nor is it advisable to replace an evergreen type by a deciduous type from the point of view of the maintenance of the climatic and other related factors of the locality. Taking all these facts into consideration the Department is evolving a method of regenerating the evergreen species partly artificially and partly by fostering such natural regeneration as may occur. The method consists in clearing strips 11' wide and 66' apart right through the evergreen forests so that the undergrowth and small trees are removed to the sides of the strips leaving the shade of the top most trees intact. In the middle of such strips are planted seedlings of valuable species, 11' apart in the line. The species used are Mahogany, Karangily, Angily, Agil, and Venkotta. The natural seedlings of Karangily, Angily, and Kongu etc found on the cleared strips are looked after by weeding and cleaning.

This method of dealing with the regeneration of the evergreen forests secures a systematic and regulated approach to the problem and enables the artificial seedlings and natural seedlings in the cleared strips to be easily and economically looked after until they are able to look after themselves. This work has been done during the last four years over some 300 acres and the results are very encouraging. It will be extended as the method have been fully worked out and have passed the experimental stage.

A very large part of the work of regenerating different types of forests met within our State is being done with the co-operation of agriculturists and in combination with the production of food like paddy and tapioca. The importance of this dual achievement will certainly be clear particularly in view of the food shortage which has been prevailing for the last 4 years and which, happily for everybody, is showing sure signs of lifting.

(Broadcast Talk from the Trivandrum Radio)

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# PATHAKAM—AN ART-FORM

**A**MONG the various new, original and striking forms of dance and dramatic entertainment evolved by the indigenous theatre of Kerala for the delectation of the masses, none is perhaps older or more popular than PATHAKAM. This interesting art-form which is regarded as older than *Chakyar Koothu*, *Thullal*, and *Kathakali*, belongs to the realm of story-telling. The *Chakyar Koothu* is an improvement upon *Pathakam*.

The Puranas enlighten us that Suthan, a delightful character, entertained the Rishies in the beautiful forest of Naimisaranyam with devotional stories. Popular belief is that *Pathakam*, a kind of story-telling, was evolved in Kerala for the purpose of entertaining the Malayala Brahmins of old, who were well-versed in the various branches of religious lore such as *Vedas*, *Puranas* and *Ithihasas*.

## An Aesthetic Entertainment

*Pathakam* is an aesthetic entertainment which is usually performed after sunset, in temples and public places. Ordinarily *Pathakam* is not performed during daytime and in private residences. A typical *Pathakam* performance would last for two to three hours.

The *Pathakam* is in essence a popular and humorous form of story-telling, the avowed aim of which is to develop the cult of devotion to God and to make people more religious minded. The literary form of *Pathakam* is a harmonious combination of verse and prose, both Sanskrit and Malayalam, known as *Champu*. The

*Pathakam* aims at presenting Puranic themes before the audience in an attractive and popular manner. *Pathakams* are usually based on the *Bharatham*, *Bhagavatham*, and *Ramayanam*, the last however, being most popular. Masterpieces by such great poets as Hanuman, Sree Harsha, Maghan, Bhoja, Bharthruhari, Kalidasa and Melpathoor Narayana Bhattathiri, also form the subject matter of *Pathakams*. The compositions of these great Sanskrit poets, both in prose and verse, are recited by the artiste who performs the *Pathakam*. A *Pathakam* performance is accomplished by a single actor who is called *Pathakan*. He does not require anybody's assistance in his recital. There is no music or any stage effect for this performance which is from start to finish an one man's effort.

## Costume and Make-up

The make-up of the *Pathakan* is quite simple and is in sharp contrast with the elaborate make-up of those who perform the *Thullal* and *Kathakali*. It is a rule that the *Pathakan* should bathe before dressing up for the performance. His costume and make-up, though not imposing, are certainly picturesque. He wears a conical cap on his head. The cap which is invariably of flaming scarlet colour is inlaid with silver stars and knobs. The head-gear worn by some of the actors contains the emblem of a crescent moon, done in silver. This emblem is regarded as a certificate of merit issued by aristocrats of light and leading at Thalipparampu, to the performer after putting to test his

efficiency in the art. Those fortunate actors who have the privilege of possessing this distinction enjoy great vogue. The actor puts on a profusion of caste marks. He applies sacred ash, sandal paste and saffron on his forehead, arms, ankles and chest. He does not paint his face. Garlands of multi-coloured beads, shells, spangles and glass pieces adorn his chest. He wears an ordinary white cloth which reaches up to his ankles. Over this he ties a scarlet coloured silk cloth with gold lace border, which reaches above his knees.

### **The Performance**

No curtain is used in a *Pathakam* performance. Only a brass lamp three to four feet high with two or three wicks and fed by coconut oil, placed in front of the performer, separates the actor from the audience. When the audience have gathered, the *Pathakam* appears before them. He faces the listeners who squat on the floor, and greets them with joint palms, and in low tones begins the invocation to God Maha Vishnu, in Sanskrit verse. The *Mangalam*, as this invocation is called, is rendered in low, devotional, and long-drawn tones. He then describes in dignified prose the laudable aims of the *Pathakam* performance, the great qualities of head and heart demanded from the performer as well as the audience. He impresses upon his hearers that the aim of *Pathakam* is to make the people more religious-minded and to enable them to lead better lives. The *Pathakam*'s next business is to acquaint his audience with the story which he proposes to narrate. In simple, sweet Malayalam, he succinctly presents the gist of the story. Then commences the story-telling in full swing. The frame-work of the story is in Sanskrit. The actor recites the Sanskrit verses and then explains their meaning in chaste Malayalam enlivened with flashes

of wit and humour. He uses gestures to illustrate the meaning of his words. He also cuts jokes at the expense of the audience but not in such an aggressive manner as the *Chakyar* does while performing the *Koothu*. Though the *Pathakam* does not enjoy the same privilege of making fun of his audience as the *Chakyar*, he is allowed to indulge in good humoured raillery which does not malign any particular individual among his audience. The *Pathakam*, in the course of his expounding of the stories, discusses, by way of appropriate illustration to passing events, and exposes the frailties and follies of men. Into the fabric of his narration, he very cleverly weaves a lot of excellent didacticism and satire which applies the lash to the evils of contemporary society. He does not act like the *Chakyar* or *Thullakkaran*. A master of eloquent narration and lucid interpretation, his humour is dignified and always intended to drive home a moral. The performance concludes with a prayer to Goddess Saraswathi.

