

**DISINTEGRATION OF MATRILINEAL SYSTEM
AND ITS IMPACT ON PRODUCTION
RELATIONS OF TRAVANCORE
(20TH CENTURY)**

**Thesis Submitted
for the Award of the Degree of
Doctor of Philosophy in History**

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CERTIFICATE

This is to certify that the thesis, "Disintegration of Matrilineal System and its Impact on Production Relations of Travancore (20th century)" submitted for the award of the Degree of Doctor of Philosophy in History is a record of bonafide research carried out by Smt. Rani Vasudhevan under my supervision and guidance, and that no part of it has been presented before for any other degree, diploma or title.

Place: Kottayam.

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DECLARATION

I, Rani Vasudhevan do hereby declare that this thesis “Disintegration of Matrilineal System and its Impact on Production Relations of Travancore (20th century)” has not previously formed the basis for award of any degree, diploma, associate-ship, fellowship or other similar title or recognition.

Place : Calicut City.

Date : 8.11.02



Rani Vasudhevan

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P R E F A C E

Right to land, ownership and succession prevailed all over the world in historical times; India, is not an exception. The role of succession to properties whether of interest, title, possession or ownership came about more specifically after passing of the enactments touching land and succession. In Kerala various legislations came into force from time to time regarding land and succession to properties both testamentary and non-testamentary. The Marumakkathayam system of inheritance and succession among different communities gave rise to problems which were solved by regulatory enactments in the erstwhile princely State of Travancore in Kerala during the 20th century. Even though the struggle for equality of women with men is a modern phase for the attainment of political and social freedom it has to be viewed as a continuation of the struggle for domination of maternity which had nurtured matriarchal system of succession to landed properties. The disintegration of the matriarchal system really gave better freedom in life and enjoyment of properties. It never created a void in the socio-economic and political scenes. Educationally, economically, socially, industrially and commercially, it enabled the members of the taravad to their individual and collective

growth and development. They contributed greatly to the progress of the state administration through different ways. Those aspects mentioned above caught my attention while I was doing my M.Phil research on 'The Legislative Institutions of Travancore – A Study in Social and Economic Changes (1888 to 1931 A.D.)'.

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Rani Vasudhevan

ABBREVIATIONS

C.S.I.	-	Civil Servant of India
G.O.	-	Government Order
M.E.	-	Malayalam Era
N.S.S.	-	Nair Service Society
O.S.	-	Original Suit
S.N.D.P.	-	Sree Narayana Dharma Paripalana Yogam
S.M.P.A.	-	Sree Moolam Popular Assembly
S.M.S.M.	-	Sree Moolam Thirunal Shastabdapoorthi Memorial
T.G.G.	-	Travancore Government Gazette
T.G.E.R.	-	Travancore Government English Records

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INTRODUCTION

Rani Vasudhevan “Disintegration of matrilineal system and its impact on production relations of travancore (20th century)” Thesis. Department of History , University of Calicut, 2002

INTRODUCTION

This study is entitled “Disintegration of Matrilineal System and its Impact on Production Relations of Travancore (20th century)”. The title speaks for itself as to the subject matter. The contours of the definition of the key words in the title require explanation. Matrilineal system is concerned with a particular system of family organizations in vogue in the erstwhile state of Travancore till legislative enactments from 1925 to 1927. The period under study is from the latter part of the 19th century to the early part of the 20th century. The special feature of the matriarchal family system is its inheritance and succession to properties. The tracing was through the females for this purpose. Even though a husband in such a family acquired wealth, it would pass on to his sisters’ children and not to his own children. Considered from this angle, the role of the husband in family responsibility had been reduced to that of an approved sex partner in family relationship. Thus his own children were at the mercy of the maternal, common, eldest, male member of the Taravad, styled as Karanavan who held property popularly known as taravad property under his administration. The women folk had less freedom and enjoyment in

family life with their husbands and children. The husband and wife really had no proper discussion in the matter of bringing up their children and their welfare. Food and shelter for their children were rather assured in the taravad set up. Disparities in the means of enjoyment existed. It gave rise to untold miseries to the descendants of the taravad. There was great discontentment generated by the joint family system known as Marumakkathayam. It led to various levels of agitations and litigations, even leading to murder and finally finding solution through legislative enactments. This aspect attracted attention of the researcher while preparing for Master of Philosophy during 1986, which included Marumakkathayam system as well as Jenmi – Kudiyan relations. Further, it opened up a door for selecting the topic of this study, while my guide discussed at length on fixing up this subject with that background.

The contours of the definition of the words 'Production-relations' in the title touch on the subdivisions and fragmentation of taravad properties, bringing more arable lands under cultivation for coffee, tea and rubber, besides traditional agriculture on paddy, coconut and pepper, commercialization of cash crops, development of transport and communication and finally the mobility of population within and outside the state. These are all consequent on the disintegration of a time old system of matrilineal succession and inheritance. The disintegration of the customary and traditional matrilineal system gave unlimited freedom for

education and enterprise to the able and efficient members of the joint family to become more creative and entrepreneurial.

The factual matrix for this study was laid on the basis of two sources, documentary and oral. Under the documentary source, books, periodical literature and library resources are included, besides all other documents collected and perused from different families studied herein. Oral evidence is based on the depositions by those who were personally interviewed by the researcher from among the members of the different families. Under the matrilineal system, three typical families representing the north, the middle and the south regions of the erstwhile Travancore selected are Arackal, Alummoottil and Therur representing Nairs, Ezhavas and Vellalas respectively. In analyzing and correlating facts, attention has been bestowed to avoid assumptions, presumptions and conjectures, with a view to minimizing subjectivity. Persons interviewed has been listed in Appendix I. A study in this line on the disintegration of joint families and its impact had not been so far pursued by scholars. This is the pioneering one and an earnest effort is made to highlight the results and processes of the integration in a wider social and economic system.

The study consists of seven chapters with heads (1) Land, Caste and Inheritance (2) State Intervention and Legislation (3) Alummoottil Channar Family (4) Arackal Madom Nair Family (5) Therur Vellala Family (6) Change of Economy in Travancore, followed by (7) Conclusion

The first chapter deals with the society of erstwhile state of Travancore from the latter half of the 19th century to the early part of the 20th century. Caste system was predominant at that time. The Brahmins occupied the uppermost rung in the caste hierarchy. Linguistically, they are classed as Malayali Brahmins, Telugu Brahmins and Maharashtra Brahmins. The Malayali Brahmins formed 1.35% of the population. They were a class of social as well as spiritual aristocracy. They held land holdings and were styled Jenmies. They enjoyed lands tax free. They followed Makkathayam law of succession. Only the eldest member in a Malayali Brahmin family married from within his own caste. This marriage relation was styled Veli. Other members of the family married from outside with the females belonging to classes as Kshatriya, Nair or Ambalavasi. This marriage relationship was styled Sambandam. Historically, this pattern contributed to the decline and downfall of the community which had maximum sambandam. Land lordism increased and it resulted in the enlargement of the cleavage between the classes and the masses. The Travancore Royal house preferred Paradesi Brahmins, who were mostly Tamil Brahmins, for higher offices. The non-caste Hindu Malayalis in the state were historically compelled to fight for their rights to civil service through Malayali Memorial. Malayali Kshatriyas were the ruling and military caste. They occupied 0.62% of the entire population. Malayali Kshatriyas were mostly Sanskrit scholars. The Vaisya is the third traditional caste. They engaged themselves in trade and commerce. The

Sudras are Nairs ranked last in the caste ladder. They are a tenant class of Brahmin land owners. They gave service to the upper class. Ezhavas were a major unprivileged community along with similar suffering unprivileged communities. They constituted 18.10% of the population. Some of the members of the Ezhava community were good Ayurvedic physicians with knowledge of Sanskrit and Astrology. Some were known for the practice of rituals. Ezhavas followed Marumakkathayam system. They also had Misravazhi signifying two systems of inheritance. Unlike the privileged classes, the unprivileged classes were required to pay certain taxes. The unprivileged classes rendered Uzhiyam services also.

The second chapter traces the abolition of the traditional system. The mode of inheritance and succession to properties generally did not find favour with the society in Travancore at this time. Karanavans became more authoritative and began to administer properties of the taravad without caring for the consent and concurrence of the grown up members of the taravad. So litigations against the actions of the Karanavans increased. This weakened the economic position of the community. Many of the land alienations by the Karanavans were challenged before the court of law. Younger members of the taravad clamoured for freedom from the tyranny of Karanavans. Such developments culminated in state interference and legislation. The result was that the age old customs practised in Travancore particularly among Nairs, Samanthas, Ezhavas and Vellalas regarding inheritance of property were mitigated by statutory enactments.

The majority of the communities for whom legislations were enacted followed the new regulations, though there were some groups hesitant to follow. The progressive legislations were the Nair Regulation (1925), the Ezhava Regulation (1925) and the Vellala Regulation (1927).

The third, fourth and fifth chapters deal with three Taravads selected from the north, the middle and the south regions of Travancore which were following Marumakkathayam system of inheritance and succession. The families selected are Arackal Madom in the north, Alummoovil in the middle and Therur in the south regions. They are joint families of the Nairs, the Ezhavas and the Vellalas respectively. The caste distinctions continued to exist even after the passing of the regulations. An important fact to be remembered in this connection is that the study is based on the original primary partition deeds made available by each of these families and the depositions obtained directly from members of the different families who expressed high willingness and co-operation. This made the study more effective and useful. The methods of oral history had been followed in tracing the history of the families pursued herein. Oral narrations had supplemented the documentary evidences.

The change of economy in Travancore during the period is studied in the sixth chapter. The break up of the matrilineal system is due to governmental policy also. Government contributed much to the development of commercial agriculture. The policy of government in giving fixity of tenure and moderate assessment of improvements helped

the cultivators, who had no ownership rights over pandaravaka lands. Another great help from the government was that the tenants were not allowed to be evicted by the Jemmies. Royal Proclamation of 1829 prohibited suits for eviction of tenants without prima facie charge. The Proclamation of 1865 was a land mark since it conferred full ownership rights on the tenants and removed restrictions regarding alienations. Edict of 1818 created a proprietary peasant class. Freedom of alienability of land caused land markets to flourish. A notable effect is the penetration of capital into the traditional economy of Travancore. Cash economy showed good developments. Title to the land, encouragement of cash crop cultivation and abolition of Sirkar monopolies contributed to the development of commercialization in Travancore. Such developments in the history of Travancore in the modern period are traced on the basis of family history analysed in the previous chapters.

Chapter seven is a formal conclusion. It can be rightly evaluated that the statutory intervention by the state had been responsible for social and economic mobility in Travancore during the 20th century. The emergence of a powerful middle class consisting of professionals and petty industrialists had been effected by the disintegration of joint family system and corporate possession of land holdings. These reforms and historical forces piloted the economic system of Travancore into an orbit of capitalism.

LAND, CASTE AND INHERITANCE

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CHAPTER I

LAND, CASTE AND INHERITANCE

The coconut palm fringed, erstwhile state of Travancore (Thiruvithamcore) situated at the South-Western extremity commencing from Cape Comerine of the Indian Peninsula is geographically bounded on the north by the division of Coimbatore and the State of Cochin, on the East by the Western Ghats which separates it from the Tinnevelly and Madura districts and on the South and the West by the Arabian Sea and the Cochin state which runs down in a narrow strip and intervenes between it and the sea on the north-west¹. The subject matter of the study here-in is mainly concerned with the society of the state of Travancore during the

¹ Revenue Settlement of Travancore. 1058-1086 M.E 1883-1911 A.D. The FINAL REPORT, p.1.

The extreme length of the state of Travancore from North to South is 174 miles and its greatest breadth near the northern boundary is 75 miles. In its narrowest part, it measures 30 miles and it has an average width of 40 miles. Its superficial extent which is rendered disproportionate to the circumference by the irregularity of its configuration amounts to 7,606.30 sq. miles. A considerable portion of the land comprised within its boundaries is covered with forests. Cultivation is generally confined to the strip of territory along the coast, narrow in the southern parts, but expanding as it proceeds northwards.

period from the latter part of the 19th century to the early part of the 20th century till the year of Indian Independence.

Caste system is the most outstanding feature of the society of the 19th century Travancore. It is seen from a survey that there were 420 castes in Travancore instead of the four traditional castes prescribed in the Hindu Puranas viz. Brahmanas, Kshatriyas, Vaisyas and Sudras². Details of all the castes except those which are given here-in as a background to the study are not mentioned.

The Brahmins (Brahmanas) occupied the uppermost rung in the caste hierarchy. In this respect, they were bestowed with the best attention of the ruling class and the Rajas. The temporal and spiritual knowledge and experience were attributed to the Brahmins. By the word 'Brahmin' is meant one who has realized the state of absolute existence. It indicates a vertical ascent and attainment of the highest form of spirituality. Only such a person really deserved to be described as a Brahmin in the sense of attaining the highest knowledge in its unchangeable, ever persisting and ever pervading 'Sat' named Brahman. The teaching of this spiritual knowledge and the religious rites and practices were thus the privilege of the Brahmins. Moreover chanting the Mantras and the art and practice of the rites and rituals as prescribed by the Vedas and the Upanishads were also the duties assigned to the Brahmins. The Brahmins differ

² Report on the Census of Travancore, 1875 A.D (Trivandrum, 1876), p.185.

linguistically. The Pancha Dravidas were Brahmins living south of the Vindhya ranges. They include Malayalee Brahmins (Namboothiris) who formed only 1.35% of the total population³. All the Malayalee Brahmins in Travancore thus belonged to a class of socio-spiritual aristocracy. As a result, they possessed land-holdings in Travancore and were styled as Jenmies of the land. It is significant to know that these jenmies enjoyed the land tax-free. The Brahmins in Travancore of that time followed Makkathayam Law of Succession. According to this law only the eldest son in a Namboothiri family married from within his own caste. This form of marriage was styled as Veli. Other members of the family entered into a form of marriage known as Sambandam with Kshatriya, Nair or Ambalavasi women. This has in the long run contributed to the decline and downfall of the Nair community. In the matter of succession to the taravad property, the female by Sambandam did not have any right to the property of her husband; nor did the children born out of such wedlock have any right over the property of their father. Viewed from this angle the system which prevailed in Namboothiri families found in various 'illams' (Namboothiri families) contributed towards a faulty and unilateral pattern of succession to the detriment of Nair women which will not be tolerated in

³ Lieutenants Ward and Conner, Memoir of the Survey of the Travancore and Cochin States. (Travancore Sircar Press, 1898), p.128.

a democratic set up. Even in Namboothiri families the women remained unmarried due to many family and social restraints. Under the Brahmins landlordism reached its maximum height, giving rise to the class and mass. The class enjoyed all the privileges while the mass remained unprivileged.

The Paradesi Brahmins deserve mention in this context. Paradesi Brahmins include mostly the Tamil Brahmins who occupied the official and administrative positions in Travancore. The Royal house of Travancore favoured Paradesi Brahmins for higher offices⁴. A significant fact of history is that non-caste Hindu Malayalees in the state had to fight for their rights to civil service through Malayalee Memorial.

Malayalee Kshatriya, or the ruling and military caste, was the second of the four castes. They were an intermediate caste between the Brahmin and Sudra (Nair) classes and had affinities to both; to the former in matters of ablution, ceremonies, food and drink and to the latter in those of real matrimonial relations and inheritance⁵. The indigenous Kshatriyas of Kerala are divided into four well distinguished sections viz, the Koil Pandala, the Raja, the Thampan and Thirumulpad. The total number of Malayalee Kshatriyas in Travancore is 0.62% of the entire population of the land, the largest number living in the taluks of Tiruvella, Vaikom and

⁴ V. Nagam Aiya, The Travancore State Manual, (Travancore Government Press, 1906) II, p.317.

⁵ E. Thurston, Caste and Tribes of Southern India, (Cosmo Publication India, Delhi, 1975) I, p.90.

Mavelikara⁶. There is an old Sanskrit verse, which describes eight classes of Kshatriyas as occupying Kerala from very early times namely Bhupala and Maharaja as those of Travancore and Cochin, Rajuka and Raja, as those of Mavelikkara and Cranganoor, Kosi or Koil Thampuran, Puravan or Thampan, Sri Purogama or Thirumulppad and Cheta or Samanta. The Samanta cannot be looked upon as Malayalee Kshatriyas proper. They are a caste ranking between Kshatriyas and Nairs. The Malayalee Kshatriyas are, as a class, learned. Both men and women are in the main accomplished Sanskrit scholars. Sri. Kerala Varma, C.S.I., Valiya Koil Thampuran an excellent poet and an accomplished patron of letters, and Sri. Ravi Varma, the talented artist are all Koil Thampurans⁷.

Thampans and Thirumulppad, besides being landlords and agriculturists, are personal servants of the ruling families of Kerala, the latter held this position to even a greater extent than the former. The Malayalee Kshatriyas are particularly a religious community. A room called Tevarappura is kept aside as religious room in their homes⁸.

Vaisyas is the third of the traditional caste of Travancore. Some of the Dravidian trading castes (with the title Chetti) notably the Komatis, are treated as Vaisyas by the Brahmanas, though the latter do not admit their right to perform the religious ceremonies which are reserved for them.

⁶ Ibid., p.80.

⁷ Ibid., p.83.

⁸ Ibid., p.84.

Vaisya is recorded as the caste of various title-holders, whose title is Chetti or Chettiyars in the Madras Quarterly Civil List⁹.

Sudras or Nairs rank last in the four-rung caste ladder. Sudra community was essentially the tenant class of the Brahmin land owners. They enjoyed viruthi tenure. They were in a sense sevakas offering services to the upper class. They used to perform particular services on certain occasions which were compulsory and essential in the viruthi tenure system. The remuneration for such services was not paid in the shape of money but lands. These lands which were assigned to them were mostly wet lands. The holders of the viruthi had no transferable rights. The members of the Nair community constituted about 30.32% of the total population according to the census of 1816¹⁰. Nearly 75% of Nairs were engaged in agriculture. The Nairs were the followers of Marumakkathayam system or matrilineal system of inheritance.

Ambalavasi formed a section of the Hindus whose main job was to render assistance in temples by supplying flowers. Even though the majority of the population in Travancore were Hindus, Syrian Christians and Muslims also were included in the population. They enjoyed a privileged position in the then society.

Ezhavas, being the major community among the unprivileged deserve special mention. There is considered opinion that the Ezhavas also

⁹ Ibid., Vol. VII, pp.271-272.

¹⁰ Ward and Conner, n. 3, p.128.

known as Iravas came from Sri Lanka ie Ceylon. There is also another view that they formed the first wave of emigrants to Malabar¹¹. Ezhava, were also known as Chovans or Chogans which meant sevakans. The word Sevakan in Sanskrit language means one who offers service. Numerically, the Ezhavas held a prominent position in society. They constituted 18.10% of the total population¹². Some of the members of the Ezhava community were land owners. Some were native Ayurvedic physicians with knowledge of Sanskrit and astrology. The system of native medicine which they practised was very closely associated with astrology. Treatment of diseases started partly by looking into the horoscoped position of the star of the patient. Majority of them lived by agriculture, rope-making, toddy-tapping, weaving and other industries¹³.

In the matter of succession to properties, Ezhavas generally followed Marumakkathayam law of inheritance and also Misravazhi meaning a mixture system of inheritance . The royal recognition gained and attained by some members of the Ezhava community has produced many 'Channars', the title conferred by the Rajas for the services rendered.

Next in the hierarchy of caste division are the lower castes like Pulayas, Parayas, Kuravas and Hill tribes. Unlike the privileged classes, the

¹¹ K.P. Padmanabha Menon, History of Kerala, (Ernakulam, 1924) III, p.43.

¹² Ward and Conner, n .3, p.128.

¹³ Ibid.

unprivileged had to pay certain taxes like Toll Tax ie religious tax to the government, gifts to prominent persons of the locality and Adiyara Tax, a tax given to government seeking permission to wear gold and silver ornaments. Unprivileged class also had to render Uzhium services. The list of communities and the statistics of population is given in the Table 1.1 below.

Even prior to the second half of the 19th century, the land owning classes have come into existence. Prominently they fall into four classes- land owned by Brahmins (Brahmaswoms), land owned by deities (Devaswoms), the land owned by the Rajas and local chieftains and land owned by the Heads of villages called Madampimars. The private right in the land of the land owning classes was known as Jenmom right. It signified birth right. It also meant unchallengeable, absolute right of ownership and title of the land or soil held by the land owning classes. The Madampimar also held jenmom lands. They were generally Nairs by caste. The chieftains included non-brahmin and non-sudra classes also (for example Channar) as land owners.

The lands under Brahmaswom and Devaswom were tax-free. The jenmies did not cultivate their land directly. So they preferred to get the services of Nairs to cultivate their lands under tenancy system. This gave rise to the origin and growth of tenancy rights in Travancore. The source of income from the lands of Brahmaswom and Devaswom were by means of

Table – 1.1
Nineteenth Century Travancore Population Table

Category	1816	% of total population	1836	% of total population	1854	% of total population	1875	% of total population	1891	% of total population	1901	% of total population
Malayali Brahmins	12240	1.35	9843	0.77	10238	0.81	10762	0.47	7201	0.24	9475	0.33
Non Malayali Brahmins	17750	1.96	18751	1.46	24409	1.15	27672	1.2	28100	1.1	33307	1.13
Kshatriyas	5612	0.62	1319	0.1	1855	0.15	1456	0.06			1575	0.05
Ambalavasis	14734	1.62	27231	2.13	18870	1.49	7078	0.29	6953	0.27	6853	0.24
Nayars	274885	30.32	365470	28.54	384242	30.43	440932	19.1	483725	18.92	520941	17.65
Muslims	42058	3.54	60291	4.71	61861	4.9	139905	6.06	158823	6.21	190566	6.46
Christians	112158	12.37	174566	13.64	191009	15.13	468518	20.29	526019	20.6	697387	23.62
Artisan and Service caste	63688	7.01	104195	8.14	88264	7.02						
Shanars	NA	NA	108515	8.47	82861	6.56	97730	4.23	136611	5.34	155864	5.28
Ezhavas	164229	18.1	180956	14.04	168866	13.37	383017	16.59	414217	16.2	491774	16.66
Parayas	21532	2.38	38625	3.02	41360	3.28	63688	2.76	71786	2.8	69974	2.37
Slaves	98974	10.92										
Pulayas			90598	7.08	98766	7.82	188916	8.18	202616	7.92	206503	6.99
Total of categories in table	827860		1180360		1172601		1829674		2036051		2384219	
Total population	906587		1280668		126247		2311379		2557736		2952157	
% literate							5.75		10.97		12.4	

Source : Ward and Conner, pp. 128-91; Horaley, pp. 54-55 and 60-61; Travancore Census Reports, 1875, 1891, 1901.

different kinds of transfer of land, with restricted or defined rights such as simple lease and Kanam with an advance deposit to the land lords.

There were various kinds of Jenmies. The government or sirkar constituted one form of Jenmi. Jenmom lands were obtained by the government by way of gift, purchase, escheat, confiscation and other ways. Sirkar jenmom lands were also subjected to lease for cultivation under a system known as Sirkar Pattom. The land under sirkar pattom could not be sold or mortgaged or conveyed in any other form. The tenants who cultivated in sirkar pattom lands were at the mercy of the government. The tenant was not entitled to any compensation for improvements effected by him upon such lands in the event of surrender of land or eviction. The position of the taravads were also not favourable with regard to the sirkar pattom land which were held by them. The only enjoyment it gave was that the members of the taravad could live on it. But it gave no monetary benefit to the taravad beyond the crops it produced. The restriction on the conversion of sirkar pattom lands in any form was applicable to the taravad also.

An outstanding feature of the society in Travancore of the times under study is the emergence of a system of inheritance of landed property. Inheritance right to property came as a result of private and absolute ownership given to the land owning class. It took the form of matrilineal system, otherwise known as Marumakkathayam in the erstwhile state of Travancore. This system existed even in Tamil Nadu which had stuck its

roots in Malabar. However the system which was in vogue in Malabar is not included in the area studied here in. According to some historians, the changes that appeared in the economic system and the changes in the ways of lives after the Chera-Chola war led to the evolution of matrilineal system in the society of Travancore¹⁴.

This view has not gained general acceptance. In this context Ilamkulam Kunjanpillai opines that the political and religious ascendancy of Brahmins (Namboothiris) during the Chera-Chola war, their rise as land lords or jenmies of Kerala, the introduction of compulsory military training and the formation of suicidal squads (chavettu pada) to meet the threats of warfare attributed to the peculiar conditions that necessitated the change in the system of inheritance during the period. This view is also not shared by all. It is believed by some that Marumakkathayam system of inheritance commenced in Kerala only in the 14th century. To support this view it is held that none of the foreign travellers who visited Travancore before the 14th century has said anything about the system of inheritance prevalent at that time. Frair Jordanus of Severic who lived at Quilon early in the 14th century (1324 A.D.) was the first foreign visitor who referred to this peculiar laws of inheritance in vogue in Travancore¹⁵.

¹⁴ Kerala State Gazetteer, (Trivandrum, Ed. 1986) Vol. 2, pt. I, p.277.

¹⁵ A. Sreedhara Menon, A Survey of Kerala History, (Kottayam, 1967), p. 26.

Later in 1342, Ibn Battuta, in 1442 Abdur Razzak and in 1444 Nicolo Conte have referred to this system of inheritance and succession. Since all the visitors till the 14th century are silent of the matrilineal system, the system of inheritance must have been non-matriarchal and therefore it can be inferred that the system of inheritance and succession that prevailed till such time must have been patriarchal or Makkathayam system. Epigraphical evidences voice the fact that till the 12th century A.D. the system of inheritance followed was patriarchal. The Thiruvanvandur inscription of the 10th century, the Kaviyur inscription of 951 A.D and the Perunna inscription of 108 A.D all reveal that Patriarchal system of inheritance was the existing system¹⁶. The findings of Sir. Henry Maine that origin of society was in patriarchal families, is much relevant in this regard¹⁷. Periyapuram, a compilation in the 12th century by Sekkilar gives the earliest reference to matrilineal pattern. But it cannot be taken for granted that matrilineal system made its appearance abruptly. It is not possible to draw a line of demarcation between patrilineal and matrilineal systems of inheritance and succession. However the period between 11th century and 16th century can be fixed as the probable date for the introduction of the system of matrilineal succession¹⁸.

¹⁶ Kerala State Gazetteer, Vol. 2, pt I, p.278.

¹⁷ Sir. Henry Maine, Early Law and Customs (New York, 1931), p.202.

¹⁸ Kerala State Gazetteer, Vol.2, pt I, p.279.

Marumakkathayam system gained popularity among the Nairs at first. The Ezhavas, the Nanjinad Vellalas and the Kanikars and the Nairs of lower strata followed the foot steps of the higher caste in adopting Marumakkathayam system. Still the old system of inheritance was not fully given up¹⁹. Marumakkathayam system of inheritance and succession is a unique contribution of the customs and usages which prevailed in society for long. The term Marumakkathayam signifies and means descent through sisters' children for the purpose of inheritance and succession. The family in the Marumakkathayam system is described as Taravad.

The concept of family obtaining at the time of study is separately chapterised in detail. It consists of all the descendants of the family line of one common ancestor, who is a female. The Hindu law and Marumakkathayam law differ greatly and distinctively. The Hindu law is founded on the agnatic family. Marumakkathayam law is based on matriarchal family²⁰. In this context the difference between Marumakkathayam taravad and the joint Hindu family deserves notice. The main difference is that in a joint Hindu family there are several classes of members, every one of whom is not necessarily a coparcener. A member within three generations next to the owner in unbroken male descent alone

¹⁹ Elamkulam P.N. Kunjan Pillai, Studies in Kerala History (Kottayam, 1970), p. 323.

²⁰ Fr. Puthenkalam, Marriage and Family in Kerala, (New Delhi, 1977), p.131.

becomes a coparcener. From this point of view the coparcener constituted only a narrow body than the joint family members itself²¹.

Landlordism began to grow all over South India during the 14th and 15th centuries²². In the case of Travancore state also it was true. The Nairs were the tenants of the Namboothiri brahmin landlords or jenmies. The majority of the lands enjoyed by the Nairs were jenmom lands. From the enjoyment of these inalienable jenmom land emerged collectivism or the joint family system among the Nairs. Even though there were sub-tenants, the tenant was responsible for the jenmom land and cultivation. The Brahmins succeeded in creating a body of contented landed tenantry which contributed to the Marumakkathayam system of inheritance in due course. The landed aristocracy was not the creation of the Brahmins. It owed its origin to other sources. Landed aristocracy paved the way to Marumakkathayam or Matrilineal system of inheritance. The basis of Marumakkathayam was thus landed aristocracy.

A Marumakkathayam Nair taravad consists of a common female ancestor with her male and female children and children of those female children and likewise repeating. The peculiarity of this system is that the issues of the male children do not belong to the taravad for the purpose of succession. But they have the right and eligibility to succeed to the taravad property of their mother. The property of the taravad of the common

²¹ Sreedhara Variar, Marumakkathayam and Allied systems of Law in the Kerala State, (Cochin, 1969), p.29.

²² William Logan, Malabar Manual, (Madras, 1896) Vol. I, p. 282.

female ancestor belongs to the males and females alike. In spite of this fact, in practice the shares of males and females were not equal in partition. Their males were given lesser share than the females. This mode of sharing, no doubt, appears to be discriminative. In the early period, with regard to partition, this sort of discrimination between the shares did not raise any dispute, but were taken with satisfaction. Equal rights to taravad property in the matter of sharing by the males began to attract legal interpretation and reasoning later, which led to legal enactments explained in the chapter following.

The administration of the taravad properties were in the hands of the eldest male member called the Karanavan. Individual members in the taravad were not entitled to enforce a partition. But it was possible to effect a partition by common consent. The rights enjoyed by the junior members are seen to be- (1) if male, to succeed to the management in turn, based on seniority if not disqualified otherwise. (2) To be maintained in the family. (3) To object improper alienation or administration of the property. (4) To see that the property is duly conserved. (5) To bar an adoption. (6) To get a share at any partition that may take place. These were called effective rights²³. The Karanavan was legally responsible for the management of the taravad. The wants of members of taravad were met by him. But he had no right to alienate immovable property without the consent of all its members who are adult male and female. He had freedom to dispose of movable

²³ Varier, n. 20, pp. 4-5.

property to a reasonable extent. Junior members of the taravad had no voice in this matter. Karanavan was not bound to provide them beyond subsistence and improve their moral and intellectual capacity²⁴.

Under the Marumakkathayam system among the Nairs the marriage tie was very loose and temporary. Marriage as a duly recognised social institution did not find a place in the Nair community. But there was a generally admitted convention in existence among the Nairs which regulated marriage as a sexual association²⁵. In this connection sambandam meant a restricted sexual association which had no legal status or sanction. The women entering into such a relation were at the mercy of the Malayali Brahmins. Even the power of disposition of property by way of will of self acquired property of a Nair was not recognised by the law of Marumakkathayam.

The freedom to deal with the self acquired property was thus denied to a Nair member of the family. It is interesting that under this system the Nair women enjoyed a high degree of freedom and independence in the management of their families. It encouraged the pattern of collectivism, and the growth of mutual love and affection among the members of the taravad.

Among the unprivileged classes of society, Ezhava community held a dominant position. The community was divided into three sections as far

²⁴ Aiya, n. 4, Vol. II, pp. 363-364.

²⁵ Travancore Law Report, (1909) XX, p.69.

the law of inheritance was concerned. They were the Marumakkathayam the Makkathayam and the Misradayam. This division of Ezhavas signifies only the system of inheritance which prevailed among them. Geographically, the Ezhavas, were spread in different parts of the state. Those who followed a mixed form of Marumakkathayam and Makkathayam system were called Misradhayees. The Misradayam system was found more in the south which includes Trivandrum and Neyyattinkara Taluks. But in the northern parts, Ezhavas followed mostly the Marumakkathayam system. The present day Kanyakumari district follow Makkathayam law. Generally speaking the Ezhava community in Travancore followed Marumakkathayam law of inheritance and succession like Nairs²⁶.

The Vellalas of Nanjinad comprising Tamil Nadu, Agasteeswaram and Thovala deserve mention. The name Nanjinadu owes to Nanjikulavan, the greatest of Kurava Kings²⁷. Brahmins were the early settlers there. Next came the Vellalas. Nanjinad Vellalas formed the most prominent section of the landed gentry. Nanjinad Vellalas followed the matrilineal system of inheritance²⁸. The King who was responsible for the introduction of Marumakkathayam system among Vellalas was Kodavarma. The Nanjinad

²⁶ T.K. Ravindran, Asan and Social Revolution in Kerala, (Trivandrum, 1972), p.51.

²⁷ Aiya, n. 4, Vol. III, p. 591.

²⁸ Report of the Nanjinad Marumakkathaya Vellala Committee, 1922, p.21.

Vellalas, though held Tamil culture, adopted matrilineal system of inheritance and so they came to be known as Marumakkavazhi Vellalas. There is historic evidence as to how the Vellalas came to adopt this system of inheritance. They migrated into Nanjinad from a remote past. There arose dispute as to the sovereignty of Nanjinad between the Pandyan and Venad rulers in the 12th century A.D. In order to claim the supremacy over the place of dispute the Venad ruler is said to have persuaded the Vellalas to swear declaration before Sree Meenakshi temple at Madurai that they were Marumakkathayees like him²⁹. This was for legitimization of the law. After returning from Madurai a general consultation was held among the King, Nattars and Shastris as to the modification of their customs which prevailed. It resolved to adopt Marumakkathayam system of inheritance. The tradition holds that even today the Marumakkathayam system enjoins that the inheritance shall be through maternal uncle. But the Vellalas set apart a portion of the father's property under the title 'Ukantudama' to be inherited by the sons. Besides, a widow without issues was given legitimate right to get a portion of her husband's family property. This share is called 'Nankudama'. These are significant deviations from the provisions of the Marumakkathayam system³⁰. In Kerala the Marumakkathayees invariably prefixed the Karanavan's name to their name. In this matter the practice of the Vellalas differs. They prefixed

²⁹ Aiya, n .4, Vol. II, p.377.

³⁰ Sadasivan Pillai; S, Ceranadum Centamilum (Nagercoil, 1949), p.190.

father's or mother's name to their name³¹. In performing the funeral rites the Nanjinad Vellalas performed it only in the case of their father or mother, whereas the Marumakkathayees in Kerala performed funeral rites in respect of their Karanavans. The systems of Thali-Kettu Kalyanam and Pudavakoduppu did not exist among the Vellalas.

Every system of inheritance may have with it merits as well as demerits. Social systems underwent changes according to the change of time. No wonder therefore that Marumakkathayam system of inheritance also had inherent evils. Although the Nair, the Ezhava and the Vellala communities followed generally the Marumakkathayam law of inheritance, a clear distinction can be drawn in the marriage status and privileges obtained by the Nair community. The marriage of a Nair woman was not given its full status and privileges like the marriage in the other two communities. The Nair marriage was marked by the absence of superior advantages and benefits of a rightly conducted marriage. By the rightly conducted marriage is meant, a marriage that is held with the mutual consent and concurrence of both the parties without any reservation or shade as in the type of marriage styled as sambandam. Nair community contracted sambandams with high caste, which did not enjoy or get the complete approval and acceptance of the people as was the case with other communities. This system brought its own evils too. Human love and affection in its finest form would not find its due place in a Nair marriage

³¹ Ibid.

relation which reduced itself to merely a sexual association with some regard. Often the Nair spouses had occasional living together. It did not help bringing up a family with regularity and control as in other marriages where the father was consistently and persistently available in the family care and in the up bringing of the children. Nair families in this respect, suffered like broken families which is a miserable and sad state of affairs in the family. Children of such Nair spouses were brought up with poverty and hardship. This was so, mainly because of the dependency on the man who entered sambandam. It led to family insecurity. It has ultimately brought in the decline and downfall of the Nair community. Parental rights and domestic order, obligation and duty to protect wife and children, right of men and women to domestic felicity were all ignored. This law carried with it its own punishment in the promotion of family dissension and sensuality in various forms³².

This system discouraged individual activity and creativity. The large family set-up was uneconomic than divided separate families. Misery, idleness, ignorance, illness and financial distress were the phenomenal results of the system. In the matter of dining it was not the practice of all the members in the taravad to sit and eat together. This was due to the male dominance, if not, due to the respect given to them by the females. A

³² Rev. Samuel Mateer, Native Life in Travancore, (London, 1883), pp. 179-80.

sentiment or a tradition was behind this form of dining originated because men were considered as the protectors of women and bread winners.

The Marumakkathayam system is in itself intricate. Administration in that system was also very difficult in Travancore. The conduct of Karanavans in the family had contributed much to the maladministration, and sufferings. The needs of junior members were not met satisfactorily often by the Karanavan. This had led to wrongful and illegal ways of gaining money from the taravad property, in some pretext or other, leading to quarrels and litigations. There were cases where somebody in the family passed for the Karanavan and got into fiscal relations with outsiders to gain unhealthy money. Many allegations were also brought against the Karanavan charging him of misuse and misappropriation of family funds. This had made some Karanavans to act indifferently and detrimentally to the general welfare of the family members. Members of the taravad had identical names which also contributed to their confusion and calamity, which arose on certain occasions. Names in the documents could not be properly identified because of name similarity, which helped some members to gain property in an unwholesome, unholy way by misguiding and misinforming even the courts of law³³.

³³ Ibid., pp. 182-83.

With the advance and spread of education the Marumakkathayam system was criticised from various angles. Acute criticism arose against this system of inheritance. Those who criticised the system held that it offended principles of political economy and a good family life. The continuance of the system was not helpful for the welfare of the family members. It was not workable properly and in good faith. Female virtues found no recognition in this system. The marriage tie took the form of unchaste relationship of women with men. Yet it was not considered immoral and sinful. English education among the Nairs brought them in free contact with developed and developing communities. It gave a new impetus to them to question the system of Marumakkathayam, which militated against them. The Western pattern of education was increasingly propagated and the process and progress of Western ideas were much against and discouraging to the ritualistic sanctity which had found importance in the performances of rites and ceremonies in the state of Travancore. The result was that the new learning tended to devalue ritual sanctity and to replace or to reform it by achieved substitute rather than inherited property³⁴. Life in taravad was not perfectly suited to a very congenial form of life style. The conveniences and comforts were much wanting in an atmosphere of a collective living in a taravad with many members from the grand old to the young aged. The children were not

³⁴ Robin Jeffery, The Decline of Nair Dominance, (London, 1975), p.55.

getting the guidance and the advice for their betterment in education and other amenities. This was an undeclared lacuna in the web of every family. Living and messing together alone did not produce any tangible result in bringing up a well-knit family with order and development. Therefore families preferred to give up their primitive ways and messing together in an uncongenial surroundings under the roof of an evergreen taravad. A single family living with all the convenience and comforts available with husband, wife and children was more welcoming and preferable to a collective taravad family. It was really a silent emancipatory revolution that gradually took over to the Makkathayee pattern instead of Marumakkathayee³⁵.

By the close of the 18th century and the beginning of the 19th century Marumakkathayam system weakened under the new economic and social trends. In Travancore most of the land was under Sirkar Pattom tenure. It placed the sirkar with the rights of a jenmi. The tenants under this system could not hypothecate or sell their land. The sirkar also could not sell the land on non-payment of rent. Government found it difficult to collect dues. During the time of Diwan .T. Madhava Rao these problems were deeply considered and it was well understood that if the ryots were to become prosperous and the state were to receive increased revenue, it was

³⁵ T.K. Velupillai, Speeches in the Travancore Legislative Council , (Trivandrum, 1924) I, pp.24-25.

highly essential to regulate and reform the agrarian system. There followed a series of new measures in this regard.

The enfranchisement of the Sirkar Pattom land in 1865 was the first important measure devised by Madhava Rao. A proclamation was made in 1865 granting absolute ownership rights to the holders of Sirkar Pattom lands which were mostly held by Nairs. This proclamation gave impetus to a very highly enhanced land value. This measure of reform was more advantageous to the Nair community. The holders of Sirkar Pattom land suddenly began to experience right for sale, mortgage and transfer. The lands became a high source of cash provider which helped education and costly ceremonies. A notable feature is that Sirkar Pattom lands ceased to be inalienable which served as an excuse, till then given by the Karanavans to the young members who demanded partition.

Jenmi Kudiyan proclamation appeared in 1867. It declared that the tenants who paid the stipulated rents and other customary dues would not be liable to eviction. A tenant could be evicted only if he withheld payment continuously for 20 years. In case of restoration of land to the jenmies, the tenant is entitled to get compensation for improvements effected. The proclamations of 1865 and 1867 improved the conditions regulating the relationships of state-ryot and jenmi-ryot. The proclamation bestowed the tenants with security of tenure. It also virtually enabled automatic renewal of lease without enhancement of rent after 12 years agreement. The

proclamation also ended the influence of jenmies. The efficient management of families thus became a necessary concomitant.

Another threat to the Nair social and economic status was the simultaneously rising prosperity of the Syrian Christians in the then Travancore. The proclamation of 1865 Act was a strong booster to the developing capitalistic economy of the state. As a result, plantations and cash crops developed rapidly due to the governmental relinquishment of its purchasing monopoly especially on pepper. But the cultivation of food crops, particularly rice did not find encouragement in its production. The rapid increase of population also contributed to the threat. Families with small land holdings were compelled to buy rice from the market. Majority of these families were Nairs and they experienced difficulty to get adequate or requisite cash. This made the consumption of rice very meagre and occasionally nil. This symbolised poverty and it led to a crisis in the family structure of Nairs. It was at this time that Madhava Rao administration gained momentum as a catalytic agent in the process of break down of the Marumakkathayam system which was in vogue in the state. One of the effects of the 1865 Proclamation was a further weakening of kin-bonds within the taravad³⁶.

In conceiving the policy of the sirkar in education, employment and civil rights, the beneficiaries were prominently and predominantly the Nairs, more than any other castes. This in a way enabled them to think of

³⁶ C.J. Fuller, The Nairs Today, (Cambridge, 1976), p.128.

an independent status for themselves. The growth of cash economy which was encouraged by land reform, extensive public works, increased trade and large scale planting helped to undermine the communality of Nair joint family. But the developments did not bolster the taravad³⁷. The sambandam system of marriage was a unique practice predominantly in force in the state of Travancore. This system had been subject of criticism from many quarters. Among them was the European missionaries to whom this system was a target of attack. The native Hindus also viewed this system with a high scorn than with placid acceptance. The Nair families got torn due to feuds over money and land. The idyllic communality of interest which characterised the taravad began dwindling. The taravad increasingly experienced the financial strain.

Certain taravads benefited the increase in the price of rice. But this quantum of benefit had a negative aspect that it dissipated in fighting out more dissensions within the family. As far as the moderate land owning taravads, the rising cost of labour and rice resulted in the drain of resources. The attitudes of the members in the taravad also changed because the members of the taravad showed growing concern for their own existence rather than joint family interest.

The result of the preceding circumstances is that the freedom and outlook of the individual underwent tremendous changes. The economic

³⁷ Jeffery, n.34, p.102.

and social changes gave them high degree of encouragement which was embellished by western education. The marriage customs and organisation of house holds of different traditions began changing quickly. The onset of this change commenced with the land owning communities. Here it can be traced the embryo of an oncoming wider and deeper evolution in the Marumakkathayam system in the social set up of Travancore.

STATE INTERVENTION AND TRANSITION

Rani Vasudhevan “Disintegration of matrilineal system and its impact on production relations of travancore (20th century)” Thesis. Department of History , University of Calicut, 2002

CHAPTER II

STATE INTERVENTION AND TRANSITION

The mode of succession to properties which was in vogue in Travancore did not satisfy the growing needs of society. An aggravating circumstance was that the Karanavans of the taravad began to act themselves in alienating properties without the consent or concurrence of the grown up members of the taravad. The Table 2.1 hereunder reveals the extent to which litigations had been occasioned in the matter of illegal and unlawful alienation effected by the Karanavans, to the disadvantage and detriment of the junior and senior members under the roof of a taravad. The spread of Western education motivated the parents of the taravad to bring their children to benefit by English medium of education, thrown open by the missionaries in the state. The parents of the unprivileged castes also began to make use of this opportunity for the benefit of their children. The change of out look of the parents called for financial independence to a large extent. Necessarily therefore the members in the Nair taravad began to pressurise the Karanavans for meeting the ends of children of the various parents in the taravad. This in effect was an indirect challenge to the system of succession in Marumakkathayam taravads.

