

The one and only English Monthly Magazine connecting Mumbai Malayalees

Kerala in Mumbai

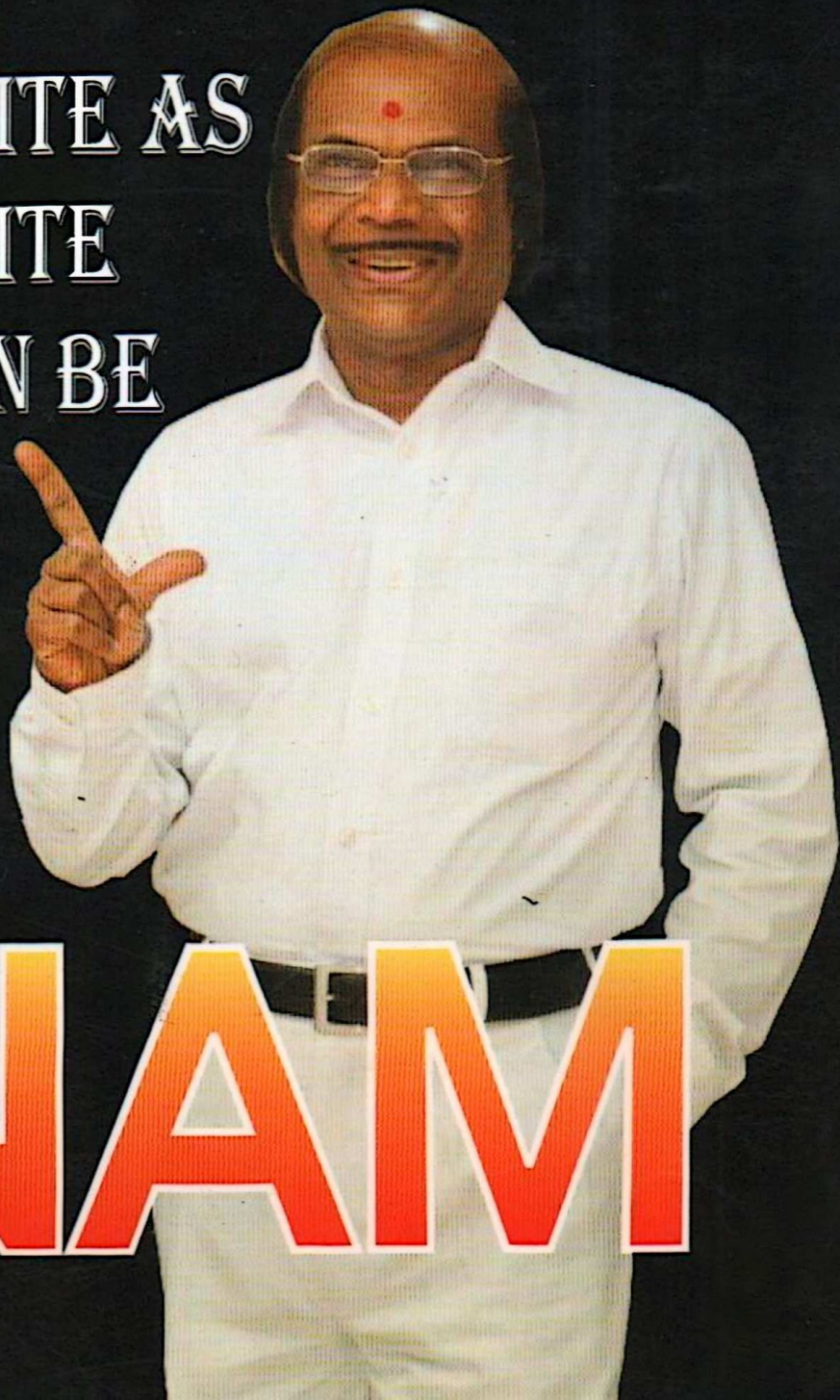
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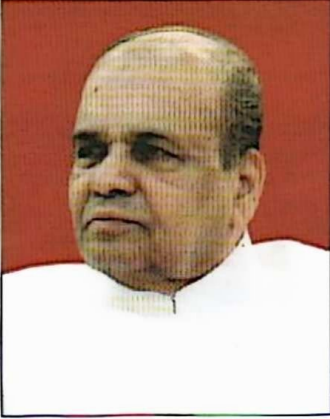
September 2011



WHITE AS
WHITE
CAN BE



ONAM



23 August 2011

MESSAGE

The festival of Onam marks the onset of the harvest season. The festival has special significance in the heart of people of Kerala living all over the world. The festival brings to one's mind the lush green fields, the all pervasive joyous mood, the Pookalam spreads, the aroma of delicious food and of course the legendary King Maveli whose homecoming people celebrate during the festival.

The festival has cultural, traditional as well as spiritual significance. Apart from that the festival offers a unique opportunity for people to meet up, share their joy and spread happiness.

I am delighted to know that 'Kerala in Mumbai' is bringing out ONAM special issue of the magazine in September 2011. I congratulate 'Kerala in Mumbai' and its entire team for their decision to bring out the special issue and look forward to the pleasure of reading it. I also take this opportunity to convey my hearty felicitations and festival greetings to all the readers of 'Kerala in Mumbai'.

(K. Sankaranarayanan)

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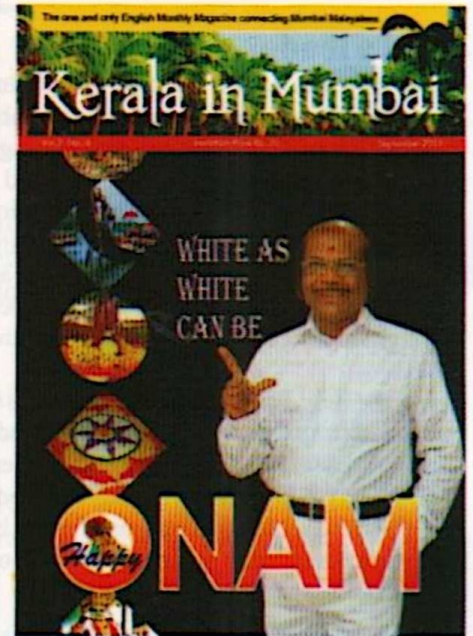
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Media Beware

Kerala will witness an explosion in the media world this year. As many as eight new television channels will open by the end of this year. "The Deccan Chronicle" has already started an edition from Kochi. "The Times of India" with help from "The Mathrubhumi" is planning three editions from the State.

Among the channels that will go on air are four by prominent dailies of Kerala, Malayala Manorama, Mathrubhumi, Kerala Kaumudi and Madhyamam. Real Estate operator Mohd Salim is to launch his Reporter Channel. The Raj News Channel will start its Malayalam channel from Thiruvananthapuram, its 18th network.

Kerala already has as many as 27 channels including Asianet, Amrita, Kairali, Surya, Kiran, We, Jeevan, People, India Vision and others. To this will be added a new channel run by K Muraleedharan called Janapriya.

The only casualty till now on the media scene in the State has been the "Pioneer" which started its edition and soon folded up. "The Times of India" in the fifties did the same thing in Kolkatta, where it launched its edition and closed it within months.

The Malayala Manorama entertainment channel, Mazhavil (Rainbow) Manorama is scheduled to go on air within weeks.

All this is welcome. The more the newspapers and the channels the more news and entertainment viewers and readers in Kerala could imbibe and be better informed than others in the rest of the country.

But this profusion also holds out a threat: steady downslide of standards and erosion of values. This is evident in the programmes of ASIANET for the last few years since part of it has slipped into the hands of Rupert Murdoch's Star Network. It has left no avenue untouched for raising advertising revenue for itself. The prime time newshour is full of what generally passes for "paid news." Witness the daily "Spot news items" on the opening of new centres of the Sree Shankara Computer institution and the inauguration of showrooms of jewelers and sari emporia. The mere presence of a film star or a minister at such functions does not make it newsworthy. But such items fit in with the description of "paid news."

And to witness celebrity after celebrity including the Chief Minister and a retired Judge of the Supreme Court come on the channel (at prime time) to laud the "independent coverage of news" by the channel is galling.

If some of these worthies ever watch programmes like "F.I.R" and "Just Dance" would they have the grace to admit that these programmes are titillatory in character and meant to cater to the baser instincts of the viewers?

The advent of the "The Times of India" in Kerala on a big scale bodes greater evil for the media. The leader in the matter of putting out paid news in bulk with every edition, the paper is not expected to raise the standards of journalism in Kerala. From page 3 celebrity journalism, the paper has now gone into 12-16 pages of paid and sponsored news and photographs in its daily supplement "The Bombay Times," in which everything every single line is paid for by the film stars, producers, directors or public figures who feature in them. So are the "articles" published in the supplement.

"The Times of India" is perhaps the only newspaper in the world which runs without an EDITOR. Its dozen plus editions carry the imprint line: Editor (Mumbai Market) or wherever the edition comes from.

One can only hope that the same culture of commodification of the media would not be transmitted by the new entrance into Kerala's pristine media world.

DEMOCRACY BACK ON RAIL

-P K Ravindranath

Kerala in Mumbai does not normally comment on political issues, or get involved in them. But, what has been happening in the country since August 16, when Anna Hazare went on a fast demanding the adoption of the Jan Lokpal Bill by Parliament needs comment as the issues thrown up by the fast involves every citizen of this country.

Hazare's fast has exposed the glibly touted theory that Parliament is supreme. Hazare has shown that the people who elect Parliament are supreme in a democratic republic. Every effort was made by a ruling party and a government steeped in corruption, of astronomical proportions, to discredit Hazare and his team and to divide it to weaken the movement.

The first lesson for Indian democracy from the fast is that the entire ruling class stands discredited, since they had failed to bring in the Lokpal Bill for the last 42 years. It required a frail old villager, anti-politician but down-to-earth humanitarian to awaken mass consciousness to give to the ordinary people the right of democratic expression of their desires and demands. This is what Mahatma

Gandhi and Jayaprakash Narayan had sought to do in their fights against imperialism and home-grown dictatorship in their time.

Anna Hazare's fast exposed the fact that the true democratic spirit has deep roots in this country, and that it would no longer take for granted the wrong doings of the political class as inevitable collateral offshoots of a nascent democracy. When this country is being bled white by members of the ruling class in scam after scam, now running into lakhs of crores of rupees and the disclosures of unaccounted and untaxed Indian money in foreign banks, intelligent and honest tax payers are bound to question the system.

Anna Hazare has focused the anger of this particular class of enlightened middle class voters on how they can bring to its heels a highly corrupt system, which leaves the poor well below the poverty line while the number of billionaires rises each year.

What Hazare has done is to expose the legitimacy of the politicians who have deliberately delayed the appointment of a Lokpal for half a century on one pretext or the other. This has emboldened a

hard-core bureaucrats like the former Chief Secretary of Maharashtra, now the Upalokayukt of the State, Jonny Joseph to demand that the State Lokayukta should have enough teeth by way of its own investigative police under it and the powers to prosecute as in Karnataka. In that State, an upright Lokayukta has proved how a strong law can bring the guilty to book.

KIM is all for Shri Joseph's suggestion. Each year the State Lokayukta receives over 8000 complaints of corruption, maladministration, cheating and other malpractices by serving officers, ministers and others in power. They need to be dealt with at the Lokayukta level as had happened with Justice Santos Hedge in Karnataka and the Bellary brothers and the Chief Minister who had to quit office in disgrace.

The Lokayukta Act in Maharashtra is ridiculously weak, even to protect honest employees who level charges of corruption among their colleagues or superiors.

Hazare has proved that left to themselves, the ruling class will bring in prototypes of the Maharashtra Lokayukta Act, which is not what the country needs to curb if not eliminate corruption in high places and also at the lowest levels.

All these legal quibbling over the supremacy of Parliament and the legitimacy of the elected representatives of the people pale into insignificance as the people establish their supremacy in a truly democratic state.

The corrupt political class now stands discredited and every politician who now adorns the Standing Committee of the Lok Sabha or ministerial offices need to be sent to keep company with some of their disgraced colleagues.

Best Wishes for Onam



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THE UJALA MAGIC, KEEPING THE NATION WHITE AND SPARKLING

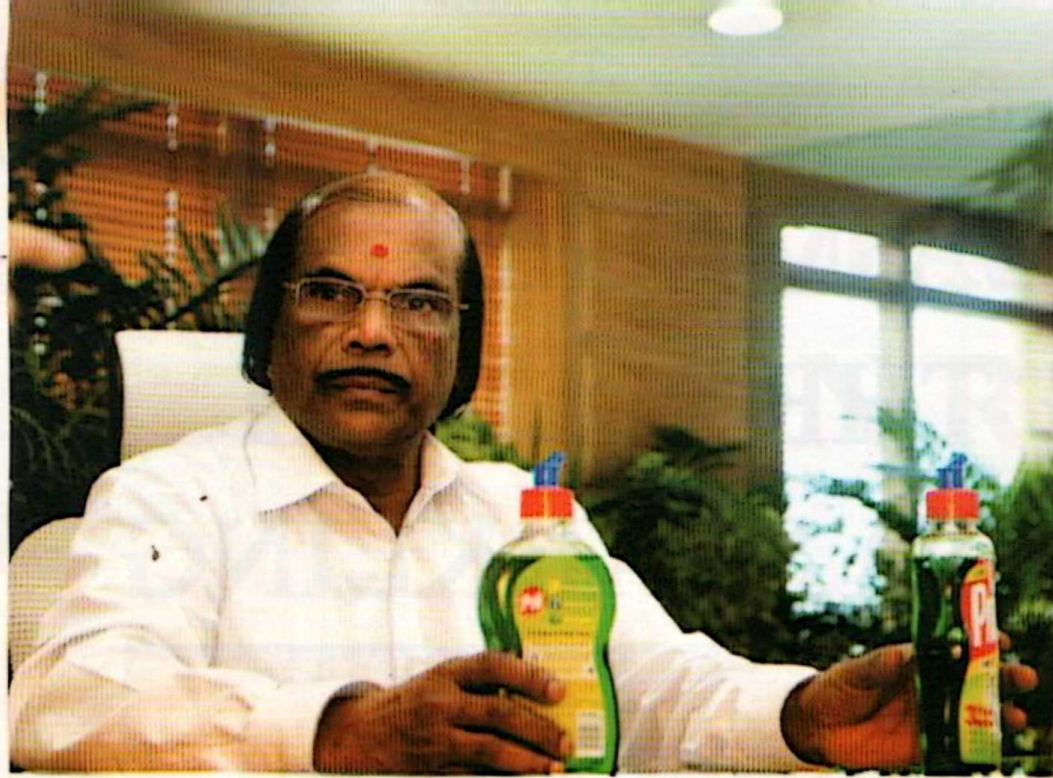
From selling a single product in just one district in Kerala, businessman M P Ramachandran and his Jyothy Laboratories Ltd, has now grown into a multi-brand, multi-product company that sells family need products all over the country and abroad. From selling whitening and cleaning liquids, the company is now poised to enter laundry business as a service unit.

With an investment of Rs. 5,000 in 1983, Jyothy Laboratories built up a market with a turnover of Rs. 100 crores by 1991. By the next decade it emerged as one of the bigger Indian MNCs on its own terms, with 28 manufacturing units, spread out all over the country in 14 places.

In his steady but determined progress, MP Ramachandran Chairman, Founder and Managing Director of Jyothy Laboratories had to take on foreign multinational corporations to make Jyothy a brand name familiar to all households all over India. Today, the word Jyothy is synonymous with the whitest of white in terms of fabrics, business dealings and market ethics.

Jyothy began small selling a single product in just one district of Kerala. It





M P Ramachandran

has now grown into a multi-brand, multi-product company, employing about 6000 workers all over the country. It started out looking for a vacuum it can fill. The search continues. The "unsatisfied consumer in me drives me to explore new avenues," Ramachandran asserts.

His first product was Ujala, a liquid blue, to keep his white clothes whiter than the whitest. Ramachandran inherited his craze for white cloths from his father. He is dressed in white shirt (starched and crisp white), white trousers and white shoes to boot. The only colours on him are his black hair and a red vermilion spot on his forehead.

Starting life as an accountant in a family concern in Mumbai in 1971, Ramachandran found he had a problem keeping his clothes clean after an arduous day's work. When forced to look out for a living on the closure of the company he worked for, Ramachandran developed Ujala, based on details culled from a chemical magazine that violet coloured dyes produce the whitest of whites. He produced the first ever liquid blue, Ujala, in a bottle designed by him. Soon, the blue bottle with a white cap became a familiar sign in retail shops in Thrissur district. He sold each bottle for Rs. 3.25, which left him a very thin margin of profit. Each bottle alone cost him Rs. 1.10. A relentless search led him to another manufacturer who supplied him the same bottles for 40 paise each.

The formulation concentrate for Ujala was produced in Mumbai, bottled and sold in Kerala. The 75 ml bottle sells for

Rs. 15 each in 2011.

As demand grew for Ujala, Ramachandran was shocked to find spurious duplicates in the market under his own brand name. By 1990 Jyothy had

established itself on the national consciousness with its Ujala Supreme - post-wash application for brightening white clothes with an instant whitening system that produces uniform and consistent results.

AGGRESSIVE MARKETING

From Thrissur the product made its way up North to Kozhikode and gradually to Mumbai and the rest of the country in record time. Then came Ujala Washing Powder with an advanced cleaning technology at reasonable cost.

Heavy Advertising on national television, helped create a nation-wide market for the Jyothy products. And products came one after another- all for family needs.

Soon came Maxo, an insect repellent and Exo, a dish washing soap. Ujala remains the country's largest fabric whitener brand, with a 72% market share of ₹400 crores.

Hit by the clout and reach of jealous MNCs, in 1997 Ramachandran decided to hit out. He adopted an uncharacteristic



Jyothy house at Marol

cally aggressive stance. He spent Rs. 36 crores on advertising Ujala on television, with a catchy jingle. He also took on the rival Robin Blue in litigation that ended up in the Supreme Court with his victory. The Monopolies and Restrictive Trade Practices Commission also cleared him. From whiteners and washing soaps and powders, the next step was to enter the laundry business. Jyothy had invested Rs. 30 crores in a hi-tech laundry in Bengaluru, as a trial project, which would serve as a national launching pad. The business will target the mass market, with special arrangements to airfreight designer clothes from other cities. All the laundry needs of a family will be taken care of for a specified fee for a month. Ramachandran is aware that Hindustan Unilever had tried this market and abandoned it. "I have learnt lessons from it," he asserts confidently.

The modalities of the business, its pricing policies and collection and delivery systems are being perfected. There is also the question of meeting the high service expectations of customers. This is a challenge Ramachandran is best qualified to take head-on, since inside him lurks the perpetually unsatisfied customer. So long Jyothy has been a product company; now it will diversify into a service unit with a different mindset.

Ramachandran himself has his own viewpoint: "I always look for opportunities. May be, I see what others don't see. That is what I call Divine Intervention."

He firmly believes that he has only been an instrument of some unseen divine power which has in times of every need pulled him up from the depths of deprivation and frustration to high pinnacles.



Ramachandran with his family

SEE POSITIVE, THINK POSITIVE

The six-storeyed Jyothy house at Marol that houses the administrative offices of the industrial house is one such divine gift, according to him. It came ready-made, complete with the kind of Vastu designing and the blue & white colour design for the exteriors of the building. Ramachandran has his own unique way of dealing with his employees. "I was one for the first twelve years, of my career. I know the psychology of every employee. I hate to see one sad face. Everyone of them, wherever they are, can approach me directly with their problems."

Another feature about Ramachandran is that he never entertains any negative thoughts. Every cloud has a silver lining

for him." It is the lining I look for everytime."

"Think positive, take the best out of all experiences," he postulates. Knowing the consumer as he does, he declares: "I am a servant of the consumer." He treats all his staff as colleagues, not as employees, and that makes all the difference.

He also seeks every opportunity to infuse in each one of them a sense of patriotism to forge their own national identity. He holds a get-together of all his employees at one central place each year to mingle and get to know each other. Last year, the meet was at Thrissur, where he held a Deepasikha. One litre of water was brought by his units all over the country from each one of the 536 rivers of the country, mixed together and taken back in vials and bottles by each one of them. Ramachandran has one such bottle in his room marked and labelled "Ujala Teerth."

Similarly one kilo of mud from various parts of the country was brought by his workers and mixed to form one common mound of earth. Ramachandran preserves one container of this mud, which has mud from Jallianwalla Bagh, Plassey, the Golden Temple, from Ayodhya, and from all the temples, mosques and churches of the country.

Ramachandran leads a peaceful, purposive domestic life with his wife, Shantakumari and two daughters, Jyothy and Deepti. Both are married and the entire family works for the family concern—now grown big enough to embrace the whole nation. It seeks to provide the nation everything needed to keep it shining white and sparkling.



Proud inventor of Jyothy products



ONAM

Nostalgia of a bygone era

-Aswathy

Every year Onam brings golden memories of a bygone era spent in God's own country and it also brings the sadness out of the realization that it would never come again.

Then amenities were less and hard labour was involved in every activity. But all, parents, brothers and sisters, cousins staying away from their parents and sometimes hostel mates joined us to make it a carnival. During our school days, early morning all of us at the break of the dawn walked towards the ponds specially made for the women folk and spent nearly an hour there singing and clapping while having a leisurely bath. By the time we returned, our brothers and elder male folk completed the ritual of decorating the forefront of the house, sanctified by the smearing of the ground with water mixed with cow dung and drew patterns with rice paste and *Mathevar* installed.

Achchan or valiatten would offer pooja with Ada and other sweets made of rice. Our role was restricted to only providing them Tulsi leaves, jasmine, asoka flower and the like for the pooja.

Our breakfast used to be a different one on Thiruvonam day. The remains of the sweets offered to *Maveli* would turn up in our menu for breakfast.

The preparation of the Onasadya was the domain of the womenfolk of the house. Sometimes the male members would help to grate the coconuts for *avial*, *thoran*, *sambar*, *payasam* etc. Unlike other normal days, the lunch would be served by 10'o clock.

Elderly women would serve the food one after the other, each at its designated place. Our uncle used to remind us to maintain the order of the dishes with a saying, "even a blind man should be able to pick his desired dish with out anybody's help."

No guest would turn up on that day as every one was busy at his or her own place except those who were already there since the previous day. Daughters and nieces who were married would pay a visit on *Avittam* day and other social friends would turn up on *Chatayam* day which happens to be the last day of the festivities.

After the heavy meals, some elders would have a nap or simply relax while the younger generation would engage in some indoor games such as chess, Aksharaslokam etc. After around 2'o clock, women from the neighbourhood would start coming for a bout of *Kaikottikkali* and *kummi*. Starting with "Veera viratakumara...", the folk dance would continue till twilight. After a light tea and some snacks, again it was time for a visit to the pond and then to the temple in the neighbourhood.

There were no greater festivities than Onam and Vishu in those days. While Vishu ushered the preparation of the paddy fields for cultivation, Onam brought the end of the

harvest season.

Though there were some games like *Thalappantukali*, *Aattakkalam* etc for the men folk, I never had a chance to witness them as we were all busy with our pastimes. Much later, when movie theatres started to have an afternoon show called matinee, these games had a natural death and male members would have a go to the cinema house. However we were never allowed to go to the movies on Onam day, citing the presence of heavy crowds thronging there.

The advent of television culture brought a total revolution to all traditions and practices. Visit to the pond and the clapping and singing thereof ceased as bath was confined to the bath-rooms and television channels took over all rituals and catering firms took over the responsibilities of feast preparation. The sweet and salty *upperies* are no more made at home as they are found uneconomical and a large quantity is no more needed.

The economic situation robbed the charm of buying new clothes for the occasion. In bygone era, new clothes were bought only for the festivities. Since the economic freedom allowed the newer generation to procure new clothes and accessories at will, the attraction of having *Ona putava* ceased to exist. Yes, the modern clothes are given a vacation during Onam days as *settu mundus* are given a chance for a go. A *thamboolam* after the feast is given up and its place is taken away by lipstick.

Half the crowd in the *Onachchanda* has now moved towards the new shops sponsored by the government and the discipline maintained to procure the 'material' is some thing to be revered. The '*vedi parachhil*' of the afternoon is now turned to be a 'small' session.


Today's Onam has a bearing on the movie industry also. Earlier, movies released for Onam season made a killing at the box office, but today the T V channels kill the Onam releases by



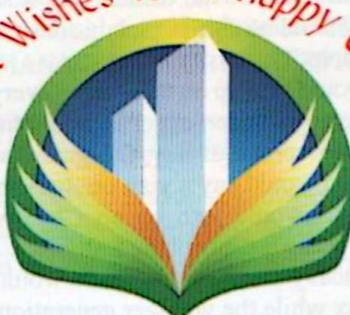
Mathevar on the courtyard

showing all recent box office hits round the clock and thus kill the releases, thereby with-holding the audience from the theatres.

When Onam is diminished in its status as a festival involving people's participation, it has gained popularity outside Kerala. Malayalees are more religious in maintaining its sanctity in the cities like Mumbai. While outdoor sports are absent, the preparation of the *Sadya* etc is still with the members of the family. In some houses, the timing of the *sadya* has shifted from noon to evening, as in the IT age, youngsters are not free to enjoy the festival as they are bound by the corporate culture. There is more social interaction in metros unlike in Kerala. Besides, after celebrating Onam privately at home, they gather at a common place under the banner of some organisation and have some sumptuous feast and traditional entertainments.



Best Wishes for a happy Onam



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Lakshmi Venkatachalam

The legacy of Onam

Onam celebrates the memory of an utopia marked by peace, prosperity and equality under a benevolent king Mahabali. It is the most important festival for Malayalees the world over and all Keralites - Hindus, Muslims, Christians- celebrate it without any distinction of caste, creed or religion.

The human tendency is to glorify its past. Onam is a significant example of a people remembering and celebrating the memory of a golden past when Maveli or Mahabali ruled his subjects benevolently and was loved by everyone. The Gods became jealous of this (*asura*)king and decided to destroy him. So Mahavishnu in the form of Vamana, (a Brahmin of short stature), approached the king. As a Brahmin according to custom, Mahabali offered him gifts. Vamana asked for land covered by three steps from the kingdom. The king agreed. Vamana adopted his *viswaroopa*, and with one step, covered the higher regions, the other feet crossed the nether worlds, and asked for the king's head for his third measure. The just ruler that Mahabali was, offered his head to the Brahmin unhesitatingly. That was his salvation, he felt.

Lord Vishnu was happy with his devotion and offered him any boon that he wanted. Maveli asked for permission to visit his beloved subjects on Thiruvonam day and bless them. Vishnu agreed and to this day it is believed that Mahabali visits every Malayali household on Thiruvonam day and blesses them. This is the reason Onam is celebrated by all Malayalees. The floral patterns, the lights, the new clothes, the fire crackers, *vallamkali*, *vadamvali malsaram*, *onasadya* are all welcome gestures to an honoured guest. Onam is celebrated in the first month of the Malayalam new year and the Malayalees offer prayers to Vishnu for a period of prosperity like in the days of their beloved King Mahabali. This in short is the legend of Onam.

A Malayalee right from his childhood imbibes the spirit of Onam, since he has celebrated it in his home or participated in it in other places outside Kerala where Onam is a social activity, celebrated with enthusiasm by the various Malayalee samajams that try to revive its festive spirit during the period.

So we have Kerala Samajams having *Onaghoshangal* during the month of Onam on a Sunday or holiday. A feeling of unity and camaraderie is instilled in all the members' minds and the younger generation becomes acquainted with the customs and traditions of their native state. Unfortunately in Mumbai Onam is not a public holiday. For the average Malayalee, unless he takes leave, he has to rush to office while the children hurry off to school. Thus Onam celebration is restricted to a hurried memory or perhaps a visit to the nearby temple. Festive celebrations and social visits are reserved for weekends. Lack of time and space, for the sake of convenience and renewal of ties, are other reasons why Onam is celebrated in Mumbai as a community festival with variety entertainments of dance and songs, pookalam malsarams, and the grand *onasadya* by the samajams and samithis.

Rema Menon, a college lecturer and mother of two daughters, explains why she loves these Onam celebrations in her



Kaikottikali an Onam Celebration

locality, "I make it a point to encourage my daughters to participate in the dance and Malayalam songs and other Onam activities that are conducted by our Kerala samajam. This is one way they get to know about the culture and tradition of their land, about designing the floral patterns and dancing the *kaikottikali* among other things." So the jeans clad teenagers who speak Mumbaiyya Hindi and accented English, celebrate this traditional festival and enjoy the rich tradition *they have* been blessed with. There are, in addition, many youngsters for whom the Onam celebrations have provided a platform to hone their inborn talents in singing and dancing and opened a stage to showcase their artistic skills.

Re-living Onam

Pravin Kumar of Abhis Pharma Specialities, draws an endearing picture of Onam in Kerala and in Mumbai when he



Pravin Kumar with his family

reflects, "Thick jungles of coconut trees, plantations covered hills, enthralling rivers and lakes, palm-lined beaches, decorated temple elephants that are taken in procession, the fragrance of sandalwood, the mouthwatering spicy dishes - these are the few things that come to my mind when I think about our God's own country, 'the spice garden of India - My Kerala - *ende nadu*.'"

"Though I was born and brought up in Mumbai, the glimpses of Kerala that we got when we used to visit Kerala during our vacation never left my mind. May be that is the only reason I have always tried to be a part of the Onam celebrations by Malayalee Samajams here - to re-live that culture. Onam is a festival which is celebrated by everyone together, the Hindus, Muslims and the Christians in Kerala. The best thing I have ever noticed about Onam is that all across the country, Onam creates harmony and long term bonding among all the religions and closes the generation gaps. The culture of Kerala is unique and that is the speciality of this state," Pravin concludes.

We have Community *Onasadyas*, variety entertainment programmes of Malayalam traditional and folk songs and dances, Malayalam cinematic dances and songs, and *kaikottikali* and *pookala malsaram* among the women.

The *salwar kameez* clad Malayalee housewife dons a *kasavu sari* with a *chandana kuri* and traditional jewelry and hair tied in the traditional bun, while she sways in circular steps along with her friends to the rhythmic tune of *kaikottikali* around the lighted lamp. The Malayalee male is transported back to his native land as he attends the Onam celebration in his *mundu* and shirt. The Kerala ambience is recreated as the songs resound in soft Malayalam tongue. The *Onasadya* with the traditional mouthwatering Onam food items laid out in banana



Onathar

leaves complete the spectacle of Onam.