### **An Act of Adoration**

The aim of *Pathakam* is to give an incentive to religious and aesthetic education. *Pathakam* is looked upon as a method of eradicating sins, if any, committed by both the *Pathakam* as well as the audience. One of the characteristic features of *Pathakam* is the close resemblance between the *Sruti Swaram* (recitation of Vedas) of the Malayala Brahmins and the long drawn out method of recitation employed by the *Pathakam*. The *Pathakam* should be pious, pure-hearted and a true *Bhakta*. The audience should be of pure descent, learned in religious lore, full of devotion, and endowed with noble qualities of head and heart. Such lofty requirements render the *Pathakam* an entertainment which is

possessed of great sanctity, and is looked upon as an act of adoration.

The *Pathakans* usually belong to the caste Ambalavasis. A few Brahmins from British India who have studied the art have also taken to it. To be a successful *Pathakam* performer, one should be an accomplished scholar in Sanskrit and Malayalam, a fluent speaker gifted with a musical voice, and a good judge of men and affairs. The right interpretation and graceful elucidation of tough Sanskrit verses depend mainly on the extent of scholarship and powers of expression of the *Pathakan*, who is a born story-teller.

### A Living Art

*Pathakam* appeals considerably to the literate classes. This branch of dramatic entertainment which abounds in literary charm and is replete with dignified humour has contributed enormously to the growth of Malayalam literature. The importance given to Malayalam, the liberty of speech granted to the actor, the absence of elaborate hand poses and symbols, the simplicity and direct appeal of the costume

and make-up of the story-teller, the beautiful language employed by the actor, the narrative excellence and picturesque eloquence of the performer have contributed to the popularity of *Pathakam* which even today is a living art. This unique art-form has given a powerful impetus to the study of Sanskrit and the production of a number of first-rate works in that language. There are nearly a hundred works in Sanskrit which are largely used by the *Pathakans*. *Pathakam* has also encouraged the growth of literary criticism and interpretation.

Of the interesting indigenous entertainments provided for the devotees and sightseers during the festival season in the temples of Malabar, *Pathakam* continues to hold the audience spell-bound.

Preacher, propagandist, actor, satirist, critic, scholar and story-teller *par excellence*, the *Pathakan* is the exponent of an art which is immortal and the bearer of an effulgent torch of culture which has unflickeringly illuminated the life and literature of Kerala for centuries past.

(K. P. P. T.)



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# What Others Say

## A GREAT ADMINISTRATOR

THE announcement that Sachivottama Sir C. P. Ramaswami Aiyar, K. C. S. I., K. C. I. E., Dewan of Travancore will be relinquishing his high office on the 14th of January 1947 was quite unexpected, sudden and even bewildering. The extended term of his Dewanship is not yet over. Several post-war schemes of industrial development planned during his administration are yet to be launched. The latest educational and political reforms introduced for the progressive development of the State are yet to be implemented. Various agricultural, industrial and labour programmes started for making Travancore self-sufficient in all possible ways, for ensuring industrial peace and for increasing the general standard of living of the people of this premier State are yet to be completed. It is therefore really a matter for anxiety, if not, deep concern, that Sachivottama Sir C. P. Ramaswami Aiyar should have decided to relinquish his office at this important juncture of this country's history.

His high talents, unerring vision and farsight, dauntless courage and tried statesmanship and above all his burning patriotism for his motherland could have called him to a larger field of activity at this momentous period when the future 'Independent India' is being shaped. It is, however, a great consolation that he made it clear that wherever he might be, the interests of Travancore would always be in

his mind and that even though he leaves the State, the several policies and plans laid out during his period of Dewanship for the rehabilitation of the State would be carried out in the same manner as originally planned by him.

In view of these reassuring statements and in view of the gracious sanction of His Highness the Maharaja for the step taken by the Dewan, it is evident that there will not be any great change in the general policy of the State—industrial, economic, administrative and political. However, one could not help feeling that the magnetic influence of his great personality and his personal direction in crucial matters would no doubt be lost to the country hereafter.

Anyone who has been closely watching the administration of Travancore during the last decade cannot fail to be impressed with the remarkable development of the country on all sides and especially in the field of education and of industry. The establishment of the Travancore University, which today ranks equal to any first-rate Indian University, has been an unique achievement. The introduction of the Scheme of Compulsory Free Primary Education is an outstanding educational reform with immense potentialities for the future. Development of the Hydro-electric power, large-scale enterprises—Government sponsored or aided—for the production of Aluminium, Chemicals, China Clay, Textiles, Artificial Silk, Matches, Paper, Plywood, Rubber, Glass, Fertilisers etc.

introduction of schemes for agrarian uplift and for improving and extending agriculture, formulation of plans for conserving and exploiting the material and mineral resources of the State, and last but not least, the introduction of social reform for instance, village uplift,—these are but a few of the remarkable features of the industrial policy and progressive administration of the distinguished Dewan, Sachivottama Sir C. P. Ramaswami Aiyar.

Critics of the administration are usually found against any and every regime. It must also be conceded that no one can possibly administer a country without being subjected to some criticism or other. But, all such critics in Travancore cannot but agree that the all-round development achieved by this State during the past decade was due mainly to the able and wise guidance, indefatigable energy, and incessant drive of Sir C. P. Ramaswami Aiyar, who has established his reputation as one of the foremost administrators in India. It must also be gratefully remembered by all the industrial and commercial classes that but for his sagacious guidance, direction and control, the maintenance of perfect industrial peace during all the critical years of war would not have been possible, and that the position of industry and trade in this State would not be what it is today. It will certainly be accepted on all sides that Sachivottama Sir C. P. Ramaswami Aiyar has been one of the ablest Dewans of Travancore who untiringly worked for the industrial and economic development of the country and also achieved substantial success during a comparatively short period.