TABLE 2.1
Statement Showing the Number of Suits Filed by Seshakars or Anandaravans During the Year 1073 to 1082 M.E. (1897-8-1906 7 AD) to Set Aside Alienations made by and Decrees Passed Against Karanavans, with the Results there of

Suits by Seshakars for cancellation of alienations made by Karanavans				Suits by seshakars for removal of karanavans				Suits by seshakars to set aside decrease passed against karanavans on alienations made by them				Suits to set aside attachment of tharavad properties for karanavan's debts			
Number in which the alienations were			Total	Number in which			Total	Number in which the decrease were			Total	Number in which the attachment were			Total
Wholly set aside	Wholly upheld	Partially set aside		Karanavan was deposited	Prayer was refused	Karanavans power were restricted for limited		Wholly set aside	Wholly upheld	Partially set aside		Wholly set aside	Wholly upheld	Partially set aside	
2046	Nayars			94			62								
2	Samanthas			1			...								
1700	Nayars			94			66								
...	Samanthas										
619	Nayars			...			12								
1	Samanthas			107			...								
4365	Nayars			...			142								
3	Samanthas			295			...								
94	Nayars			1			29								
1	Samanthas			94			...								
...	Nayars			...			32								
619	Samanthas										
1	Nayars			107			6								
4365	Samanthas										
3	Nayars			295			67								
94	Samanthas			1			...								
1	Nayars			94			...								
...	Samanthas										
619	Nayars										
1	Samanthas			107			...								
4365	Nayars										
3	Samanthas			295			...								
94	Nayars			1			...								
1	Samanthas			94			...								
...	Nayars										
619	Samanthas										
1	Nayars			107			...								
4365	Samanthas										
3	Nayars			295			...								
94	Samanthas			1			...								
1	Nayars			94			...								
...	Samanthas										
619	Nayars										
1	Samanthas			107			...								
4365	Nayars										
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It can be seen from the Table 2.1 given above that there were 4869 suits against the mismanagement of the taravad properties by the Karanavans in the course of 10 years. There were 4365 suits praying to cancel the Karanavans alienations which were made without the consent of the members of the taravad. According to Changanacherry K.Parameswaran Pillai the annual expenses incurred by Nairs in legal disputes arising from the Marumakkathayam system amounted to Rs.2 Lakhs¹. This considerably weakened the economic position of the community. The situation compelled the state government to take up suitable measures to bring in some sort of practical solution through the introduction of some regulatory measures.

The problem faced by the Nair taravad in the matter of succession was not a subject matter of discussion at the first Annual Conference of the Travancore Nair Samajam held at Trivandrum in 1904. In October 1907 the second Annual Conference of the Travancore Nair Samajam was held at Trivandrum and M. Krishnan Nair, a member of the Madras Legislative Council was its Chairman. That conference passed resolutions aimed at reforming the Nair taravad. The change in the law, which governed the Nair taravad, was a felt need of the time. The Chairman stressed this need in his opening speech at the conference. The social and economic positions

¹ K. Parameswaran Pillai, Plea for Partition, (Trivandrum, 1907), pp.84-85.

of the Nairs at that time was deplorable and deteriorative². Therefore it was apt for the conference to hold deliberations on that topic.

It was P.G.Govinda Pillai, a vakil of the Travancore High Court, who moved the first and most important resolution which prescribed steps towards a matrilineal pattern of succession in view of the declining and depriving condition of the Nair community. The resolution was to the effect that (1) Children should be allowed legal claim for maintenance from their father. (2) A man's self acquired property should be made inheritable only by the descendants of that branch of his taravad originating with the mother. (3) Half of a man's self-acquired property should be allowed to his wife and children at his death. The second resolution demanded the recognition of sambandam as a legal marriage. It has no enforceability in law. That was why recognition of sambandam on an equal footing of a valid legal marriage was felt as a prompting for the second resolution. These two important resolutions passed in the second annual conference of the Nair Samajam was forwarded to the Governments of Travancore, Cochin and Madras³.

When Sree Moolam Popular Assembly commenced its session in November 1907, many representations touching Marumakkathayam system were presented to the Diwan. An outstanding memorial among the many representations received was that one presented by K. Krishnan

² Madras Mail, 17 October 1907, p.3.

³ Ibid., 19 October 1907, p.5.

Pandalay on 19-11-1907, who was a delegate from Quilon Taluk in the Assembly. The majority of the representations were a plea to innovations in the Marumakkathayam system. All these pressurising representations resulted in passing an order dated 1-2-1908 for the constitution of a committee.

Marumakkathayam Committee

The Marumakkathayam committee thus constituted was to conduct investigations and to report on changes called for in the Matrilineal system. But there was a limitation, that the enquiry was to be restricted to Nairs and Samanthas.

The Committee consisted of five members⁴. The terms of references to the committee were the following.

- (a) To give legal recognition to the Sambandam union.
- (b) To impose an obligation on the Karanavan to keep accounts of the income and expenditure of the taravad.

⁴ The Committee members were :

1. Mr. Justice. A. Govinda Pillai, B.A.B.L., a High Court Judge, as president of the committee.
2. Mr. N. Raman Pillai, B.A., Director of Registration, as secretary to the Committee.
3. Mr. M. Krishna Pillai, a retired District Judge.
4. Mr. K.P. Padmanabha Menon, B.A.B.L., a High Court Vakil of Ernakulam.
5. K. Krishnan Pandalay, B.A.B.L., a High Court Vakil of Quilon.

- (c) To give the right to the junior members to inspect the accounts.
- (d) To declare that no decree should bind a taravad unless all the adult members thereof were made parties.
- (e) To prohibit alienations without the written consent of all the adult members.
- (f) In suits affecting taravad interests, to declare that all the adult members should be impleaded.
- (g) To give complete power of bequest to Marumakkathayees in regard to their self acquisitions.
- (h) To declare that the self-acquisition of a Marumakkathayee dying intestate should go to his wife and children.
- (i) To declare that in suits by junior members questioning the validity of a taravad debt, the creditor should not only prove consideration but also prove taravad necessity.
- (j) To give to Thavazhees related to one another more remotely than through a grandmother the right to enforce partition.

The activities of the committee included touring the whole state and hearing 1021 witnesses. The unanimous report of the committee was submitted to the government at the end of the year. The report said that out of 625 witnesses examined on the question of partition who represented the landed interest in the country, 493 or 74 percent are for absolute partition and 94 or less than 16 percent, are for maintenance arrangements which amount to virtual partition. Among educated men who were not included in

the above mentioned class, represented by the graduates, non-graduate vakils, literary men etc., 347 out of 449 or 77 percent are for partition. Of a minority of 22 graduates who were opposed to partition, 13 are for maintenance arrangements which were virtual partitions and only 9 were for maintenance arrangements of other kinds. Thus the great majority of educated men and almost all of the ryot witnesses who have had greater experience of the present system, in 88 percent of the whole were in favour of actual partition⁵.

The most important recommendation of the committee was to give recognition to the practice of sambandam the status of a legal marriage. It mobilized polygamy and polyandry. Divorce could be made possible only through mutual consent but it was to be certified by a registered document. The Karanavans were required to keep record of taravad assets. Grant of half share to the living wife and children of a man dying intestate was to be enforced. The right of any branch of a taravad descended from the same woman to demand partition was upheld.

The last recommendation moved by Changanassery Parameswaran Pillai was regarding individual partition⁶. But C.V. Raman Pillai was opposed to it because of the fear that it would create fragmentation of properties and also lead to small proprietors. He stood for starting and

⁵ Report of the Marumakkathayam Committee (Trivandrum, 1908), P.34.

⁶ Ibid., pp.30-70.

developing enterprises among the Nairs⁷. But the committee felt other-wise and held the view that it would help to strengthen the community by bringing into operation the law of the survival of the fittest.

The process and progress towards the recognition of individual partition is a long drawn one. The forces which were at work to bring about the right of individual partition can be traced to many reasons.

The most important factor that stood against the coming up of the idea of the individual partition was ingrained in the Marumakkathayam taravad itself because the central concept of Marumakkathayam system was that the taravad was recognised as a judicial person, where as the individual was merely a component part of it. Thus the corporate right of a Marumakkathayam family reigned supreme over the individuals who have not been clothed with legal or enforceable rights for partition. It was quite natural therefore that the recognition of the right for individual partition lingered for a long time. Taken in this line the attainment of the right for individual partition was verily a social revolution. The self acquisitions of an individual in the eyes of law were the acquisitions of the taravad. It is natural that the individual, with self acquisitions, desired to enjoy such acquisitions basically to himself and to his family and other very closely related ones. Therefore the individuals with self acquisitions wished to have shares from the taravad so as to enable them to prosper more. Desire

⁷ Ibid., p. 57.

for property, according to Herbert Spencer, is one of the elements of our nature⁸.

Another force that worked towards partition right was the untold sufferings, particularly of the junior members of the taravad, under the despotic administration of the Karanavan who did not adequately care for them and alienated properties illegally and unlawfully to the distress and detriment of the many suffering members of the society. The new growing members of the taravad wanted to have greater freedom from the atrocities of the Karanavans. This was another compelling factor towards getting a recognition of individual partition.

The taravad properties throughout Travancore were heavily encumbered with the management of half-hearted Karanavans, thus making the properties impartible. In this connection a statement showing the number of deeds of partition, maintenance, allotment and gifts to children executed by Nairs in the year 1072, 1077 and 1082 M.E. is given in the Table 2.2 below.

TABLE 2.2
Statement Showing the Number of Deeds of Partition, Maintenance
Allotment and Gift to Children, Executed by Nairs in the Years
1072, 1077 and 1082 M.E.

Years	Nairs		
	Partition	Allotment for maintenance	Gift to children
1072	301	205	293
1077	342	281	473
1083	516	385	601

Source : Report of Marumakkathayam Committee, Appendix II, p.75.

⁸ Ibid., pp. 52-53

It can be seen from the table above that agreed partitions came into existence and began to increase in number. From the table it is clear that there were 301 agreed partitions during 1896-97 which rose to 516 in 1906-07. Over a period of 10 years therefore nearly 3500 taravads had unanimously agreed to partition and they have executed partition deeds and got them registered. Besides resorting to partition, members desirous of living apart from their taravads negotiated agreements for maintenance. During 1896-97 such agreements executed numbered 205 and during 1906-07 such agreement rose to 385. This period witnessed an increase in the gifts to children.

Government felt that there was a growing sentiment in favour of partition. But one section of the Nair leaders were against it. So the government came to the conclusion that some provision was necessary for effecting a partition when a taravad becomes unwieldy or unmangeable. As to the mode of division the opinion was bifurcated. One section of the shares stood for per stripes division while the other part stood for per capita division. So government thought to take a middle course.

The Marumakkathayam committee, after studying the facts and circumstances of the time, came to the conclusion that the traditional organisation of the Nairs, the Marumakkathayam system, had to be abolished and it recommended partition. On 28th August, 1908 committee submitted their report embodying their recommendation and also a Draft

Bill. On 23rd December, 1910 government passed orders on the report and there was some opposition against the partition proposed for the Taravads. The draft set in by the committee was amended and it was declared that the bill would be introduced in the council in due course⁹.

The revised bill, in accordance with the views of the government, was introduced in the council on 6th April 1911. The bill did not allow individual partition. It also did not allow partition during the life time of a common ancestress or her children. Subject to these conditions, it allowed each collateral Thavazhee (ie, Thavazhee of a female and her issues and the issues of her female children which include both male and female. Thavazhee of a male means the Thavazhee of his mother) to claim outright partition of property common to all the Thavazhees. The Bill was passed by the council on 17-10-1912 and it became the Regulation I of 1088 M.E. Since the Regulation I was against committees recommendations, it necessitated the Nair Regulation II of 1100 M.E.

The family dissensions and thirst for litigation in Nair community for family partition affected the moral and material prosperity of the Nair taravad. A solution was to be found for it. So, after passing the Regulation I of 1088 M.E., Changanassery Parameswaran Pillai voiced the demands of the Nair community in the Sree Moolam Popular Assembly. He urged for reform of Nair family. T.K. Velu Pillai, a follower of C. Krishna Pillai

⁹ Travancore Government Gazette, dtd. 27-12-1910
(Hereinafter TGG).

applied for permission to amend Regulation I of 1088 M.E. in order to obtain Thavazhee partition in Nair taravad¹⁰. But when the Bill was introduced, government rejected the idea on the ground that enough time had not passed to watch the effect and operation of the existing Regulation of 1088. Thus the motion for Thavazhee partition was lost¹¹.

The persistent demands of Changanassery K. Parameswaran Pillai, T.K. Velu Pillai, K.P. Raman Pillai, G. Parameswaran Pillai and C. Raman Thampi in the Travancore Legislative Council and Sree Moolam Popular Assembly compelled the government to grant permission for amending the Nair Regulation I. Even during 1900s there were demands for individual partition. But government was unwilling to meet the demands because some Nair families were against it. The result was that the agitation continued.

In 1921 C. Raman Thampi introduced the Bill to amend the Nair Regulation I of 1088¹². This bill allowed Thavazhee Partition but not individual partition. This bill was therefore criticised by 'Kerala Kahalam' and 'Malayalee', two leading Malayalam dailies. As the public opinion was against the bill the select committee did not make its report. In the second session of the reformed council two non-official members K.P. Raman Pillai and C. Parameswaran Pillai set up two Bills for the

¹⁰ Ibid., dtd. 7-11-1916, p. 53.

¹¹ Ibid., dtd. 16-10-1917, p. 61.

¹² Ibid., dtd. 12-7-1921, pp.21-41.

amendment of Nair Regulation I of 1088. The Bill of K.P. Raman Pillai came out through the ballot first. The member in charge requested for leave to introduce it, which was granted at the meeting of the council held on 23-11-1922¹³. The draft bill of K.P. Raman Pillai stood for monogamy for the Nairs. At the same time the Bill allowed non-Nair Hindus to have a caste wife and a Nair wife. More importantly, it also provided for individual partition. By virtue of the bill the members of a taravad were co-owners and Karanavan was only a manager, responsible to keep accounts of the management of the taravad properties.

Raman Pillai's Bill was introduced and published in the gazette. After discussion in the council on 18-4-1923, it was referred to the select committee. But as Raman Pillai did not survive to see the fate of his bill on application, Changanassery Parameswaran Pillai was granted permission to pilot his bill¹⁴. It was this bill of Changanassery Parameswaran Pillai that became the Nair Regulation II of 1100 M.E. While this amendment bill was on the anvil, His Highness the Maharaja Sree Moolam Thirunal passed away on August 7th, 1924. On September 1st, 1924 Senior Maharani Sethu Lekshmi Bai took up the Regency of the state of Travancore on her behalf and on behalf of the young Raja Sree Chithira Thirunal, who was then only twelve years of age. The Nair Regulation Amendment Bill as selected by the council was published on 21-10-1924. It was finally read and passed on

¹³ Travancore Legislative Council Proceeding II, 1922, p. 247.

¹⁴ Ibid., IV, dtd. 1-11-1923, p. 154.

11-2-1925¹⁵. This Regulation which was published in the gazette on 21-4-1925, has the following two outstanding features. One is regarding the rights of inheritance in cases of non-Nairs' marrying Nair females. The other is the long cherished provision for individual partition of taravad properties.

Inheritance of the Ezhavas

As regards the Ezhava community, a law of inheritance was wanting. The High Court of Travancore has also pointed out the need for an enactment of a law of succession¹⁶. The passing of the Nair Regulation I of 1088 inspired the Ezhavas to have such a law of inheritance and the legal recognition of their marriage. Ezhava community broadly constituted three divisions as far as the law of inheritance was concerned. There was not much uniformity in the matter of inheritance. The Ezhavas, north of Kayamkulam followed the Marumakkathayam Law. Members of the Ezhava community south of Kayamkulam reaching as far as Neyyatinkara followed a mixed system of inheritance, both of Marumakkathayam and Makkathayam systems. Those who followed this mixed system of inheritance were styled Misradayees. The Ezhava community in South Travancore, presently the Kanyakumari district of Tamil Nadu followed

¹⁵ Ibid., VI, pp. 982-990.

¹⁶ Travancore Government English Records, Dept. Judicial, File 516, p.7.

the Makkathayam Law¹⁷. In spite of varying patterns of succession, the majority of Ezhavas followed Marumakkathayam Law of inheritance.

In the matter of marriage the division into three categories did not act as a bar. In fact there were many inter-sectional marriages without giving much significant importance to the three divisions of the community. But this kind of marriage invited legal disputes. The absence of a uniform common law of inheritance put the civil courts of Travancore in difficulty in deciding such cases which came up for adjudication. During 1909 the number of civil cases pending in the various civil courts of Travancore were 317¹⁸. Parties to the suit had been waiting for long to get a decision in the matter of matrimonial cases. It was in these circumstances that the High Court of Travancore recommended the enactment of a common law of inheritance like the Nair Regulation.

Another force was the persistent agitation of the Ezhava community in this matter. The agitationists and the activists wanted to bring in a legislation defining the law of inheritance and marriage among the Ezhavas. The repeated agitation brought pressure upon the government through the representatives of the Ezhava community at successive sessions of the Sree Moolam Popular Assembly¹⁹. Mahakavi Kumaran

¹⁷ T.K. Ravindran, Asan and Social Revolution in Kerala, (Trivandrum, 1972), p.51.

¹⁸ Ibid., p.9

¹⁹ The Regulations and Proclamations of Travancore V, p. 773.

Asan addressed the Sree Moolam Popular Assembly thus, “the Ezhava community formed more than 15% of the whole population of Travancore and they had considerable landed interest in the country. The community was at a very great disadvantage for want of a law regarding their marriage, succession etc. and they had to depend upon some old custom and the pronouncements in certain decisions of the High Court for the purpose. The current of those decisions was not uniform²⁰. Through this speech he voiced the urgent need of an enactment in the matter of the law of succession and inheritance for the Ezhava community.

In furthering the need for the legislation the S.N.D.P. Yogam submitted a memorial for the legislation of a law of succession and marriage for the community. Not only the S.N.D.P. Yogam but also some of the leading Ezhava Samajams in Travancore passed resolutions to the same effect and submitted them to the government for their consideration. As a result of these agitations and petitions government appointed a committee to consider the demands of the community. This committee was appointed by an order of the government No.J.2888, dated 19 March 1916, to inquire into the customs obtaining in the Ezhava community with regard to marriage and inheritance and to report definitely the lines on which

²⁰ Proceedings of the Sree Moolam Popular Assembly 1913, p. 157.

legislation was necessary with reference to the weight of the public opinion in the community and to submit a draft Bill²¹.

Ezhava Law Committee

The committee presided over by P.N. Bhoothalingam Iyer started its work. The committee examined 801 witnesses and the report of the committee was submitted along with a draft bill on 1-1-1919. This report of the Ezhava committee was unanimous unlike the Marumakkathayam Committee Report of the Nairs. Of the 801 witnesses examined by the committee 512 were supporters for a common law²². The report of the committee was based on the majority's opinion and was submitted to government in favour of them. Government by their order G.O.No.J 849 dated 27-1-1919, invited public opinion of the Ezhava communities affected by the recommendations of the committee²³.

After getting the responses from the public the government accepted the report in which the committee have stated that the Ezhavas of Travancore could be divided into three distinct classes with regard to the system of inheritance and succession as – Makkathayam,

²¹ TGG, dtd. 4-4-1916, pt. I, pp. 413-14. Committee members were Mr. P.N. Bhoothalingam Iyer B.A.B.L., Acting Judge Alleppey – the president of the committee Mr.K.Parameswaran Panicker, B.A.B.L., first class clerk, General Revenue Secretariate – the Secretary of the committee. The committee comprised three Misradayam and three Marumakkathayam Ezhavas in addition to the President and Secretary.

²² TGER, Dept. Judicial, File 217, p.14.

²³ TGG, dtd. 4-2-1919.

Marumakkathayam and Misravazhi – Ezhavas. These three classes already existed in Ezhava society even before the appointment of the committee. The system of inheritance in these three classes may now be looked into.

Makkathayees followed the system of inheritance in which descent was always traced through females. They were confined to Central and North Travancore particularly to the north of Quilon and Kottarakkara.

Misradayees followed a system in which the separate or self-acquired property of a man dying intestate, was shared between his children and his taravad. Other than this distinguishing feature, in all respects they followed Marumakkathayam system. The misradayees mostly lived in Trivandrum and Padmanabhapuram division, southern parts of the Quilon divisions including the taluks of Quilon, Kottarakkara and Pathanapuram.

In South Travancore the Marumakkathayam Ezhavas were known as Pattanam Vagai, Makkathayam Ezhavas were known as Midalam Vagai (both speak Tamil) and Misravazhi Ezhavas were known as Malayam Vagai (they spoke Malayalam). The Pattanam Vagai and Midalam Vagai sections above said are believed to have derived their names from the places of their original settlement from Pandyan territory in Travancore namely Thengapattanam which was popularly known as Pattanam and Midalam. Their mother tongue was Tamil as distinguished from that of Malayam Vagai²⁴.

²⁴ Report of the Ezhava Law Committee, (Trivandrum, 1919), par. 6.

From the Ezhava community there was a general cry for the abolition of Marumakkathayam system. The community urged for a statutory remedy, providing recognition of the right to enforce partition. In this regard the opinion of the community varied as to the mode of partition. A great many of the witnesses were for individual partition which in effect would break the Marumakkathayam system. Another section of this community held that it was sufficient to provide for Thavazhee partition. Even in that, there were diverse opinions. With regard to self-acquisition, the lion's share was given to the wife and children during the life time of the acquirer. This way of sharing self-acquisition was more dominant among the pure Marumakkathayees whose wives and children could not claim any share out of the acquisition after the acquirer's death. But among the Misradayees the self-acquisition left by a deceased Ezhava was shared between his wife and children on the one part and the sheshakars on the other. Even in this form of sharing the share allotted to the wife and children was generally more than half of the self-acquisition. Regarding the Makkathayees majority of the witnesses examined by the committee on the question of sharing self-acquisition were in favour of allowing wife and children to inherit the entire self-acquisition left by a deceased Ezhava and making it equally divisible among them all. But the Makkathayam property obtained by gifts or descent was held subject to the incidents of Marumakkathayam, unless in the case of gift, any direction to the contrary was given by the donar.

The Committee had also pointed out that there were interesting features of inheritance among the Ezhavas of Parur and South Travancore. Almost in every taravad in the Parur Taluk, partition was effected with the consent of every member for dividing all the properties of the taravad with equal shares allotted to the sharers. It is very significant to note that the devolution of the shares allotted to each was subject to an expressed stipulation that after the time of the sharer the property should devolve on the children of the sharer. The Marumakkathayee Ezhavas of Parur through such instruments of partition gradually shifted to and approximated to the system of inheritance in vogue among the Ezhava Makkathayees. This change was really a progressive one and had a profound effect upon the community in the taluk. This is an outstanding example of an Ezhava community wittingly or unwittingly, preferred and changed over, through a democratic process by suomotto action. It is also an achievement of modernity in the way of succession of inheritance. Thus the pattern of sharing or partition resulted ultimately in the disappearance of family disputes and litigations. Such a forward move by the Ezhavas of Parur Taluk was neither inspired by contact with the neighbouring Makkathayee brother in Travancore nor fostered due to the influence of the Samajam like Hindu Matha Dharma Paripalana Sabha at Vadakekkara. It is a matter of fact that some of the Marumakkathayam Ezhavas of South Travancore had, by marriage and otherwise, relations and homes in the British Indian Districts. Some had even emigrated from there. Thus when they preferred

to go and reside in the British Districts, they adopted Makkathayam form of inheritance after setting aside the Marumakkathayam system which they had followed in South Travancore. But when they chose to come back and reside in south Travancore they immediately shifted to Marumakkathayam system. The High Court of Travancore had correctly observed and stated that “they have no settled practices” and that they adopt from time to time what appear to them best and follow spasmodically some of the customs prevalent among the dominant caste in their immediate vicinity²⁵.

The Makkathayam Ezhavas were excluded by the committee from the proposed bill because it found that the members of the community who agitated for communal legislation, in the press and on the platform, as well as at the successive sessions of the Popular Assembly belonged either to the Marumakkathayam or to the Misradayam class and none of the Makkathayees came forward urging for any legislation for them. Therefore the committee limited the operation of the proposed enactment to the Hindu Ezhavas of the state, who followed Marumakkathayam or mixed system of inheritance²⁶.

In the circumstances, the first Resolution unanimously passed by the committee, specifically excluded Makkathayam Ezhavas in the state and the Ezhava converts to the other religions from the proposed legislation. While drafting the bill the committee observed that many of the provisions

²⁵ Ibid.

²⁶ Ibid., par. 12.

of the proposed enactment must be substantially the same as those of the Nair Regulation of 1088 M.E. (1912 A.D.)²⁷.

Considering the matrimonial problems, the Ezhava law committees proposed provisions for the legal recognition of both the forms of marriages in vogue in the Ezhava community namely Pudamuri and Thalickettu. Polygamy and Polyandry were prohibited. Thavazhee partition was advocated in respect of Makkathayam property. Absolute power to dispose of self-acquisitions by way of a will by the acquisitioner was also recommended.

The Ezhava Law Committee Report with the draft bill was accepted by the government of Travancore. While introducing the Ezhava bill in the legislature the official member in charge spoke thus :

I refer to this simply to show what the tendency of the community will be so far as their marriage and inheritance was concerned. After setting in Travancore they adopted many of the principles of the Marumakkathayam Law, just as the Nanjinad Vellalas and the Namboothiri Brahmins did. Similarly in the case of the Ezhavas, though they originally followed the Makkathayam system of inheritance, after setting here they adopted the principle of Marumakkathayam Law. The Ezhavas number about 5 lakhs forming 16% of the population”²⁸.

²⁷ Ibid., par. 64.

²⁸ Travancore Legislation Council Proceedings, dtd. 11-11-1920.

Regarding Marumakkathayam Ezhavas, it was well settled in Travancore that the wife was entitled only to maintenance. In the matter of marriage the Bill gave recognition to Pudamuri and Talikettu. As per the Bill polygamy and polyandry were declared void. Monogamy was preferred. Out of 920 witnesses examined, the committee found that 907 witnesses were for monogamy. Only an insignificant majority numbering 13 opposed.

In the matter of payment of compensation in the event of dissolution of marriage, by a provision in the bill, the wife was also made liable to pay compensation. During the period 1082 to 1092 M.E., out of 378 divorce applications, 350 were filed by wives and only 20 by husbands. The committee felt, therefore that some restrictions should be imposed upon the wives so that they may not obtain a decree of divorce easily. So the committee fixed an amount of compensation at Rs.500/- payable by wife-petitioner in case of the dissolution of marriage²⁹.

Though the majority of the witnesses were in favour of individual partition, the committee thought that the way was too long from an importable taravad to individual partition. So a medium course was adopted. Thavazhee partition of taravad property was proposed. To combine the advantage of Thavazhee and individual partition, the bill provided for half of the property being divided according to the number of

²⁹Ibid.

branches of the taravad and the other half based on the number of individuals.

In case of intestate succession, the committee recommended that the whole self-acquisition should go to his wife and children. The bill was published in the Gazette dated 17-8-1920. It was introduced in the Council and was referred to a select committee on 11-11-1920. Select Committee after publishing it on 23rd August 1921 presented it in the council on 9-11-1921. Some alterations were made by the select committee in the original draft bill presented by the committee. It stated that the Regulation may not be extended to Makkathayees and converts from the Ezhavas before the passing of the Regulation³⁰.

The select committee made it clear that a wife should get only one half and the other half should go to mother's Thavazhee. In the absence of wife, one's Thavazhee should get the whole and in the absence of Thavazhee, the wife should get the whole. When a woman dies issueless, the husband was entitled to a share in the property along with the deceased mother's Thavazhee³¹.

³⁰ TGER Dept. Legislation, File 4036, 'Report of the Select Committee on the Ezhava Bill', p.6.

³¹ Ibid., p. 9.

In the matter of partition the bill recognised Thavazhee partition. The Bill was considered by the Council meeting in April 1923³². It was finally considered, read and passed on 12.2.1925³³ and the Regulation was published in the Gazette dated 21-4-1925. The provision in the Bill regarding intestate succession made the whole of the self-acquired property of a deceased Ezhava divisible equally between his wife and children. The Ezhava Regulation thus provided for Thavazhee partition with regard to taravad properties and for individual partition in regard to Makkathayam properties obtained by the gift or descent from the husband or father since the date of the Regulation. Thavazhee partition dissolved the common taravad property giving rise to sub taravads. Sub taravads in due course partitioned properties among its members equally. Self-acquisitionist were permitted to enjoy self-acquisitions individually partitioned in case of intestate succession.

In brief the age-old customs practised in Travancore society, particularly among the Nairs, Samanthas and the Ezhavas related to inheritance of property were mitigated by statutory intervention of state. There were sections to practise and support the old customs. However the majority of them supported the legal intervention and progressive legislations. The Nair Regulation, the Ezhava Regulation and the Vellala

³² Travancore Legislation Council Proceedings II, pp.530-810.

³³ Ibid. VI, pp.1068-2088.

Regulation were the outcome of the progressive steps taken by the state. These regulations brought out substantial changes in the property relationship in Travancore.

In fact social and economic mobility of society has taken place in Travancore following the implementation of those regulations. Many families enjoyed the facilities of partition and direct possession of family properties. Some of them could sell their properties and acquire some capital for other economic activities. The regulations articulated the process of commercialization of land in Travancore. Naturally socio-economic mobility among the traditional classes was in the offering. It strengthened the economic growth of society.

The system of Marumakkathayam as was operating in three typical families have been selected so as to give a representative picture of erstwhile Travancore in the South, Central and North. The families taken for detailed study are Therur Vellala family from the South, Alummootil Channar family from the Central and Arackal Madom Nair family from the North. The joint family system was a cluster of families traced through females of a common umbrella known as taravad. Even in that pattern the house hold occupied prominence on the operative side of family life. In the modern times the cluster has given way to nuclear family. "In studies of the history of the family, the house hold frequently appears as a unit of social analysis, given the importance which it has assumed as an environment

where multiple functions converge and where complex relationships are established”³⁴.

³⁴ Gaspan Martins Pereira, ‘Housing, Household, and the Family’, Journal of Family History, Vol. 19, No.3. p.213.

ALUMMOOTIL CHANNAR FAMILY

Rani Vasudhevan “Disintegration of matrilineal system and its impact on production relations of travancore (20th century)” Thesis. Department of History , University of Calicut, 2002

CHAPTER III

ALUMMOOTIL CHANNAR FAMILY

Alummootil Channar family is a renowned Ezhava family in central Travancore. The written records to trace out the origin of the family are not directly available. Even the local history of the region is not helpful in getting information on the origin of the family. But the name of the family and Kochu Kunju Channar¹, a victim of the evils of Marumakkathayam system which caused growing conflict and controversies between the Karanavan and the junior members of the families, are available. Suppression of the freedom of women and junior members and the economic, social and legal causes and dependence were the contributory evils of this system. The information on this owes to a few members of this taravad. There are many members of this taravad now living, but are all placed at point of distance in time. Some of them were directly interviewed to gather information on the origin of the family. The name of the interviewees in this regard are shown in Appendix I (a). The information collected through the interviews forms the source material for writing out this chapter.

¹ Thakazhi Sivasankara Pillai, Kayar, (Sankaramangalam, 1983), p.282.

A.P. Udayabhanu, one of the interviewees, who is now no more, is a very elderly person of the taravad, who is also the author of the book entitled 'Ente Kathayilaymakal' in Malayalam. It deals with the Alummoovil Channar family to a great extent. The essence of the relevant description given in that book refers to the origin of the family and is as follows. The common title 'Channar' indicates not the caste or community name, but it owes to the royal title conferred on the family. It is a special titular honour conferred on the prominent Ezhavas in the old Kayamkulam Princely state as stated by P. Bhaskaranunni². After the conferment of the title the males take the title Channar after their name and the females suffix Channaty. Modern history of Travancore commences from the time of Maha Raja Marthanda Varma in 1731. Before his time, around 1721, there was an Ezhava family known as Alummoovil. The Channayma title was not conferred on the members then. The family was located near the then state of Kayamkulam towards the north west of Puthiyakavu in Karunagapally Taluk³. The story goes to say that two young brothers of this family went to Mavelikkara Lekshana family to get themselves trained in Yoga. The youngsters were members of the army of the king of Kayamkulam. They, without the knowledge of the King of Kayamkulam, left for Mavelikkara Lekshana family whose members were the soldiers in the army of the ruler

² P. Bhaskaranunni, Pathonpadam Noottantile Keralam, (Kerala Sahitya Academy, Trissur, 1988), p. 129.

³ A.P. Udayabhanu, Ente Kathayilaymakal, (Kottayam, 1991), p.42.

of Madathinkur at Mavelikkara. The Raja of Kayamkulam and the ruler of Madathinkur were inimical. The act of youngsters provoked the king and on their return the king ordered to kill both of them. Hearing the order of the king they took up arms and killed each other in order to avoid the victimisation by the arachars of the king. This incident took at a place called Muttom, to the west of Kottakkoikal palace. The said palace was the residence of the Queen of Kayamkulam. The place where the mutual killing took place is known thereafter as 'Vettikkandom'. 'Vetti' means cut and 'Kandom' means the earthy field. The martyrdom is thus one of the pathetic incidents brought about by royal rivalry.

The mother of these martyrs came to the scene crying. She had with her a Sivalinga also probably as an object of her inner consolation. This moving scene was witnessed by the Queen of Kayamkulam. She, taking compassion on her, gifted that land to her and permitted her to reside there. In that place presently stands a Siva temple. It looks very old by its structure and architecture. It owes to the mother of the young martyrs for its construction and consecration. A house also was built in the premises that is the original Alummoovil house known as Thekkedathu house of Alummoovil family⁴. The property in which the Alummoovil house is seen was acquired by the family long back. It has a story behind as is stated by the author of 'Ente Kathayilaymakal'⁵.

⁴ Ibid., p.75.

⁵ Ibid., p.76

Even though the Raja of Kayamkulam was highly displeased and angry towards the two youngsters, the suicidal culmination of the youngsters had produced an everlasting love string between Alummoovil family and Lekshana family. That is an unconscious post factor finding of a heart to heart relation between the two families brought about by a marital relationship between them. It is not sure whether it is the daughter or the grand daughter of the mother of the martyrs who figures out in the wedlock. The members of the Lekshana family were regular visitors of Mannarsala Temple, who on their way found Alummoovil as a place of shelter for convenience. This was causative in the ripening of intimate relation of love which eventually culminated in a marriage relationship. The acquisition of Puthenpurakkal property by the Alummoovil family owes to this relationship also. It was later the presently seen Alummoovil Meda was built by Alummoovil Kochu Kunju Channar and the date is engraved on the top around the arch with lime mortar. The photograph of the Meda (Bungalow), the Taravad house and the above said Temple are given in Appendix II. A.P. Udayabhanu also concurs with this fact in the book referred above. This original family has grown up with its branches and rebranches enlarging the number of its members through generation after generation till this century. The family tree (Genealogy Table) of Alummoovil Taravad has been prepared with the help of books and oral depositions obtained directly from family members and given in Appendix III (a). Male/Female symbols with names of the members of the

Alummootil Taravad (pre-partition period-1928) are given in Appendix III(b).

The Alummootil family has a single class of land ownership which had under them vast stretches of land in various parts of the state and also outside the state. A.P.Udayabhanu has pointed out that the Alummootil family properties have begun to increase ever since the event of the mutual killing by the brothers mentioned above. It commenced about 10 years before King Marthanda Varma's conquest of Kayamkulam in the year 1731. During the span of 157 years till 1878 a deed of settlement was prepared while Marumakkathayam system was in vogue, under the direction of one Valiya Kunju Sankaran Channar⁶. Since that deed was ill-motivated and based on partiality and leave-outs, a case was filed by the aggrieved in 1888 praying for the cancellation of the deed which was allowed in 1889⁷. Thus started conflicts between Karanavan and the members of different branches which continued till the murder of Alummootil Kochu Kunju Channar in March 1921 (1096 M.E.)⁸.

The Alummootil family had different branches like Thoppil branch, Kokkateethu branch and a third Patiyittetil. The late Channar had possessions and management of properties which brought him a net annual income of nearly 10,000 Rupees. He utilized the surplus income to benefit

⁶ Ibid., p. 89.

⁷ Ibid., p. 104.

⁸ Sreedharan vs Sirkar in the Alleppey Sessions Court dated 20th February 1922.

his wives and children and was not sufficiently alive to his responsibilities as a common Karanavan of the taravad. This was the essential basis of strained relationship between himself and Thoppil branch. Attempts for reconciliation had also failed. In 1904 Channar was waylaid and brutally attacked by a band of ruffians. The Channar therefore launched a complaint implicating appellant first accused Padmanabhan Sreedharan and likewise started proceeding against the first accused, the Karanavan and the others praying that bonds for keeping peace be obtained from them. This case was pending decision at the date of the murder. There was also a suit to remove Kochu Kunju Channar from the status of Karanavan, instituted by Thoppil branch in 1093 (1918 A.D.). One of the reliefs asked for was the setting aside of certain documents obtained by the Channar's wives and children. Some members had sued him for enhanced maintenance. The late Channar apparently acted in collusion with them. These facts were laid upon by the prosecution as the foundation of the motive for the crime. The case of the prosecution is that the first, second and fourth accused actually perpetuated the crime, while the third accused aided and abetted them and was present at that time⁹.

The ancestry of Alummootil family has been traced on the basis of available authentic data commencing from Kali Channaty¹⁰, who is the grand daughter of the mother of the aforesaid martyrs. The tracing is made

⁹ Ibid., pp.4-5.

¹⁰ Pallipattu Kunjukrishnan, Alummootil Kudumba Charithram, (Cheppad,1977). p.6.

through females because of the obvious reasons that male can confuse the order but the females cannot and should not do so in a Marumakkathayam system. Tracing through females to get at the ancestry is, therefore the order and tracing through male will be an exception. Kochikka Channaty and Mechi Channaty are the female children and descendants of a common mother, the aforesaid Kali Channaty. They are the two females among the children of Kali Channaty, who had four sons also by name Madhavan Channar, Kunju Kunju Channar, Kochu Kunju Channar and Kochoti Channar who was the Karanavan at that time. Kochikka Channaty and Mechi Channaty represent two Thavazhees of the early Alummootil Taravad. The former Thavazhee represents the Patiyittetil branch and the later represents the Kizhakkeethil branch. Though these two are branches, the more prominent and important branch is Kizhakkeethil branch. The landed property holding, the number of members, social status, education and other accomplishments are comparatively higher than that of the Patiyittetil branch. Therefore the study of the Alummootil family is restricted to Kizhakkeethil branch. The glory, fame and prosperity of the Alummootil family owe much to this branch. Wealth increased due to the efforts of the members of this branch which continued through many years till the coming of Makkathayam system with the promulgation of the Ezhava Regulation of 1925. Before the practice of this system there were four generations traced through the females of Mama Channaty, the two

daughters of Mechi Channaty in whose time the Karanavan was Valia Kunju Sankaran Channar.

Kochikka Channaty had one daughter by name Ummini Channaty and six sons, in whose time Sekharan Channar was the Karanavan. He was popularly known as Kuthakakaran. The term Kuthakakaran signifies one who has taken up contractual obligation towards government in the matter of toddy and arrack and remitting dues. Kuthakakaran stands for the fore runner of the modern Abkari, contributing major chunk of the excise revenue. Mama Channaty had six male children and one female by name Kochu Channaty in whose time Kochu Kunju Channar was the Karanavan who was a victim of Marumakkathayam system. Ummini Channaty had seven children of which five were females namely Kali Channaty, Kochikka Channaty, Kunju Pennu Channaty, Ammukunju Channaty, Kochu Narayani Channaty (mother of A.P. Udayabhanu). During their time though there was a defacto Karanavan by name Krishnan Channar who was causative in bringing into existence the first deed of partition in Alummoatil family after the coming into force of Ezhava Regulation Act 1925¹¹.

From 1798, based on the family tree prepared and given in Appendix III(b), there were four Karanavans commencing from Kochothi Channar to Kochu Kunju Channar who was murdered. The Karanavans,

¹¹ Partition Deed No.1931/1103 dtd.11-4-1103 (1928A.D), of Cheppad Sub Registry.

generally, in the Marumakkathayam system were enjoying the properties mostly to their own enjoyment including their own wives and children. Therefore other members of the taravad got deprived or reduced of amenities to life for want of sufficient funds. Naturally the majority of the members of the family became discontented which gave rise to litigations. Number of cases against Karanavans alleging their abuse and misuse of common taravad funds to the disadvantage and detriment of the members in the taravad and sub-taravad, were on the increase. The lethargy and disinclination of the Karanavans evinced through the administration has produced a proverbial statement which runs as follows “Pathayam Perum; Chakki Kuthum; Amma Vaikkum; Njan Unnum”. The meaning is simply this, Pathayam means granary in which paddy is collected and stored. Perum means delivery in the sense that the granary brings forth enough paddy required whenever needed for pounding into rice. Pounding is done by Chakki, a representative name for the working class. Amma means mother and Vaikkum means preparing the meal with that pounded rice. Njan Unnum – Njan means the person self addressed as ‘I’ and Unnum means eat. The callous and irresponsible attitude against creative work of the Karanavan’s laziness has caused the emergence of the proverb. Though this is a general statement the iota of truth which it carries cannot be denied. At the same time it cannot be denied that there were benevolent Karanavans who stand out as exceptions to the popular saying.

Regarding landed properties of Alummoatil family the following information is available from the Alummoatil Kudumba Charithram authored by Pallipattu Kunjukrishnan. It states that there are documents to show that Alummoatil family owned landed properties from the year 1054 M.E/1879 A.D. In the deed of settlement made, it is mentioned the properties inherited and properties which were self acquired. The properties covered by the settlement deed of 1879 are given in Table 3.1 and Table 3.2 below.

TABLE 3.1

Area in Chenganoor Mandapathum Vathukkal

Sl. No.	Pravirthy or Village	Name of wet land	Thady and Muri	Area in	
				Para	Edangazhi
1	Chennithala	Pravelly Puncta	20	139	00
2	Chennithala	Vanankeri Punctayil	4	120	00
3	Chennithala	Vellangari Puncta	5	58	00
4	Chennithala	Vellangari Puncta	1	5	00
5	Chennithala	Kizhakkevallavan Kerimundakan	1	7	00
6	Chennithala	Padijare Vallavankeri Mundakan	00	7	00
7	Chennithala	Namamgari Mundakan	36	45	5
8	Chennithala	Namamgari Mundakan	4	4	00
9	Chennithala	Lekshana Purayidam	Muri-1		Dry
10	Chennithala	Kizhakke Purayidam	Muri-1		Dry
11	Chennithala	Thekkevallavankari Mundakan	1	5	Wet
12	Chennithala	Chenganoor Mandapathum Vathukkal purayidam	Muri-2		Dry
13	Chennithala	Mundakan Thady	46	60	3 Wet
14	Chennithala	Anubhava Mundakan	4	4	00
15	Chennithala	In Vaka - 2	50	64	3
16	Chennithala	Punchathady	25	264	00
17	Chennithala	Nelpurapattam	15	58	00
18	Chennithala	In Vaka -2. Punchathady	30	322	00
19	Chennithala	Purayidam Muri	2	00	00
20	Chennithala	Punchamundakan	80	386	3
		TOTAL		1550	

Source: Pallipattu Kunju Krishnan, Alummoatil Kudumbacharithram, (Cheppad, 1977), p. 10.