Real Onam Missing

V G Nair of VGN jewelers has a different take on the subject. "Onam celebrated those days in Kerala was the real thing," he says, "It was an *anubhavam*, an experience," he says. "Today Onam celebrated in Mumbai is *abhinayam*-artificial and commercialized. Today's youngsters do not understand the significance of Onam. They can not be blamed for this. Because of various factors like being far away from Kerala, not having a state holiday or festivity celebrations all over the state, like Ganesha or Navaratri, the Malayalee youth do not know much about the significance of this typically Kerala festival. For them Onam is a grand feast, a family or friends get - together and the



V G Nair

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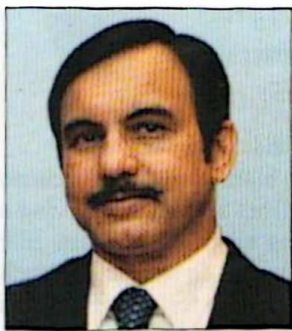
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mandatory new clothes. They may take part in the cultural programmes because it is the custom. But it is necessary that they understand the true spirit of Onam - the spirit of equality." In his house, the grand Onasadya is prepared with all the traditional items and his family celebrates Onam like any other Mumbai Keralite living in Mumbai, with due respect to traditions and customs. As for Nair, Onam is just another day when he goes to his showroom. Of course, business is good as several Malayalee families buy gold and ornaments during *Chingam* (August- September).

Malayalee organisations co-ordinate several social welfare activities during Onam along with their cultural programmes.

Free medical camps, blood donation drives, eye check-ups, poor feeding, visits and donations to orphanages, and old-age homes are all conducted by the organisations with voluntary participation by the samajam members.

Onam is also considered a harvest festival. The farmer has experienced a good monsoon, the crops have been harvested and granaries are full, the weather is pleasant with the green foliage of the landscape covered with multi coloured flowers, butterflies flit from flower to flower beneath the clear blue skies. Children collect the flowers while the womenfolk decorate their courtyards with floral patterns. New clothes or *onakodis* are distributed by the elders to the younger members of the family and family retainers and servants. The yellow *onakodi* is given to young boys.



Kumar Pillay

It is the time of relaxation and rejuvenation. The men indulge in sports activities while women spend evenings with *kaikottikali*.

"The main attractions of Onam are

the snake boat race in the backwaters of Kerala and the floral decorations that adorn every home. In Mumbai Onam is celebrated by all Malayalees, though it is not a big affair. Some of them manage to have the traditional feast in the morning and then rush to catch up with their office work. Mumbaitees get a opportunity to view a couple of good Malayalam films on several channels." Kumar Pillay of Aditya Birla says. "Once I happened to be in Kerala during Onam and was impressed by the discipline maintained by people in the serpentine queue outside liquor shops."



Enjoying the Onam swing

Snake boat race or *vallamkali* is the most enthralling activity of Onam. Former Prime Minister Jawaharlal Nehru was so impressed by it that he instituted a trophy for the event which later came to be named after him. The Nehru Trophy is bestowed to the winner of the Snake boat race in the Punnambad backwaters every year on the second Saturday in August. It is one of the biggest team sport events in the world today. The other well-known boat race is the Aranmula Boat race. There are several other boat races in the other rivers of Kerala. The snake boat race is a spectacular depiction of team spirit and harmony. Traditional songs, *vanchippattu*, sung on the rhythm produced by splashing of boats add further to the excitement of the team spirit, according to Satish Menon of HSBC Bank. He loves the spirited activity of *vallamkali* during Onam and the sight of decorated boats with colourful umbrellas rowing in unison along the rivers against the backdrop of coconut palms. "Maybe in no other place has nature such a beautiful spectacle to offer," he says.

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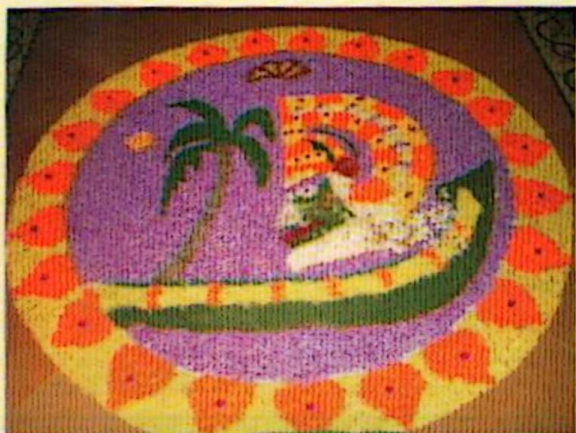
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Onam Swing (Oonjal)

Mrs Vijayalakshmi Nair of Andheri, remembers how as a child she used to challenge her cousins to go high on the swings tied on the branches of trees. "In Mumbai, our children and grandchildren have to be satisfied with the swings at the parks and society compounds", she laments. "We felt free as birds as we went high up in the swings and as the pleasant breeze caressed our faces".

Onam is one festival that has more of a secular than a religious tone. The people remember their lord but they also love the asura king and celebrate his memory as well. That is the legacy of Onam in its true sense. Wherever the Malayalee lives, in any part of the globe, he will cherish the benevolent king who ruled impartially and for whom all men were considered equal. It is in this spirit of equality and harmony that he respects and remembers when he celebrates Onam.

Maveli nadu vanneedum kaalam, maanusharellur onnupole....



Wish you a very Happy Onam

Alexander Prince Vaidyan

Powai

The Ten Days of ONAM



The celebration of Onam starts on Atham, 10 days before Thiruvonam. Each day has its own importance in various rituals and traditions. Earthen mounds that resemble pyramids, representing Mahabali and Vamana (an Avatar of Vishnu) are placed in the dung-plastered courtyards in front of the house and beautifully decorated with flowers. Known as 'Onapookkalam', it is a carpet made out of the flowers with one or two varieties of foliage of differing tints pieces to serve the decorator's purpose. It is a beautiful work of art accomplished with a delicate touch and a highly artistic sense of tone and blending. When completed, a miniature pandal, hung with little festoons is erected over it.

Atham- The first day

Onam starts with Atham day in the Malayalam month of Chingam. It is believed that King Mahabali starts his preparations to visit Kerala. The day also marks the start of festivities at Thrikkakara Temple (considered as abode of Mahabali). The Onam celebrations across the state, start off with a grand procession at Thrippunithura near Kochi called Athachamayam. In olden days, the Kochi Maharaja used to lead a grand military procession in full ceremonial robes from his palace to the Thrikkara Temple. After independence, the people took over the cultural procession which kicks off the official celebrations of Onam. Elephant processions, folk art presentations, music and dancing make Athachamyam a spectacular event which is now aggressively promoted as a tourist event.

The traditional ritual of laying Pookalam (floral carpet) starts on Atham day. The size of pookalam on this day (Athapoo) will be small which eventually grows day after day. Only yellow flowers will be used on this day and the design will be simple.

Chithira- The second day

The second day is marked off with a second layer added to pookalam design with two different colours apart from yellow (mostly orange and creamy yellow). On this day, people start cleaning the house-hold to prepare for the Thiruvonam day.



The thrill of boat race

Chodi- The third day

The pookalam now will start growing in size by adding new layers or designs with at least 4 to 5 different flowers. The day also marks the start of shopping activities. Onam is associated with gifting new clothes, hence from this day onwards people start buying new clothes and jewellery.

Vishakam- The fourth day

Vishakam is considered to be one of the most auspicious days of Onam. In olden days, the markets began their harvest sale on this day, making it one of the busiest days in the markets. Today Vishakam also marks the start of many Onam-related competitions like Pookalam competitions etc.

Anizham- The fifth day

Anizham is one of the most important days of Onam as it kicks off the great Vallam Kali (Snake boat race) at many parts of Kerala. A mock Vallam Kali is conducted on this day at Aranmula as a dress-rehearsal for the famed annual Aranmula boat race which will be held after Onam.

Thriketa- The sixth day

Schools and public offices begin their holidays from this day and people start packing their bags to their homes to celebrate the festival with their dear ones. The pookalam design will be very large by this time, with at least 5 to 6 new flower types added to the original designs.

Moolam- The seventh day

On the seventh day, the smaller versions of traditional Onasadya (Onam special lunch) starts in many places. Most of the temples offer special sadhyas from this day. Festivities include Puli Kali (Masked leopard dance) and traditional dance forms like Kaikotti Kali also performed in various functions. The official Government celebrations starts on this day with heavy illuminations in Thiruvananthapuram City, Kochi city and Kozhikode along with fireworks.

Pooradam - The eighth day

The small statues of Mahabali and Vamana are washed and cleaned and taken around the house as a procession. It will be

later installed in the center of the pookalam smeared with rice-flour batter. The smearing is done by small children who will be referred as Pooradaunnikkal. From this day onwards, the statues will be called Onathappan.

The pookalam design from Pooradam day onwards get much bigger and complex in design. Shopping will be one of the major activities as people make final purchases for the great Thiruvonam day.

Uthradam- The ninth day

Uthradam is the ninth and the penultimate day of the festival of Onam, Onam eve. The importance of this day is last minute shopping called Uthradapachil and is considered the most auspicious day for purchase of fresh vegetables and fruits along with other provisions for Thiruvonam day.

Uthradam is known as FIRST ONAM because it marks the day when King Mahabali comes to Kerala to spend the next four days touring his erstwhile kingdom and blessing the subjects. Due to this Urthadam is celebrated in a very pompous manner with large pookalams and celebrations in houses. The Urthadam lunch is a very famous tradition. Women normally cut the first set of vegetables on this day that marks the celebrations of Thiruvonam in each household and preparations for the grand Onasadya starts in evening of Uthradam day.

Thiruvonam- The tenth day

The final day of Onam, known as Thiruvonam (Sacred Onam Day), is also known as SECOND ONAM. According to legend, it was on this day that Mahabali was consigned to the netherworld by Vamana. The day marks the return of Mahabali to his fabled land (Kerala), under the boon granted by Vamana



Pulikkali

to meet his subjects and bless them. The day is considered auspicious since it is also the birthdays of several temple deities like Vamana of Thrikkakara temple, Sree Padmanabha Swamy of Thiruvananthapuram etc.

Activities begin early in the morning. People clean their houses, smear the main entrance with rice-flour batter (a traditional welcome sign), have an early bath, wear new clothes and distribute alms to the poor. The eldest member of each family presents clothes to all the members of the family. Special prayers and Masses are organized in temples, churches and mosques that highlight the secular character of the festival. Later a very special and the biggest Pookalam is prepared to welcome Mahabali.

The most important activity of Onam is the grand Thiruvonam Sadya, well known for being one of the most sumptuous feasts ever prepared. Every household tries to make it as grand as

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The feast served on plantain leaves has as many as 13 curries apart from other regular items. In hotels and temples, the number of curries and dishes can go up to 30 for the feast. Whatever happens, no Malayalee will miss the Grand Onasadya.

Onam feasts are prepared in every household. Even the poorest of the poor manage to find something for himself to celebrate the festival in his own humble way.

The afternoon is marked by various traditional Onam games commonly seen in rural areas and those organized by resident associations, clubs etc. in large cities.

A fabulous display of fireworks takes place in the capital Thiruvananthapuram and Kochi.

Post Onam celebrations

Usually Onam celebrations ends with Thiruvonam. However the two days following Thiruvonam are also celebrated as Third and Fourth Onam. The third Onam is called as Avittam which marks the preparations of King Mahabali for his return to heaven. The main ritual for the day is to take the Onattappan placed in the middle of the Pookalam for the past 10 days and immerse it in nearby rivers or the sea. The pookalam will be blessed and removed and this marks the end to the Onam celebrations. The day is also important, as it marks the great dance of lions, known as Puli Kali where men in costumes of lions, dances and go around Thrissur in large groups. The Puli Kali marks the end of traditional Onam celebrations.

The fourth Onam is called as Chatayam which marks the birthday of one of the famous social reformer of Kerala, Sree Narayana Guru and is celebrated as Narayana Jayanthi in his honour. The official government celebrations end on this day with a mega dance festival in the capital city-Thiruvananthapuram.

Onasadya

Onam is the biggest and most spectacular festival of Kerala. It is a thanksgiving festival, celebrated in commemoration of a glorious past and as a tribute to the sacrifice of the Demon King Mahabali by every Keralite wherever in the world he may be.

The most impressive part of the festival of Onam, 'Onam Feast', is very elaborate and delicious, and consists of the traditional authentic 13 varieties of essential main dishes. The Onasadya is prepared on Thiruvonam.

The meal is served on a tender banana leaf with the end to the left and the food is to be consumed by hands and not by spoon or forks. There is an order of serving of the dishes one after another and also clear directions as to what will be served in which part of the banana leaf. The first course of serving is Parippu, Salt, Pappadam, Pickles, chips and the curries one after another in predetermined order, at the assigned place on the banana leaf. Then rice is served with pure ghee. The next course is Sambar over rice. This is followed by Payasam. The feast is completed with serving yogurt over the rice.



K S Narayanaswamy

Onam Feast Menu



1. Parippu : pulp of split red gram
2. Koottukari: this is a prominent dish, yellow in colour consisting of vegetables yam, ash gourd cooked with bengal gram dal (channa dal) and coconut
3. Erissery: consists of vegetables yam and raw bananas cooked with channa dal and coconut.
4. Pachadi: boiled fresh pineapple and pumpkin added to curd with coconut.
5. Kichadi: made of curd and cucumber in raw form.
6. Kurukku kalan: prepared by thickening beaten curds by boiling with boiled raw banana and yam.
7. Olan: the simplest watery ash gourd and pumpkin dish.
8. Avial: very popular semi dry preparation of all vegetables cooked with curd and coconut.
9. Injikkari: mixture of curd and ginger
- 10 Inji puli (pulcenji): dark brown in colour made of tamarind pulp, ginger, green chillies and jaggery.
11. Thoran: this dish of sliced small pieces of vegetables
12. Sambar: most popular dish relished by the whole of india prepared on split red grams and variety of vegetables and tamarind pulp.
13. Rasam: prepared from tomatoes treated with tamarind juice and split red gram pulp. it has high medicinal value.
14. Banana chips: (salty)
15. Sarkarapuratty: sweet banana chips
16. Pazhanurukku: cooked ripe banana.
17. Pickles
18. Pappad
19. Payasam pal-ada-pradhaman: made of fresh milk and cooked rice flakes.

ONAM- A GLOBAL VISION

K Rajan

ONAM: The very word and the sound of it transmute the Malayalee mind to an ecstatic state. Like a mantra it resonates in his psyche, at once turning him nostalgic, goading him on to celebrate the present and instilling in him a grand vision of an all-inclusive prosperous world, tempered with social justice and devoid of sickness or suffering the concept of a real heaven on earth. The old Malayalam Onam ballad spontaneously lisp on the lips making him lapse into reveries, before traipsing into a Kaikottikali or Kolkali dance performance after the Onam-feast:

When Maveli, our King, ruled the land,
All the people were equal
And people were joyful and merry;
They were all free from harm.
There was neither anxiety nor sickness,
Deaths of children were unheard of,
There were no lies,
There was neither theft nor deceit,
And no one was false in speech either.
Measures and weights were right;
No one cheated or wronged his neighbor.
When Maveli, our King, ruled the land,
All the people formed one casteless race

(courtesy: Wikipedia for the English version)

A sense of pride overwhelms me when I sing the line “Deaths of children were unheard of”. Infant mortality has become a concept and an indicator of social progress only in recent decades, but our great great ancestors had been conscious of it! Hats off to the unknown balladist who could centuries ago visualize such a society, be it history, legend or fiction!

Nature itself adorns Kerala for the Onam celebrations. Malayalam poets have sung paeans eulogizing the golden sunshine during the day and the soothing silvery moonshine of the night, the golden ripe paddy fields, the yellow fruits on the trees and the floral bouquets everywhere, in the backdrop of chirping birds and the gurgling rivulets post-monsoon. The man-made flower-mat in the courtyard of every house is a welcome-board for Maveli and an offering to Nature when Malayalees celebrate the festival for ten days in colourful clothes with pomp and gaiety. In an agro-economy, the lean months of monsoon push him to penury, and post-harvest, his granaries are full with grains, and his mind sings and dances with Nature. No wonder, Onam is primarily considered as a harvest festival.

Recently, I came across two attempts to set Onam in a historical perspective. One, a historical fiction by renowned Malayalam writer, K L Mohanavarma in his story “Onathappa,



Onam- a harvest festival



K Rajan

Kutavayara”.

Here, the setting is during Emperor Samudragupta's period, in early 4th century AD. Having conquered all of India (except Kerala) the Emperor was camping at Kanchi with his retinue and the army on way to Sri Lanka. His cunning dwarfish minister Harisenan, more famous by his nick-name Vamana, undertakes to subdue the Kerala Emperor Mahabali through a clever ploy. At the appointed time he meets Emperor Mahabali at a Buddhist monastery and ayurvedic healing centre near Thrikkakkara and implores him, on behalf of Emperor Samudragupta, for three feet of land to set up a small temple of Lord Vishnu in Kerala. How he tricks Mahabali to total surrender is the story. The exiled emperor was allowed to return and see his people and the 28 chieftains at Thrikkakkara on Onam day every year. In the clash of religions, Vaishnavism thus scored. The yellow robe worn during Onam festival and the pot-bellied Onathappan, replica of a Buddhist thirthankara, are reminiscent of the Buddhist past, affirms the story.

The other, a research study, is by Mumbai's own Indologist, Purushotham Chon, in his famous book “India's History Behind History”. According to him, in the Ishwar Religion (Sanatana dharma) founded by Lord Shiva in the prehistoric period of ancient India (Religion of Righteousness according to Western historians), a conical pillar made out of beaten clay a foot high, square in shape and tapering as it goes up was the symbol of the deity. The pillar was identified as the Universal Column of Blazing Energy as propounded in the Theory of Creation and Cosmology in the Rig Veda, which is akin to the Big Bang Theory today. He records that 1500 such pillars are found in France even today. And Egypt had the tallest of such pillars found in ON temple, established 6300 years ago by the Anu people of India a 70 feet tall pillar. He maintains that in the ONam ritual to welcome Mahabali, the pillar, Onathappan, is the original deity. Poet Vylloppilli's famous lines came to my ears like an Onam swing:

പണ്ടു ചരിത്രമുദിക്കുമുന്മുഖം
മതങ്ങൾ കരഞ്ഞു പിറക്കുമുന്മുഖം റാരു
മന്നവർമന്നൻ വാണിതു തൻകൂട-
വാണിതു കീഴിലൊതുങ്ങി വിശ്വം.

[Before the dawn of history, before the birth pangs of religions, there ruled an emperor whose reign encompassed the world].

Steeped in mystery, philosophy, legends and historical interpretations, Onam invigorates every Malayali by making him proud of the past, celebrate the present and envision a golden future, like the golden era during the reign of Mahabali. Sad to say, this noble festival of equality and oneness is now celebrated by Malayalis in Mumbai in as many vivisected, exclusive forums as possible based on religion, region, caste, community, and city of origin.! What an irony! May the spirit of ONAM unite the Malayalis and the entire mankind! Happy Onam!

Curse of Commercialism

V Balachandran

The celebrations of Onam has undergone drastic changes over the years. Commercialization caught up with almost all festivals, including Onam. In some cases it went overboard, like Ganesh Chaturthi and Diwali etc.

Nostalgic reminders of 'intricate flower carpets', 'elaborate banquet lunch' with all the close-knit family members, snake boat races flood our thoughts of Onam. The new generations must know about the past rich culture and tradition. Every member of the family would actively participate in the preparations whereas today one can get everything packed from retail stores. From banana chips to *paladapradhaman* everything is available on call.

With the joint family system giving way to nuclear families, the old cultural heritage is almost forgotten. For the nuclear family, living in urbanized locality, collective celebration with own family members becomes difficult. Onam is a secular festival. But today each cult has its own Onam celebrations. Nair, Ezhava, Viswakarma, Christian... so on. Such divisions are more apparent among Malayalees living outside Kerala. Select groups make the festival a show of strength.

Onam celebrations outside Kerala have become stereotyped: flower carpets, mock reception for Maveli, Awards and recognition for children for their academic achievements, Onam feast, cultural programmes etc. Influence of western culture and to some extent, intercaste marriages have destroyed our traditional festivities.

Nowadays everything remains peripheral, nothing comes from within. The original Onam feasts were based on traditional cooking methods and ingredients selected according to Ayurveda. It is no longer so.



V Balachandran
Dy Municipal Commissioner (Retd)

Onam is often celebrated in five-star hotels where alcohol drinks and non-vegetarian food are served. There are cinematic dances for enjoyment and conducted by an event management company. The transformation is complete.

Not only Keralites living outside Kerala but even those resident in Kerala celebrate Onam in the same manner. Alcohol appears to have been elevated as integral part of all celebrations.

Perhaps, these changes are inevitable, but one thing is certain there are two sides to all aspects. One can still take the better option. All festival celebrations are meant to unite people and be happy by forgetting the past. Festivals have the quality to strengthen bonding among its community. The message of Onam is clear. "When Maveli ruled the land, all the people were equal."

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MEMORIES AND MUSINGS

Upendra Menon

Thiruvonam is a word that creates magic in the minds of all Keralites. It brings to our minds nostalgic memories of a pleasant childhood embedded in love, bonding of relations, friends and dear ones.

After Tharavadu partition we were allotted the *Pathayappura*-the chamber where the paddy was stored. Its main entrance even today is strong and sturdy. There was a huge dark room for storing paddy. It was in this store room that large numbers of Nenthakulas (Kerala bananas) would be placed much earlier so that it would be ripe enough for Onam which started from Atham and extended up to Thiruvonam and Avittam.

We children used to get up early morning and went together with our small baskets to collect flowers on all the ten days and on a designated space in front of the courtyard that was marked with cowdung paste, we made colorful flower designs, pookalam, improving every time with novel ideas. On the day of Thiruvonam children would get *onapudava*, *Mundu* with *Kasavupattu* border.

After the sumptuous lunch we children got together for games like *Thalama Panthu* which later gave way to *Karakali* -a combination of golf and cricket and then *Football*. On the eve of Onam, all the workers from the paddy fields, mango groves, estates came home with some vegetables or bananas as a token of love and respect. This is called *Kanika*.

All those who worked at homes and in the fields were given oil, rice, bananas to celebrate Onam in their homes and on Thiruvonam day new clothes were given to them by the head of the family and they took part in the Onam fest along with their families.

Kerala celebrated Onam as an epitome of equality, prosperity, integrity and nobility much before the concept of *Rajyam*.

Over the years Onam has become a State festival in Kerala and one can find a traditional Banana leaf Onam in a Christian or Muslim family.

In Mumbai every Malayalee house celebrates Onam. All the members of the family set aside a little time in the midst of their busy schedule to celebrate Onam.

Malabar Samajams organize *Onasadhya* with *Onasamsaram* followed by *Kaikottikali*.



Upendra Menon

I remember a few years back a multilingual, multi religious, multi-cultural Onam was celebrated where our traditional *Kaikottikkali* was followed by Gujarati, Maharashtrian and other cultural performances. Onam is an occasion where all Keralites come together to express love and friendship-traditional feasts, *pookkalam* competitions, staged visits of Mahabali, Mumbai is mini Kerala during Onam.

The younger generation seldom finds time or interest in investing and consolidating the cultural heritage which binds us together. This may lead to a loss of identity. Repercussions are obvious as in Kerala where we see disgust as a by-product of success. Addiction to liquor and lethargy generated from prosperity and consequent contempt for values lead to suicides in which Kerala today is taking a lead.

Let Onam in Mumbai not only bring together the Malayalees away from home but also be a fusion of other cultures like Muslim, Christian, Tamil, Kannada, Maharashtrian, Gujarati, North Indian, Bengali, or Parsi. Let us spread values through love and friendship.

Happy Onam

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Late Shailaja Nair with FEI family during Onam celebration

Nostalgic Moments

Pratap Nair

When I was a child Onam was the biggest festival (festival of festivals) in Kerala. Every one, big and small, waited for it. From one Onam to another, it was a festival of hope, happiness, prosperity and brotherhood. It was not something that happened in a day or in a week or ten days. Our minds got set for Onam celebrations much before it actually arrived and lasted much after it. All relatives and friends would come over and they were not in a hurry but were free for us.

Onam generally lasted for 13 days. From day 1 to day 9, we had to decorate our courtyard with flowers of different colors. The first day it was with flowers of one colour, the second there were flowers of two different colours and so on. The thrill was in picking up the strangest of flowers and placing them in our presentation, while keeping its origin a secret and its presentation a surprise. This often meant travelling to far off places into jungles, ponds, etc. It was so thrilling, the very thought of it all, the adventures make my hair stand up even now. Getting lost in the jungle, not being able to get down from a tree, falling off into a deep pond, etc. were some of the challenges I can remember even today.

As long as my wife Shilu was around, she tried celebrating it by involving everyone from family, neighbors, friends and the entire office staff. Her Onam-related cleaning up of home and office reinforced her belief of cleaning up of the inside (mind/soul) and outside, during festivals. Now my daughter (in law) is trying to follow her footsteps.

Festivals needs to be celebrated to make every one close to you, happy and rejuvenated, which makes the person himself/herself energetic and enthusiastic towards life.

In today's life, we do not get opportunities to express our love to

Sweet Remembrances

Harikumar S Menon

I left Kerala when I was 23. May be that is why I feel nostalgic when I think about Onam. In fact, living in Kerala makes me nostalgic about all its festivals like Onam, Vishu, Thrissur Pooram and even the temple festival at my native place. When we celebrate Onam in Mumbai at the Malayalee Associations in Mumbai, I am transported back to my roots. So I participate in the Onam celebrations at the Malayalee associations in Mumbai.

As a child, Onam was the most important event in our lives. The paddy was just harvested, the sky was clear, the weather lovely, full moon nights were bright- these are my childhood memories of Onam. We had our ten days of holidays after Onam examinations, and I looked forward to them.

Onam celebrations started from Atham day upto Thiruvonam. I was the youngest in the family and we brothers, sisters and cousins used to wander far and wide to collect flowers to decorate the pookalam in front of our courtyards. It was like a competition with the pookalams on our neighbouring courtyards searching for the rarest of flowers to decorate our floral patterns better than the others. Every year we used to get onakodi from our father. And there was the grand Onasadya on Thiruvonam Day. My message to the second generation Malayalee youth living in Mumbai: do not forget your culture and roots. Imbibe the Kerala traditions so that it can be passed on to future generations. Celebrate Onam in Mumbai and understand its significance of equality, prosperity and peace.



Harikumar S Menon



Madhavi Harikumar

Diminishing Interest

Time was when Onam celebration of the Kerala Mahila Samaj used to be a looked-forward-to occasion any Malayalee family for a reunion among families and friends. It is gradually losing that character.

For long since its inception the Mahila Samaj had centres around Dadar, Shivaji Park and Bandra. That is why the office bearers grabbed the piece of land that was offered to them to set up their office at Shivaji Park.

In the last forty years the focus of Malayalee concentration in that area has dwindled. Several families have moved out to distant places like Navi Mumbai, Dombivilli or Borivilli. Commuting has become a sore point with members, who have aged in the meantime. They find it difficult to reach Shivaji Park, for rehearsals of dramas, skits, songs or even to coordinate programmes for Onam. There has also been complaints from younger Malayalees are not coming into the organisation. Many of them unlike the earlier housewives are now professionals who hold responsible jobs which eat into their leisure hours.

It is generally the will and the ageing enthusiasm of the office bearers that keeps the Samaj ticking. But even that has taken a toll on the frequency of the celebrations from an annual event to two-year cycle. But the effort remains to offer members, well-wishers, patrons and others the opportunity to renew friendships over a rich entertainment fare.

Durga Prabhakar

(former President of the Kerala Mahila Samaj)

Of Mathevar and Poo ada

C R Unny

The first thing that comes to my mind when I think about Onam is the *mathevar* that we all used to keep in front of our houses with the specific kind of clay and adorn it with flowers. We children walked far and wide to collect flowers for decorating our *pookalam*. Fashioning the clay figure itself was exciting.

On Thiruvonam day we used to pray and offer *neividyam* with the special *poo ada* that was made with coconut and sugar. That was the only day when sugar was used. Other days it was *uggery* and coconut. The highpoint of the day was the *onasadya* with all the traditional items. Bananas were delicacies available only during Onam but they were there in abundance at that time, plucked from one's own backyard. Now we get bananas all the year round and in all parts of the world. Today in Kerala the ladies prefer to buy all packed and readymade items that are available, right from *payasams* to chips instead of slogging in the kitchen to prepare the various dishes.

In our house in Mumbai, we celebrate Onam by preparing *onasdaya* at home and have a family get together. We visit our close relatives during this time.

I feel the younger generation must understand the significance of Onam. They must know the reason why it is being celebrated so that they can carry the traditions forward.



C R Unny

Mumbai's month-long Onam

K Vijayakumar

Onam reminds me of the fun we had while we went searching for flowers to adorn the *pookalam* in front of our courtyards. We walked long distances to pluck the most colourful and rarest flowers for decoration. Another thing that comes to my mind is the *mathevar* we used to make in the courtyard.

Today in Mumbai Onam is celebrated like any other day with the rush to go to office or school. The traditional lunch is prepared and we meet our relatives and friends.

I feel that in Mumbai because of the Onam celebrations by various Samajams, our children get familiar with the cultural traditions of Kerala. They take part in Kaikottokali, dramas etc and are aware of the legends of Onam, Maveli and so on.



K Vijayakumar

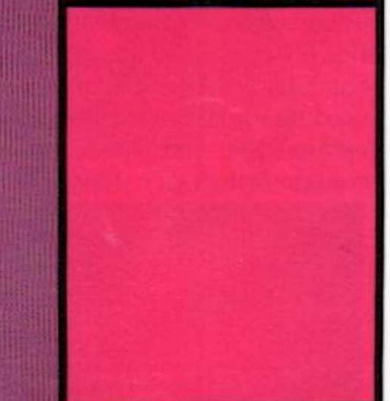
In fact Thiruvonam in Mumbai is not celebrated for a single day, but spread out over a period of more than a month with the Samajams and Associations having their *Onaaghoshangal*.