We are sure that the people of Travancore will ever be grateful to Sir C. P. Ramaswami Aiyar for the manifold benefits enjoyed by them during his enlightened and progressive administration of ten years—a

very trying and critical period which witnessed cataclysmic changes all over the world. While we are deeply conscious of the great loss the State has to suffer by his departure from Travancore, we feel that it is but right that he should have decided to free himself from the shackles of officialdom and provincialism so that he may be at liberty to work for the emancipation and freedom of Mother India at this great hour of trial for the Indian Nation, for which noble task he is eminently fitted. We wish him God-Speed in his new activities and pray Almighty to grant him long life, health and continued success.

*Since the above was sent to the press, we are indeed very glad to learn that, in obedience to the commands of His Highness The Maharaja, Sachivottama Sir C. P. Ramaswami Aiyar has withdrawn his resignation. Travancore badly needs the wise guidance and efficient direction of this great administrator at this important juncture, especially in view of the very important part to be played by the Indian States in the deliberations of the Constituent Assembly.*

(COMMERCIAL REVIEW)

### THE "RETIREMENT" OF SACHIVOTTAMA

SOMETIMES back Sachivottama Sir C. P. Ramaswami Aiyar startled the world by the news of his projected retirement from the Dewanship of Travancore and the Sachivottama promised the world the name of his successor. This announcement naturally shocked everyone interested in the progress and well-being not only of

the people of the beautiful State of Travancore, but of Indian States as a whole. Rumour was that Sir C. P. elected to retire as a result of some disagreement with the Political Department but the joint statement issued under the signatures of the Sachivottama and the Hon'ble Col. C. G. N. Edwards has smothered the canard. A further announcement has recently been made that at the request of H. H. the Maharaja of Travancore, the Sachivottama has agreed to defer his retirement.

H. H. the Maharaja of Travancore is to be respectfully congratulated by millions of his admirers all over the Country on his having persuaded the Sachivottama to continue to stay at his post of duty in Travancore. At a time when strange theories of Sovereignty of the States' people are enunciated seriously by people who ought to know better, men like Sir C. P. and Sir Ramaswami Mudaliar alone can save the States from annihilation at the hands of political iconoclasts.

(FEDERAL INDIA AND INDIAN STATES.)

### SIR C. P.'S ACHIEVEMENTS IN TRAVANCORE

THE news of retirement from Travancore service as head of its administration of Sachivottama Sir C. P. Ramaswami Aiyar will cause profound sorrow and disappointment to all true well-wishers and friends of Travancore. As the builder of modern Travancore Sir C. P. will gratefully be remembered by all patriotic Travancoreans for all time to come. During his Dewanship extending over a decade Travancore has witnessed unparalleled progress in all branches of its administration. With the

genius and foresight of a statesman of a very high calibre, Sir C. P. Ramaswami Aiyar spared no pains to devote all his time, energy, talent and influence for the advancement of the State along with the peaceful prosperity of her people. That the Sachivottama met with amazing success in all that he has undertaken whether in the field of education, industrialisation, social reforms or the uplift of the depressed and suppressed classes speaks a volume of the wise and willing co-operation of a most intelligent and enlightened Ruler and also of a most cultured and sagacious Mother-Maharani. Many evil forces were at work against the Sachivottama from the very day of his assumption of Dewanship in Travancore and but for his uncommon courage, disinterestedness and determination to steer the ship of State administration to the cherished goal, he would have ere long resigned and left the State in the mid-ocean. The Sachivottama can rightly claim such marvellous and brilliant achievements in Travancore during his Dewanship as no other administrator or Dewan of a State can boast of.

With plenty of natural resources Travancore was a very backward State in large-scale industries and it was left to Sachivottama Sir C. P. Ramaswami Aiyar to exploit all such resources to the best advantage of the State and its people. The industrial boom that Travancore has enjoyed during the past decade, the establishment of the Travancore University on lines of modern needs of the country, Temple Entry Proclamation, granting a charter of freedom of worship to the depressed classes in the temples along with Caste-Hindus—a freedom which was denied to them for centuries—increase of State revenue from Rs. 2 and odd crores to about Rs. 9 crores a year are a few of the outstanding achievements of

the Sachivottama's regime in Travancore. Today's Travancore bears an eloquent testimony to Sir C. P. that he is one of the greatest practical statesmen of India and that his counsel and experience will be of invaluable aid to the politicians who are at work in the framing of a future constitution for our country. No doubt Sir C. P.'s departure from Travancore at this critical juncture will be a very great loss to the State; but we are sure that he will continue to serve in numerous ways Travancore which has been adopted by him as his native land'.

(PRINCELY INDIA)

### TRAVANCORE'S SUBSTANTIAL INDUSTRIAL PROGRESS

IT was given to no other statesman there to contribute so substantially to the industrial development of the State, as it was Sir C. P.'s opportunity to achieve. With its natural wealth and potentialities Travancore could easily have beaten Mysore in this matter, but no statesman was there to take up the question, with understanding and determination. With the appearance of a Dewan of a calibre of Sir C. P. on the scene, nature was perforce compelled to unlock its great store house and place its contents at the disposal of man for his betterment and prosperity.

The Government's scheme of compulsory Primary education created quite a lot of flutter throughout the State, and even outside; but those who were responsible for its initiation stood by what they did in the interests of the Tax payer. Later in the year Communism of a dangerous type began to lift its head in the State and to disturb the economic frame work set up by a thoughtful Government. Strikes and lock-outs in industrial areas became a common

feature of every day public life. The Government in their turn began to warn revolting labour against the consequences that would emanate from its attitude of hostility; but there was not going to be any slowing down of the process adopted by the workingman. They eventually culminated in the battle scenes staged at Alleppey and its suburbs and finally Communism was declared a forbidden cult. Travancore's tranquillity was eventually restored and the State's industrial life pulsates as of old.