TABLE 3.2

Alummootil Property in Kannamangalam Village

Sl. No.	Pravirthy or Village	Name of wet land and Dry land	Muri	Area in	
				Para	Edangazhi
1	Kannamangalam	Pattathil Mekkepurayidam	1		Purayidam
2	Kannamangalam	Pattathil Purayidam	1		Purayidam
3	Kannamangalam	Kollathara Mekkevirippil Nilam	00	3	3
4	Kannamangalam	Pattathil Kizhakkevirippil Nilam	11	5	00
5	Kannamangalam	Elampady vadakke virippu and Anayadiyil Kizhakkevirippu	12	2	00
6	Kannamangalam	-Do-	00	00	8
7	Kannamangalam	Varuthil Vadakkeviruppu	3	1	00
8	Kannamangalam	-Do-	3	6	00
9	Kannamangalam	Chakkadayilpurayidam	1	00	Purayidam
10	Kannamangalam	Edathil Purayidam	1	00	Purayidam
11	Kannamangalam	Plamoottil Purayidam	1	00	Purayidam
12	Kannamangalam	Moolakkattu Kizhakkeviruppil	15	5	Wet
13	Kannamangalam	-Do-	5	7	Wet
14	Kannamangalam	Karuveli Mekkeviruppu and Kalakkattu viruppu	14	00	Wet
15	Kannamangalam	Morazhiyathu Vadakke Purayidam	1	00	00
16	Kannamangalam	Uppukottungal Purayidam	1	00	00
17	Kannamangalam	Chanamchery Purayidam	3	00	00
18	Kannamangalam	Kandethu Purayidam	1	00	00
19	Kannamangalam	Kollamcherry Purayidam	1	00	00
20	Kannamangalam	Kannimel Thara Purayidam	1	00	00
21	Kannamangalam	Kadoonal Mekkevirippu Nilam	00	7	1
22	Kannamangalam	Mannareth Mekkevirippil Nilam	00	00	8
23	Kannamangalam	Kottakkattu Kizhakke virippil Nilam	00	2	00
24	Kannamangalam	Parayarude Mekkeviruppil Nilam	00	1	4
25	Kannamangalam	Kareepuzha Punchayil Nilam	00	20	- 11+7+2
26	Kannamangalam	Akkara Padinjare Purayidam	1	00	Dry
27	Kannamangalam	Kakka Kavinu vadakke viruppil Nilam	9	6	Wet
28	Kannamangalam	Kavaratteth Kizhakke Viruppil Nilam	00	9	6 Wet
29	Kannamangalam	-Do-	00	00	8 Wet
30	Kannamangalam	Karippoli virippil Nilam	00	1	5
31	Kannamangalam	-Do-	00	3	3
		TOTAL		117	7

Source : Pallipattu Kunju Krishnan, Alummootil Kundumbacharithram, (Cheppad, 1977), p. 37.

There were in all four Karanavans during the period under study of the Alummoovil family. Their names are successively Kochothi Channar, Valiya Kunju Sankaran Channar, Sekharan Channar and Kochu Kunju Channar. More details are given in the Table 3.3 shown below.

TABLE 3.3

Name and Period of Karanavans

Sl. No.	Name of Karanavans	Period
1	Kochothi Channar	1798 – 1885
2	Valiya Kunju Sankaran Channar	1815 – 1880
3	Sekharan Channar	1828 – 1892
4	Kochu Kunju Channar	1857 – 1921

Source : Pallipattu Kunju Krishnan, Alummoovil Kudumbacharithram, (Cheppad, 1977).

Even though there were additions to the landed properties during the time of each Karanavan, it was during the time of the third Karanavan, shown in the table, the landed properties of the Alummoovil family increased considerably. He took up monopoly of toddy and arrack and prospered in that. First time the capital from land was put into the business activities. The property named Konnavilakom at Pettah, (the first land property at Trivandrum), in Thiruvananthapuram was purchased during his time. He also purchased the market place at Kayamkulam and a lot of wet lands and dry lands at Pathiyur, Evoor, Vallukuzhy, Karthikapally etc. Besides he acquired landed property at Quilon, Vaikkom, Vadakum Paravoor and other Taluks. M.Sudhakaran, a member of the Alummoovil

family and a retired Judge has stated that Alummoovil family was the highest tax payer among the Ezhava community, to the government.

Sekharan Channar showed a high degree of religious tolerance. He favoured not only Hinduism but also Islam and Christianity. A Large dining hall called "Uttoopura" was built for the Evoor Krishna Swami Temple¹². It was a time in the history of Travancore when caste pollution and untouchability were reigning supreme. The channar himself could not enter the temple under that social system. But his desire to help the temple with the construction of an Uttoopura and donating it to the temple was a charitable act. So he purchased land near the temple and coupled it for the purpose of directing and supervising the construction of Uttoopura at the premises of the temple. Castism, he knew was a dreadful disease. His act of building and donating the Uttoopura constituted, more than a mere donation, the seed for a silent social revolution. At Muttom, the seat of Alummoovil family, there was a Ganapathi Temple. It is known as Matheerude Nada. That temple was rebuilt by this Channar.

He gave attention to Islam also . A mosque was built by him at Muttom. The entire cost for the construction was met by this Channar and it was donated to the Muslim community. Even today this mosque can be seen on the eastern side of Tazhvallil. His munificence extended to Christian community and their religion. He offered a huge sum as donation for putting up a church. But the Christian community expressed their

¹² Ibid., pp.89-90.

disinclination to receive such a gift and thus the project could not prosper. It is clear from what has stated above that the channar had a very benevolent and accommodative mind and a comprehensive religious and spiritual outlook.

T.K. Madhavan, the renowned social activist associated with Vaikom Satyagraha is the son of the younger brother of this channar.

The first channar was known as Madevan Channar. He was more involved in 'manthradam'. It was he who purchased Kokkathethu Purayidom and Thundathil paddy field on its north and added to Alummootil properties. Pallipattu Kunjukrishnan says that Madevan Channar did not stay in the family although he had the position of the eldest member, the Karanavan¹³. He feared that his black magic may bring evil to the family so he left the properties and responsibilities to his brothers and decided to stay at another house known as Ambileezhethu. That was how Kochothi Channar became the Karanavan, whose period was uneventful as regards growth of property.

Valiya Kunju Sankaran Channar, the second Karanavan was a highly competent administrator in the family. He was a high degree disciplinarian. The settlement deed of 1054 M.E. (1879 A.D.) emerged out from his fertile brain. The present Ettukettupura at Alummootil was brought from Nellimootil at Kannancode by this Karanavan. Nellimootil family takes credit in offering protection and nursing to His Highness

¹³ Ibid., p.13.

Marthanda Varma Maharaja and his followers. The building seen at Thoppil, the seat of a branch of Alummootil is one which was taken from Puthenpurakkal. This Karanavan put up a large building Ettukettu at Kuttiyil near Kayamkulam. It is known as Thiruvikkal house. It was built for his wife and children. Even today this building is kept in good condition. Thiruvikkal is not the name of a place but the name of a family. To this Thiruvikkal family belongs the well known Commathu Omminikunju Channar family of Travancore. C.O. Madhavan, the eldest was the Chief Secretary to the Government of Travancore. Dr.C.O.Karunakaran, the first Principal of Trivandrum Medical College, and C.O.Damodharan, who had his higher education in England, the Director of Agricultural Department, were all members hailing from this family. It shows that a professional group had emerged from this family.

Kochu Kunju Channar was the fourth and the last Karanavan of the Alummootil family when Marumakkathayam system was in vogue. He is a victim of the evils of Marumakkathayam system. He had the misfortune of getting murdered at the hands of his own family blood members. The first accused Sreedharan and the second and the fourth accused Sekharan and Sankaran Sekharan respectively were members of the Alummootil taravad itself, all themselves inter related. With all the goodness with him he became a controversial figure in the taravad which culminated in his own death. The murder of Channar at this time was a very sensational event especially in the Ezhava community. Since the good is often interred with

the dead, his activism calls for attention. He was an honourable member of Sree Moolam Praja Sabha. He was popular by the name Pattathil Appuppan. He gave a banquet in honour of Diwan Sri. M. Krishnan Nair at Alummoovil, his Bungalow. In 1902 an Ezhava Samajam, the first of its kind in Travancore, was founded at Karthikapally, the taluk in which Alummoovil family is rooted¹⁴. This Ezhava organisation distinguishes itself with twelve branches within the taluk. In 1904 he became Karanavan and also became the permanent President of the Ezhava Sabha. This sabha gathered power, influence and momentum under his presidentship. Mahakavi Kumaran Asan gives an account about his capacity as the General Secretary of S.N.D.P. Yogam, regarding the annual meeting of that sabha held in 1905. It was published in the reader column in Vivekodayam¹⁵. The annual meeting was held at Alummoovil Bungalow on 20th of Chingam under the permanent presidentship of the famous Jenmi Kochu Kunju Channar. The meeting was a grand success. It was held in a separate pandal put up for the purpose. The meeting was attended by many honourable members who were devoted to Ezhava community and who came from the south and the north as invitees, among whom the names of Menatheril Narayana Panikkar and Kadambattu Kochu Krishnan Channar are outstanding. The total participants numbered 3000. Channar held the function with brilliance and excellence.

¹⁴ Udayabhanu, n. 3, p.209.

¹⁵ Vivekodayam : Mukya Prasangom Pustakam I, Lakkam 3, 1905.

The said Ezhava Samajam had a greater role to play later. It was this samajam that gave an impetus to T.K.Madhavan to take up measures towards caste pollution and untouchability by involving Mahatma Gandhi and Indian National Congress in the problem. Also a dynamic awareness and promptation at national level was given through satyagrahas undertaken at Vaikom and Thiruvappu under the able guidance and participation by T.K.Madhavan himself. The triple forces of Ezhava Samajam, the influence of Alummootil Channar and the ability of T.K.Madhavan converged into a single focus which is a high landmark in the educational history of the Ezhava community. It was in 1904 that the Ezhavas could secure school admission for the first time in the government school at Haripad. Till then the admission was forbidden to Ezhavas. The first two students to be admitted in this evolutionary change was Alummootil A.K.Krishnan Channar and Alummootil Patiyittetil Palpu¹⁶. The latter became famous as Dr. Palpu and a social reformer and revolutionary in the state.

Another important contribution of this Channar is the founding of a Vidyarthi Mandiram at Mavelikkara. It was a great event at that time. The idea and the implementation of the project owes to the Channar. In the premises of that Mandiram, the foundation stone was also laid for erecting a memorial in honour of the Shashtiabdapoorthi of Sree Narayana Guru. The foundation stone for it was laid by Diwan Bahadur.M.Krishnan Nair.

¹⁶ Udayabhanu, n.3, p.212.

Kochu Kunju Channar organised celebrations with all pomp and glory. Still greater pomp and glory was attached to the celebration of Channar's Shashtiabdapoorthi held in December 1919. Details of which can be seen in Malayala Manorama daily newspaper¹⁷.

The Channar who had three wives built a meda at Quilon, which still exists, for the sake of his youngest wife. He was the first Karanavan to buy landed property outside Kerala. He bought a bungalow and land at Madras for consideration of Rs.13,000/- which he later donated for S.N.D.P. Yogam at the request of Sree Narayana Guru.

Household metal utensils and ornamental metal artifacts owned by the taravad are given in the Table 3.4 below.

The Alummoovil family bestowed great attention in the matter of maintaining and administering family temple. There were annual festivals, besides daily pooja in the temple. Annual festival was also a family get together. The relations of Alummoovil family, Lekshana, Komalezhatu, Kaiyalakkal, Alummoovil Patiyittetil, Komathu and Vallur used to attend the annual festivals invariably. Matters relating to the temple and programmes to be conducted in the temple were considered at the family meeting. Their temple, the Thekkedathu Temple is a Siva temple and so Sivarathri celebrations were held. It attracted the devotees of that temple even from distant places. It is a custom of the devotees both male and

¹⁷ Malayala Manorama, Dec. 15, 1919 Dhanu-1 Saturday (Lakkom 97).

TABLE 3.4
Moveable Properties and Ornaments of the Taravad

Sl. No.	Items	Numbers
1	Changala Vilaku	10
2	Ezhuthirivilaku	50
3	Nilavilakku (Different size)	200
4	Big Attavilaku	3
5	Uruli	200
6	Varpu	10
7	Thalika	numerous
8	Kinnam	"
9	Giant Varpu	1
10	Kalithadaveera Sringala	3
11	Kanniveera Sringala	3
12	Letha muduku	7
13	Kasu Korban	5
14	Kasumala	1
15	Ponumpichathi Narayam churi (Pair)	1
16	Ponmanimala	2
17	Pavanpumala	9
18	Nagapadakoottam	1
19	Kumbalathali	2
20	Kalluvachathanka pair	1
21	Ponnaranajan	1
22	Kallu vacha pon modhiram	15
23	Pathaku	1
24	Kallu vacha thanka kudukkan pair	7
25	Gems of various kinds	500
26	Ettuvattathali	1
27	Arakuzhal	4
28	Kachapuram	4
29	Ponelasu	1

Source : Pallipattu Kunju Krishnan, Alummootil Kudumbacharithram, (Cheppad, 1977), p. 100.

female to keep awake during Sivarathri night. In order to keep them awake at night attractive stage programmes were held. There was a 'Kavu' attached to the temple. Kavu is sanctified with the installation of the idols

of sarpa which gave the name Sarpakavu. Worship of the Sarpa is given importance in Hindu practices. The Channar family as followers and practitioners of Hindu faith gave importance to this form of worship. A ceremony known as 'Ayilyam Uootu' is held periodically in which turmeric powder and milk are used along with other pooja articles for the worship. They believed that kind of worship will bring fortune to the family members. It is not a speciality with Alummoatil family temple. But the same practice is seen generally in Hindu temples. The idols of Nagaraja and Nagakanyaka are installed. There is a belief or sentiment among the members of the family that Alummoatil Channar met with murder by his own nephews because he stopped the Ayilya Pooja in the family temple due to reasons not clear.

The post period of this Channar found a new era of Makkathayam which eventually led to the partition of the Alummoatil properties in 1928 which set apart 10 acres and 88 cents of property exclusively for the temple and its managements¹⁸. More recently in 1985 more precisely on 5-5-1985, a general body meeting was convened for the purpose of creating a by-law for the maintenance and administration of the Mahadevar Temple of Alummoatil family. Thekedathu temple was later known as Mahadevar Temple. The administration of the temple and the properties are now governed by the written by-law.

¹⁸ Partition Deed, n. 11, dtd. 11.4.1103.

The Table 3.5 below shows the properties allotted for the use of the temple under the Partition Deed of 1928.

TABLE 3.5

Properties Allotted for the use of Temple Under the Partition Deed of 1928

Sl. No.	Survey Number	Extent		Name of the Properties
		Acres	Cent	
717	1848	1	71	Alummootil Thekkedathu Purayidom
718	1847A	1	70	Alummootil Kizhakkuvassom Purayidom
719	1864		64	Thazhavana Vadakkepurayidom
720	1863A		19	Vadakke Thara
721	1456		47	Annakattil Purayidom
722	1506		33	Vadakke Thara
730	1417		96	Tharuvil Thekkethil Purayidom
731	1418		44	Valu Thara
732	1419		18	PandinjaruVasam
733	1769		70	Nilam
734	1783		64	Thaikoothathil Purayidom
735	1414	1	50	Tharuvilthekkethil Kizhakuvasom Nilam
736	2003B	1	21	Kalathinu Vadakkuvasam Nilam
737	1770		26	Nadeveenathe Purayidom
738	1771		55	Nadeveenathe Purayidom

Source : Alummootil Mahadevar Kshetra Bharanakhadana Niyamavali, 1985, p.1-2

Details of properties now under control and administration of the Executive Committee constituted under the constitution is shown in the Table 3.6 below.

TABLE 3.6

Properties of the Temple under the Control of the Temple Executive Committee

Sl. No.	Survey Number	Extent		Name of the Properties
		Acres	Cent	
717	1848	1	51	Alummootil Thekkedathu Purayidom
718	1847A	1	70	Alummootil Kizhakkuvassom Purayidom
721	1456		47	Annakattil Purayidom
722	1506		33	Vadakke Thara

Source : Alummootil Mahadevar Kshetra Bharanakhadana Niyamavali, 1985, p. 2.

The original properties allotted to the temple and the properties which are presently under the temple administration are at variance. It is not clear how and under which circumstances the quantum of properties got reduced.

Articles of different kinds made of metals like copper, bronze and gold are used and preserved till date. A list of articles still preserved in the Temple are shown in the Table 3.7 given below.

TABLE 3.7

Articles Preserved in the Temple

Sl. No.	Names of items	Metals	Numbers
1	Attavilakku	Brass	1
2	Nettipattom (Elephant)	Brass	1
3	Alavattom	Panchalokom	2
4	Nilavilakku	Brass	7
5	Ganapathi Vilakku	Brass	1
6	Chamaya vilakku	Brass	2
7	Kuthu Vilakku	Brass	1
8	Deeparadhana Vilakku	Brass	2
9	Thukkuvilakku	Brass	2
10	Kavala Vilakku	Brass	1
11	Theevetti	Iron	9
12	Pooja Plates (set)	Brass	2
13	Uruli	Brass	2
14	Appakkara	Iron	1
15	Kori		1
16	Avanippalaka		3
17	Peedom		2
18	Big bell	Brass	1
19	Small bells	Brass	6
20	Gold thread and small Thali	Gold	1
21	Pattayam	Wood	1
22	Sword	Iron	1

Source : Alummootil Mahadevar Kshetra Bharanakhadana Niyamavali, 1985, p. 3.

The partition deed of 1928, of the Alummootil Taravad, executed by Eighteen signatories opened up a new era in the annals of Alummootil family. This partition deed has a very high significance in that as it symbolised the end of Marumakkathayam system for ever which was continuing in the family according to tradition for a long time and the commencement of another system even today in force called Makkathayam system. The basis of partition deed is Makkathayam brought about by Ezhava Regulation. By this deed of partition each of the signatories, though represented subtaravads, factually and legally became independent with regard to the properties which were assigned to each branch. Each branch thus became absolute owners with possessions and titles. The administration and management of the properties became the full and complete responsibility of each branch. There came a spectacular change in the economic, social, educational and personal spheres of life. Whether, by this change, the properties got improved or deteriorated, whether further subdivision and fragmentation of this property adversely affected the land and land owners, whether the new set up brought a new social order within the families and whether the members in the rungs prospered through education and status and in individual development are all the subjects of enquiry, investigation and study. All the eighteen branches of Alummootil Taravad created by the deed of partition are, therefore, covered by this study. Now the Table 3.8 below gives the names of all the 18 branches created by the partition. The partition allotted the shares per capita.

TABLE 3.8

**Members of Eighteen Branches and the Extent of the Properties
Allotted to them as per Partition Deed of 1928**

Branch No.	Name of Signatories	Age	Scheduled Number showing Allotment	Extent	
				Acres	Cent
1	Krishnan Channar	63	381-451, 723-721, 740	46	45
2	Kesavan Channar	47	452-509	25	
3	Madhavan Channar	44	510-554	19	
4	Sekharan Channar	29	342-380	23	
5	Ammukunju Channaty	61	555-596	16	
6	Ummunikunju Channaty	52	1-160	117	56
7	Padmanabhan Channar	35			
8	Kunju Krishnan Channar	16			
9	Devaki Channaty	22			
10	Bhanumathy Channaty	3			
11	Bharati Channaty	1			
12	Narayani Channaty	49	161-196 198-341	101	84
13	Chellamma Channaty	16			
14	Udaya Bhanu Channar	11			
15	Dakshayani Channaty	27			
16	Vijayalekshmi Channty	7			
17	Gonvindan Channar	52	597-670	35	46
18	A.K. Krishnan Channar	42	671-702,739	22	35

Source: Partition Deed No.1931/1103 dtd. 11-04-1103 of Cheppad, Sub Registry.

Greater details with serial numbers, survey numbers and name of properties are shown in Appendix IV.

The number of persons in each branch at the time of partition which include adults and children are given in the Table 3.9.

TABLE 3.9

Number of Members in Each Branch at the Time of Partition

Branch No.	Name of Signatories	Age	Numbers of members in each branch
1	Krishnan Channar	63	4
2	Kesavan Channar	47	5
3	Madhavan Channar	44	7
4	Sekharan Channar	29	1
5	Ammu Kunju Channaty	61	1
6	Ummini Kunju Channaty	52	4
7	Padmanabhan Channar	35	
8	Kunju Krishnan Channar	16	1
9	Devaki Channaty	22	3
12	Narayani Channaty	49	4
15	Dakshayani Channaty	27	2
17	Govindan Channar	52	9
18	A.K. Krishnan Channar	42	1

Source : Partition Deed No.1931/1103 dtd. 11-4-1103, (1928 A.D.) of Cheppad Sub Registry.

The seventh, eighth and the ninth signatories namely Padmanabhan Channar, Kunju Krishnan Channar and Devaki Channathy are the children of the sixth signatory Ummini Kunju Channaty. The tenth and eleventh signatories namely Bhanumati Channaty and Bharati Channaty are the children of the ninth signatory. Thirteenth, fourteenth and fifteenth signatories namely Chellamma Channaty, Udayabhanu Channar and Dakshayani Channaty are the children of the twelfth signatory Narayani Channaty. The sixteenth signatory Vanajakshi Channaty is the child of the fifteenth signatory. Of the eighteen signatories two of them, the fifth and the sixteenth signatories namely Ammu Kunju Channaty and Vanajaksy Channaty had no issues.

From 1928 to 1947 and thereafter till date the evolution of taravad property in each branch had continued from generation to generation and as a consequence the quantity of property whether wet or dry had tapered down significantly to a level of a few cents to an individual family. Thus seen at the lower end, the Alummoovil family property represents practically a name which remains for the property more than the family property acquired by inheritance for a satisfactory subsistence supporting a good living. Viewed from the tapering of the quantum of family property it may appear to be a fall in the enjoyment of family property in meeting the living necessities. But the members of the family did not seem to have been embarrassed. Even though the taravad property partition was necessitated by a social legislation, bringing into force the Makkathayam pattern of inheritance, it has not paved way to despondency and poverty to the members of the family, however low in the order of hierarchy. For a considerable time after the partition the yield from the properties of the taravad was sufficient to support a satisfactory living. But as time rolled on, the taravad properties were subjected to a number of sub divisions and fragmentations. The criteria of determination of the number of documents executed, supporting division and fragmentation in each of the eighteen branches mentioned in the Parental Parititon deed is based on the number of individual successors in each branch.

The total number of members both male and female including children above fifteen years of age till date (2001) is 323. The family tree

(Genealogy Table) in respect of the eighteen branches showing children and grand children is given in Appendix V (a). The male / female symbols of the members with their profession are given in Appendix V (b). The number of members in each branch is collectively given in the Table 3.10 below.

TABLE 3.10

Total Number of Members in Each Branch Till Date (2001)

Branch No.	Number of Share holders	Total number of members in each branch till date	Total number of member passed away.
1	Krishnan Channar	60	7
2	Kesavan Channar	46	7
3	Madhavan Channar	44	7
4	Sekharan Channar	22	2
7	Padmanabhan Channar	38	6
8	Kunju Krishnan Channar	4	1
9	Devaki Channaty	21	5
10	Bhanumathy Channaty	19	2
11	Bharathy Channaty	9	1
13	Chellamma Channaty	21	2
14	Udaya Bhanu Channaty	21	1
15	Dakshayani Channaty	2	2
17	A.K. Govindan Channar	63	9
18	A.K. Krishnan Channar	7	2

Source : Ascertained by the researcher herself by interviewing the family members directly.

Branch No.6, Ummini Kunju Channaty is the mother of Branch numbers 7, 8 and 9, Padmanabhan Channar, Kunju Krishnan Channar and Devaki Channaty respectively. Branch No.12, Narayani Channaty is the mother of Branch numbers 13, 14 and 15, Chellamma Channaty, A.P.Udayabhanu Channar and Dakshayani Channaty respectively.

There are certain members of the family who have not alienated the taravad property. They still hold the property and enjoy them to run a living. There are others who have disposed of their properties almost or fully. But there are many who moved to cities and towns and made self acquisitions and settled both within and outside the state and also outside the country. The migration of the family members to cities especially to Trivandrum were compelled by the forces of education, town amenities, medical and transport facilities available in the state capital.

Even though many areas of Alummoovil Taravad property have been disposed of by its members a survey has been made in order to get a picture of which properties are held by the members of the taravad at the time of this study. The data for this purpose was collected by visiting the places by the investigator herself. A list of such properties is given below. The members of various branches of Alummoovil family given in the foot note below, were very helpful in following the investigator to locate the properties¹⁹. List of taravad properties currently available within the taravad members are:

1. Alummoovil temple with its premises at Muttom - 3 ¼ acres.
2. Lower Primary School near temple premises - 15 cents

¹⁹ It will not be fair to omit the names of persons who are associated with the collection of this data. They are Kodiyilakathu Bhaskaran Channar, aged about 85, Aeikkarethu Gangadharan aged about 73 and Pratapa Chandran aged about 62. The properties listed lie within the close reaches of their residence. M. Sudhakaran, another member who helped in this belongs to the main taravad under study. He was a former District Judge of Travancore State.

3.	Kokkattethu, Muttom	-	$\frac{3}{4}$ of the total original held.
4.	Kallintee Kizhakkethil, Muttom	-	Full
5.	Kollasseril, Muttom	-	Full
6.	Theruvil Thekkathil, Muttom	-	Full
7.	Theruvil Parambil, Muttom	-	Full
8.	Thekke Chivacheri, Muttom	-	Half
9.	Vazhakkadu, Muttom	-	Full
10.	Perumavayal, Muttom	-	Full
11.	Ambileezhathu, Muttom	-	Full
12.	Ambileezhathu Thekkathil, Muttom	-	$\frac{1}{4}$ of the original land.
13.	Shapupurayidom, Muttom	-	Full
14.	Vadake Chivacheri, Muttom	-	$\frac{1}{2}$ of the original land.
15.	Thoppil, Muttom	-	$\frac{3}{4}$ of the original land.
16.	Padinjareekara, Muttom	-	Full
17.	Kayamkulam Market, Muttom	-	$\frac{3}{4}$ of the original land
18.	Evoor Puncha, Muttom	-	$\frac{3}{4}$ of the original land.
19.	Konnavilakom, Trivandrum	-	$\frac{3}{4}$ of the original land.
20.	Karippazha puncha Nilam, Mavelikkara	-	60 Para
21.	Kannamangalathu, Mavelikkara	-	3 $\frac{1}{2}$ acre

It is obvious that the members of the Channar family came down to cities and towns leaving an unhelpful scanty real property in the name of the Taravad at home, not to eke out a living for themselves but to increase their status and position in the society through education and so on. The number of members both male and female of the Alummoovil Taravad who came up in education generally and professionally are indicative of the preference which they gave to the standard of culture and attainment in life. Table 3.11 below gives the number of the Professionals and other degree holders from among the Alummoovil family up to date.

TABLE 3.11
Professionals and Other Degree Holders from Among the Members till date (2001)

Branch No.	Engi-neers	Doctors	Tea-chers	Law-yers	Judge	Other Officials	Business	Degree holders
I	12	9	3			1		1
II	4	4		2		3		
III	2	2	5		1	2	5	
IV	4	1	2			2	1	1
VII	3	2	1			2	5	
IX	3	2					1	
X	1	2				1	1	
XI	2	1						
XIII	6	5	2			3		2
XIV	7	3	1				1	
XVII	6	4		4	1	5	4	2
XVIII							2	1
Total	50	35	14	6	2	19	20	7

Source : Ascertained by the researcher herself by interviewing the family members directly.

Those of the members and children who stuck to their land with agriculture did not progress socially and educationally in comparison with

those members who left their properties for their own personal good. This was mainly due to the changes in the condition of land which will be explained in detail in this study. In short it cannot be said that the subdivision and fragmentation of the Alummoovil Taravad property, even though have put the properties into unyielding and unproductive units, have not contributed to poverty and misery to the members of this taravad. In fact it contributed to greater creativity and involvement in the process of individual growth and development.

The family with its landholdings and income thereby enjoyed social status in the 18th and 19th centuries. The enterprising uncles started to Abkari business and enjoyed considerable income as a commercial class. The landed income was put into merchant capital. Again merchant capital was put into landed properties. In fact the family could not put the merchant capital into industrial capital like in advanced countries of western Europe. The joint family system also created restrictions to its cumulative growth into an industrial concern. This is one of the reasons for the industrial backwardness of Kerala society. When the matrilineal system was terminated by legal intervention in favour of Makkathayam, the family properties were partitioned among its members. They further divided these holdings and from agriculture shifted to professionalism.

The capital which they made out of their landholdings was put into modern education and opted for professions and services. Thus the family members could achieve social status and a reasonable standard of living. In

brief the traditional properties of the family had helped many of its members to obtain social mobility and modern education. Therefore it can be rightly evaluated that the land owning family of Alummootil could convert itself into a family of professionals as in Bengal and other regions in a colonial system with the help of modern education. Therefore the landed class as an integral part of a dominant economic system could easily convert itself into a dominant professional system after effecting radical changes in the inheritance system. This transformation was not possible for the marginalised sections of the society in Kerala and elsewhere in the social and economic system.

ARACKAL MADOM NAIR FAMILY

Rani Vasudhevan “Disintegration of matrilineal system and its impact on production relations of travancore (20th century)” Thesis. Department of History , University of Calicut, 2002

CHAPTER IV

ARACKAL MADOM NAIR FAMILY

Arackal family is a well known Nair family of Kottayam¹, which followed the Marumakkathayam system of inheritance. Its origin can be traced back to the time of Thekkumkur Raja and Anizham Thirunal² Marthanda Varma during the period 1749-50. The royal request for assistance in state administration made the Menons to come and settle in the state at Kottayam. They came from the then Cochin state from Irinjalakuda and settled at a place called Kondur near Erattupettah. They were devotees of Devi and the name of their family was Arackal. The members of that family therefore were known as 'Arackal Menons'. So Arackal Menons were the forerunners of the Arackal family at Kottayam. As time went on they went in search of more fertile land with more people. In whichever places they settled, their family deity known as Cheruvalli Bhagavathi was also installed. They became permanent settlers by marriage with the local women of Nair community. Unlike the marriage

¹ Dr. Vellayani Arjunan, Nalankkalinte Kavyalokam, (Kottayam, 1993), p.93.

² T. Madhava Menon (ed) A Hand Book of Kerala, (The International School of Dravidian Linguistics) Vol. I, chap.3, (Trivandrum, 2000), p.147.

relation styled as Sambandam between Namboothiri and Nair women, Menon marriage with Nair women was not sambandam. It was more a monogamous marriage though polygamy existed. The Menons helped the royal families in administration as well as in war. They were efficient in keeping accounts of the royal house as well as the state and the Arackal family was awarded properties in Pampady and Karapuzha as reward in lieu of services rendered by them to the Maharaja. Since they were good at keeping accounts they gained a general non changing title like 'Arackal Kanakku Narayana Pillai' a title of honour, conferred by Marthanda Varma Maharaja. The Arackal members thereafter prefixed 'A.N' to their names to represent Arackal Kanakku Narayana Pillai. Pillai is not a caste name but a professional name equivalent to that of a clerk or an accountant of modern times.

Arackal family spread out in different places in Kottayam. The family stuck firm roots in Arackal, Kalarikkal, Peedika, Kottasseril, Makkad Korakkad Illams, Ambalakkadavu, Idam, Valia Idam and Olezhuthu. The names of their residence mentioned above come within the areas of Pampady and Karapuzha. The Arackal had its sources from the Aras (wooden box like granaries) and Niras (wooden wall partitions). That was the old pattern of house construction. The name Arackal originated from the Aras so constructed within the wooden house. The Kalarikkal is related to a place where Kalari was being run. Kalari means a native martial art and also the training centre. The Kalari training is available even

today. The place where the centre was being run was given away to the Menon family for residential purpose and the building raised in that plot was known as Kalarikkal. Peedika means a shop or a series of shops where business transactions take place. There was a stationery control office in that place which was given to the family. They converted that office into a residential building and named it Peedika. Kotwal meant Police Superintendent. That place where Kotwal was originally located was given to Menons. They built their residence at that place and named it Kotwasseril which later came to be known as Kottasseril. Mekkad and Korakkad are residential places called Illams. The term Illam denotes residence of Namboothiris. Namboothiri marriage with Nair women was alien to the Menon women in the beginning. Later Namboothiris entered into sambandam pattern of marriage and that brought illam residence to Menon women. It is also noteworthy that no other places of residence of Menons were known as Illams. Ambalakkadavu meant bathing place near a tank or river near a temple. Nada means entrance or gateway to the temple. Menons put residence called Idam and Valiadam. Idam meant residence of women. Valiadam signified residence of women who were in command and control through their husbands. In olden times writings were done on palm leaves. There were places where such writings were undertaken. One such place was given to the Menons where they put up residence and called it Olezhuthu Veedu. Ola means palmgra leaf and Ezhuthu means writing.

The study of Arackal family in detail commences with a family tree prepared by Mrs. Sreelatha, retired Professor in Zoology, Bombay University. She is a member of Arackal family. Sree Kesava Varma, another member of this family, who was a former councillor of the municipality was also very helpful in the compilation of the family tree. The explanatory information on the statements made in the study are based on the oral depositions of various members of the families who were interviewed by the investigator. Names of interviewees are included in Appendix I (b).

One Kochanpilla is the earliest known Karanavan of the taravad. The family tree, (Genealogy Table) of the Arackal Madom Taravad is given in Appendix VII (a). Male/Female symbols with names of the members of the Arackal Taravad (pre-partitioned period) are given in Appendix VII (b). He had a sister by name Kochukutty who had three children by name Govinda Pillai, Valiammamma and Kochammamma (the names of both of them are not traceable). Valiammamma had a daughter, the only daughter, by name Kunjukutty Amma. This woman later became popular as Arackal Madom Kunjukutty Amma. Her period was a turning point in the history of the family. Kochammamma had four children namely Kizhakkedathu Ammamma, Raman Pillai, Kotasseril Ammamma and Pankan Pillai. (The names of two Ammmas are not available). Arackal Madom Kunjukutty Amma, Kizhakkedathu Ammamma and Kotasseril Ammamma are the heads of three Thavazhee, Arackal Madom,

Kizhakkedathu and Kotasseril respectively. The study is focused on Arackal Madom Kunjukutty Amma. As was indicated above the name Madom came after the marriage of Kunjukutty Amma with a Namboothiri. This marriage was the first sambandam with Menon community. Namboothiri – Menon marriage relation, more aptly Sambandam combined with the input of money income from the Namboothiri brought the name Madom where the Namboothiri entered into Sambandam. There is no other discernible factor to account for the emergence of the name Madom in a Menon family. Kunjukutty Amma is the first Menon lady to take the status of the pattern of marriage relationship known as Sambandam. Kunjukutty Amma's daughter Lekshmikutty Amma also was in sambandam relationship with another Namboothiri, but it did not continue as a regular order of marriage in their community. Subsequent marriages were of intra community pattern and not inter community. Arackal Madom though sounds as a Namboothiri place of residence it is to be viewed as an exception to the Menon tharavad. Lekshmikutty Amma had seven children of which five were males and two females. The females were Gowrikutty Amma and Lekshmikutty Amma. Lekshmikutty Amma had no issues. Gowrikutty Amma, the elder of the two, had eight children, among whom three were females.

Prior to 1929 ie before the time of Lekshmikutty Amma the system of succession prevailing was that of joint Marumakkathayam. Therefore the Karanavans of the taravad were holding office. They were responsible

for the administration of the landed properties and the maintenance of the members of the taravad. Kochanpilla is the first Karanavan. He was a stalwart. He amassed huge wealth to the family. He built a Moonukettu building and named it Arackal Thiruthiyil. Moonukettu is known as Thrisala, meaning 'with three halls'. At that time Trisalas and Chathur salas were the common styles of the rich class. The yard stick of measurement for the rafters used in the building is the length of this Karanavan's, part of the arm measured from the tip of the middle finger to the elbow, which is 20½ inches. This measurement was verified directly by the investigator herself when she visited Pampady. The construction of this building was before 1906 A.D. During that year there was a partition in the family. The shares in the partition were done in an unfair manner. It used to be so because of no guiding regulations. The regulators were the Karanavans themselves. So it gave rise to quarrels, conflicts, controversies and some how it is believed that the document had been stolen away and not available. The result was the three Thavazhees traced from Arackal Madom Kunjukutty Amma, Kizhakkedathu Ammamma and Kotasseril Ammamma came under one umbrella isolating Karanavan Govinda Pillai. It is a matter significant to be noted that in spite of all the conflicts and controversies no legal battles were fought unlike in the case of Alumootil family. Still as a consequence of the disputes there was an attempt to dismantle the Arackal Thiruthiyil house at Pampady which was the symbol of the glory of the family. But the attempt proved futile.

A.N. Kesavan Pillai, the next Karanavan was from Kizhakkedathu Thavazhee. He was a member of the Praja Sabha. He was not able to create more wealth to the family and instead was responsible for the loss of some properties because of his addiction to drinks. He indulged in horse riding and display of glory and power. He was very handsome. He is the father of a well known poet Nalankkal Krishna Pillai who has contributed to the world of Malayalam poetry.

A.N. Krishna Pillai, son of Lekshmi Kutty Amma of the Arackal Madom Thavazhee is the third Karanavan. He was a known social leader. He donated land to the Karapuzha Government School which was then a primary school. He was a highly respected person and had relations with Peshkars because of his individual status. He had imitated the style of a building constructed by a Peshkar at Thiruvananthapuram and made a replica of the same for his own use at Karapuzha. Now it is not owned by the Madom family.

Arackal Krishna Pillai was a member of the Sree Moolam Popular Assembly. He was the first signatory in the memorial submitted to the government of Travancore as one of the delegates to the Sree Moolam Popular Assembly convened on the 3rd Vrichikom 1083, in the matter of problems faced by the Marumakkathayees. Members of a Marumakkathayam taravad lived together. The possession and management of the taravad property was with the Karanavan. The members of a taravad remotely related to each other were not generally

found living together with community of interest. When a taravad contains more than one distant Thavazhee, such Thavazhees live, enjoy and manage properties separately. Although such branches are virtually divided in the eye of law they were held to be members of a joint taravad with rights and liabilities attached to the status of such members. When one of the members of any of the branch becomes senior he can exercise the legal authority over other branches also. This led to litigation and ruin of the taravad. On the death of a junior member who made self-acquisitions, dispute arose among the members of his branch and other branches regarding such self-acquisitions. That also contributed to the ruin of the taravad. Suits against the Karanavans by the junior members of the taravad to set aside the documents executed by Karanavans steadily increased. Such suits caused pecuniary loss to the taravads and made Marumakkathayees forget the value of court decrees and registered documents. The law was resulting in inadequacy of consideration for the alienation by Karanavans and falling off in value of properties when sold by court auction. These evils were sought to be removed through changes in the Marumakkathayam law as suggested in the memorial as follows :

1. To allow division between distant branches.
2. To prohibit alienations by karanavans without the written consent of all junior members.
3. To declare that no decree shall bind on taravad properties unless all the adult members in the taravad are made parties in the suit.

4. To impose an obligation on the Karanavan to keep correct accounts of income and expenditure of the taravad. The prayer was therefore that government may be pleased to appoint a commission to inquire and report as to what kinds of Thavazhees should be permitted to divide from each other, how long the members of a taravad usually live together in harmony under the authority of a Karanavan, when partition becomes necessary in a taravad and what advantages may arise from the introduction of other reforms suggested³.

This matter was moved in the Sree Moolam Popular Assembly in its session in 1906 and 1907 and in a later session a memorandum was submitted to government by the Marumakkathayee delegates to the Assembly praying for the appointment of a commission.

Narayana Pillai is the next Karanavan. He was a loving person. Majority of the members of the family honoured him and respected him because of his excellent conduct. He took serious interest in improving cultivation both wet and dry land. He appointed foremen for the supervision and conduct of agriculture. He made Pampady the centre of all agricultural activities. More than adding to the assets he intensified development of agriculture and contributed greatly to the prosperity of the family. Love and affection made him part with properties in favour of his sisters. The Nalukettu building of the traditional style of Travancore was built of wood during his time at Karapuzha. It carries his name at the top of

³ The Report of the Marumakkathayam Committee, (Trivandrum, 1908), p.82.

the building in the Mukaleduppu, which is a triangular artistic construction. In the same compound there stands the Meda with an upper storey with a big hall and other rooms. It is the taravad building called Arackal Madom. The building is much older than the Nalukettu building. The time of the construction of this building is not exactly traceable. Meenakshy Kutty Amma shown in the family tree, who was interviewed by the investigator, stated that her grandmother Lekshmikutty Amma whose portrait is kept in the hall of this building even does not know the year of construction of the Meda. The construction of the Meda might have been taken up prior to the time of her great grandmother Kunjukutty Amma. This building is still in good condition. The photographs of both the buildings are given in Appendix VI.

Next Karanavan was Raman Pillai B.A. He was the fifth Karanavan. He was the first man in the family to take B.A. Degree from C.M.S. College affiliated to the University of Madras. Padmanabha Pillai of Kotasseril Thavazhee established a private bank under his directorship. Raman Pillai was the manager of that bank. The bank in due course proved to be a failure and he lost his job.

Most of the Karanavans contributed to the loss of landed properties due to alienations to outside people including Muhammadans at Erattupettah. Many pieces of land were given on lease. The properties which were considered irredeemable were got redeemed later at the time of Gowrikutty Amma. It was also the time when the family decided to marry

only members of the Nair community and not to get into sambandam with Namboothiris. E.V. Padmanabha Pillai, a Forest Conservator and a staunch person in the uplift of Nair community, was the husband of the said Gowrikutty Amma. He was instrumental in getting many properties redeemed both from the Hindus and the Muhammadans. Thus he brought more prosperity to the family.

The relationship of the Karanavan with the workers in agricultural field generally were cordial and friendly. There was no irritating and irksome relation with the workers of the soil. Labour was peaceful. On special days like Onam, Thiruvathira and other days there used to receive gifts known as 'Kazhcha Kettu' brought by the workers. In turn they were given paddy in measured quantities besides a traditional feast.

The period of Karanavans of the family are shown in the Table 4.1 below.

TABLE 4.1

Name and Period of Karanavans (year-wise)

Sl. No.	Name of Karanavans	Period
1	Kochanpilla	1829-1906
2	A.N. Kesava Pillai	1880-1920
3	A.N. Krishna Pillai	1881-1934
4	Narayana Pillai	1885-1936
5	Raman Pillai	1898-1974

Source : As per the statements made by the members of the family.

On the basis of the available records it is found that the family had held 528 acres and 51 cents of property inclusive of wet and dry

lands⁴. It is spread over the Districts of Kottayam in Kottayam Taluk, in the Karas of Karapuzha, Thiruvvarpu, Vellor, Nedunkunnam, Pampady, Meenadam and Nattakom. Details are shown in the Table 4.2 below. Greater details with serial numbers, survey numbers and name of properties are shown in Appendix VIII.

TABLE 4.2
Properties of the Arackal Madom Family

District	Taluk	Village	Kara	Nature of land	Area Acre - Cent
Kottayam	Kottayam	Kottayam	Karapuzha	Dry Wet	16.18 6.64
Kottayam	Kottayam	Thiruvvarpu	Thiruvvarppu	Dry Wet	1.56 137.14
Kottayam	Kottayam	Kottayam	Velloor	Dry	4.90
Kottayam	Changanassery	Nedunkunnam	Nedunkunnam	Dry	4.12
Kottayam	Kottayam	Pampady	Pampady	Dry	346.36
Kottayam	Kottayam	Pampady	Meenadam	Dry	5.68
Kottayam	Kottayam	Nettakam	Nettakam	Wet	5.93

Source: Partition Deed No. 3929/1104 dated 30-12-1929 of Kottayam Sub-Registry

The Partition deed No.3929 of 1104 M.E made after the promulgation of the Nair Regulation Act has created many disputes. The major part of the properties have gone to the female descendant and much less to the male members.

The family had a lot of moveable articles like household metal utensils and ornamental artifacts the approximate numbers of which are shown in Table 4.3 below.

⁴ Partition Deed No. 3929/1104 dtd. 30-12-1104 (1929), of Kottayam Sub Registry.