It is our responsibility to tell our youngsters about the significance of Onam and the spirit of harmony and peace it reminds us of. Onam is celebrated in the first month of the Malayalam year and we remember on that day a benevolent king and welcome him to our homes to usher into our lives a new year of prosperity, peace and happiness that reigned in his kingdom a long time ago.

**Happy & Prosperous Onam
to all Mumbai Malayalees**



M. R. Francis & Family
Chembur



Kodungallur Kunhikuttan Thampuran

Tempestuous poet of modern times



Kunhikuttan Thampuran was born 146 years ago in September. He took the world of literature by storm by his sharp intellect, poetic acumen and dedication to his calling.

Kodungallur Kunhikuttan Thampuran is known as 'Kerala Vyasan', a title he earned by translating 'Mahabharatham' of Veda Vyasa. The original Sanskrit work is said to have about 1.25 lakh stanzas and Thampuran completed the task of translating it meter to meter in 874 days. He retained even the erroneous meters of the original work in his translation. In the history of world literature, no one had accomplished so much till today. That is the greatness of Kerala Vyasan.

His Life

Kunhikuttan Thampuran was born as Rama Varma to Venmani Achchan (Parameswaran) Namboothirippad and Kunhippilla Thampuratti of Kodungallur Palace on September 18, 1865 (Malayalam era 1040 Kanni 4), at Chirakkal Palace. Achchan Namboothirippad had earlier married an Antharjanam from Polpaya Illam of Kudamaloor and had a son who became well known as Venmani Mahan (Kadamban) Namboothirippad. He was 20 years older than to Kunhikuttan Thampuran.

Kunhikuttan Thampuran had a brother, 4 years younger, by name Kunhunni Thampuran who was later known as 'Bhagavathar Thampuran'. Kunhikuttan Thampuran wrote his first poem when he was 7.

Kunhikuttan Thampuran was left-handed but by practice he used his right hand with equal ease. Psychologists are of the opinion that left handed persons use more of their subconscious than their conscious mind. This could be the reason

that Thampuran could undertake translations instantly as the conscious mind cannot work so fast. Further, many of his contemporaries had recorded that he was often found lost in thought in the middle of a live discussion. This habit is attributed to the active subconscious mind.

He was initiated into the world of learning by Valappil Unni Asan, Moonnaamkoor (Third in ascendancy) Godavari Thampuran, Vidwan Kunhrama Varman Thampuran. His father was his inspiration in writing poetry. Another source of inspiration was Venmani Mahan Namboothirippad. Even as an adolescent, Thampuran could talk to his friends in fluent Sanskrit unlike other students. During this period, he was caught for stealing sugar and an explanation was sought. His first poem was said to have been born on this occasion.

കുഞ്ഞിക്കൂട്ടനൂറക്കത്തിൽ
വന്നലട്ടിട്ടു കിട്ടിയ
പഞ്ചസാര പടിഞ്ഞാറെ
പ്പടിയിൽ വെച്ചു തിന്നുപോയ്.

(To escape from the sin of lying, he had taken permission from his mother who was having a nap) However, all the lines he had composed before he was 22, were never compiled. Whatever we have now, are all from the memory of his contemporaries. His initial work was in Sanskrit. Godavarma Thampuran was his guide in Sanskrit *kavyas*. His uncle Kunhrama Varr taught him grammar, *Siddhanta Kaumudi*, *Prouda Manorama Paribhashendushekaram* and *Shabdendushekharam*. At the age of 16, he turned to writing poetry full time. His first work *Kavibharatam* was published in 1887.

Thampuran used to participate in literary contests such as instant poetry and play writing. When he was 27, he wrote 'Gangavatharanam' (101 stanzas in 5 hours 8 minutes). Later he wrote *Seetha swayamvaram* (11 hours), *Santhanagopalam* (12 hours), *Nala charitham* (12 hours), *Manikyasara*, *Syamanthakam*, *Banayuddham*, *Rajasooyam* etc belong to this genre.

At 21, he married Pappi Amma of Kodungallur Koyippalli. She had six daughters and two sons from her. After 18 years of married life, she died and this prompted him to marry Kizhakk Srambil Kuttipparu Amma of Thrissur. She also did not live long. When he was 22, he also married Sridevi Thampuratti of *Kottakkal Kovilakam*. He had two daughters and one son from Thampuratti.



Chirakkal Kovilakam

Thampuran started two literary movements in Malayalam: *Paccha* (pure) Malayalam and Purana Translation. Before he died at the age of 49, he wrote several books including 14 in Sanskrit and 18 poems, 11 *Roopakams*, 16 Gathas, 38 *Khanda Kavyas*, 3 on health and grammar besides 18 translations, all in Malayalam. His entire life was devoted to poetry.

As a person, he was a poet, essayist, critic, History Researcher, orator, linguist, journal editor, literary Acharya etc. He remained impartial, calm and neutral in all his dealings.

Thampuran loved traveling. Wherever he went, unhesitatingly he would step into any house, without discriminating between poor and rich and accepted their hospitality. He was very fond of instant poetry and indulged in it himself. During translation work, if he had to write or talk on any subject, he would do it in verse. Even the letters he wrote those days were in verse. It was said that he even made his speeches in literary meetings in poetry form, all composed instantly.

Once he was busy with his translation, his daughter Saraswati approached him for her school book titled '*Balashiksha*' and started pestering him. To avoid getting up and fetching money for the book, he dictated a sloka to his writer as follows:

“ബാലശിക്ഷകലട്ടുനൂ ബാലപുത്രീ സരസ്വതി
 അട്ടു തീർത്തു വിദ്വേയ്ക്കു വില പിന്നെ തരാമെടോ.”

Another instance of instant composition is very amazing. Once he entered the temple for praying. He was standing behind a well-endowed lady and composed a poem as below:

“ഭക്ത്യോ ഞാനെതിരെ കുളിച്ചു
 ഗോപാലപാദരവിന്ദങ്ങളെ
 ചിത്തേ ചേർത്തൊരരക്ഷണം
 മിഴിയച്ചമ്പേ റിരിക്കും വിധൗ
 അപ്പോൾ തോന്നിയെന്നിക്കു
 ഛായവിരൂതും മന്ദസ്മിതപ്രൗഢിയും
 ചന്താക്കും മൂലയും
 അനുത്ത തുടയും മറ്റേതു മെന്നോമലേ”

Unknown to him, his father was behind him and he heard the poem. He called his son and asked him to repeat the same. Unmindful, he rendered it again as below:

“ഭക്ത്യോ ഞാനെതിരെ കുളിച്ചു
 ഗോപാലപാദരവിന്ദങ്ങളെ
 ചിത്തേ ചേർത്തൊരരക്ഷണം
 മിഴിയച്ചമ്പേ റിരിക്കും വിധൗ
 അപ്പോൾ തോന്നിയെന്നിക്കു
 ബാലശരിയും കോടീരവും ഗംഗയും
 ബ്രഹ്മന്റെ തലയും കുറുത്ത ജടയും മറ്റുള്ള ഭൃതാക്കളും.”

Thampuran was very keen to have a collection of all books published in Malayalam. Many he received free and many he bought. Wherever he went, he would visit their library and take out books that he found extraordinary. Thus he got a rare copy of well-known grammar *Leelathilakam* from the house of P V Krishna Varier of Kottakkal. The copies we see now are all copied from that Palmyra bundle.

Kunhikuttan Thampuran died in 1913 (M.E. Makaram 10th 1913)

Mahabharatam translation

The first attempt to get Mahabharatam into Malayalam *Shloka* form was made under the leadership of C P Achuta Menon with the help of a number of people, in 1893. The project was to be completed in a span of five years. Kunhikuttan Thampuran was also assigned a certain portion which he completed earlier than expected. But this work was never published and the manuscript was lost. The only proof of this

episode was the advertisement that appeared in Malayala Manorama dated 1068 *Kanni* 17.

Around 1900, Katathanattu Thampuran revived the idea to have another translation titled *Bharata Manjari* by Kshemendra. In this Kunhikuttan Thampuran wrote the part of *Drona Parva*. The work was complete upto *Shanti Parva*.

Finally Kunhikuttan Thampuran determined to do the translation meter by meter single handedly and decided to translate 50 slokas a day from early morning till 9 a m and to complete the work in 4-5 years. Later the work was speeded up to 150 slokas a day and the entire work was completed in 874 days.


When Vallathol called on Thampuran when he was busy with the translation of *Mahabharatam*, he found the latter dictating Malayalam verses to four persons who were highly skilled in memorising slokas and writing them at lightning speed. Vallathol thought that Thampuran had already translated them and dictating the translated portions to the writers. When he went closer, he was amazed to note that Thampuran was holding the Sanskrit book in hand and rapidly translating and dictating simultaneously.

As Thampuran could not wait even for a moment, he engaged four men to take down the translated verses. Whenever his writers wanted Thampuran to repeat a particular stanza, he dictated with different words carrying same meaning.

Alas! Such instant poets are no more alive but Thampuran was an exception.

Initially the completed portions were printed in booklet form and were sent to people who subscribed to it. Later in 1906, the entire work was published in one volume. The second edition was published during 1952-58 in smaller multiple volumes. This work had a third edition by SPCS in 1965 and another

Onasamsakal



**Mumbai Malayalikaluku
Hrudayam Niranjha
Onasamsakal.....**

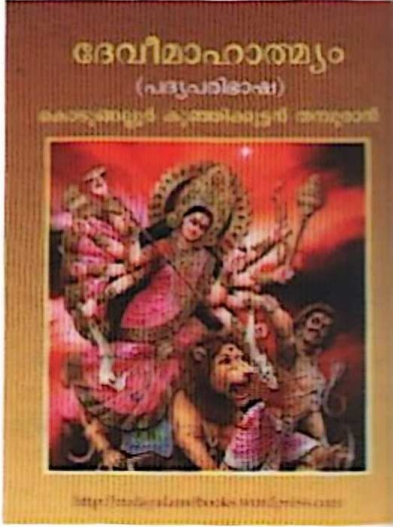
Upendra K. Menon

A few excerpts from Thampuran's translation (Bhagvat Gita section):

| | | |
|--|---|-------|
| ധർമ്മക്ഷേത്രേ കുരുക്ഷേത്രേ സമവേതാ യുയുത്സവഃ മാമകഃ പാണ്ഡവാര്യൈവ കിമകുർവത സഞ്ജയ? | ധർമ്മക്ഷേത്രം കുരുക്ഷേത്രം പുക്കു പോരിന്നൊരുങ്ങിയോർ എൻ കൃട്ടരും പാണ്ഡവരും എന്തേ ചെയ്തതു സഞ്ജയ? | 1-1 |
| സ്ഥിതിപ്രജ്ഞസ്യ കാ ഭാഷാ സമാധിസ്ഥസ്യ കേശവ! സ്ഥിതധീഃ കിം പ്രഭാഷേത കിമാസീത വ്രജേത കിം? | പ്രജ്ഞ നിൽക്കും സമാധിസ്ഥ- നെത്തുവാൻ മൊഴി കേശവ സ്ഥിതധീയെന്നോതു,മെങ്ങു നിൽക്കുമെങ്ങു ഗമിച്ചിടും? | 1-54 |
| ചാതുർവർണ്യം മയാ സൃഷ്ടം ഗുണകർമ്മവിഭാഗശഃ തസ്യ കർത്താരമപി മാം വിദ്യകർത്താരമവ്യയം. | ഗുണകർമ്മവിഭാഗത്താൽ ജാതി നാലും ചമച്ചു ഞാൻ അതിന്നു കർത്താവെന്നാൽ ഞാ- നകർത്താവറികവ്യയൻ. | 4-13 |
| അസംശയം മഹാബാഹോ! മനോഭൂർനിഗ്രഹം ചലം അഭ്യാസേന തു കൌന്തേയ! വൈരാഗ്യേണ ച ഗൃഹ്യതേ. | ശങ്കയില്ലാ മഹാബാഹോ ചഞ്ചലം ദൂർഗ്രഹം മനം അഭ്യാസംകൊണ്ടു വൈരാഗ്യം- കൊണ്ടും കൌന്തേയ, പാട്ടിലാം. | 6-35 |
| യത്ര യോഗേശ്വരഃ കൃഷ്ണോ യത്ര പാർത്ഥോ ധനുർധരഃ തത്ര ശ്രീർവിജയോ ഭൃതിർ- ധ്രുവാ നീതിർമതിർമമ. | എങ്ങു യോഗേശ്വരൻ കൃഷ്ണ- നെങ്ങു പാർത്ഥൻ ധനുർധരൻ അവിടെ ശ്രീജയം ഭൃതി ഭൃന്വനീതിയിതെന്നതം. | 18-78 |



Bhagavathar Kunjunni Thampuram



edition in 1981 by themselves.
On completion of the translation, Thampuran wrote to Kottarathil Sankunni as follows:

'ലോഭേർഷ്യാദുഃഖദുഷ്ട'ന്നും കലിക്കൂരിരൂൾ നീങ്ങുവാൻ
'സൗഖ്യനാളപ്രദീപം' നൽകല്യാണം കാണുക ഭാരതം

In this letter, the words ലോഭേർഷ്യാദുഃഖദുഷ്ടൻ and സൗഖ്യനാളപ്രദീപം indicate the dates of commencement and conclusion of the job in 'KaTaPaYa'di system. KaTaPaYa'di of the second word is 7109281 and of the first is 3418281. When converted to Kalidinam using 'Parelpperu', they become 1828143 and 1829071, the difference of which is 874, the number of days he took to complete the work. Sankunni in turn informed his friends that Thampuran 'swacchandam' finished the work. That word also indicates 874. (For calculation, see our July issue)

Translator nonpareil

On one occasion Thampuran was chatting with some of his friends. During the conversation, one of them recited this poem:

നകൃതം സുകൃതം കിഞ്ചിത്
ബഹുധാ ദുഷ്കൃതം കൃത്യം
നജാനേ ജാനകീജാനേ
യമാഹ്വാനേ കിമുത്തരം?

Instantly came Thampuran's translation:
ഒട്ടും ചെയ്തില്ല സുകൃതം
ഒട്ടേറെചെയ്തു ദുഷ്കൃതം

രാമം, കാലൻ വിളിക്കുമ്പോൾ
ചാമെന്നോതേണ്ടതുത്തരം?

When the original verse did not have the second character rhyming, Thampuran's translation had that also. He did it faster and better and most accurate.

Colourful Painter

In his own work 'Thuppalkolambi', he paints a woman whose infidelity was discovered by her husband who in turn poured the entire content of that spittoon on her head. The women look like this:

മുടിമുതലടിയോളം തുപ്പലാറാട്ടുമൂലം
കൊടിയ കുരുതിയാടും ചണ്ഡികാദേവിപോലെ
കുടിലമിഴി ചുവന്നും കൊണ്ടുനിന്നിട്ടു പിന്നെ
ത്വടിതി വെളിയിലേക്കാ വേഷമോടങ്ങിറങ്ങി.

When Eruvayil Achuta Varier, minister of Kayamkulam was captured and brought in front of Marthanta Varma, the



Kodungallur Kovilakam

wanted him to lead his army as its general in war with
Kuzhambalam, Varier defiantly warned him:

ആണായൊരച്ഛന്മു പിറന്നവനാണു മുമ്പിരിൽ-
 ങ്ങാനായി നിൽക്കുമിവനിപ്പണി പറ്റുകില്ലാ,
 പ്രാണാവസാനമടിയന്നണയാതെ കണ്ടു
 കേണാലുമൊട്ടുമവീടന്നു ജയിക്കുകില്ല.

The most apt words from a lion though hurt!

His other works

Thampuran's published works in Sanskrit are *Aryasatakam*, *Swayamvara manthraksharamala*, *Kiratarudrastavam*, *Bahiruvahana vijayam*, *Kiratarjuneeyam*, *Subhadraharanam*, *Jurasandha Vadham* and *Dasakumaracharitam*. In Malayalam he wrote *Kavibharatam*, *Ambopadesam*, *Dakshayaga satakam*, *Mudirassi yathra*, *Nalla Bhasha*, *Palulli Charitham*, *Hamsa sandesam*, *Krutiratna panchakam*, *Dronacharya*, *Valacharitam*, *Seethaswayamvaram*, *Gangavitharanam*, *Sreemana vikrama jayam*, *Thuppall Kolambi*, *Mangalamala*, *Mudiusoodana vijayam*, *Ghoshayathra*, *Keralam* and *Bhasha Bharatham* besides many single slokas (*Muktakam*), translations and couplets.

His poems include *Ayodhya kandam*, *Atmabodham paana*, *Pattabhishekam Paana*, *Doshavicharam Kilippattu*, *Kodungallur Bhagavathi Kurathippattu* and *Mayooradhwa ja cheritham*. Among translated Sanskrit works, *Bhasha Bharatham*, *Bhasha Bhagavatgita*, *Vikramorvasheeyam* and *Santa sandesham*.

Exceptional excerpts

He pays respect to his father: You can also see the days of the week enclosed in this *sloka*.

ഞാനെന്നാൽ 'ഞായ'രക്ഷക്കൊരു ഗുണവഴിയേ
 ചോകുവാൻ 'തിങ്ക'ളൊക്കും
 ഭാനം 'ചൊവ്വ'യ് വഹിക്കും 'ബുധ'നതിമതിമാൻ
 'വൃശ്ച'തുല്യവഭാവൻ
 തൃനം പൊൻ 'വെള്ളി'യെന്നീവക 'ശനി'നിയതം
 വിദ്യതാൻ വേണ്ടതെന്നീ
 ഭാനം മേ തന്നൊരച്ഛൻ കനിയണമിഹമേ
 വെണ്ണണിക്ഷമാസുരേന്ദ്രൻ.

In a letter to K C Kesava Pillai, informing him the demise of his brother (പ്രാതം in Sanskrit, meaning son of one's own father but from a different woman) Venmani 'Mahan' Namboothiri, Thampuran mentioned the date of death in 'Kalidinaam' format.

ഓണ്ടോ നാലോ വയസ്സാകിയ ശിശുജനവും
 വെണ്ണണിശ്ശോകമൊന്നോ
 'ഓണ്ടോ നാവിൽ ഗ്രഹിക്കും' കലിതരസരേം
 കേൾക്കുവോരാദരിക്കും.

The words in inverted commas indicate the day as 1824012, if one uses *KaTaPaYadi* and *Parelpperu*. (1893 January 1)

A letter written to Kottarathil Sankunni:

ജനിച്ചിടുമ്പേ റൾ കവിവര്യനായി-
 ജ്ഞിച്ചൊരാളാരിഹ പാരിടത്തിൽ
 നിനയ്ക്കുകുസ്രാഹസുധാരസത്താൽ
 നനയ്ക്കുകിൽ നേരേ വളരാത്തതുണ്ടോ?

Don't these lines remind you of Kunchan Nambiar?

Thampuran used to review the contemporary literature in 'Vidya Sandhini': Needless to say, he did that in verses. His criticism of

Devi Vilasam' drama of Kottarathil Sankunni goes like this:
 ഓണ്ടാമകത്തിലാ "കൌമുദി" യെടവിയിൽ
 ചൊണ്ടുപോയിട്ടു പാരം
 ചുണ്ടാമണ്ടിയ്ക്കൊരുങ്ങീ ചില ഭേദതു ഹേ!
 ചൊല്ലു പോരായ്മയല്ലേ?
 ചൊണ്ടാടിപ്പണ്ടു മാണിച്ചൊരു നരവരദാ-

രങ്ങളിൽദ്രാസരാകും
 രണ്ടാൾക്കും കാമമുണ്ടായൊരു വിഷയമെന്നി-
 യ്ക്കത്ര ബോധിച്ചതില്ല.

Thampuran did not know English but his translation of Hamlet of Shakespeare is praiseworthy. Someone read the play and explained the meaning and this helped Thampuran to go into mind of the English poet. His sense of humour comes to fore when he writes to K C Kesava Pillai thus:

എന്നാലുമിംഗ്ലീഷറിയും ജനങ്ങൾ
 നന്നായിയെന്നായ് പറയും ചിലേടം
 ഒന്നാണെന്നിങ്ങിയിതിൽ മെച്ചമിംഗ്ലീ-
 ഷിൻ നാറ്റമേൽക്കാതിതു ചെയ്തുവല്ലോ.

Though he translated Othello also, it was never published. He has also dipped into the works of English poets such as H W Longfellow. In 'The Psalm of Life', Longfellow wrote:

Art is long, and Time is fleeting
 And our hearts, though stout and brave,
 Still like muffled drums, are beating
 Funeral marches to the grave.

Thampuran does not lag behind.
 കലകൾക്കതിരില്ല, കാലമുദ്യുദ്-
 ബലമോടുന്നു, കരുത്തുറപ്പു ഹൃത്തും
 ചുടുലപ്പപ്പപ്പപ്പിക്കു താള-
 തൊടുന്നാൻ നീളെയടിച്ചുകൊണ്ടിരിപ്പു.

A unique aspect of Kodungallur Kunhikuttan Thampuran was that he lived when Malayalam poetry was having strict grammar and other regulations and only those poets who had knowledge of Sanskrit and Malayalam vocabulary, grammar and other metaphors besides a highly imaginative mind could flourish, unlike today. Thampuran met all these attributes and besides, he had amazing speed in composing the poems. No wonder, he reigned like a colossus.



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MUSLIMS OF KERALA



K. R. NARAYANAN

Kerala has been a melting pot for the natural, peaceful integration of different religions, races and cultures from time immemorial. The Dravidians, Aryans, Nagas, Sinhalese, Syrians, Arabs, Jews, Europeans and many others integrated into one culture and one people, over the centuries.

The Faith and Practices

Kerala Muslims follow their religious practices stringently. Belief in one God, prayers five times a day, Ramzan (Ramadan) fast, Zakkath and Haj are some of the traditional observances of Islam. Prayers are usually held in mosques. A religious scholar named 'Khathib' leads the prayers. Friday prayers are mandatory for Muslims. The mosques called Juma masjids are ruled by an elected local committee. Except in some places like Ernakulam and Kozhikode, women do not attend prayers in the mosque. Most of the older mosques like that of Kottayam and Kodungallur are built like Hindu temples. The Mosques in South India are quite distinct in this regard when compared to the ones in northern India.

Muslims follow unique customs. Circumcision is done at the age of 12. This is called 'Sunnath'. The ceremony associated with this is called 'Marga Kalyanam'. *Edu* and *Hajju* are more widely celebrated than *Muharam*.

Some Hindu traditions are followed by a few Muslim mosques. '*Nerchakal*' (offerings) is a traditional Hindu custom adopted by Muslim mosques in Kondotty, Malappuram, Theruvathu, Kanjiramattam, Changanacherri, Peruvanthanam, Manjali and Bimappalli. Observances such as 'Chandanakudam' 'Kodikuthunercca' are certainly adopted from Kerala practices.

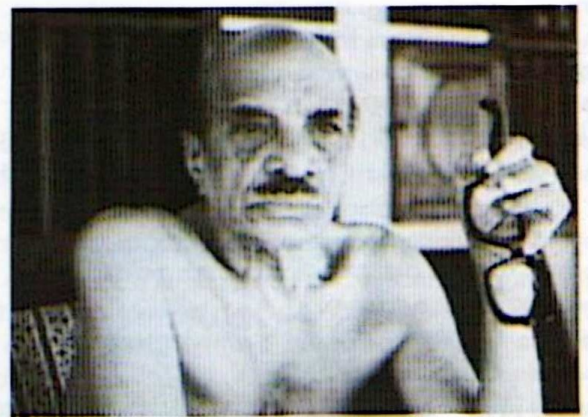
Muslim inheritance laws stipulate that all men get equal shares in inheritance, all women get half of a man's share. Widows without children get one sixth and widows with children get one eighth of the family assets.

The matrilineal system, unique to Kerala, was adopted by some Muslim groups in Kerala and Tamilnadu. Inheritance along the

matrilineal lines (opposed to the Islamic custom) was again the result of local influence. After 1949, however, bills were passed in Legislative Assemblies of Madras Presidency, Cochin State and the Travancore State, abolishing the matrilineal system.

Muslim marriages are contractual in nature. A second marriage is permitted, after the wife's death or divorce. "*Mehar*"- the Bride Money- is normally announced at the time of the wedding. (Normally, the bride's father and the bridegroom will repeat the amount of *Mehar*. Women do not have an active role in the ceremony. However, the '*Thalikettu*', (tying the Mangalya Sutra) is borrowed from the Kerala tradition. Divorce (*Mozh Chollal*= *Talaq*) is permitted according to Muslim law, under specific circumstances.

Like the houses of Nampoothiri Brahmins and Nairs, the Kerala Muslim houses were also '*nalukettu*'. A central courtyard was completely surrounded on all four sides by buildings



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Muslim women wear 'Mundu (dhoti)' with a colored border, dresses with long sleeves and a head gear called 'Thattam'. In addition to ordinary jewelry women wear gold or silver waist ornaments also.

Kerala Muslims had several subdivisions. Some of these groups are known by different terms- like Dakkini, Labba, Kachmeman, Nainar, Ravuthar, Marakkar (Marakkayar), and Kunjar. The Dakkinis are descendants of the armies of the Sultan of Bijapur. Labbas are traders in Kerala and Tamilnadu and are of Arab origin. Ninars are believed to be converts from the Dravidians, while Ravuthars are Tamil speaking traders.

As indicated above, the Muslims of Malabar are collectively referred to as 'Maplas', while the Kachmemons are descendants of traders of Gujarati origin. Another group, called Vattakolikal of Arab decent and are mostly traders. They are also called Vattakal. Koyimar originated in the Malabar area (mainly Kannur) and played a major role in internal and external trade.

The dominance and the importance of the Muslims declined in Malabar when Kunjali Marakkar and the Samuthiri parted company. None-the-less, the adventures of Kunjali Marakkar who commanded the naval wars against the Dutch and the Portuguese need be written in golden letters in the Malabar's history and the history of the coastal west of the Indian Subcontinent. Kunjali Marakkar is still remembered for his exploits to keep the naval fleets of the colonial powers at bay.

Arabic language played a dominant role in the culture of Kerala. There were several Arabic writers in Kerala. They wrote books on grammar, religion, medicine, and history. Eventually a version of Arabic-Malayalam with Arabic words developed. The vast Arabic Kerala literature includes love songs, battle songs and poetry and many original Arabic works were also translated into Malayalam.

Muslims also had distinctive recreational sports. 'Mappana', men's 'baithu', kathupattu, kolkali, aravana

muttu are some of these art forms. In central Malabar there was a practice called 'padayani'. Muslims owned 'kalaris' where they trained in traditional techniques. Some Muslims were also wrestlers. Muslims entered the newspaper industry nearly 80 years ago. Early newspapers had such names as 'Keraladeepakam', 'Sathyanadakahalam', 'Sathyaprakasham' and 'Malabari'

Several Kerala Muslim writers have made their impact on Malayalam literature. Their works include novels, short stories, poetry, history, and travelogues. Among Kerala's Muslim writers, one name that stands out is that of Vaikkam Mohamad Bashir.


Malappuram

The heart of the Mappila revolt was the current district of Malappuram, which literally means a terraced place atop hills. This district was carved out of the districts of Kozhikode and Palghat in 1969.

Malappuram figures prominently in history as the place which very frequently challenged British Colonial authority. Most of the famous Mappilla revolts of Malabar, which took place between 1792 and 1921, occurred in areas now under Malappuram district. In fact, it was to tame the "Mappilla Rebellion" that the Malabar Special Police (MSP), a symbol of British colonial oppression and tyranny, was formed. Adjoining the Malappuram mosque, there is a mausoleum of the Malappuram Shaheeds, whose brave exploits have been immortalised in Mappilla ballads.(Mappilla Pattu). The Mopla revolt of 1921, as the British called it, began as a revolt of the exploited farm labourers (mostly Muslims) against their land lords (mostly Namboothiries and caste Hindus). The British cleverly converted it into a Hindu- Muslim conflict and suppressed it ruthlessly.

Best Wishes for a happy Onam

Mathew Chacko
Chief Executive Officer



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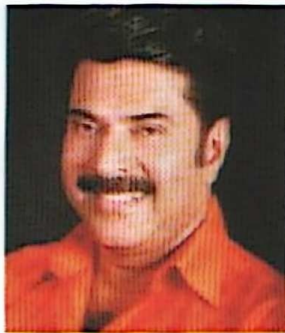


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Education

Just like any Islamic civilization, here also, the social, educational and service organizations evolved around Muslim religious institutions. Ponnani was a major center of higher learning. Students from foreign lands came to study there. There were institutes attached to mosques in Ponnani, Tanur, Thirurangadi, Parappanangadi, Nadapuram, Kodyathur, Mahi, Vadakara and Payyannur some 700 years ago. Ponnani of Malappuram District has one of the major Islamic religious research institutes.

The hatred against British rule made Muslims shun English education. Muslim leaders promoted the local language of Kerala, Malayalam in Arabic script *Arabi Malayalam*. They are said to have carried out underground communication system for the independence movement in Arabic script, which gave them an edge over British secret services. Among the modern educational institutions, many are managed by Muslim Education Society, founded by Dr Abdul Gafoor, a former professor of Calicut Medical College. They run many

institutions for Arts, Science and Commerce, engineering and medical education besides other technical institutions. There are also institutions run by non-MES groups and Farook College, Farook Training College, Farook Institute of Management Studies, Al-Farook Educational Centre, Farook Institute of Teacher Education and Farook High School near Feroke are some of them. There are numerous schools run by local service groups in the old Malabar region.

Thangal Kunju Musliar Engineering College at Kollam and MSM College at Kayamkulam are prominent in the Travancore region.

Orphanages

Muslims, independently as well as in group, run several orphanages for poor children, for both boys and girls separately at various places and help poor parents to bring up their children. After some religious education, these children are sent to government schools. One of their former inmates was recently selected for Indian Administrative Service.