(COCHIN ARGUS)

### INDUSTRIES IN INDIAN STATES

TRAVANCORE, under the able administration of Sir C. P. (no doubt his name may be an anathema to people who want to play financial jugglery with public money and to a certain class of political miscreants who want the Ruler to quit the gadi handing over the country to what they call "the people") has fast come up almost to the level of Mysore and it may well be said that the State ranks to-day among the first few highly industrialised States and provinces of India. The year 1939—that fateful year in which the war broke out—stands as a landmark in the industrial history of the State, for in that year was established the well known Pallivasal, Hydro electric works at a cost of nearly 1 1/2 crores of rupees, the undertaking bringing in its wake a large number of big and small industrial enterprises. Further, with a view to planning the economic development of the State on a sound scientific basis the Government has constituted an Economic Development Board to co-ordinate official and non-official views in respect of starting new industries. The State has also set up

several institutions imparting technical education. The big industries of the State comprise of a Ceramic factory, a Rubber factory, a Sugar factory, a Paper mill and a Glass factory and in respect of cottage industries the State has gone much ahead by leaps and bounds.

Travancore has in view the installation of a 50,000 ton plant for the manufacture of ammonium sulphate at Alwaye. The new concern, the Fertilisers and Chemicals, Travancore Ltd. with an authorised capital of Rs. 5 crores has been started for this purpose. The Travancore Government has taken 50 per cent of the shares in this concern while the Governments of Madras, Cochin and Pudukottai have also bought shares. It speaks volumes about the progressive outlook of the State to be told that this factory, when completed, is expected to be the second largest factory in the world for the production of chemical fertilisers. All these apart, a big programme for the future industrial improvement has already been made by the Economic Development Board and we are glad that Sir C. P. Ramaswami Aiyar has gone back to the State to continue working there for the progress and prosperity of the State with which he has been closely associated for a long time largely as a well wisher and friend of the Royal family and supporter of the legitimate aspirations of the people.

(ORIGINAL VEL SPORTING NEWS)

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## IDEALS AND REALITIES

EDUCATIONISTS assembled at Trivandrum have been reminded of their rights and responsibilities, of the problems before them, and the need for new solutions. It is well that educational reconstruction claimed less attention than the outline of what teachers must now do for India's

future citizens. The Vice-Chancellor of the Madras University has no doubt either as to the place of the teacher in a civilized society or as to the ends of education. One thing admirably brought out is the possibility of education bridging the gulf between various communities. We share the hope that knowledge may nourish the spirit of compromise and remove the prejudices that breed communal rancour. Questions have already been asked as to the effects of present communal bitterness on the young in schools, as to the possible estrangement of teacher and taught, as well as the psychological shock produced by violence on young school children. These questions certainly concern educationists who hope valiantly that the right type of nationalism will sustain unity in diversity and help the educated to acquire the world outlook for which there is always a place. Sir A. I. Mudaliar's remarks on the necessity of mental reconditioning for adults assuredly give significance to adult education. India is yet to produce her Mansbridge: the University extension system is very tentative. In spite of a large college population culture is still confined to the remnant as distinct from the majority. In the expert's view there are real dangers in the herd mind and ample scope for the educator can be found among those who are victims of the stagnation and wastage to which reports refer readily. *The part which Travancore has played of late in shaping educational ideas and policy is significant.* Educational reconstruction has gone into effect and the conference is in a position to relate recent, local experience to the President's sane faith in the right training for the good life.

(INDIAN EXPRESS)

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## THE ALL-INDIA EDUCATIONAL CONFERENCE

THE first item in the Conference Programme was the opening of the Educational Exhibition by H. H. the Elaya Raja of Travancore. A distinguished graduate himself, he said that the exhibition ought to interest the scholar and the learner, the intelligent and the observant, the simple craftsman and the mechanic of talent, the patient worker within laboratory walls and the comparative student of changing devices and appliances. He also felicitously pointed out that in an exhibition everything is provided in holiday garb.

His Highness the Maharaja of Travancore was pleased to inaugurate the Conference. In his opening address, His Highness stressed the great value of All-India gatherings of the kind Trivandrum in the far south of India was witnessing. And standing at the helm of affairs in Travancore, His Highness has abundant grounds for feeling proud of the achievements of his State in all departments of school and college education, both for men and women —to which all the speakers bore eloquent and well-merited testimony.

And Travancore's Dewan, Sachivottama Sir C. P. Ramaswami Aiyar, took occasion to explain the educational policies, accomplished as well as contemplated. He assured his hearers that every move taken was prompted by the best of intention to all His Highness' subjects on equal measure, without any distinction of creed or caste.

In regard to what is called the Primary Education controversy, the Dewan quoted the views of Sir John Hammerton in regard to New Zealand. Sir John had said that "the only wise solution to the religious difficulty in the state teaching of the young, is to leave religion, whether denominational

or approved, out of the curriculum, and to let every church and sectarian body undertake in its own way the teachings of its particular beliefs, its creed, its doctrines, through its own extra-mural organisations." Speaking on behalf of Travancore and for himself, the Dewan said, he greatly prized the importance of religious and moral education and added that he had no objection to even denominational education being imparted in schools, *provided* it was to pupils of the same denomination only, in which case, he said, he would give them suitable assistance.

## INDOLOGICAL RESEARCH —A WORLD NEED

AMONG the many things with which the name of Sir C. P. Ramaswami Aiyar is associated, his present proposal about an indological institution to be established in Madras will be one of the most outstanding. It is this that has been the theme of his Presidential Address at the 21st Session of the Indian Philosophical Congress held at Delhi.

After a detailed survey of the present-day world conditions, he has made out a strong case for compiling a History of Ancient Indian Thought. And he has, with his usual munificence, contributed a sum of Rs. 25,000. He has also appealed to India's distinguished countryman in the field of Philosophy—Sir Sarvapalli Radhakrishnan—for responsible assistance in this monumental task.

We hope and trust that the lead that Sachivottama Sir C. P. Ramaswami Aiyar has now given in that direction will be followed up with the zest and loyalty that it deserves and that India will come out and shine in a calculable period of time as the Saviour of the World.

## A GREAT STEP

WE are glad that after all the Travancore Government has declared its final policy in regard to the mineral deposits of the country. Although, by means of a Proclamation issued as early as 1881, all the mineral resources of the State have been declared State property, it has been the practice to grant leases for mining and exporting on payment of royalty and other dues to Government. Now, negotiations have been concluded

and necessary agreements have been entered into between the Government and the mining companies that have received concessions, so that by active co-operation the maximum possible benefit would accrue to all concerned out of the huge potential power that the State possesses. We congratulate the Government of His Highness on the step taken.

