

Kerala in Mumbai

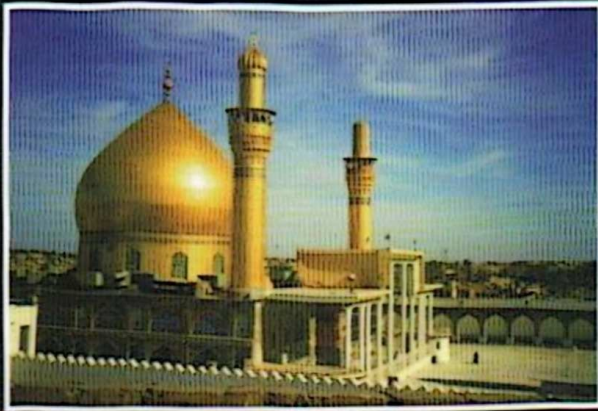
Vol.2 No. 5

Invitation Price Rs. 70

August 2011



TEMPLE TREASURES



MUSLIMS OF KERALA



BOMB BLAST - TAKE CARE!



GOOD EDUCATIONIST

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Place of Publication
B-105, Twin Arcade, Military Road
Marol, Andheri (E), Mumbai-400 059.

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Sion-Koliwada, Mumbai-400 022.

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Citizens: Fend For Yourselves

Ten bomb blasts in Mumbai during the last 18 years, and more threatened. In each one of them, the ordinary citizens who were the worst sufferers, had no inkling of the disaster, not much of protection from those entrusted with their safety and with little of succour.

The last of them, on 13 July, revealed some disturbing trends. One of them was that the taxpayer, the common citizen can no longer expect protection and security from those entrusted with the task. In short, that they have to fend for themselves.

For example, in Dadar, where one of the blasts took place on that day, the police arrived ostensibly to take control of the situation, provide succour to the injured and those in need of urgent medical care, to rush the injured to the nearest hospital and to keep the crowds at bay.

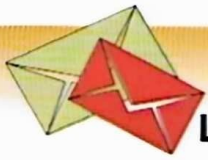
A horde of local “*netas*” rushed to the scene as soon as they heard of the tragedy. As happens with the current lot of politicians at all levels, they were not interested in providing help to those who were crying out for it, but to ensure a rich harvest in the forthcoming elections to the municipal corporation. Cameras were focused on them, and strangely enough the policemen on the spot were busy making way for them and ensuring their security, leaving the victims of the tragedy to the care of local residents who to their credit, rushed those critically injured in taxis, private cars and in one instance on a handcart. Not one policeman is known to have rendered even a helping hand.

All this calls for a thorough reorientation of the police force to ensure that their first duty is to the taxpayer, not to their political masters. In the last 30 years what we have witnessed is steady politicisation of the police force, by various parties that have enjoyed power. This has gone to such an extent that every policeman, from top to the beat constable is beholden to a particular political master. This has gone to an extent where every policemen has come to regard even a street corner politician as his future master.

The era of a Tukaram Obale (who sacrificed his life to ensure that Kasab, the lone terrorist was captured in the terrorist attack on Mumbai on 26 November 2008 and did not escape alive) is over so far as the Mumbai police is concerned.

Several commissions and committees have made various recommendations on how to reform the police all over the country, over the last fifty years. They continue to gather dust.

The only manner in which citizens can come to each other's help is to form their own defence committees or NGOs. It is in this context that we draw the attention of readers to two organizations that rush help to those in distress - the Kerala Muslim Jama'ath and the Panvel Keraleeya Cultural Society. Their details are provided elsewhere in this issue, along with the helplines on which they can be contacted. There should be more such Jama'aths and Societies, if only to jolt the police force, not specifically to shame them.



Letters to the Editor

Congratulations

I always make it a point to read Kerala in Mumbai as soon as it reaches me. Day by day it is improving. Keep up the good work.

*Omanakuttan Chempakasseri,
Andheri (W).*

More folk tales and legends

I am very much impressed with the magazine, the printing quality is of very high quality. As a Malayalee born and brought up in this city I find the magazine informative. Folk tales and other *nadan* legends if included would help us to know and appreciate our culture even more. Good Work! Keep it up.

*Mannadiar Raghunath,
Chembur.*

Good Coverage

I have been receiving my copy of 'KIM' regularly. The contents of the magazine are quite good and we read them with great interest.

I am happy to say that you have been covering a wide range of topics in the magazine which makes the reading much more curious. Keep up the good work. I am glad to note that you have developed a website for the magazine.

*S.R. Krishnamurthy
Mira Road*

Padmanabhaswamy Temple

I have been receiving the magazine "Kerala In Mumbai". I enjoy going through the varied topics. I particularly like the coverage on temples in Kerala and its rituals as also the write up on the festivals. It will be great if you could research on the Padmanabhaswamy Temple and the role of the Maharaja since the time of H. H. Marthanda Varma in the 18th century. Tried getting a book from Landmark Store. Though listed in the catalogue, there is no stock available. Thanks.

*R M Premkumar
Worli*

Kudos!

The magazine is wonderful and Great !!

*K B Bhatt
Kandivli (E)*

Website for interaction

Glad to note about the website. I shall go through it. I am happy that the magazine is getting vide reception and wish you all the best in days to come. I shall endeavour to utilize the site for interaction in future. Once again wishing the best

*P.Venugopalan
Goregaon*

Special niche for KIM

I think the magazine occupies a special niche and fulfills a need that we did not previously know, existed. My mother who is in her eighties and reads both English and Malayalam is a devoted fan of KIM.

*Jairam Menon,
Ballard Estate*

Good write-ups

I do receive the magazine KIM regularly through courier. The special write-ups on the various locations in Mumbai is very interesting and informative.

Besides me and my family, my friends and well wishers also take advantage of the benefit of reading KIM.

*M Radhakrishnan,
Chembur*

A magazine for reference

"Kerala in Mumbai" can definitely be compared to The Great Kunchan Nambiar's one liner "Deepasthambam Mahascharyam, Namukkum Kittanam Panam" The quality and contents have grown manifold from the time Mr Krishnankutty Pillai from Charkop introduced the first copy of the magazine to us last February. I would also like to add that this is one magazine which is preserved as a future reference material.

*Nalini Sreedharan,
Charkop*

We welcome responses from readers. Please forward your responses and suggestions about various happenings concerning Malayalees residing in this part of India. You may send them via e-mail to keralainmumbai@gmail.com or by post to Editor, Kerala In Mumbai, 105-B, Twin Arcade, Military Road, Mumbai 400 059.

Attention Subscribers

Please intimate us in case you do not receive your subscribed copy by 15th of each month, in order to help us to take necessary action.

Tel: 2920 9959 / 2094. E-mail: keralainmumbai@gmail.com

Printed & Published by P V Vijaykumar on behalf of Vibrant Printing & Publishing Pvt. Ltd. & printed at Sharprints, 13/679, Sardar Nagar-1, Sion-Koliwada, Mumbai-400022 & published at B-105, Twin Arcade, Military Road, Marol, Mumbai-400059. Editor: P V Vijaykumar

THE RESILIENCE OF MUMBAI CITY

The ability of the average citizen of Mumbai to spring back to life after disasters, man-made or natural calamities, has always amazed me. When I first came to Bombay in 1947, the city was still ringing with stories of heroism, chivalry and cooperation the citizens displayed during the dock explosion of 1944. Bombay city was different from any other place I had seen till then. I learnt to love it.

Over the next six decades I was direct witness to as many as ten man-made disasters and the unprecedented floods in the city on 26 July 2005. My house was flooded, like several others and my neighbours sheltered and fed me for two days. Since the transport system in the city had collapsed, thousands of office goers trudged upto 70 kms to their homes that night. Hotels and hurriedly set up food stalls offered them free food all along the way from the city to Borivili and Kalyan on the distant outskirts of the city.

I saw and reported most of the other ten bomb blasts in Mumbai. Of them, the first one on 12 March 1993 in revenge for the Babri Masjid downfall, was the most serious and sweeping in nature, when as many as 13 places were bombed from the Bombay Stock Exchange to the residential suburb of Khar, 22 kilometers away. From the terrace of the 14 storey Nehru Centre at Worli, I had a 360° view of 12 of the blasts after the Stock Exchange. Even through 257 people were killed and 713 injured, many of them maimed for life, the city sprang to

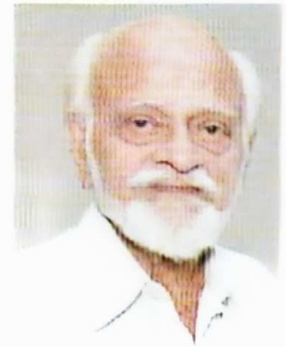
life the next day. The dead were gone, the living had to come to terms with life. Then followed nine other bombings of lower intensity on 27 February 1998, 2 December 2002, 13 March 2003, 28 July 2003, 31 July 2003, 25 August 2003, 11 July 2006, 26 November 2008 and 13 July 2011. Four of the eleven were in July, when heavy rains not only provide the terrorists a good cover, for their operations, but also would help them wash away vital evidence.