Personalities

Many Muslims have in the past stamped their presence in various fields. In politics Mohammed Abdur Rahman Saifuddin Moidu Moulavi, N P Abu, Abdul Rahman Bafaki Thangal, Mohammed Koya, K M Seethi Saheb, P K Kunju, P P Ummer Koya and Panakkad Mohammedali Shihab Thangal; in the cinema and drama field Prem Nazir, K P Ummer, Mammootty, Baburaj, Cochin Haneefa, Bahadur, Mamu Koya and Nilambur Aysha; in the field of literature Vaikom Mohd Basheer, Mohammed, U A Khader, Punathil Kunhabdulla and M. K. Kutty Vaidyar; in Judiciary Justice Fatima Beevi (former Governor of Tamilnadu) and in social service field Dr Abdul Gafoor (former Professor of medicine at Calicut Medical College) are a few of them.

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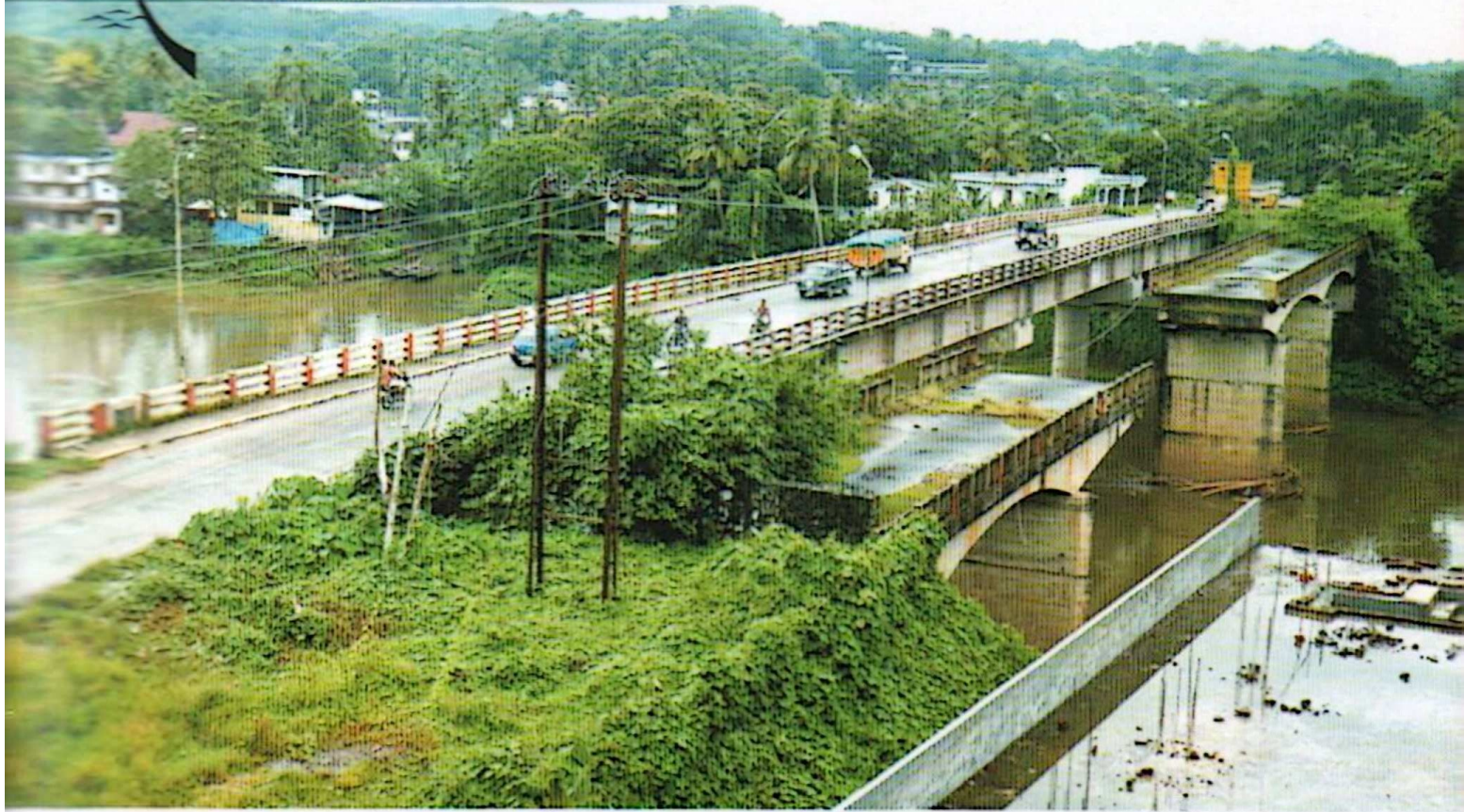
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PATHANAMTHITTA

A true tropical diversity

Landlocked Pathanamthitta is Kerala's smallest district. It is bound by Kottayam and Idukki districts in the north, Alappuzha in the west and Kollam. The name Pathanamthitta is derived from two Malayalam words "Pathanam" and "thitta", which together mean "array of ten "family" houses by the riverside".

The place is set at an altitude of 500-1000 m above sea level.

It experiences a tropical climate, with monsoon starting in June. During April and May, the place gets very humid. Temperature settles within a minimum of 22.0 degree Celsius and during summers, the temperature may go up to a maximum of 37.0 degree Celsius.

It is the pilgrim center of Kerala, renowned for the shrine of Lord Ayyappa in the Sabari Hills, drawing millions of devotees from near and far off places. The district also is known as a center for experiencing and learning some of the cultural as well as traditional practices of Kerala. Kollam, Kottayam and Alappuzha form the adjoining districts of Pathanamthitta.

The district is frequented by visitors from India and abroad often for its water fiestas, religious shrines and the cultural training centre.

on December 20, 1967. The engravings here are among the earliest specimens of stone sculptures in Kerala.

This is a great archeological wonder, situated 5 kms from Pathanamthitta dating back to 8 century A.D. This temple of great significance bears close resemblance to the Pallava style of architecture.

The temple has a *verandah* with a sculpture of Lord Ganapathi carved into the wall and inner sanctum containing a tall shivalinga, all carved out of one huge rock. It bears close resemblance to the Pallava style of architecture. The engravings here are among the earliest specimens of stone sculptures in Kerala

Kaviyoor Kindi

The village was famous for a bronze product - called 'kindi', a spouted pot used in olden days. The manufacturing process, said to be more complex than that of 'Aranmula Kannaadi', was kept a secret and it is said the last person conversant with the manufacture died around 1890, without imparting the knowledge to the next generation - probably because it was not becoming profitable to make *kindis* of such quality. There is no record of anybody having preserved it. No household is having it now.....'Kaviyoor Kindi' thus disappeared forever.

Sri Krishna Temple

The Sreekrishna Temple is a minor shrine, to the west of the Shiva temple. This temple, on the shore of a reservoir, existed much before the Mahadevan temple. Its location is unique in that the mound over which the Shiva temple was built hides this shrine from the rising sun. Since the temple is below the level of the main temple it is also called *Keezhthrikkovil*. The whole



Sri Krishna Temple, Kaviyoor

complex, though small, is a photographer's delight. An independent temple, tantra-wise, it is regarded as a part of Shiva temple by the Devaswom Board for convenience of administration. The poojas are performed by a Brahmin family - Kuzhiyaanoor Illam - brought to Kaviyoor centuries ago exclusively for this temple from Kozhikode during the fiefdom of Pathillathu Brahmins.

Yakshi Kaavu

The shrine is outside the temple, near Keezhchirakkal Illam, that owned it long ago. The 'Yakshi' was brought to Kaviyoor from Kodunthura, Pathanamthitta by an elder Moothath of the Illam when he married a girl from Kodunthura. The shrine was later handed over to Kaviyoor temple authorities. The concept of 'Yakshi' coalesced in to Hinduism from Jainism. The Yakshi

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is believed to bless spinsters who pray for timely marriage.

Kodumon Chilanthiyambalam

Kodumon Chilanthiyambalam is 15 km away from Sabarimala. Flanked by the beauty of dense forests, *Chilanthiyambalam* is situated in the Kodumon village. This ancient temple was built during the reign of the last Emperor of Sakthibhadra kingdom. The deity of this temple, Mahalakshmi, is worshipped by devotees, irrespective of caste and creed. *Chilanthikinar*, a well inside the temple premises, is regarded as a magic potion for skin diseases. Kodumon is also the birthplace of Sree Shakthi Bhadra, author of *Ascharya Chudamani*.

Malayalappuzha

An abode to realize the dreams of devotees, the Bhagawathi temple here is well known for superb artistic stones and exquisite wall paintings. People bring offerings in different forms during the festival season.

Kadamanitta and Patayani

Kadamanitta Devi Temple is famous for the ten day long Patayani performances held in connection with the annual festival in April/May. Patayani is the annual ritualistic festival celebrated in Bhadrakali temples of Central Travancore zone with due dedications. It may be regarded as the remains of the ancient Dravidian concept of God and the mode of worship, offering Rathi (lust), Raktham (Blood) and Lahari (intoxication). The very spirit of central Travancore finds its appearance in Patayani as that of Malabar in Theyyam. All the



Nilackal Siva Temple

reflects the ancient socialist society before the Aryanisation and *Chathruvarnyam*, the four caste system. So, the whole village takes an active part in Patayani without any racial discriminations.

Patayani is a ritualistic dance, which literally means formations or rows of army. The figures in Patayani consist of *Pisachu, Kali, Karakkura, Pillatini, Bhairavi, Kalan* etc. The masks are painted with a grotesque surrealistic touch. The round eyes and the triangular ears and abnormal size of the head gear give a touch of super human dimension.

Nilackal

Nilackal houses an ancient but glorious temple dedicated to Lord Siva. The place is located at a distance of 5 km from Plappally on the Pamba-Plappally road. The place also holds a famous Ecumenical centre.

Pandalam

Sacred and second in significance only to Sabarimala, Pandalam is associated with the early childhood days of Lord Ayyappa. The place is also famous for Valiyakoyikkal temple, modeled on the Sabarimala Shrine, constructed by the King of Pandalam. Before proceeding to Sabarimala, people often offer prayers here. The place is situated around 14 km away from Pandalam. The place is set against the scenic backdrop of the river Achenkoil.

The presiding deity of Sabarimala had his human sojourn here as the son of the Raja of Pandalam Three days prior to the Makaravilaku festival, the sacred ornaments of Sree Ayyappa are taken in a procession from Pandalam to Sabarimala.



Making masks for Patayani

Four art forms play a vital role in Patayani. Actually it is a combination of music, dance, painting, satire etc. Patayani

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Aranmula Parthasarathy Temple

murals from the 18th century.

Aranmula Parthasarathy Temple

The Parthasarathy Temple, dedicated to Sree Krishna, on the banks of the holy river Pamba, attracts large crowds of devotees.

The idol in the temple is believed to be erected by Arjuna (one of the five Pandavas). This ancient temple is on the banks of the holy river Pamba. History says that the deity as “viswaroopa” of Lord Krishna appeared before Arjuna at the time of “Geethopadesam”. Annual commemoration of installation of the deity falls on the last day of the Onam festival.

Aranmula Vallamkali (boat race) is celebrated as a part of the annual commemoration of week long Onam festival and the boat race presents a spectator with the rare glimpses of the 100 feet long snake boats.

The snake boats assemble near the Sri Parthasarathy Temple before the grand procession. Each boat is 100 ft. long and accommodates 4 helmsmen, 100 oarsmen and 25 singers. The snake boats move in pairs to the rhythm of full throated singing and shouting, watched by an excited crowd. The commencement of the event is marked by a snake-boat race in the afternoon. Early morning, the Snake Boats assemble near the temple, and take off in pairs.

Girdled by the holy river Pamba, along with undulating green hillocks, this is a small temple town declared as an international tourism destination by Union government of India. The place is famous for its metal mirrors, 'Aranmula Kannadi', made of bell metal.

Utsavam at Parthasarathy temple falls in January and the celebrations include Kodiyettam, ritual arts, Kathakali, Pallivetta, arattu etc besides a grand elephant procession.

Aranmula Kannadi

Extra ordinary handmade Aranmula Kannadi, is famous for bringing prosperity, luck and wealth to home. Aranmula kannadi is famous for its secretive construction method and uniqueness in the make



which get Patent protected with a Geographical Indication tag. It is the only metal mirror available unlike ordinary glass mirror. Image from Aranmula Kannadi is reflected from upper surface of reflecting material, where as in a glass mirror the image is reflected from below where the mercury is pasted. So real image is captured only in the Aranmula

kannadi. Aranmula kannadi is one among the 8 auspicious items included in the famous *ashtamangalya* set, which usually used for very auspicious function like marriage. The details of making Aranmula Kannadi are only known to a few people in one family who belong to Aranmula. It is kept as a family secret.

The origin of this stunning metal mirror is linked with the Aranmula Parthasarathy Temple. Legend goes that the Prime Minister to the Rajah of Aranmula brought 8 families with expertise in temple arts from Tirunelveli. It is believed that these blessed workers manufactured these metal mirrors with some undisclosed metals alloyed with copper and tin.

Shopping in Patthanamthitta is incomplete without the alluring Aranmula Kannadi. An Aranmula Kannadi is preserved and protected as a rare item in the British Museum in London. The keepsake piece preserved in the museum is 45 centimeters tall.

Vasthu vidya gurukulam

16 km from Patthanamthitta town, constituted by the State Cultural Department for ancient Indian architecture and mural paintings. This place is a true feast to your mind, body and soul. Kathakali, the real art of Kerala too has its share in this temple town.

Charalkunnu

It is a picturesque hill station, where the panoramic view of valleys merges with that of the sinuous river Pamba. Charalkunnu is also renowned as a religious centre for Christians, for its many Convention centers organizing home preaching from Bible. From rooms and dormitories to comfortable camp houses in dense forests, the place has everything to fulfill your accommodation facilities.

Kakki Reservoir

Set in a sylvan background, this reservoir can engage you in exhilarating boat rides. Dense forest surrounds this manmade artificial lake, where deer, monkeys, elephants and tigers are set to steal your glance.

Konni

Konni is a perfect Eco Tourism getaway. Located on Kottayam Punalur route, the place is at a distance of 11 km from Patthanamthitta. Significant for its cash crops reserves in rubber, pepper, coffee and ginger, the place forms the backbone of agricultural economy of the state. A place for taming and training wild elephants, the big wooden cage (“Anakoodu elephant cage”) of elephants is an all-time crowd puller.



Elephant training camp

Maramon

Situated near Kozhencherry, Maramon is the venue of a mammoth religious convention of Christians from all over the world. It is attended by people from all communities. The convention which is usually held in February is addressed by religious thinkers and Christian scholars from across the world. This is perhaps the largest Christian convention in Asia.

Maramon Convention

It is held on the banks of river Pamba, Maramon, near Kozhencherry since 1896 usually in the month of February. Thousands of people from all over India assemble here on this great occasion. The Maramon Convention displays co-operation and union between different sections of Church in Kerala. It fosters ecumenical outlook. It is also a source of spiritual inspiration and enlightenment for thousands. The convention is normally scheduled for a period of 10 days, when the sandbed becomes dry to accommodate the sea of humanity. About a week before the convention, the vicinity of the venue becomes a scene of great activity for the preparation of the Pandal constructed out of bamboo poles, wide enough to accommodate about 80,000-1,00,000 people. Huge crowds streaming across temporary bridges and sandbag walkways come to the Pandal for hearing the Word of God from all over India and abroad. It is a phenomenal spectacle of around 100,000 people gathered in hot and humid weather in the hot dry sand of the Pamba River to hear of Lord and to sing for Him. All the people attentively participate in the singing and listen to the religious reading and discourse sitting under this temporary shelter of thatched coconut palm leaves. It is also a source of spiritual inspiration and enlightenment for thousands. The gathering on the sandbanks of the river Pamba attracts the faithful from all walks of life, regardless of caste, creed or religion. The people in and around Maramon extend solidarity and hospitality to the people coming from far off places. Over the years Maramon has become a meeting place of culture and tradition and it became a symbol of Indian Christianity.

Manjinikkara

St Ignatius Elias III, the holy patriot of Antioch while on a visit to India, died at this place in 1932. His mortal remains are preserved at Manjinikkara Church. Later this place developed into a pilgrim centre. The annual festival (*ormaperunnal*) is held in February.



Maramon Convention

Omalloor

Marked with the procession of Gods on elephants during the festive time, the Ayyappa temple here celebrates its festival in the months of April and May. The 10th day of the festival is remarkable with a number of elephants lined up (goes up to 10), giving the spectators a delightful fiesta. The place is also famous for Rakhthakantha Swamy Temple and the annual cattle fair known as "Vayalvanibham".

Omaller

The Rakhthakanta Swamy Temple and the annual cattle fair held in the Malayalam month of Meenam are the main attractions of Omaller, 5 kms from Pathanamthitta. People from both within and outside the State participate in the fair.

With best wishes & Compliments from

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AROUND MUMBAI



VIKHROLI

Tyre Services,
Civil Works,
Housing Board
Suburb

Vikhroli has the distinction of having a main road named after a Malayalee P Soman Road near the Station in Vikhroli West. Like other suburbs, this is one suburb where Malayalees came and settled as early as in the 30's and 40's.

The Malayalee population in Vikhroli is more of the middle class. Some time ago there were many Malayalees in Kannamwar Nagar and Pirojshanagar. But many of them moved to distant and more spacious flats in other suburbs. Kannamwar Nagar is the biggest Housing Board Colony in Mumbai.

There are several Malayalee Samajams and organisations in Vikhroli that bind the Keralites and keep them connected. The Malayalee Samajam Vikhroli, Ayyappa Seva Sangham in Tagore Nagar, Parksit Amrut Nagar Malayali Samajam Ayyappa Pooja Samithi in Pirojshanagar are some of them. There is the Infant Jesus Church in Tagore Nagar. The North Bombay Welfare Society School in Ghatkopar which is close by has many students from Vikhroli studying there. Vikhroli is famous for its Godrej Office Complex and its residential colonies, its Godrej International school and Godrej Memorial Hospital. In addition there are several industries and business establishments here. Many tyre retreading and civil contractors run their shops in this suburb. There are trees lined on both sides of the road in some areas. The Pirojshanagar Colony housing Godrej employees and Kannamwar Nagar as well as Parksit Buildings were occupied by Malayalees some years back. But now the population is more cosmopolitan and people of all communities stay there. There are very few self-contained residential complexes with modern facilities. The Kannamwar Bus Depot looks unpretentious and the railway station wears an outdated appearance.

However Ghatkopar and Powai are adjacent to Vikhroli and the residents here can avail of the shopping facilities at the malls and branded shops situated there.



P Soman Marg near the Station

The Malayalee Samajam Vikhroli

The Malayalee Samajam Vikhroli was established in 1954, with activities to promote educational, cultural and other activities related to Kerala.

The founders acquired an office in 1970 to conduct these activities at 21, Vijaya Nagar, Vikhroli (W). Later to comply with statutory requirements the Samajam was made a registered body. With the development of Vikhroli (E) and a huge housing complex and the majority of the members residing in that area, the need for a place of their own became a reality in 2006, when the Samajam purchased an office space at Tagore Nagar, Vikhroli (E).

The Samajam has a reading room with newspapers and periodicals, and a circulating library with 2500 books, conducts Malayalam classes, and offers camps for members and the public. All these services are rendered free of charge. It encourages youth to participate in sports and cultural programmes, celebrates Onam and other festivals. On the day of Holi every year the Samajam organizes a *chinnamela* food festival with various delicacies, and celebrates *Kerala*



Malayalee Samajam Vikhroli

piravi on November 1st every year. When dignitaries from Kerala visit Mumbai, the Samajam members meet and discuss with them their problems. During summer childrens' camps are arranged for them.

The *Mahila* wing offers daily requirements and consumables needed by Malayalees at most competitive rates (less than what is quoted in the market) at the Samajam's premises. As usual on

special occasions like Onam, Vishu etc., they organize *Chandha* and supply quality items across the counter. K K R Pillai is the President, C M Sekharan and Ganesh Krishnan are Vice-Presidents. K M Kurup is the Secretary, KKSukumaran and K C Abraham are Joint Secretaries. C V Kumar is the Treasurer and there are 14 Managing Committee members.

Infant Jesus Church

The Syro-Malabar Catholic community formed the Prayer Centre on November 27 1988 under the leadership of Rev Fr Fr Casian Chittlapally. In 1994, Infant Jesus Prayer Centre was established in Tagore Nagar under the leadership of Rev Fr Fr Kochayankanal. In the year 1998, Infant Jesus Welfare Centre was constructed under the leadership of Rev Fr Thomas Mathai. On June 29, 2000, the Welfare Centre was blessed and declared as a church in the name of infant Jesus by Rev Fr Thomas Elavanol, Bishop of Kalyan.

Presently the church is administrated by Parish priest Rev Fr Fr Kannanaikkal and two trustees T K Anthony and T J along with Parish Council members. There are more than 100 families residing in this parish. Every year the Church celebrates its annual Feast of Infant Jesus and St Sebastian. The feast is celebrated with midnight mass and carols. Good Friday with a solemn procession, and Easter with midnight mass are the major celebrations by the Church. The masses (services) are conducted in Malayalam and English.

A nursery school with about 25 children has been attached to the church. Education and medical help is given to all children with no distinction of caste or religion. During annual Feast days, food is distributed to the poor children.

Feast of Infant Jesus: Every first Tuesday of the month, the feast is celebrated as a solemn feast and *nercha* food is distributed to the devotees. This is sponsored by individual devotees. The feast is attended by many believers from all over the area and many healings and blessings are reported by the devotees.



Infant Jesus Church

Sree Ayyappa Bhakta Sangham

Ayyappa devotees of Vikhroli Ayyappa Bhakta Sangham established in 1978, purchased a small plot of land in Bharat Nagar, in Bharat Nagar near Gore Nagar and installed a *pranaprathishta* of Lord Ayyappa, Shesha and Devi on July 15 and 16 this year. The consecration ceremony was performed by kshetra Thantri Parameswaran Potti and Acharyan Vadakedam Girishan Moodiri of Guruvayur. Though the deities are placed within a single hall, pujas and vazhipadus are regularly performed out by the temple priests Parameswaran Potti and Unni Moodiri. The Sangham members' plan to construct a proper temple and complete the *pranaprathishta* of the deities within three years. They are confident that with the support of



Devotees at the entrance of the Ayyappa Temple

Ayyappa devotees and His blessings, this will take place. President Pappanamcode Murukan, Vice President M G Sudhakaran, Secretary P P Chandran, Jt Secretary V N Marar, Treasurer K S Divakaran Nair, are the office bearers of the newly formed

Managing Committee while V P Unni, K K Sukumaran, N Viswanathan, Ravi Nair, A Parameswaran, Vijayan Nair, V V Ashokan, P V Anil and Sudhir G Nair form the Committee members. C M Sekharan and P K Venugopal are the internal auditors.

Personalities

Chacko

Chacko has been living in Mumbai for more than 50 years. In 1933, he hails from Kottayam and completed his education from CMS College. As early as 1945, while studying in school, Chacko participated in the country's freedom struggle by asking his schoolmates to boycott classes and take part in marches against British rule. In 1948, when a leader was assassinated, Chacko was asked to give the eulogistic speech in his school as the students' representative. P V Chacko came to Mumbai. A year later he joined the Vaidya Bhavan College for a Course in Journalism and Advertising. From 1963 to 64 he was the Mumbai correspondent for the Malayalam newspaper *Desabhimani*. He had the privilege of interviewing Mumbai's lone Communist leader of Mumbai S Mirajkar which was the first to be interviewed in a Malayalam newspaper and later translated into several languages including English which was published in the *Express*. Chacko was then a hard-core Marxist. During the Indo China war Chacko was detained under the *Prevention of Subversion Act* Rules from 1964-66. There were 49 political prisoners in Maharashtra - 'Chinese agents' as they were called - out of which 19 were Malayalees, Chacko recalls. He was detained in several jails in the state during the period. While there, he was in close association with Gopal Godse and others who were jailed there at the same time. Chacko was released and later in the same year he got married. He contacted the late CD Oomachen to assist him in his Sterling tyre business. Two years later, he joined Bombay Tyres, a tyre retreading Company in Mumbai. Later he started his own Tyre company called Tyre Puncture Services. Currently, Chacko has three tyre puncture services at Saki Naka, Vikhroli and Vashi.



P V Chacko

Chacko is the founder- office bearer of Maharashtra Tyre Association which was formed in 1974 and covers eight districts in the state. He is also its President Emeritus.

He is an active social worker. Being one of the earliest migrants to Mumbai, he was instrumental in the forming of the Keraleeya Kendra Sanghatana. He was also the founder of Matunga Malayalee Association that was inaugurated in 1960 by the well-known writer Late S K Pottekkat. In 1971 Chacko and several Malayalee residents of Parkside formed the Vikhroli Parkside Samajam. Today it has about 400 members and includes Malayalees from Parkside in Vikhroli to Amrut Nagar in Ghatkopar and is renamed Parkside Amrut Nagar Malayalee Samajam of which Chacko is the President. Every year it celebrates Onam with an onachanda and onasadya. K R Baby is the General Secretary while P M Purushothaman Pillai is the Treasurer and there are around 20 Managing Committee members.

Chacko's parents are the late P C Varghese and Mariamma. His wife is Leelamma. They have a son called Rana Varghese working in Abu Dhabi whose wife works in the Central Excise Department in Mumbai and a daughter Renu Chacko who is staying in Mumbai.

Murukan Papanamcode

"My father was a regular visitor to the Subramaniaswamy Temple near Thycaud in Thiruvananthapuram and so he named me after the deity there", Murukan says about his name, unusual for a Malayalee.

Murukan Papanamcode hails from Thiruvananthapuram, came to Mumbai in 1973 in search of a job. He worked with Sterling Roadlines, Yanbo Associates and as an interest participated in cultural programs organized by different Malayalee Associations..

Guru Shri Paraman identified his talent and made him his disciple in the field of Make-up. Shri Paraman is now settled in Kerala along with his family.

Murukan created "Paraman Arts" in the name of his Guru and today Paraman Arts is well recognized in field of make-up for Classical and Folk dance, Stage, Cine and Television programmes. He has participated in festivals like Ananaya in Delhi, Mamankam 2000 in Mumbai, and several other programmes conducted all over India.

For almost four decades he is associated with the Malayalee Samajam Vikhroli as a member and served in the position of President, General Secretary and Managing Committee member. He is also an active member of Keraleeya Kendra Sanghatana, Keraleeya Samajam etc. Currently he is the President of Ayyappa Bhaktha Sangham Vikhroli.

His wife Latha also hails from Thiruvananthapuram and is an active member of Samajam Mahila Vibhagam and Ayyappa Sangham Vikhroli. They have a son Abhilash working in Mumbai, and a daughter Anjali married to Vikas and settled in Bangalore.

K J Sebastian

Kurushingal John Sebastian, is the brother of the well-known musician and music director of Mumbai of the '80s, the late K J Kurvilla. Sebastian completed his education in Kerala and came to Mumbai in 84. For some time he was with his brother Kuruvilla's musical orchestra. In '85, he joined the Indian Naval Band and served there for 15 years. Later he went to Sharjah and was with the Sharjah Police Band.

Sebastian returned to India in 2007 and became a professional musician. He is also the choirmaster at the Infant Jesus Church and freelances as a singer in the Symphony Orchestra of the Kerala Catholic Association, Raagalaya Academy of Music and Fine Arts and other orchestra groups. He has sung in Christian devotional music album. He works in the Malayala Manorama Marketing department. Sebastian's wife Preetham is a trained Bharatanatyam teacher and takes Bharatanatyam classes and is also working in a private company. They have a son Ruben studying in Std IX at St Joseph's in Vikhroli. Ruben has completed his third grade from the Trinity School of Music London and plays the organ in the church. He is also learning Carnatic music and sings both classical and light music songs. Sebastian has a brother K J Jose in Alleppey who plays the accordian and organ. He hails from Alleppey and his parents are the late K K John and the late Annakutty.



Murukan P



K J Sebastian

K M Kurup

K M Kurup, who is the Secretary of the Vikhroli Malayalee Samajam and hails from Kollam, came to Mumbai in 76 and is working with the Central Railways. His wife Ananda is also from Kollam and is employed in a private firm. They have a son Ratheesh who is an engineer and a daughter Reshmi who is an MBA. Both of them are employed. According to Kurup, there are about 700 families in the Vikhroli Malayalee Samajam.



K M Kurup

Dr Thomas Koshy and Dr Judy Thomas

Dr Thomas Koshy and Dr Judy Thomas run a dental clinic in Vikhroli called Trillium Dental Care. Dr Thomas Koshy hails from Chennithala in Alleppey district but has been brought up and educated in Vikhroli at the St Joseph's High School and studied for his BDS at Pravara Rural Institute of Dental Education in Pune.

Working for some time with the Ministry of Health in Saudi Arabia, and later for a short period in Canada, Dr Koshy has now returned to Mumbai and runs this clinic which offers the latest treatment modalities and has set up high hygienic standards of dental care in Vikhroli.

Dr Koshy is an active member of the Vikhroli Malayalee Samajam and People's Education and Welfare Society. He has won the National Oral Health Programme Award bestowed by the Indian Dental Association.

His wife Dr Judy Thomas is a dentist and completed her Dentistry from the Bangalore Institute of Dental Science. She hails from Pathanamthitta, brought up and educated in Bangalore and presently with her husband in Mumbai. They have a daughter Chrislyn aged eight years and a son who is six years old.



Dr Thomas Koshy



Dr Judy Thomas

Best Wishes for Onam

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Sudheer Velayudhan

Sudheer Velayudhan who heads the Shruti Orchestra hails from Irinjalakuda and came to Mumbai after finishing his Std XII in Irinjalakuda he learnt Carnatic music from Nelluvai Sri Krishnankutty Marar. He completed his B Com from Mumbai University and simultaneously studied Carnatic music first at the Shanmukhananda Fine Arts at Matunga and later under a private music teacher at Ghatkopar and joined V Sriram, the disciple of M D Ramanathan. Right from school, Sudheer has won many prizes in music competitions at school and district levels.



Sudheer Velayudhan

After his graduation, Sudheer worked for a few private companies before joining Godrej and Boyce in 1991. He also launched his musical troupe Shruti Orchestra with the help of several keyboard players and singers in Mumbai like Vijayarajan, Sathyan, Jolly and Sandip. The first event staged by him was in Vikhroli for Sigma Manpower Recruiting Company.