TABLE 4.3

Moveable Articles and Ornamental Artifacts of the Taravad

Sl. No.	Items	Numbers
1	Chathursatha Varpu	1
2	Nilavilakku	150
3	Thukkuvilakku	100
4	Attavilakku	1
5	Alavattavilakku	5
6	Different types of Uruli	200
7	Different types of Varpu	50
8	Cheena Bharani	10
9	Kasumala	5
10	Letha Muduku	5
11	Poothali	5
12	Nagapadom	5
13	Pachakalluthali	5
14	Navaratna rings	6
15	Gold coins	Innumerable
16	Gems of various kinds	200

Source : Researcher directly visited the spot and prepared the list with help of the family members

The origin of the temple of Arackal family has a history of at least 200 years based on the year given in their first partition deed. There is fiction and mystery surrounding the history of the temple. The first Karanavan of the family used to go to Cheruvalli Bhagavathi Temple for worship and return every month. That temple is situated in Chirakkadavu Panchayat of Kanjirapalli Taluk. When he became very old he felt difficulty in going there. That put him into hardship and mental agony. He could not think of avoiding worship of the Devi in that temple. So he once made a deep prayer to the Devi dedicating himself in total faith and submission that he has no health to come and worship. So he as usual returned from the temple with his palm leaf umbrella. On reaching near his house he went to wash his face and feet leaving umbrella somewhere near

the pond. After washing he returned to take his umbrella. But to his surprise he felt that umbrella could not be lifted. It was stuck firmly to the ground. So he consulted an astrologer who said that the Devi had followed him and she liked to be settled in that place. Accordingly Namboothiris were invited to install the idol of the Devi. That temple is the original temple of the family known as Cheruvalli Bhagavathi Temple of Pampady. Subsequently when the family branched off in three Thavazhees each branch consecrated their own temple with Devi as deity. The temple so consecrated at Karapuzha by Arackal Madom members is called Ambalakadavu Bhagavathi Temple. The photograph of which is given in Appendix VI.

There are three festivals conducted in each year in the temple. One is in the month of Medom 1st (April), the Vishu day. The festival lasts for seven days. 'Kumbhauda' was the highest form of celebration during the period. There will be two kudoms made of earth, one filled with 'Ninam' a paste made with turmeric and lime, the other with yellow water made of turmeric dissolved in water. Both the Kumbhams are then taken in procession from a Pattambalam, raised for the purpose and going round the temple accompanied by the beat of drums (chenda) and tender coconut flower in bunch. Finally the ritual is concluded by breaking the Kumbams on the head of the exalted one (Velichappadu). This practice is not in vogue now.

Another festival was 'Kalamezhuthum Pattum' held in the month of Vrichikom (November) for 41 days commencing from the first of the month. Conduct of this festival was the responsibility of each family, each day for each family. Kalamezhuthu means a sacred way of drawing with powder of different colours done very artistically by trained hands. Pattu means verbal singing of specified verses or compositions suited to the deity supposed to be invoked.

'Paraeduppu' is the third festival held in the month of Meenam (March). The practice is to take para, a measure used for paddy and such other grains were offered to propitiate God. There are three 'Arattu' festivals held at Thirunakkara Temple. Arattu means bathing the deity in the water in a stream or tank or sea. The Arattu held during the month of Meenam (March) is considered important. The deity of Thirunakkara Temple is Mahadevar. During Arattu festival its Idol, (Thidambu) is taken in procession mounted on an elephant and arrive at the Ambalakkadavu Temple to see the Devi Bhadrakali, who is popularly believed to be his daughter. The para offering from the Devi Temple is accepted from the daughter as a final right before return.

Another important offering to deity of Ambalakkadavu Temple is the offering of Payasam made in the Chathursatha Varpu, a huge vessel made of silver and cast metal which is resistant to any form of metallic poison (Klavu). It is a cooking vessel which can be placed on a big hearth and in which payasam (sweet rice pudding or porridge) with 101 'nazhis'

of rice and with the milk of 101 coconuts with 50 kilogram of molasses, with ginger and cummin seed added, can be prepared. It is offered to the Devi and then distributed among the devotees in the locality.

The properties allocated for the use of the temple is shown in Table 4.4 below.

TABLE 4.4
Properties Allocated for the Use of the Family Temple

Sl. No.	District	Taluk	Village or Pakathy	Kara	Area		Wet
					Acre	Cent	
1	Kottayam	Kottayam	Nattakam	Nattakam	1	43	11
2	Kottayam	Kottayam	Nattakam	Nattakam	4	50	11

Source: Partition Deed No. 3929/1104 dtd. 30-12-1104 (1929), of Kottayam Sub-Registry.

There are many articles of different kinds made of metals like copper, bronze and gold in the temple, details of which are given in the Table 4.5 below.

TABLE 4.5
Articles Preserved in the Temple

Sl. No.	Items	Metal	Number
1	Anki	Gold	1
2	Thidampu	Gold	1
3	Necklaces	Gold/Stones	4
4	Kuthuvilakku	Brass	2
5	Thukkuvilakku	Brass	5
6	Attavilakku	Stone	1
7	Aaluvilakku	Brass	1
8	Big Varpu	Copper/ castmetal	3
9	Uruli	Brass	10
10	Ezhuthiri Vilakku	Brass	20
11	Small Vilakkuk	Brass	100
12	Venchamaram		2
13	Muthukuda		1
14	Theevetti	Iron	9
15	Kodivilakku	Brass	3
16	Big bell	Brass	1
17	Small bell	Brass	6

Source : Prepared by the researcher herself, visiting the temple and verifying.

The management of this temple was handed over to the N.S.S. Karayogam in 1950⁵. Arackal Madom family members are also included in this Karayogam. Thus there is no dispute over the management of the temple. Daily poojas are offered and festivals are conducted as before.

In the matter of marriage the members followed customs of Hindu marriages looked at from the time of the origin of the family at Kottayam. The members of the family then belonged to the Menon community of Cochin state. The sambandam pattern of marriage disappeared. Barring the fact that it brought the name of Madom to the Menon family, the sambandam was slowly discouraged in the family and Nair – Menon marriages began to be common and is continuing even now in the Arackal Madom standing out as members of Nair community. Thus Menon identity was lost to the Nair community through generations.

The focus of the study is the Arackal Madom Thavazhee, based on the partition deed made as number 281 of 21-1-1117 M.E. (1942 A.D.) of the Kottayam Sub-Registry. This deed has been taken up after coming into force of the Nair Regulation of 1925 A.D. This is the first partition deed giving effect to Makkathayam system of inheritance. Tracing through females alone for the purpose of inheritance has been done away with the execution of the partition deed. Male and female lines have been brought on equal footing for the purpose of succession. There are sixteen

⁵ N.S.S. Karayogam No.735, of Karapuzha, Kottayam District.

signatories to the partition deed to whom shares were allotted for each of them and on behalf of their children respectively. In result the joint family property got fragmented into different schedules as shown under in Table 4.6.

TABLE 4.6

Members of the Four Branches of the Family and the Extent of the Properties Allotted to them as per Partition Deed of 1942

Branch No.	Schedule	Name of share holders	Age	Extent	
				Acres	Cents
1	A. Schedule	Balakrishna Pillai	27		
2		Sivasankara Pillai	20		
3		Gopalakrishnan Pillai	14		
4		Sekharan Pillai	12		
5		Surendranathan Pillai	8	253	16
1	B. Schedule	Meenaksykutty Amma	25		
2		Sudheendran Pillai	5		
3		Valsala Rani	3		
4		Nirmala Devi	1	47	78
1	C. Schedule	Rajamma	23		
2		Vimala Devi	4		
3		Padmini Devi	3	46	60
1	D. Schedule	Sarada Bai Amma	21		
2		Vijayalekshmi Bai	1		
3		Narayanan Kutty		45	97
1	E. Schedule	Shareholders in			
2		B.C.D. Schedule		61	13

Source: Partition Deed 281/1117 dtd. 21/1/1117 (1942), Kottayam Sub-Registry.

The individual members in each family of Arackal Madom branch as on the date of Partition is given in the Table 4.7 below.

TABLE 4.7

Number of Family Members in Each Branch at the Time of Partition

Sl. No.	Schedule	Name of share holders	Total number members
1	A. Schedule	Balakrishna Pillai	1
		Sivasankaran Pillai	1
		Gopala Krishna Pillai	1
		Sekharan Pillai	1
2	B. Schedule	Meenakshy Kutty Amma	4
3	C. Schedule	Rajamm	3
4	D. Schedule	Sarada Bai Amma	3

Source : Partition Deed 281/1117 dtd. 21/1/1117 (1942), Kottayam Sub-Registry.

Partition naturally led to the tapering of the land holdings enjoyed by the members. Those who were in the lowest rungs had to meet the needs of life by resorting to other sources of income other than the insufficient yield from the small land holdings in the name of taravad property. The present total number of members in the Arackal Madom family as at the time of study is 85. The number of members in each family is given in Table 4.8 below. Detailed information about the members and their professions in each family is given. The family tree (Genealogy Table) of the family is given in Appendix IX (a). Male / female symbols of the members with their profession are given in Appendix IX (b).

TABLE 4.8

Total Number of Members in Each Branch Till Date (2001)

Sl. No.	Schedule	Name of share holders	Total number of members now	Total members passed away
1	A. Schedule	Balakrishna Pillai	11	
2		Sivasankara Pillai	8	
3		Gopalakrishna Pillai	5	
4		Sekharan Pillai	7	
5		Surendranathan Pillai	4	1
1	B. Schedule	Meenaksy Kutty Amma	24	
2		Sudheeran Pillai	3	
3		Valsala Rani	4	
4		Nirmala Devi	3	
1	C. Schedule	Rajamma	12	
2		Vimala Devi	2	
3		Padmini Devi	7	
1	D. Schedule	Sarada Bai Amma	14	
2		Vijayalekshmi Bai	3	
3		Narayanan Kutty	4	1

Source : Ascertained by the researcher herself by interviewing the family members directly.

Most of the members of the family who were born as the last generation of the family changed their style of life through education and accepted jobs, at different places. Persons who were educated and employed are shown in the Table 4.9 below.

TABLE 4.9
Professionals and Other Degree Holders from Among the Members
Till Date (2001)

PROFESSIONALS								
Schedule	Engineer	Doctor	Teacher	Lawyer/ Judge	Bank	Other Officers	Business	Degree holder
A1						1		3
A2	1		1		2	1		
A3						2		3
A4	1				1	1		
A5		1				1		
B1	4	1	1	1	1			1
B2	1			1				1
B3	1							
B4			1		1			
C1	2	2	1					
C2	1	2	1					
C3								
D1	5				3			2
D2	1				1			
D3	2				1			
Total	19	6	5	2	10	6		10

Source : Ascertained by the researcher herself by interviewing the family members directly.

Those of the members who enjoyed the land and its improvement could only benefit through satisfactory amenities but were elevated educationally and professionally. The extent of the taravad property holdings at the time of study has diminished significantly in Karapuzha, Pampady and Thirunakkara by 5 acres, by 60 acres by 3 acres respectively. There were other properties which had been sold away. Life became more dependent on the change of circumstances due to various causes more than

the dependency for livelihood merely on the resources from the taravad property.

The landholdings of Arackal family were a predominant source of agricultural products. Family members enjoyed an agricultural economy. Land and its produce sufficed the needs of the family. There was no suffering due to austerity. In Pampady, mostly rubber plantation took domination over other sources of agricultural products, as they found rubber plantation was yielding better economy. With the increased wealth the members of the family took to education and professions. Rubber produce brought the family a commercial economy with the result of an increasing prosperity. Even the partition of the family properties running into fragmentation and subdivision did not cause loss of prosperity in general. But it gave impetus to educational attainment and professional placements of the family members. No member of the Taravad seems to have been subject to poverty because of the change due to partition of land or putting land to cash crop yield. There are instances of lands sold away. But those disposal of property were not due to poverty, but the proceeds were utilised for pursuing education, and taking of new jobs. It caused mobility of the members of the family to different places even to foreign countries.

THERUR VELLALA FAMILY

Rani Vasudhevan “Disintegration of matrilineal system and its impact on production relations of travancore (20th century)” Thesis. Department of History , University of Calicut, 2002

CHAPTER V

THERUR VELLALA FAMILY

Therur Vellala Family belongs to the Nanjinad Vellala community of Therur, a village about two kilometres north of Suchindram Temple on the way to Cape Comerin. It is also known as Nanjinad Vellala Taravad¹. Nanjinad lies to the east of Aramboli (Aaruvamozhi). A shepherd living there, had a daughter named Auvai. She was believed to have divine powers. The shepherd wanted to celebrate the wedding of his daughter, the celestial yogini. He commanded her devotees Cheran, Cholan and Pandyan to conduct the ceremony themselves. These three sovereigns put up a marriage Pandal and presented immense ornaments to her. After the completion of the festivity they sought the permission to return. But Auvai told them that the wild region lying to the west of Muppandal (ie the place where the Kings erected Pandal) was very fertile and that they could all assume sovereignty over it. There is no evidence as to the date of this event. Subsequently several families from Pandya migrated to this land. They cleared the jungles by degrees, colonized it and christened it

¹ K. Thiraviam Pillai vs M. Kumaraswamy Pillai, in the Court of the Subordinate Judge, Nagercoil, dtd. 8-10-1957.

Nanjinad². There is epigraphical evidences to indicate that, the Kings mentioned above have temples constructed at this place, dedicated to various deities. Immigration from Pandy continued from time to time and settled in Nanjinad. That there was no permanent habitation of the Malayalees in Nanjinad confirms the fact it has been colonized solely by people from Coromandal coast. The term Nanjinad therefore denotes a double connotation. One is that it is the land environed by Nanja lands. The other is that it is fortified by natural barriers³. There is another historical version about Nanjinad and its people. Seven brothers from Cholanadu ie from Nagapattanam came over here and settled after seeing the water resources and fertile land. They constructed a temple for the worship of their mother Goddess called Azhakia Cholaka Nangai Ammon and subjected it to the village administration. The village administrators at that time were known as Mootha Pillais who were a link between the King and the people. They acted as judges in village disputes and administration of village properties. In 1095 M.E. Therur Kanakku Marayakkutti Pillai and Sivasubramania Pillai became Trustees of the Azhakia Cholaka Nangai Ammon Temple and framed a scheme decree on 14-12-1095 / (1920) for the administration. As to the term 'Vellala' Bishop.R. Caldwell holds that 'Vel', the root of Vellalas seems to be identical with 'Vel', the root of

² V. Nagam Aiya, The Travancore State Manual, (Trivandrum Govt Press 1906) Vol. II, p. 373.

³ Ibid.

'Vellam', water used for irrigation. The cultivation of rice by means of irrigation would seem, from etymological reasons, to have been a speciality of Vellalas⁴. It is generally believed that in course of time a Kuravan conquered the country and ruled it under his name Nanji Kuravan. The Kuravan ruler's audacious proposal to marry a girl of Mudaliyar family paved the way for the extinction of the entire Kurava community through deceit. Whether this is a matter of fact or fiction is not ascertainable. Thus Nanjinad became a declared common wealth of the people. The people of Nanjinad known as Nanjinadans agreed to place themselves under the Travancore Government in their share in administrative functions. Epigraphical evidence is available dealing the method in which they were to be governed. During the reign of Marthanda Varma an attempt was made to introduce reforms and changes in Nanjinad. The Nattars rose against it and demanded the cancellation of the proposed changes at the legislative level. They even threatened immediate immigration to Pandy enmasse. Taking note of the gravity of the situation the orders were relaxed. The Travancore Raja sent out special invitation to the Nattars of Nanjinad to go to Trivandrum and discuss state questions. Their relation with the ancient Maharajas of Travancore were characterized by loyalty and fidelity especially in the troubled days of Travancore before 984. M.E. (1809 A.D.). The Nanjinadans were skilled in accounts. So much so that

⁴ Bishop.R. Caldwell, A History of Tinnevely, (Asian Educational Service, New Delhi, 1982), chap I, p.4.

their superiority was recognized and appointed to the post of Valiya Melezhuthu (Accountant General). The Nanjinadans were originally Makkathayees later became Marumakkathayees. Circumstances leading to this change have already been mentioned in the second chapter. In the manuscript records of the Padmanabha Swami Temple, it is stated that this happened in 282 M.E (1106 A.D.)⁵.

Therur family is a well known and rich taravad of Nanjinad. More than 500 acres of wet and dry land at Therur and elsewhere including properties given to Devaswoms of Suchindram, Thiruchentur and the family temple at Therur, namely Thirumadom Thanuvinayakar Temple⁶ constituted the land holdings of the taravad which comprised the lion part of the Therur village. The explanatory information made in this chapter are based on the oral depositions of various members of the Therur family who were interviewed by the investigator and on the basis of the partition deed. Names of interviewees are given in Appendix I (c).

About the first division of the properties of the taravad there is no readily available document. But there is a partition deed dated Edavam-21-1102 M.E. marked as Exhibit (A) in the judgement referred to as *supra*⁷. It is stated in that Exhibit that the partition is effected on all properties except

⁵ Aiya, n.2, p. 377.

⁶ K. Thiraviyam Pillai vs M. Kumaraswami Pillai, Document dtd. 8.10.1957.

⁷ Ibid., p.11.

those conveyed to Thirumadom Thanuvinayakar Temple by their ancestors on previous occasions⁸. One Keralam Ezhuthayudan founded family temple in 821 M.E. and endowed certain properties for the upkeep of the temple. Ezhuthayudan Pillai was a member of the taravad. The deed executed by the mother of the plaintiff in OS 4 of 1957 executed on 13-1-1089 speaks of a Dharmadhana Pattayam of 1-1-821, executed by Keralam Ezhuthayudan. The earliest documentary evidence available is the inscription on the stone wall of the temple which the investigator had seen herself. The genuineness of the inscription is not in dispute before the court of law. Copy of the inscription prepared by the commissioner dated 1-8-1122 is marked L in the judgement referred⁹. It refers to the founding of the temple by one Keralam Ezhuthayudhan and the dedication of properties there to by him on 6.1.821 M.E. This stone inscription was made on 25.1.825 M.E. The heritage of the taravad under study can therefore be safely estimated to commence from the year 821 M.E. ie 1646 which is 357 years ago from now.

There is a traditional belief regarding the etymology of the name Therur. Lord Indra alighted from his Vahana (Ratha) on to that village to visit the Suchindram temple on the occasion of festival. It also denotes, the village where Rathas are kept for the Ratha festival held at Suchindram temple. Even today the Ratha Festival is held during the month of

⁸ Ibid., p.6.

⁹ Ibid., p.5.

Margazhi (December). So the Oore (Village) where Theru ie Ratha, the vehicle of the deities ie the Thrimurthis in Suchindram temple combinedly described as Sthanumalaya is kept, is known as Therur. Another version is that the people of the village presented a big temple car (Ratha or Theru) to the Suchindram temple and hence the name Therur.

The Therur Taravad building exists today in good condition. Mr.T.S. Ramaswamy, now aged 84, who is the oldest living member of the family and the former member of the Legislative Assembly of Travancore took the researcher in person to show and inform about the taravad. The main building called Thekkuveedu is the most prominent building in the locality. This building is more than 200 years old. It is a two storeyed building standing in the place of original building of the taravad. It is called Thekkuveedu because it is located in the southern portion of the taravad property. This building is itself situated in two acres of land. There is a big hall in the middle of this building with balcony on all four sides. Marriages were conducted in this hall. Music concert by Shanmugha Vadivelu Ammal, mother of the renowned musician M.S.Subhalekshmi was held there.

Another building existing very near to the Thekkuveedu is called Puthuveedu. It is a three storeyed building with modern style of construction. Its ground area is 25 cents. It has thirteen rooms, a hall and a kitchen. It has also a large cellar where precious articles and gold coins and

ornaments were kept. Most of the family members with children and grand children lived in this Puthuveedu. Now the building is vacant.

There is yet another two storeyed building very near to both the buildings mentioned. It is the main granary of the taravad. This building stands in an area of 31 cents of land. Many other granaries, though not of this size existed in other areas in the village. Attached to the main granary building there is a large open yard for threshing out paddy carried into this yard from the fields. On the side of that yard there is a cattle shed in which sixty cows could be tied at a time in single line. This granary measures about 60 feet in length with 25 feet width. Inside the granary there is provision for a huge store of paddy, made of thick wood walls. It catered to the various large extent of wet land by storing and supplying necessary paddy seeds of quality. It deserves to be stated in this connection that Travancore was fed by the supply of paddy mainly from Nanjinad and Kuttanad. The former in the south and the latter in the north of the erstwhile Travancore. The large cowshed evidences the large supply of milk and associated products to the villagers besides meeting the needs of the taravad members. It was truly an agricultural economy that existed then. Photographs of all these buildings taken during the visit by the researcher is given in Appendix X.

The Vellala Taravad members of Therur were highly religious. Even today the stream of devotees to their family deity continues. The family temple was constructed long before the partition of the taravad in 1102

M.E. The temple was built at Therur where in the image of Thirumadom Thanuvinayakar Swami was installed and it has been worshipped, without any break as the family deity. In the year 821 M.E. on the 6th of Chingom, (August) the Karanavan of the taravad endowed large items of properties for the worship of the family deity and for the purpose of pooja and other worship in the temple¹⁰. This is in addition to the endowments to the minor temples like Sasthancoil in Marayankulam and Arumugha Vinayakar Madom in Thiruchentur. The office of the manager of these deities and the private family religious endowments vested with them, according to law, usage and practice fell on the successive Karanavans of taravad as hereditary right. One Rama Nachiyar Azhaku Lekshmi spent much sum in renovating and rebuilding portion of the temple and installed various images and presented a number of gold ornaments, jewellery and vessels of pooja and brought into existence Nandavanam with flower beds and shrubs. She also gifted to the temple a Silver Palanquin for carrying the deity outside in procession during celebrations. It was she who caused lands to be donated to the Suchindram temple¹¹. The inscription found in the Suchindram temple is a piece of evidence. By a gift deed dated 13.1.1089 she endowed immovable properties and 500 salt pans, the profits from which were to be devoted for the purpose of pooja and ceremonies.

¹⁰ Ibid.

¹¹ Dinakaran, 4.1.1996, Madras Publications (News paper)

There is a Dharmadhana Pattayam dated 1.1.821 M.E. executed by Keralam Ezhuthayudhan whose name was already mentioned. The inscription of the temple mentioned supra, speaks also of further endowments by Komen Sivanthaperumal and Eswaran Chidambharam. The stone inscription does not disclose the author of the inscription. It enumerates the properties and quantum of yield therein and expenditure by way of taxation. Annual income is estimated to be 75 Kottas of Paddy. 1 Kotta is roughly 21 Paras. The inscription proceeds to enumerate the various appropriations for the various expenditures to be incurred. Apart from the expenditure for the daily monthly and annual ceremonies for the deity in Thanuvinayakar Temple, the appropriation included feeding of two virtuous and deserving people, similar expenditure for Dwadesi and New Moon day, 10 Kottas of Paddy for conducting feast in connection with the two festivals in Suchindram temple and some expenditure for Subrahmanya in Thiruchentur and Marayakulam Sastha. The gift of land to the family temple and the endowment created in favour of Devasthanam at Azhimala, Suchindram and Thiruchentur shows the profused richness of the Vellala Therur family. The property owned by the Thanuvinayakar Temple is shown in the Table 5.1 below and the picture of the temple is given in Appendix X..

TABLE - 5.1

Properties Owned by the Thanuvinayakar Temple

District	Taluk	Desam	Survey Numbers	Area Acre Cent	Description of Property	Annual Yield	Market Value
Kanya-kumari	Agastheeswaram	Thamara-kulam	3526 1152 AC	6.84	500 Salt Pans under Licence No.2 and 1/8 th share in reservoir High lands and vacant site. Karayalam Allam and Channel in the East. Poramboke in South Road S. No. 1152 of Thengamputhoor village in West Poramboke Road in North	Rs.2300	Rs.23000
				5.12	1/8 th share of the lands coconut and manure trees Puthalam factory in East and south	Rs.5/-	Rs.50

Source: Partition Deed No. 2767/1102 dtd. 21-6-1927, Agastheeswaram Sub-Registry.

Best attention seems to have been paid in the carving and installation of the deities in the family temple. Skilled stone carvers and architects were invited from Tanjore to make idols similar to those installed in Chidambaram temple which is one of the outstanding examples of a mega piece of temple architecture in Tamil Nadu. The main deity of the temple is Lord Vigneswara. It is popularly called Pillayar Koil. Other deities in the temple are Lord Subrahmanya with his spouses - Valli and Thevani. Another is the image of Nataraja. The idol of Perumal with his spouses - Bhudevi and Sreedevi is another attraction inside the temple.

There are images of four Nayanars – Appar, Sambandar, Sundarar and Manikkavisagar. Being a family temple it is interesting to note that bronze images of Azhaku Lekshmi and her husband Marayakutty Pillai are also seen installed inside the right side of the entrance. There is an installation of Pulimadan and Maruthachi Amman at the entrance to the temple. They are intended for the worship of excluded classes. The temple is situated on the large bank of an extensive pond. Daily poojas are conducted in the morning and evening in the temple. The Poojari is provided with quarters in order to help him to attend his duties in the temple. There is a silver Vahana kept inside the temple. There are so many other moveable properties in the temple which are Tabled 5.2 below.

TABLE 5.2
Moveable Metal Articles and Ornaments of the Temple

Sl. No.	Names of Items	Metal	Numbers
1	Nilavilakku	Brass	4
2	Thukkuvilakku	Brass	6
3	Kumba	Gold	1
4	Thattam	Brass	6
5	Kasumala	Gold	3
6	Necklaces	Gold	4
7	Crown	Silver	4
8	Angi	Silver	3
9	Big bell	Brass	1
10	Small bell	Brass	3
11	Door lamp	Brass	6
12	Kuthuvilakku	Brass	1
13	Anpathu thiri vilakku	Brass	1
14	Uruli	Brass	3
15	Vel	Silver	1
16	Vahana	Silver	1
17	Deeparadhana Vilakku	Brass	2

Source: Prepared by the researcher herself, visiting the temple and verifying.

The style of pooja in the temple is of Hindu pattern but is not similar in every respect as is seen in practice in the temples of Malayalam speaking areas. The administration of the temple vests with the temple trust. In the judgement delivered on 8-10-1957, the court has drawn some facts based on oral and documentary evidence, relevant to the temple shown in the footnote below¹².

Festivals are conducted periodically in this temple. They fall in the months of Markazhi and Karthika. The festival conducted during the month of Markazhi lasts for 10 days. During that time the idol of Lord

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- ¹²
1. Temple is situated outside the dwelling house of the Taravad.
 2. Presiding deity is a fixed stone idol.
 3. There are various copper idols including utsava moorthies Ashtabandanam has been done at a cost of Rs.1000/-
 4. There are two archakars, one Melsanthi and other Kizhsanthi.
 5. There is an Pothuval to sing thevaram in the temple and there is a Malakettukaran also. There is a sweeper in the temple.
 6. Poojas are conducted in the manner as they are conducted in public temples.
 7. The general Hindu public worship in the temple.
 8. There is no evidence of any permission being sought for such worship.
 9. There is no evidence of any refusal of admittance to any Hindu worshippers at any time.
 10. The worshippers make offerings to the temple in the form of Vazhipadu.
 11. Utsavams are conducted. Deities are taken out in procession. There is a Vahanam to take deity in procession. People do Thirukancharthu.
 12. All the properties stand registered in the name of the deity and not in the name of any individual.
 13. Endowment comprises feeding of Brahmins on Dwadesi and Thiruvathira days and on Thirukarthika days in the month of Karthika and public feast on Thiruvathira day in the month of Markazhi.
 14. There is an installation of Kuzhimadan and Maruthachi Amman at the entrance to the temple. They are intended for the worship of excluded classes.

Subrahmoniya is taken out in procession in a silver vahana. On the 10th day, the concluding day of the festival, rice pudding (Payasam) is prepared in large cooking vessels known as Varpu and distributed to all present then. The Valli Thirumonam Shashti festival is also held at this time. Sandal paste is prepared and is contained in a Kumba and it is kept in a bowl for 6 days before the deity after which the wedding ceremony of Devi Valli with Subrahmoniya is symbolically held. This festival is popularly known as Valli Thirumanom which attracts huge sections of the public.

The administration of the taravad was in the hands of Karanavans who were the eldest in the matrilineal order. The tradition and customs which were obtaining among the Vellala community were kept up by the Karanavans like hereditary continuity. The family of the Karanavans and the males in the matrilineal hierarchy enjoyed a supreme privilege in the domestic atmosphere in that the family of the females could not take any preferential mode of affection and warmth in the presence of the Karanavan in the lineage. The earliest known Karanavan is Keralan Ezhuthayudhan. He was responsible for the construction of the temple and the installation of the family deity there. He has set apart large areas of landed property for the temple and also created endowments at different places like Suchindram, Thiruchentur and Marayankulam. His name is mentioned in the stone inscription in the family. He also constructed the Thekkuveedu in the taravad. During his time the extended landed properties increased significantly. Paddy cultivation flourished. The

taravad granaries were never vacant. There was a good number of cows in the taravad which provided milk largely in the village.

Other prominent Karanavans were Komman Sivatham Perumal and Eswaran Chidambaran. They made further endowments to the temple. When at a time the efficiency of Karanavan administration was weak, one Ramanachiyar Azhaku Lekshmi became Karanavathi and she endowed properties to the temple. Under a deed of gift in favour of the family temple dated 13.1.1089 she was to manage the temple affairs for the rest of her life. It also stipulated that after her death the office of Dharamakartha should devolve upon her sons in the order of seniority and thereupon the Karanavan of taravad in the order of succession. This stipulation led to litigation between Thiraviam Pillai, the senior most anantharavan as plaintiff and Kumaraswamy Pillai, the senior most member and Karanavan of the taravad as defender. Though they are plaintiff and defendant in the plaint, the fact remains that both of them belonged to the same taravad. List of Karanavans from Keralam Ezhuthayudan are given in the Table 5.3 below.

TABLE 5.3
Name and Period of Karanavans – year wise

Sl. No.	Names of Karanavans	Period
1	Keralan Ezhuthayudan	801-885 M.E.
2	Komman Sivatham Perumal	869-951 M.E.
3	Eswaran Chidambaran	930-1013 M.E.
4	Ramanachiyar Azhakiya Lekshmi	1015-1094 M.E.

Source: As per the statements made by the old members of the family.

The taravad members of Therur family held very high social status. The family tree (Genealogy Table) of the Taravad is given in Appendix XI (a). Male/Female symbols with names of the members of the Taravad (pre partition period) is given in Appendix XI (b). They had very good relationship with the Chera kings from very early times. During the time of Marthanda Varma, King of erstwhile Travancore, they helped him to overcome the revolt by Ettuveettu Pillamar. They helped to construct Vatakkotai and Padmanabhapuram Kottai. Some efficient army chieftains of king Marthanda Varma belonged to Vellala Therur family. One Thalaiviyarumugam Pillai was the Army Chief of Maharaja Marthanda Varma. In the collection of taxes Vellalamelezhuthu Pillai was appointed from Vellala community. This post was equivalent to Finance Secretary. Village officers were all Vellalas. In art and culture also this Vellala family at Therur had contributed substantially. Programmes on dance, music and religious discourses were held on different occasions in the hall of the taravad building. Feasting for Brahmins and people were also offered. Thus there was a well knit social interaction at the local and village level and also good relations with the royal house of Travancore. The taravad owned a lot of costly and precious articles including several items of jewels. Though not exhaustive, a list of moveable articles held by the taravad is given in the Table 5.4 below.

TABLE 5.4

Moveable Articles and Ornaments of the Taravad

Sl. No.	Names of Items	Metal	Numbers
1	Big Varpu	Brass	2
2	Uruli (small)	Brass	50
3	Valiya Charuvam	Brass	25
4	Cheriyā Charuvam	Brass	50
5	Nilavilakku	Brass	15
6	Pampadom (Pair) (Thick ear studs)	Gold	6
7	Charuvu (Broad bangles of 4 inches)	Gold	8
8	Karai	Gold	12
9	Vangi	Gold	5
10	Kasumala	Gold	5
11	Poovila Thali	Gold	4
12	Udyanam	Gold	4
13	Kanayali (Finger ring)	Gold	8
14	Njllivu (finger ring)	Gold	8
15	Pellak (nose stud)	Gold	10
16	Mukkukuthi	Gold	10
17	Nettichutti	Gold	4
18	Gothambu mala	Gold	8
19	Pachakkalluthali	Gold	4
20	Thirukkupoovu and Nagru (Head ornament for bride)	Gold	4
21	Mehala (Udyanam)	Gold	2

Source: Researcher directly visited the spot and prepared the list with the help of family members.

The taravad followed Marumakkathayam system of inheritance. But it was not a smooth sail as regards the relationship between various junior members and Karanavan of this taravad, a common feature in the functioning of Marumakkathayam system, wherever it was being followed. In fact it created a storm which brought into being agitation against the system. A series of twentyone questions in a pamphlet form was distributed among the Vellalas inviting answers from the public. To cite one, question

number twenty runs as follows, rendered into English from Tamil, “will it be good to allow new sproutings of plantains to grow around the mother plantain or will it be good to separate each of the sproutings and plant them separately for growth and development ?”. Kavimoni Desika Vinayakom Pillai¹³ raised these questions to satirise Marumakkathayam. Another book Payalin Naduvee Oru Payanam, an autobiography also deals with details about the Vellala set up and social evils¹⁴. Payal means storm, payanam means journey. So the title means a journey through storm. Marumakkals (Nephews) were brought up well cultured and educated. Therur is foremost in this regard¹⁵. The S.M.S.M. Middle school was started at Suchindram by Sivan Pillai’s father. The school has now a strength of 2000 students¹⁶.

Unlike the Marumakkathayees of Alummoovil Taravad and Arackal Madom, there is a difference in the matter of inheritance regarding the Vellala family, even though in the matter of suffering and hardship the members of Therur Vellala family were not in any way behind. Among the Vellala Marumakkathayees, the males were entitled to a small portion of the property whether ancestral or acquired. This was motivated by love and affection. This mode of giving property was known as Ukanthudama. This

¹³ Desikavinayakom Pillai, Nanjinadu Marumakkalvazhi Manmeeyam, (Chennai, 1942), p. 132.

¹⁴ Theroor. S. Sivan Pillai, Payalin Naduvee Oru Payanam, (Nagercoil, 1990), pp.14-15.

¹⁵ Ibid., p.24.

¹⁶ Ibid., p.32.

privilege was extended to a divorced woman and her children. If more than one fourth of the property is to be given in this manner permission of all heirs had to be secured. In case the widow is too old without issue and not eligible for remarriage, she was entitled to maintenance out of her husband's property. A divorced woman also is similarly entitled to maintenance. This mode of giving property is called, Nankudama. Nanku means women. Therefore Nankudama is not claimable by a widow if at the time of her husband's death she does not live with him. When a widow remarries or accepts a sambandam the second husband has to execute a deed called Etuppu agreeing to pay her either on his death or divorce a sum of money. The Ukanthudama from the first husband in this case will not go to the sons of such a woman.

Even though Ukanthudama and Nankudama are beneficial provisions, the Marumakkathayam system among Vellalas were not helpful in avoiding litigations based on property. Table 5.5 below is a statement of suits filed by Nanjinadu Vellalas for the period from 1086 to 1095.

TABLE 5.5
Appendix VIII
Statement of Suits Filed by Nanjinad Vellalas for the Last Ten Years
(from 1086 to 1095 M.E.)

No. of suits received for							No. of disposed of					
Legality or dissolution of marriage	Maintenance from husband	Ukanthudama	Nankudama	Removal of Karanavans	Setting aside alienation by Karanavans	Maintenance by Seshakars	Partition		Total No. Received	Wholly Set aside	Wholly Upheld	Partially Upheld in set aside
							Tharavad	Individual				
	1	48	8	16	163	21	6	7	272	59	98	69

Source: Report of the Nanjinad Marumakkathaya Vellala Committee, 1922 chap I, p.49.

By an order ROC No.33 of 1921 Legislative dated 4 Feb 1921, His Highness Government of Travancore appointed a committee known as Nanjinad Marumakkathaya Vellala Committee to collect the necessary evidence and submit definite proposals as to the changes if any that have to be introduced in the customary law obtaining among the Nanjinad Marumakkathaya Vellalas relating to

1. The dissolution of marriage
2. Partition
3. Adoption
4. The rights of Ukanthudama and Nankudama
5. The powers of the Karanavan
6. Testamentary and inestate succession together with a draft bill embodying their suggestion¹⁷.

The analysis of evidence collected through the interrogatories framed by Nanjinad Vellala committee on the topic mentioned in the government order, the trend of opinion expressed in the matter of partition shows the ideas the Vellalas held against the lands and partition in the taravad. The Table 5.6 below indicates the need of partition.

¹⁷ Ibid., p.1.

TABLE 5.6
Appendix VI
Analysis of Evidence in the Matter of Partition

Sl. No.	Partition	No. of witnesses who have deposed accordingly
1	Partition should be allowed	211
2	Partition need not be allowed	15
3	Individual partition should be allowed	224
4	Partition should be by Thaivazhi	48
5	Partition should be by Thaivazhi first and then individually equally among the male and female members	17
6	Half the ancestral property should be divided per capita and half by Thaivazhi	20

Source: Report of the Nanjinad Marumakkathaya Vellala Committee, 1922, chap I, p.45.

Statement of deeds executed by the Vellalas from 1086-1095 M.E. (1911-1920) is given in the Table 5.7 below.

TABLE 5.7
Appendix – VII
Statement of Deeds Executed by Nanjinad Vellalas for the Last Ten Years (from 1086 to 1095 M.E.)

Partition		Maintenance allotment to Seshakars	Gift to wife and children	Dissolution of marriage	Will Deposited and registered	Uka-nthudama	Nankudama	Adoption	Alienation by sale, mortgage or lease of family property by Karanavans	Remarks
Thaivazhi	Individual									
467	184	71	813	13	71	128	17	1	6468	There are 8 deeds more under partition is not known whether they relate to Thaivazhi or individual partition

Source: Report of the Nanjinad Marumakkathaya Vellala Committee, 1922, chap I, p.49.

There were also cases of escheats of properties among the Nanjinadu Vellalas as would evident from the table 5.8 given below.

TABLE 5.8

Appendix IX
Statement of Escheats Cases Relating to Nanjinad Vellalas During the
Last Ten years (from 1086 to 1095 M.E)

Taluk	No. of escheat cases		Value of the properties involved in each case	Remarks
	Received	Disposed of		
Thovala	3	3	Rs.30,000, Rs. 260 and Rs. 20,000	
Agastheeswaram	2	2	Not known	

Source : Report of the Nanjinad Marumakkathaya Vellala Committee, 1922, chap I, p.49.

The landed properties of the Therur family was spread out within Agastheeswaram subdistrict in Kanyakumari district. The Partition Deed of the Taravad after the emergence of Vellala Regulation Act of 1927 (1102 M.E.) written in 'Malayazhma' language was registered in the sub-registry at Agastheeswaram as No. 2767 dated Idavam 21, 1102 M.E. (1927) and entered in pages 46 to 53 in Book No.1, Volume 28. At the time of partition, there were altogether 22 shareholders including 14 minors. The schedule of partition is given in the Table 5.9 below.

TABLE 5.9

**Share Holders and the Extent of Properties Allotted to them as per the
Partition Deed of 1927**

Ordinal number of sharers	Name of shares	Name of schedule	Area	
			Acre	Cent
1st	Ramalekshi	A	147	78
2nd	Chidambarathanupillai	B	140	24
3rd	Bhagavathiammal			
4th	Minor			
5th	Minor			
6th	Minor	C	158	76
7th	Minor			
8th	Azhakiyalakshmi			
9th	Minor			
10th	Minor	D	136	90
11th	Minor			
12th	Minor			
13th	Ramalekshmi			
14th	Minor			
15th	Minor	E	156	31
16th	Minor			
17th	Minor			
18th	Kumara Pillai			
19th	Minor	F	156	83
20th	Minor			
21st	Sivakami Pillai	H	134	06
22nd	Muthukumaraswamipillai	G	16	21
3rd to 21 st		I	1	00

Source: Partition Deed No. 2767/1102 dtd. 21-6-1927, Agastheeswaram Sub-Registry.

There are two more schedules I and J. Schedule I is the share held in common by the co-sharers 3rd to 21st. Schedule J is set apart to the temple. Shares allotted to the sharers includes assets as well as liabilities. The partition allotted the shares per capita and per stripe. More details with survey numbers and name of properties are shown in Appendix XII.

The number of persons in each branch at the time of partition which include adults and children are given in the Table 5.10.

TABLE 5.10
Number of Members in Each Branch at the Time of Partition

Branch Number	Name of signatories	Age	Number in each branch
1	Ramalekshmi	68	3
2	Chidambarathanu Pillai	42	5
3	Bhagavathiammal	26	5
8	Azhakulekshmi	25	5
13	Ramalekshmi	22	5
18	Kumara Pillai	21	3
21	Sivakami Pillai	19	2
22	Muthukumara Swamipillai	18	4

Source: Partition Deed No. 2767/1102 dtd. 21-6-1927, Agastheeswaram Sub-Registry.

The members of the Therur Vellala family even now hold properties from the taravad handed down in three or four generations and they hold the property under partition deeds of varying degrees. There are instances of taravad property being sold to outsiders as well as those who purchased properties had settled in the urban areas. The extend of taravad property at the time of study has diminished significantly in Therur by 8 acres 25 cents of Nilam and 1 acre of dry land. Some members of the family who were interviewed stated that the inherited taravad properties are still adequately supportive to lead a well to do life. There are many members who have taken to higher education and have taken professional placement in America and other countries. The total number of members both male and female including children till date (2001) is 328. The family tree (Genealogy Table) in respect of the eight branches showing children and

grand children is given in Appendix XIII (a). Male / female symbols of the members with their professions are given in Appendix XIII(b). The number of members collectively in each branch is given in the Table 5.11 below.

TABLE 5.11
Total Number of Members in Each Branch Till Date (2001)

Branch Number	Name of Shareholder	Total number of members in each branch till date	Total number of members passed away
1	Ramalekshmi		
2	Chidambarathanu Pillai	62	3
3	Bhagavathiammal	57	5
8	Azhakulekshmi	39	6
13	Ramalekshmi	50	6
18	Kumara Pillai	51	2
21	Sivakami Pillai	9	2
22	Muthukumara Swamipillai	30	3

Source: Ascertained by the researcher herself by interviewing the family members directly.

A statement is given here under Table 5.12 showing classification of professions or placement held by the members of the taravad.

TABLE 5.12
Professionals and Other Degree Holders Among the Members Till Date (2001)

Branch Number	Doctors	Engineers	Teachers	Bankers	Lawyers	Officials	Business	Army	Degree Holders
1									
2	1	6	5			4	1		2
3		6	3			3	2		
8	1	4	3				2		2
13	9	10	2			1			4
18		9	2			1	3		2
21		2	1						
22	4	1	1			1	1		
Total	15	38	17			10	9		10

Source: Ascertained by the researcher herself by interviewing the family members directly.

The fragmentation and division due to partition of properties have not brought down the agricultural income to an uneconomic level. A good number of members of the family have taken to their own fields of business and other specialities within Kerala. Educational attainment and professional placements of the members of this family give an impressive picture of an outstanding individual development with contributions to society.

CHANGE OF ECONOMY IN TRAVANCORE

Rani Vasudhevan “Disintegration of matrilineal system and its impact on production relations of travancore (20th century)” Thesis. Department of History , University of Calicut, 2002

CHAPTER VI

CHANGE OF ECONOMY IN TRAVANCORE

The change of economy in the erstwhile state of Travancore commences with the various kinds of land tenures in vogue in the state at that time. The state was essentially dependent on agriculture and it was an agrarian economy to start with. In this context land tenure of the time becomes important. It is the relationship between land and the actual cultivator. Though Travancore accepted British suzerainty in 1788, the developments in Travancore was to a large extent different from that of Malabar. By this time Travancore emerged as a powerful state by subjugating all chieftains in the state and by extending her territories. This measure had a great impact on the traditional hierarchy of land rights¹. As a result, the domination of Jenmies got reduced and at the same time the position of the superior tenants grew stronger. The lands of the conquered chieftains were converted into Sirkar lands. This was done by the end of the 19th century. The state became the largest Jenmi² by this process.

¹ B.A. Prakash, Evolution of Land Tenures in Kerala; A Review. Agricultural Development in Kerala, (New Delhi, 1982), p. 61

² The Travancore Land Revenue Manual Vol. IV, (Trivandrum, 1936), p.29.

Almost half of the total cultivated area of 0.7 million acres came under government ownership³. The lands which came under the ownership of the state came to be known as Pandaravaka Land which could be broadly grouped into five. They are Pattom, Otti, Inam, Viruthi and Jenmom. Some of the well known forms of tenures are mentioned below.