In all this the Mumbai Police and the intelligence officers learnt no lessons. Total lack of co-ordinated functioning between the intelligence agencies, these agencies and the Government of Maharashtra and the ineptitude of the Mumbai Police's information gathering systems left the citizens totally at the mercy of the terrorists.

This time, during rescue operations on 13 July at Dadar, when ordinary citizens rushed to help stricken people, help the injured get into ambulances, private vehicles or taxis, to be rushed to hospitals, the policemen who had been sent to control crowds, were busy clearing the way and ensuring the security of the few MLAs, municipal corporators and petty local politicians who showed up, not in a spirit of service, but for the potential harvest of votes in the ensuing municipal election in 2012.

The next day after the bombings, all except the 18 dead and 150 injured or their nearest kith and kin, everyone was back at work or in schools and colleges.

On every occasion disaster has struck, common citizens and a number of



P K Ravindranath

NGOs have rushed to the spot and rendered whatever help they could, some risking their own lives. In many cases those seriously injured have often had to undergo prolonged and expensive treatment. Kind hearted citizens and committed NGOs often have come to their rescue, even when official agencies have let them down.

Privately-funded trusts and foundations and generous citizens with abundant love for suffering fellow human beings have been known to contribute generously or raise enough funds for such causes. I have personally experienced this generosity of the citizens of Mumbai when in the seventies I functioned as the Secretary of the Citizens Committee for Relief of flood, drought and famines, with the then Chief Minister, V P Naik as President and the late Rajni Patel, then president of the Bombay Pradesh Congress Committee as Chairman. We were then able to reach help even to flood victims in Orissa and West Bengal and famine affected people in Marathwada in Maharashtra.

It is this spirit of survival, human kindness and generosity of the average citizen of Mumbai that has endeared me to them and which makes me immensely proud to belong to this magnificent city.

MEN UNITE AGAINST PRO-WOMEN LAWS

Kerala's Harassed husbands have floated an umbrella organization, Janamitram Janakiya Neethi Vedi. Its main demand: scarp laws and policies that are heavily loaded against men and replace the women's commission with a family commission.

The organisation held a seminar in Kozhikode on July 24 in which more than 200 members including doctors, engineers and professors participated. Speakers came down heavily on law-enforcement agencies and family courts saying they rarely verify or investigate complaints filed by women, which leads to unnecessary convictions.

"Most of us feel that section 498 (A) (a husband or his relatives subjecting a woman to cruelty) is misused quite often. Men are

blackmailed and subjected to mental agony and extortion" said 'vedi' general secretary Paramanand Mangada.

He claimed his association had more than 4,000 members and had got a huge response from other parts of the country.

The organization was founded by Janamithram Ibrahim, a retired teacher, who was jailed for more than a year for failing to cough up alimony to his former wife. "Definitely we are against cruelty towards women. But whenever a marriage hits a rough patch, often women turn to the anti-dowry law, though the reasons of discord may be completely different," said secretary Abdul Nasser.

Courtesy: Hindustan Times



Holy Angels' School and Jr. College

Oommen David

Moulder Of Young Minds

The prestige and reputation of an educational institute depends to a large extent on the person who runs it. One individual who has made an impact on Mumbai's educational scenario is Oommen David, Founder - Director of Holy Angels' School and Junior College in Gandhi Nagar, Dombivli. He has brought to the far-flung suburb of Dombivli, a school of international standards.



Lakshmi Venkatachalam



Oommen David is above all a humanist whose aim has always been to bring out the best in his students and mould them to become model members of the society they live

in. He has more than thirty years of experience in the educational field, opening a school where the students will find a home away from home and at the same time imbibe discipline and self -

respect, so essential in the making of responsible citizens.

Early Life

“My aim has always been to open a school for children, where value-based education is provided to my students so that they can face life's challenges,” he says.

Oommen David was born in Kuttamperoor-Mannar in Alleppey District. He had his education in Kerala and outside. He completed his post-graduation in English Literature, did the Teachers Training Course (B Ed) and became a trained teacher. He came to Mumbai and entered the teaching profession in 1974.

Oommen joined the Model English School in Dombivli as a teacher. Due to his initiative and resourcefulness he became its Principal at a young age and continued in that post for several years. He also worked as Principal of St Thomas English School in Kalyan.

Holy Angels' School and Junior College

In 1990 Oommen David started the Holy Angels' School and Junior College managed by the Trinity - Educational Trust. The main objective of the Trust is to cater to the educational, cultural, and social needs of the people living in and around Dombivli. The Trinity Educational Trust comprises of eminent educationists who have several years of experience in the field of education. The Managing Trustee is Mrs Leela



Oommen David, receiving the 'Rotary Ratna' Award from Rotary International President Kalyan Banerjee

Oommen, wife of Oommen David, who herself retired as Principal from Junior College, Thane. Oommen David worked hard in the initial stages of running the school, set impeccable educational standards and today Holy Angels School & Junior College has carved a niche for itself in the world of education.

For the last nine years the school has consecutively secured 100% pass in SSC. This year the highest scorer from this School was Meghali Nevrekar with 99.82%. In the 2011 HSC examination result, Holy Angels is the only college in the Kalyan - Dombivli belt to have 100% pass. The results show the commitment of the Director and his teaching staff.

“The younger generation today should have a value based approach towards society and strive towards their ambitions in a determined manner. While not losing focus on their goal, they should also spare a thought for the underprivileged. They should also love their motherland and strive to become worthy citizens.”

-Oommen David



Oommen David being felicitated by Minister Ganesh Naik

Holy Angels is the only 9001-2008 ISO-certified educational Institute in Dombivli.

Situated on the outskirts of Dombivli, in two acres of scenic beauty amidst lush green trees, the school provides the ideal atmosphere for study and play. With spacious classrooms, modern facilities, Computer rooms, Science labs, interactive boards, a huge Auditorium, Knowledge Centre, Library with over 6000 books, a large playground etc. the school ensures that a child gets the best. There are more than 2000 students studying there, drawn from all strata of



**Managing Trustee
Smt. Leela Oommen**



Principal Bijoy Oommen

society, irrespective of caste, creed and religion. Emphasis is given to extra-curricular activities such as drawing, dancing, and various sports events.

Humane Educationist

Oommen David's focus on precision and goal oriented teaching is one of the reasons for the success of the school and Junior College. "My endeavour is to nurture among my students a scientific temper and culture; to empower them to acquire advanced knowledge and skills and also to imbibe human values so that they become responsible citizens of society. In fact this is our mission." He says,

Awards and Honours

As an educationist always on the move, he has been honoured with many awards from organizations like the Rotary Club of



Oommen David receives the Ragasudha Award from film actor Suresh Gopi

Dombivli which conferred the 'Best Teacher Award' on him and the *Bharatiya Lokdhara Sahitya Kala Academy* which bestowed on him an award for his contributions towards the social and cultural endeavours and for his commitment towards the cause of education.

He was awarded the Rajiv Gandhi Shiromani Award and the International Gold Star Millennium Award at Bangkok for his relentless and committed work. In 2010, he was conferred the Rotary Ratna Award. He was also presented with the Jwala Education Award 2010. In March 2011, he received the Award for Excellence in the field of Education from the World Malayalee Council.

He was the President of YMCA, Dombivli, President of PUSMA (Private Unaided Schools Management Association) and is currently the Charter President of Rotary Club of Dombivli North.

Oommen David's commitment to quality and standard in education has motivated both the teaching and the student community.


The school fosters creativity and imagination and also looks after the child's emotional needs.

The Junior College has Science and Commerce Streams.

From this academic year, the School is affiliated to the CBSE. According to Oommen David, the quality of curriculum offered by the CBSE board is much superior and it produces better students, who are better prepared for the various entrance examinations and also for life. Moreover, Holy Angels School is the only CBSE affiliated one in Dombivli.

Family





Mrs Leela Oommen hails from Kozhencherry in Pathanamthitta. They have two sons. The elder one Bijoy Oommen is the current Principal of Holy Angels. His wife Annie is also a teacher at the same school. His second son Manoj who has married Linsy, have both done their Hotel Management Course and they are currently working in UK.