Subsequently Shruti Orchestra has performed in many stages in Mumbai. He was Mumbai's area Manager for K S Chitra and M Sreekumar's musical troupe and co-ordinated programmes for several Malayalam singers in Mumbai and Hindi singers in Mumbai and for Malayalam TV channels.

Sudheer says he owes his success to music lovers like M. S. Subbulakshini, Jayakumar, Salim Kumar and many others for their management in his musical ventures.

He is currently working in Godrej Security Department Asst Executive. He plans to do a star-nite show with Malayalam and Bollywood stars the proceeds of which will go to help mentally and physically handicapped people.

Sudheer's parents are the late Velayudhan Valooparambil, and

mother Sarojini. His wife is Lalitha Sudheer. Shilith, his son is working in a Shipping Company and daughter Shruthi is a singer in his orchestra troupe. His son plays the mridangam while his daughter has learnt Carnatic vocal and learnt Bharatanatyam with the Rajarajeswari Kalaksetram and has given several dance performances. Sudheer's Shruti Orchestra regularly performs at the various Samajams in Vikhroli and other suburbs of Mumbai.

TV Nair

TV Nair is a senior Ayurvedic Consultant at the Kottakkal Ayurvediyasala Vikhroli Branch, authorized Dispensary and Treatment Centre. He is an active member of the Malayalee Samajam Vikhroli, Ayyappa Seva Sangham, Mulund Nair samaj. He has been staying in Mumbai for more than 46 years now and goes to Sabarimala every year. Both Nair and his wife, Anandavalli hail from Thrissur and have three daughters, all of them working. He says there are many Malayalees as well as others who rely on the Ayurvedic medicines that he sells in the Vikhroli outlet.



TV Nair

CO Ambrose

CO Ambrose came to Mumbai in 1987 from Irinjalakuda in Kerala. He was a Trustee of the Infant Jesus Church till 2010. And currently an active member of the Church activities. His wife, Rosy works as a nurse in Qatar. They have two girls, Jerine and Christy, studying in college and High school respectively.



CO Ambrose



Nursery class at Infant Jesus Church

We continue our Focus on Vikhroli in our next Issue also. Any thing interesting about this suburb will be published, if found suitable.

Traditional Onam Feast Recipes

KICHADI

a) Lady's finger

Ingredients:

| | |
|-------------------|---------------|
| Lady's finger- | 15 to 20 nos. |
| ★ Coconut- | 1 no. |
| ★ Green Chillies- | 15 gms |
| ★ Mustard- | ½ tsp |
| ★ Curry leaves- | 2 springs |
| ★ Coconut oil- | 2 tsp to fry |
| ★ Red Chilly- | 2 to 3 |
| ★ Salt- | to taste |
| ★ Curd/Yoghurt- | ½ Lit. |
| ★ | |



Preparation:

* Grate the coconut
 * Cut 2 or 3 green chillies into small pieces.
 Slice the lady's finger in small round pieces. Fry it along with few sliced green chillies in oil till crisp. Grind grated coconut, together with green chillies and little mustard. Mix together the mixture with curd and salt. Heat the mix on a low flame and keep stirring. Add fried lady's finger. Remove from fire when it boils.
 Heat oil in a pan, add mustard; when it breaks add, dried red chillies and curry leaves in it and fry till golden brown colour. Add this to this to the Kichadi.

b) Cucumber

Ingredients:- same as above- Instead of lady's finger cucumber is used in the preparation.

Preparation:

* Grate the coconut
 Slice the cucumber of about ½ kg. into small pieces. Grind grated coconut, together with green chillies and little mustard. Mix together the mixture with curd and salt. Add sliced cucumber and mix thoroughly well.
 Heat oil in a pan, add mustard; when it breaks add, dried red chillies and curry leaves in it and fry till golden brown colour. Add this to this to the Kichadi.

PACHADI

Is typically composed of finely chopped boiled vegetable with coconut and curd. It can be made of any variety of vegetables/fruits such as mango, bitter gourd, cucumber or pineapple.

Ingredients:

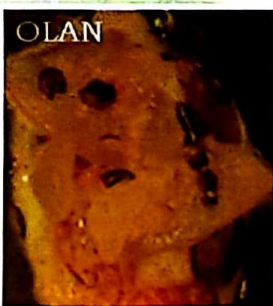
| | |
|---------------------------------|---------------|
| ★ Banana (Plantain)/Pumpkin/ | |
| ★ Cucumber/Raw mango/Pineapple. | -750 gms |
| ★ Coconut | -2 Nos |
| ★ Green Chillies | -25 gms |
| ★ Mustard seeds | -½ tsp |
| ★ Turmeric powder | -¼ tsp |
| ★ Curd/Yoghurt | -½ lits |
| ★ Red Chilly | -2 or 3 Nos |
| ★ Coconut oil- | -To fry |
| ★ Salt | -To taste |
| ★ Curry leaves | -2 springs |
| ★ Sugar/Jaggery if required | - as required |



Preparation:

* Grate the Coconut
 Cook the vegetable in water by adding turmeric and salt. Grind together the grated coconut, and green chillies. Add this paste to cooked vegetables and cook again. Add Sugar/Jaggery if so required and let it to boil thoroughly well, stirring until well blended. Remove from fire. Allow the mixture to cool.
 Add crushed yoghurt/curd to the mixture and mix well.
 Heat oil in a pan, add mustard; when it breaks add, dried red chillies and curry leaves in it and fry till golden brown colour. Add this to the Pachadi and mix well.

OLAN



Olan is the simplest watery dish with no spice at all. .
No feast is complete without olan on the menu.

Ingredients:

| | |
|--------------------------|---------|
| ★ Pumpkin Red/Green | -1 kg. |
| ★ Ash gourd | -1kg. |
| ★ Coconut | -1No. |
| ★ Coconut Oil | -3tsp. |
| ★ Curry leaves | -few |
| ★ Green Chillies | -2 or 3 |
| (spit into half of each) | |

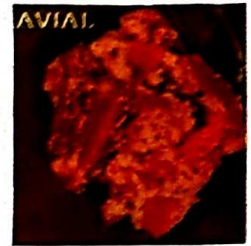
Preparation:

* Grate/blend the coconut in a blender. Squeeze and strain. Wash the vegetables and slice both to very thin square pieces. Cook vegetables in enough water adding green chillies and salt. Remove from fire add curry leaves and coconut oil. Pour coconut oil. Olan is ready to serve.

We guide our readers to prepare the traditional Onam dishes within the confines of your home and have a sumptuous Onasadya on Thiruvonam day. Recipes for 20-25 people

AVIAL

Avial is a semi dry preparation of all vegetables. It is a very healthy food with high nutritious value.

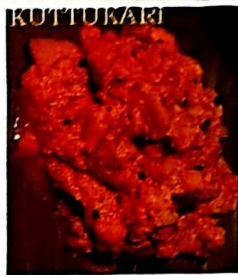


KOOTTUCURRY

This is a curry consisting of variety of vegetables, split Bengal gram and coconut.

Ingredients:

| | |
|---------------------------------|------------|
| Split Bengal Gram (Channa Dal) | -250 gms |
| Yam (Suran) | -500 gms |
| Ash gourd | -500 gms |
| Coconut | -3 Nos |
| Turmeric Powder | -½ Spoon |
| Red chilly Powder | -2 tbsp |
| Coconut Oil | -¼ cup |
| Split white gram dal (Urud dal) | -50 gms |
| Cumin (Zira) | -1 tbsp |
| Mustard | -1 tsp |
| Dried Red chillies | -3 Nos |
| Curry leaves | -2 springs |
| Salt | -to taste |



Ingredients:

| | |
|--------------------------------|------------|
| ★ Raw green plantain | -2 nos |
| ★ Yams | -150 gms |
| ★ Snake gourd | -100 gms |
| ★ Ash gourd | -150 gms |
| ★ Pumpkin | -150 gms |
| ★ Carrot | -1 no |
| ★ Fresh green Cow peas (Payar) | -100 gms |
| ★ Drumsticks | -2 nos |
| ★ Coconut | -3 nos |
| ★ Turmeric Powder | -1 tsp |
| ★ Green chillies | -15 gms |
| ★ Curd | -½ Lit |
| ★ Coconut | -25 ml |
| ★ Curry leaves | -2 springs |
| ★ Salt | -to taste |

Preparation:-

Grate two coconuts together and one separately and keep aside. Soak split Bengal gram for about 30 minutes before cooking. Grind grated 2 coconuts with cumin (zera). Cook the Bengal gram dal par boil with salt and water to thick gravy. Clean and cut the vegetables into small square pieces. Cook the vegetable adding turmeric powder and chilly powder in conventional manner or with pressure cooker. Drain excess water. Add cooked split Bengal gram into the vegetable. Stir and mix thoroughly well. Add the grinded coconut paste stirring, until well blended. Add salt to taste and let it boil for 5 to 10 minutes and remove from fire. Heat oil in a pan, add mustard; when it breaks add urad dal, dried red chillies, curry leaves and 1 grated coconut in it and fry till golden brown colour. Add this to the koottucurry and mix well.

Preparation:

* Grate the coconut. * Wash and cut all the Vegetables lengthwise like sticks of about 1½" size. Boil all the sliced vegetables with salt and turmeric powder. Drain the water completely. Grind the grated coconut with green chillies without using water. Beat the curd into a thick paste. Add the coconut mixture and beaten curds to the cooked vegetables. Keep the mixtures on a low flame gently stir until mixed thoroughly and allow to boil. Remove from fire add fresh curry leaves and coconut oil.

KURUKKU KALAN

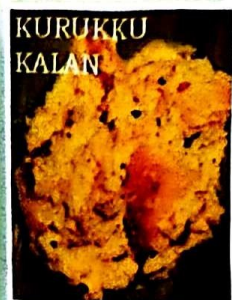
It is a Preparation made of Curd with sliced plantains and yams.

Ingredients:

| | |
|-------------------------|---------------------------|
| ★ Raw banana (plantain) | -500 gms. |
| ★ Yams (Chena) (Suran) | -500 gms. |
| ★ Curd (Thick and sour) | -1 Lit. |
| ★ Coconut | -1½ Nos. |
| ★ Turmeric Powder | -1 tsp. |
| ★ Pepper | -1 tsp. |
| ★ Pepper Powder | -1½ tsp. |
| ★ Cumin | -1 tsp. |
| ★ Cumin Powder | -1 ½ tsp. |
| ★ Mustard Seeds | -1 tsp. |
| ★ Curry leaves | -2 springs |
| ★ Coconut Oil | -2 tsp. |
| ★ Salt | -to taste |
| ★ Red Chilly | -2 or 3 sliced into 3 pcs |

Preparation:

* Grate the coconut and grind with cumin and pepper. Wash and cut plantain and yams in to square pieces of about 1½" size. Cook the vegetables in enough water adding turmeric powder and salt. After well cooked, drain excess water. Add pepper powder and cumin powder and pepper powder. Beat thick sour curd into a thick paste and add to the cooked vegetable. Allow to boil stirring occasionally, until the gravy is thickened to a semi solid constituency. Add the ground coconut paste and remove from fire. Heat oil in a pan, add mustard; when it breaks add, dried red chillies and curry leaves in it and fry till golden brown colour. Note: KurukkuKalan prepared at the stage before adding coconut paste can be stored at room temperature for weeks. Whenever required, the desired quantity can be made by just adding ground coconut.



PALADAPRADHAMAN

Ingredients

| | |
|----------|-----------|
| Milk | :3 Lits |
| Sugar | :750 gms. |
| Raw Rice | :250 gms. |

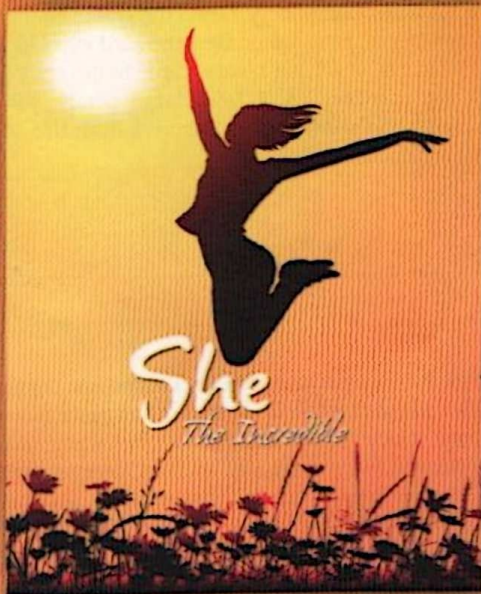
To make Ada (Rice flakes)

Preparation of Ada:

Soak the raw rice in warm water for an hour and strain the water completely. Grind the rice to a fine powder and sieve. Add water little by little to the rice powder and mix smoothly like fine paste. Add ghee and mix it well till it reaches pouring consistency. Cut the plantain leaves to the size of a handkerchief and wilt it over boiling water to become soft. Pour little batter into each leaf, spread and rollup. Place altogether all rolled leaves on boiling water or steam in a cooker. When cooked removed the plantain leaves and cut into very small square pieces. Wash in water thoroughly well and strain. Ada is ready for your Payasam. Now at market in consumer stores readymade ada is available and can be used instead of making ada at home. Buy 1 packet of Ada.

Preparation of PalAdapradhaman:-

Melt the Sugar with a little water and strain to remove impurities. Boil the milk in a wide bottomed non-stick pan and add the cooked ada pieces in it. Keeping on boiling by stirring well. Add the sugar syrup stir well and continue boiling till it reaches sandal colour. Remove from fire. Your PalAdapradhaman is fully ready to serve either hot or cold.



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PARIPPUPRADHAMAN

Ingredients:

| | |
|-----------------|-------------|
| Moong Dal | :400 gms. |
| Jaggery | :1.200 kgs. |
| Coconut | :4 Nos. |
| Coconut pieces | :few |
| Cardamon Powder | :Spoon |
| Ghee | :25 gms. |
| Cashew nuts | :50 gms. |



Tips to make The first, second and third coconut milk

Grate the coconut and extract the milk 3 times. The procedure though looks a bit tedious tastes better than the readymade coconut milk available in the market.

Milk No. 1. Grate/blend the Coconut in a blender. Squeeze and strain the milk. Keep aside this first milk.

Milk No. 2. Put the coconut residue back in the blender add half a cup of warm water and blend. Squeeze and strain the milk. Keep aside this second milk.

Milk No. 3. Put once again the coconut residue back in the blender; add 2 cups of warm water and blend thoroughly well. Squeeze and strain the milk. Keep this third milk aside.

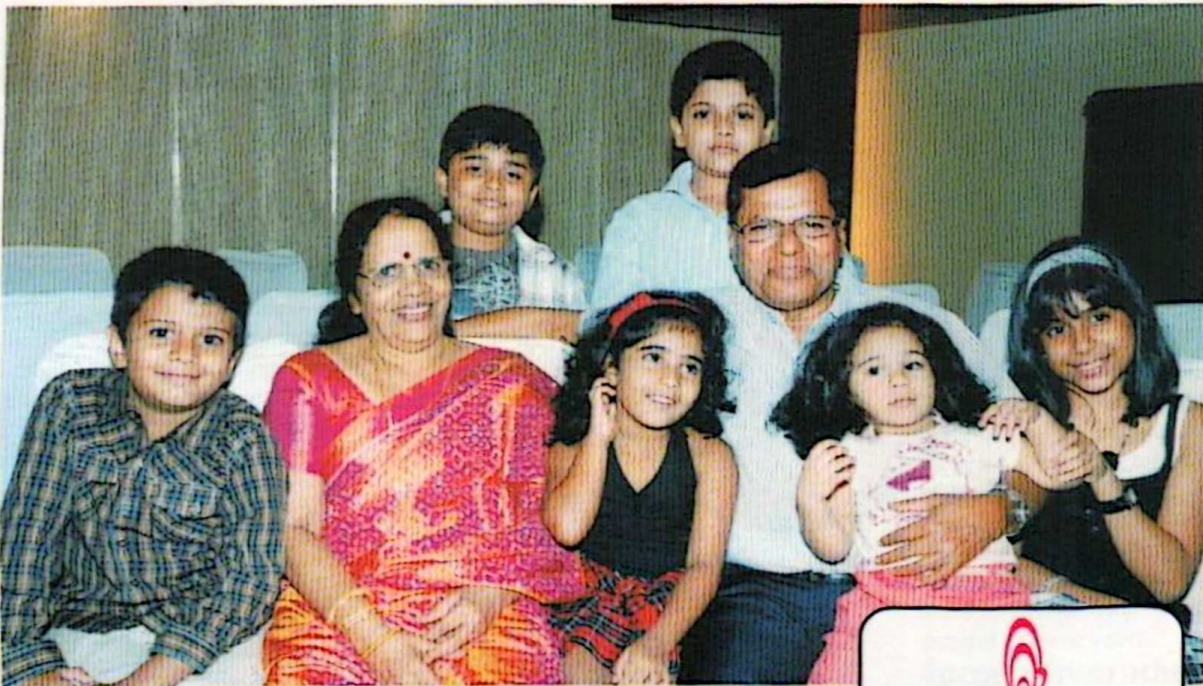
Preparation:

Grate the coconut and extract the milk 3 times. The procedure though looks a bit tedious tastes better than the readymade coconut milk available in the market.

Roast the moong dal to light pink colour. Wash the moong dal and cook in the third

Melt the jaggery with a little water and strain to remove impurities. Boil the jaggery in a wide bottomed non-stick pan and add the cooked moong dal. Boil until the mixture is thick. Add the second coconut milk and boil again to reduce the water content. Stir well, until well blended. Remove from heat. Add the first milk and stir constantly. After adding the first milk, the pradhaman should not be boiled. Cut coconut pieces into small pieces roast the same along with cashew nuts on ghee to light brown colour and pour the same on Pradhaman. Parippu Pradhaman is ready to serve.

Happy Onam to all Mumbai Malayalees



A V Balan & Family
Chembur


THE ROYAL ORCHID
M U M B A I



Jacob Koshy

Taxation of Expatriates

The term expatriate in common parlance means a person residing in a foreign country.

The taxation of expatriates would therefore cover a resident of a foreign country working in India or an Indian resident working abroad.

We will examine the basic concepts in relation to the domestic laws in India under the Income Tax Act, 1961 (ITA).

Under the ITA, incidence of tax depends on the residential status of the tax payer as well as on

the place and time of accrual or receipt of any income. Each of these components is discussed

in the following paragraphs.

Residential status

In India charge of income-tax is not based on domicile or citizenship. The scope of Indian tax-liability depends on the residential status of an individual based on his or her physical stay in India. A person's residential status is determined on his or her physical presence in India during each previous year that commences from 1st April every year.

An individual may be Resident and Ordinarily Resident ('ROR'), Resident but Not Ordinarily Resident ('RBNOR') or Non-Resident ('NR') depending upon the satisfaction of the test.

Basic residency test

An individual is regarded as a resident in India in any previous year, if he/she is present in India, (1) if 182 days or more during that year; or 60 days or more during that year and 365 days or more during the four preceding tax years. The test of 60 days should be replaced by 182 days in following two cases: (i) If an Indian citizen who leaves India for the purpose of employment abroad or as a crew member of an Indian ship; (ii) an Indian citizen or person of Indian origin employed abroad who comes to India on a visit.

⊃ An individual fulfilling neither of the above basic residency test is regarded as a non-resident in India.

A person resident in India may be further

classified as ROR or RBNOR based on the below mentioned criteria (1) A resident individual (i.e., satisfying the basic residency test specified above) would be regarded as a ROR in India in any financial year if both the following conditions are satisfied (i) He or she has been resident in India for at least 2 out of 10 preceding financial years; and (ii) He or she has been present in India for a period or periods aggregating to 730 days or more, during the 7 preceding financial years.

A resident individual who does not satisfy any one or both of these additional conditions is regarded as RBNOR.

The actual number of days an individual is present in India is generally determined on the basis of entries in the passport, taking into account both days of entry as well as exit. Further, stay in the territorial waters of India would also constitute presence in India for the purpose of determining the residential status.

Scope of income

While residents (i.e., tax payers whose residential status is ROR) are taxed on their worldwide income, non-residents are taxed only on income that is received or deemed to have received in India or income that accrues/arises or is deemed to accrue/arises in India. For this purpose, a RBNOR is taxed like a non-resident with the only difference that he or she is also liable to tax on income accruing abroad if it is from a business controlled in or a profession set up in India.

General scheme of taxation

Under the ITA, income is classified and accordingly taxable under any of the following heads:

Income from Salaries

All income arising on account of employee-employer relationship is taxable under this head and inter alia includes perquisites, retirement benefits, salary arrears, etc.

Income from House property

Under income from house property, the levy is on the income from property, including land and/or building (both

commercial and residential) not merely on the rent received there from but also deemed or potential income.

Profits and gains from Business or Profession

Income earned by a tax payer by carrying on a business or profession is taxable under this head. Profits and gains from business/profession are arrived at after allowable deduction of all expenses incidental to such business/profession including depreciation. In certain cases weighted deduction is also available eg: expenses on research & development. Certain other expenses are allowed only on fulfillment of prescribed conditions such as actual payment or on compliance of withholding tax etc.

Income from Capital Gains

Capital Gain represents the profit or gain arising to a tax payer on transfer of capital asset in a year. Capital gains are calculated by deducting from net sale consideration the cost of acquisition and cost of improvement incurred by the transferor on the capital asset.

In case of assets which are in the nature of long term capital assets i.e. those held for a period of more than 36 months (12 months in case of listed securities), the cost of acquisition and cost of improvement are indexed using the cost inflation index numbers notified by the Government on a year on year basis.

Capital Gains on transfer of residential house held for more than 36 months are exempt if they are reinvested in acquiring or constructing another residential house within a specified period. Similarly capital gains from the sale of any capital asset held for more than 36 months are also exempt if the amount of capital gains is reinvested in certain specified assets, being redeemable bonds issued by the National Highways Authority of India or the Rural Electrification Corporation within six months which has a lock-in period of three years.

Income from other sources

This is a residual head of income and any income that is not covered under the other heads is covered under 'income from other

sources'. For instance, interest on deposits, gifts, dividends, winnings from lottery etc come under this category.

The total income under all the heads, after setting off brought forward losses, if any, constitutes the Gross Total Income ('GTI') for a particular financial year. From the GTI a tax-payer is entitled to claim certain deductions in respect of specific investments and/or expenses (eg.: Provident fund investment, life insurance premiums, housing loan repayments, medical insurance premium etc.) with in the prescribed limits to arrive at the Taxable Income for the year.

Expatriates are in essence employees working in a country away from their country of legal residence. Normally the income earned by an expatriate working in India would be arising from the employee-employer relationship, irrespective of whether he/she is on the payroll of the foreign entity or the Indian entity, and therefore the same would be taxed as their income from salary.

Tax Treaties

In case resident of one country (home/residence country) derives income from another country (host/source country) there arises 'double taxation' of the same income in the source country and subsequently in the residence country. Such double taxation can also arise due to difference in the definition of tax

residency and in the scope of taxation of various countries.

Double taxation may arise on account of the following reasons:

He/she is a resident of two countries and each state seeks to tax the individual on worldwide income;

He/she is a resident of one country deriving income from another country.

In order to prevent such double taxation, Governments enter into Double Taxation Avoidance Agreements/ Tax Treaty ('DTAA'). The adoption of a DTAA requires modification to the internal tax laws of the respective state.

Under the ITA section 90 empowers the Central Government of India to enter into an agreement with any country for granting relief from and avoidance of double taxation, exchange of information, recovery of tax and to make such provisions as may be necessary for implementing the agreement. In India, a tax treaty becomes a law without any further legislation having to be enacted.

DTAA divide the taxing rights between the countries that are party to the agreement. India has entered into two types of DTAA with other countries which are Comprehensive DTAA, which cover all income flows and Limited DTAA that cover only shipping and/ or air transport income.

India has concluded Comprehensive

DTAA with almost 90 countries including major countries like Australia, Belgium, Brazil, Canada, China, Germany, Italy, Japan, Mauritius, New Zealand, Singapore, United Kingdom, United State, etc.

India has also entered into 'Tax Information Exchange Agreements' with few countries namely Bermuda, Isle of Man, British Virgin Islands, Bahamas and Cayman Island.

Section 90 further provides that where the provisions of DTAA entered into by India with another country are more beneficial to any assessee, the assessee would be governed by such beneficial provisions of the treaty. Hence, in the case of an expatriate the provisions of the treaty need to be examined for the purpose of ascertaining the tax liability.

Generally under DTAA, the term 'resident' of a country means any person who, under the laws of that country, is liable to tax therein by reason of his domicile, residence, place of management or any other criterion of a similar nature, and also includes that State and any political sub-division or local authority thereof. Thus, in order to qualify as a resident under a DTAA entered into by India an expatriate should enjoy residential status either in the overseas country or in India under the domestic laws. However, if by virtue of the above provision, an individual is a resident of both the contracting countries, the tie breaker test for determining which of the two contracting countries the person would be deemed to be a resident would apply.

Expatriates working in India would be liable to tax in India on the salary earned. Tax equalization is a concept for making good for any loss on income due to tax liability. In many instances the contract of employment addresses this issue by net of tax payment and as a consequence the income may have to grossed up to arrive at the taxable salary.

Tax credits based on source rules or residence rules can also be availed under DTAA.

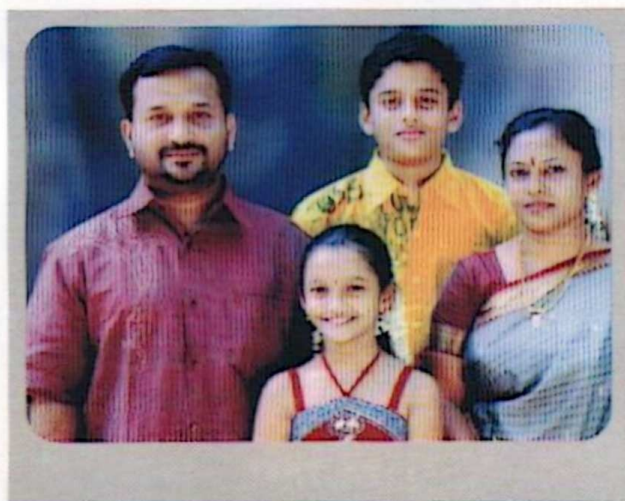
The *exemption method* which addresses the income that is taxable in the country of source may be fully exempted in the country of residence or vice versa.

Under the *Credit method* the income or capital that is taxable in the country of source may be again subject to tax in the country of residence with a caveat that the tax credit is available to the country of residence.

In view of the growing cross border businesses and the impact of movement of people across the globe, the area of taxation of expatriates would become more important in times to come.



Best wishes for a Happy Onam



G. Komalan & Family
Navi Mumbai

KNOW AADHAAR - YOUR UNIQUE IDENTITY



AADHAAR is a 12 digit unique identification (UID) number which the Unique Identification Authority of India (UIDAI) is issuing for all Indian residents. The UID is stored in a centralized database and linked to the basic demographics and biometric information photograph, 10 finger prints, and iris of each individual.

Apart from being a proof of identity, the number will also keep a check on bogus ration cards, driving licences, or any other identity document.

Benefits

Once an individual is on the Aadhaar database, the identity of the person can be established easily. Aadhaar will become a single source of identity verification. Residents need not repeatedly provide identity document proofs, each time they wish to access services like opening a bank account, applying for passport, driving licence, and so on. The poor will also be enabled to access entry into formal banking system, and social welfare services provided by the Government and private sectors since they would be having clear proof of identity. Aadhaar will give migrants mobility of identity. "A person should get his UID within three months of registration," The IT Department Head has announced.

Eligibility

Any person can get an Aadhaar number. For children below three years biometric details will not be taken and the Aadhaar will be linked to guardians and parents. However, they will have to register when they turn five.

TOLL FREE NUMBER: 1800 180 1947 This number provides information to people regarding enrollment centres, documents required and any other information relating to UID numbers.

Along with the filled registration forms, one needs to produce original or attested copies of Proof of Identity (PoI), Proof of Address (PoA), and Date of birth (DoB) certificate.

In case one does not have documents for Proof, there is the

Introducer System.

The Registrar for enrollment can designate individuals who can vouch for the validity of a person's information. Introducers can be Government Agencies, Banks, teachers, village postmen, elected representatives and NGOs. Introducers will be enrolled first and given training. Their UID will be mentioned among the details of the person who gets enrolled.

To get the List of various Enrollment Centres visit website:
<http://gms.maharashtra.gov.in/uidmms/FrmFindEnrollmentCentre.aspx>

(Courtesy:
<http://uidnumber.org/aadhaar/>)

Onasamsakal

Mumbai Malayalikalku
Hrudayam Niranjha
Onasamsakal.....

Jhonson Therattil

Caring for Children



Bringing up children is no child's play. Here are some words of advice from Dr Janaki Hariharan, an experienced General Physician of Goregaon on how best to take care of children in their early years.

The birth of a normal and healthy baby is a moment of immense joy in the family. There will be doting grandparents and other relatives to shower affection and blessings. They may also invariably come up with umpteen instructions on what to do and what not to do regarding the post natal care of the mother and baby. All said and done, the parents of the new born must come to terms with the joys and travails of parenting.

A great deal of your time, energy and attention has to be set apart from your busy schedule to bring up your child in a healthy and wise manner. The immunization schedule prescribed by your pediatrician must be adhered to. And when the child reaches ten years of age, it is time for booster doses of anti-tetanus and anti-diphtheria vaccines. During the period you can also vaccinate your child against hepatitis A and chicken pox.

A school going child is exposed to infections from many quarters. Never take lightly even the common fever accompanied by cold and cough. If the fever does not subside after three or four days, do not hesitate to visit to your pediatrician or General physician.

This is also a very important phase in your child's evolution into a young adult. Medical care alone is not sufficient to help your son or daughter grow up. What they need most is your understanding, guidance and love judiciously tempered with discipline and inculcation of moral and spiritual values. Remember education begins at home and don't leave everything to the teachers!