(INDIAN THINKER)

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## Programme for February 1947

(455.9 Metres 658 Kilocycles)

TUESDAY, 4TH FEBRUARY 1947 :

7-30 P. M.—Learn to Sing—Maharaja Swati Tirunal's Compositions.  
7-45 P. M.—Music by V. Sreedharan Nair and party.

Song	Raga	Tala	Composer
Vandesada	Paras	Adi	Sri Swati Tirunal
Mamavasada	Kanada	Rupakam	Sri Swati Tirunal
Gangeyavasanadharma	Hamir Kalyani	Adi	Sri Swati Tirunal
Paridananamichiche	Bilahari	Jampa	Sri Patnam Subramonia Iyer
Vandesada	Navarasakannada	Adi	Sri Swati Tirunal

8-15 P. M.—Music by Sellem Chellam Iyengar and party.  
(Padmas and Javalis).

9-00 P. M.—Vancheesamangalam.

WEDNESDAY, 5TH FEBRUARY 1947 :

7-30 P. M.—Music Concert :—

Vidwan Mayavaram Rajam Iyer (Vocal).  
Tiruvalangadu N. Sundaresa Iyer (Violin).  
Madura Krishna Iyengar ((Mridangam)).  
Mannargudi Natesa Pillai (Moharsing).

9-00 P. M.—Vancheesamangalam.

THURSDAY, 6TH FEBRUARY 1947 :

7-30 P. M.—Layavinyasam :

Vidwan Satur Subramoniam—Ragam, Tanam and Pallavi.  
Tiruvalangadu N. Sundaresa Iyer (Violin)  
Tirukkarknam Meenakshisundaram (Mridangam).  
Madura D. Krishna Iyengar (Ganjira).  
Madura Muthuraja Iyengar (Ghatam).  
Mannargudi Natesa Pillai (Moharsing).

ராகம்—தோடி

பல்லவி—“ஹரோம கோவிந்த முராரே முகுந்த சௌரே மரஹர”

ஆதிதாளம்—2 களை சௌகம்—ஸமத்திலிருந்து கூடிடத்தில் எடுப்பு.

**8-15 P. M.—Music by Srirangam Ranganathan and party.**

<b>Song</b>	<b>Raga</b>	<b>Tala</b>	<b>Composer</b>
<i>Entanerchina</i>	<i>Udayaravichandrika</i>	<i>Adi</i>	<i>Sri Tyagaraja</i>
<i>Kripayapalaya</i>	<i>Charukesi</i>	<i>Misra chapu</i>	<i>Sri Swati Tirunal</i>
<i>Palimsukamakshi</i>	<i>Madhyamavati</i>	<i>Adi</i>	<i>Sri Syama Sastri</i>
<i>Sarasajanabhamurare</i>	<i>Todi</i>	<i>Misra chapu</i>	<i>Sri Swati Tirunal</i>
<i>Paramapurusha</i>	<i>Vasant</i>	<i>Adi</i>	<i>Sri Swati Tirunal</i>
<i>Bhajare Gopalam</i>	<i>Hindolam</i>	<i>Adi</i>	<i>Sri Sudasiva Brahmendra</i>

**9-00 P. M.—Vancheesamangalam.**

**FRIDAY, 7TH FEBRUARY 1947 :**

**7-30 P. M.—Music concert :—**

Vidwan Satur Subramouiam (Vocal).

Nellai Mani Iyer (Violin).

Palghat Raghu (Mridangam).

Madura D. Krishna Iyengar (Ganjira).

<b>Song</b>	<b>Raga</b>	<b>Tala</b>	<b>Composer</b>
<i>Telisirama</i>	<i>Purnachandrika</i>	<i>Adi</i>	<i>Sri Tyagaraja</i>
<i>Deva deva</i>	<i>Purvikalyani</i>	<i>Adi</i>	<i>Sri Swati Tirunal</i>
<i>Pakkalanilapadi</i>	<i>Karakarupriya</i>	<i>Chapu</i>	<i>Sri Tyagaraja</i>
<i>Biranavaralichi</i>	<i>Kalyani</i>	<i>Rupakam</i>	<i>Sri Syama Sastri</i>
<i>Hariharaputram</i>	<i>Vasant</i>	<i>Kanda Ekam</i>	<i>Sri Dikshitar</i>
<i>Viharamanasa</i>	<i>Kapi</i>	<i>Chapu</i>	<i>Sri Swati Tirunal</i>
<i>Ragamala</i>			

**9-00 P. M.—Vancheesamangalam.**

**TUESDAY, 11TH FEBRUARY 1947 :**

**7-30 P. M.—Learn to sing—Maharaja Swati Tirunal's compositions.**

**7-45 P. M.—Talk in English on "Ramayana the Adikavya" by  
V. A. Ramaswami Sastri.**

**8-00 P. M.—Music by Pattamadai Sundaram Iyer and party.**

<b>Song</b>	<b>Raga</b>	<b>Tala</b>	<b>Composer</b>
<i>Sri Mahaganapathi</i>	<i>Goula</i>	<i>Triputa</i>	<i>Sri Dikshitar</i>
<i>Koluvai</i>	<i>Bhairavi</i>	<i>Adi</i>	<i>Sri Tyagaraja</i>
<i>Mamava karunaya</i>	<i>Shanmukhapriya</i>	<i>Triputa</i>	<i>Sri Swati Tirunal</i>
<i>Mamavasada</i>	<i>Kanada</i>	<i>Rupakam</i>	<i>Sri Swati Tirunal</i>
<i>Ambavani</i>	<i>Kiravani</i>	<i>Adi</i>	<i>Sri Muthiah Bhagavathar</i>
<i>Dariithapuleka</i>	<i>Saveri</i>	<i>Adi</i>	<i>Sri Tyagaraja</i>

**9-00 P. M.—Vancheesamangalam.**

WEDNESDAY, 12TH FEBRUARY 1947:

7-30 P. M.—Music by Parur M. Ganapathy and party.