SATYAN CLASSES

ESTD 1989

TOPPERS OF S.S.C. 2010-2011

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 ALISHA 93.45% St. John	 JINCY 93.09% Marol Education Academy

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The Malayalee Ethos in GOREGAON



In this Issue, we continue our focus on Goregaon and bring you details about one of Mumbai's more popular Ayyappa Temples and a prestigious educational Institute that are situated here. We have also covered some residents who have made this suburb their home.

Sree Ayyappa Temple and Ayyappa Seva Samgham

The Sree Ayyappa Temple in Bangur Nagar is a landmark Kerala temple in Mumbai. It is managed by the Ayyappa Seva Samgham Bombay (ASSB), an active Malayalee Organization in Goregaon. The temple was consecrated in 1983 by Brahmashree Kantararu Maheshwararu Thantri, who is also the Thantri at Sabarimala Ayyappan temple. The main deities installed here are Ayyappan, Guruvayurappan, Ganapathy, Murugan, and Devi. The pujas and rituals are

conducted according to Kerala temple traditions. They are performed by thantris and festivals like Onam, Sivaratri, Vishu etc are celebrated. Apart from marriages before the Lord, offerings like *Chuttuvilakku, tulabharam, vidyarambham, kettunira* etc are also performed here as in Kerala temples.

Every year it celebrates two events: the *Utsavam* and *Prathishta* day in May/June and *Mandala Puja* celebrations in December. Religious discourses by renowned exponents on *Ayyappa Bhagavatham, Narayaneeyam, Bhagavatha Parayanam, Devi Mahatmyam* etc and cultural programmes in the evening are held during these events.

The ASSB has a Bala Samgham for children, a Mathru Samgham Group for the ladies and a Seva Samgham Bhajana Group. There is also a Vanitha Samgham and a cultural group called *Sreepadam Arts* associated with the ASSB.

Apart from the religious activities the Ayyappa Seva Samgham involves itself in a lot of charitable work. It gives educational



Sree Ayyappa Temple, Bangur Nagar



**K S Menon
Life Trustee**



**Suresh Menon
Secretary**

assistance to poor and deserving students. On July 24 this year, the Samgham distributed free notebooks and stationery items to about 900 children in and around Goregaon. It provides medical assistance by way of free medicines and treatment to the poor and also arranges free medical camps. It also involves itself with feeding the poor and the underprivileged almost on a daily basis.

K S Menon is a Permanent Life Trustee. Mrs B Janaki and Vellody Balachandran are Life Trustees. M N Nambidi is the President of the Samgham and V Narayanan the Vice President. Suresh Menon is the Secretary while Unni Menon and Vinod N Thampi are Joint Secretaries. V Sreedharan is the Treasurer and T K Unnikrishnan and G Unnikrishnan are Joint Treasurers. Mrs Chandralekha Unnikrishnan, Komalam Sudhakaran, C A Menon, R S Nair, I Radhakrishnan, Madhu Menon, Ramaswamy C S, C A Gopi, Devadas Nair, Mani-kandan Ittaman, Sanjay Nair and Sreeraj S Nair are Committee members.

The Ayyappa Seva Samgham has its own building and



Members of Ayyappa Mathru Samgham

Community hall with two storeys. Marriages and other functions are held here. Plans are afoot to increase the level up to six floors so that it can accommodate a free medical centre, a library and be of more service to the community.

Vivek Vidyalaya and Vivek Education Society

Vivek Vidyalaya in Siddharth Nagar, Goregaon West is one of the premier institutions in the Western suburbs and is a co-educational English medium school, established in 1962 by Vivek Education Society. It is affiliated to the Maharashtra State Board of Secondary and Higher Secondary Education, Pune, Mumbai Division. The Vivek Education Society runs Vivek Vidyalaya, Vivek Junior College, and Vivek College of Commerce all in the same campus. The school that started with 70 students now has a strength of 3620 students, 90 teaching and 25 non-teaching staff from pre-primary to SSC. Vivek Junior College, attached to the school, started in 1976 and now has a strength of about 1300 students, 33 teaching and 10 non-teaching staff in Arts, Science and Commerce streams. The important aspect of the school is that when a student joins in nursery, he or she can continue studies up to M Com or M Sc (I T) in the same campus (that is from KG to PG).

The school is a grant-in-aid institution under the Department of Education, Government of Maharashtra. The student community ranges from the poorest to middle class to rich. The majority of the students belongs to the children of daily wage-earners, still they excel in academic and cultural events. The School strives to motivate students to achieve excellence not only in academic fields but also in co-curricular and extracurricular activities. They participate in many of the intra-



**S Sriram
(President)**

school and inter-school events conducted by different institutions. The school is student-oriented, student-centred and student-friendly.

Academically, the school achieved 100% result in the last two years in succession.

The School has produced many meritorious students in the academic field as well as in sports section.

The school has a computer lab with more than 40 computers and a good automated library with more than 7000 books, 15 periodicals and 5 Newspapers.



Vivek Vidyalaya

The library maintains important newspaper clippings for the benefit of its students. It also provides important General Knowledge and other reference books for the preparation for competitive examinations. A team of experienced and dedicated staff is the back bone of the School.

Vivek Vidyalaya will celebrate its Golden Jubilee this year (2011-12), the inauguration of which was done on 4th January, 2011. Various intra and inter School programmes like Zonal Level Drawing/Essay Writing/Rangoli contests, Competitions on National Integration, five Language Inter Junior College Elocution Competition and many Inter School Sports competitions are on the anvil.

According to the Principal, Suresh Nair, major concentration is given to weaker students who have come up in spite of many difficulties. For this, the management has instituted a scheme Adopt a Child- by which the public can adopt poor students.

The Governing Council Members of Vivek Education Society include S Sriram (President), K S Krishnan (Vice President), Shashi R Varma (Secretary), K. Ramachandran (Jt. Secretary), K Krishnamoorthy (Treasurer), V Balakrishnan (Jt. Treasurer). There are further twelve Governing Council Members.



Filmistan Studio in Goregaon



Kerala Stores in Goregaon

Personalities of Goregaon

Suresh Nair



Suresh Nair is the Principal and head of the School and Junior College. He did his Masters in Physics Electronics from Calicut University, completed Advanced Diploma in Computer Software and System Analysis, Directorate of Technical Education Maharashtra and has undergone several orientation and training programmes for Junior College teachers. He has co-authored Physics textbooks for Std XI and XII approved by the Maharashtra

State Board for Secondary and Higher Education, Mumbai Division. He is a multi-faceted personality, and has been Resource person for In House Training programmes for Junior College teachers, City co-ordinator for National Science Olympiad, National Cyber Olympiad, and has been a judge for many interschool Science Exhibitions. He is also a life member of the Indian Association of Physics teachers, Nehru Science Centre and a member of the Ayyappa temples at Goregaon and Kandivli.

Suresh Nair as well as the school has been awarded the Social Action Award for five consecutive years for the excellence in Health Awareness, Resource Mobilization and Humanitarian Services by Indian Development Foundation. Suresh Nair hails from Perakam, Chavakkad in Thrissur District. His father is the Late Appunny Nair, and his mother is Smt Saraswathy Amma. Suresh Nair's wife is Bindu. They have two children Pranav and Nikhil studying in Std X and Std V respectively.

Oommen P Joshua

Oommen P Joshua works as Asst Manager in the Union Bank of India, having put in 28 years of service there.



Joshua studied in Vivek Vidyalaya from KG to Std X. Later he completed his graduation at MMK College Bandra and Business Management from Indian Merchants Chamber. A keen sportsman he has participated in Javelin throw in the

Masters Tournament. He is the promoter and Executive member of Goregaon Sports Club which is one of the biggest clubs in Asia.

A conscientious social worker with a genuine desire to contribute to society, Joshua is Treasurer of Punarvas Education Society for mentally challenged children and has been its trustee for the last thirty years. He has been associated with St Gregorios Cancer Hospital at Parumala, Alleppey District, as an advisor co-ordinating with corporates for CSR (Corporate Social Responsibility).

Oommen Joshua was born and brought up in Mumbai. His parents, hailing from Mavelikkara, settled down in Goregaon as early as 1947. His father, the late P K Joshua was Accounts Officer with Central Railways while his mother Mrs Saramma Joshua, now 84, was Headmistress at Vivek Vidyalaya for 28 years. Joshua's wife Jessy Oommen is a lecturer at Samskardham Junior College, Goregaon for 21 years, and is currently Science In Charge. They have a daughter Jenny who has joined MSc (Bio-Tech) and son Vivek who is in Std X at the Vivek Vidyalaya.