(1) Jenmom lands comprised about 1/5 of the total area⁴. They were originally the private property of the Jenmies or land lords. Jenmom falls under three categories-Free hold lands, Tax free lands and Land paying rajabhogom. Members of royal families held Free hold lands. The second kind of land belongs to the temples known as Dewaswom and the land given to Brahmins known as Brahmaswom. The third kind of land was held by the chieftains and others. The cultivators had no ownership rights over Pandaravaka lands, but they enjoyed fixity of tenure and moderate state assessments. In 1829, the state took measures to protect the interest of the tenants from eviction by the jenmies through a Royal Proclamation. It directed the High Court not to allow any suit for eviction of substantial tenants without charges against them⁵. Jenmom lands were given to kudyans for cultivation. The common form of tenure was Kanom or Kanapattam. In this form of tenure an advance was taken from the tenant

³ Ward & Conner, Memoir of the Survey of Travancore and Cochin, (Madras, 1863), p.13.

⁴ V.R. Pillai, 'Land Retorm in Travancore-Cochin', Indian Journal of Agricultural Economics, Vol. 8, No. 1, 1953, p. 143.

⁵ Prakash, n. 1. p. 72

and the land was leased out for 12 years, subject to renewal after the period. The interest on the advance received was deducted monthly from it towards rent due from the tenant. The balance to be given to the land lord will be paid annually to the jenmi. This balance amount so paid was known as Michavaram. The tenants used to make annual customary presents also. Though the jenmi had the right for eviction of his tenant, seldom did he exercise it. The result was that the kudians looked upon their land as their own. They were obliged to pay michavaram and renewal fee. By the Royal Proclamation of 1857 Kanam tenure got the status of permanent lease and assured fixity of tenure. But they were required to pay fair rent determined by custom or contract. Thus this form of tenure took the trappings of legality. By a legislative enactment of 1896(Jenmi Kudiyan Regulation V of 1071 M.E.), procedure for fixing fair rent and renewals was regularized. By an amending Regulation XII of 1108 (1933 A.D.) tenants were recognized as full proprietors of the soil. They were equated in status to the Sirkar land holders. The dues to be paid to the jenmi were made annual payments known as jenmi karam. It was collected like tax on Sirkar lands and collected by the Revenue officer. In result jenmi was entitled to the jenmi karom less collection expenses, from the state.

Jenmom lands had other types of tenures known as Verumpattom, Otti, Kuzhikanom and Karanma. Verumpattom denotes a temporary lease. By Otti is meant a mortgage. Entitlement of tenants to compensations for

improvements effected on land was described as Kuzhikanom. By Karanma the status of a permanent mortgagee was assigned. In that case the tenant was obliged to render some services to the jenmi. There were two other forms of Karanma known as Irakaranma and Ponnitta Karanma, in which the former is a perpetual lease subjected to Michavaram and the other is a complete sale.

(2) Pandarapattom. This form of tenure was quite common in the state. Prior to this form of tenure, lands were leased out on Pattom i.e. rent, to tenants at will. But by that leasing out, no right of alienation was attached. But Pandarapattom gave no inducement to the tenant for the improvement of land. It hindered progress. It was in 1865 that a proclamation was declared on this form of land tenure entitling Pandara Pattom tenants to be full proprietors of the lands with them subject to government tax. These proclamations stand out as the Magna Carta of the Travancore ryots⁶.

In Pandaravaka Otti, the parties were the state on one side and the tenant holding the land on the other. Tenants had obligation to pay an amount to the state on which an interest was paid. At the time of full assessment the interest will be deducted and the balance, known as Michavaram, is paid over to the tenant.

⁶ Pillai, n. 4. p.145

The Revenue settlement of Travancore was completed by the end of Dhanu 1086M.E. January 1911 A.D.⁷. At that time about 4/5 of the arable land belonged to the Sirkar. They were held under innumerable and different tenures. The Sirkar lands were more than 60 varieties. Some of those were free hold and enjoyed absolute exemption from tax, others were favourably assessed and the rest fully assessed⁸. The Sirkar lands were divided into two main sub-divisions, Pandaravaka Pattom and Pandaravaka Otti⁹. In the former the characteristic feature was the liability of the holder to pay the full assessment. The latter was entitled to Michavaram to tenants. The Settlement Report of 1911 shows 177 tenures under wet land and 135 tenures under garden land. The seed for economic change and development was sown by the government of Travancore by a Royal Edict of 1818. It encouraged conversion of waste land into agricultural land. Also it was the policy of the state to eliminate minor tenures and to bring them under one umbrella of Pandarapattom. Thus temple lands known as Sirkar Devaswom were taken over by the state in 1923 through Devaswom Proclamation. Escheated lands were also brought under this category. Certain types of land under pattom such as

⁷ Revenue settlement of Travancore, The Final Report, 1883-1911 A.D. (Travancore, 1913), p.2

⁸ Imperial Gazetteer of India. Travancore to Zira, Vol. XXIV, New Edition, (Oxford, 1908), p.18.

⁹ T.C. Varghese, Agrarian change and Economic consequences: Land Tenures in Kerala. 1850-1960, (Bombay, 1970), p.45

forest land, waste and cherikkal lands (hilly waste land cultivated once in a while) were assessed at a favourable rate. Certain kinds of Inams were exempted from assessments or favourably assessed or required only certain services from the holder. No doubt, the diversity of tenures gave rise to a complex system of assessment. So the government introduced a radical reform in 1945 by abolishing the old land tax and introducing a basic tax on land coupled with a tax on agricultural incomes. "This reform cut the Gordian knot of the multiplicity of tenures and the welter of rates and schedules"¹⁰.

The 1865 proclamation of Travancore accentuated the tendency towards the break-up of taravad and the sale of land¹¹. The break up of matriarchal joint family system, not only of Marumakkathayam system but in general has greatly contributed to the fragmentation and subdivision of lands in this state. The state of Travancore thus became a land of very small holdings. The size of an average family holding is 3.23 acres. Nowhere else in India has the subdivision of land being carried to such an extent as in Travancore. The three joint, Taravad families namely Alummoovil, Arackal and Therur that followed the matrilineal system of inheritance are only illustrative and not a comprehensive cover up of the entire joint family systems in the state. Fragmentation and subdivision of

¹⁰ V.R. Pillai, 'A Basic Tax on Land', Indian Journal of Agricultural Economics, Vol. V, No.1, (1950), pp. 185-190.

¹¹ Bina Agarwal, Erosion and Disinheritance, A field of one's own, (Cambridge, 1994), p. 173.

lands as is evident in this study can very well be extended to all such families in the state on the basis of a cascade of partition deeds and concomitant fragmentation and division of the lands . The division of joint families led to the emergence of a large number of small homesteads in areas which were previously unused for habitation like hill slopes and wet land¹². More over the right to alienation and percapita division of properties have brought unrestricted freedom to claim equal share in properties. The Nair, Ezhava and Nanjinad Vellala Regulations are applicable not only to the three families under study but in general to all the communities covered by the regulations. Its effect is state wide, indicating a continuous process of physical division of landed properties to every member in each family of all the communities covered by the Regulations. The increasing fragmentation and division to a point of impartibility can therefore very well be foreseen. Yet the scene of shift from an agrarian economy to an economy based on commerce, cash crops and industry is promisingly and encouragingly visible. It heralds the onset of a healthy economic change not only for Travancore but for Kerala as a whole. Fragmentation and division of land cannot be an effective way of sharing land continuously for ever because the process itself will compel the posterity only to take liquid cash. This forecast is applicable only to those as members of a particular taravad through generations and not to

¹² V. Santha kumar & K. Narayanan Nair, Kerala Agriculture Trends and Prospects, Rethinking Development, Keralas Development Experience, Vol. II, (Institute of Social Science, New Delhi, 1999), p.316.

those entrepreneurs from the various families in the state who have taken to large scale plantations, factories, industrial concerns production centres and commerce, contributing to the growth of economy and development in the state. Not only the break up of the joint family system in the state but the compelling change of life patterns, educational attainments, developments in science and technology, commerce, transport and industry and a host of most modern facilities are also contributory factors forcing human minds to be more and more creative and productive in helping human prosperity. V.R. Pillai, former Professor of Economics, (Travancore University) says about the method of partitioning lands thus, "the accepted method of partitioning lands is to apportion to each individual a share in the better as well as the worse plots. A more vicious principle could not have been devised to promote the rapid sub-division and fragmentation of land in the state".

According to the author quoted, the accepted principle followed in the matter of partition is vicious, in the sense that it was contributory to the rapidity of fragmentation and division. When the statutory regulations allowed partition of land, whether per strip or per capita, it necessarily resulted in fragmentation and division. So it cannot be construed as a viciousness strengthened by a statutory regulation behind. It is true that almost in every partition there was an after- math marked by grumbling and dissatisfaction among the sharers. The properties subjected to partition and division will naturally be different in value and yield. This matter is

considered at the time of every partition by fixing the value by metes and bounds. This is the practice that is followed in partition. The element of subjectivity cannot be absolutely avoided in the process of fixing metes and bounds. Various considerations of the sharers and the human element certainly weigh and influence the mode of partition. It may be vicious or virtuous. The author does not make it clear in which way viciousness is manifested because the process of fragmentation and division cannot be taken to be vicious nor can a vicious policy be accepted behind fragmentation and division. It is a process of inheritance which has acceptance legally, socially and economically. So it is the result of a socio-economic change which cannot be based on any form of viciousness.

Between 1925 and 1930 alone Nairs have executed 32,903 partition deeds, covering an area of 334,300 acres of land, which has been distributed among 400,846 individuals. Ezhavas have executed 13,076 deeds distributing 59,636 acres among 153,556 persons and Vellalas have executed 665 partitioning 6,658 acres among 5,389 share holders¹³. Community based land transaction during the period between 1926 and 1940 is given in the Table 6.1 below.

¹³ Pillai, n. 4, p.148.

TABLE 6.1
Travancore : Community Based Land Transaction During the
Period 1926-1940

Community	1926		1930		1935		1940	
	Sellers	Buyers	Sellers	Buyers	Sellers	Buyers	Sellers	Buyers
Brahmins	4.5	2.7	4.3	2.7	3.4	3.2	3.0	2.4
Nair	38.6	29.2	41.6	36.1	44.4	36.2	47.2	27.7
Christian	23.8	33.9	19.5	25.5	17.7	22.2	18.3	28.0
Ezhavas	10.2	12.7	13.3	15.8	14.7	17.2	14.2	13.1
Muslim	5.2	4.7	4.3	4.2	4.1	3.8	4.4	5.2
Other Hindus	9.4	9.4	8.5	8.5	9.1	6.2	6.2	7.1
Backward Hindus	1.9	1.6	1.6	1.9	1.5	-	2.0	2.1

Source : A.N. Thampi, Enquiry into the Subdivision and Fragmentation of Agricultural Holdings in Travancore, (Trivandrum, 1941), p.24.

The economic survey of the stratified representative sampling basis along with the census of 1941 gave the distribution of agricultural plots in the different regions of Travancore. It is shown in the Table 6.2 below.

TABLE 6.2
Travancore : Distribution of Agricultural plots – region-wise
(Census of 1941)

Region Surveyed	Less than 5 cents	6-10 cents	11-25 cents	26-50 cents	51-75 cents	76-100 cents	101-200 cents	Above 200	Total
Wet Land									
Low Land	2.9	8.1	23.2	27.9	13.0	10.2	10.2	4.5	100
Mid land	1.5	3.5	11.2	19.8	12.8	14.7	20.9	15.1	100
High Land	1.7	1.6	6.8	17.2	12.0	16.0	24.8	19.9	100
Urban area	4.8	7.7	20.0	20.9	12.6	9.2	11.4	13.4	100
State	2.3	5.6	16.7	23.1	12.8	12.6	16.2	10.7	100
Dry Land									
Low Land	2.8	14.3	26.3	21.2	8.9	5.0	6.4	5.1	100
Mid land	1.2	8.5	27.1	28.8	12.2	8.2	9.6	5.0	100
High Land	0.8	3.9	19.5	33.0	14.8	10.8	9.4	7.8	100
Urban area	0.5	5.1	24.3	17.4	10.3	8.3	14.0	20.1	100
State	1.9	10.8	30.8	29.9	10.3	6.9	8.3	5.6	100

Source : V.R. Pillai, 'Land Reform in Travancore – Cochin, Indian Journal of Agricultural Economics, Vol. 8, No.1, 1953, p. 148.

The right of absolute possessions, enjoyment and alienation was the result of partition. So the freedom of alienation took different forms such as sale, mortgage and hypothecation, a statistics of which is given in the table 6.3 below. Viewed community wise, it was Nair community which sold of a greater share of land during the period. It was a major community practising matrilineal joint family system as well as major land holders, along with the Brahmins. Most beneficial communities who reaped the benefit of such land sales were Syrian Christians and Ezhavas. These land alienations and sales heralded the onset of changes in the socio-economic life. The average annual value of sales, mortgages and hypothecations of land by different communities during the period 1920-1924 and 1925-1929 is given in the Table 6.3 below.

A great stride of progress and development in the field of agriculture and industry was witnessed in the history of Travancore in 1818. It was during that year the government of Travancore took up a policy more conducive to agriculture and industry. It was in that year a royal edict was issued with a view to encouraging conversion of waste land into agricultural land. Those who converted land as per the edict were given 10 years tax exemption. Even after the expiry of ten years, tax concessions were given recognizing their claim for costs of improvements on reclaimed land. A highly significant factor was that any one irrespective of caste or creed with sufficient capital for conversion of land could get rights over the

land. It may be remembered in this connection that the possession of land in Travancore were caste bound. The edict broke the barrier of caste in allotting land. It was therefore a socially revolutionary step. The first beneficiaries of this 'caste bound land market' were Syrian Christians.

TABLE 6.3

Average Annual Value of Sales, Mortgages and Hypothecations of Land by Different Communities During the Period 1920-1924 and 1925-29

A. SALES							
Community	Nature of Transactions	I Period 1920- 1924 (Amount in million Rs)	II Period 1925- 1929 (Amount in million Rs.)	I Period		II Period	
				Gain	Loss	Gain	Loss
Nairs	Sale	5.72	8.34	Nil	3.21	Nil	4.87
	Purchase	2.51	3.47	-	-	-	-
Ezhavas	Sale	2.14	2.95	0.45	-	-	-
	Purchase	2.59	2.95	-	-	-	-
Nanjinad Vellalas	Sale	0.54	0.83	0.01	-	-	0.41
	Purchase	0.55	0.42	-	-	-	-
Christians	Sale	3.34	4.37	1.37	-	3.35	-
	Purchase	4.71	7.72	-	-	-	-
B. MORTGAGES							
Nairs	Sale	3.86	4.2	-	-	-	-
	Purchase	2.32	2.56	-	1.54	-	1.64
Ezhavas	Sale	1.89	1.78	-	-	-	-
	Purchase	2.04	1.94	0.15	-	0.16	-
Nanjinad Vellalas	Sale	0.52	0.46	-	-	-	-
	Purchase	0.44	0.29	-	0.08	-	0.17
Christians	Sale	2.22	2.49	-	-	-	-
	Purchase	3.2	5.33	0.98	-	2.84	-
C. HYPOTHECATIONS							
Nairs	Sale	6.37	7.34	-	2.25	-	3.29
	Purchase	4.12	4.05	-	-	-	-
Ezhavas	Sale	2.78	3.23	0.01	-	-	0.3
	Purchase	2.79	2.93	-	-	-	-
Nanjinad Vellalas	Sale	0.8	0.64	-	0.18	-	0.27
	Purchase	0.62	0.37	-	-	-	-
Christians	Sale	4.84	6.93	1.37	-	2.23	-
	Purchase	6.21	9.16	-	-	-	-

Source : Census of Travancore 1931, p. 489.

They had financial ability for conversion of the land. So they became Sirkar tenants before which they had trading activities. The members of the Ezhava community concerned with expanding trade in coir products and liquor had made good gains with which they also followed suits like Syrian Christians.

The development of commercial agriculture owes to the governmental policy in the matter of land tenures. Government gave fixity of tenure and moderate assessments for improvements. These helped the cultivators though they had no ownership rights over Pandaravaka lands. The state took measures to protect the interest of tenants from the risk of eviction by jenmies. This was accomplished through a royal proclamation of 1829 directing the high courts not to allow any suit for eviction of substantial tenants without prima facie charge. Out of 2 Lakhs acres of cultivating land under Pandarapattam more than $\frac{1}{2}$ were held by Nairs. Brahmins also held lot of lands. Though these two communities held the lands, actual cultivation was carried out with the help of slaves or subtenants. The cultivator-labourer relationship analysed and quantified under different categories of communities, shown in the Table 6.4 below, explain how the Namboothiri and foreign Brahmins enjoyed unearned increments without sweating.

TABLE 6.4

**'Cultivators' and 'Labourers' on the Basis of
1875 Census of Travancore**

Categories	No. of men	Cultivators	Percentage of the number of Males	Labourers	Percentage of the No. of Males in the category
Namboothiris	5,840	527	9	-	-
Foreign Brahmins	14,520	2,536	18	-	-
Nayars	2,18,030	98,330	45	12,490	6
Christians	2,33,860	54,770	23	29,570	13
Ilavas	1,88,400	26,890	14	40,400	21
Shanars	48,220	6,370	13	8,450	18
Pulayas	94,790	2,280	2	55,040	58

Source: Census Report of Travancore, 1875.

It is worth mentioning that the emancipation from slavery was a quick process in the social history of Travancore. Slavery as an institution was abolished by the East India Company only in 1843¹⁴. The Pattom Proclamation of 1865 was of course a landmark in the evolution of Travancore land tenures. By this measure government conferred full ownership rights on the tenant and removed all restrictions regarding transfer rights. This also contributed to commercial agriculture. The Edict of 1818 had played an important part in creating a peasant proprietary class. Right of transfer of ownership gave rise to land market. It is a pre-requisite for commercial or capitalist agriculture. Another effective result

¹⁴ K.K.N.Kurup, Land Monopoly and Agrarian System In South Kanara with Special Reference to Kasargod Taluk, (Calicut, 2000), p.22.

of transfer of ownership rights to the tenants was that the major share of agricultural surplus was assured for the cultivator himself. It also gave great impetus for intensive and extensive cultivation. Surplus accumulation of produce and its reinvestment and utilization at higher rates led to expansion and diversification of agricultural operations. Thus by the second half of the 19th century, there was a significant expansion of commercial cultivation. Outstanding examples are Kayal krishi in Kuttanadu area and Cash crop cultivation in the high ranges. The incorporation of Travancore with the world market net work during the time also encouraged the cultivation of exportable commercial crops. Thus Alleppey became the Venice of Travancore and Munnar the England of Travancore. The trade and commercial developments in Travancore attracted labourers from outside state. Eighty percentage of the labourers were from outside. The labourers in the plantation were mainly from the then Madras Presidency. The low wages and the adverse living conditions in the plantation did not attract labourers in the home state of Travancore. Among the natives, plantations attracted Shanars, Pulayas and Parayas through Kanganis. The Kanganis were labour recruiters who offered advances to the labourers. Advances created a type of debt slavery in the plantations of Travancore. Table 6.5 below indicates the labour recruiting position in different region of South India.

TABLE 6.5

**Labour Recruiting Position in Different Regions of South India-1896
(in percentage)**

Region	Local Labour	Labour recruited from British Territories	Labour recruited from Mysore
Wynad	20	54	26
Travancore	20	60	20
Cochin	4	96	-
Nilgiris	17.5	44.5	38
Madurai	86	14	-
Tirunelveli	80	20	-
Coorg	20	53	27
Mysore	37.5	62.5	-

Source : South Indian Planters Enquiry Committee Report, 1896, quoted in Percival Griffith, *The History of Indian Tea Industry*, (London, 1967), p. 400.

The tenurial reforms together with the encouragement provided by the government led to the development of commercial agriculture. This in turn paved the way for the growing reinvestment of surplus and profits made in the land and commodity markets¹⁵. This growth and development in the macro agriculture, points to penetration of capital into the traditional economy of Travancore. Its result was extension of cultivation with emphasis on commercial crops whether traditional or modern. For the period from 1899-1900 it was estimated that 56% of the total pattam lands were garden lands and 19% were cultivated dry lands¹⁶.

¹⁵ Michael Tharakan and Tharian George, "Penetration of Capital into Traditional Economy : The Case of Tea Plantations in Kerala 1880-1950". *Studies in History*, Vol. II, No.2, New Delhi, July-Dec, 1986, p.215.

¹⁶ The Administration Report of Travancore, 1899-1900, (Madras, 1901), p.11.

Trade and commerce as the facet of commercialization developed in Travancore during 2nd half of the 19th century. The escalating factors of growth of cash economy in Travancore were providing title to the land, encouragement of cash crop cultivation, abolition of sirkar monopolies and the development of internal trade and activities. This cash economy was very much restricted in its growth in the first half of the 19th century owing to the prohibition of sale and transfer, the sirkar monopoly, trade restrictions, slave system and want of alternative employment opportunity, other than the traditional paddy cultivation. Internal and external trade developed in Travancore in the 2nd half of the 19th century. One important reason for it was the opening of the Suez Canal in 1863. It cut short the time and effort involved in transporting goods and increasing the export of products. A significant fact in the development of external trade was that the prices of Travancore products were determined by the market forces in London and other European places. One of the consequential results was the cheap entry of Brazilian coffee. It adversely affected cultivation and exports of coffee in Travancore. Also the favourable price for tea in London market encouraged the cultivation and export of tea. Thus Travancore entered international trade and market. The goods were sent by sea, backwater and land. A statistical account states that 35% of external

trade was carried by sea, 5% by backwaters and 14% by land¹⁷. As a consequence of entry into international market by the state of Travancore, the export of products increased steadily as can be seen in the Table 6.6 below.

TABLE 6.6
Growth of Trade – Exports from Travancore,
1032 M.E. (1856-57) and 1042 M.E (1866-67) Compared

Items	1032 M.E. (1856-57) Quantity	1042 M.E. (1866-67) Quantity	% of increase
Copra-Cwts	1,44,837	1,52,267	5.13
Coir – do	51,831	87,055	59.54
Pepper – Candies	2,279	1,952	14.35
Coconut – nos	38,79,215	1,46,70,175	278.17
Vettupack arecanut candies	2,324	2,465	6.07
Coffee – cwts	1,132	9,655	752.92
Coconut oil – do	18,500	11,276	– 39.05
Dry ginger – “	9,851	12,644	28.35
Coir fibre - “	36	10,375	28719.19
Paddy - ”	17,418	25,259	45.02
Rice - ”	1,354	5,427	300.81
Turmeric - ”	6,464	4,311	33.31

Source : Administrative Report of Travancore, 1032 M.E and 1042 M.E.
(1856-57 A.D and 1866-67 A.D).

During the period from 1869-1870 to 1899-1900 the export of products from Travancore except coffee, coir fibre and turmeric registered considerable progress and the value of the goods exported is shown in the Table 6.7 here under.

¹⁷ Administrative Report of Travancore, 1899-1900 (Madras, 1901), p. 51.

TABLE 6.7

**Value of Various Goods Exported from Travancore
1045 M.E (1869-1870) and 1075 M.E (1899-1900)**

Items	1045 M.E. (1869-1870) Value in Rupees	1075 M.E. (1899-1900) Value in Rupees	Increase or Decrease (in Rupees)
Copra	21,51,200	46,48,973	+24,97,773
Coir	9,97,500	32,96,317	+22,98,817
Pepper	3,12,000	17,35,850	+14,23,850
Coconut	4,05,000	3,40,248	- 64,752
Vettu Pack arecanut	3,07,200	5,14,454	+20,7,254
Coconut oil	1,51,000	6,33,240	+4,82,240
Dry Ginger	2,88,200	4,25,343	1,37,143
Paddy	16,400	- 18,38,842 (import)	- 18,55,242
Rice	1,700	- 11,09,262 (import)	- 11,10,962

Source: Administrative Report of Travancore for the years 1045 M.E., 1075 M.E.

Exports increased during the last 30 years of the 19th century. Chief items of export were products of coconut oil and nuts representing more than 50% of the total export. It is an irony that the traditional crops of Travancore paddy and rice, which were once exported, became the major items of import due to the government policy influenced by the British interest.

The emergence of land itself as a marketable commodity due to favourable land tenure reforms contributed greatly to commercialization of agriculture in Travancore. It gave impetus to trade and commerce as well. As regards the middle strata of people in Travancore it became an effective

medium of investment. This process of commercialization commenced significantly in the late 19th century. It was intensified with the land market. Radical changes were brought by commercialization in agriculture. There was substantial increase in the land brought under cultivation. The increase in total cropped area under cash crops in Travancore for the period 1920-1946 is given in Table 6.8.

TABLE 6.8

Total Cropped Area Under Cash Crops in Travancore 1920-46

Year	Area under Cash crops in 100 acres	Total cropped areas	Percentage of increase
1920-21	899	1952	-
1930-31	948	2108	8
1940-41	1004	2374	21.6
1946-47	1073	2346	20

Source: T.C. Varghese, *Agrarian Change and Economic Consequences : Land Tenures in Kerala 1850-1960*, (Bombay, 1970), pp.108-109.

There was a phenomenal growth of cash crop cultivation in Travancore. The cash crop broadly fall under two categories. One is traditional cash crops. Rice, coconut and pepper are included in that. The other is modern cash crops like, tea, coffee and rubber of foreign origin. It is to be noted that large scale cultivation of tea and coffee was under the commercial interest of foreigners.

Geographically the state of Travancore lies in three longitudinal belts of land. They are the highlands in the east, midland just below as the

middle and the lowland touching the Arabian sea. These belts are differentiated by its height from the sea level. The modern crops found favourable vegetation in the highlands. So the products like tea and coffee were produced in large areas of the highlands. The midland was suited for rubber and coffee plantation. The lower belt was mainly suitable for paddy and coconut plantations. Another way of classification of the lands was on the basis of the use to which the lands were put to. Thus the lands were wet, garden, dry or waste lands. Wet lands were level lands or levelled lands for the purpose of paddy cultivation mainly. Garden lands included cultivation of coconut, arecanut, jack, tamarind, mango etc. Dry lands or waste lands are left uncultivated. According to the 1913 settlement the estimated area of Travancore was 4,367,840 acres from which 1,708,800 acres of unsurveyed forest, coffee, tea, cardamon and other estates were excluded from the settlement. Area surveyed for settlement was 3,01,632 acres. Of the land cultivated 30% was rice cultivation and 97% was garden. Waste land occupied 753,280 acres which is 25% of the total lands brought under the settlement. Uncultivated waste lands were termed 'porambokes'¹⁸.

Commercialization of the plantations in Travancore received new impetus under the influence of the British. The threat of Tipu Sultan made the Maharaja of Travancore to seek assistance from the British East India Company which enabled him to defeat the enemy. After the death of Tipu

¹⁸ Census of India 1913, (Trivandrum, 1915).

Sultan the British East India Company under took the protection of Travancore against external invasions by a Treaty of 1795. By another treaty of 1805, the Maharaja of Travancore agreed to accept advice from the British government. It was an indirect control of Travancore through the British Rajas. The result was that the British wielded power with an attitude of superiority. It paved the way for the British to take over administration, production and commercialization of modern crops. Farming and cultivation took a new turn of capitalist economy spreading from the highlands to the lowlands of Travancore. With it also came into vogue a new system of cultivations popularly known as Kol and Kayal. It involved employment of huge capital and labour mainly for making pump systems for pumping out water and for reclamation processes. Kuttanadu was foremost in Kayal cultivation in Travancore. About 167,176 acres of land were reclaimed for paddy cultivation and it gave rise to commercialization of paddy and rice. The rich Jenmies of Ampalapuzha and Kottayam taluks undertook elaborate reclamation works. The British capital began to flow into Travancore under state patronage¹⁹ which enabled the growth of capitalist agriculture. Plantation companies shot up because they could get lands on very liberal terms from the government of Travancore for cultivation of coffee and tea. The rate of tax was just rupee one per acre and rubber and cardamom for rupee two and rupees three

¹⁹ Michael Tharakan et al. n. 15, pp. 199-299.

respectively²⁰. Cheap labour, increasing transport facilities, rising price for hillproducts contributed towards the growth of plantation companies. The growth of the plantation companies in the course of 20 years can be made out from the Table 6.9 below .

TABLE 6.9

Growth of Plantation Companies in Travancore 1925, 1935, 1945.

Year	Plantation
1925	54
1935	61
1945	108

Source: Statistics of Travancore, 1925, 1935, 1945, Trivandrum.

In about a quarter of a century from 1925 there was steady rise in plantation cultivation as is revealed in the Table 6.10 below.

TABLE 6.10

Travancore (1925 - 1949) – Area under Plantation Cultivation

Year	Rubber	Tea	Coffee
1925	53.6	67.7	Nil
1930	60.4	78.0	Nil
1935	96.7	77.6	6.2
1940	90.7	71.8	5.9
1945	111	77.4	7.0
1949	111.5	148.4	8.7

Source : The Statistics of Travancore of relevant years

It is to be noted that the growth of plantation cultivation owes to foreign capital and its domination. In 1945 out of the total registered

²⁰ P. Parameswaran Pillai, Report on the scheme for the Introduction of Basic land-tax and the Revision of Agricultural Income Tax, (Government of Travancore, 1946), Par. 70.

plantation companies foreign companies had a total paid up capital of Rs.7.70 crores, while the others had only 2.8 crores²¹. That accounts for 73.3% of the paid up foreign capital. The largest foreign companies were the British Kannan Devan Hill Produce Company and the Anglo-American Direct Tea Trading Company which were registered in 1878 and 1897 respectively. The foreign domination of capital and control is evident from the total land area held by them. They held 184,604 acres while local planters held only 31,000 acres²². The advent of foreign capital in Travancore gave opportunity for agricultural and non agricultural expansion besides competition and capitalist tendency. In this new economic situation emerged the middle classes, especially those who had some amount of capital to their command.

Monetization of the economy is another scene witnessed in Travancore during the time. With the developments in plantation, commerce and cash investments there arose as a necessary concomitant, indigenous credit institutions like the Kuries and Chitties. It helped credit mobilization and promoted capital formation. In the next phase it helped the advent and growth of commercial banking and joint stock companies. The 17th century in Travancore witnessed phenomenal growth of these institutions. They have exerted profound impact and influence on the economy of Travancore. These institutions were concentrated in the

²¹ Ibid., Par. 65.

²² Ibid., Par. 66.

agrarian industrial and trade centres. The Table 6.11 below mirrors the joint stock companies in Travancore during the period from 1926 to 1943.

TABLE 6.11

Joint Stock Companies in Travancore Between 1926-1943

Year	Total No. of joint stock companies	No. of Banking loan & Insurance companies	Percentage of Banking companies to the total companies	No. of Non-Banking companies	Total paid capital of all companies (Rs. Lakhs)
1925-26	140	44	31	96	84.8
1926-27	152	57	38	95	102.9
1927-28	221	120	54	101	114.5
1928-29	308	195	63	113	127.2
1929-30	372	255	69	117	157.6
1930-31	403	269	67	134	165.6
1931-32	653	529	81	124	176.1
1932-33	924	784	85	140	190.0
1933-34	641	505	79	136	183.3
1940-41	368	173	47	195	303.1
1941-42	356	154	43	202	326.6
1942-43	436	138	32	298	854.0

Source : The Statistics of Travancore for the respective years.

The break up of Taravads and division and fragmentation of landed properties strengthened the coming into being of a middle class with some capital. Those of the members who went for taking or acquiring professional education had their own sources of income through their placements in government or other institutions. A good number of members who did not go for professional studies turned to be business entrepreneurs. They took up industry and trade for their occupation. Many

small scale capitalists and traders emerged among the Ezhava caste²³. The rising middle strata made indelible marks in the economic life of Travancore. Another result of the monetization process was the increase in free wage labour, which meant wages determined unilaterally by the management. In spite of it, shortage in labour was experienced during the time.

Another sphere of enlightened area is that of industry and trade. The forces of change influenced this sphere greatly. Here again dominance of British capital is noticeable. Though employment of local capital was available, it would not compete with foreign capital. Industrial development in Travancore started with coir industry. Coir industry was a living support for the working class in places like Ambalapuzha, Cherthala, Vettur, Varkala, Chirayinkeezhu and other places. Labour as an organized force emerged with these industries. Also, it was an inevitable growth in the sphere of employment of labour. The Table 6.12 below gives data of industrial establishments in Travancore in 1921.

²³ Meera Velayudhan, Reform, Law and Gendered Identity, Rethinking Development, Keralas Development Experience I, (Institute of Social Science, New Delhi, 1999), p.62.

TABLE 6.12

Distribution of Industries – 1921

Industries	Those using Electricity		Manual		Total		%share in total employment	No. of European factories
	Facto-ries	Work-ers	Facto-ries	Work-ers	Facto-ries	Work-ers		
Coir	11	2354	79	3355	90	5729	23.32	7
Brick & Tile	10	2736	26	621	36	3357	13.07	1
Wood Industries	2	291	2	39	4	330	1.28	1
Tea	43	5623	8	3087	51	8710	33.92	39
Rubber	3	671	2	35	5	706	2.75	4
Other food industries	6	221	1	16	7	237	0.92	1
Salt factories	2	73	5	230	7	303	1.18	-
Printing press	4	498	7	226	11	724	2.82	4
Cotton weaving	-	-	33	797	33	797	3.1	-
Metal factories	3	696	1	25	4	721	2.82	2
Monozite factories	2	235	-	-	2	235	0.91	2
Others	3	251	5	2917	8	3168	12.34	2

Source : Census of India, Travancore, 1921.

The early phase of industrialization was also related to agro-processing industries like copra making, oil mills and coir industries. New industries that made appearance in Travancore had no indigenous tradition. Coconut husk which was traditionally used as fuel was transformed into industrial raw material. Coir products found very good demand in foreign countries by the beginning of the 19th century. Coir yarn and fibre industry spread throughout the entire coastal belt of Travancore. Coir factories were established in Alleppey. It dates back to 1859 which belonged to one James

Darragh Smail, an Irish born American. Cheap and abundant labour attracted new entrepreneurs to the field. The trade boom and the growth of shipping industry promoted the growth of higher industry. By 1920 Alleppey became the nerve centre of coir industry. There were more than 100 factories involved in this industry. There was also marginal improvement in industries like timber, bricks, tiles, cashew etc. Alwaye and Quilon became good centres for brick industry because of the availability of good clay.

Export – import trade developed. The total money value for the period 1899 to 1939, is given in Table 6.13 below.

TABLE 6.13

**Total Money Value of Import and Export Trade
Travancore 1899-1939**

Years	Total money value of Exported items (in lakhs)	Total money value of Imported items (in lakhs)
1899-1900	169.50	93.90
1919-1920	576.30	455.70
1938-1939	958.00	763.20

Source: The Statistics of Travancore, Trivandrum, respective years.

In the development of export and import, European companies like William Goodacre company, Pierce Leslie company, Aspin Wall company, Bombay company, Volkart Brothers, Darragh Smail Company established their dominance.

The over all development in the economy of Travancore produced deep repercussion in the juridico-political super structure of society. Origin

of new ideas, new movement and new classes formed the wave of repercussion. Travancore that was predominantly an agrarian society was changing its face. The traditional modes of production in the state turned to market oriented commercialization of agriculture and capilalistic form. It resulted in leaping production. The process of socio-economic changes in Travancore got speeded up after 1900.

A notable and significant phenomenon in Travancore during the period of study is the intramigration of the people. This came about as a sequel to the socio-economic changes taking place during the time. It was therefore a necessary concomitant of the tenural reforms, legislative regulations, partition by stripes and percapita, educational necessity, search of opportunities for employment and taking of jobs in new concerns and factories which compelled mobility of population. The rise of population combined with the need for procuring a job prompted many people, skilled as well as unskilled in some trade or profession, to move from place to place within Travancore and outside the state. The mobilization of the people in search of the satisfaction of their various needs assumed the role of a movement. It can be described as the intramigration of the people in Travancore. This mobility had two dimensions, vertical and horizontal. By vertical mobility is meant hierarchical placement in professional jobs requiring higher education. By horizontal mobility is meant ministerial and below ministerial levels of postings in various jobs.

During the second half of the 19th century, Travancore witnessed the emergence of a class of peasant farmers. This was not due to an abrupt change of circumstance. It was due to an evolutionary change consequent on several reforms initiated by the state of Travancore. The evolution or formation of this class owes a lot to the Pattom Proclamation of 1865. The bulk of the agricultural land in the state was directly owned by the Sirkar. But the land was not cultivated by the Sirkar directly. The land was cultivated through a system of tenure known as Pandaravaka pattam. Under this system rent paying tenant farmers undertook cultivation of Sirkar lands. Though these tenants enjoyed virtual ownership, any form of alienation of the property was prohibited. So they were tied to the property with no or little scope for migration. But the Pattom Proclamation presented a new sky and a new earth for the tenants. This was a measure which could not be traced in any part of India at that time. The beneficial effect of the proclamation to the tenants was that it gave ownership rights and rights of alienation and their status as Sirkar tenants was put to an end. The Sirkar tenant farmers thus became free peasant farmers. There were another set of tenants who were cultivating the lands belonging to the temples and Namboothiris. This form of tenancy was known as Kanapattam. By the introduction of suitable reforms this system of tenancy was changed and tenants under them were brought to the status of the freed tenants under Sirkar tenure. These reforms, unprecedented in the history of tenures in other states, made the greatest impact to migration and mobility.

The reforms had been fundamentally instrumental in creating a class of self cultivating peasant farmers in Travancore. The peasant farmers were able to enrich themselves and consolidate their economic power to their exclusive benefit. They became absolute owners of the property and of the produce from their lands and benefit through the sale of their produce and enjoyed the right of alienation in any form they liked. Those with limited lands or with uneconomic holdings could therefore think of disposing their property and go to any other place of their choice in order to buy cheaper lands or to take up remunerative jobs. This factor underlays every case of mobility of population. The state government made it a policy to bring under cultivation the waste lands and forest lands. This gave fillip to the numerical increase of the peasant farmers and their intra mobility in Travancore. By the beginning of the 20th century it was estimated that there were 5 lakhs of peasant farmers in Travancore²⁴. Mobility was accelerated by the land which became a marketable asset to the tenant under the Pattom Proclamation. Land became a ready source of liquid cash which tempted and made mobility a possibility when ever the peasant farmer desired. There were other factors which encouraged mobility of population. Travancore government encouraged the clearing of forest in the

²⁴ Nagam Aiya, Travancore State Manual Vol. III, (Trivandrum, 1906), p.115.

high range by selling land in public auction in quick succession to the induction of European capital and enterprise²⁵.

Opening of European plantations was another development in the form of massive capital investment in Travancore. They have vested nearly 90 lakhs on land, its clearing, planting, upkeep and the taxes²⁶. The clearing of forest and the estates of plantation required a lot of workers. It opened the doors to the large number of migrants within the state who were finding labour opportunities. The migrants who went outside the state are not included in this report. But migration to Malabar from Travancore can be mentioned.

Migration to Malabar can be mentioned for the reason that though Malabar constituted a district of the Madras Presidency, the people of Malabar were speaking Malayalam. On the basis of a common language of the state of Travancore and Malabar district mobility is considered as intra state phenomena. By 1920s almost all the arable areas in Travancore were brought under the plough. The cultivators in Travancore compelled by the circumstance to seek pastures new for their occupation. There were two questions before them. One was whether to go outside the state and find new areas of cultivable lands. The other was to take non-agricultural occupations. The former was suited to the less educated or the uneducated.

²⁵ Report on the Administration of Travancore for the year 1038 M.E. (1862-63).

²⁶ Samuel Mateer, Native life in Travancore, (London, 1883), p. 235.

The other opportunities in the non-agricultural sector was opened to the more educated. There were large stretches of cultivable lands in Malabar. That knowledge encouraged the peasant cultivators to go to Malabar and buy lands at lesser value than in Travancore and settle there as agricultural peasants. There were factories and industries other than agricultural occupations which opened new opportunities of employments. So it attracted many educated persons to go there and take up employments. Whether an agricultural peasant or a job seeker, both were prompted by the favourable state policy of the Government of Travancore which brought about the best tenural reforms of the time. It permitted absolute ownership with the right of alienation of properties. This measure really enabled the peasants and job seekers to sell off their properties and take the proceeds in the form of liquid cash for investment in the new areas of Malabar or to take a job in non-agricultural sector and settle there. Average sale price per acre of different classes of land in the midland region of Northern half of Travancore is shown in Table 6.14 below.

Knowledge is the basis of any movement. Without adequate knowledge no proposal, project or development activities can take place in the field of human endeavour. It is important and interesting to learn how at a time when transport and communication were not well developed between Malabar and Travancore with rather no or less inter mobility of persons, the agricultural peasantry in Travancore came to acquire

TABLE 6.14

**Average Sale Price per Acre of Different Classes of Land in the
Midland Region of Northern Half of Travancore (1927-1948)**

Year	Price in Rupee Per Acre		
	Wetland	Garden land	Dry land
1927-28	457	278	98
1928-29	562	317	121
1929-30	679	322	128
1931-32	496	283	109
1933-34	433	279	92
1934-35	478	278	84
1936-37	527	443	113
1938-39	446	334	59
1940-41	678	364	334
1941-42	478	254	111
1942-43	631	534	263
1944-45	917	606	358
1945-46	1,036	634	404
1946-47	2,166	1,515	563
1947-48	1,402	1,185	1,410

Source : Statistics of Travancore. Various issues 1927-28 to 1947-48
(Annual) (Dept of Statistics, Govt. of Travancore, Trivandrum).

information and knowledge about the availability of land at prices far cheaper than in Travancore, amenities for agriculture, nature of climate and the like. The opportunity for gaining information in the matter came as a result of Mappila labourers who came to work in the plantations in Travancore. Through their contact and communication the potentiality for cultivation and improvement of agriculture, the varieties of crops and other products that can be raised from the fertile maiden lands of Malabar sowed the seed of migration to Malabar. The capitalist peasantry class developed a strong desire to make use of this potential opportunity available in Malabar. They therefore surveyed the possibility through their feelers and

agents which culminated in the purchase of large areas of land for plantation as well as for starting and running industrial establishments. These endeavours gave a fillip to peasantry and labour migration to Malabar.

In the beginning, information through the Mappillas saved the peasant farmers in Travancore from the trouble of visiting Malabar to learn the conditions directly there. Some capitalist farmers were shrewd enough to seize the opportunities smiling at Malabar. They were attracted by the cheap price of land and its availability there. So they acquired lands and started plantation. But their endeavours have not resulted in additional migration. The land hungry peasants with their kith and kin gained adequate information needed. When information began to percolate through sources, migration gathered momentum. Historically, migration from Travancore to Malabar started during 1920's. It was also the time when short distance intramigration to high lands in Travancore was taking place. The migrants from Travancore occupied and settled in the dry lands to Kuttiyadi during 1926. The first peasant migrant was a sacristan of a church in Palai who hailed from Vaikom Taluk. He purchased a few acres of dry land in Malabar, at a cost of Rs.2 per acre²⁷. This was so low a price unthinkable at that time in Travancore. The sexton did this after selling away his landed property in Palai and he moved out to Malabar with his

²⁷ K.P. Mathew Kudakkachira, Oru Thirinja Nottam (Mal), Souvenir of the Sacerdotal Silver Jubilee of Bishop of Tellicherry, 1970, pp.97-100.

family of 12 members. Between 1927-1930, 16 families from Meenachil, Thodupuzha and Changanassery Taluks of Travancore, who were peasants, migrated to jungle lands near Kuttiyadi. But they were unfortunate to stick roots in the soil because they contracted Malaria and they were attacked by wild animals. The second migrant went to Maruthankara, a place not far away from the first abortive settlement at Kuttiyadi²⁸. In 1928 another settlement came in Peraur. Almost the same year peasant migrant colonized Vayattuparamba in Chirakal Taluk near Taliparambu. This was the third colony settlement. The earliest migrant to settle in this colony was a Travancorian peasant farmer who experienced heavy set back in his enterprise²⁹. Then onwards migration snowballed. The migrant farmers made enough capital in the wake of the soaring prices of cash crops such as pepper, ginger, rubber and coconut. But the economic depression of 1929 slackened the migration. Income generated from the agriculture was too low³⁰. After the period of depression, migration regained the flow. It was in the middle of the thirties the price of agricultural produce rose steadily. This resulted in new peasant colonies in Malabar including Wynad region

²⁸ Ibid., pp.21-27.

²⁹ K.V. Joseph, Migration and Economic Development of Kerala, (Delhi, 1988), p.97.