Song	Raga	Tala	Composer
Paramapurusha	Vasanta	Adi	Sri Swati Tirunal
Balambikaya	Sriranjini	Adi	Sri Dikshitar
Undethi Ramudu	Harikamboji	Rupakam	Sri Tyagaraja
Vasudevayani	Kalyani	Adi	Sri Tyagaraja
Janakajasameda	Asaveri	Rupakam	Sri Tyagaraja

8-00 P. M.—Veena by K. K. Sivaraman.

Song	Raga	Tala	Composer
Ninnujeppa	Mandari	Adi	Sri Patnam Subramonia Iyer
Gopalam	Bilahari	Rupakam	Sri Swati Tirunal
Niketeliyaka	Anandabhairavi	Adi	Sri Tyagaraja
Kanakkankodi	Kambodi	Adi	Sri Papanasam Sivan
Vandesada	Paras	Adi	Sri Swati Tirunal
Jalajanabha	Kedargoula	Chapu	Sri Swati Tirunal
Sakhi Prana (Javali)	Jenjuti	Adi	Sri Swati Tirunal

9-00 P. M.—Vancheesamangalam.

THURSDAY, 13TH FEBRUARY 1947:

7-30 P. M.—Music Concert:—

Tiruvangadu Subramoniam (Nagaswaram).

Nellai Mani Iyer (Violin).

Martandapuram Moni Iyer (Mridangam).

8-45 P. M.—Talk in English on "High lights and shadows" by  
A. S. Parameswaran.

9-00 P. M.—Vancheesamangalam.

FRIDAY, 14TH FEBRUARY 1947:

7-30 P. M.—Music Concert:—

Vidwan C. S Krishna Iyer (Vocal).

Nellai Mani Iyer (Violin).

Marthandapuram Moni Iyer (Mridangam).

9-00 P. M.—Vancheesamangalam.

TUESDAY, 18TH FEBRUARY 1947:

7-30 P. M.—Learn to sing—Maharaja Swati Tirunal's Compositions

7-45 P. M.—Talk in Malayalam on "Bunchy top disease in  
Travancore" by Rajyasevanirata Dr. C. O. Karunakaran.

8-00 P. M.—Music by Sarada Anantharaman and party.

Song	Raga	Tala	Composer
Nikelana	Devamanohari	Adi	Sri Ramanad Srinivas <sup>a</sup> Iyengar
Padmanabhapahi	Hindolam	Adi	Sri Swati Tirunal
Nijadasa	Kalyani	Adi	Sri Patnam Subramonia Iyer
Brova vamma	Manchi	Misra chapu	Sri Syama Sastri
Adimalar	Paras	Adi	Sri Papanasam Sivan

9-00 P. M.—Vancheesamangalam.

WEDNESDAY, 19TH FEBRUARY 1947 :

7-30 P. M.—Talk in English on "Animal architecture" by L. R. Kasturi Rangan—2nd talk in the series "World of animal life."

7-45 P. M.—Music by Sundari Tampi and party.

Song	Raga	Tala	Composer
Vandesada	Navarasakanada	Adi	Sri Swati Tirunal
Sarasijanabha	Todi	Misra	Sri Swati Tirunal
		chapu	
Kripayapalaya	Charukesi	Misra	Sri Swati Tirunal
		chapu	
Pakkalanilapadi	Karakarapriya	Triputa	Sri Tyagaraja
Unnai Allal	Simhendra- madhyamam	Adi	

8-45 P. M.—Selections from Gopalakrishna Bharati.

9-00 P. M.—Vancheesamangalam.

THURSDAY, 20TH FEBRUARY 1947 :

7-30 P. M.—Music by Harihara Subramony and party.

Song	Raga	Tala	Composer
Ramanannu brova	Harikamboji	Rupakam	Sri Tyagaraja
Sangeethajnanamu	Dhanyasi	Adi	Sri Tyagaraja
Yochana	Durbar	Adi	Sri Tyagaraja
Paripahi	Kalyani	Chapu	Sri Swati Tirunal
Mamavakarunaya	Shanmukhapriya	Chapu	Sri Swati Tirunal
Kanaivilum	Bilahari	Adi	Sri Kotiswara Iyer

8-00 P. M.—Talk in English on "Peculiarities of behaviour" by A. S. Narayana Pillai.

8-15 P. M.—Recorded Music :—Hindi Bhajan by Juthika Ray.

8-30 P. M.—Music by R. Krishna Iyer and party.

Song	Raga	Tala	Composer
Mamavasada	Kanada	Rupakam	Sri Swati Tirunal
Meenakshinemudam	Purvikalyani	Adi	Sri Dikshitar
Natachi Natachi	Karakarapriya	Adi	Sri Tyagaraja
Padmanabhapahi	Hindolam	Adi	Sri Swati Tirunal
Smarajanaka	Behag	Chapu	Sri Swati Tirunal

9-00 P. M.—Vancheesamangalam.

FRIDAY, 21ST FEBRUARY 1947 :

7-30 P. M.—Music Concert :—

Mannargudi Savitri Ammal (Gottuvadyam).

Martandapuram Mani Iyer (Mridangam).

Song	Raga	Tala	Composer
Nijadasavarada	Kalyani	Adi	Sri Patnam
			Subramonia Iyer
Neelayadakshi	Paras	Misra	
		chapu	
Mamavasada	Kanada	Rupakam	Sri Swati Tirunal
O Jagadamba	Anandabhairavi	Adi	Sri Syama Sastri
Anandanatanam	Kambodi	Adi	
Palimukamakshi	Madhyamavati	Adi	Sri Syama Sastri

8-45 P. M.—Talk in English on "Clay" by K. R. Krishna Iyer—  
The third talk in the series "The Mineral Resources of Travancore."

9-00 P. M.—Vancheesamangalam.

**TUESDAY, 25TH FEBRUARY 1947 :**

7-30 P. M.—Learn to sing—Maharaja Swati Tirunal's Compositions.  
 7-45 P. M.—*Bhajan* by S. Kuppuswamy and party.  
 8-15 P. M.—Music by S. Sundaram Iyer and party.