Citi Centre Mall

K O Verghese

K O Verghese has been staying in Goregaon since 1974. He hails from Kunnamkulam in Thrissur District and completed his Engineering in Kerala. Today he has his own business of Interior designs, called Classic Interiors.



K O Verghese is a socially active resident of Goregaon and a member of the Malayalee Samajam. During the golden jubilee celebrations of the Goregaon Malayalee Samaj, he was its Chairman. Currently he is a Managing Committee

member of the Samaj.

Verghese is a trustee member of St Thomas Orthodox Syrian Church and connected with its social and charitable activities. His wife, Elizabeth, hails from Adoor. They have a son Bren, and a daughter, Soniya. Both of them are married and have children. K O Verghese's father is the late Okkuru and his mother is the Late Kunjahi.

Dr C M Sankaran Kutty

Dr C M Sankaran Kutty is an eminent educationist having done his MCom from University of Kerala and PhD on Construction Management from Mumbai University. He has also done a short term Course on Research Methodology from Michigan University USA and a programme on Management from University of Reading, UK. Currently he is Visiting Professor at SP College of Engineering, VJTI, Rachna Sansad Academy of Architecture, SIES



College and Chinai College.

In 2010 he was conferred the 'Excellence in Teaching' Award instituted by VJTI at the hands of the Education Minister of Maharashtra.

Dr Sankaran Kutty hails from Alleppey and is the son of the Late S Madhavan Pillai who was a lexicographer, novelist, and film producer. His mother is the late Kamalamma.

Dr Kutty is also the co-editor of *Visala Keralam*, the mouthpiece of Mumbai Keralceya Samaj, and has contributed short stories, features and critical essays in various magazines.

His wife is Rema S Kutty from Punalur and they have been staying in Goregaon for a long time. They have two daughters Vidya who is married to Pramod Nair and Veena who is working and yet to get married.

Adv. N R Panicker (Murli)

Advocate N R Panicker (Murli) is a life trustee of Sree Ayyapa Temple and Chairman of the Kairali Co op Credit Society Ltd.



He is the legal advisor of the Kairali Mithra Sahaya Samithi and of Kerala Kala Samithi. Panicker is a very active social worker and member of various Malayalee Organisations. He is associated with the *Mumbai Mitra* and *Vruth Mitra Daily* (Marathi and Hindi newspapers) and printer and publisher of *Aap ki Awaz* (Hindi Weekly).

In addition, he is NCP General Secretary (North West Mumbai) and President of the United Maharashtra South

Indian Foundation (Mazagaon). He is also General Secretary of both All India Truck Dumper and Tempo Owners Association and Dhada Kamgar Union, Maharashtra.

Subhash Menon

Subhash Menon from Mumbai is one of the well known faces among the Malayalee social and cultural circles in Goregaon. He has been a key factor in promoting the culture of Kerala among the people here cutting across generations. Many Malayalam popular and famous poetical works have been depicted in the form of Dance Ballet and have been presented in various stages of Malayalee Samajam and Kerala Kala Samithi by Subhash Menon.



He is also a leading entrepreneur in the field of manufacturing and exporting of genuine leather products. He came to Mumbai 30 years back and started with humble beginning. His journey to the present has many lessons for today's budding entrepreneurs. Subhash Menon hails from a village called Kiralur near Thrissur district in Kerala. He was born to late Swami Jnanananda Saraswati (Hrishikesh) who was a prominent Sanskrit scholar and is the author of many *suprabathams*, daily heard in various temples across Kerala. Smt Dakshayini Amma is his mother.

Mr. Subhash Menon has done his Graduation in Economics from Kerala Varma College, Thrissur. His wife Mrs. Latha from Chennai, is a talented Carnatic vocalist and also plays the veena. Nishant Subhash, his son is a software professional with a leading financial organization. He is active in music and drama acting.

A Viswanathan

A Viswanathan hails from Vadama in Thrissur district. His father is the late Karunakaran Nair and his mother is the late Meenakshi Amma. After completing his studies in Kerala, Viswanathan came to Mumbai in 1973. He joined Doordarshan in the camera Department. After nine years with Doordarshan he went to Muscat and returned to Mumbai after six years.



Viswanathan is a cameraman freelancing in cinematography for Hindi films, corporate/documentary films and multi camera set ups. He was part of Amitabh Bachchan's *Chumma London Concert* and accompanied the actor in his tour of Dubai, South Africa, Maldives and West Indies. He is involved in photographic shoots of several films and film stars. He accompanies them as part of their units on film shootings within India and abroad. He has worked with Priyadarshan and several other Malayalam film personalities when they come to Mumbai for film shootings.

His wife, Rama, works for the Income Tax department. They have a son Ravi who has completed his BMM and is working in an Event Management company. They have a daughter, Raveena who is doing her third year BMS.

Suresh Nair

Suresh Nair is a script writer for Hindi films, journalist and columnist. He has worked with the *Times of India* as the Deputy Editor and Entertainment Head of *Bombay Times*. Currently, Suresh is actively involved in screenwriting. He also writes articles for various publications. Humour is his forte and currently he scripts a satirical comic strip for *Sunday Middy*.



Hailing from Palakkad, Suresh studied at Vivek Vidyalaya in Goregaon and completed his graduation from Patkar College. He later did a course in Systems Management, and a Diploma Course in Journalism. Entering the film world as a script writer happened incidentally when his Director friend Sujoy Ghosh asked him to write some dialogues for the Hindi film *Jhankar Beats*. Later when offers came to write more scripts he quit journalism to pursue scriptwriting and was involved in writing hit films like *Namaste London*, *Singh is Kinng*, *Shoot Out at Lokhandwala*, *Action Replay* and several other films. Currently Suresh is busy writing scripts for the sequels to *Namaste London 2*, *Singh is Kinng 2*. He is also writing the script for the remake of the Malayalam film *Traffic* for *Endemol* (makers of *Big Boss* and *Fear factor*). Suresh's parents are Kunhiraman and Padma. His wife Kanan, also called Jyothi, works as a phonetics teacher.

Ranjitha Radhakrishnan Justin

Ranjitha Radhakrishnan Justin is a Bharatnatyam and Mohiniattam dancer. She started studying these two dance forms at a young age under Guru Kalamandalam Sridevi and Srinivasan and did her arangettam at Bahrain where her father was working. After returning to Mumbai with her parents, while in school, she continued to learn dance under Guru Shanta Pillai of Santa Cruz.



Currently Ranjitha gives classical dance performances on several stages for the various Malayalee organisations and during temple festivals. In May 2011, she performed Mohiniattam at the Goregaon Ayyappa Temple. Apart from the traditional *cholkettu* and *padam*, she performed a semi-classical fusion of Bharatanatyam and Mohiniattam to the song *Premodarayay* from the film *Kamaladalam* and a jugalbandi on the song *Radha madhavamo* sung by Chithra. These were appreciated by the viewers.

Ranjitha's parents are I Radhakrishnan and Prema. Her elder siblings Renuka Nair and Pradeep Menon are married. Ranjitha's husband is Justin Jose Chowallur who is a software professional hailing from Thrissur and now working in the UK. Ranjitha is working in a private company as HR consultant in Mumbai.

-R Madhusoodanan Nair

LOKPAL BILL MADE EASY

The recent LokPal Bill can curb corruption if implemented in the proper manner. R Madhusoodanan Nair explains the details of the LokPal Bill for the benefit of KIM readers.

In the present scenario in India, no politician or senior officer ever goes to jail despite huge evidence because Anti Corruption Branch (ACB) and CBI directly come under the Government. Before starting investigation or initiating prosecution in any case, they have to take permission from the same bosses, against whom the case has to be investigated. Lokpal at Centre and Lokayukta at state level will be independent bodies. ACB and CBI will be merged into these bodies. They will have the power to initiate investigations and prosecution against any officer or politician without needing anyone's permission. Investigation should be completed within one year and trial to get over within the next one year. Within two years, the corrupt should go to jail.

No corrupt officer is dismissed from the job because the Central Vigilance Commission, which is supposed to dismiss corrupt officers, is only an advisory body. Whenever it advises Government to dismiss any senior corrupt officer, its advice is never implemented. Lokpal and Lokayukta will have complete powers to order dismissal of a corrupt officer.

People expose corruption but no action is taken on their complaints. Lokpal and Lokayukta will have to enquire into and hear every complaint.

There is so much corruption within CBI and vigilance departments. Their functioning is so secret that it encourages corruption within these agencies. All investigations in Lokpal and Lokayukta shall be transparent.

The Lokpal and Lok Ayukta should have powers to investigate and prosecute any judge.

After completion of investigation, all case records shall be open to public. Complaint against any staff of Lokpal and Lokayukta shall be inquired into and punishment announced within two months.