³⁰ Report of the Economic Depression Committee 1931, (TVM, Superintendent Govt. Press, 1932), p.12.

which became a strong region of migration later³¹. The World War II added new dimensions to the peasant migration. Travancore became a net importer of rice. It went up from annual average of 1.7 lakhs cwts during 1911-20 to 5.46 cwts during 1931-40³². The topographical conditions of Travancore were not suitable for large scale expansion of paddy cultivation. But tapioca as a substitute for food was cultivated. Due to the war, import of rice from Burma and Japan were completely stopped. Even the cultivation of tapioca declined. Total area of tapioca plantation in the state of Travancore declined from 4,85,589 acres in 1929-30 to 4,45,402 acres in 1940-41³³. But at the same time significant increase in area under cash crops namely rubber, pepper, coconut and cashew were registered. During the time of Depression the pioneering migrants gave information of availability of plenty of lands suitable for cultivation of crops including tapioca. This enthused the starving peasant farmers to dispose what little land they had at fairly high prices and migrated to Malabar. Towards the end of the war many new peasant colonies sprang up from Kanhagad in the north to Thiruvambadi in the South³⁴. The peasants from Travancore were naturally hardworking, they reclaimed forest land and raised tapioca and

³¹ George Kuzhikachalil, 'Manoharamaya Wynad' (Mal) in the Souvenir on Sacerdotal Silver Jubilee of Bishop of Tellicherry, 1970 pp.182-88.

³² Joseph, n.29, p. 97.

³³ Statistics of Travancore, 1929-30 to 1940-41 (TVM, Superintendent Govt. Press).

³⁴ Joseph, n. 29, p. 98.

rice. The cultivators of Tapioca who were migrants from Travancore were called 'Chettans'. The increase in demand of tapioca again found peasant migration to Malabar.

Capitalist farmers also showed interest in buying land and promoting agriculture. A prince of the royal family of Punjar in the Kottayam district of Travancore is one adventurer among them. A capitalist farmer from Travancore namely George Thomas Kottukappalli, (later a member of Parliament) got a lease for 6036 acres of land from certain families in Malabar on a meagre payment of rent for introducing cashew plantation³⁵. Settlers or migrants from Southern Travancore paved the way for tremendous increase in the price of land market. They gave liquid money to those land lords. Thus preference was given by the landlords of Chirakkal Taluk in assigning waste land for cultivation³⁶. Migration of peasant farmers started by 1920s in a small scale snowballed to massive proportions by the end of World War II. The number of migrants in Malabar as per the census of 1951 totalled 88275, the majority of which were migrants from Travancore³⁷.

As many people migrated from Travancore to other states, there was non-availability of labourers in the plantations in the high ranges. So the

³⁵ K.K.N. Kurup, Agrarian Struggle in Kerala, (Trivandrum, 1989), p. 37.

³⁶ Ibid., pp. 30-31.

³⁷ Census of India 1951, Census Handbook Malabar District (Madras, Superintendent Govt. Press), pp. 46-47.

need was met from the nearby Tamil districts³⁸. Caste and personal inhibitions also stood against mobility of population to some extent and so the scarcity of labourers in plantation could not be satisfied. Besides the demand for manual labourers, other categories of workers also were in demand in the estates. It required services of educated persons of various capacities such as managers, supervisors, clerks, accountants and skilled workers. Such opportunities were availed of mostly by the Travancorians themselves. The newly educated therefore readily moved or migrated to the plantations to fill up the vacancies. Mention has to be made that intra migration of peasants or labourers in Travancore was witnessed only much later than in other states of India. The Table 6.15 below shows that the scale of migration in almost all the taluks of Travancore till the close of the 19th century.

Another factor to be mentioned in the matter of migration is that in the wake of these changes a good number of enterprising persons grew dissatisfied with their traditional economic pursuits. They sought fresh avenues for enlarging and diversifying the sources of their income. The small land holding and little returns from it due to break up of joint taravads may be attributed to as one of the causes for dissatisfaction. A number of new business ventures emerged in Travancore as a result of such

³⁸ Report of the South India Planters Enquiry Committee 1896 (Madras, Superintendent Govt. Press, 1896).

mobility. Some of the prominent ventures were the banking and plantation companies and reclamation of Kayal lands for large scale cultivation³⁹. The

TABLE 6.15
Intensity of Migration in Various Taluks in Travancore in 1931

Sl. No.	Name of Taluk	Total Population	Density of Population per Sq mile of cultivated area	Intensity of immigration from other Taluk
1	Neyyattinkara	2,74,538	1,767	2.04
2	Trivandrum	2,27,245	2,842	12.15
3	Chirayinkil	1,93,010	1,831	1.96
4	Quilon	2,47,632	2,663	4.98
5	Karunagapally	1,92,345	2,550	4.49
6	Karthigapally	1,42,875	2,278	3.35
7	Ampalapuzha	2,20,768	2,039	8.41
8	Sherthalai	2,04,474	2,287	2.44
9	Parur	1,84,331	1,883	1.73
10	Vaikom	1,53,725	1,378	5.40
11	Tiruvalla	3,37,553	1,852	4.52
12	Mavelikkara	1,74,000	1,668	7.02
13	Nedumangad	1,57,312	1,191	17.56
14	Kottarakkara	1,37,621	917	8.84
15	Pathanapuram	1,01,068	896	20.04
16	Kunnathur	1,17,110	1,752	10.0
17	Pathanamthitta	1,42,632	993	13.87
18	Changanacherry	2,21,478	1,337	15.01
19	Kottayam	2,31,903	1,481	8.13
20	Muvattupuzha	1,81,128	978	5.19
21	Thodupuzha	90,778	847	24.36
22	Meenachil	2,01,461	907	5.42
23	Kunnathunad	2,26,093	2,044	3.48
24	Peerumade	46,023	431	31.52
25	Devikulam	59,201	464	4.88
	GRAND TOTAL	44,66,304		7.5

Source: Census of Travancore 1931.

number of educated but unemployed was swelling. Many of them were unwilling to take up farming or other ancestral occupation. Employment

³⁹ Report of the Travancore Banking Enquiry Committee 1930 Vol.I, (Trivandrum, Govt. Press), p.31.

opportunities in government were not increasing proportionately to the growth of education. So many of them especially the more pioneering among them went abroad. The migratory movement of Travancore reached cities like Madras and Bombay. The process gathered momentum in due course⁴⁰. Still a contributory cause to migration within the state is the process of urbanization with the amenities for education, trade, business, jobs and various kinds of services which will yield financial gains for life support and development. Example of such towns are Trivandrum, Quilon, Alleppey, Kottayam etc. Transfer of government service from one place to another also contributed to mobility. It is concluded, therefore that intra state mobility or interstate mobility is not to be considered as a separate entente or a special feature but as a part of an integral growth of economic social and political development as witnessed in the state of Travancore. It is also an inevitable necessity in the course of developmental process and social well-being.

⁴⁰ Census of India 1921, Travancore Part I, (Trivandrum Govt. Press), p.28.

CONCLUSION

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CHAPTER VII

CONCLUSION

Travancore was a caste ridden state. Even at present caste holds sway in the state. Besides the four traditional caste namely Brahmins, Kshatriyas, Vaisyas and Sudras, there were 420 castes in Travancore, (according to Thurston). The Brahmins occupied the upper-most rung in the caste hierarchy. The temporal and spiritual knowledge were the attributes of the Brahmins. They received the best attention from the ruling class and Rajas. The Malayali Brahmins are known as Namboothiris. They formed 1.35% of the total population. The Namboothiris consisted of a class of socio-spiritual aristocracy. As a result they possessed land holdings in Travancore. They were styled as the jenmies of the land and were exempted from the payment of land tax. They were followers of Makkathayam system of inheritance. Tamil Brahmins were known as Paradesi Brahmins. They held all the state administrative positions of importance. The ruling and military caste was the Malayali Kshatriyas. The Kshatriyas were of four sections, the Koil Pandala, the Raja, the Thampan and the Thirumulpad. They constituted 0.62% of the population. Vaisyas

formed the third traditional caste division of Travancore. They were a trading caste. There was also a caste known as Samanthas, ranking between Kshatriyas and Nairs. The last in the four of the caste ladder was the Sudras or Nairs. They contributed to 30.32% of the population. Ambalavasis formed a section of the Hindus. Ezhavas formed a major unprivileged community. They were known as Iravas, hailing from Sri Lanka, and were also called Chovens or Sevakans. They constituted 18.10% of the total population of Travancore. The population comprised Christians and Muslims as well. In the hierarchy of caste division, the lower castes like Pulayas, Parayas, Kuravas and Hill tribes were included. Unprivileged class or caste had to pay religious tax.

Even prior to the second half of the 19th century there emerged land owning systems like Brahmaswams, Devaswams, the Land holdings of Rajas or local chieftains and land holdings of heads of villages called Madampimars. With the land owning classes unchangeable, absolute right of ownership and title were also recognized. The private right in the land of the land owning classes was known as Jenmom right. Various kinds of jenmies existed. Sirkar constituted one form of jenmy. Sirkar jenmom lands were leased out for cultivation under a system called Sirkar Pattom. The lands under Sirkar Pattom were inalienable in any manner. The conversion of the Sirkar Pattom land was not allowed. Even compensation in case of loss due to natural causes was not permitted. Taravads also did not get any financial assistance.

The system of succession and inheritance followed by the different communities of the then Travancore was matrilineal otherwise known as Marumakkathayam. Martriarchal system did not appear abruptly. There cannot be a clear line of demarcation between Patrilineal and Matrilineal system of inheritance. Martiarchal system or Marumakkathayam gained popularity among the Nairs. The Ezhavas, the Nanjinad Vellalas, the Kanikars and the Nairs of lower caste followed the foot steps of the higher castes in adopting the Marumakkathayam system. Marumakkathayam signified the descent through female lineage for the purpose of inheritance and succession. The family in the Marumakkathayam system is described as Taravad. Causes leading to the Marumakkathayam system were different. Nairs were the tenants of Namboothiris. Majority of the lands enjoyed by the Nairs were Jenmom lands. Collectivism or joint family system emerged among the Nairs through jenmom lands. The Brahmins succeeded in creating a body of contented landed tenancy which contributed to the Marumakkathayam system. The landed aristocracy, not the creation of the Brahmins though, paved the way for Marumakkathayam system of inheritance. Landed aristocracy is therefore the basis of Marumakkathayam. Another historical reason for the emergence of the system of Marumakkathayam may be found in the absence of able bodied males in the family who were engaged in the defence services of the Rajas

and chieftains, which necessitated looking after the tenancies by the women folk as well. Another apparent reason is the practice of marriage between and among the family relatives. The Marumakkathayam Nair taravad constituted of common female ancestor with her male and female children and children of female children and likewise. The peculiarity of the system is that the issues of the male children do not belong to the taravad for the purpose of succession. But they have the right and eligibility to succeed to the property of their consort. Taravad administration was in the hands of the senior male member known as Karanavan. Individual members were entitled to enforce a partition but it was possible only with common consent.

Irrespective of caste, the Marumakkathayam system obtaining in the various taravads under a Karanavan was not a happy one. Women suffered the most under this system. The husbands had no effective voice in the run of the family. Protection and management were with the Karanavans. Barring benevolent Karanavans, others who looked after joint family administration proved themselves to be despotic. They contributed to a host of litigations against anantharavans. So a fully involving and participative family life was often next to impossibility for the anantharavans in a joint family system. The Karanavans often showed partiality in maintaining their own family in a more comfortable way to the dissatisfaction of other members who were entitled to the same comfort. Arbitrary and discriminative atmosphere prevailed. Thus the oppression,

suppression, partiality and litigation in the long run assumed a social agitation phase calling for legislative reforms and regulations. Major communities who were suffering from the Marumakkathayam system in force in their taravad were the Nairs, the Ezhavas and the Nanjinad Vellalas. The result of the agitation was the promulgation of the Nair Regulation of 1925, Ezhava Regulation of 1925 and Nanjinad Vellala Regulation of 1927.

The first regulation legalized sambandam and allowed percapita partition. The second one regularized Thavazhee partition and subsequent individual partition and the third one regularized partition percapita as well as perstripes, among Nairs, Ezhavas and Vellalas respectively. These regulations broke down the traditional practice of the system of Marumakkathayam as it has been obtaining in the past and ended forever the matrilineal pattern of succession and inheritance and instead ushered in an era of patrilineal system. The Nair Regulation legalized sambandam which was traditionally prevalent in that community. Sambandam was a form of marriage between a Namboothiri and a Nair woman. This form of marriage had no legal approach other than a meek consent by the immediate relations in the family. By legalizing this marriage, the Namboothiris, rose from the mere sex partnership to the recognized and fully participative husbands and leaders of the families.

On a rough estimate there could be 2,367 joint families with an average land holding of more than 500 acres under a taravad. Each family

has the same characteristic feature with regard to succession and inheritance. There is uniformity with respect to all aspects in each family. So the state was conceived as falling into three regions for the purpose of selecting a family from each region. Three typical families which were following Marumakkathayam system, from three regions of erstwhile Travancore were selected at random for this study. The three families selected are, one from the south another from the middle and the third from the north. The selection was made on the basis of three communities namely the Vellalas from the south, the Ezhavas from the centre and the Nairs from the north who were dominant in land holdings. The three selected families were only representative samples. The salient features of all the three families namely Vellala Therur family Alumootil Channar family and Arackal Madom Nair family were identical. All the three families possessed and enjoyed large stretches of land both wet and dry, measuring more than 500 acres each. The hardship and suffering of the women in the family and the despotism and atrocities of the Karanavans, ruling the taravad from time to time and the litigative agitation from within the families and the general agitation against the Marumakkathayam system in the society of the times for legislative reforms are common. A difference that can be noted in the practice of the Marumakkathayam system is among the Vellala community, which is in respect of the Nankudama and Ukantudama has been explained in detail already. Except for that aspect, the system operating in Vellala community also had a touch

of litigational and quarrelsome relation between the Karanavans and the junior members of the joint family. Though the conflict was a common characteristic noticed in all the families, in no family did it reach the murderous level as is seen in the killing of the Karanavan of the Alummoovil family.

Another feature of these joint families is a unitive direction pursued by the family members in the matter of religion and worship. All the families have created family temples with the idols of their preference or worship by setting apart adequate lands for the establishment, administration and continuance of family temples. Family temples of all the families studied are not only temples with regular poojas and worship but are also standing monuments of the past and the present glory of the names of the different taravads. Family status was considered in those times on the basis of the temples established and run by the families. This aspect was considered important when getting into a marriage relationship with another family estraneous to the one in which the male or female is proposed for marriage.

The major aspect of the break down of the Marumakkathayam system enabled the members of the system to gain freedom and enjoyment of life on the basis of absolute ownership, possession and enjoyment of landed properties which were legally permitted to be partitioned either by stripes or percapita. The concomitant was that the properties jointly held in taravad became partible and consequently subjected to subdivision and

fragmentation. To put it in another way tenancy in common gave place to tenants in common. As regards the change that came over the individual share holders evinced great interest in cultivating and improving their properties. It enabled the co-sharers to find their own means of production of traditional commodities and to open doors for the pursuit of formal education. No member of these families is suffering from utter poverty. Many members took educational qualifications and found themselves in suitable placements as doctors, engineers, bankers, technicians and the like, not only in this state but outside the state in India and abroad. This matter has been explained more fully in the concerned chapters.

The popular speculation and belief that the bonds of affection which were available in the traditional taravad have dwindled and are dwindling, are not fully true. In all the families studied, the members of the family participate in the annual festivities of their family temple. Such participation gives occasion for the family members for a get together to revive and reaffirm their love and affection among the members. Many of the members who are occupying positions in various services inside and outside India are not able to participate regularly on such occasion, but they do not forget to send financial assistance for maintaining the temple. What is to be inferred is that physical partition of taravad property had not taken away the basic love and affection from the minds of the family members. In Vellala community there is a new Vellala colony that has been shaped up within Nagercoil town. Most of the members of the shared taravad have

acquired new plots to put residential buildings and they continued to stay there. Many of the members in those residences are in foreign service and are doing well. But in the family of Alummoovil Channar and Arackal Madom the family members are scattered distantly in different places. Eventhough subdivision and fragmentation are intrinsic drawbacks in the sense that the lands held by each member is very compact and not allowing large scale cultivation in the traditional manner, new avenues are opened for them in the changed circumstances. With the financial independence many of the members could find enough money or capital for the pursuit of education or changing over to the production of new commercial crops such as rubber, cashew and other plantations.

Government policy in the matter of land revenue contributed greatly in the development of commercial agriculture. Fixity of tenure and moderate assessment for improvements helped cultivators to a great extent though they had no ownership rights over Pandaravaka lands. The measures taken by government to protect the interest of tenant from the risk of eviction by jennies was another encouraging help. The Royal Proclamation of 1865, was a landmark in the evolution of Travancore land tenures. By this, government conferred full ownership rights on the tenants and removed all restrictions regarding transfer of rights. This led to the growth of commercial agriculture. The Edict of 1818 saw the emergence of proprietary peasant class. Right of transfer of ownership gave very high motivation in land market. Commercial or capital agriculture developed.

The agricultural surplus was assured for cultivators themselves. Intensive and extensive cultivations were encouraged. By the second half of the 19th century there was significant expansion of commercial cultivation. Kayal krishi in Kuttanadu area and cash crop cultivation in the high ranges found Travancore in the world market network. Alleppey and Munnar in Travancore became centres of business activity. Commercial development in Travancore attracted labourers from outside the state. About 80% of the labour needed for the state was on low wages and adverse living conditions in the plantations did not attract the labourers from Travancore. But Kanganis somehow managed to attract Shanars, Pulayas and Parayas through advance payments. This created a type of bonded labour in the plantations. The development of commercial agriculture was due to the encouragement provided by the government including tenurial reforms. Growing reinvestment of surplus and profits contributed to commodity markets. This in effect was the penetration of capital into the traditional economy of Travancore. From 1899 to 1900 it was estimated that 56% of the total pattom land were garden lands and 19% were cultivated dry lands.

Commercialization developed in Travancore during the second half of the 19th century. Cash economy in Travancore showed good developments. Title to the land, abolition of Sirkar monopolies, encouragement of cash crop cultivation and development of internal trading activities, were factors which contributed to this development. During the first half of the 19th century cash economy was restricted

because of the prohibition of sale and transfer, sirkar monopoly, trade restrictions, slave system and want of alternate employment opportunity other than traditional paddy cultivation. Opening of the Suez Canal in 1863 gave encouragement for the growth of external and internal trade. It helped to increase export products. Market forces in London and other European countries determined the prices of Travancore products. As a consequence, Brazilian coffee found cheap entry but favourable price for tea in London encouraged cultivation and export of tea. In spite of favourable and unfavourable conditions Travancore entered international trade and market. Export increased during the last 30 years of the 19th century. More than 50% of the total export was coconut oil and cashew nuts.

The socio-economic change taking place in the state naturally led to migration of the people within the state and outside. It was a necessary concomitant of tenurial reforms, legislative regulations, partition by stripes and percapita, educational facility, search of opportunity for employment and taking up jobs in new concerns and factories which compelled mobility of population. The rise of population prompted many people skilled and unskilled to go in search of suitable placement in and outside states. The mobilization of people in search of satisfaction of their wants assumed the role of a movement. The mobility of population was either intrastate or interstate. Mobility have two dimensions – vertical and horizontal. Hierarchical placement in professional jobs had vertical mobility. Ministerial and below ministerial levels of postings in various jobs meant

horizontal mobility. The state government made it a policy to bring under cultivation the waste lands and forest lands. This gave a fillip to the numerical increase of the peasant farmers and their intra mobility in Travancore. By the beginning of the 20th century it was estimated that there were 5 lakhs peasant farmers in Travancore. Mobility accelerated by the land ownership which became a marketable asset to the tenants under Pattom Proclamation. Lands became a ready source of liquid cash. It enabled peasants to migrate to any place where they could invest or find a job. There were large stretches of cultivable land in Malabar. Knowledge of this factor encouraged peasant cultivators to go to Malabar and buy lands at lesser value than in Travancore and settle there as peasants. Though at that time Malabar was under the Madras Presidency the people there spoke Malayalam. So the peasants from Travancore, were advantageously attracted by the language factor. Historically migration from Travancore to Malabar started in 1920's. It was also the time when short distance intramigration in Travancore was taking place. Tapioca as a food item was unknown to the people of Malabar. It was introduced by the Travancore peasants. The intrastate mobility or interstate mobility is not to be considered as a separate entity or a special feature but as part of an integral growth of economic, social and political development as witnessed in the state of Travancore.

The increase in the production of commercial crops within the state, development of internal trade and market, mobility of population and

finally entering international market have a bearing directly or indirectly in the disintegration of the matrilineal system which was in a way holding back individual entrepreneurial initiative. Partition and percapita sharing combined with absolute ownership and right of alienation gave an impetus to those of the members of the families either to go in pursuit of education or to intensify cultivation under individual possession or to take up economic or entrepreneurial activities with the money or capital in the possession of active members of the taravad. They were enabled to invest in any kind of business whether agricultural, industrial or commercial. Those who opted to start plantation industry or trade became a class of new capitalists. The disintegration of matrilineal system therefore can be construed as a new force liberated through the process of disintegration of a system to the commencement and growth of an expanding economy in the state. A state condition of economy that was inherent in the joint family taravad showed a new phase of dynamism in the economic scene. Disintegration did not create any void. It signifies only a state of effective and dynamic change individually, socially, educationally and economically.

The members of the traditional matrilineal families with their strong roots in a joint property holding system got facilities to accumulate the primary capital after partition or disintegration to invest either in the field of education or agriculture or trade. Therefore in the 20th century the emerging middle class of Travancore society, particularly consisting of

professionals and small industrialists came from those disintegrating joint families. Once those members were liberated from the joint family system by the statutory intervention of the state they could achieve rapid mobility and growth. In fact their social and economic roots articulated their capability to build up a new social fabric of individualism in a wider context of emerging capitalism.

GLOSSARY

1. Anki - Dress
2. Alavattavilakku - Special Oil lamp taken along in temple procession
3. Anantharavan - Sister's Son
4. Arachars - Persons employed to carry out execution by hanging till death, the convicted persons.
5. Aluvilakku - Oil lamp fixed to the tree
6. Attavilakku - Big size oil lamp, before which temple dance - drama performances are conducted
7. Anpathuthiri vilakku- Oil lamp with 50 wicks.
8. Chathursala - Hall having four sides with internal facilities for sitting or dining or watching performances.
9. Changala vilakku - Oil lamp hung from the ceiling with a chain.
10. Devi - Hindu Goddess
11. Dharmadhana Pattayam - A deed of gift.
12. Edanghazi - A smaller unit of para for measuring paddy, rice and other grains.
13. Ezhuthiri vilakku - Oil lamp with seven wicks.

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|-----|--------------|---|-----------------------------------------------------------------------------------|
| 14. | Ettukettu | - | Building with a double court yard surrounded by walls with verandas in 'L' shape. |
| 15. | Kavu | - | Area with dense forest growth for worship of snakes and idols. |
| 16. | Kuthuvilakku | - | Oil lamp with a long stand. |
| 17. | Kayal | - | Back waters |
| 18. | Krishi | - | Cultivation |
| 19. | Kudiyan | - | Tenant farmer |
| 20. | Kumba | - | A vessel with global body and a narrow neck. |
| 21. | Karanavathi | - | Female taravad administrator |
| 22. | Kodivilakku | - | Small hand lamp |
| 23. | Muri | - | Unit of area for the cultivation of dry land. |
| 24. | Mahadevar | - | Lord Siva |
| 25. | Maruthachi | - | Female symbol of a particular deity of lower denomination. |
| 26. | Marumakkal | - | Sister's children |
| 27. | Muthukuda | - | A colourful ornamental umbrella used during temple festivals and processions. |
| 28. | Manthravadam | - | The art of propitiating deities by uttering special formulaic verses. |
| 29. | Nilavilakku | - | Oil lamp placed on the ground. |
| 30. | Nettipattam | - | Head dress of elephant worn on festive occasion. |
| 31. | Nazhi | - | A measure of grains. |

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|-----|------------------|---|-----------------------------------------------------------------------------------------------------------|
| 32. | Para | - | Unit of measurement of paddy and similar crops. |
| 33. | Pulimadan | - | Male symbol of a particular deity of lower denomination. |
| 34. | Pudavakoduppu | - | A marriage ceremony by giving a country-made cloth to the bride, the effect of which is a valid marriage. |
| 35. | Rajabhogam | - | King's share |
| 36. | Sarpa | - | Snake |
| 37. | Sheshakars | - | Children of sisters |
| 38. | Shastabdapoorthi | - | Ceremony observed at the 60th year of birth. |
| 39. | Sivalinga | - | A symbolic representation of God Siva. |
| 40. | Thadi | - | Unit of area for the cultivation of wetland. |
| 41. | Thalikettu | - | Notional marriage custom in which a pedant is tied around the neck of the bride. |
| 42. | Theevetti | - | Big oil torch used during temple processions. |
| 43. | Venchamaram | - | A waving brush made with long fibres displayed while mounted on elephant during temple festivals. |

APPENDIX I
LIST OF INTERVIEWEES

(a) **Alummootil family**

1. Puthupally Raghavan, Kayamkulam, 15-6-1990, 24-8-1995.
(A literary man, an author, a writer, a social worker and a politician who is now no more).
2. A.P. Udayabhanu, Trivandrum, 18-6-1990, Kollam, 21-11-1997.
(An Advocate, writer, social worker and an elderly member of the Alummootil family, who is now no more).
3. P.V. Sivadasan, Kayamkulam, 19-06-1990, 24-08-1995, 25-11-1997.
(Teacher, a relative of Alummootil family, who is no more).
4. M. Sudhakaran, Mavelikkara, 7-8-2000, 10-8-2000, 20-8-2000, 1-9-2000.
(A Rtd. District Judge and the senior member of the Alummootil family).
5. N. Gopalan, Kollam, 22-9-2000, 25-9-2000, 7-10-2000.
(A Business man, a relative of the family).
6. M. Udaya Bhanu, Trivandrum, 2-10-2000.
(A Rtd. Chief Engineer, a member of the Alummootil family).
7. R. Sukumari, Trivandrum, 15-9-2000, 2-10-2000, 20-10-2000, 28-10-2000.
(Rtd. College Principal and a relative of Alummootil family).

8. B. Krishna Kumari, Kollam, 15-10-2000, 18-10-2000)
(Rtd. Professor of Zoology, a member of the Alummootil family).
9. Pratap Chandran, Mavelikara, 7-8-2000, 10-8-2000.
(Rtd. Director of Fisheries, Kerala State, a member of the Alummootil family).
10. Kodyilakathu Bhaskaran, Mavelikara, 20-8-2000, 1-9-2000,
3-9-2000.
(A landlord and agriculturist. A relative of Alummootil family).
11. Chandrika, Kureepuzha, 10-10-2000.
(A house wife and a member of the Alummootil family).
12. Sukumaran, Madannada, 8-10-2000, 10-10-2000.
(Rtd. Building Instructor at Malacca, a member of the Alummootil family).
13. V. Sasidharan, Kollam, 15-10-2000, 18-10-2000.
(Rtd. Professor of Mathematics, a member of the Alummootil family).
14. K. Gangadharan Panikar, Kayamkulam, 1-9-2000, 3-9-2000,
18-9-2000.
(Rtd. Director of Ports, Gujarat, a relative of Alummootil family).
15. R. Seetha, Kayamkulam, 1-9-2000, 18-9-2000, 26-9-2000.
(Rtd. School Teacher, a relative of Alummootil family).
16. Thankamma Damodaran, Kollam, 24-10-2000, 28-10-2000.
(House wife, a relative of Alummootil family).
17. C. Muktha Sasidharan, Kollam, 15-10-2000, 18-10-2000.
(House wife, a member of the Alummootil family).
18. Renjith Divakaran, Trivandrum, 20-10-2000, 21-11-2000,
28-10-2000.
(Engineer, a junior member of the Alummootil family).

(b) Arackal Madom Family

1. M. Sreelatha, Karapuzha, 4-1-2001, 8-1-2001, 25-2-2001, 27-2-2001.
(Rtd. Professor of Zoology, Bombay Uty., A member of the Arackal Madom family).
2. Meenakshy Kutty Amma, Karapuzha, 4-1-2001, 8-1-2001.
(Oldest member of Arackal Madom family).
3. M. Maya, Karapuzha, 4-1-2001.
(House wife, Calcutta, A member of the Arackal Madom family).
4. Sarada Bai, Thirunakkara, 8-1-2001, 27-2-2001.
(Second oldest member of Arackal Madom family).
5. S. Vijaya Lekshmi, Thirunakkara, 8-1-2001, 27-2-2001.
(Rtd. Bank Officer, A member of the Arackal Madom family).
6. Sree Kesava Varma, Pampady, 20-2-2001, 27-2-2001, 5-3-2001.
(Rtd. Municipal Councillor. A member of Kizhakkedathu Thavazhe)
7. Omana Varma, Pampady, 20-2-2001, 5-3-2001.
(Panchayat member, Pampady. A relative of Kizhakkedathu Thavazhee).
8. Sree Lekha, Pampady, 20-2-2001, 27-2-2001.
(House wife, A relative of Kizhakkedathu Thavazhee).
9. Thankappan, Karapuzha, 18-3-2001.
(Karayogam Secretary, Karapuzha).
10. C.K. Chellamma, Velloor, 4-1-2001, 8-1-2001, 27-2-2001.
(Rtd. Teacher of Primary School, Winner of State Award for Best School Teacher, 1978. Teacher of the family members).
11. Balakrishnan Nayar, Karapuzha, 4-1-2001.
(Banker, U.S.A. A member of Arackal Madom family).

12. Mr. Sreekumar, Kottayam, 15-3-2001, 18-3-2001.
(Owner of D.C. Books, Kottayam, a relative of the family).
13. Mrs. Sreekumar, Kottayam, 15-3-2001, 18-3-2001.
(House wife, a relative of the family).
14. C.K. Thankachi, Kollam, 3-1-2001, 10-2-2001, 25-2-2001.
(Professor of Zoology, family friend of the family).
15. C.S. Karunakaran, Velloor, 8-1-2001, 27-2-2001.
(Rtd. Junior Superintendent of Kottayam District Court, a member of the family).
16. K.N.D. Nayar, Karapuzha, 4-1-2001, 25-2-2001.
(Rtd. Bank Officer, Bombay, A relative of Arackal Madom, a relative of the family).
17. Gomathi Amma, Trivandrum , 15-3-2001.
(Wife of Nalankkal Krishna Pillai, a member of the family).
18. Dr. Sabharinath, Trivandrum, 15-3-2001.
(Son of Nalankkal Krishna Pillai, a member of the family).

(c) **Therur Family**

1. Parsu Pillai, Trivandrum, 15-12-2000.
(Rtd Supt. Engineer, Trivandrum, a member of the family. Who is now no more).
2. T.S. Ramaswamy, Nagercoil, 8-7-2001, 15-7-2001, 20-8-2001, 29-9-2001.
(Former M.L.A. of the Travancore, oldest member of the family)
3. S. Sivan Pillai, Therur, 15-7-2001, 8-8-2001.
(A member of the first Indian Parliament, a relative of the family).
4. Dr. Muthukarapan, Therur, 15-7-2001, 8-8-2001.
(Dr. Bhandary's Award Winner 1982, a relative of the family).

5. Dharmakarta, Therur, 20-8-2001, 28-8-2001, 29-9-2001.
(A member of the family).
6. R.A. Perumal, Therur, 15-7-2001, 8-8-2001.
Auditor, Thirunelveli, a member of the family.
7. Shalini, Nagercoil, 20-8-2001, 30-9-2001.
(House wife, a member of the family).
8. Padma, Nagercoil, 20-8-2001, 30-9-2001.
(House wife, a member of the family).
9. Meera, Nagercoil, 20-8-2001, 30-9-2001.
(House wife, a member of the family).
10. Raji, Nagercoil, 28-8-2001, 10-9-2001.
(House wife, A relative of the family).
11. Dr. Thiruviam, Nagercoil, 28-8-2001, 10-9-2001.
(A member of the family).
12. Dr. Ravindran, Therur, 15-7-2001, 8-8-2001.
(A relative of the family).
13. Mrs. Neelambika, Therur, 15-7-2001, 8-8-2001.
(Member of the family).
14. Mrs. Kamalakshy, Therur, 15-9-2001.
(Relative of the family).
15. Uma Sankar, Nagercoil, 15-9-2001, 28-9-2001.
(Advocate, a relative of the family).
16. Swaminath Iyer, Therur, 28-9-2001.
(Chief Priest of the Taravad temple).
17. B. Nagalingam, Nagercoil, 29-9-2001.
(Principal, South Travancore Hindu College, Nagercoil, a relative of the family).

APPENDIX II
ALUMMOTIL FAMILY



NALUKETTU
(TARAVAD)



ALUMMOOTIL MEDA (BUNGALOW)

APPENDIX II (Contd....)

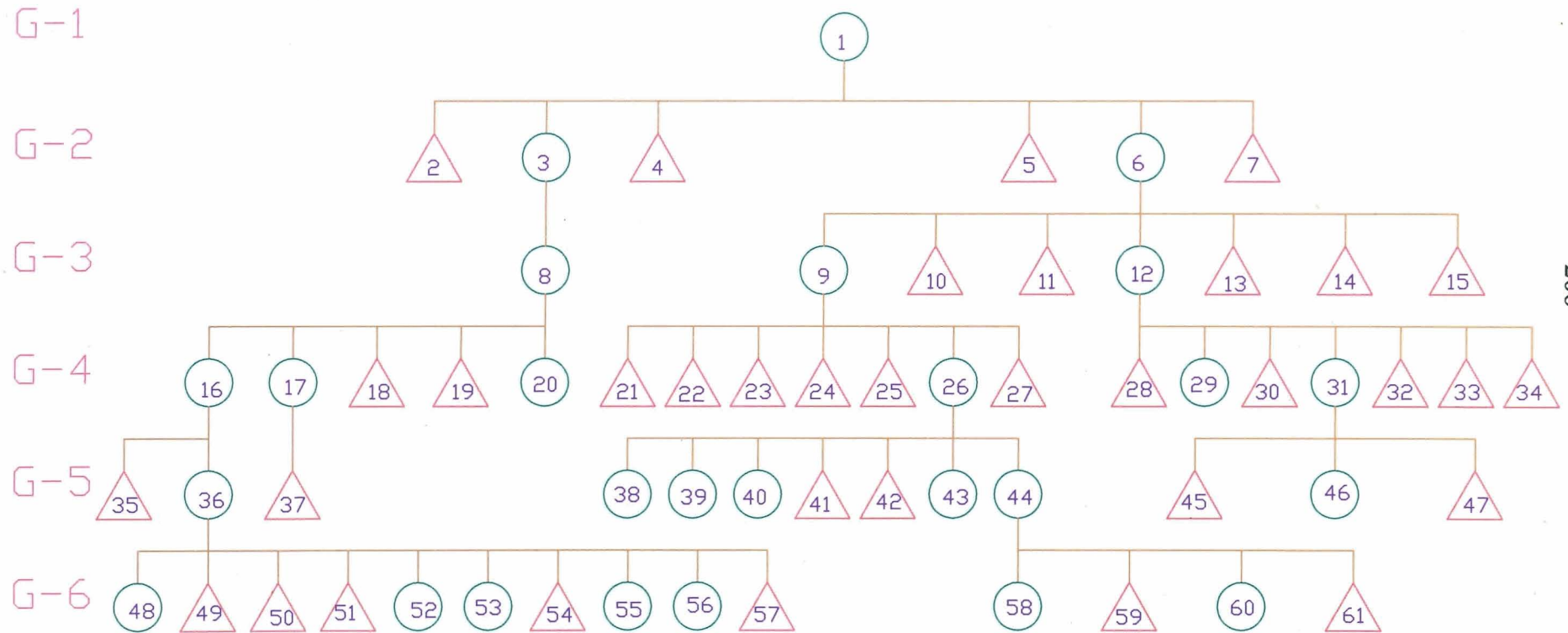


FAMILY TEMPLE

APPENDIX - III (a)

GENEALOGY TABLE

ALUMMOOTIL CHANNAR TARAVAD (PRE-PARTITION PERIOD - 1928)



△ Male

○ Female

APPENDIX III(b)

ALUMMOOTIL CHANNAR TARAVAL : MALE / FEMALE SYMBOLS
WITH THEIR NAMES AS PER GENEALOGY TABLE (APPENDIX - III (a))

<u>Symbols</u>	<u>Names</u>			
①	-	Kalichannaty		
△2	-	Madhevan		
③	-	Kochikkachannaty		
△4	-	Kunju Kunju Channar		
△5	-	Kochu Kunju Channar		
⑥	-	Mechi Channaty		
△7	-	Kochothi Channar	-	Karanavan
⑧	-	Mamma Channaty		
⑨	-	Kochikka channaty		
△10	-	Kochukrishnan Channar		
△11	-	Valiyakunju Sankaran Channar -	Karanavan	
⑫	-	Mamma Channaty		
△13	-	Kochukunju Channar		
△14	-	Kesavan Channar		
△15	-	Perumal Channar		
⑬	-	Kochikka Channaty		
⑰	-	Kunjukunju Channaty		
△18	-	Padmanabhan Channar		
△19	-	Krishnan Channar		
⑳	-	Ummini Channaty		
△21	-	Sekharan Channar	-	Karanavan
△22	-	Krishnan Channar		
△23	-	Sankaran Channar		
△24	-	Velumban Channar		
△25	-	Kesavan Channar		
⑳	-	Ummini Channaty		
△27	-	Perumal Channar		
△28	-	Krishnan Channar		

- 29 - Kunju Kunju Channaty
- 30 - Madhavan Channar
- 31 - Kochu Channaty
- 32 - Kochu Kunju Channar - Karanavan
(murdered)
- 33 - Velutha Kunju Channar
- 34 - Kesavan Channar
- 35 - Krishnan Channar
- 36 - Kali Channaty
- 37 - Ummini Kunju Channar
- 38 - Kali Channaty
- 39 - Kochika Channaty
- 40 - Kunju Pennu
- 41 - Pappu Channar
- 42 - Krishnan Channar
- 43 - Amminikunju Channaty
- 44 - Kochu Narayani Channaty
- 45 - M.K. Govindan Channar
- 46 - Ummini Channaty
- 47 - M.K. Krishnan Channar
- 48 - Kunju Kunju Channaty
- 49 - Kesavan Channar
- 50 - Krishnan Channar
- 51 - Kunju Raman Channar
- 52 - Kochu Mundi Channaty
- 53 - Ammu Kunju Channaty
- 54 - Pappu Channar
- 55 - Kochummini Channaty
- 56 - Kochu Channaty
- 57 - Kochu Channar
- 58 - Dakshayani
- 59 - Sreedharan
- 60 - Chellamma
- 61 - Udayabhanu

APPENDIX IV

LANDED PROPERTIES – ALUMMOOTIL FAMILY
DISTRIBUTION OF PROPERTIES EFFECTED AMONG FAMILY MEMBERS
AS PER THE - PARTITION DEED No. 1931/1103 (11-4-1928)

No.1 - Member : Krishnan Channar

Number	Survey No.	Area		Name of the property
		Acre	Cent	
197	2994	-	46	Vilayil Nilam
381	801	-	42	Kunnathethu purayidom
382	802	-	3	"
383	465	-	67	Chivacheril purayidom
384	764B	-	2	Kulam
385	803	-	19	Kunnathethu Vadakkuvasam nilam
386	800	-	42	Padinjaruvasam nilam
387	790	-	24	Mangalathu Vadakkuvasam nilam
388	776	-	29	Kuttiyara viruppil nilam
389	1897	1	57	Kurakkattu punjanilam
390	1898	1	45	"
391	1899	2	00	"
392	1901	-	62	"
393	1902	-	88	"
394		-	80	"
395	716	-	28	Kaleeykal Kizhakkugasam viruppunilam
396	711	-	06	"
397	763	-	19	Kottel purayidom
398	727	-	49	Kizhakke mangalathu purayidom
399	778	-	11	Padinjarethara
400	779	-	56	Mangalathu purayidom
401	783	-	26	" mekkethara
402	775	-	19	" kizhakkethara
403	808	-	46	Mullasseril purayidom
404	807	-	30	Vadakkethara
406	811	-	74	Thekkemulloasseri purayidom
407	810	-	33	" Kizhakkethara
408	817	-	16	Paratharapurayidom
409	820	-	14	Mullasseril Kizhakke viroop nilam
410	821A.B	-	66	"
411	822AB	-	53	"
412	819	-	6	"
413	813	1	37	Nareechil padeekathil purayidom
414	812	-	55	" vadakkethara
415	816	2	30	" Kizhakkugasam nilam
416	724	-	32	Cherukunnathu purayidom
417	953	-	73	Vayinthathu kizhakkugasam nilam
418			44	Choorathara purayidom
419	1823		38	Kolachira punjanilam
420	1869		77	Mullemoole punjanilam

421	1870		80	“
422	1874	1	16	“
423	1935		05	Koorakkattu 100 parayude vadakke 33 para
424	1936		64	“
425	1926	1	31	“
426	1934	-	06	“
427	1937B	-	23	Kizhaksyal nilam
428	1924	1	38	Kooraykattu punja nilma
429	1925	-	05	“
430	1927	-	57	“
431	1900	-	29	Koorakkattu thakadi nilam
432	181A	-	57	Kollante kizhakkuvasam nilam
433	645	-	44	“
434	646	-	21	“
435	1782	-	25	Thoppil Thekkuvasam nilam
436	4540	-	44	Aakkattuvara Vadakkuvasam nilam
437	1905	-	12	Parayikkattu nilam
438	1932	-	12	“
439	5944	-	10	Thazhayisseri padinjaruvasam Mundaka nilam
440	2049	-	8	15 kol nilam Roadarik
441	368	-	39	Vilayil purayidom
442	45	3	59	Kareepuzha, Chiraykkakam punjanilam
443	1952	-	74	Otti Punjanilam
444	1954		86	“
445	1955	1	01	“
446	1956	2	45	“
447	1986	-	23	“
448	1985	-	72	“
449	1991	-	29	“
450	131/8A	-	76	Kuttamkarethu mundaka nilam
451	116/7	-	80	“
723	1995	-	37	Ottinilam
724	1997	-	13	Vayalil Ottinilam
725	1891	-	49	Paraykkattu Viruppil Ottinilam
726	944-945	-	85	Munnayalil viripp Ottinilam
727	946B	-	06	“ Vayalil Ottinilam
728	5778	-	13	Aayirathum vadavd punjanilam
729	1552	-	22	Ottinilam
740	178/14	-	27	Karthikapally-Pallippad Purayidam
		46	45	

No. 2 - Member : Kesavan Channar

Number	Survey No.	Area		Name of the property
		Acre	Cent	
452	579	-	93	Eriykkal purayidom
453	578 A.B	-	31	" Vadakkethara
454	580	-	55	Kizhakkepurayidom
455	581	-	45	Thekkum kizhakkumthara
456	582	-	19	Kulatthin kizhakkethara
457	584	-	32	Ulladasseri purayidom
458	531	-	69	Changayil vayalil nilam
459	532	-	29	" nilam
460	577	-	23	" nilam
461	576	-	37	" nilam
462	396	-	32	Panikkuzhi vayalil
463	544	1	250	Nilam
464	576A	-	25	Eeriykka Padinjaruvasamk viruppu nilam
465	542	-	40	" nilam 3 para
466	554	-	18	" nilam 1 para
467	550	-	27	" nilam 2 para
468	5707	-	37	Vizhappuram Punjanilam 30 para
469	5708	-	78	" nilam
470	5709	-	74	" nilam
471	5716	-	75	Vizhappuram punjanilam 60 para
472	5715	-	40	Vizhappuram punjanilam 6 para
473	5712	-	65	Erethu chal nilam 6 para
474	5713	-	18	Nilam 12 para
475	5720	-	14	Vizhappuram purayidom
476	5706	-	12	" Vadakke Attam Pulathara
477	5717	-	52	Vizhappuram chira
478	5718	-	32	" Thekke Attam purayidom
479	5816	1	36	Kureethara kizhakkuvasam Thakadi nilam 13 para
480	5887	-	19	" Thakadi 1 para 5
481	5891	2	44	" Thakadi nilam 18 para 8
482	5892	-	10	Purayidom
483	45	-	29	Nilam 2 para Otti
484	687	-	15	Kizhakkuvasam nilam 1 para otti
485	794	-	29	Mullothu vilayil nilam 2 para-1
486	765	-	53	Nilam 3 para 9
487	745	-	57	Menathe kizhakkuvasam nilam 5 para
488	758	-	49	Kopparethupurayidom
489	757	-	25	" Vadakkethara
490	759	-	15	" Thekkethara