Song	Raga	Tala	Composer.
<i>Vandesada</i>	<i>Navarasa kannada</i>	<i>Adi</i>	<i>Sri Swati Tirunal</i>
<i>Emigesite</i>	<i>Todi</i>	<i>Chapu</i>	<i>Sri Tyagaraja</i>
<i>Palayadeva</i>	<i>Bhairavi</i>	<i>Adi</i>	<i>Sri Swati Tirunal</i>
<i>Pannagasayana</i>	<i>Paras</i>	<i>Chapu</i>	<i>Sri Swati Tirunal</i>
<i>Nathupai</i>	<i>Madhyamavati</i>	<i>Jumpa</i>	<i>Sri Tyagaraja</i>
<i>Sarasamukhi</i>	<i>Gowdamallaru</i>	<i>Rupakam</i>	<i>Sri Muthiah Bhagavat</i>

9-00 P. M.—*Vancheesamangalam*.

**WEDNESDAY, 26TH FEBRUARY 1947 :**

7-30 P. M.—Music by Gandharvakotai Krishnamurti and party.

Song	Raga	Tala	Composer.
<i>Samodam chintayami</i>	<i>Sudhadhanyasi</i>	<i>Misra chapu</i>	<i>Sri Swati Tirunal</i>
<i>Nidhisakthama</i>	<i>Kalyani</i>	<i>Misra chapu</i>	<i>Sri Tyagaraja</i>
<i>Pahiparvate</i>	<i>Arabi</i>	<i>Adi</i>	<i>Sri Swati Tirunal</i>
<i>Koluvamaragada</i>	<i>Todi</i>	<i>Adi</i>	<i>Sri Tyagaraja</i>
<i>Sarasaksha</i>	<i>Kamavardhini</i>	<i>Adi</i>	<i>Sri Swati Tirunal</i>
<i>Nirupamana</i>	<i>Behag</i>	<i>Rupakam</i>	<i>Sri Ramanad Srinivasa Iyengar</i>
<i>Bhajare</i>	<i>Pilu</i>	<i>Adi</i>	<i>Sri Sadasiva Brahmendra</i>

8-30 P. M.—Talk in English on "Energy" by Dr. C. S. Venkateswaran—5th talk in the series "Progress of Science".

8-45 P. M.—Recorded Music :—New Releases.

9-00 P. M.—*Vancheesamangalam*.

**THURSDAY, 27TH FEBRUARY 1947 :**

7-30 P. M.—To be announced.

**FRIDAY, 28TH FEBRUARY 1947 :**

7-30 P. M.—*Music Concert* :—

*Venuganam Palladam Sanjiva Rao* (Flute).

*Chalakudy N. S. Narayanaswami* (Violin).

*Martandapuram Mani Iyer* (Mridangam).

9-00 P. M.—*Vancheesamangalam*.

*Suggestions from listeners are welcome*]

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# LEARN TO SING

The following Composition of Sri Swati Tirunal will be taken up in March 1947 :—

## राग : भौळि—ताळः आदि.

पल्लवि

पर्वतिनायक पाहिमाम्

फाललोचन

अनुपल्लवि

सर्वलोकैकनाथ

सरसिजदलनेत्र

सर्वशङ्कुरु मम

शङ्कर सन्ततम्

राकमः बेलाली—ताळमः आति.

पल्लवि

पार्वतिनायक पाल्लिमाम्

पश्चललोकन

अनुपल्लवि

सर्वलोकैकनाथ

सरसिजदलनेत्र

सर्वशङ्कुरु मम

शङ्करसन्ततम्

चरणम्

पूर्णालुपरीरथुरुक्ष

युत्पूर्णिरथुरुपैपूर

पूर्णालुपानमेरु चोपलेह त्वम् बेपूर

त्रिन्दिनारक्षिणकुरुते लूत्पुरवर विपेष्ट

तेऽवत्तर्वर्षीकर कुरुत पूर्णिष्णप्रपेष्ट

(पार्वति)

चरणम्

भानुशशिरथाङ्ग

युत भूमिरथ शम्भो

भासमानमेरु चापहे त्वं भो

दीनरक्षणकृते हत्पुरवर विभो

देवदर्विकर कृत भूषण प्रभो

(पर्वति)

रागः उल्ली—ताळः अग्नि.

पल्लवि

पार्वतिकायक पाहिमाम्

(पार्वति) पाललोकन

(पावति)

अनुपल्लवि

सर्वलोकैककु नाम

सरसिजदलनेत्र

सर्वशङ्कुरु मम

शङ्कर सन्ततम्

(पावति)

वरणम्

लालशरीरमांग

युत श्रीमिरद शंडे

लालशरीरमेय वापयेत तप्तं शे

लिंगरक्षणात्ते रत्नपूरवर विलो

वेविरवीकरत शेषा श्रुते

(पावति)

ராகம்: பெளனி--தாளம்:ஆதி

ஆரோஹணம்: ஸரிக்பதஸ } 15-வது மேள ஜன்யம்  
அவரோஹணம் ஸநிதபகரிஸ }

பல்லவி

1. ; = கா, ரி கா பா; த த பா | ; ப க க த பா  
பார் வதி நா ய - க பா - - ஹி

ப க த ப கபகரி  
மாம் - - - - -

2. ஸரி = கா த பபா ரிகா பா; பத பாநித் | தபபா பா,க கா த பபா தப  
பா - - ரி வதி நா ய - த - - பா - - - ஹி - -

ப க த ப கபகரி  
மாம் - - - - -

1. கா = பா, ரி ஸா ஸ்ர, ஸி ஸ்நிதா தபபகதப | கரி, ஸா ; ஸரி  
பா - - ல - லோ - - - - ச - ன - - -  
கா த ப கபகரி

ஸரி = கா த பபா ரி கா Do. | Do. | Do.  
பார் - - வதி நாயக பாஹி மாம்

2. கா = பா, த ஸா ஸ்ர, ஸி ஸ்நிதா தபப பா,க கதபப | கரி, ஸா ; ; ;  
பா - - ல - லோ - - - - ச - - - ன - - -  
ஸரி கபதஸ் ஸ்நிதபகபதபகப