Weak and corrupt people are appointed as heads of anti-corruption agencies.

Politicians will have absolutely no say in selections of Chairperson and members of Lokpal & Lokayukta. Selections will take place through a transparent and public participatory process.

Citizens face harassment from Government offices. Sometimes they are forced to pay bribes. One can only complain to senior officers. No action is taken on complaints because senior officers also get their cut. Lokpal and Lokayukta will get public grievances resolved in a time-bound manner, impose a penalty of Rs 250 per day of delay to be deducted from the salary of guilty officer and award that amount as compensation to the aggrieved citizen. There is nothing in law to recover ill-gotten wealth. A corrupt person can come out of jail and enjoy that money. Loss caused to the government due to corruption will be recovered from all accused.

Currently the punishment for corruption is negligible: the minimum is 6 months and maximum 7 years. Enhanced punishment should be implemented. The punishment must be minimum 5 years and maximum of life imprisonment.



The treasure that amazed the world

-Revathy



The current head of Travancore royal family Sri Uthradam Tirunal Marthanda Varma

July 2011 would be remembered for a long time as the month in which a small state of India captured the attention of the world, by revealing the largest ever discovered treasure, known to a small family who did not care much about it as it has nothing to do with them. Now the state government has provided a three tier security system that includes 24 commandos, with AK-47, semi-automatic rifles, besides a police unit of 160 personnel, inside and outside the Padmanabha Swamy Temple, Thiruvananthapuram, after the reports about the wealth of more than ₹1 lakh

crore hidden inside the temple have appeared. X-ray scanners, 30 CCTV, handy metal detectors etc will be provided to the security system.

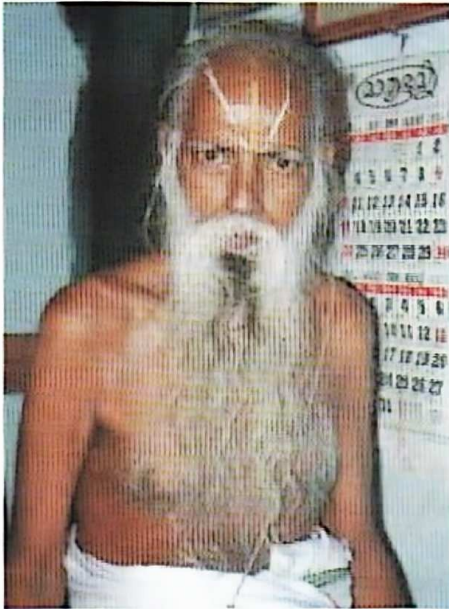
The dedication

It is believed that King Marthanda Varma dedicated the kingdom to Lord Shri Padmanabha Swamy in January 1750 and vowed that he and his descendants would rule the kingdom only as servants of Sri Padmanabha (*Padmanabha Dasa*). As a token, he placed his sword at the feet of the Lord.

This event is known as '*Trippati danam*'. According to Uthradam Tirunal Marthanda Varma, the present head of the Travancore Royal Family, this was a unique spiritual and historical surrender to Padmanabha Swamy, their family deity. This was akin to the act of Emperor Ashoka after the killings at Kalinga. The reason to declare themselves as Padmanabha Dasa was to bind the family for ever at the service of the deity and remain egoless. Had they called themselves servants, this was not possible as a servant could always leave the master but not a *Dasa* (slave).



The golden coin treasure from all countries and of all ages



**The man who started it all:
T P Sundararajan IPS (Retd.)**

Prior to the merger of Travancore and Cochin, Sri Chithira Tirunal Balarama Varma was hesitant to commit the merger with India as that act would violate the spirit of dedication. The Union Government found a compromise by suggesting that the Raja would not read the proclamation but the Chief Justice of Travancore would do it.

Accumulation of treasure

In 1739, Raja Marthanda Varma decided to re-build Sri Padmanabha Swamy Temple and to this end, he demanded from the Dutch 10,000 'kazhanch' (4 grams) of gold towards the price of pepper sold to them from the estates of the royal family. Probably this could be the first step to building the treasure.

P Sankuni Menon in his book, *History of Travancore*, states that on the occasion of coronation as king, a number of rituals are performed and many of them require large accessories of gold and after the ritual, they are donated to the temple. *Hiranyagarbham*, *Padmagarbham*, *Thulabharam* and *Murajapam* are some of them. In *Hiranyagarbham*, a cow is made of gold and the person being crowned has to pass through the body of the cow. For *Padmagarbham*, a large bowl is made with gold in which *panchagavyam* (milk, curd, ghee, urine and dung, all of cow) and during the ceremony, the prince takes a dip in it for about ten minutes. The bowl is of the shape of lotus having a dimension of 10 feet long and 8 feet wide. *Thulabharam* is done with gold coins weighing 5.1 gram each. For

Murajapam also gold is needed and in 1829, gold weighing 7808 tolas, each *tola* being 11.66 grams (unlike 10 grams today) and costing ₹15 each, was bought at ₹1,18,586. *Hiranyagarbham* would cost about ₹1,40,000 then. All these items were donated to the temple after the coronation. Till Sri Chittira Tirunal, all kings had done these rituals. Sri Chittira decided to stop this ceremony because of the cost involved and decided to spend that money for the welfare of the people.

Since the 14th century, the temple is believed to have started accumulating a huge collection of gold in various forms. By way of penance and donations, elephants and gold were given to the temple by various kings and their families. Seeking permission to do trading, many foreign traders used to contribute heavily golden necklaces and coins to the temple and what was received by the temple remained with it as the royal family never wanted to use them for their personal needs.

Historians do not reject the possibility of donating all gold and golden assets to the temple by the Travancore royals and neighbouring kings on the eve of the attack of Tipu Sultan as they considered this dedication more purposeful than surrendering it to the enemy.

Many kings from the South India had in the past dedicated gold and precious stones to the Lord. During every special occasion, members of the royal family used to dedicate something precious to the lord and the accounts of these dedications are maintained by the Palace. As per the accounts, by 1990 the temple had an asset touching ₹1,65,000 crores and this was submitted to the court. The major part of it was in the form of gold coins and 'Sarappoli' chains. Though the Raja of Travancore knew the exact quantum, he never took any thing from it. Only once, an earlier

Raja was forced to borrow money from the temple to alleviate the sufferings of the people on account of a three year long famine and after a few years, this amount was returned by him to the temple with interest. This pattern is quite contrary to the practices of current period wherein the liabilities only go up and grow bigger and bigger. The government firmly believes in borrowing but never care to return the loan.

How it was discovered

It was an innocuous act that led to the present unearthing of the world's largest treasure. A former IPS officer and Supreme Court lawyer T P Sundararajan submitted a petition to the Kerala High Court, praying for directions to assess the assets of Shri Padmanabhaswamy Temple and provide for protection of the same from theft, mismanagement and pilferage.

The Kerala High Court ruled on January 31 this year, to takeover of the assets and management of the shrine by the state. This order was challenged by the heir of erstwhile king of Travancore, Raja Rama Varma. On May 2, the apex court stayed the high court's order for taking over of the management and assets of the 16th century temple in Thiruvananthapuram. It had also asked for listing a detailed inventory of the articles, valuables and ornaments found from the temple's treasure trove. The court had appointed a panel consisting of two retired judges of the Kerala High Court, additional chief secretary K Jayakumar as state representative, an officer not below the rank of deputy director from the Central Archeology Department, the petitioners in the matter, and a nominee of the Travancore palace. Retired judges M N Krishnan and C S Rajan thus became observers to



The panel members come out of the Temple premises

supervise unearthing the treasure and preparing the inventory list. During the brief hearing, the court asked for the appointment of a curator to help in the process.

When the vaults were opened, what they saw inside was startling. Gold coins dating back thousands of years, gold necklaces as long as nine feet and weighing about 2.5 kg, about one tonne of the yellow metal in the shape of rice trinkets, sticks made of the yellow metal, sack full of diamonds, gold ropes, thousands of pieces of antique jewellery studded with diamonds and emeralds, crowns and other precious stones lay scattered in the chamber marked 'A'.

Next day threw up far more surprises in the form of 17 kg of gold coins dating back to the East India Company period, 18 coins from Napoleon's era, precious stones wrapped in silk bundles besides over 1,000 kg of gold in the form of coins and trinkets and a small elephant made of the yellow metal.

There were also sovereigns bearing the 1772 seal indicating they were from the reign of the then native king Karthika Thirunal Rama Varma. There are a total of six vaults marked A to F in the shrine. The A and B cellars have never opened since 1872.