Number	Survey No.	Area		Name of the property
		Acre	Cent	
491	116	-	34	Mulamoottil purayidom
492	117	-	22	" thara
493	109-110	-	62	Kattil purayidavum tharayum
494	1638	-	63	Nilam 10 para
495	1610	-	46	" nilam
496	1277	-	15	Pavoorethu purayidom otti
497	1276	-	34	"
498	1292	-	17	"
499	1294	1	03	"
500	1295	-	08	"
501	1443	-	19	Palliyambi Vayalil nilam 1 para 4
502	1444	-	21	" nilam 1 para 5
503	1445	-	30	" nilam 2 para 2
504	1465	-	36	" nilam 2 para 8
505	1463	-	54	" nilam 3 para 9
506	1796	-	14	Thundil Kizhakkuvassam nilam 1 para
507	1609	-	88	Mangalathu Vilayil nilam 6 para
508	1543	-	19	" nilam 1 para 4
509	8570	-	06	Karthikappally - Valliyoor
		25	64	

No. 3 - Member : **Madhavan Channar**

Number	Survey No.	Area		Name of the property
		Acre	Cent	
510	1712	-	13	Mangattu Kizhakkuvasam nilam 1 para
511	1713	-	14	“ nilam 1 para
512	1716	-	20	“ nilam 1 para 5
513	1721	-	10	“ nilam E:8
514	1722	-	10	“ nilam E:8
515	1723	-	8	“ nilam E:5
516	1724	-	13	“ nilam 1 para
517	1725	-	14	“ nilam 1 para
518	1710	-	25	Palliyude thekkepurayidom
519	1781	-	36	Thaykkoottathil mekkuvasam nilam 2 para 6
520	1451	-	53	Kallinte kizhakke purayidom
521	1452	-	23	“ Kizhakketharayum chirayum
522	1453	-	21	“ Vadakkbhagam thara
523	1464	1	28	Thundathil vayalil nilam 10 para
524	1463	-	15	“ Vayalil nilam 1 para
525	1502	-	88	Kollassery purayidom
526	1503	-	22	“ Kizhakkethara
527	1508	-	15	“ Vadakkethara
528	1457	-	27	Madathil thara purayidom
529	1458	-	41	“ Kizhakkethara
530	1203	-	49	Puliyam vayalil nilam 3 para
531	1284	-	35	“ Vayalil nilam 3 para
532	1351	-	36	“ Vayalil nilam 3 para
533	1349	-	34	“ Vayalil nilam 3 para
534	1882A-B	1	75	Puthan chal punjanilam 20 para 5
535	2213	-	13	Kuttakkuzhi punjanilam 22 para
536	2199	-	31	“ nilam
537	2204	-	30	“ nilam
538	2205	-	50	“ nilam
539		-	8	Koyithara purayidom
540	5773	2	38	Kattakkuzhi punjanilam 50 para
541	5774	-	12	“ nilam
542	5775	-	74	“ nilam
543	3397	1	04	Mannassery purayidom
544	1479	1	41	Chathan kulangara thekkuvasam nilam 10 para
545	378	-	87	Vadakke Thekku kizhakke moola
546	8573	-	3	Moonnu muri kadayum sthalavum
547	77/26A	-	45	Chatham kuzhi vayal nilam 7 para
548	77	-		“ nilam

Number	Survey No.	Area		Name of the property
		Acre	Cent	
549	77/54B	-	51	“ nilam
550	77/62C	-	4	“ nilam
551	77/36	-	4	“ nilam
552	77/61	-	4	“ nilam
553	66/18A	-	23	“ nilam
554	131/12A,B,C	1	43	Thakadi nilam
		19	90	

No : 4 - Member : Sekharan Channar

Number	Survey No.	Area		Name of the property
		Acre	Cent	
342	1570	1	A	Chavariykkal purayidom muri 2
343	1571	-	34	“ kizhakkethara
344	1581	-	27	“ thekkethara
345	676	-	46	Valakkoottu purayidom 1 and Thandacheri purayidom 1
346	679	-	26	“ mekkethara
347	677	-	74	“ vadakkethara
348	1567	-	14	Chavariykkal mekkuvasam nilam 1 para
349	1477	-	13	Nilam 1 para
350	1490	-	10	Nilam 8 E :
351	1487	-	38	Nilam 2 para 7
352	1553	-	16	Nilam 1 para 2
353	1484	-	23	Nilam 1 para 6 E
354	1414	-	56	Nilam 4 para
355	1384	-	58	Nilam 4 para 2
356	1388	-	15	Nilam 1 para 2
357	1389	-	57	Nilam 4 para 3
358	1390	-	17	Parayante padinjaruvasam nilam 1 para 2E
359	1391	-	14	Nilam 1 para
360	641	-	54	Vaikkathu Vayalil nilam
361	898	-	31	Nilam 2 para 3
362	872	-	34	Nilam 2 para 5 E
363	824	-	24	Nilam 1 para 7 E
364	1207	-	22	Nilam 1 para 6 E
365	2050	-	9	Nilam E 7
366	572	-	49	Paravoorethu purayidom
367	571	-	14	Thekkethara
368	466	-	-	-
369	4968	-	20	-
370	4969	-	30	-
371	-	-	22	Ailak
372	-	-	08	“
373	4931	-	45	“
374	5839	1	26	Kureethara nilam 15 para
375	5831	-	48	“ Punja nilam 6 para
376	5636	2	63	Thampuvannari punjanilam 33 para
377	5367	-	90	‘ Nilam
378	5961	1	25	Puthukkattu thakdi nilam 10 para
379	8570	2	02	Karthikapally-Pathiyoor Kadakalum sthalvum
380	129/3	4	95	Mavelikara-Chennithal Vallavan keril punjanilam
		23	83	

No. 5 - Member : Ammukunju Channatty

Number	Survey No.	Area		Name of the property
		Acre	Cent	
555	1926	-	26	Thoppil pullam pilavin purayidom and chira
556	1927	-	31	“ mekkethara
557	1928	-	27	“ Padinjarekkadav
558	1931	1	17	Thoppil Vadakkuvassam punjanilam 10 para-5
559	1934	-	19	Punjanilam 1 para 4
560	1970	1	05	“ nilam
562	1980	2	08	“ nilam
563	1982	1	14	“ nilam
564	1990	1	31	“ nilam
565	1974	-	34	Kunnukulathil punjanilam 13 para
566	1977	-	37	“ nilam
567	1975	-	17	“ nilam
568	1989	-	14	“ nilam
569	2195	-	9	Puthanthara
570	1412	-	13	Kuzhiveli Kizhakkuvassam nilam 9 Edngazhi
571	1413	-	12	“ nilam 8 E:
572	1838	-	37	Thekkedathu padinjaruvasam nilam 3 para
573	1844	-	50	“ Vayalil nilam 4 para
574	1407	-	11	Thundutharayil kizhakkuvassam nilam 8 E:
575	1402	-	20	Parayante kizhakkuvassam nilam 1 para 3
576	636	-	17	Vaikkathu vayalil nilam 1 para 3
577	639	-	30	“ Vayalil nilam 2 para 5
578	648	-	10	“ Vayalil nilam E :8
579	649	-	47	“ Vayalil nilam 3 para 5
580	705	-	8	“ Vayalil nilam 6 E:
581	1801	-	13	Puthan parampil thekkuvasam nilam 1 para
582	1824	-	9	“ Vayalil nilam 7 E.
583	1842	-	18	Thekkadathu thekkuvasam nilam
584	2141	-	14	Thazhathe mukkattu pulathara
585	1143	-	12	Karthikapally – Cheppad 7 E:
586	1170	-	5	“ Vayalil nilam 4 E :
587	1180	-	18	“ Vayalil nilam 1 para 3
588	1184	-	16	“ Vayalil nilam 1 para 2
589	1187	-	12	“ Vayalil nilam 9 E:
590	1191	-	40	“ Vayalil nilam 2 para 8
591	1940A.B.	1	30	Karuveli punjanilam 33 para
592	1941	-	23	“ nilam
593	1943	-	94	“ nilam
594	8569	-	2	Karthikapally-pathiyoor
595	116/2	-	37	Lakshana parambu purayidom
596	116/1	-	16	“ Thekkuvasam nilam
		16	51	

- No. 6 - Member : **Umminikunju Channaty**
 No. 7 - " : **Padmanabhan Channar**
 No. 8 - " : **Krishnan Channar**
 No. 9 - " : **Devaki Channaty**
 No.10 - " : **Bhanumathi Channaty**
 No.11 - " : **Bharathi Channaty**

Number	Survey No.	Area		Name of the property
		Acre	Cent	
1	1856	2	30	Kokkattethu purayidom muri -1
2	1855	-	12	" purayidom
3	1850	-	80	Kochuveetil mekkuvasam thara
4	1851A	1	31	Kokkattethu kizhakkugasam nilam 3 para - 5
5	1847B	"	12	" Thekkechira
6	1828	"	27	Chaykkaran parambu purayidom
7	1098	2	15	Karalikkotta virappunilam (15 para)
8	1100	1	31	" nilam (9 para)
9	1099	-	47	Karalikkotta purayidom 1
10	1115	-	11	Anchuthengil purayidom muri-1
11	1118	-	48	" Vadakkethara
12	1129	-	15	Komathu kizhakkugasam nilam (1 para)
13	1130	-	09	" nilam Edngazhi 7
14	1133	-	33	" nilam 2 para - 4
15	1134	-	48	" nilam 3 para - 5
16	1135	-	54	" nilam para - 1
17	1119	-	15	"
18	1370	-	24	Kadambattu thekkuvasam nilam 1 para 8
19	1857B	-	16	Kokkattethu kizhakkugasam chira
20	1373	-	22	" nilam 1 para - 5 Edangazhi
21	1369	-	14	" nilam 1 para
22	1326	-	17	Chakkala Thekkethil mekkuvasam nilam 1 para 3 Edangazhi
23	1778	-	11	Theruvil kizhakkugasam nilam Edangazhi-8
24	1776A.B.	-	25	" nilam 1 para 9 Edangazhi
25	1773	-	57	Kannacheerethu thekkuvasam nilam 4 para 1 Edangazhi
26	1395	-	18	Parathapurayidom muri-1
27	1399	-	45	Parkkavu purayidom
28	1394	-	9	Parayante thekkuvasam nilam Edangazhi 7
29	1397 B	-	2	Parayante thekkuvasam nilam 2 Edangazhi
30	1837	-	62	Paanara pochethara
31	1832	-	26	Moothedathu purayidom muri-1
32	1835	-	45	Aasari purayidothil vadakku padinjaru bhagam purayidom
33	1963	1	06	Penethu padinjaruvasam punjanilam 36 para.

34	1964A	-	94	“ nilam
35	1972A	-	96	“ nilam
36	1992A	-	20	Panethu padinjaruvasam punjanilam 1 para 5 Edangazhi
37	2838	-	52	Kuttivayalil Eruppunilam 3 para 8 Edangazhi
38	2329	-	9	Palakkattil Eruppunilam Edangazhi 7
39	797	-	23	Valloo thekkuvasam viruppu nilam 1 para 9 Edangazhi
40	827	-	17	Valloo Thekkuvasam viruppu nilam 1 para 3 Edangazhi
41	2004	-	53	Parakkannan kulam
42	1605	-	54	Otti mangalathu vivirippu nilam 4 para
43	1607	1	72	Otti “viruppu 11 para 9 Edangazhi
44	1421	-	17	Kadambattu vadakkuvasam viruppu 3 para 4 Edangahi
45	3135	1	17	Evoor kizhakuvasam punjanilam 11 para 7 Edangazhi
46	3141	-	37	“ Punjanilam 3 para 7 Edangahi
47	3142	2	36	“ Punjanilam 23 para 6 Edangahi
48	3147	-	27	“ Punjanilam 2 para 7 Edangahi
49	3148	-	28	“ Punjanilam 2 para 8 Edangahi
50	3149	-	44	“ Punjanilam 4 para 4 Edangahi
51	3138	-	79	Evoor kizhakuvasam punjanilam 7 para 9 Edangazhi
52	2740C	-	55	Evoor kizhakuvasam viruppu 4 para
53	1813	-	93	Ambiliazhayathu purayidom
54	1814	-	65	“ Kizhakuvasam virippu 4 para 7 Edangazhi
55	1793	-	9	Thundupurayidom
56	1794	-	5	“ Thekkekuzhi nilam Edangazhi 5
57	1811	-	33	Vazhappazhethu purayidom
58	1812	-	26	“ Kizhakkethara
59	1798	-	51	Thayyil purayidom
60	1823	-	10	Thullal kulam
61	1193	1	14	Puliyayalil viruppu nilam 12 para 5 Edangazhi
62	1365	-	75	“
63	386	3	24	“Paruma vayalil viruppu nilam 34 para 3 Edangazhi
64	406	-	8	Vazhaykattu vadakkuvasam virippu nilam Edangazhi 6
65	468	-	8	Vazhaykattu Vadakkuvasam virippu nilam Edanghazi-6
67	2194	-	86	“ Punjanilam
68	2195	1	-	“ Punjanilam
69	2163	1	68	“ Punjanilam
70	2267	1	25	“ Punjanilam

71	2143	2	19	Pengattu punjanilam
72	2144	-	69	" punjanilam
73	2145	-	78	Pengattu punjanilam
74	2151	-	43	" punjanilam
75	2152	-	19	" punjanilam
76	2156	2	07	" punjanilam
77	2157	1	46	" punjanilam
78	2155	-	-	"
79	2160	-	-	"
80	2168	-	70	" punjanilam 10 para
81	4645	-	37	" Virippu nilam 5 para 5 Edangazhi
82	4801	-	40	" nilam
83	5134	-	45	Kadambissery vadakkepurayidom
84	1883	-	15	Kettil vadakkuvasam nilam 1 para
85	1920	-	25	Parayante vadakkuvasam nilam 1 para 8 Edanghazi
86	1213	1	03	Padinjare melethu purayidom otti
87	5428	3	26	Muttuchal punjanilam 60 para
88	5503	3	21	" punjanilam
89	5959A.B	4	-	Puthukkattu thakidi nilam 30 para
90	5960	-	27	" thara purayidom
91	2654	-	-	Kollasseri purayidom and Thara Vadakkathu kizhamen pakuthi
92	2653	-	-	"
93	2655	-	-	"
94	2652B	-	30	Velathada mekkepurayidom
95	2690	-	64	Velluthada purayidom
96	5334A,B,C	-	55	A.B.C. perum kulathu purayidom
97	5356AB	-	96	Nikathu purayidom nilam 5 para 8 Edanghazi
98	5357	3	72	Kattuprambil purayidom
99	5355BC	1	25	" Kizhakkuvasam nilam 8 para 8 Edangazhi
100	5918B	-	16	" nilam 1 para 2 Edangazhi
101	8578	-	2	Kallarykkal Medayude thekkuvasam kizhakku padinjaru nilkunna kettidavum Athu nilkunnasthalavum
102	9292	1	11	Arayil paramb
104	9294	"	33	"
105	5196A	1	22	Neyyisseri Thekkepurayidom
106	5195	-	46	Neyyisseri padinjaru vasam Mundaka nilam 3 para 3 Edangazhi
107	5194A	1	42	Ottathengil purayidom
108	5193	-	50	" Vadakkenilam 4 para
109	5192	-	37	" Vadakkechira
110	5191	-	36	Neyyisseri nilam
111	5365	-	52	" Kizhakkechira
112	5364	1	62	Chirayude Akathe nilam 11 para
113	5385	-	27	Thundil Thekkuvasam nilam 2 para
114	5388	-	33	Vadakkethara vadakkuvasam nilam 2 para 4

115	5389	1	99	Vadakkethara vadakkum thara purayidom
116	5389	1	99	Vadakkethara vadakkum thara purayidom
117	1474	-	37	Parayante vadakkepurayidom
118	1473	-	36	Parayante thara
119	1521	-	13	Velante Kizhakkugasam nilam 1 par
120	1547	-	88	Velante Kizhakkugasam nilam 5 para 3 Edangazhi
121	1555	-	29	" nilam 2 para - 1
122	1557	-	32	" nilam 2 para - 3
123	1564	-	13	" nilam 1 para
124	1528B	-	15	" nilam 1 para
125	1548	1	84	" nilam 13 para 7
126	1540	-	25	" nilam 2 para 4
127	1544	-	10	" nilam 1 para
128	391	-	28	Kaanjoor "nilam 2 para
129	5890	1	09	Pangichira
130	5895B	-	27	" Chira
131	8028	1	65	" Chira
132	113A	-	32	Padana purayidom
133	286	4	49	"
134	215	-	34	Kandathi purayidom
135	249B	-	29	" kadavukaran purayidom
136	76/50	-	19	Mullakkattu viruppu nilam 7 para 6 E
137	76/52	-	11	" nilam 8 Edangazhi
138	95/3A.B	1	06	Mullakkattu viruppu nilam 7 para 6 E
140	95/5	-	10	" nilam 8 Edangazhi
141	95/14	-	14	" nilam 1 para
142	93/7B	-	36	Panjeri purayidom
143	104/26	1	07	Idathitta paramb and Thara
144	67/18	-	18	Nilam 1 para 3
145	38/11	-	22	Venniyil Kizhakkugasam viruppunilam 12 para 2 Edangazhi
146	43/6A	-	18	" Nilam
147	43/6B	1	31	" Nilam
148	1-8-1	1	94	Nilam
149	130/2	-	60	Nilam 5 para
150	131/6	-	76	Mundaka nilam
151	131/8B	-	07	Nikathupurayidom
152	116/3	2	93	Kuttankarethu thakadi nilam 21 para
153	116/9	-	36	" nilam 3 para
154	215/10	1	31	Purayidangal
155	7611	-	47	Parappachan Parambu purayid
156	1091	-	37	Chira
157	330A	-	29	Nilam 2 para - 1
158	367	-	56	Nilam 4 para
159	367	-	51	Nilam 3 para 7 Edangazhi
160	5779	2	18	Kureethara Mekkuvasam punjanilam 25 para
		117	56	

- No. 12 - Member : **Narayani Channaty**
 No. 13 - " : **Chellamma Channaty**
 No. 14 " : **Udayabhanu Channar**
 No. 15 " : **Dakshayani Channaty**
 No. 16 " : **Vijayalakshmi Channaty**

Number	Survey No.	Area		Name of the property
161	1834	-	68	Puthan puraykkal purayidom
162	1835	1	85	Asari Purayidathinu vadakku padinjaru 45 cent
163	1833	1	39	Pravaniyil purayidom
164	1852	-	10	Puthan puraykkal Kizhakkepuraydom
165	1893	-	42	" Kizhakkethara
166	1850	-	42	" Thekkethara kochuveetil vadakkuvasam
167	1932	-	35	Kunnukulathil purayidom
168	1930	-	64	" Mekkuvasam nilam 4 para 6
169	1122	-	10	Kandathil parambu purayidom
170	1121	-	13	" Thekkethara
171	1121B	-	4	" Mekkuthara
172	1957	-	57	Nooruparayude bakki 6 para
173	1987	-	39	Panethu padinjaruvasam nilam 4 para
174	2006	-	43	Kulathinu thekkuvasam nalupara
175	1083	-	35	Ambula vayalil kizhakkemuri nilam 4 para 5 Edangazhi
176	1070	-	37	"Nilam 2 para 7
177	2545	-	6	Valiyambalathinu thekkuvasam nilam Edangazhi 5
178	1072A	2	66	Kizhakkemuri viruppu nilam 19 para
179	1096	-	49	Karavallikkottu viruppu nilam 3 para 5
180	1851	-	13	Edangazhi
181	1097	-	12	Purayidom muri-1
182	1088	-	72	Karavallikkottu nilam 1 para
183	1091	-	16	" nilam 5 para 2 Edangazhi
184	1092	-	59	" nilam 5 para 2 Edangazhi
185	1094	-	15	Karalikkottu nilam 4 para 2 E
186	1095	-	24	" nilam 1 para
187	1124	-	17	" nilam 1 para 7 Edangazhi
188	1125	-	94	" nilam 1 para 3 E
189	1127	-	18	" nilam 7 para
190	2483	-	38	" nilam 1 para 3E
191	2484	-	39	Paroor purayidom
192	2854	-	12	" Purayidom
193	3060	-	41	"Vilayil kizhakkkuvasam nilam 8 Edangazhi
194	3064	-	17	" Nilam 3 para
195	3068	-	29	" nilam 1 para 2 Vilayil thekkuvasam nilam 2 para 1

196	3062	-	24	“ Nilam 1 para – 8
198	2975	-	13	“ Nilam 1 para
199	3038	-	18	“ Nilam 1 para – 3
200	3048	0	12	Thattupurayakkal vayalil nilam 9 Edangazhi
201	1706	-	19	Mangattu kizhakkuvassamnilam 1 para 4 E
202	1608	-	81	Mangalathu vilayil otti nilam 13 para
203	1564	-	70	Nilam
204	1421	-	14	Nilam
205	5826	-	77	Nilam
206	5825	“	29	Kureethara mekkuvassam punjanilam
207	5846	1	76	“ Nilam
208	5847	1	23	“ Nilam
209	5848	1	77	“ Nilam
210	4675	1	93	Manappattu punjanilam
211	4676	1	13	“ Nilam
212	5776	-	43	Kuzhichalu 4 para 3 E
213	5780	2	20	“ punjanilam 25 para
214	5747	1	84	Kattukuzhi punjanilam 24 para
215	5748	-	53	“ punjanilam 6 para
216	5781	1	52	Kattukuzhi punjanilam 13 para
217	5771	-	60	“ punjanilam 15 para
218	5931	2	63	Puthukkattu thakadi nilam 19 para
219	5932	-	57	“ Thakadi nilam 4 para
220	5933	-	8	Kannelathara purayidom
221	5934	1	49	Puthukkattu thakdi nilam 1 para
222	1909	1	20	Kootakkattu punjanilam 19 para
2223	1911	11	99	“ Punja nilam 14 para
224	2080	-	55	Payippattu thekkuvasam
225	2087	-	64	“ Nilam
226	2088	2	80	“ Nilam
227	2089	1	35	“ Nilam
228	2090	-	12	“ Nilam
229	2086	-	85	“ Nilam
230	2097	-	20	“ Nilam
231	2111	1	05	“ Nilam 8 para 5 E
232	2112A	1	35	“ Nilam
233	2112B	-	14	“ Nilam
234	478	-	44	“ Nilam
235	1466A	-	13	“ Vayalil nilam 1 para
236	1476	1	49	Thundathi vayalil 10 para
237	1477	-	29	“ Vayalil nilam 2 para 5 E
238	1479	-	39	“ Vayalil nilam 2 para 8 Edangahzi
239	1465	-	59	“ Vayalil nilam 4 para 3
240	4650	-	6	Thonduthara purayidom Kollasserai purayidathil thekkuvasam

241	2653	-	40	Kollasseri purayidathil thekkuvasam
242	2654	-	-	"
243	2655	-	-	"
244	2621	-	46	Mookkasseri purayidom
245	5360	-	72	Valiyakulangara purayidom
246	5368	-	59	Valiyakulangara vadakkepurayidom
247	5369	-	16	" Thekkepurayidom
248	5361	-	-	" Thekkethara
249	5362	-	55	" Thara
250	5366	-	15	" Thara
251	6578 A,B	-	72	Kallaraykkal purayidom
252	8579	-	8	" purayidom
253	8569	-	9	Purayidom
254	8570	-	9	Purayidom
255	9292	-	4	Purayidom
256	1335	-	66	Muravasseri purayidom
257	3405B	-	30	Thundu Purayidom
258	1364	-	25	Muravasseri padinjaru mundaka nilam
259	1490	-	25	Mathan kulangar Thekkeviruppu nilam 25 para
260	1484	-	40	" Nilam
261	1482	-	52	" Nilam
262	1523	-	11	" Nilam
263	1426	-	12	" Nilam
264	1528	-	05	" Nilam
265	1472 AB	2	73	" Nilam
266	1470	-	9	Kulangara thekkuvasam viruppunilam
267	1409	-	6	" Nilam
268	1477	-	40	" Nilam
269	3371	-	21	" Nilam
270	3357	-	28	" Nilam
271	997	-	9	Chennattu padinjaru vasam nilam
272	1476	-	6	Mathan kulangara thekkuvasam nilam
273	1502	-	42	Mathan kulangara purayidom
274	1501	-	12	
275	1091/337	-	41	Puthuchira
276	338	12	20	"
277	339	-	45	Puthuval chira
278	112/A	-	45	Padanapurayidom
279	3780	2	08	"
280	2050	-	86	Kottaykkakathu purayidom
281	2051	-	22	" Mekke purayidom
282	2049	-	18	Parachapparambil mekkepurayidom 8 cent
283	3013B	-	12	Thachayil kizkakke thundupurayidom
284	2748A	-	5	Viruppunilam Edangazhi 4
285	2749	-	35	Nilam 2 para 5 E
286	2753	-	6	Nilam Edanghi 4
287	2766	-	12	Nilam 1 para

288	270	-	59	
289	2997B	-	16	Valiyakulangara vadakkepurayidom
290	2980	-	-	" Thekkepurayidom
291	2694	-	55	" Thekkethara
292	2971 A,B	-	15	" Thara
293	2973	-	72	" Thara
294	2975	-	8	Kallaraykkal purayidom
295	3159B	-	5	Nilam Edangazhi 4
296	3034	-	44	Nilam 3 para 2 E
297	2854B	-	12	Nilam nikathiya purayidom
298	1821	-	40	Eriykkal purayidom
299	1825	-	4	Purayidom
300	1828	-	8	Thottuchira
301	1820	-	11	Eriykkal chila
302	1822	-	25	Vettithana thara
303	1819B	-	55	Viruppu nilam 10 para
304	1826	-	17	" Nilam
305	1827	-	11	" Nilam
306	1824	-	30	" Nilam
307	849	-	48	Konnavilakathu purayidom
308	"	-	8	Puthuval purayidom
309	850	-	15	Purayidom
310	826	-	20	Nilam 1 para 7 Edangazhi
311	824	-	7	Viruppunilam
312	823	-	6	Nilam
313	820	-	12	Viruppunilam 1 para
314	810	-	3	Nilam 2 E
315	839	-	5	Nilam Edangazhi 4
316	867	-	6	"
317	975	-	38	Nilam 2 para 8 E
318	980	-	5	Nilam 4 E
319	632	-	18	Nilam 1 para 3
320	5305	-	18	Nilam nikathu purayidom
321	128/1	-	94	Mavelikara Taluk Nilam
322	131/2B.C.D	-	48	Kudunkarethu thakadi nilam
323	131/4	-	8	" Nitazhthu purayidom
324	131	-	87	Punjanilam 20 para
325	73/2	-	31	" Nilam
326	73/4	-	22	" Nilam
327	73/6	-	31	" Nilam
328	74/1	-	9	Kannimel thara purayidom
329	74/4	12	"	
330	1526	-	13	Otti viruppu nilam 8 E
331	157	-	12	Otti nilam Edangazhi 8
332		-	38	Otti nilam 2 para 5
333		-	99	Ottinilam E : 8
334	1571	-	12	Ottinilam E : 8

335	1532	-	8	Ottinilam E :6
336	2014	-	15	Ottinilam E :9
337	2314	-	91	Ottinilam 7 para
338	2321	-	12	Ottinilam 1 para 2 E
339	2280	-	10	Ottinilam 8 E :
340	335	-	45	Purayidom
341	1527	-	12	Mathan Kulangara thekkuvasam viruppunilam 9E
		101	84	

No.17 - Member : Govindan Channar

Number	Survey No.	Area		Name of the property
		Acre	Cent	
597	1415.A	-	52	Shudra Kuzhuveli Purayidom
598	1385	-	59	Kuzhiveli Purayidom
599	1387	-	37	Kuzhuveli Vadakkutharapurayidom, Kizhakkethara
600	853	-	79	Kathrolipurayidom
601	978	-	35	" Vadakke Chira, Thara
602	980	-	30	" Vadakkevasam nilam 2 para 2
603	982	-	46	" Nilam 3 para 3
604	1067	-	34	" Amboolayil Kizhakke Muriyil nilam 2 para 5
605	2519	-	40	Amboolayil Nilam 3 para
606	1063	-	95	" Vayalil nilam 7 para otti
607	1126	-	33	Muriyam Mootil Thekkuvasam nilam 2 para 4
608	1138	-	48	Anjuthengin Padinjare vasom 3 para 5
609	1843	-	27	Theruviparambil padinjaruvasam nilam 2 para
610	1841	-	21	Nilam 1 para 6
611		-	20	Nilam 1 para5
612	3259	-	47	Perupurayidom
613	3249	-	11	Perupurayidom Kizhakke Thara
614	3263	-	19	" Kizhakke Thara
615	3317	-	53	" Padinjare Thara
616	3318	-	12	Pulimootil Purayidom
617	3365	-	25	Naduvilevayalil Nilam 2 para
618	3294	-	16	Pathisseri kizhakkuvasam nilam 2 para 2
619	2062	-	09	Kollasseri kizhakkuvasam nilam 8 Edangazhi
620	2063	-	09	" Vayalil nilam
621	3326	-	08	" Vayalil nilam 8 Edangazhi
622	3306	-	08	" nilam 7 Edangazhi
623	3325	-	10	" nilam 8 Edangazhi
624	5819	-	11	Pallippad village . Punchi nilam 18 para
625	5820	1	32	" nilam
626	5885	2	49	Kurithara kizhakkuvasam thakadi nilam 25 para 5
627	1984	1	08	Cheppad village. Kulangarakkal vadakkuvasam Punchanilam 11 para otti.
628	1983	-	36	Cheppad village. Kulangarakkal vadakkuvasam punjanilam 13 para otti.
629	1958	1	33	Kulangarakkal nilam 13 para otti.

630	1951	2	80	Kulathinupadinjaruvasam nilam 20para otti
631	1950	1	48	“ nilam 9 para otti
632	440	-	56	Velamhara kizhakkunilam 5 para 5 otti
633	--	-	79	“ nilam 4 para 5
634	2000 BC	-	34	“ nilam 2 para 7 otti.
635	1528 A	-	35	“ nilam 2 para 5 otti
636	1530	-	25	“ nilam 1 para 9
637	1531 A	-	10	“ nilam 8 Edangazhi
638	1485	-	39	“ nilam 4 para 2
639	1330	1	10	“ nilam 9 para
640	581	-	58	“ nilam 4 para
641	9292	-	2	Kayamkulam kambolathil vadakkepeedika and land
642	7610	-	37	Quilon – Quilon parappachan parambu
643	57/14	1	50	Pattathil purayidom. Mavelikkara, Kannamangalam
644	57/11B	-	3	Pattathilpadinjare thara
645	57/12B	-	5	“ Kanneele thara
646	57/17B	-	23	” nilam 1 para 7
647	57/18	-	10	“ nilam 8 Edangazhi
648	46/30AB	1	21	Pattathil thekkuvasam nilam, kulathodunilkkunna land
649	56/15D	-	7	Vadakkuvasam nilam 6 Idangazhi
650	56/20	-	25	“ nilam 1 para 9
651	56/24	-	12	“ nilam 1 para
652	57/7B	-	06	“ nilam 5 Edangazhi
653	57/8A.B.	-	17	“ nilam 1 para 4
654	57/9	-	29	“ Padinjaruvasam nilam 2 para
655	57/15A.B.	-	20	“ nilam 1 para 5
656	59/17A	-	14	“ nilam 1 para
657	57/18	-	33	“ nilam 2 para 4
658	77/6	-	17	Chakka purayidom
659	59/2A	-	39	Kizhakkemuripurayidom
660	58/5	-	12	“ nilam 1 para
661	58/8	-	16	“ nilam 1 para 2
662	58/20B	-	18	“ nilam 1 para 3
663	59/2ABC	-	61	Pattathil Kizhakke nilam 4 para 7
664	59/3A	-	81	Pattathil kizhakke thara
665	55/15AB	-	46	Vadakke Mrezhathu padinjaruvasam nilam 4 para
666	55/23	1	32	“ Vadakku vasam nilam 9 para 5
667	55/20	-	19	“ Vadakku vasam nilam 1 para 4
668	56/3	-	50	Nilam 4 para
669	45/6AB	-	91	Akkarapandinjarethara purayidangal
670	55/14	-	20	Vadakkemoorezhathu purayidom
		35	46	

No.18 - Member : Krishna Channar

Number	Survey No.	Area		Name of the property
		Acre	Cent	
671	1872	1	9	Theruvil purayidom
672	1873	1	14	" purayidom
673	1871	-	75	Panara thekkethil puthan puraykkal Purayidavum therayum
674	1874	1	23	Theruvil prambil mekkuvasamnilam 9 para
675	1875	-	59	" Thekkuvasamnilam 4 para 5
676	2514	-	60	Kollante thekkuvasam nilam 5 para
677	1077	-	89	" nilam 6 para 5 E
678	2368	-	38	Asante kizhakkepurayidom
679	2367	-	14	" Vadakke thara
680	4604	-	86	Marngattu punjanilam
681	4605	-	36	" Nilam
682	4607	-	59	" Nilam
683	4608	1	84	" Nilam
684	4619	1	33	" Nilam
685	1043	-	12	Ambuvila vayalil nilam 1 para
686	98	-	48	Thachan purayidom
687	103	-	31	" Thekkuvasam nila 4 para Otti
688	1532	-	24	" nilam
689	1296	-	12	Kollante vadakke thara
690	3219	3	1	Evoor Kizhakkuvasam punjanilam 32 para
691	2111-2112	1	20	Kunnappantha thakadi pakuthi padinjaru thekkuvadakkulla sthalam
692	74/AB	1	91	Mavelikkara Kammamanjal and Chennamcheri purayidom and Kollasseri purayidom
693	74/4	-	62	Karuvinal mekkevirippu
694	71/8A	-	47	Channanjeri Kizhakkuvasam nilam 3 para 4
695	74/5	-	32	" nilam 2 para 3
696	47/2	-	21	Pattathil padinjaru nilam 1 para 5
697	56/4	-	24	" Nilam 1 para 8
698	56/15AC	-	45	" Nilam 3 para 3
699	97/20C	-	3	" Nilam 2 E
700	97/29	-	4	" Nilam 3 E :
701	68/21B	-	4	" Nilam 3 E :
702	57/6C	-	5	" Nilam 4 E
739			70	Karthikapally-Pallipad
		22	35	





























APPENDIX V(b)

ALUMMOOTIL CHANNAR FAMILY : MALE/FEMALE SYMBOLS OF THE SHAREHOLDERS AND THEIR ANCESTORS (APPENDIX V(a)) WITH THEIR PROFESSION

<u>Symbols</u>	<u>Profession</u>	
AL - I		
△ 1	- Shareholder	- Krishnan Channar
△ 2	- Advocate	
○ 3	- Housewife	
△ 4	- Police Inspector	
○ 5	- B.A. Degree holder	
△ 6	- Rtd. G.M., HMT, Kalamassery	
○ 7	- Rtd. Professor	
△ 8	- Doctor (U.S.A)	
△ 9	- Engineer (Rtd)	
△ 10	- Agriculture	
○ 11	- Housewife	
○ 12	- Insurance Officer	
△ 13	- Doctor (U.S.A)	
○ 14	- B.A. Degree holder	
△ 15	- Engineer (Rtd)	
△ 16	- Engineer (Rtd)	
△ 17	- Engineer	
△ 18	- Engineer	
△ 19	- Engineer (USA)	
△ 20	- Doctor (USA)	
○ 21	- Doctor	
○ 22	- Doctor	
○ 23	- School Teacher	
○ 24	- M.Sc. Degree holder	
○ 25	- Doctor	
○ 26	- Doctor	





























- 27 - Student
- 28 - Student
- 29 - Engineer
- 30 - Housewife
- 31 - Doctor
- 32 - Infant death
- 33 - Housewife
- 34 - Professor (Rtd)
- 35 - Housewife
- 36 - LIC Officer
- 37 - Housewife
- 38 - B.Com Degree holder
- 39 - Doctor
- 40 - Doctor
- 41 - Engineer
- 42 - Professor
- 43 - Kerala Kaumudi (Daily)
- 44 - School Teacher
- 45 - Doctor
- 46 - Army Officer
- 47 - Doctor
- 48 - Student
- 49 - Engineer
- 50 - MBA
- 51 - Fashion Designer
- 52 - Chartered Accountant

AL- 2

- | | | | | |
|-------------------------------------------------------------------------------------|---|--------------------|---|-----------------|
|  | - | Shareholder | - | Kesavan Channar |
|  | - | Advocate | | |
|  | - | Business | | |
|  | - | Housewife | | |
|  | - | Professor | | |
|  | - | Business | | |
|  | - | Agriculture | | |
|  | - | Industrialist | | |
|  | - | Advocate | | |
|  | - | Housewife | | |
|  | - | Income Tax Officer | | |
|  | - | Professor | | |
|  | - | Agriculture | | |
|  | - | Housewife | | |
|  | - | Housewife | | |
|  | - | Housewife | | |
|  | - | Doctor | | |
|  | - | Housewife | | |
|  | - | M.A. Degree holder | | |
|  | - | Engineer | | |
|  | - | Housewife | | |
|  | - | Industrialist | | |
|  | - | Student | | |
|  | - | Student | | |
|  | - | Student | | |
|  | - | Student | | |
|  | - | Student | | |
|  | - | Engineer | | |

- 29 - Gemologist
- 30 - Engineer
- 31 - Student
- 32 - Student
- 33 - Student
- 34 - Student
- 35 - Student
- 36 - Student
- 37 - Student
- 38 - Business
- 39 - Housewife
- 40 - Army Officer
- 41 - Doctor
- 42 - Doctor
- 43 - Doctor
- 44 - Student
- 45 - Engineer
- 46 - M.A. Degree holder

AL - 3

- | | | | | |
|-------------------------------------------------------------------------------------|---|---------------------|---|------------------|
|  | - | Shareholder | - | Madhavan Channar |
|  | - | Housewife | | |
|  | - | Housewife | | |
|  | - | Agriculture | | |
|  | - | Agriculture | | |
|  | - | Agriculture | | |
|  | - | Agriculture | | |
|  | - | Housewife | | |
|  | - | Housewife | | |
|  | - | Rtd. District Judge | | |
|  | - | Housewife | | |
|  | - | Housewife | | |
|  | - | Housewife | | |
|  | - | Housewife | | |
|  | - | Agriculture | | |
|  | - | Housewife | | |
|  | - | Agriculture | | |
|  | - | Health Department | | |
|  | - | Radiographer | | |
|  | - | Teacher | | |
|  | - | Teacher | | |
|  | - | Business | | |
|  | - | Engineer | | |
|  | - | Engineer | | |
|  | - | Doctor | | |
|  | - | Doctor | | |
|  | - | Housewife | | |
|  | - | Business | | |

- 29 - Business
- 30 - Housewife
- 31 - Business
- 32 - Business
- 33 - Housewife
- 34 - Teacher
- 35 - Housewife
- 36 - Teacher
- 37 - Student
- 38 - Student
- 39 - Student
- 40 - Student
- 41 - Teacher
- 42 - Student
- 43 - Advocate

AL - 4

- | | | | | |
|----|---|----------------------|---|------------------|
| 1 | - | Shareholder | - | Sekharan Channar |
| 2 | - | Teacher | | |
| 3 | - | Social Science Dept. | | |
| 4 | - | Engineer | | |
| 5 | - | Business | | |
| 6 | - | Officer | | |
| 7 | - | Agriculture | | |
| 8 | - | Business | | |
| 9 | - | Agriculture | | |
| 10 | - | M.A. Degree holder | | |
| 11 | - | Agriculture | | |
| 12 | - | Homoeo Doctor | | |
| 13 | - | Chartered Accountant | | |
| 14 | - | Engineer (USA) | | |
| 15 | - | Teacher | | |
| 16 | - | Engineer | | |
| 17 | - | Engineer | | |
| 18 | - | Housewife | | |
| 19 | - | Student | | |
| 20 | - | Student | | |
| 21 | - | Student | | |
| 22 | - | Student | | |

AL-5

- | | | | | |
|---|---|-------------|---|------------------------------------|
| 1 | - | Shareholder | - | Ammu Kunju Channaty
(No issues) |
|---|---|-------------|---|------------------------------------|

AL - 6

- | | | | | |
|---|---|-------------|---|------------------------|
| ① | - | Shareholder | - | Ummini Kunju Channaty |
| ② | - | Shareholder | - | Padmanabhan Channar |
| ③ | - | Shareholder | - | Devaky Channaty |
| ④ | - | Shareholder | - | Kunju Krishnan Channar |
| ⑤ | - | Banker | | |
| ⑥ | - | Politician | | |
| ⑦ | - | Housewife | | |
| ⑧ | - | Housewife | | |
| ⑨ | - | Housewife | | |
| ⑩ | - | Agriculture | | |
| ⑪ | - | Business | | |
| ⑫ | - | Housewife | | |
| ⑬ | - | Housewife | | |
| ⑭ | - | Housewife | | |
| ⑮ | - | Agriculture | | |
| ⑯ | - | Housewife | | |
| ⑰ | - | Agriculture | | |
| ⑱ | - | Housewife | | |
| ⑲ | - | Agriculture | | |
| ⑳ | - | Business | | |
| ㉑ | - | Professor | | |
| ㉒ | - | Engineer | | |
| ㉓ | - | Doctor | | |
| ㉔ | - | Housewife | | |
| ㉕ | - | Housewife | | |
| ㉖ | - | Housewife | | |
| ㉗ | - | Agriculture | | |

- 28 - Agriculture
- 29 - Housewife
- 30 - Housewife
- 31 - Housewife
- 32 - Housewife
- 33 - Business
- 34 - Business
- 35 - Engineer
- 36 - Doctor
- 37 - Housewife
- 38 - K.S.R.T.C Driver
- 39 - Housewife
- 40 - Housewife
- 41 - Housewife
- 42 - Military Soldier
- 43 - Agriculture
- 44 - Housewife
- 45 - Housewife
- 46 - Engineer (USA)
- 47 - Housewife
- 48 - Business
- 49 - Agriculture
- 50 - Housewife
- 51 - Housewife
- 52 - Engineer
- 53 - Housewife (Abroad)
- 54 - Homoeo Doctor
- 55 - Housewife
- 56 - Housewife

- 57 - Housewife
- 58 - Business (USA)
- 59 - Doctor
- 60 - Housewife
- 61 - Engineer
- 62 - B.A. Degree holder
- 63 - Student
- 64 - Engineer
- 65 - Engineer

AL-7

- ① - Shareholder
 ② - Housewife
 ③ - Housewife
 △4 - Agriculture
 ⑤ - Housewife
 ⑥ - Engineer
 ⑦ - Akasavani(A.I.R.)
 △8 - Business
 △9 - Student
 ⑩ - Housewife
 ⑪ - Housewife
 △12 - Dentist
 ⑬ - Housewife
 ⑭ - Student
 △15 - Student
 ⑯ - Doctor
 ⑰ - Student
 △18 - Student

- Bhanumathy Channaty

AL-8

- ① - Shareholder
 ② - Housewife
 △3 - Gen. Manager, Air India
 ④ - Housewife
 ⑤ - Student
 ⑥ - Student
 △7 - Engineer
 △8 - Student
 ⑨ - Student




























- Bharathy Channaty

AL - 9

- | | | | | |
|-----|---|-------------------------------------|---|------------------------|
| ① | - | Shareholder | - | Narayani Channaty |
| ② | - | Shareholder | - | Dakshayani Channaty |
| ③ | - | Shareholder
(B.A. Degree holder) | - | Chellamma Channaty |
| △4 | - | Shareholder (Advocate) | - | A.P. Udaya Bhanu |
| ⑤ | - | Shareholder | - | Vijayalekshmi Channaty |
| ⑥ | - | B.A. Degree holder | | |
| ⑦ | - | B.A. Degree holder | | |
| ⑧ | - | B.A. Degree holder | | |
| △9 | - | Doctor | | |
| ⑩ | - | B.A. Degree holder | | |
| △11 | - | Business | | |
| ⑫ | - | Professor | | |
| △13 | - | Engineer | | |
| ⑭ | - | Housewife | | |
| △15 | - | Doctor | | |
| △16 | - | Engineer | | |
| △17 | - | Engineer | | |
| ⑮ | - | Housewife | | |
| ⑯ | - | Housewife | | |
| ⑰ | - | Architect | | |
| △21 | - | Student | | |
| ⑳ | - | Housewife | | |
| △23 | - | Engineer | | |
| △24 | - | Engineer | | |
| △25 | - | Engineer | | |

AL - 10

Govindan Channar

-  - Shareholder
 - Agriculture
 - Housewife
 - Agriculture
 - Agriculture
 - Agriculture
 - Housewife
 - Advocate
 - Agriculture
 - Housewife
 - Housewife
 - Business
 - Business
 - Housewife
 - Housewife
 - Business
(Instrumental Technician)
 - Agriculture
 - Housewife
 - District Judge
 - Housewife
 - Business
 - Housewife
 - Architect
 - Housewife
 - Doctor
 - Doctor
 - Legislative Assistant, Secretariat
 - Engineer

- 29 - Nutritionist
- 30 - Housewife
- 31 - Engineer
- 32 - Advocate
- 33 - M.A. Degree holder
- 34 - Student
- 35 - Student
- 36 - Housewife
- 37 - Business
- 38 - M.B.A Degree holder
- 39 - ITA
- 40 - Fine Arts Student
- 41 - Student
- 42 - Student
- 43 - Business
- 44 - M.Sc. Degree holder
- 45 - Doctor
- 46 - Student
- 47 - Student
- 48 - Student
- 49 - MCA Degree holder
- 50 - Engineer
- 51 - Student

AL- II

- 1 - Shareholder
- 2 - Business
- 3 - Student
- 4 - Student
- 5 - Student

Krishnan Channar

APPENDIX VI
ARACKAL MADOM FAMILY



NALUKETTU (TARAVAD)



ARACKAL MADOM

APPENDIX VI (Contd....)