I have heard many parents declare proudly that their young child is a computer whiz and knows more about them than you. Well and good, but as a parent it should also be your concern to protect your child from the hazards attached to over exposure to computers and televisions. Children below the age of eight must not be allowed to use the computers or watch television for more than one hour a day. Similarly children in the age group 8 - 12 years should be restricted to two hours of computer and television. These are the ideal parameters set up by modern

educationists and doctors for the physical and mental health of your child. This is also the period when your child becomes actually conscious of his or her bodily changes. It is the duty of the parents to talk to them about puberty and all the natural attending changes. This will help your son or daughter handle the great deal of fact and fiction that they would have already gathered from friends and other sources. Teach them to safeguard and respect their bodies and also warn them about unexpected and unsuspecting ways of child abuse and child molestation. Instill in them the confidence to talk to you candidly about all their adolescent problems and please listen patiently to whatever they have to say about their friends, teachers, neighbours and strangers they have come across. All this will go a long way in helping your child to cope better with the problems they would have to face later in their lives.

Language of Children

Biji Tushar, Educator, Motivator, Counselor and Psychotherapist and Asst Headmistress at Vivek Vidyalaya, Goregaon, gives some pointers to understand young minds.

Conversing with children of various age groups have led me to understand that they have a language of their own, interesting and appealing due to its unique nature. The beauty of this language lies in the highly intelligent and coded messages that are sent by them. These messages need to be decoded and understood empathetically to establish a long lasting relationship of mutual respect and love between the adult and child.

When we demand unquestioned obedience, we show that we are in control, but when we give the choice of action to children they feel that they are in control and with our incessant prayers they make the right choice.

What I have learnt in my 18 years of dealing with children is that in difficult situations, we need to be like a duck. When a duck swims it presents a perfect, serene picture of smooth sailing above water but is actually paddling very hard underneath.

Believe me it is possible to learn this language of children by being a little more observant, looking out for those tell-tale signs of changed behavior patterns, being a little more dedicated, willing to spend a little more time with them and giving them unconditional acceptance and love.



Off to School

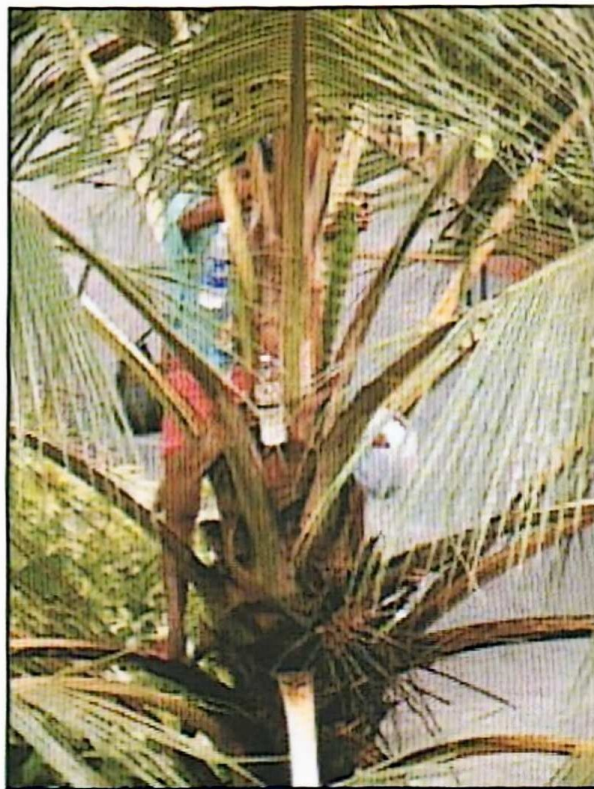
Kerala goes up in smoke and drowns in spirit

As more and more people raise their voice against trends of lifestyle in Kerala, a research conducted by Indian Council of Medical Research and Thiruvananthapuram Medical College has found that smoking is more prevalent among villagers than city folk in Kerala. But in consumption of liquor, urbanites are way ahead. All risk factors that trigger lifestyle diseases, such as hypertension, diabetes, heart attack and stroke, are high in Kerala. Around 28% of respondents were smokers. The average age at which a Malayalee first lights up is 20. The habit is more prevalent in rural areas. Around 7% of people also regularly use paan masala. More than 31% of respondents were regular drinkers, much higher than other states. Alcohol consumption was high in cities as compared to villages. Around 7% of people drank daily, while 33% drank four days a week. The average age at which people start drinking in Kerala is 22, says the study. The other major risk factor was unhealthy diet. The number of Malayalees, who eat chicken regularly, is very high compared to other states. They also have a passion for fried food.

Alcohol over rice

Kerala spends more on liquor than on rice. Keralites spending so much on liquor has made the government run Beverages Corporation, the biggest money spinner on New Year's Eve. Beverages Corporation notched up alcohol sales worth ₹32 crores and liquor sales touched ₹235 crore in a single week during the Onam festival last year.

The average revenue from liquor is ₹6,730 crore per annum. On the final day of the poll campaign, the Corporation sold liquor worth ₹20.4 crore and that is ₹1.9 crore more than the average daily sales. Since we lack data for other states in India, it would be difficult to make a comparison and we also infer that Kerala's alcohol con-



Tapping a coconut

sumption is the highest in India.

Per capita liquor Consumption

Statistics show that the per capita liquor consumption of the state (8.3 litres) is equal to that of the United States of America and higher than that of Poland (8.1 litres) and Italy (8 litres).

Kerala has the highest per capita consumption - over eight litres (1.76 gallons) per person a year - in the nation, overtaking traditionally hard-drinking states like Punjab and Haryana.

It tops the list of states with highest rate of per capita consumption of alcohol. Punjab with 7.9 litres takes the second place. In the first financial quarter Keralites drank 68.32 lakh cases of hard liquor and 26.92 lakh cases of beer taking the money spend to ₹2019.38 crores. The state government earned taxes to the tune of ₹1,653.87 crores.

The figures when taken together with the population of the state show that every

Malayalee drinks liquor worth ₹1,340 annually. Kerala earned ₹5,040 crores in taxes last year from the liquor sale. If the sales figures are any indication the state will earn revenue of ₹7,800 crores by the way of liquor taxes alone.

When liquor worth ₹100 is sold by a beverages outlet, government gets ₹80. ₹18 will go to the liquor manufacturer and ₹2 to the Beverages Corporation. Rum and brandy are the preferred drinks in Kerala in a country where whisky outsells every other liquor.

Alcohol helps in giving Kerala's economy a good high - shockingly, more than 40% of revenues for its annual budget come from booze.

A state-run monopoly sells alcohol. The government owned Kerala State Beverages Corporation (KSBC) runs 337 liquor shops, open seven days a week. Each shop caters on average to an astonishing 80,000 clients.

This fiscal year the KSBC is expected to sell \$1bn (£0.6bn) of alcohol in a state of

30 million people, up from \$12m when it took over the retail business in 1984.

Similarly, revenues from alcohol to the state's exchequer have registered a whopping 100% rise over the past four years.

The monopoly is so professionally run that consumers can even send text messages from their phones to a helpline number to record their grievances.

"If we delay opening any of our shops by even five minutes, clients send us text messages saying that they are waiting to buy liquor," says KSBC chief N Shankar Reddy.

That's not all. There are some 600 privately run bars in the state and more than 5,000 shops selling toddy (palm wine), the local brew. There is also a thriving black market liquor trade.

Kerala's love affair with alcohol

That is how BBC described the alcohol consumption of Malayalees.

In a prime time programme, BBC interviewed several individuals. Jacob Varghese said he began drinking when he was nine years old, sipping on his father's unfinished whisky and brandy in glass tumblers. It was a terrifying story of a descent into alcoholism for this 40-year-old health inspector. At school, he consumed cheap local liquor. He lived in a haze of alcohol through his teens and dropped out of college.

He lost a job, cut his wrists twice trying to end his life, landed up in rehabilitation centres and at the age of 32, was reduced to begging on the streets to fund his alcohol habit.

He lost his kin, his respect and all his money, chasing alcohol. "Everyone encourages you to have it - your friends, the government," he bemoans.

This was before he was dragged to the local Alcoholics Anonymous chapter by friends. This, after 17 years of drinking had reduced him to a mental wreck and a pauper. Now he is reformed and married with children and holds on to a job.

Many of his friends were not so lucky. Many of his drinking buddies died, and others landed up in mental asylums.



But why do people in Kerala drink so heavily?

Such a propensity for drink has had enormous social consequences, destroying careers and the social fabric of a people with an essentially middle-class outlook on life, in a state which ranks high among India's 28 states in social development indicators.

Liquor sales rise around August and September during the annual 'Onam' harvest festival. It is also a time for so-called 'hooch tragedies' when spurious or adulterated brews claim many lives.

Last year 26 people died after drinking toxic liquor in Malappuram district. Over the last three decades, as many as 250 people have died from these 'hooch tragedies,' leaving behind families deprived of breadwinners.

Social reformers, opinion makers and psychologists cite several reasons but there is no single factor for a reason. When some point out unemployment, other contradict it by pointing to the new attitudinal change among Malayalees to work. By observing the mighty and the rich enjoying life and partying without much visible strains, they too want to have the same lifestyle. Most youngsters prefer easier jobs. In an idealistic situation, a job means a government job, less work, time bound promotions, ever increasing salaries and other privileges like gratuity, pension, medical benefits for the family etc that take care of the old age. Opportunities to make a 'fast buck' and not getting easily caught are other incentives.

The rising numbers of divorces in Kerala are linked to alcohol abuse. Johnson J. Edayaranmula, who runs the Alcohol and Drug Information Centre, a leading NGO, puts the figure as high as 80%.

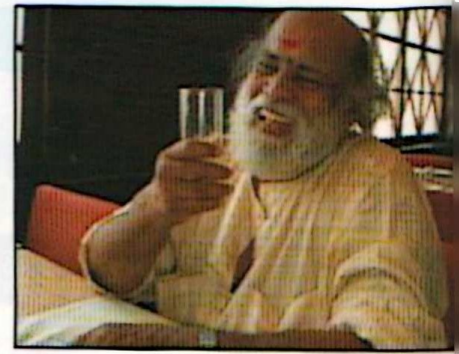
And the majority of road deaths in the state nearly 4,000 during 2008-2009 are due to drunk driving, he says. Hospitals and rehab centers are packed with patients suffering from alcohol-related diseases.

Societal problem

The situation is so grim that, ironically, the KSBC itself is planning to open a hospital specialising in treating alcohol-related problems. It also runs a campaign to combat alcohol abuse.

Despite a growing number of people who demand a ban on the sale and consumption of alcohol, there is an equally spirited group of hard-core drinkers who lobby for cheaper and more widely distributed liquor.

One of them is well-known actor NL Balakrishnan, a veteran of more than



If you have willpower... Booze will never harm you
NL Balakrishnan, Forum For Better Spirit

200 films, who launched a lobby group called Forum for Better Spirit in 1983.

Kerala a sinking State

Dr Philip Umman, Assistant Professor in Surgery, T. D. Medical College, Alappuzha, is apprehensive of watching many young men undergoing treatment in various hospitals, ravaged with *pancreatitis* and liver diseases in the peak of their lives. They are battling alcohol withdrawal syndromes in de-addiction centres. Meanwhile their parents are drowning in tears, their wives struggle to keep afloat and children are adrift.

Further every once in a while they are brought to a faster death in their two- and four-wheelers. In fact, a day spent in the surgical casualty of any government medical college in the State will reveal the fact that almost 95 per cent of vehicular accidents involve people who are driving after having consumed alcohol in some form or the other. These accidents are not confined to night alone. In fact there is no specific time for these accidents to happen as there is no time frame kept for drinking in Kerala. Alcohol has replaced water and tea as the favourite drink of Malayalees. Spine chilling it would have been, but the senses have been numbed by the drink.

It was the spiritual leader of Kerala, Sr Narayana Guru who said, "Alcohol is poison. It shouldn't be made, served or consumed." The organisation SNDP has founded, while admitting that alcoholism is dangerous, opposes prohibition citing the unemployment the tapper would face. Has a grand organisation like SNDP no confidence of training the tappers for another vocation?

It is necessary for the Church to join hands with other organisations to fight this evil. While the political parties are vehement about the evils of liquor, they use the drink to keep their people together whenever needed. In fact, it is their bait to make their workers looking forward to the next action.

Kudumbasree

Empowerment of women

Recently Dr Ananya Mukherjee, Professor of Political Science and Development Studies at the York University in Toronto, visited Kochi to study the impact of the activities of members of Kudumbasree, a co-operative group, engaged in farming. She feels that it is by far the best method to ensure food security, especially when women are the producers. According to her, the advantage is access to food in the hands of those who need it or make it.

Prof. Mukherjee, whose works include Human Development and Social Power: Perspectives from South Asia and Perspectives on India's Corporate Economy: Exploring the Paradox of Profits and International Political Economy series, is sure that there is a lesson in here that the world can take to fight food security crisis.

About 2.5 lakh women in the State in about 30,000 groups are engaged in collective farming in Kerala State. Together they cultivate over 27,000 hectares growing paddy, tapioca, pineapple, plantain, vegetables and other items that are used to ensure that the growers get enough to eat and the surplus is sold in the open market.

Most of the groups of women, who

started with small areas for cultivation, have increased their production by taking up more fallow land, rejuvenating it and cultivating it. Her study involved 100 groups spread across the State and those who were doing steady work for more than three years.

Land is the major constraint of the women engaged in collective farming. Women are unsure about retaining the leasing rights of the vacant, fallow land that they rejuvenate and prepare for cultivation.

About 21 per cent of women groups expressed their wish to become landowners. In fact, it is a major aim of some groups, who have managed to buy land.

In spite of the constraints, women are happy. Most of the women who have been able to leave wage labour are very happy. "There was no end to work earlier, said these women. Now they have control over production, more



Dr Ananya Mukherjee

money and time on their hands". In fact, their empowerment economically has earned them confidence. Organic farming is the aim of at least 45 per cent of the 100 groups she has studied. Some groups among them make organic manure for their cultivation. There are women who have had no previous exposure to go out of the house for any activity, now fully engaged in collective farming and also inspiring other women to follow an activity of economic independence.

The Kudumbasree groups have also bonded the women together without any considerations of caste and religion. According to what Prof. Mukherjee, while the women are politically astute, party affiliations do not dominate in the groups.

Prof. Mukherjee, who writes on social and developmental issues affecting people in various parts of the world, especially India, said that one of the



Banana Plantation



Tapioca

biggest obstacles to women across the world is that they do not have space to voice their opinion and are therefore marginalised.

In Kudumbasree, there is a strong support system that provides a platform for women. The government-led Kudumbasree Mission has an elaborate structure and allows functioning as an institute. The structure also helps women interact with others in the institution.

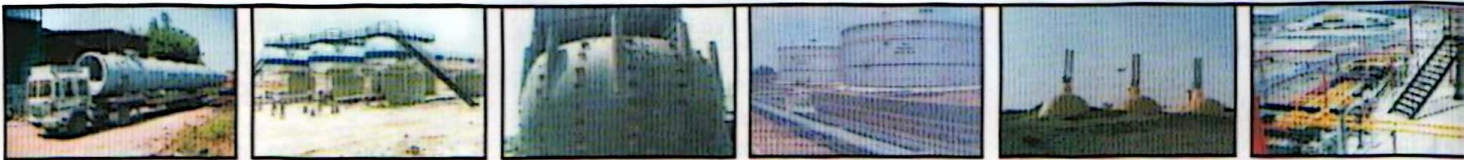
Kuzhoor Kudumbasree members are looking for uncultivated waste lands so that they could take over such pieces of land on leases. Kudumbasree of Kuzhoor Panchayat in Thrissur district is now holding about 800 acres of land on lease. Around 475 members in 87 groups are busy in cultivating this land. The yield was 100 'meni' from paddy

cultivation in 100 acres, revealed CDS Chairperson Anitha Suresh. Manual labour was needed only for sowing, weeds removal and harvest and each member received a profit of ₹7,000. A 5-member Sri Ayyappa group cultivated tapioca and by exporting the yield to Mumbai and abroad netted a profit of ₹ 1 lakh. If one can get rid of rats, tapioca farming is the best interim agricultural

activity, says Rohin, their leader. By using traps and mixing poison with shrimp powder, they could the menace of rats. They sold about a tonne of tapioca at a rate of ₹8.50 a kg. Bigger sized tapioca was sent to Mumbai and the smaller one to the Gulf countries. They also cultivate yam, ladies finger, peas, plantain and cucumber and make good amount of money.



Tapioca Garden



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Ministers as Students



Ministers in the classroom

Learning, even by ministers, is a process that should be appreciated and complimented. It is a classroom that evoked fond memories and strong desires. And the Council of Ministers, who turned virtual students, listened with rapt attention as management experts analysed the challenges and opportunities before the State government and explained the management tools available before them to accelerate development. The occasion was a daylong 'thought leadership workshop on high performance', organised by the Indian Institute of Management, Kozhikode, (IIM-K), on its campus at Kunnammangalam on 18th August.

Eighteen of the 19 Ministers of the United Democratic Front (UDF) government were present at the programme, which began with IIM-K Director Debashis Chatterjee stressing the importance of leadership skills for successful implementation of development projects. Food and Civil Supplies Minister T M Jacob, who was reportedly indisposed, did not attend the programme.

The idea for the workshop was mooted by the Calicut Management Association (CMA). It was an expression of their willingness to change in tune with the needs of the time and to be receptive to ideas of all sections of society and not just the views of politicians and bureaucrats.

The workshop was titled 'GIFT-Unopened: governance insights for transformation', with GIFT used as an acronym for Governance Insights for Transformation.

The event featured presentations by Professor Chatterjee on 'self-governance for high performance leadership,' IIM-K Professor K Unnikrishnan Nair on 'building a culture of performance,' Professor Saji Gopinath on Kerala's changing economic scene, Chandrajit Banerjee, Director, Confederation of Indian Industry (CII), on Kerala's investment climate, K K Thomas, former Chief Managing Director, FACT, on Kerala's industrial climate, an interactive session with Devi Prasad Shetty, founder of the Narayana Hrudayalaya, on quality health care of the poor, and talks by IIM Professors Sthanu Nair on agriculture, Abhilash Nair on infrastructure, Kulbhushan Balooni on environment, S S S Kumar on investment, Joffi Thomas on health, and Debabrata Chatterjee on education. The IIM-K Director described the event as part of the institute's resolve "to grow with the State and create platforms to facilitate greater interaction among academicians, industry, and

government."

Oommen Chandy and his cabinet colleagues arrived in the classroom before 9 a m. Chandy even instructed his ministers to switch off their mobile phones. The Ministers had to keep their cell phones switched off during the programme in line with the campus rules and were politely warned that violation of

the rule would invite a fine of Rs.1,000.

The Chief Minister said at the end of the event that it evoked memories and desires memories of his schooldays when he had sat in classrooms listening to teachers, and desires to try out new management concepts.

It is positive first for the state of Kerala ahead of all other states of India.

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KEEP BP AT BAY

In today's world, Hypertension or Blood Pressure has become a very common lifestyle disease affecting even youngsters . Here is a brief write-up about Hypertension, its symptoms and treatments and steps to prevent from becoming a victim of hypertension or blood pressure.

Hypertension, or high blood pressure, is a common condition that will catch up with most people who live into older age. Blood pressure is the force of blood pressing against the walls of your arteries. When it is too high, it raises the heart's workload and can cause serious damage to the arteries. Over time, uncontrolled high blood pressure increases the risk of heart disease, stroke, and kidney disease.

Hypertension Symptoms

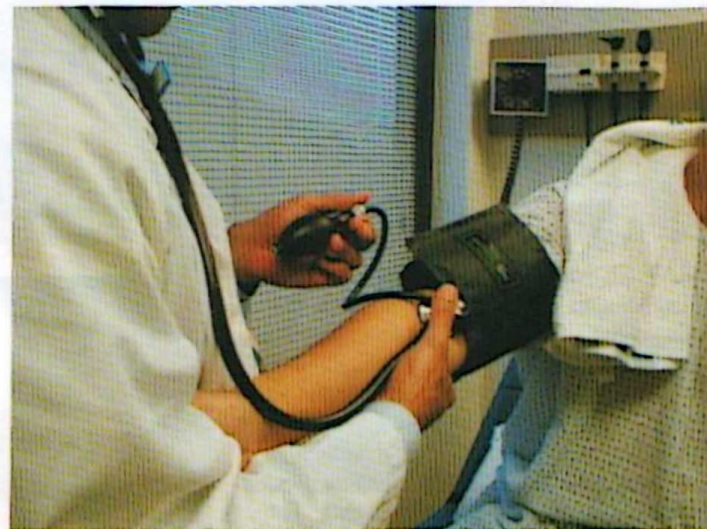
High blood pressure is sometimes called a silent killer because it may have no outward symptoms for years. In fact, one in five people with the condition don't know they have it. Internally, it can quietly damage the heart, lungs, blood vessels, brain, and kidneys if left untreated. It is a major risk factor for strokes and heart attacks in the U.S. and India.

What Causes Hypertension?

Normal blood pressure readings will fall below 120/80, while higher results over time can indicate hypertension. In most cases, the underlying cause of hypertension is unknown. The top number (systolic) shows the pressure when your heart beats. The lower number (diastolic) measures pressure at rest between heartbeats, when the heart refills with blood. Occasionally, kidney or adrenal gland disease can lead to hypertension.

Prehypertension: A Warning Sign

Almost one-quarter of Americans have prehypertension. Their blood pressure is consistently just above the normal level—falling anywhere between 120 and 139 for systolic pressure or 80 to 89 for the diastolic pressure. People in this range have twice the risk of developing heart disease than those with a lower reading. Your doctor may recommend lifestyle changes to help lower your blood pressure.

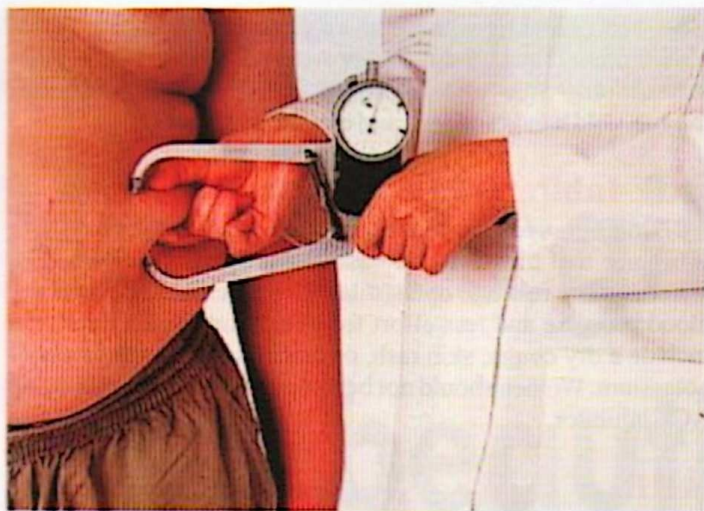


The Hypertension Danger Zone

You have high blood pressure if readings average 140/90 or higher — for either number — though you may still have no symptoms. At 180/110 and higher, you may be having a hypertensive crisis. Rest for a few minutes and take your blood pressure again. A hypertensive crisis can lead to a stroke, heart attack, kidney damage, or loss of consciousness. Symptoms of a hypertensive crisis can include a severe headache, anxiety, nosebleeds, and feeling short of breath.

Who Gets High Blood Pressure?

Up to the age of 45, more men have high blood pressure than women. It becomes more common for both men and women as they age, and more women have hypertension by the time they reach 65. You have a greater risk if a close family member has high blood pressure or if you are diabetic. About 60% of people with diabetes have high blood pressure.



Bulging fat indicator

Hypertension and Sodium

Sodium, a major component of salt, can raise blood pressure by causing the body to retain fluid, which leads to a greater burden on the heart. The American Heart Association recommends eating less than 1,500 milligrams of sodium per day. You'll need to check food labels and menus carefully. Processed foods contribute up to 75% of our sodium intake. Canned soups and lunch meats are prime suspects.

Hypertension and Stress

Stress can make your blood pressure spike, but there's no evidence that it causes high blood pressure as an ongoing condition. However, stress may affect risk factors for heart disease, so it may have an indirect connection to hypertension. Stress may lead to other unhealthy habits, such as a poor diet, alcohol use, or smoking, which can contribute to high blood pressure and heart disease.

Hypertension and Weight

Being overweight places a strain on your heart and increases your risk of high blood pressure. That is why diets to lower blood pressure are often also designed to control calories. They typically call for cutting fatty foods and added sugars, while increasing fruits, vegetables, lean protein, and fiber. Even losing 10 kg can make a difference.

Hypertension and Alcohol

Drinking too much alcohol can increase your blood pressure. If you drink alcohol, you should limit the amount to no more than two drinks a day for men, or one a day for women.

Hypertension and Caffeine

If caffeine can make you jittery, can it also raise your blood pressure? It might have a temporary effect, but studies haven't shown any link between caffeine and the development of hypertension. You can safely drink one or two cups a day, according to the American Heart Association.

Hypertension and Pregnancy

Gestational hypertension is a kind of high blood pressure that occurs in the second half of pregnancy. Without treatment, it may lead to a serious condition called preeclampsia that endangers both the mother and baby. The condition can limit blood and oxygen flow to the baby and can affect the mother's kidneys and brain. After the baby is born, the mother's blood

pressure usually returns to its normal level.

Hypertension and Medicine

Cold and flu medicines that contain decongestants are one of several classes of medicine that can cause your blood pressure to rise. Others include NSAID pain relievers, steroids, diet pills, birth control pills, and some antidepressants. If you have high blood pressure, talk to your doctor about what medicines and supplements you are taking that may affect blood pressure.

Hypertension and Children

While hypertension is more often a problem for older people, even children can have high blood pressure. "Normal" blood pressure varies based on a child's age, height, and sex, so your doctor will need to tell you if there is a concern. Children are at greater risk if they are overweight and have a family history of the illness.

Treatments for Blood Pressure

The DASH Diet

You may be able to lower your blood pressure by switching to a better diet. The DASH Diet -- Dietary Approaches to Stop Hypertension -- involves eating more fruits, vegetables, whole-grain foods, low-fat dairy, fish, poultry, and nuts. You should eat less red meat, saturated fats, and sweets. Reducing sodium in your diet can also have a significant effect.

Exercise

Regular exercise helps lower your blood pressure. Adults should get about 150 minutes of moderate-intensity exercise every week. That could include gardening, walking briskly, bicycling, or other aerobic exercise. Muscle-strengthening activities are recommended at least two days a week and should work all major muscle groups.

Diuretics

Diuretics are often the first choice if diet and exercise changes aren't enough. Also called "water pills," they help the body shed excess sodium and water to lower blood pressure. That means you'll urinate more often. Some diuretics may deplete your body's potassium, causing muscle weakness, leg cramps, and fatigue. Some can increase blood sugar levels in diabetics. Erectile dysfunction is a less common side effect.

Beta-blockers

Beta-blockers work by slowing the heart rate, which means that the heart doesn't have to work as hard. They are also used to treat



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other heart conditions, such as an abnormal heart rate or arrhythmia. They may be prescribed along with other medications. Side effects can include insomnia, dizziness, fatigue, cold hands and feet, and erectile dysfunction.

ACE Inhibitors

ACE inhibitors reduce your body's supply of angiotensin II — substance that makes blood vessels contract and narrow. The result is more relaxed, open (dilated) arteries, as well as lower blood pressure and less effort for your heart. Side effects can include a dry cough, skin rash, or dizziness, and high levels of potassium. Women should not become pregnant while taking an ACE inhibitor.

ARBs

Instead of reducing your body's supply of angiotensin II, these drugs block receptors for angiotensin — as if placing a shield over a lock. This blockade prevents the chemical's artery-tightening effects, and lowers your blood pressure. ARBs can take several weeks to become fully effective. Possible side effects include dizziness, muscle cramps, insomnia, and high levels of potassium. Women should not become pregnant while taking this medication.

Calcium Channel Blockers

Calcium channel blockers slow the movement of calcium into the cells of the heart and blood vessels. Since calcium causes stronger heart contractions, these medications ease the heart contraction and relax the blood vessels. They can cause dizziness, heart palpitations, swelling of the ankles, and constipation. Take them with food or milk and avoid grapefruit juice and alcohol because of possible interactions.

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Rashma Anand

Nature's gifts for a beautiful YOU

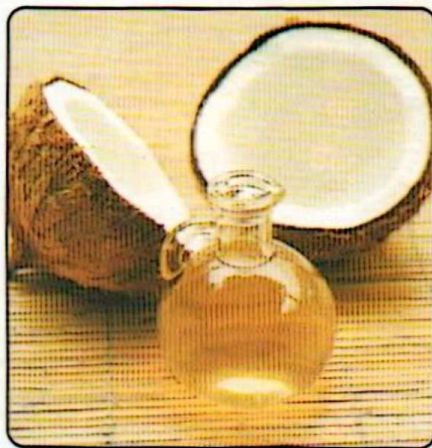
Nature provides a variety of natural beauty enhancing items. Here are a few of them.

Coconut Oil as a beauty product

Kerala women have a healthy hair growth, and smooth skin. The secret of their beautiful soft skin lies in their use of coconut oil. Coconut oil is a miracle beauty product.

It can be used as skin care, beauty and hair care product.

Coconut oil is a good moisturizer and is, without any comparison, an excellent hair conditioner. Coconut oil is used as an ingredient for making skin care products, hair treatments, and body and sun protection lotions.



Coconut Oil

Coconut oil is inexpensive, and easily available. It contains about 50% lauric acid, which supports a healthy metabolism and is being studied for its anti-fungal, anti-viral and anti-bacterial properties.:

Uses of coconut Oil:

Coconut oil can be used as a face cream. The lauric acid content removes acne and blemishes. The oil is light and a natural moisturizer. Mixed with honey which is a natural anti-bacterial product, it can be applied on the face as a face mask and washed after 15 minutes. It can be rubbed over chapped lips, cracked feet, and used as a cuticle cream. The oil is good for a healthy growth of hair and can be massaged on the head. It can also be used on rough and split hair ends.

Home made Facial Mask

Here are some simple face masks from kitchen items that can be made at home

and applied for a fresh and glowing face:

Face mask for dry skin

Take 1 tbsp olive oil and mix with 2 tbsp of fresh cream, leave it on the face for 10 minutes and then wash your face with warm water.

Mix 1 tbsp of honey with ¼ bsp of orange juice and 1 tbsp of fuller's earth (multanimitti), and add 1 tbsp of rose water. Mix well and apply on the face, wash off after 10 minutes.