Once the 5 vaults were open, the media reported that the value of the assets would exceed ₹1 lakh crores.

C.S. Rajan had said that it was an amazing sight to see such a large quantity of jewels which one could never see in a lifetime and it was indeed a rare experience.

Meanwhile Sunderarajan had to be given police protection after angry reactions from the public on why he went ahead with a petition to the apex court, which had led to the stock-taking. He said that he did not fear anything.

Opinions

Members of the Travancore Royal Family, who have an umbilical cord relationship with the temple, have kept a low profile on the findings. More than the value of the treasures unearthed, the unique aspect is the strange ties the royal family has with Lord Padmanabha.

"The Travancore Maharaja begins his day by worshipping at the temple. If he cannot make it to the temple, he has to pay a fine," said Princess Gouri Lakshmi Bayi, the niece of Uthradam Thirunal Marthanda Varma, the present title holder of the erstwhile Travancore state. The princess said it was not proper to describe the findings in the chambers as treasure. "It is offerings made by the



Golden Idol of Anantha Padmanabha

Lord's devotees and hence it is His wealth. They are not treasures," she said. The princess starts her public speeches by reciting hymns in praise of Lord Padmanabha composed by her great uncle, former Maharaja Swathi Thirunal.

"Some of the devotees have taken on rent the temple premises and they pay only meager amount like ₹25 per month for a shop and ₹300 for a marriage hall which normally charges ₹35,000 per marriage. When we asked them to revise the rent according to prevailing market rates they ganged up against the palace and went to court. The Travancore Royal Family has not taken a single paisa from the temple even when the State was under severe financial crisis," said a princess who too did not want her name to be quoted.

Shri Uthradam Thirunal has no problem with the inventory and additional security being provided by the state to the temple but is against removing those objects from the temple. They belong to nobody, certainly not to the royal family, he maintained. They belong only to god as Indian law permits it. According to him, all these debates swirling around the riches are unfortunate. Their family has been donating objects to the temple for centuries. As chief patron of the temple, he goes there every day and pay a fine of ₹166.35 - an old Travancore tradition, if he cannot make it. He is very clear about the attitude of the members of the royal family and they are firmly behind their faith and against opportunism. The royal family is very much unlike the British royalty in which the King Henry VIII founded his own church to facilitate divorce from his Spanish Catholic wife, Catherine of Aragon.

Though the Maharaja knows from the records what is inside the vaults, he never went inside to see them himself.

He is totally detached from it and least concerned with what happens to the treasure. What is HIS wish, that would prevail, he remarked.

Nair Service Society has demanded that the property of the Lord should not be removed from there and should be provided utmost protection.

National Archaeology Delhi Circle head K K Mohammed said that the assets should be brought under a special museum and public should be allowed to see them. This would help bring more income to the state Government, he remarked. If brought under Archaeology department, no government could use this treasure in future, he further said.

In the opinion of P Parameswaran, director of Bharateeya Vichara Kendra, this is the property of Hindus and it should be used for the welfare of them.

Hindu Aikya Vedi said that they would oppose with tooth and nail any move to bring the assets under a special museum, especially many an asset kept under it was lost for ever by way of theft, pilferage or mismanagement.

Late Colonel Goda Varma Raja's son Rama Varma in a petition submitted to the Supreme Court, pointed out that when all temples of Travancore were brought under one Devaswam Board, by a declaration of Rani Gowri Lakshmi Bai in 1811, Sri Padmanabhaswamy Temple alone was kept separate under the Maharaja of Travancore. Since the temple administration and rituals are intermingled, the order of Kerala High Court allowing the state government to take over the temple administration would amount to violation of Indian Constitution, the petition argued.

According to Kanchi Sankaracharya Jayendra Saraswathi, the huge treasure found in the Sree Padmanabhaswamy temple was the "exclusive property" of the Travancore royal family which

dedicated its kingdom to the presiding deity of the temple. However, the treasure should be kept in the temple cellars itself," he said.

"All precious stones, ornaments and other materials found in the chambers opened as per the directive of the Supreme Court are well documented. Each and every material has been accounted for and there is no confusion about the ownership. They all belong to Lord Padmanabha, the deity of the Travancore Royal Family," said Prof MGS Narayanan, eminent historian and former chairman of the Indian Council for Historical Research.

R Ramachandran Nair, former chief secretary, Kerala, who played a major role in integrating thousands of hectares of land owned by the Travancore Royal family into the revenue department of the state said that "treasures are the exclusive property of the temple and no one has any rights over them. He said offerings have been made to the temple by kings and traders from Portugal, the Netherlands, Great Britain and the Far East."

According to C P Nair, another former chief secretary, market value of the treasures could cross ₹5 lakh crore mark making Padmanabha Swamy temple the richest temple in the world. "I suggest the security of the temple better be handed over to army commandos," he said.

Result

In the whole process, it is now established that the Raja of Travancore and his heirs were totally honest, selfless and mentally detached to the treasure of the temple but were against disclosing the quantum and value of the asset. Their attitude was at variance with the present rulers who mindlessly destroyed the assets of the state in the name of development. The quantum of the liability of the state, as per the state's own statements, rose to ₹78,000 crores by 2011 from ₹10,000 crores of 2000.

As the Supreme Court pointed out, the disclosure by retired Justice C S Rajan of Kerala High Court about the quantum of the asset was unwarranted as the committee was only asked to submit their findings to the Court.

Meanwhile the man who caused all this flutter, T P Sunder Rajan passed away soon after the disclosures about the hidden wealth. Though he was not well for some time, he did not care to consult a doctor or consume medicines.

Kerala isolates crop bugs



Kerala has always been a leader in the food processing sector and a major exporter of spices, cashew nuts and marine products since independence, accounting for a considerable portion of the country's food exports. Though rice-eating Kerala is dependent on Andhra Pradesh for the bulk of its supplies and northern states for wheat, a unique feature of the state is its predominance in cash crops like coconut, rubber, pepper, cardamom, ginger, cinnamon, nutmeg, cloves, cocoa, cashew, vanilla, coffee and tea.

However recent times have seen many of our shipments to foreign countries rejected on account of excessive presence of pest control chemicals. While spices are a major component of India's export, Kerala plays a commanding share of it. Hence these rejections are staring at Malayali farmers engaged in cultivation of spices.

Malayalees by nature are educated and always strive to be in-tune with the times. When chemical fertilizers reached India for the first time, they are the first to experiment with them. When chemical pesticides made their appearance in India, soon they too were welcomed in Kerala. Now Kerala is paying the price for their enthusiasm.

Now there is good news. A small time



farmer and a school dropout N Vasavan of Kannur accidentally observed that red ants fight tea mosquito bug that destroyed cashew crops in a better manner than endosulfan. Even now cashew plantations in Kerala are aerially sprayed with endosulfan to destroy this bug that sucks the saps from tender shoots, cashew nuts, fruits and other areas reducing the output by 50%. Even a single nymph can cause blighting of tender shoots within four days of feeding. In 2005, Vasavan observed that a few trees are encroached by red ants to settle their colonies and he used bio-pesticide made of neem and garlic and the red ants perished. Next season he avoided those trees where red ants are settled down while using bio-pesticides and to his amazement he found that those trees gave him double the output compared to the other trees treated with pesticide. This observation led him to groom ant colonies in his cashew shrubs.

Vasavan informed his findings to Dr K M Sreekumar who had earlier written an article about various types of ants to fight pests. The duo with the help of State Planning Board in 2007 continued their experiment jointly and converted his farm into a laboratory. The results are amazing. By the fifth year of planting, they found, ant-harboured plants produced four times higher yield compared to untreated plants. The study presented in the Kerala Science Congress in 2010 recommended that the red ant technology was a viable option for pest management in cashew. According to Sreekumar, grooming red ant habitans in cashew plants would help increase production by five times. However, initially human intervention is needed to start ant colonies. Using a rope, cashew trees are connected so that the ants move from one tree to another. And dried fish is a bait for them.

Vasavan was honoured for his innovation by various government agencies.



How Mumbai defeated the logic of terror

The Mumbai blasts formed a hornet's shell performing a fresh urban drama. Terror generates its own timeline of reaction and narratives treating society like a Pavlov's dog trained to behave in a conventional means.

A terrorist must abhor a city like Mumbai. Each time he disrupts and disfigures it, Mumbai springs back. It does not overlook. It bemoans, it mourns and goes on. The inventive clout of a city lies in its resilience and Mumbai is a city that constantly bounces back, positive in its routine life. This is why Mumbai as a city will stand up to terror. It's a toast to life that no terrorist can tolerate. The Indian state would do well to follow Mumbai's lead.