கரிஸரி =

அனுபல்லவி

|| பார்வதி ||

1. , = பா பா தக ப த ஸா ஸா ரி ஸ்ஸா | , , ஸரி ரி கரி ஸா |  
ஸர்வ - - லோ - - கை க நா - த - - ஸர - - ஸி ஜ  
ஸாக்ரி ரி ஸ்ஸா ஸ்நிதா தப ||  
த - - ஸா . - - ஸே - - தர -

2. , = பத தபபகதபாதஸா ஸ்ர, ஸி க்ர | | Do. Do.  
ஸர்வ - - - லோ - - கை க நா - த - -  
க்ரி ஸ்ரி கா, ப கரி ஸா | | Do. Do.  
-- ஸ - ர - ஸி ஜ தன ஸேந்தர

= தா பா பத பா பத கா பத ஸ்ரி க் |  
 ஸ்ரி வ ஶ - - ந்கு - - ரு ம - -  
 ஸ்ரி ஸ்ரீ, ஸ்ரி தா ப | க பத னி த பக ரி |  
 - - பா ந்க - - ர ஸந - - த - தம -  
 ஸ்ரி = || பார்வதி ||

சரணம்

1. , , = ஸ ரி கா ரி கபா பா பா தா தபபா |  
 பா - னு ஶ - ரி ர தா - - ந்க - -  
 , , பக கத பய | பகதபகபகரி ; ||  
 யு தழு - மி ர - த - ஶம்போ -  
 2. ஸா = ஸ ரி கா ரி கபா பா பா னி த தபபா |  
 பா - னு ஶ - ரி ர தா - - ந்க - -  
 , , பகதபபாதப | பகதபகபகரி ||  
 யு தழு - மி - - ர - த - ஶம்போ -  
 ஸ்ரி = கா, தபபா, , கரி ஸா, , ஸ ஸி தா புத்தஸா |  
 பா - - - ஸ - மா ன - - மே - ரு  
 , , ஸா, ரி கா ரி க | பா. தஸ்ரி னி ததப  
 சா - - ப - ஹே - - தவம் - போ -  
 தீநரக்ஷணக்ருதே ஹகபுவர விபோ -  
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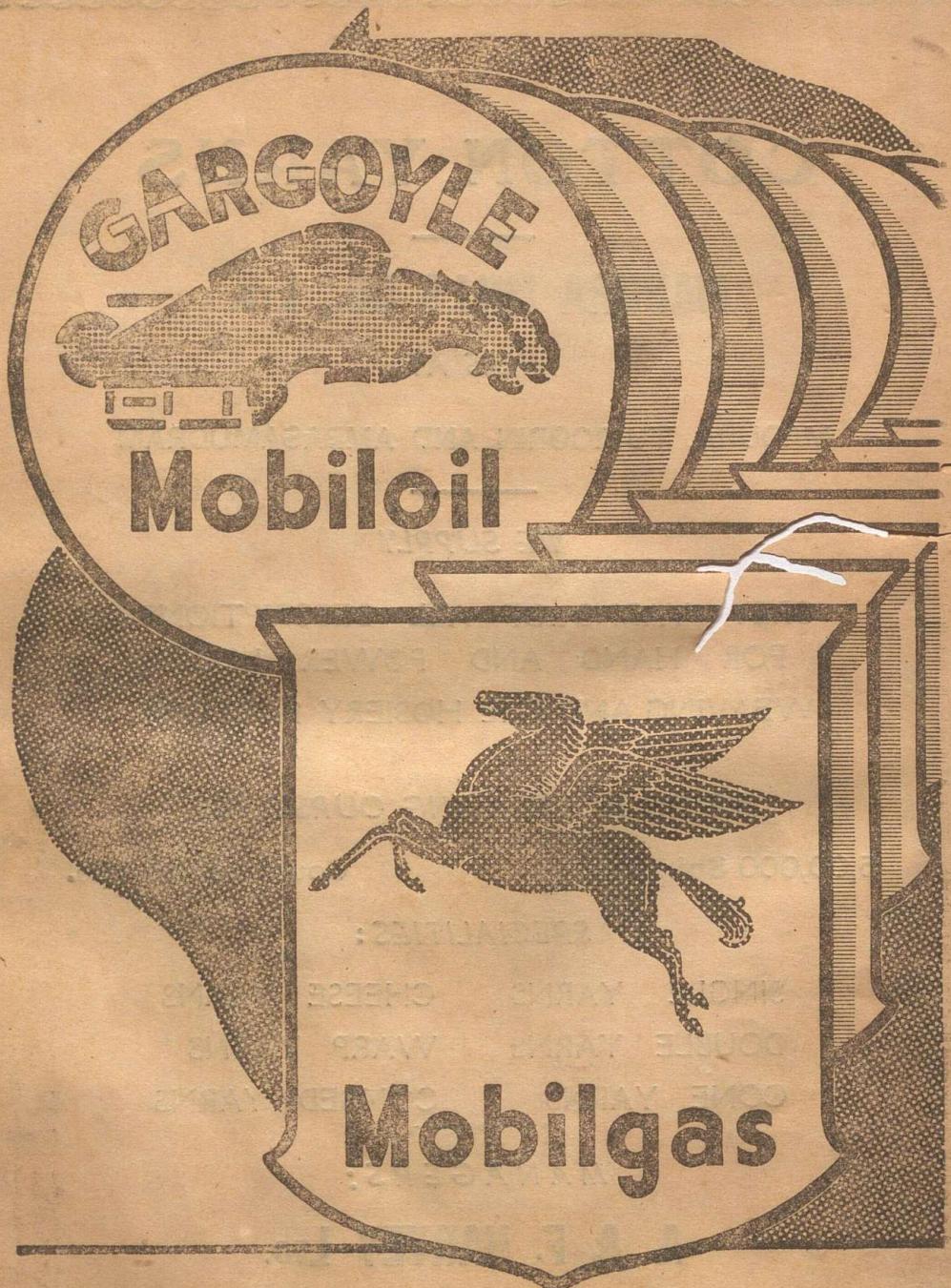
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