Face mask for oily skin

Mix a tbsp of honey with 1 egg white and apply thickly on the face and neck. Leave for 10 minutes and wash off.

Mix 2 tbsp of papaya pulp with 10 drops of lemon juice and leave it for 20 minutes and then rinse well.

Take fresh juice of any of the fruits (orange, sweet lime, watermelon or papaya) and apply on the face as a mask. This is very relaxing, it cleanses the skin, closes pores and stimulates blood circulation.

Face Mask for all skin types. The result is a radiant glowing skin :

1 tbsp fuller's earth

1 tbsp honey

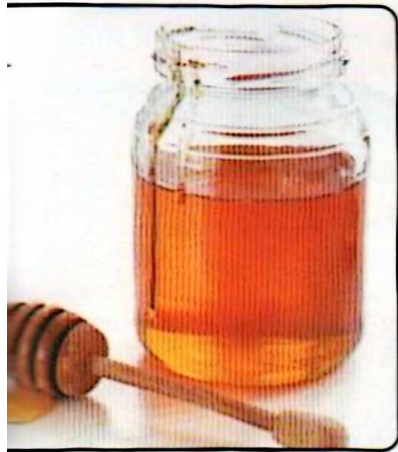
1 tbsp mashed papaya

Mix and put on face for 20 minutes then rinse off.

Honey Facial Mask

Perhaps the best facial mask is honey. Place a cloth in warm water and apply to your face to open the pores. Smear on honey, and leave on for 15 to 30 minutes.





Honey

Wash off with warm water, then use cold water to close the pores. Use this pack once a week.

A perfect face mask for a refreshing face

Lemon Yogurt Mask
Orange or lemon juice.
Yogurt

Mix and then dip fingers into the mixture and smooth onto face. The sensation is both cool and relaxing. Leave on for a five minutes and then wash off.

Face Sauna

A deep cleansing treat is to give your face a sauna.

Need to fill a bowl with near boiling water and add four drops of each of the essential oils recommended for your skin.

ESSENTIAL OILS: Mandarin and Lavender.

OTHERS: Lemon and Eucalyptus.

SCENTS: Rose and Camomile.

Place a towel over your head and hold it over the bowl from a distance of about 15 cm for a period of around two minutes. This opens the pores and prepares it for a face mask. You should not have a face sauna if you have sensitive skin, are pregnant or suffer from asthma.



Smooth hands and feet

For healthy lustrous hair

It is good to apply castor oil for healthy growth of hair.

Wash hair with tea once a week.

Apply besan and wash it with water drained from cooked rice.

Boil a few hibiscus flowers in coconut oil. Filter this oil and massage this oil on the hair to prevent hair loss.

Boil curry leaves, hibiscus flowers, gooseberry, and tulsi leaves in coconut oil. Massage this oil on the hair, and wash it after half an hour.

Take a cup each of coconut and mustard oil. Soak half a cup of curry leaves in the oil mixture and keep it for a night. Next morning, heat on slow flame till the curry leaves turn crisp. Remove from heat and add two or three camphor balls. Allow the oil to cool, and then strain. Store this home-made hair oil in water free containers and massage it on the roots of the hair all around the scalp at least twice a week. Leave the oil overnight on the head and wash hair the next morning with a mild shampoo. This is a time-tested beauty tip for healthy growth of black hair.

The most natural shampoo that can be made at home to wash hair is a mixture of lemon peel, shikakai powder and amla powder.

For soft hands

Massage warm olive oil mixed with a little lemon juice daily on back of your hands and the palms. They become soft and smooth over a period of time.

Always apply some coconut oil on your hands at least once a day and wash with a mild soap. This is another way to have soft palms. Hand and body lotions available in the market can also be rubbed over the hands.

Trim nails, regularly and apply a light coating of nail polish to give a neat appearance.



Tulsi



Hibiscus flower



Gooseberries

Beautiful Feet

Everyone wants to have smooth and beautiful feet

Add 1 cup Lemon Juice, Cinnamon (for smell), 2 tablespoons (or less) olive oil, 1/4 cup of milk to water and soak your feet in this for half an hour. If you do not like the cinnamon smell you can replace it with another spice, perfume, or flower petals such as roses.

Now rinse them with water and a mild soap.

After a few weeks your feet will be silky smooth.

ages between 2000 and 2002 and was a popular play. The artiste in him is still active and recently he has acted a double role in Saptaswara's historical play *Swati Thirunal*. He plays the role of Dewan Subba Row and Ummini Thampi. "It was already had three runs and on August 31 there will be another show of *Swati Thirunal* at Mulund at the inaugural function of Powai Youth Forum" he states.

"Some years back, it was very bad for Malayalam plays with Malayalees more interested in TVs and films and not caring for the Malayalam stage, unlike the 60's when the Mumbai Malayalam stage was vibrant. Now things are looking a little bright with the younger generation trying to revive the scene and attempting new themes. The Director must get into the essence of a play for it to be successful and fulfilling to the audience," Poduval says.

Poduval is an active member of many Kerala samajams and organisations ever since he came to Mumbai. In 1961, there was flood in Mumbai and Pune, and immediately this young man who had just come to Mumbai from Kerala joined the Bombay Kerala Samajam and assisted them in flood relief work.

He has been a member of Bombay Kerala Samajam ever since he came to the city.

"I consider the Samajam my *tharawad*," he says.

When he shifted to Chembur, he was actively involved with the social activities of Sree Narayana Mandira Samithi, holding positions of Chairman of their cultural committee and Council Member for a period of time. He is very active with the Keraleeya Kendra Sanghatana and Vice-Chairman, Public Relations Committee for its Golden Jubilee celebrations *Mahakeraleeyam* - continuing till November 2011.

In 2006 Poduval shifted to Bhandup and he is active in the Mulund Kerala Samajam. Currently he is one of its two Jt



C K K Poduval being felicitated at the staging of *Priyamanasam* at Ghatkopar

Secretaries. Poduval is a social worker helping Malayalees in whatever way he can.

Awards have come his way. In 2010, Whiteline Vartha bestowed on him the Lifetime Achievement Award. Many organisations have felicitated him including Kalanjali Chembur which honored him in August this year during the staging of *Priyamanasam*.

Poduval's parents are the late P Ambu Poduval and late Kunjangamma. His wife, Manikutty hails from Payyanur. They have two daughters, educated, married and working as lecturers. The elder daughter Bindu works as a lecturer teaching MBA students in Ernakulam and her husband Dr Madhusoodhanan teaches at the Cochin University. Their second daughter Sindhu teaches at a Junior College in Mulund and her husband Rajesh Nair is a businessman.



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Sriprakash Menon

She - The Incredible

All about laudable women

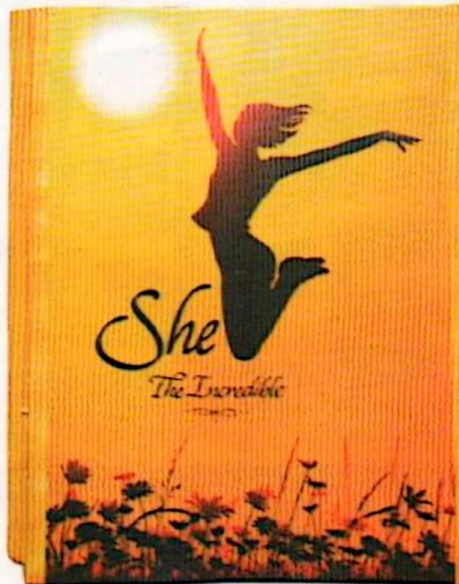
Who would not like to read about women ? Life without women and their real stories would have been so boring and incomplete. She - The Incredible is a new book chronicling 99 Indian women who carved their own identities by their work and unusual contributions to the society. The details of these women and how they charted their lives is motivating and inspiring. She is momentous, let's read her and understand her.

She published by Shailaja Nair Foundation in the centenary year of international women's day is a fitting tribute to "women and their struggle to make a mark in a world dominated by men". These role models cannot be forgotten in a world where women are marching ahead in several fields.

Edited by veteran journalist and writer P K Ravindranath the book highlights 99 exceptional women in brief and crisp chapters. Publisher of the book Pratap Nair in a touching note said "be proud of being a woman" and to all men, he has a suggestion "value the women in your life". *She* is well printed by K Joshi & Co., Pune priced at Rs 450. The price could have been "more women friendly so that even housewives can afford it". Gyanpeeth Award winner O N V Kurup's foreword is revealing.

The book features many noted women like Rani Lakshmbai, Begum Hazrat Mahal of Awadh with Veer Savarkar's remark "as resolute and capable" woman. Razia Sultan - ruler of Delhi in 13 century. Rani Chenamma of Kittur who fought the British from Karnataka, Kasturba Gandhi contribution to her family and the nation. Rani Avantibhai Lodhi- rajput warrior. Rare insights in to empire builder - Jijabai mother of Chhatrapati Shivaji. Ahilyabai Holkar.

She is very easy to handle (elegantly bound) and to read. Moreover every woman is bestowed with a title by the author like Spiritual Mother - Mirza Alfassa, Cabinet Minister -Raj Kumari Amrit Kaur, Decisive Ruler - Indira Gandhi, Embodiment of Love - Mother Teresa, Indefatigable Revolutionary - Aruna Asaf Ali, Doughty Mountaineer - Bachendri Pal, Great Tragedienne



Meena Kumari and the list continues.

The book also gives glimpses of Savitribai Jyotiba Phule, Governor of Maharashtra Vijaya Lakshmi Pandit (also a wonderful wife and mother), Sumati Morarji (the face of Indian shipping, was also the 10 richest women in the world then), Sarada Devi (wife of Ramakrishna Paramahansa) her message is so relevant today "if you want peace of mind do not find fault with others".

The chapters on the women role models are not very long. Some of them are too short as well. *She* has several women who are trend- setters like the first woman CM in India, Sucheta Kripalani (of UP) in 1963, iconic singers Lata Mangeshkar and M S Subbalakshmi, actress Durga Khote, Geeta Dutt, first woman anthropologist Irawati Karve, head of Brahma Kumari's Rajyogini Dadi Janki, first Supreme Court Judge Fathima Beevi and Anna Mani -

eminent physicist.

There are other deserving women also who need to be featured in the second edition of *She*. The book researchers Priya Patrachari and Anjani Nautiyal have overlooked some legends like Arundhati Roy, Jayalalitha, actress Sheela, Srividya, Shabana Azmi, K R Gowri, Sarojini Shivalingam (first woman radio jockey, Radio Ceylon), Nirupa Roy (eternal mother of Hindi cinema), noted folk artist Teejanbai and there are several others. Where is she the first Miss World, first woman pilot, first train driver and first lady in military uniform. The book has a limitation but women are marching ahead endlessly in many spheres of life.

There are another 99 women who can be featured in the next edition and this can include traditional Indian housewives who have been doing everything to make their family live comfortably by sacrificing their professional and individual ambitions. Such home makers have kept Indian society ahead of all developed countries. The publishers may feature a few of them as well as they are still the majority holding the Indian family system. The hallmark of Indian woman has been to be "more duty bound than be only rights-oriented".

She is surely an incredible book showcasing the "women of substance". The book will help everyone to understand what women can achieve despite all odds. It documents interesting women which can be very inspiring for mothers, wives and daughters as well. It is a must read for all men.



Rajan V Nair

Service with love

Selfless service is synonymous for Rajan V Nair who has been in Mumbai for more than 36 years. And his wife Mrs Vanaja stands by him in all his endeavours and is a source of strength and support. Their only son Vivek Raj is a software engineer with Caps Gemini. We start a new series on Family of the Month with Rajan's Family.

Rajan V Nair belongs to Vallathol Nagar Thrissur district. His father is the Late thumadhavan Nair and his mother the late Smt Lakshmikutty Amma. He had his early education in Kerala and came to Mumbai in 1976. Living with his mother-in-law's family in early days, Rajan completed his graduation and joined his uncle's business. Later he did the business on his own. It was in 1984, that Rajan joined a private company and has been employed in this company since then.

Rajan loves to help others. *Dua, dawa and seva* - these are the tenets in his philosophy of life.

You need God's grace for everything. That is *dua*. I fell very sick for a period of time in the nineties. Then I realized that proper medical care and medicines are

necessary to lead a healthy life. This is *dawa*. I want to help in my own way my fellow human beings. That is my *seva*. Rajan says.

Rajan has helped the Dombivli Guruvayurappan Temple, Airoli Ayyappan temple, Kalwa Vishnu Maheshwara Ayyappa temple, in whatever way he can, in organizing religious functions and by way of financial assistance and donations. In a similar manner, if any poor person approaches him for medical assistance, he arranges to pay for the patients' medical treatment and medicines, if it is a genuine problem. Recently, there was a six year old Muslim boy from UP who had to undergo a cardiac surgery and along with Dr Bijoy Kutty of Platinum hospital he did his mite in the treatment of that boy. Today the boy is recovering.

"I suffered a heart attack when my wife was new to Mumbai and my son was small. My friends and relatives were by my side at that time. So I know how important it is to help others in times of need, especially Malayalees who have come here to earn a living," he says. He regularly gives educational assistance to poor students in the schools in Dombivli, Kalyan and Ulhas Nagar. He checks with the school and pays their school fees directly to the schools.

Rajan does not like to publicise his acts of charity. He is not a member of the Managing Committee of any Samajam. He is a patron member of the Bombay Keraleeya Samaj, Sree Narayana Mandira Samithi, Kerala Nair Service Society and Andheri NSS. He helps all Samajams in all their activities.

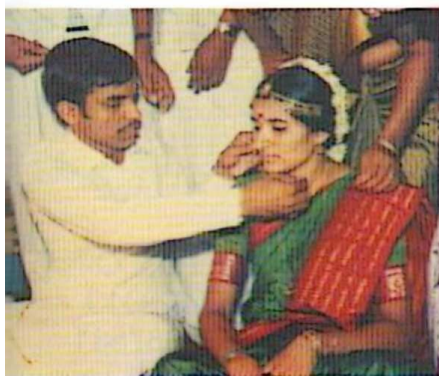
"I feel the urge to help others. Anyone who comes to me with his problems, I take it upon myself as my problem. My FDs are my friends and I respect friendship and sincerity. I like everybody. My nature is such" he confesses.

Rajan has a car but he takes the auto to office so that the fare he pays will add to the autodriver's take-home income and meet his family expenses to some extent.

"In all my endeavours, I have to say that my wife Vanaja has stood by me. In fact, she suggests and urges me to extend helping hands to people who I have missed out."

Vanaja belongs to Palakkad, studied there and came to Mumbai after her marriage to Rajan in 1986. Recently, they celebrated their 25th Wedding Anniversary.

"I learnt to speak Hindi after I came here," Vanaja says. Her father is the late Ramankutty Nair, and mother Ammukutty Amma. She has three ty,



Wedding Photo

sisters and two brothers living in Mumbai, Chennai and Kerala. Her hobbies include taking part in religious functions at the Kerala temples in the vicinity, making bead work chains and watching TV serials. She likes to cook and for Onam makes it a point to prepare all the items at home.

Rajan has two brothers staying in Mumbai and Thrissur. His *ammavan* is the late Kalamandalam Balakrishnan Nair of Thrissur, kathakali dancer during the time of Vallathol.

Vivek Raj, their son is now a software engineer working for Caps Gemini in Mumbai. He passed his Engineering in Electronics and Telecommunications from SIES Engineering College in Nerul and was immediately selected by Caps Gemini in the campus interview. "My son became responsible at an early age," the father in Rajan says proudly. He was a good student, has participated in Intercollegiate Quiz competitions, his hobbies include watching and playing cricket, and he likes history.

Rajan has silently helped many Malayalees in Mumbai. He does not seek fame. But Mumbai Malayalees have acknowledged him with many awards and recognitions.



Rajan Nair with wife Vanaja and son Vivek Raj

Lok Kalyan Malayali Association awarded him with the Marunadan Mahaprathibha Puraskaram in 2006 during Keraleeyam, the 50 th Anniversary of Kerala Piravi. Kalakshetra of Dombivli presented him

the Gurushishya Parampara Award 2009. He also got the Goodwin Group Excellence Award the same year. He is the Bombay Convenor of the India Scientific Heritage in Kerala headed by Dr N Gopalakrishnan.



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- Shawl : Ponnada, Uthareeyam, Angavasthram, etc.

Nilavilakku, Nirapara and laminated photos for Lord Ganesh, Lord Ayyappa, Lord Guruvayoorappam, Gurudevan, Goddess Laxmi, Goddess Saraswati, Goddess Durga, etc. available.



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MUMBAI NEWS DIGEST

KIM News Bureau

Union Bank of India launches *Union Chetna*

Union Bank of India, one of country's leading public sector banks, launched "Union Chetna"- an information window for the customers as well as employees. Union Bank has been actively pursuing the goal of financial literacy and awareness among its customers.

Under this initiative, informative contents will be displayed on a digital screen. The service will be available to customers during the business hours wherein information on various products and services of the bank will be displayed along with other useful financial information. The same window will be the knowledge gateway for the staff after business hours.

The Bank's 103 Village Knowledge Centres provide useful information to the rural people. Customised version of Union Chetna will be available in these centres. This will supplement bank's

ongoing financial literacy drive in villages through comic books, nritya natikas etc.

As a pilot, Union Chetna will be available in 50 branches and 10 Village Knowledge Centers.

Gita discourses at Kalidas Hall, Mulund

Nair Welfare Society (NWS) plans Gita Discourses by Udit Chaitanya at Kalidas Hall from September 20 to 25. The Governor of Maharashtra K Sankaranartayanan will inaugurate the event on September 20 at 7 pm.

ONAM CELEBRATION

The Malayalee Samajam, Vikhroli plans to celebrate Onam Festival on 18th Sept at Vikas College Hall, Kannamwar Nagar. The Samajam Mahila Wing will organise Onachanda on September 7 and 8.

All Thane Malayalee Association

All Thane Malayalee Association (ATMA) conducted the Pookalamamsaram on Aug 21 at Vasant Vihar Club House.

The contest was inaugurated jointly by the ATMA President A M Balan, K Kumar Chairman Vasant Vihar Apex Federation and SBT Thane Branch Head Govinda.

Twelve teams participated in the Contest.

The first Prize, consisting of - Rechalamma Memorial Rolling Trophy and Rs.7000/- was awarded to Azad Nagar, Malayalee Samajam, Thane, while the second Prize - Rs.5000/- was won by Progressive Malayalee



Inauguration of Pookalamamsaram by A M Balan (President ATMA)



1st Prize winners - The Azad Nagar Malayalee Samajam, Thane

Samajam, Majiwada and the third Prize Rs.3000/- was won by Kerala Samajam, Vasai. Rabodi Malayalee Samajam won a special consolation prize. Participation Prizes were distributed to all the participants. The Judges were Sajeev Nair - Design Head, Lokmat, K G R Pillai - DGM (Legal), HUDCO, and Santosh - Mathrubhumi Mumbai Reporter. The convener of the Pookalam event Mohandas delivered the welcome speech. ATMA President A M Balan wished all the Malayalees a very happy and prosperous Onam in his Presidential Address. Thane Mayor Ashok Vaithi visited the venue and congratulated the

RUDRA VEENA Launch

Rudra Veena, a family of singers has been formed under the cultural wing of Nair Service Society, Andheri, under the guidance of the upcoming Music Director, U K Naagvanshi. The inaugural performance was staged at the Marol Education Academy School Auditorium, on Sunday, 14th of August 2011, with the singers singing along with karaoke tracks. The event was inaugurated by K S Nair, Prof A Vijayashankar and Guru Smt Geeta Vijayashankar, by lighting the auspicious lamp. Singers who performed were U K Naagvanshi, Rani Sasidharan, C Jayaram, Lakshmi Jayaram, Smitha Mahesh, Pravitha Nair, Harish Rajaram, Shreya Nair, Krishna Mahesh and Kavya Nair. Though mainly comprising of NSS members, talented non members who are willing to co-operate with *Rudra Veena* are also welcome for future ventures. *Rudra Veena* also plans to begin classes on Guitar, Piano (Keyboard) and a course on stage Arts and Professional Music.



From left: Krishna Mahesh, Smitha Mahesh, Pravitha Nair, Kavya Nair, Lakshmi Jayaram, Rani Sasidharan, Shreya Nair, U K Nagavanshi, Harish Rajaram and C Jayaram.

Gokulam released by Times Music

Gokulam - Malayalam Devotional songs on Guruvayurappan, has been released by Times Music, in connection with Janmashtami. The album has lyrics by Shri. Chowallur Krishnankutty, music by

Prasanna Varrier, background score by Kudamaloor Janardanan. Songs are rendered by Hema Ravishankar and G.Venugopal.



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Reception to Kodungallur MLAs

The Reception hosted by Kodungallur Kootayma at The Kerala House in Vashi early in August to MLA M N Pratapan and V S Sunil Kumar from Kodungallur, the MLAs have assured that they will take an effort to bring the town of Kodungallur that has a confluence of Muslims, Hindus and Christians into a national pilgrim centre. They have also promised that they would strive to commence construction of the Azhikode Bridge connecting Vaipin Island and Kodungallur without politics creeping into the development projects. Annie Mathar inaugurated the felicitation ceremony, presided by M K Navaz, ITU state Secretary P R Krishnan, Municipal Corporators Alice Johnson Perattil, and Vinod Sekhar, NCP Vice President Bhupesh Babu, Indian Personal Exports Promotion Council President V S Abdul Karim, K D Chandran and many others spoke on the occasion.



MLA Pratapan addresses the gathering

"CHANAKYA" in the US

Dr Radhakrishna Pillai, author of the highly successful book on the management principles of Chanakya was specially invited to present his thesis at the 71st Annual meeting of the Academy of Management in New York. Dr Pillai was in the US from 11 to 21 August delivering lectures at various institutions. At the Academy of Management he addressed a record gathering of 7,500 management experts from across the globe. Dr. Pillai's book "Corporate Chanakya" is a front-runner for the annual Vodafone-Crossword Book of the Year Awarded 2010. Votes can be registered on <http://www.vodafone.in/events/pages/crossword-awards>.

Onam celebration of Odakkuzhal

Odakkuzhal, the Malayalee Association of Marol, will celebrate Onam on Sunday October 2 at Marol Education Academy premises from 11 a.m onwards. Pookkalam, community feast and variety entertainment will be the highlights of the programme.

DBI Joint Director Shri Rishiraj Singh will be the Chief Guest.

Malayalam Mission commences its mission

Malayalam Mission, devised and designed by the Government of Kerala, to spread awareness and education of the language among the children and youth residing outside the state of Kerala made its foray to Mumbai on July 31. Enrollment of about 3,000 students from 20 regions was given an impetus when the parents and the activists of various Malayalee organisers joined them during the inaugural ceremony. Among all the regions, Powai, Dombivli and Vasai made their mark by bringing more students into the Mission. There are about 80 centres where the Mission opened its activities.

Dombivli: 300 students were enrolled at the centre opened at Malayalee Education Society, Pandurangwadi. They were welcomed to the venue with *niraparaha, nilavilakku* and *chendamelam*. Principal of the Society's school inaugurated the event by lighting the auspicious lamp.

Mulund: 30 students attended the Kerala Samajam centre on the starting day. K Gopalan Nair inaugurated the event. After the inauguration more children showed their enthusiasm to join the Mission.

Bandra: Kherwadi centre had 27 students so far.

Powai: Students from 10 centres met at Powai for the inaugural function. SNDP, Ayyappa Seva Sangham 90 feet Road, Kajupada Malayali Samajam, Asan Memorial Jerimari, St George Orthodox Syrian Church, Sakinaka Malayalee Samajam were part of it.

Vikhroli: Vikhroli region has four

centres viz. Vikhroli, Ghatkopar, Kanjurmarg East and Dockyard and about 400 people participated.

Mira Road: Under Mira Road region, there were 600 people at the inaugural function, despite heavy rains.

Vasai: Under Vasai region, there are Vasai East Kerala Samajam, Nallasopara Keraleeya Samajam, Virar Malayalee Samajam and Bassein Kerala Samajam. They have their own centres and more than 1000 students participated.

Airoli: More than 250 people participated at the inaugural function. A 10-member committee was formed to expand the activities.

Vashi: About 200 people from Koparkhairne, NCBS, Sanpada and Vashi Kairali participated.

Borivli: From this region, 30 students participated at the event held at Kandivli Samajam.

Chembur: 200 students attended the function and text books were distributed at Adarsha Vidyalayam.

Trombay: At the function held at Anushakti Nagar, 500 people participated. Sweets and snacks were distributed to all. Classes commenced at Matunga Labour Camp, CGS Quarters, Matunga Samajam and Dharavi Christian Church.

Andheri: About 100 people participated from Jogeshwari and Malad.

Thane: Classes were started at five centres at Vartak Nagar, Malanad Educational Society, Kalva Keraleeya Samajam, Malayalee Samajam Wagle Estate and Lokmanya Nagar.

Governor and his wife visit Vashi Vaikuntam

The Governor of Maharashtra Shri K Sankaranarayanan along with his wife Radha Sankaranarayanan visited Vashi Vaikuntam temple on August 21, Gokulashtami day. After *deeparadhana*, they were led to a specially decorated pandal where the management of the temple had organized a public meeting. The Guardian Minister of Thane, Ganesh Naik, MP Dr. Sanjeev Naik, MLA Sandeep Naik, Mayor Sagar Naik and Corporator Smt. Sunanda Raut were among the important guests.

In his welcome speech, V K Narayan, the Founder Secretary said that the Managing Committee of Vashi Vaikuntam thanked all those who had supported the Committee for its various temple projects. He said he was sure that they would support him in the current project of building a multi-purpose hall.

The Governor, in his speech, expressed surprised at seeing such a big Malayalee crowd in Vashi. He talked about the importance of temples in this age and appealed to everyone to pray daily at least for one minute. This was followed by a Bharatanatyam recital by students of Smt. Gayatri Subramaniam and Smt Sushma Gopinath. About 900 persons participated in the *Annadanam*



The Governor K Sankaranarayanan along with his wife at Vashi Vaikuntam

Gorai Malayalee Welfare Association

New office bearers of the Gorai Malayalee Welfare Association are Sasikumar Nair (Chairman), K. Balakrishnan Nair (Secretary), Sankaranarayanan (Treasurer), Velappan Pillai (Vice President), Anu Sasikumar (Jt Secretary), George Varghese (Jt Secretary), Jose Thomas (Jt Secretary), Sasidharan (Jt Secretary) and Joseph (Internal Auditor).

St Gregorios JSO Church Malayalam Padanolsavav Inauguration

Malayalam Class under the Malayalam Mission was inaugurated by the Principal of Gregorios School, Smt Shraddha Mahesh in Mulund under the aegis of Mulund St Gregorios Jacobite Syrian Church. Mulund zonal co-ordinator C K K Poduval, Father Gee Varghese Johnson, Malayalam teachers Somi Paul, Susan Phillipose, Shaji Reji and M C Abraham attended the event. The class was inaugurated by lighting of the lamp by Smt Shraddha and distribution of text books.



Smt Shraddha Mahesh inaugurates the event. C K K Poduval and Father Gee Varghese Johnson also seen

Dr P C Alexander Former Governor of Maharashtra passes away



Dr P C Alexander eminent civil servant and former Governor of Maharashtra and Tamil Nadu passed away on August 10 at the Madras Medical Mission Hospital in Chennai. He was ailing for some time due to cancer. An IAS officer, PC Alexander served as the Governor of

Tamil Nadu from 1988 to 1990 and as the Governor of Maharashtra from 1993 to 2002. During his time in Maharashtra, he had additional charge of Goa from 1996 to 1998. He was a member of Rajya Sabha representing Maharashtra as Independent candidate from 29 July 2002 to 2 April 2008. He worked as the powerful Principal Secretary for former Prime Minister Indira Gandhi and Rajiv Gandhi. He also served as High Commissioner for India in London for three years. He was considered as a candidate for the post of the President of India in 2007.

Padinjarethalakkal Cherian Alexander was born on March 20, 1921 in Mavelikkara. He took his post-graduate degree in History and Economics from the Travancore University and M.Litt and D.Litt. Degrees by research from the Annamalai University before joining the Indian Administrative Service (IAS 1948). After serving in the districts in the then Madras and Travancore-Cochin states, he joined the Central Government in 1955 on deputation. He was later selected to the Central Administrative Pool of officers and continued to work in various capacities in the Government of India till his superannuation from service. Dr. Alexander has authored several books and prominent among them is his autobiography 'Through the corridors of power'.

Tiruvonam (തിരുവോണം) (1975)

Lyricist: Sreekumaran Thampi Composer: M K Arjunan

Ragam: Aarabhi Singer: Vani Jayaram

തിരുവോണപ്പുലരിതൻ തിരുമുൽക്കാഴ്ച വാങ്ങാൻ
തിരുമുറ്റമണിഞ്ഞൊരുങ്ങി
തിരുമേനിയെഴുന്നെള്ളും സമയമായി
ഹൃദയങ്ങളണിഞ്ഞൊരുങ്ങി - ഒരങ്ങി
ഹൃദയങ്ങളണിഞ്ഞൊരുങ്ങി (തിരുവോണപ്പുലരി..)

ഉത്രാടപ്പൂക്കുന്നിന്നുച്ചിയിൽ പൊൻവെയിൽ
ഇത്തിരിപ്പൊന്നുരുക്കി
കോടിമുണ്ടുടുത്തും കൊണ്ടോടി നടക്കുന്നു
കോമളബാലനാം ഓണക്കിളി
ഓണക്കിളി..... ഓണക്കിളി (തിരുവോണപ്പുലരി..)

കാവിലെ പൈങ്കിളിപ്പണ്ണങ്ങൾ കൈകൊട്ടി-
പ്പാട്ടുകൾ പാടിടുന്നു
ഓണവില്ലടിപ്പാട്ടിൻ നൃപുരം കുലുങ്ങുന്നു
പൂവിളിത്തേരുകൾ പാഞ്ഞിടുന്നു
പാഞ്ഞിടുന്നു.... പാഞ്ഞിടുന്നു..... (തിരുവോണപ്പുലരി..)