*K V Raman
Malad*

Bomb blast and aftermath

So many terror attacks including the one against the Parliament House have taken place, but sadly there is not a enough protocol in place as to how to conduct ourselves in their aftermath. The political leaders ought to stay away from the scene of the crime as their visits are said to be mere morale boosters, a show of solidarity. But all that they actually achieve is to stop the police from doing their duties by spreading out and listening to their informants to unravel the mystery behind the blasts. Besides the Special Protection Group (SPG), the local police too are deployed in the outer rings for their protection, thus abusing manpower at a crucial juncture when the trail is yet hot. A ban on visit to the blast site should apply to every politician, from the ward level to the prime minister. If they are keen, they could very well have gone on TV to say their pieces. But to draw media attention, they come severally.

After the 9/11 attacks, one did not see the US president trampling around the Twin Towers until much later. Nor did one see the British prime minister make a beeline to the London's underground after the July 21, 2005, attacks on the transport system. It was the job of the police and not of the politicians, to track the attackers and they should be left to do it. By their visits, they achieve hardly anything except disruption. So there is absolutely no point in asking where was RR Patil, Maharashtra's home minister, on 13 July?

The same rule applies to us bystanders. When people throng the attack sites, they are coming in the way of the police, who need elbow room to operate. There's little road space left for the fire tenders to come in and the ambulances to ferry the dead and the

injured. The problem is with the last mentioned: despite a major attack every three years on Mumbai, the locals have had to carry most of the dead and the injured to the hospital.

This, despite the disaster management teams set up at the civic and state government levels. It was laughable to hear the prime minister saying people were in hospitals within the hour. Within the hour!

The curious could instead go home and watch the post-attack happenings on TV, which could give a more comprehensive visually, not in terms of insights; view of the serial blasts than the slit view of a single site to which the local crowd has access. Trampling on the scene of the crime destroys clues that could have been useful for the police to make headway in the investigations.

True, it is extremely difficult to have every one pass through metal detectors, at overcrowded railway stations on Mumbai's suburban system. But constables need not sit around chatting or reading newspapers at these places. They need to keep a wary eye on furtive persons carrying explosives. Instead, they are in the *chowkies* rubbing lime into *tambaku*. The police ought to cease speculating on the identities of the perpetrators till they have unearthed clear proof and nabbed the culprits. If the police could say within the hour that a particular group did it, then what stops them from nabbing the particular group within that period? Media ought to cease asking the local inspector, who has just arrived on the scene, more or less in tandem with the media crew, 'who did it?'

*K V R
Malad*

Late A B Nair

I am receiving the magazine regularly and glad about its contents. However I did not find any mention of Late A B Nair who had established 'NAIRWADI' at JUHU(NORTH) and edited *Free Press Bulletin*. Perhaps you could consider this matter at your convenience.

*A. K. Warriar
Marol*

Thanks!

The coverage of Shilu [Shailaja] in your magazine was excellent. I am sure she would love it and she would pray for your good health and success.

Pratap Nair

Dear Readers,

Onam is the most important Festival of Kerala. Our next Issue (September) will be Onam Special. You must be having your own memories and views on Onam. KIM would like you to share these with us. We will publish your pieces in the Onam Special Issue. A surprise gift from us awaits you. Your contributions should reach us by August 20. Remember to send your passport size photo along with the Article.

Kerala In Mumbai has launched a modified interactive website www.keralainmumbai.com. Readers can register themselves and start participating by blogging, uploading news, photographs, family events (birth/death/wedding) etc.

Vallathol Narayana Menon

Poet who romanticised Malayalam poetry



മാനം ചേർന്ന ടേബിളിൽ മിന്നൽ ചിതറും
 കൈവാളിളക്കത്തിലും,
 മാനഞ്ചും മിഴിതൻ മനോരമണനിൽ-
 ചായുന്ന കൺകോണിലും,
 സാനന്ദം കളിയാടിടുന്ന ശിശുവിൻ
 തുവേർപ്പണിപ്പുകവിൾ-
 സ്ഥാനത്തും നിഴലിച്ചു കാണു കവിതേ,
 നിന്മഞ്ജുരുപത്തെ ഞാൻ.

(കവിത)

This is what Vallathol Narayana Menon thought of poetry. But one should not be misled to believe that his poetry was confined only to them. Any positive quality and pleasant event that interested him would soon flow from his pen.

Like many poets of the past, Vallathol's education was confined to the study of Sanskrit literature, epics, Ayurveda etc but a formal education eluded him. The close contact with Sanskrit literature and the then reigning poets naturally led him to poetry and it soon bestowed on him celebrity status.

ലാവണ്യക്കടലിൽ കളകമിയലാതുണ്ടായ വാർതികളോ
 പൂവമ്പന്റെ പുകഴ്ച കാട്ടി വിലസും
 പൂത്തൻകൊടിക്കൂറയോ

(വ്യാസാവതാര ശതകം) *sitting* under the shadow of the banyan tree near the temple.

His poetry was natural, fluent and rich in vocabulary. His initial writing was based on epics and other works of Sanskrit classics. His early writings were translations of *Vātmikī Rāmāyanam*, *Padmapurānam*, *Markendayapurānam*, *Vāmanapurānam*, *Oushadhaharanam Aattakkadha*, *Chitrayogam Mahākāvya* etc. But he became popular when *Bandhanastanāya Aniruddhan* (Aniruddhan the imprisoned), *Shishyanum Makanum* (The disciple and the son), *Magdalanamariyam* and similar *khandakāvya*s came to light.

Vallathol formed a *Parishakaravardhini Sabha* (പരിഷ്കാര-വാർദ്ധിനി സഭ) at Pullooni near Mangalam to develop literal taste among the youth and leadership qualities. Quick poem making competitions (*druta kavita matsaram*), speech training programs became a pastime of the villagers of Mangalam. Under the aegies of the *Sabha* a drama group was formed. *Perunthiruthi kovilakam* hosted these activities.

By writing in Malayalam and in Sanskrit, Narayana Menon became a well known poet among the people of Vettathunadu. *Karuthapara* Damodaran Namboothiri and *Vellanassery Vāsunni* Mooss often encouraged the young poet. Narayana Menon received first prize in a poem composing contest held at Calicut during the anniversary celebrations of *Bhashaposhini* a renowned Malayalam language publication - at the age of fifteen. Punnassery Nambi and Kozhikode Manavavikraman Aettan Thampuram praised his skill in composing instant poems.

Vallathol had a unique trait of remembering poems just after listening to it once and recite it later. During Thrissur Pooram, there was a poets' meet in those days and the organisers wanted to test Vallathol by organising a contest. He easily won the contest and was bestowed with the title '*Aekasrutadharan*' (ഏകശ്രുതധരൻ-Grasper of a single listening).

Vallathol was also interested in staging plays. He was encouraged by his father. Young Narayanan staged plays like

His life

Vallathol Narayana Menon, popularly known as Vallathol, was one of the famous triumvirate poets of Kerala. The others are Kumāran Āśān and Ulloor S Parameswara Iyer. Vallathol was born as the youngest of the three children of his parents in Chennara, near Tirur, in Malappuram district on October 16, 1878. His mother had another son from an earlier marriage. Vallathol's parents were Mallissery Damodaran Ilayath and Vallathol Kuttipparu Amma. They called the boy Kuttan. Pullooni Varian Parambil Kunhan Nair initiated him into the world of letters at the age of five. Then his uncle Ramunni Menon took over and taught him *Siddharoopam*, *Amarakōsam* and *Sreerāmōdantam*. He found the boy behaving like a monk and thought that his student would become a scholar in *Ashtāngahrudaya* like him, that's all. But Kuttan had received a gift from the God to chalk poems by birth, and Kuttan was very enthusiastic about it. Later he studied the art of debating (*Tharkkam*) from *Kaikulangara Rāma Vāriyar* and *Parakkulam Shāsthri*, but soon lost interest in this sort of lessons. He was just beginning to write poetry. At the age of twelve Vallathol amazed the mob with the creation of *kirāthasathaka* (കിരാതശതകം) and *Vyāsāvathārasathakam*

'Bāladhruva Charitam' and 'Kamsavadham'. The main actors were Narayanan, Kuttippurathu Kesavan Nair and Kuttippurathu Kittunni Nair.

Vallathol married his cousin Chittazhi Madhavi Amma in 1902 after a prolonged love affair. This marriage has influenced his life in many ways. Chittazhi House is at Vadakkekadu in Vanneri, old Ponnani Taluk.