FAMILY TEMPLE

APPENDIX - VII (a)

GENEALOGY TABLE

ARACKAL MADOM NAIR TARAVID (PRE-PARTITION PERIOD-1942)

G-1



G-2



G-3



△ Male

○ Female

G-4



G-5



G-6



APPENDIX VII(b)

ARACKAL MADOM NAIR TARAVAD : MALE / FEMALE SYMBOLS
WITH THEIR NAMES AS PER GENEALOGY TABLE (APPENDIX - VII (a))

<u>Symbols</u>	<u>Names</u>		
①	-	Amma	
△2	-	Kochan Pillai	Karanavan
③	-	Kochu Kutty	
△4	-	Govinda Pillai	
⑤	-	Valliammamma	
⑥	-	Kochammamma	
⑦	-	Arackal Madom Kunju Kutty Amma	
⑧	-	Kizhakkedathu Ammamma	
△9	-	Raman Pillai	
⑩	-	Kottasseril Ammamma	
△11	-	Pankan Pillai	
⑫	-	Lekshmikutty Amma	
⑬	-	Kochu Kutty Amma	
⑭	-	Kutty Amma	
⑮	-	Gowrikutty Amma	
△16	-	Kesavan Pillai	Karanavan
△17	-	Krishnan Pillai	Karanavan
△18	-	Govinda Pillai	
△19	-	Padmanabhan Pillai	
△20	-	Narayanan Pillai	
⑳	-	Kochu Panki Amma	
㉑	-	Gowri Kutty Amma	
△23	-	Krishna Pillai	
△24	-	Narayanan Pillai	Karanavan
△25	-	Govinda Pillai	
㉒	-	Gowrikutty Amma	
△27	-	Padmanabha Pillai	

- 28 - Raman Pillai - Karanavan
- 29 - Lekshmi Kutty Amma
- 30 - Sundaresan
- 31 - Sakunthala
- 32 - Leela
- 33 - Sreekesava Varma
- 34 - Indira
- 35 - Rema Devi
- 36 - Muraleedharan
- 37 - Govindan Pillai
- 38 - Raman Pillai
- 39 - Chetan Kunju
- 40 - Kalyani Amma
- 41 - Sarojini Amma
- 42 - Madhavi Amma
- 43 - Devakimma
- 44 - Vasudeva Pillai
- 45 - Balakrishna Pillai
- 46 - Leela Bai
- 47 - Viswanathan

APPENDIX VIII

**LANDED PROPERTIES – ARACKAL MADOM FAMILY
DISTRIBUTION OF PROPERTIES EFFECTED AMONG
FAMILY MEMBERS AS PER THE
PARTITION DEED No. 281/1117 (21-1-1142)**

**A Schedule Property – Members-Gowrikutty Amma, Balakrishnapillai (Major),
Gopalakrishna Pillai, Sekhara Pillai, Surendranath Pillai**

Sl.No.	District	Taluk	Village	Survey No.	Area		Name of the property
					Acre	Cent	
1.	Kottayam	Kottayam	Thiruvvarppu	<u>96</u> 1-A	22	39	Thalthodu Nilam
2.	"	"	"	<u>96</u> 1-B	4	70	"
3.	"	"	"	<u>108</u> 2	20	45	"
4.	"	"	"	<u>108</u> 1	-	94	"
5.	"	"	"	<u>96</u> 2	1	74	Pantheerupara Nilam
6.	"	"	"	<u>111</u> 1-A	-	12	Purayidom
7.	"	"	"	<u>98</u> 2	-	15	Innerland of Carivelinilam
8.	"	"	"	<u>97</u> 1	-	60	East corner of Thalhotttil
9.	"	"	"	<u>99</u> 1-B.7	-	3	Nilam
10.	"	"	"	<u>99</u> B.4	-	11	"
11.	"	"	"	<u>83</u> 5-A	1	61	Ottavarakkal chira
12.	"	"	"	<u>83</u> 5-B	-	4	"
13.	"	"	"	<u>83</u> 6	-	25	"
14.	"	"	"	<u>85</u> 9	-	11	"
15.	"	"	"	<u>90</u> 16	-	44	Cherukarakavu purayidom
16.	"	"	"	<u>292</u> 1	10	10	Puthiya Mangalam Palathu uthiyidathu nilam

17.	"	"	"	296/3	-	65	Podathukumaranalloor Nilam
18.	"	"	"	296/5	-	81	Nilam
19.	"	"	"	140/1	-	8	Annalloor Padi purayidom
20.	"	"	"	140/5	-	31	"
21.	"	"	"	140/4	-	98	"
22.	Kottayam	Kottayam	Kottayam	149/25	-	45	Pathinaril Chirapurayidom
	"	"	"	148/10	-	15	
23.	"	"	"	207/18	-	12	Chira Purayidom
24.	"	"	"	208/2	-	15	Vadakkechuvakal
25.	"	"	"	208/9	-	10	purayidom
26.	Kottayam	Changanassery	Vazhapally East	37/2	-	17	Thonduparambu purayidom
27.	Kottayam	Changanassery	Nedumkunnam	457/1	4	12	Cherikkal purayidom
28.	Kottayam	Kottayam	Kottayam	76 21-A	-	75	Mangalipurayidom & building
29.	"	"	"	76/15	1	15	"
30.	Kottayam	Kottayam	Pampady	348/2	3	60	Venna
31.	"	"	"	208/4	1	46	Kavappalli
					68	87	
32.	"	"	"	298/9	-	21	Kulangara purayidom
33.	"	"	"	335/7	1	37	Pulathotta purayidom
34.	"	"	"	347/7	1	26	Thekkekkara purayidom
35.	"	"	"	334/ ¼	17	12	Chathan purayidom
36.	"	"	"	359/2	4	19	Cherikkal purayidom
37.	"	"	"	359/3	8	67	"
38.	"	"	"	359/4	1	37	"
39.	"	"	"	359/5	4	32	"
40.	"	"	"	359/1	6	4	"
41.	"	"	"	363/1-B	36	38	"
42.	"	"	"	363/1-F	39	28	"

43.	"	"	"	363/1.G	5	10	"
44.	"	"	"	335/23/B	-	93	Matta purayidom
45.	"	"	"	335/2.A	-	19	Valu purayidom
46.	"	"	"	347/7	1	11	Vazhayil purayidom
47.	"	"	"	299/2	-	48	Kottarathil purayidom
48.	"	"	"	299/3	-	41	"
49.	"	"	"	459/11	6	40	Cherickal purayidom
50.	"	"	"	459/10	1	17	"
51.	"	"	"	458/5	3	95	"
52.	"	"	"	459/6	-	53	"
53.	"	"	"	419/7	2	12	"
54.	"	"	"	419/8	1	81	"
55.	"	"	"	425/2	-	66	"
56.	"	"	"	422/3	5	4	"
57.	"	"	"	425/1-A	-	43	"
58.	"	"	"	457/2	1	14	"
59.	"	"	"	457/3/A	2	19	"
60.	"	"	"	457/5	2	39	"
61.	"	"	"	458/2	5	-	" "
62.	"	"	"	458/4/A	4	74	"
63.	"	"	"	348/2.A	6	3	"
64.	"	"	"	419/5.B	-	77	"
65.	"	"	"	459/12/A	-	12	"
66.	"	"	"	457/4	6	-	" "
67.	"	"	"	341/3.B	2	12	"
68.	"	"	"	345/9	1	36	"
69.	"	"	"	423/2/B	-	66	"
70.	"	"	"	298/10	-	41	"
71.	"	"	"	363/1-B	-	82	Madhuramattum Pappu Vakapattu purayidom
Total					253	16	
Total 253 Acres 16 cent.							

**B. Schedule Property – Members – Meenakshy Kutty Amma, Sudeendran Pillai,
Valsala Rani, Nirmal Devi**

Sl. No.	District	Taluk	Village	Survey No.	Area		Name of the property
					Acre	Cent	
1.	Kottayam	Kottayam	Kottayam	89/2-A	-	94	Arackal Punakkattu purayidom Thanniliruppu building
2.	"	"	"	89/1	-	32	Kalappurakkal Kulathil purayidom
3.	"	"	"	89/2-B	-	24	Vazhayil purayidom
4.	"	"	"	89/13-A	-	25	Kalathil purayidom
5.	"	"	"	89/13-B	-	31	Kalapurakkal Kalathil purayidom
6.	"	"	"	90/2-A	-	19	Karimbin purayidom
7.	"	"	"	92/1-A	-	14	Nilamnikathu purayidom
8.	"	"	"	85/26	-	18	Marangattuchira purayidom
9.	"	"	"	88/5-B	-	8	Chira purayidom
10.	"	"	"	88/4-B	-	5	Chira purayidom
11.	"	"	"	88/4-A	1	65	Mannar padam
12.	"	"	"	88/5-A	-	67	"
13.	"	"	"	88/6	1	45	"
14.	"	"	"	143/1-A	2	88	"
15.	"	"	"	143/1-C	-	10	"
16.	"	"	"	146/4-A	3	75	"
18.	"	"	"	146/4-C	-	78	"
19.	"	"	"	146/4-B	-	89	"
20.	"	"	"	146/4-D	1	2	"
21.	"	"	"	146/4-E	-	36	"
22.	"	"	"	146/1-A	-	34	"
23.	"	"	"	142/16	-	22	Kollaprambil purayidom
24.	"	"	"	147/2	-	20	Mayil Kunjan Thara purayidom
25.	"	"	"	144/1-A	-	17	Puthuparambu purayidom
26.	"	"	"	144/1-B	-	48	Malayil purayidom
27.	"	"	"	145/11-B	1	7	Kongopalli purayidom
28.	"	"	"	145/11-C	-	39	Kochu parambu purayidom
29.	"	"	"	146/2	-	15	Kizhakke vattatha purayidom
30.	"	"	"	146/3	-	9	Padinjare Vattathara
31.	"	"	"	142/1	-	70	Konjal parambu purayidom
32.	"	"	"	140/15	-	8	Parayanthara purayidom
33.	"	"	"	142/15	-	13	Mattathu purayidom
34.	"	"	"	422/2-A	2	70	Padinjaravellara thanathu
35.	"	"	"	422/2-B	1	30	"
36.	"	"	"	348/1	9	51	Kizhakke vellarapattu purayidom
37.	"	"	"	363/1-G	2	67	Cheenikidappukizhakke purayidom
38.	"	"	"	363/1-F	3	83	"
39.	Quilon	Karithirapally	Cheruthane	249	4	85	Kuchupappan Mappilas Patta Purayidom
						65	Harippad Devasomvaka Pattom

Total 47 78

Total 47 Acres 78 Cents.

Sl. No.	District	Taluk	Village	Survey No.	Area		Name of the property
					Acre	Cent	
1.	Kottayam	Kottayam	Kottayam	47/2	-	90	Polakkandomchirakal
2.	"	"	"	77/12	-	15	Kanirakkattu purayidom
3.	"	"	"	75/11	-	95	Karingannam palli Kochupurakkal purayidom
4.	"	"	Pampady	422/2/A	2	70	Padinjare Velurathanathusthalam
5.	"	"	"	422/2-B	1	30	"
6.	"	"	"	363/1-B	8	37	Valiyaprambu purayidom Vadakkumbhagam
7.	"	"	"	363/1-G	2	68	Cheenikidappu adinjare purayidom
8.	"	"	"	363/1-F	13	30	Uparikkal Thekku purayidom
9.	"	"	"	361/1	3	11	Ittingal Sanku Cheene parambu
10.	"	"	"	363/1-G	3	14	Narayankuthettakkara
11.	"	"	"	363-H	4	83	Vattapparamban, Mallapalli, Vavelli,
12.	"	"	"	363/7	1	17	Chinikkala, Chokkothiputhu
13.	"	"	"	363/1-F	4	00	Krishtian Kaivasom purayidom

C. Schedule – Members- Rajamma, Vimaladevi Padminidevi

 Total 46 60

Total 46 Acres 60 Cents

D. Schedule – Members- Sardabi, Vijayalekshmbai, Narayankutty

Sl. No.	District	Taluk	Village	Survey No.	Area		Name of the property
					Acre	Cent	
1.	Kottayam	Kottayam	Pampady	363/1-F	17	80	Asari purayidom, Vasthu of Poullose, Patta purayidom
2.	"	"	"	363/1-B	19	47	Valiyaparambu purayidom
3.	"	"	"	345/4	2	52	Valiyamadathil purayidom
4.	"	"	"	298/9	-	21	Kulangara purayidom
5.	Kottayam	Kottayam	Kottayam	36/11	-	35	Kochuparambu purayidom
6.	"	"	"	158/1	1	-	Kavukkattu purayidom
7.	"	"	"	158/10	-	27	"
8.	"	"	"	158/23	-	20	"
9.	"	"	"	176/26	-	15	"
10.	Kottayam	Kottayam	Pampady	422/2-A	2	70	Padinjarevellara purayidom
11.	"	"	"	422/2-B	1	30	"

Total 45 97

Total 45 Acres 97 cents

E. Schedule – Members of B.C.D. Schedule

Sl. No.	District	Taluk	Village	Survey No.	Area		Name of the property
					Acre	Cent	
1.	Kottayam	Kottayam	Thiruvappu	245/1-A	-	12	Chirapurayidom
2.	"	"	"	245/1-B	5	25	Puthiya kari Nilam
3.	"	"	"	245/2	-	10	Chira purayidom
4.	"	"	"	245/3	3	85	Puthiya kari Nilam
5.	"	"	"	243/6	-	15	Chira purayidom
6.	"	"	"	247/1	7	89	Puthiya kari Nilam
7.	"	"	"	247/1-B	-	70	"
8.	"	"	"	247/1-C	3	63	"
9.	"	"	"	247/1-D	5	13	"
10.	"	"	"	248/8	-	13	Chirapurayidom
11.	"	"	"	251/1-A	1	50	Puthiya Kari Nilam
12.	"	"	"	251/1-B	2	15	"
13.	"	"	"	251/2	-	53	"
14.	"	"	"	251/1-C	6	80	"
15.	"	"	"	251/1-D	5	30	"
16.	"	"	"	252/1-A	6	20	"
17.	"	"	"	252/1-B	11	70	"

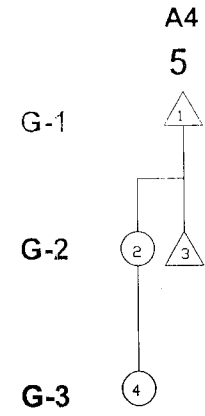
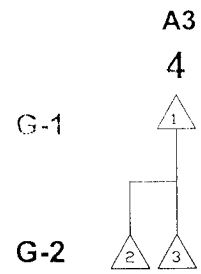
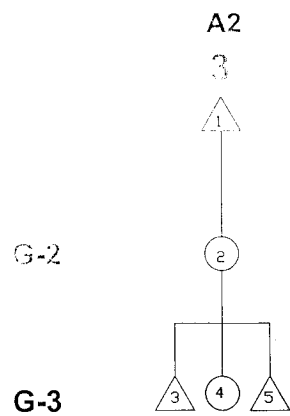
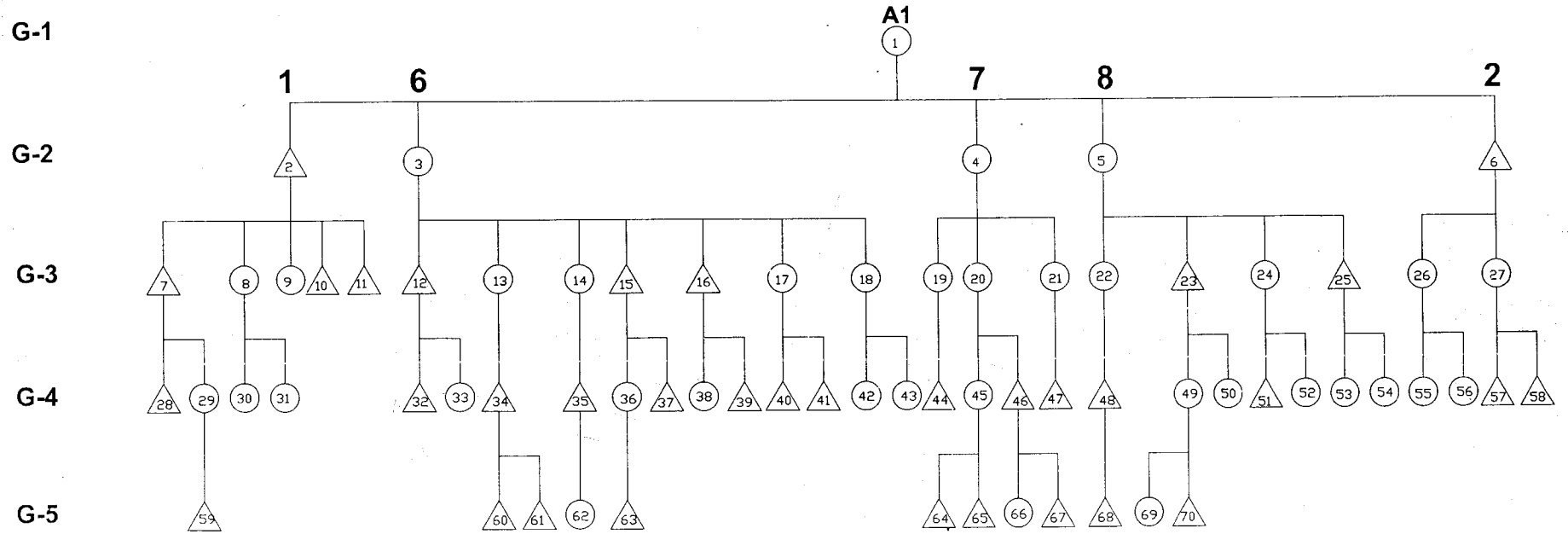
Total 61 13

Total 61 Acres 13 cents

GENEALOGY TABLE

APPENDIX - IX (a)

ARACKAL MADOM NAIR FAMILY - SHARE HOLDERS AND THEIR ANCESTORS SINCE PARTITION (1942)

















△ Male
○ Female

APPENDIX IX(b)






ARACKAL MADOM NAIR FAMILY : MALE/FEMALE SYMBOLS OF THE SHAREHOLDERS AND THEIR ANCESTORS (APPENDIX IX(a)) WITH THEIR PROFESSION

<u>Symbols</u>	<u>Profession</u>	
AI		
①	Shareholder	- Gowri Kutty Amma
△2	Shareholder	- Balakrishnan Nair
③	Shareholder	- Meenakshi Amma
④	Shareholder	- Rajamma
⑤	Shareholder	- Sarada Bai
△6	Shareholder	- Sivasankaran Nair
△7	Agriculture	
⑧	Housewife	
⑨	Housewife	
△10	M.Com Degree holder	
△11	Agriculture	
△12	Engineer (Muscat)	
⑬	Housewife	
⑭	Rtd. Professor	
△15	Business (USA)	
△16	Business (Muscat)	
⑰	Indian Consulate (USA)	
⑱	Housewife (Calcutta)	
⑲	Professor (Ph.D)	
⑳	Housewife	
㉑	Housewife	
㉒	Banker (Rtd.)	
△23	Engineer	
㉔	Housewife	
△25	Agriculture	
㉖	Teacher	
㉗	Banker	




- 28 - Hospital Receptionist
- 29 - Housewife
- 30 - M.Sc. Degree holder
- 31 - M.Sc. Degree holder
- 32 - Lawyer
- 33 - Chartered Accountant
- 34 - Engineer (U.K)
- 35 - Banker (U.K)
- 36 - Housewife
- 37 - Engineer (USA)
- 38 - Student
- 39 - Student
- 40 - Engineer (USA)
- 41 - Doctor (USA)
- 42 - Chartered Accountant (USA)
- 43 - MCA (Calcutta)
- 44 - Engineer (Canada)
- 45 - Doctor (USA)
- 46 - Doctor (USA)
- 47 - Engineer (USA)
- 48 - Engineer
- 49 - Architect
- 50 - Banker
- 51 - Engineer
- 52 - Engineer
- 53 - B.Tech
- 54 - Student
- 55 - Airlines (Singapore)
- 56 - Banker

-  - Engineer
 - Student
 - Student
 - Student
 - Student
 - Student
 - Student
 - Student
 - Student
 - Student
 - Student
 - Student
 - Student
 - Student

A2

-  - Shareholder - Gopalakrishnan Nair
 (Rtd. Commandant, Andhra Police)
 - Ph.D
 - Army Officer
 - B.A. Degree holder
 - B.A. Degree holder

A3

-  - Shareholder - Chandrasekharan Nair
 - Agricultural Officer
 - Engineer (Canada)

A4

-

Shareholder

-

Surendranath (Doctor, UK)



-

Housewife (UK)



-

Student



-

Child

**APPENDIX X
THERUR FAMILY**



THEKKUVEEDU (TARAVAD)



PUTHU VEEDU

APPENDIX X (Contd....)



FAMILY GRANARY

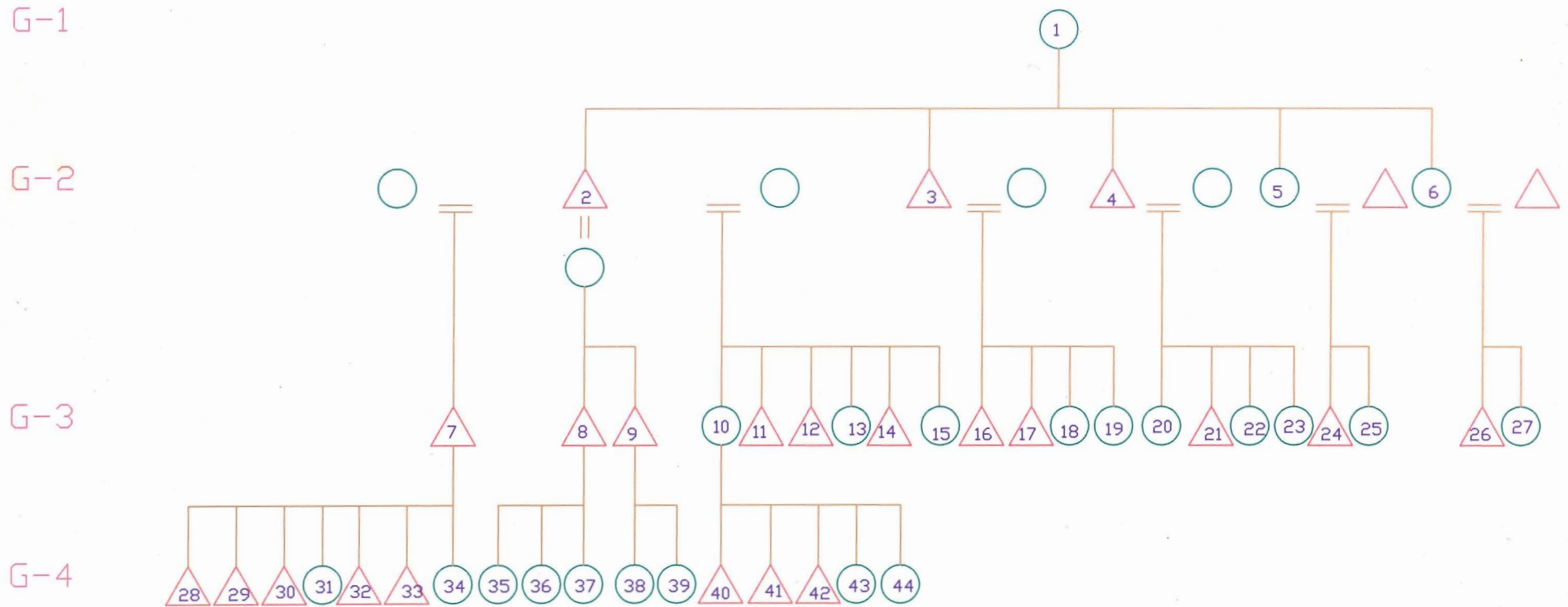


FAMILY TEMPLE

GENEALOGY TABLE

APPENDIX - XI (a)

THERUR VELLALA TARAVAD (PRE-PARTITION PERIOD - 1927)



△ Male
○ Female

APPENDIX XI(b)

**THERUR VELLALA TARAVAD : MALE / FEMALE SYMBOLS
WITH THEIR NAMES AS PER GENEALOGY TABLE (APPENDIX - XI (a))**

<u>Symbols</u>	<u>Names</u>
① -	Azhaku Lekshmi - Karanavathi
△2 -	Sivasubrahmani Pillai
△3 -	Kumaraswamy Pillai
△4 -	Ponnappa Pillai
△5 -	Esakkimadi Pillai
⑥ -	Rama Lekshmi
△7 -	Kollappa Pillai
△8 -	Sankaran Pillai
△9 -	Thiruviam Pillai
⑩ -	Azhakulekshmi
△11 -	Narayanakutty Pillai
△12 -	T.S. Ramaswamy
⑬ -	Nanniamma
△14 -	Arunachalam
⑮ -	Bhagavathi Amma
△16 -	T.K. Velappan
△17 -	T.K. Chellappan
⑱ -	Neelambal
⑲ -	Bhagavathy Ammal
⑳ -	Kamachi
△21 -	Chidambaramthanu Pillai
㉒ -	Velamma
㉓ -	Saraswathy
△24 -	Thiruviam Pillai
㉕ -	Parvathapathini
△26 -	Chidambaramthanu Pillai
㉖ -	Madathi Ammal

- 28 - Siva Subrahmanian
29 - Chidambaravadivo
30 - Muthu Perumal
31 - Ponnammal
32 - Thanuvinayagom
33 - Krishnan
34 - Hemavathi
35 - Meenakshy
36 - Santha
37 - Ponnu
38 - Rajam
39 - Eswari
40 - Thanappan
41 - Thankappan
42 - Sivasubrahmanian
43 - Pappathi
44 - Kasthuri

APPENDIX XII

**LANDED PROPERTIES – THERUR FAMILY
DISTRIBUTION OF PROPERTIES EFFECTED AMONG
FAMILY MEMBERS AS PER THE
PARTITION DEED No. 2767/1107 (1927)**

A SCHEDULE

Share holder – Ramalekshmi

Sl.No.	Survey No.	Area		Name of the property
		Acre	Cent	
1.	3084	1	63	Kulathupurayidom
2.	3110-A 3091	3 4	91 86	Chudukattuvara Nilam
3.	3083	4	2	Pnavila Purayidom
4.	3030	-	80	Marukalavila Purayidom
5.	138	-	23	Plappady vayal
6.	3523	127		Puthalamkandam
7.	1000/A 1152/B	5	12	Thattumedu purayidom

Total Area 147 78

SCHEDULE -B**Share holder – Chidambarathanu Pillai**

Sl.No.	Survey No.	Area		Name of the property
		Acre	Cent	
1.	2605 A 2605 B 2605 C 2605 D	0 0 - -	01 83 10 23	Puliyadi Vayal Nilam
2.	2617	-	06	Mettuthelli
3.	2632 A	-	28	Vayal Nedungun Vayal
4.	2618 A	-	61	Vayal Mudagan Vayal
5.	2583 A	-	32	Nathumgal
6.	1322/88	0	02	Thottaka Kurumpanai
7.	2129 A C	0 0	17 16	Chevil Nathumgal
8.	142-A	0	64	Thopattu Vayal
9.	143	0	19	Themmal Thottam
10.	436 A 436 B	0 0	72 72	Kolliveyal
11.	590	1	39	Verayikara Panavayal
12.	609	0	81	Veppara Vayal
13.	424	0	60	Polara Vayala
14.	3526	127	-	Puthalam Kandam
15.	1000A 1152-B	5	12	Thattumedu
16.	1610 204 205	0 0 0	10 05	Kinattum Karaveetu mana etc.
17.	<u>1610</u> 194 A 194 B	0	07	Thozathumana
18.	<u>1610</u> 48	0	04	Thennaihottam
Total		140	24	

SCHEDULE – C
Share holder – Bhagavathiamma and 4 minors

Sl.No.	Survey No.	Area		Name of the property
		Acre	Cent	
1.	3121 A	3	50	Sankaranm Puthoorvila
2.	3078	13	73	Marayamkulam purayidom
3.	3090	0	29	Olanthadi purayidom
4.	3089 A	1	15	Puliyadi Vayal
5.	3086	3	22	Trees at Attinkara Puramboke
	3087	1	36	
	3088	2	15	
6.	3086	1	24	Kalathupurayidom
7.	3526	127		
8.	1000 A 1152 B	5	12	Thattumedu Purayidom
Total		158	76	

SCHEDULE -D
Share holder – Azhakulekshmi and 4 minors

Sl.No.	Survey No.	Area		Name of the property
		Acre	Cent	
1.	506 A	1	72	Pulayiadivayal
2.	2021	0	39	Mavady vayal
3.	2055	0	12	Thekku vayal
4.	1028 A	0	05	Kavivayanvattam Nilam
5.	822	0	75	Oothadyvayal
6.	825	0	36	Chinna Oothady vayal
7.	1440 1437 A	0	96	Pathupathumettu Vayal
8.	1436 A	0	43	Erattu Purayidom
9.	3526	127		Uppupathy
10.	1000 A 1152 B	5	12	Thattumedu Purayidom
Total		136	90	

SCHEDULE -E

Share holder – Ramalekshmi and 4 minors

Sl.No.	Survey No.	Area		Name of the property
		Acre	Cent	
1.	128	0	53	Ooppadiyam Vayal
2.	316	0	79	Kulivayal
3.	318 3526/1	22	21	Attumkarathoppil Purayidom and Nilam
4.	1679 25149	0	01	Kadamanpurayidom
5.	1000 A 1152 B	5	12	Thattumedu Purayidom
6.	3526	127		Puthalam
	343	0	65	
Total		156	31	

SCHEDULE -F**Share holder -18th, 19th & 20th Shareholders**

Sl.No.	Survey No.	Area		Name of Property
		Acre	Cent	
1.	3078	13	73	Marayamkulathil Purayidom
2.	3086	3	22	Trees of Attinkara puramboke
	3087	1	36	
	3088	2	15	
3.	3079	1	79	Chalakkavila purayidom
4.	600	0	69	Kammumkutty vayal
5.	<u>448</u> D	0	13	Thengum thoppu
6.	3084	1	64	Kalathupurayidom
7.	3526	127		Puthalam
8.	1000 A 1152 B	5	12	Thattumedu purayidom
Total		156	83	

SCHEDULE -G**Share holder - Muthukumaraswamy Pillai**

Sl.No.	Survey No.	Area		Name of Property
		Acre	Cent	
1.	3104 3935	12	71	Thalampothe vilayil
2.	3121 A C	3	50	Sankaran Puthurvila
Total		16	21	

SCHEDULE -H**Share holder -Sivakami Pillai**

Sl.No.	Survey No.	Area		Name of Property
		Acre	Cent	
1.	461	0	35	Assari vayal
	460	0	34	
	403	0	25	
	404	0	23	
	A/3			
2.	579	0	77	Mamanithundam
3.	3526	127		Puthaland
4.	1000 A	5	12	Thattumedu
	1152 B			
Total		134	06	

SCHEDULE – I

Share holders – 3rd to 21st Shareholders

Sl.No.	Survey No.	Area		Name of Property
		Acre	Cent	
1.	<u>1610</u> 173	0	05	Puthuveettumana
2.	<u>1610</u> 252 253 254		03 03 04	Puthumanaveedu
3.	1610 261 262 263	0	08	Valayaveettumana
4.	<u>1610</u> 256 250 265 267	0	77	Manakooru Purayidom
Total		1	00	

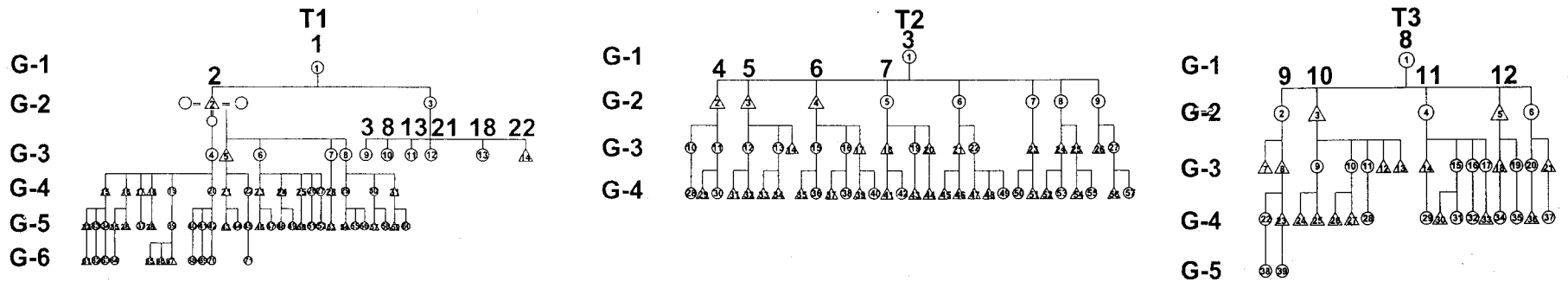
SHEDULE –J

Sl.No.	Survey No.	Area		Name of Property
		Acre	Cent	
1.	<u>370</u> A	0	90	Chengady Kulivayal
Total		0	90	

APPENDIX - XIII (a)

GENEALOGY TABLE

THERUR VELLALA FAMILY - SHARE HOLDERS AND THEIR ANCESTORS SINCE PARTITION (1927)



APPENDIX XIII(b)

**THERUR VELLALA FAMILY : MALE/FEMALE SYMBOLS OF THE SHAREHOLDERS
AND THEIR ANCESTORS (APPENDIX XIII(a)) WITH THEIR PROFESSION**

<u>Symbols</u>	<u>Profession</u>	
TI		
①	- Shareholder	- Ramalekshmi
△2	- Shareholder	- Chidambaramthanu Pillai
③	- Housewife	
④	- Housewife	
△5	- Agriculture	
⑥	- Housewife	
⑦	- Housewife	
⑧	- Housewife	
⑨	- Shareholder	- Bhagavathi Ammal
⑩	- Shareholder	- Azhakulekshmy
⑪	- Shareholder	- Rama Lekshmi
⑫	- Shareholder	- Sivakami
⑬	- Shareholder	- Kumaru Pillai
△14	- Shareholder	- Muthu Kumara Swami Pillai
△15	- Doctor	
△16	- Physical Director	
△17	- Engineer	
△18	- Officer	
⑲	- Housewife	
⑳	- Housewife	
△21	- Business	
㉒	- Housewife	
△23	- Agricultural Officer	
△24	- Chartered Accountant	
△25	- Agriculture	
㉔	- Housewife	

- 27 - Housewife
- 28 - School Teacher
- 29 - Housewife
- 30 - Housewife
- 31 - Engineer
- 32 - Physical Director
- 33 - Housewife
- 34 - Housewife
- 35 - Southern Railway
- 36 - Physical Director
- 37 - Computer Engineer
- 38 - Journalist (Singapore)
- 39 - Housewife
- 40 - Housewife
- 41 - Housewife
- 42 - Housewife
- 43 - Student
- 44 - Student
- 45 - Housewife
- 46 - Student
- 47 - Student
- 48 - Student
- 49 - Student
- 50 - Student
- 51 - Housewife
- 52 - Housewife
- 53 - Student
- 54 - School Teacher

- 55 - Housewife
- 56 - Housewife
- 57 - MBA
- 58 - Housewife
- 59 - Engineer
- 60 - Housewife
- 61 - Student
- 62 - Student
- 63 - Student
- 64 - Student
- 65 - Mechanical Engineer
- 66 - Mechanical Engineer
- 67 - Student
- 68 - Student
- 69 - Student
- 70 - Student
- 71 - Student

T2

①	-	Shareholder	-	Bhagavathi Ammal
△2	-	Shareholder	-	Bhanu
△3	-	Shareholder	-	Padmanabhan
△4	-	Shareholder	-	Chellappan
⑤	-	Shareholder	-	Kamakshi
⑥	-	Housewife		
⑦	-	Housewife		
⑧	-	Housewife		
⑨	-	Housewife		
⑩	-	Housewife		
⑪	-	Housewife		
⑫	-	Housewife		
⑬	-	Housewife		
△14	-	Teacher		
⑮	-	Professor		
⑯	-	Housewife		
△17	-	Officer		
△18	-	Officer		
⑰	-	Housewife		
△20	-	Professor		
△21	-	Agriculture		
⑳	-	Housewife		
△23	-	Hotel Manager		
△24	-	Officer		
△25	-	Peon		
△26	-	Agriculture		
㉑	-	Housewife		
㉒	-	Housewife		

- 29 - Engineer
- 30 - Computer Engineer
- 31 - Student
- 32 - Student
- 33 - Student
- 34 - Student
- 35 - Agriculture
- 36 - Engineer
- 37 - Student
- 38 - Student
- 39 - Student
- 40 - Student
- 41 - Engineer
- 42 - Student
- 43 - Film Technology
- 44 - Student
- 45 - Student
- 46 - Student
- 47 - Engineer
- 48 - Engineer
- 49 - Housewife
- 50 - Housewife
- 51 - Agriculture
- 52 - Student
- 53 - Student
- 54 - Student
- 55 - Student
- 56 - Videographer
- 57 - Housewife

T3

①	-	Shareholder	-	Azhakulekshmi
②	-	Shareholder	-	Meenachi
③	-	Shareholder	-	Kumaraswami
④	-	Shareholder	-	Thankappa
⑤	-	Shareholder	-	Velayudhan
⑥	-	Housewife		
⑦	-	Engineer		
⑧	-	Doctor		
⑨	-	Housewife		
⑩	-	Housewife		
⑪	-	Housewife		
⑫	-	Agriculture		
⑬	-	Agriculture		
⑭	-	Business		
⑮	-	Housewife		
⑯	-	Teacher		
⑰	-	Professor		
⑱	-	Professor		
⑲	-	Housewife		
⑳	-	Housewife		
㉑	-	Business		
㉒	-	Housewife		
㉓	-	Engineer		
㉔	-	Chartered Accountant		
㉕	-	Engineer		
㉖	-	Agriculture		
㉗	-	Agriculture		
㉘	-	Ph.D (Japan)		

- 29 - Student
- 30 - Student
- 31 - Student
- 32 - Student
- 33 - Student
- 34 - Student
- 35 - Housewife
- 36 - Engineer (U.S.A)
- 37 - Student
- 38 - Student
- 39 - Student

T4

- | | | | | |
|---|---|-------------------------------------------------------------|---|------------------|
| ① | - | Shareholder | - | Ramalekshmi |
| ② | - | Shareholder
(Professor (Rtd.)) | - | Sivathanu Pillai |
| ③ | - | Shareholder
(Lecturer) | - | Muthu Perumal |
| ④ | - | Shareholder
(Asst. Commissioner
of Income Tax (Rtd.)) | - | Ponappan Pillai |
| ⑤ | - | Shareholder | - | Saraswathy |
| ⑥ | - | Housewife | | |
| ⑦ | - | Doctor | | |
| ⑧ | - | Housewife | | |
| ⑨ | - | Agriculture | | |
| ⑩ | - | M.A. Degree holder | | |
| ⑪ | - | M.A. Degree holder | | |
| ⑫ | - | Engineer | | |
| ⑬ | - | Doctor | | |
| ⑭ | - | Housewife | | |
| ⑮ | - | Housewife | | |
| ⑯ | - | Housewife | | |
| ⑰ | - | Agriculture | | |
| ⑱ | - | Engineer | | |
| ⑲ | - | Agriculture | | |
| ⑳ | - | Housewife | | |
| ㉑ | - | Computer Engineer (U.S.A.) | | |
| ㉒ | - | Doctor | | |
| ㉓ | - | Engineer | | |
| ㉔ | - | Housewife | | |
| ㉕ | - | Doctor | | |
| ㉖ | - | Engineer | | |










- 27 - Engineer
- 28 - Student
- 29 - Doctor
- 30 - Student
- 31 - Doctor
- 32 - Engineer (U.S.A)
- 33 - Doctor
- 34 - Doctor
- 35 - Housewife
- 36 - Engineer (U.S.A)
- 37 - Housewife
- 38 - Engineer (U.S.A)
- 39 - Engineer
- 40 - B.Com
- 41 - Student
- 42 - MBA
- 43 - Student
- 44 - Student
- 45 - Student
- 46 - Student
- 47 - Student
- 48 - Doctor
- 49 - Student
- 50 - Student

T5


















- | | | | | |
|-----|---|----------------|---|--------------------|
| ① | - | Shareholder | - | Kumarupillai |
| △2 | - | Shareholder | - | Sivasubrahmaniam |
| △3 | - | Shareholder | - | Chidambara Vadivoo |
| △4 | - | Agriculture | | |
| ⑤ | - | Housewife | | |
| △6 | - | Agriculture | | |
| △7 | - | Agriculture | | |
| ⑧ | - | Housewife | | |
| △9 | - | School Teacher | | |
| △10 | - | Agriculture | | |
| △11 | - | Auditor | | |
| △12 | - | Agriculture | | |
| △13 | - | Office Staff | | |
| ⑭ | - | School teacher | | |
| △15 | - | Mechanic | | |
| △16 | - | Business | | |
| △17 | - | Mechanic | | |
| △18 | - | Driver | | |
| ⑰ | - | Housewife | | |
| ⑱ | - | Housewife | | |
| ⑲ | - | Not married | | |
| ⑳ | - | Pharmacist | | |
| ㉑ | - | Housewife | | |
| △㉒ | - | Engineer | | |
| ㉓ | - | Housewife | | |
| ㉔ | - | Housewife | | |
| △㉕ | - | Engineer | | |
| △㉖ | - | Agriculture | | |

- 29 - Engineer
- 30 - Engineer
- 31 - Student
- 32 - Catering
- 33 - Engineer
- 34 - Student
- 35 - Engineer
- 36 - B.Com
- 37 - Housewife
- 38 - Factory Worker
- 39 - Peon
- 40 - Engineer
- 41 - Student
- 42 - Engineer
- 43 - Engineer
- 44 - B.Sc.
- 45 - Scientist
- 46 - Student
- 47 - Student
- 48 - Student
- 49 - Student
- 50 - Student
- 51 - Student

T6

-  - Shareholder - Sivakami
 - Agriculture
 - School Teacher
 - Marine Engineer
 - Engineer
 - Student
 - Student
 - Student
 - Student

T7

-  - Shareholder - Muthu Kumaraswami Pillai
 - Doctor
 - Agriculture
 - Officer
 - Agriculture
 - Housewife
 - Housewife
 - Doctor
 - Agriculture
 - Housewife
 - Agriculture
 - Agriculture
 - Agriculture
 - Engineer
 - Doctor
 - Doctor
 - Housewife

- 18 - Business
- 19 - Professor
- 20 - Housewife
- 21 - Student
- 22 - Student
- 23 - Student
- 24 - Student
- 25 - Student
- 26 - Student
- 27 - Student
- 28 - Student
- 29 - Student
- 30 - Student
- 31 - Student

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