Transliteration: Ā, ā = ആ, റ; Ē, ē = ഏ, ഐ; Ī, ī = ഇ, ി;
Ō, ō = ഓ, ോ; Ū, ū = ഉ, ു, ũ = ൃ; C, c = ച, ch = ഛ, D, d = ട,
Dh, dh = ഡ, Ḍ, ḍ = റ, Ḑh, ḑh = റ, jh = ഞ, Ĺ, ĳ = ല; Ñ, ñ = നെ,
ṅ = ണ, ṇ = ണ; ṙ = റ, ṙṙ = റ; ṛ = റ; Ś, ś = ശ; Ṣ, ṣ = ഷ,
T, t = ട, Th, th = റ, Ṭ, ṭ = റ; ṭh = റ

Ṭiruvōṇappulariṭan ṭirumulkkazhca vāñān
Ṭirumuṙṙamaṇiṇṇōruṇṇi
Ṭirumēniyezhunnellum samayamāyi
Hṙdayaṇṇāṇaṇiṇṇōruṇṇi oruṇṇi
Hṙdayaṇṇāṇaṇiṇṇōruṇṇi (Ṭiruvōṇappulariṭan..)

Uṙṙāṭappūkkunninnucciyil ponveyil
Iṭṭiripponnurukkī
Kōṭimuntutuṭṭum koṭṭoti natakkunnu
Komaḷabālanām oṙakkiḷi
Ōṙakkiḷi.... Ōṙakkiḷi.... (Ṭiruvōṇappulariṭan..)

Kāvile paiṅkiḷippenṇuṇṇāḷ kaikotti-
Ppāṭṭukaḷ pāṭitunnu
Ōṇavillatippāṭṭin nūpuram kuluṇṇunnu
Pūvilṭṭērukaḷ pāṇṇitunnu
Pāṇṇitunnū ... pāṇṇitunnū.... (Ṭiruvōṇappulariṭan..)



Sreekumaran Thampi



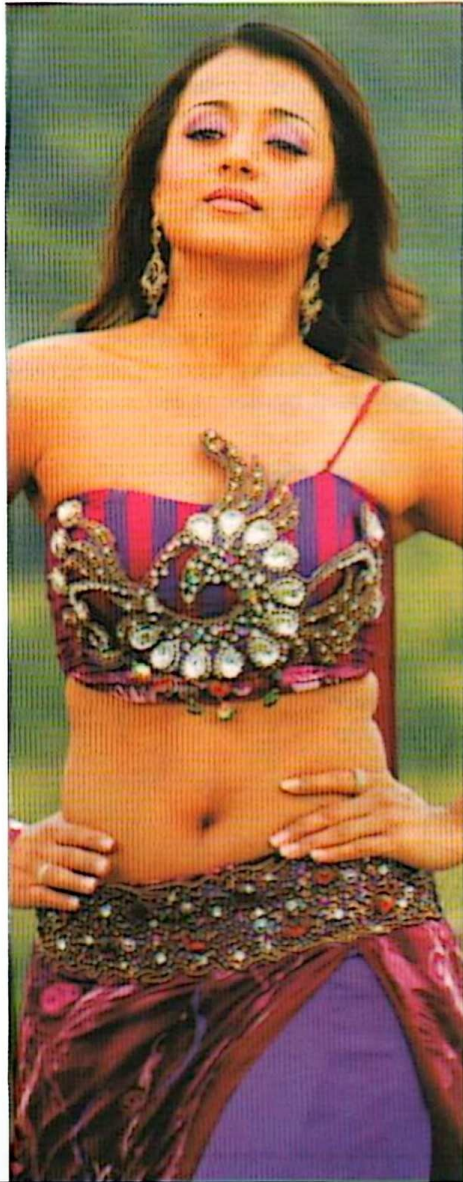
M K Arjunan



Vani Jayaram

Produced by K P Mohanan and directed by Sreekumaran Thampi, *Thiruvonam* had Prem Nazeer, Kamalahasan, MG Soman, KP Ummer, TS Muthaiah, Adoor Bhasi, Thikkurissi Sukumaran Nair, Chandraji, Sarada, Jayasudha, Sujatha, Kaviyoor Ponnamma and Sreelatha in its starcast. By today's standards, it was a multi-star film. Sreekumaran Thampi also wrote its story, screen play and dialogue and also its six songs. The songs were rendered by K J Yesudas, P Jayachandran, Vani Jayaram and Madhuri. Other songs were *Ethra sundari*, *Kattinte vanjiyile*, *Aa thrisandhyathan* (all by KJY), *Tharam thutichu* (P Jayachandran), and *Pachchanellin* (Jayachandran and Madhuri) besides the above one.

Trisha debuts as Prithvi's heroine



South Indian star Trisha to have agreed to do director Deepan's new film with Prithviraj as her debut vehicle in Malayalam. Titled 'Hero', the movie will have Tamil actor Sreekanth coming up as the antihero. It was the other way, in 'Kanakanden', through which Prithviraj debuted into Tamil. The movie had Sreekanth as the hero while Prithvi played the antihero role.

'Hero' will be scripted by Vinod Guruvayoor, while Bharani K Dharan will crank the camera. Gopi Sundar is the music director for lyrics written by Shibu Chakravarthy and Anil Panachooran.

'Hero' will also feature Thalaivasal Vijay, Nedumudi Venu, Arun, Anil Murali, Guinness Pakru and Kottayam Nazeer in important roles.



Nizhalkuthu for Locarno

This year's Locarno film festival will have 'Nizhalkuthu' from director Adoor Gopalakrishnan. The festival would feature the movie in its retrospective section. Adoor Gopalakrishnan will attend and present a paper in a seminar of this festival.



Adoor Gopalakrishnan

No Onam for Mr Marumakan

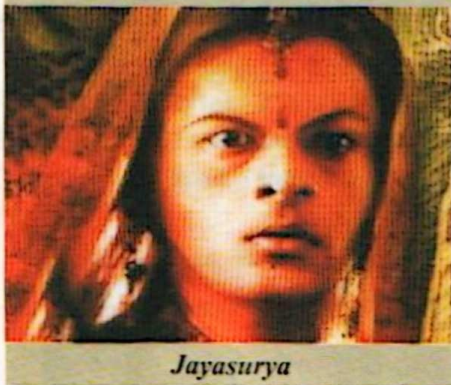
As the big stars Mammootty and Mohanlal could not make it to this Onam with their big projects, it is widely surmised that Dileep's 'Mr Marumakan' will be the most demanded movie of the season. But it is reported to be in some crisis, as its important star Khushbu slipped and fractured her ankle. The shooting had to be called off. The movie still needs to shoot some important scences with Khushboo. Senior artistes like Sheela and Bhagyaraj, are also doing important roles in the movie

As per the current status 'Mr Marumakan' directed by Sandhya Mohan, may not get to the theatres for Onam.



Jayasurya follows Dileep

Following Dileep who has done a good job in his super hit movie 'Chandupottu', playing a neo-trans gender individual, Jayasurya is also set to be on a similar role on screen. The actor who likes to go for heavy roles that offer much to prove his histrionic skills, Jayasurya will be seen as a Hijda in the new movie 'Ardhanareeshwaran'. The movie will have him as Mathews, a young man who is reared with the qualities of a girl and takes to the jobs usually done by the opposite sex. The movie scripted and directed by Ratheesh Ravi, will have its shooting at Hampi, Varanasi, Mysore and Bangalore. Jayasurya's close associate Anoop Menon will also be seen in an important role in this movie.



'Rasaleela' for a remake



Kamal Hasan

to remake this film. The new version will be produced by Benny Peters under the banner of B and M Entertainments.

More and more filmmakers are busy buying the rights of movies of the eighties to be remade. Reports about the remake plans of Antony Eastman's 'Inayethedi' and I V Sasi's 'Avalude Ravukal' are already out.

The latest in the pipeline is about one of the earliest movies of Kamal Hasan named 'Rasaleela' directed by N Sankaran Nair. This Kamal movie with Jayasudha as the heroine had plenty of sensuous scenes and was a popular hit of the time. Now It is Majeed Maranchery who is getting ready

Mohanlal's 300th film

Mohanlal's fans had announced that his 300th film would be Blessy's *Pranayam*, scheduled to release during Ramzan- Onam festival on August 31.

But now Mohanlal and his right hand man Antony Perumbavoor are under pressure from the fans to change it. They have now made Sathyan Anthikad's untitled film with Mohanlal to be released in October, as the star's 300th film!

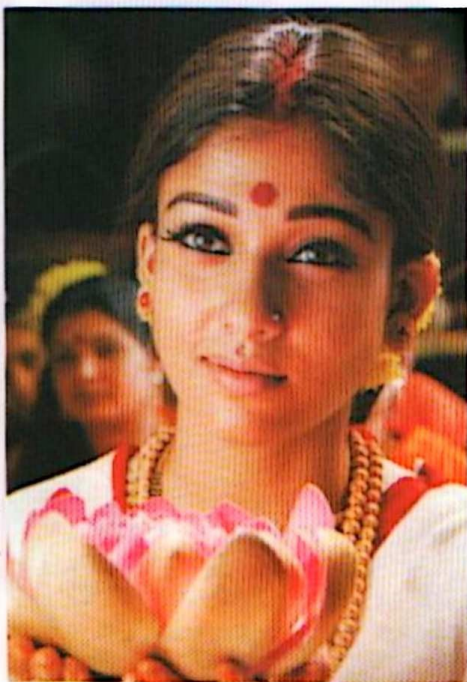
Mohanlal is only doing a 'special appearance' in Blessy's *Pranayam*, and his screen presence is limited.

His fans want a full length role of the star to be his 300th film. Hence they preferred Sathyan Anthikad's untitled film to be Mohanlal's 300th film.

Sathyan is a director who has a phenomenal reach as a director of family films and is a safe bet at the box-office. This will ensure that Mohanlal's 300th film will not only be memorable but will also be a hit.



Nayanthara is now a Hindu



Diana Mariam Kurian (original name) a born Christian has now converted to Hinduism on August 7 at the Arya Samaj Temple in Chennai.

Nayan flew in from Kochi on Sunday morning and headed straight to the Arya Samaj Temple at Waltax Road in Chennai at around 11 a.m.

She went through *Shuddhi Karma*, a procedure involving a vedic purification and a Homan (a typical Hindu ritual done in front of fire) where Nayan chanted the hymns from Veda and Gayatri mantra under the guidance of the priest.

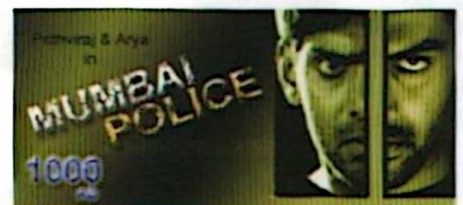
After the purification ceremony, a Certificate of Conversion to Hinduism was issued to her and she rushed back to Kochi by the evening flight.

She will now be officially known by her new name, Nayanthara.

Mumbai police by November

So far Prithviraj is having a very good year in 2011 and now he is going to shoot for his new movie 'Mumbai Police' by November 2011. To be directed by Roshan Andrews, the movie will also feature Arya in an important role. This first action thriller from the director, would be scripted by Bobby - Sanjay. Roshan is also planning to produce the movie under the banner of his new production house 1000 A.D.

Meanwhile, Prithvi will have a difficult time to adjust his dates during the time as his *Mallu Singh* by hit-maker Vysakh is also schedule to start by the end of December.



'Traffic' goes places

Two Malayalam movies released this year 'Traffic' and 'Passenger' have set new trends in the movie world by moving away from all traditional clichés. They had gripping stories, like a well written short story that depicted a single event that lasted only a few hours.

The gripping 120 minutes of *Traffic*, like *'Passenger'* took us to an unknown facet of Malayalam filmmaking to a new wave of cinema without a song or dance and the birth of an eminent filmmaker whose incessant battle for glory reaped success. Incidentally, both the films revolved around Srinivasan the ultimate superstar of Malayalam movies.

Rajesh Raman Pillai's is a story of a failed director and his humiliation as such lasted three long years. But now he is a source of inspiration to most filmmakers. His maiden movie, *Hrudayathil Sookshikkan*, was a box-office disaster.

Rajesh's conviction that God reaches one in any form was realised when he met the popular scriptwriter Sanjay. The

spark of *Traffic* took birth on the day when Rajesh was moved by an immensely hopeful article on the page of a Malayalam newspaper. It was about a couple who were willing to donate all the living organs of their only son to save the life of a girl and help many grieving



souls.

Rajesh together worked with Sanjay and Bobby to incorporate inter-connected story lines to this central plot in *Traffic*.



Rajesh gives credit to the innate goodness reflected in the characters and the film's sincere parallel with real life. Currently in Mumbai, Rajesh is busy with the Bollywood remake of *Traffic*, which will be released in March next year.

Sunny Deol, Prakash Raj, Rajith Barmeja and Ekta Kapoor are some of the cast selected by the director so far.

Soon after this, the team will move to the Tamil remake of the movie starring the universal hero, Kamal Hasan in the lead role. Kamal Hasan was so excited watching *Traffic* that he spent four days with the director and his team, discussing the possibilities of the film continuously even while he was eating.

Ulakam Chuttum Valiban for Onam

Jayaram's comedy entertainer *Ulakam chuttum valiban* is an upcoming Malayalam film directed by Raj Babu. But it is not the remake of the old MGR film. It stars Jayaram, Mithra Kurian in lead roles and directed by Raj Babu. The film is now set to release for Onam on September 8.

Other artistes are Suraj Venjananmoodu, Vandana and Salim Kumar. The film is written by Krishnan Poojapura and produced by Milan Jaleel of Galaxy Films.

Jayaram will now have a solo hero Onam release. Milan Jaleel is targeting theatres which had booked *Mr Marumagan* and *King & Commissioner* which were earlier slated for Onam.



Fans treat actors like gods: Jackie Shroff

Bollywood actor Jackie Shroff is a familiar face to South Indian audiences. He entered Malayalam through a 2007 science fiction *Athisayan* and his Tamil debut was with *Aaranya Kaandam*. His first Kannada film was *Care of Footpath* (2006).

Though his foray into the South Indian film industry was not really planned, he was thrilled with the love of the fans who treat actors like 'god'. "In South, films are treated like religion and fans treat stars like gods. Rajnikanth is treated like a god. The audience shows their loyalty towards actors.

They respect their actors a lot. There is a lot of talent in the South industry," Jackie said in an interview.

"Almost each and every person in the South would watch movie in theatres, very rarely would someone buy a DVD. Fans go to the extremes for their stars. Even if the film is atrocious, they will go and watch it for their stars. In Bollywood, if a film is bad, you know audiences are not going to watch it," he concluded.

The southern producers would love this statement to be true.



Mammootty's son's marriage in December

After taking a break from films following the IT raids, the megastar of Malayalam is back to films. Speaking to the media for the first time after the raids in his house, Mammootty announced that he is busy planning his son Dulkar Salman's marriage expected to take place on 22 of December at Chennai. The megastar will be holding a private reception at Ernakulam for his industry friends.

The daughter-in-law to be is from a North Indian Muslim family based on Chennai and the girl has just completed her degree in architecture. "The alliance has been fixed by the elders from both families," he said.

Mammootty's next release will come by the mid November. As the shooting of his earlier planned Ramzan release '*The King and the Commissioner*' has been called off due to the illness of Suresh Gopi. Mammootty's next release will be '*Venicile Vyapaari*' which would be released by 14 November. The movie produced by Murali films is directed by Shafi.

Mammootty has three roles in this film, a coir merchant and also a police inspector. The third role is now kept as a big surprise.

'*The King and the Commissioner*' will now become a Christmas release, and will be followed by '*Kobra*' in late January. The last mentioned is produced and directed by Lal.



Mohanlal's Max Lab to rock during festival

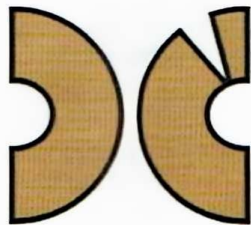
Mohanlal and his companies like Max Lab which were under the Income Tax scanner following the raids, is going to rock during this festival season.

Max Lab is going to distribute two of their films Mohanlal's Blessy directed *Pranayam* and Bobban Kunchacko's campus caper *Dr Love* during the festival days.

Max Lab will open the festival season with the release of Mohanlal's 300th film *Pranayam* on August 31, Ramzan day in limited screens (50 to 60 screens) across Kerala. Since the Blessy directed film is said to be class, the film cannot be released like a mass movie.

Ten days later on September 9 Max Lab is releasing *Dr Love*, a campus love story featuring Bobban Kunchacko and Bhavana in the lead and directed by Bijoo Arookutty. The mass comedy entertainer is produced by Joy Sakthikulangara a regular Mohanlal producer who made *Hello*.

The idea is that both the films releasing within a space of 10 days will be screened in two different theatres in the same city. For example, in Ernakulam Max Lab has booked Savitha for *Pranayam* while Kavitha will show *Dr Love*.



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Music director Johnson passes away

Top-notch Malayalam music director Johnson died of a heart attack on August 18 evening at a private hospital in Chennai. He was 58.

Hundreds of songs composed by Johnson have been known for their emotional intensity and mellifluous touch. Apart from film songs, he had also composed scores of devotional songs, especially Christian devotionals. He has composed music for some of the classic pictures of Malayalam cinema, including those for *Namukku Parkkan Munthiri Thoppukal*, *Oru Minnaminunginte Nurunguvettam*, *Vadakkunokkiyantram*, *Perumthachan*, *Amaram*, *Njan Gandharvan*, *Ponthan Mada*, and *Bhoothakkannadi*.

He was noted for his lyrical and expressive melodies together with simple but rich tonal compositions of thematic music. Johnson is a recipient of National Film Awards twice and Kerala State Film Awards five times. His skilful integration of textual rhythm of the lyrics together with rich tonal arrangement redefined film music in Malayalam cinema, since the late 1980s. In his film scores, Johnson combines native South Indian melody with the harmonic structure of European classical music. This has attained an expressive form of narration through film score. He composed for about 300 films. Though he has obtained no formal training in classical music, he was able to incorporate the beauty of Carnatic ragas in his songs.

Members of the film fraternity, including singers and fellow composers, expressed profound grief at his unexpected demise.

In 1968, Johnson and his friends formed a club named *Voice of Trichur*. Johnson was the main instrumentalist in the club where he played wide varieties of instruments - guitar, harmonium, flute, drums and violin. Within a few years, the club became one of the most sought after musical troupes in Kerala, and had more than fifty members. It was playback singer P Jayachandran who introduced Johnson to G Devarajan the well known music director. Devarajan literally adopted Johnson and brought him to Chennai in 1974. Johnson bought an accordion, during this period from R K Shekhar (A R Rahman's father) and



began assisting Devarajan in filmscoring and composing.

He started his career as an assistant to Devarajan in 1970s, and debuted as an independent composer in late seventies with *Aaravam*. He was a recurrent collaborator for directors Padmarajan, Bharathan, Sathyan Anthikkad, T V Chandran, Kamal, Lohithadas, Balachandra Menon and Mohan. He has composed music for more than 300 Malayalam films, the most by any composer except for Devarajan. He also made a mark in background music in films and won the national award for the film "*Ponthanmada*" in that category.

Johnson began his independent career by composing the film scores of Bharathan's *Aaravam* (1978), *Thakara* (1980) and *Chamaram* (1980). He composed his first soundtrack for the film *Inaye Thedi*, debut film of director turned still photographer Antony Eastman and actress Silk Smitha. It was Devarajan himself, who suggested Johnson to the director. Then came Bharathan's *Parvathi* and Balachandra Menon's *Premageethangal*. *Premageethangal* was a notable success with four of its songs - '*Swapnam Verumoru Swapnam*', '*Nee Nirayoo Jeevani*', '*Muthum Mudipponnum*' and '*Kalakalamozhi*' attaining cult status.

He came to prominence through his collaboration with Malayalam author and director Padmarajan. *Koodevide* was their first venture, which had one of the most famous songs of Johnson '

Aadivaa Kaatte', a pathbreaking song in Malayalam music history. It was one of the first songs in Malayalam to have a grant background score and the song was born out of Padmarajan's need for a western song for his innovative film. Another notable feature of this song was the lyrics by O N V Kurup, who for the first time wrote lyrics for a pre-composed song. Johnson worked for 17 films with Padmarajan, including his last film *Njan Gandharvan*.

He is also noted for his collaboration with the Malayalam lyricist Kaithapram Damodaran Namboothiri. Their association began in 1989 with Sathyan Anthikkad's social satire *Varavelpu*. Most of Johnson's notable works came in late eighties and early nineties. In 1991, he scored a record number of 31 films, including 29 with Kaithapram.

After an extremely successful career of more than a decade, Johnson took a sabbatical from film scoring by the end of nineties. The quality and quantity of his works began perishing during this time. By the beginning of 2000s, he didn't sign any new projects that even his most noted collaborator Sathyan Anthikkad had to find a new composer. In 2004, he sang the song 'Theekuruvi' from Kagalal Kaidhu Sei, which was composed by A R Rahman. Perhaps it is the only song recorded by him for any composer. He returned strongly to the field with *Photographer* in 2006, which fetched him numerous awards. His last composition was for the film '*Nadakame Ulakam*'.

Awards and recognitions

Johnson won the National Film Award for Best Background Score for the films *Ponthan Mada* (1994) and *Sukrutham* (1995). Johnson is the only composer to receive this rarely given award consecutively. He has received three Kerala State Film Awards for Best Music Director, for the films *Ormakkayi* (1982), *Vadakkunokkiyantram* and *Mazhavil Kavadi* (1989), and *Angane Oru Avadhikkalathu* (1999). He was awarded the Kerala State Film Award for Best Background Music for the films *Sadayam* (1992) and *Sallapam* (1996).

PAZHASSI RAJA AWARDS, 2010

The Governor of Maharashtra, Shri K Sankaranarayanan, described the lack of a national monument to one of the earliest freedom fighters, Kerala Varma Pazhassi Raja, as a national shame. He set the pace for raising sufficient funds for such a monument by announcing his own "humble" contribution and urged affluent Malayalees to contribute generously to make the dream come true.

Presiding over the distribution of the Rajakeeya Puraskars 2010, he said tycoons like Capt Krishnan Nair and Ravi Pillai who were two of the recipients could contribute liberally to set up an appropriate memorial to the man who led the freedom struggle in the 18th century against the exploitation, double-dealing and trampling of the freedom of people. Pazhassi Raja, rather than be hanged by the British committed suicide after his betrayal by an Indian employee of the company. That is the spot where a memorial should come up, the Governor suggested. The hallowed spot is in the Wynaad forests in north Kerala. The Raja had mobilised the tribals of Wynaad to conduct a guerrilla warfare against the heavily armed British, with bows and arrows. Among the recipients of the awards were:

Capt C P Krishnan Nair
(Pazhassi Puraskar)
Sri Sri Ravi Shankar (Dharma Gadkha)
Kantararu Maheshwararu
(Acharya Ratna)
Ramoji Rao (Drishyakala Ratna)



On behalf of Pazhassi Raja Charitable Trust, H H Pazhassi Ravi Varma Raja handing over the memento to Governor K Sankaranarayanan. Dr Pramodkumar P P and Dr Peeyush M Namboothiri look on.

Dr. B Ravi Pillai (Sadhu Jana Sevak)
Dr. K P Hussain
(Arogya Karma Shreehta)
Yogendra Mohan Gupta
(Madhyama Ratna)
K V K Pookoya Thangal
(Vidya Vichakshana)
C Mohammed Salin (Pravasi Prathibha)
Dr. T Anil Kumar (Chitra Kala Ratna)
Siddeek Ahamed Hajee
(Business Excellence Puraskar)
Aiswarya Rai Bachchan
(Abhinaya Kala Ratna)
Lata Mangeshkar who was awarded the Sangeeta Ratna did not turn up to receive her award. Aishwarya Rai's and Ravi Shankar's awards were collected by their

representatives.

The Chairman of the Pazhassi Raja Charitable Trust, Dr. P P Pramod Kumar welcomed the audience. Dr. Piyush Namboodiri, organiser of the awards, sang a song in praise of Pazhassi Raja, composed by Sreedharan Pillai.

The Chairman of the Organising Committee (Bombay Chapter) N K Bhupesh Babu proposed a vote of thanks.

Capt Krishnan Nair thanked the Trust and the organisers on behalf of all the awardees. He promised his own contribution to the Memorial Fund, when it takes shape.



Governor K Sankaranarayanan hands over Pazhassi Puraskar to Captain Krishnan Nair.



Logo release of Mumbai Chapter of Pazhassiraja Foundation



In search of Maveli

Onam brings sweet golden memories to every Malayalee. Nevertheless, since last one year, I am fuming with anger and dismay when I think of my visit to the 'so called' cultural capital of Kerala just before Onam. Perhaps the fault lies with my outlook or my lack of humour.

Both my daughters wanted 'typical Malayalee attire' for Onam and I failed to persuade them to a rethink as they would never wear that dress once they returned to Mumbai and for the next Onam, they outgrow the outfit. Being my daughters, they refused to heed my advice and we rushed to a well known textile shop in the city.

Like members of the new generation, my children fiercely believe in quality and brand names even if they cost 'bomb'.

As we were climbing the steps leading to the shop, a heavily made up man as Maveli got up dramatically. He threw the beedi he was puffing onto the road and folded both his hands in a 'namaste' and bowed before us. My daughters were indeed impressed on being greeted by 'Maveli' himself.

"Hey Maveli," they jointly shrieked in apparent joy. 'Maveli' too was happy and he showed all his teeth, stained red with continuous chewing of 'paan.' With his left fist on his chest, he opened the glass door of the air conditioned shop with his right hand and bowed again in mock humility.

From childhood, Malayalees are taught about Maveli and Onam and they always consider him as a proud king with high moral standards, devoted to Lord Vishnu and a strong king under whom all subjects were happy and equal.

The Maveli in front of us portrayed a totally different picture. This Maveli

looked as if he had stepped out of a Tamil drama or 'yakshagana'. He had long and thick hair falling just below neck, big moustache almost touching his ears, three sandal paste lines across his forehead, heavy imitation jewelry all over his body including ears, upper arms, wrists, rings on almost all fingers, metallic belt over his artificial silk dhoti worn in typical TAMILIAN style and wooden footwear. A heavy headgear sat on his head. But with all these heavy accessories, he did not have a silk umbrella but one made of palm leaves mounted on a bamboo stick. The oddity was quite visible. When we were about to enter through the door he held for us, we smelt a mixed odour of cheap liquor and sweat.

This 'Maveli' was tall for a Keralite, about 5' 10" weighting about 90 kgs, a fluffy body with a pot belly as that of 'Ganesha', round cheeks and pale but big eyes.



What irritated me most was the callous attitude of the spectators on the crowded road. Every one was having a hearty laugh but none objected to this farce. The management of the elitist shop must have designed this as a clever marketing strategy and to entertain passersby. Children were much attracted to see this funny figure. They had turned a reverential figure like Maveli into a buffoon.

Some customers were amused and they tipped him with a currency note and 'Maveli' saluted them in appreciation and gratitude.

Till today, I have no idea if any one objected to the above act and made a complaint to the local police or the judiciary for hurting their religious sentiments, especially when we are easily hurt whenever our gods and leaders are paid mock obeisance or apparently insulted.

Is Maveli like a Tamil drama character or was he some one well built, with a muscular body indicating regular exercises to keep himself trim and fit? (Not definitely like someone who is diabetic, plump, indicative of lack of any physical activity and a hollow



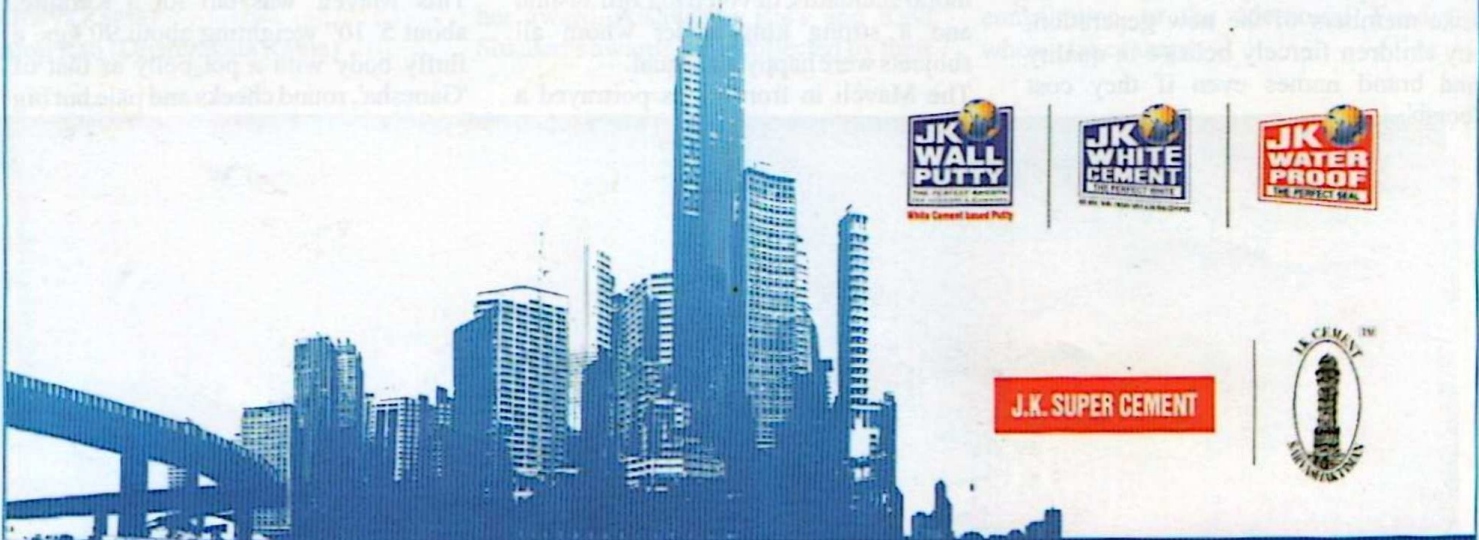
head). Inside the house, he would wear simple clothes like our former Rajas and not definitely in artificial colourful silk. He wouldn't be wearing such thick jewellery as our ancestral kings all loved simple life and attire.

Why can't we have a simple Maveli like

all our adorable kings who were simple in physical appearance and endowed with worldly wisdom that would come with experience?

And, does Maveli have to stand like a guard at the gate, puffing a beedi and with a tired look?

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