Though his wife was his uncle's daughter, the family members were against the proposal because of his unemployment. Nevertheless he could overcome the hurdles with his skilful persuasion. He felt financial crises after the marriage. The only income he had was the remuneration from the publishers of the periodicals but it was far and between. He was teaching Sanskrit and offering consultations in Ayurveda stream without any fee. Life became difficult after the deaths of his parents (in 1896, 1904) and his uncle *Ramunni Menon*.

When the family property of his wife was partitioned, his wife got a house at Vanneri. Then Vallathol moved to Vanneri. *Nalappattu Narayana Menon* and *Kuttikrishna Marar* were daily visitors there. *Interaction with Nalappattu enabled* Vallathol to acquire some knowledge of English literature that showed in his English translation of 'Merchant of Venice' of William Shakespeare as '*Portia Vivaham*'. *Nalappattu* was the motivator to do the translation. Soon he received an offer to work as the manager of *Kerala Kalpadrumam* Press at Thrissur with an initial salary of thirty rupees per month. The new manager became very intimate with his co-workers. He was only 27 then.

Within a short span, his literal connections made him close to Kodungallur KunhikuttanThampuram, *Appan Thampuram*, *Panthalam Kerala Varma*, *P V Krishna Variar*, and *Kundoor Narayana Menon* and so on. His poems appeared with different pseudonyms in publications like *Kavana Kaumudi*, *Kavanodayam*, *Rasika Ranjini*, *Kerala Chinthamani* etc. His pseudonyms were 'KK Press Manager, *Kondayoor Kuttan Menon*, *Mangalathu Nanu Asaan*, *V K Narayana Menon*.etc. At last by the suggestion of *Kundoor Narayana Menon* his pen-name was fixed as *Vallathol*.

In 1906, at *Tirur Thunjanparampu*, a meeting was called for raising a monument for the father of Malayalam language, *Thunchath Ramanujan Ezhuthacchan*. Vallathol tried his best to fulfill this project and took charge of *Ramanujan Monthly*, and wrote a number of poems praising *Ezhuthachan*.

Soon *Vallathol* dared to translate the '*Vatmiki Ramayanam*'. Vallathol earned the title *Kerala Vatmiki* after the translation of '*Valmiki Ramayana*' in a span of twenty three months. His teacher *Kunhikuttan Thampuram* took 874 days to translate '*Mahabharatham*'.

In order to concentrate on poetry he gave up the manager's job from *KK Press* and returned to Vanneri. Soon he faced a big tragedy in his life. He suffered from a disease in his nose that extended to ear and gradually he lost his hearing. As a result, he became deaf by the age of 30. All treatments in Ayurveda and Allopathy could not cure him and this experience led to the writing of *Badhiravilapam*.

ഗകേബളിതമെന്റെ കർണ്ണയുഗം
വനേവിഭൂഷണമായച്ചുമഞ്ഞു
കനേമിതൊഴിവാക്കുകുംബികേ നീ
പസേരസീരുഹദാസനല്ലയോ ഞാൻ?

He spent five years at Vanneri being involved in literary activities and wrote '*Chithrayogyam mahakavyam*', '*Vilasalathika*', '*Banthanastanaya Anirudhan*' and '*Oru katthu*' (One letter).

In 1915, Vallathol returned to Thrissur and took charge of the literary department of the *Keralodayam* news paper. His literary criticism based on other writers' works by this time was well developed and earned him a good reputation as an impartial critic. A collection of his criticism was compiled and published as *Grandhaviharam* by *Kuttikrishna Marar*. Later he shifted to *Kunnamkulam* to take up the job as editor of *Athmaposhini* in 1916. His constant contact with its publishers inspired him to write '*Magdalanamariyam*'.

In 1921 the poet returned to Vanneri again. The fire of Indian independence struggle was spreading all over India including villages like Vanneri. Vallathol was also attracted to it and he espoused the philosophy of Gandhiji. '*Ente gurunathan*' (My teacher) was the result of that admiration. When Gandhi visited Kerala to attend '*Vaikkam Sathyagraham*' Vallathol got a chance to meet him. He met his idol twice again, in 1927 and in 1929



during the annual conference of Indian National Congress. Thus Vallathol was inspired to write a large number of poems on patriotism, Khadi, low caste people and untouchability '*Karmabhoomiyute pinchukaal Magdalanamariyam*', '*Jathakan thiruthi*', '*Pamsusnanam*' '*Bharathashreekal than bhavashudha* etc belong to this genre.

Vallathol had a close relationship with Prime Minister Jawaharlal Nehru Though he was very humble in nature he never submitted or bowed before anyone. During a poets' meet at New Delhi, many well known poets of India bowed and touched the feet of Nehru. Vallathol came to him and embraced him with a wide smile unlike others and Nehru treated him with great respect and affection.

He died on March 16, 1958.

Vallathol had eight children, five boys and three daughters.

Honours and awards

Raja of Cochin bestowed on him the title '*Kavithilakan*' in 1919. In 1923, Raja of Travancore presented him '*Veerashrunghala* and the title '*Kavi Sarvabhousman*'. He was made '*Aastanakavi*' of Madras state by the state government and gave him an honorarium of ₹1,000 per month for five years. He was made a member on behalf of Malayalam language, of *Kendra Sahitya Akademi* in 1954. In 1955, Government of India honoured him with '*Padmabhooshan*'. He won posthumously the *Nehru Peace Award of Soviet Land* in 1966.

Vallathol as author

Vallathol is the author of the famous collections of poems *Sahithya Manjari*. He got the title, *Mahakavi* for his Mahakavyam '*Chitrayogam*' (1914). He played a prominent role in setting up the *Kerala Kalamandalam* at Cheruthuruthy, near the banks of *Bharathapuzha* River. Later this place was renamed *Vallathol Nagar*. He raised *Kathakali* as a great art form to the present day level. He wrote dozens of poems.

Vallathol wrote predominantly in Malayalam, the language of Kerala. Along with Kumāran Āśān and Ullur S Parameswara Iyer, he was part of a highly creative period in Malayalam literature. Influenced by Tagore, Gandhi, Sri Narayana Guru and Marx, as well as by the Sanskrit classics, Vallathol's poetry evolved from its classical beginnings to increasing expression of nationalist and broadly socialist sentiments. On Sri Narayana Guru he wrote that "Guru's birth is Onam to all, his wisdom the nectar. He is a full moon that does not wane". He wrote in a variety of forms, using both Sanskrit and Dravidian meters. He did not know English. His writings included the narrative poems *Magdalena Mariyam* (Mary Magdalene, 1921) and *Kochu Sita* (1928), as well as 11 volumes of *Sahityamanjari* containing his collected romantic poems (now D C Books has brought out a single volume of these texts). In addition to subjects from nature and the lives of ordinary people, Vallathol's opposition to the indignities of the caste system and the injustices suffered by the poor form the themes of many of his poems. His own struggle with deafness from his early twenties also features in some works. Vallathol's poetry has been translated into English and Russian as well as Hindi. In addition to his poetry, Vallathol also translated the Sanskrit Rig Veda and Valmiki's Ramayanam into Malayalam verse, as well as producing a prose translation of the Puranas.

Vallathol was an optimist and hated pessimism. This attitude is well demonstrated in a chance meeting with Changampuzha Krishna Pillai. Changampuzha was coming to Mangalodayam office from his lodge and Vallathol was waiting for a bus in front of 'Pathan's Hotel' at Thrissur Round. On sighting Vallathol, Changampuzha approached him with folded hands. Vallathol greeted him with a smile and asked him if he was staying near the Thrissur Mental Hospital seeking treatment from Mangalodayam. A perplexed Changampuzha immediately left him, realizing that he was being taunted for his pessimistic poems.

His aptitude is amply reflected in the following lines:

ഏത്തേതെതാമിടമെത്തിയാലും ശരി,
മദ്ധ്യേ മരണം വിഴുങ്ങിയാലും ശരി,
മുന്നോട്ടുതന്നെ നടക്കും വഴിയിലെ
മുള്ളുകൊള്ളാവുട്ടിമെതിച്ചു ഞാൻ.

His sense of humour was well known. When he visited Moscow to raise funds for Kalamandalam, he and his entourage were received by high officials of Soviet Union. Being winter, all delegates were wearing woolen garments and woolen cap, except the poet. Seeing the poet without a cap, one of the Soviet Officials asked him why he did not wear one. Vallathol responded with a comment that he was yet to be defeated, reflecting the Malayalam proverb that the defeated one would wear a cap.

Vallathol and his translations

The great role Vallathol played in introducing Malayalees to the vast Sanskrit literature cannot be denied. Critics are of the opinion that some of translations are better than the original while some others are not upto the mark expected of him. They say that the translation is like recovering sugar that is spilled on to the earth. Either you lose some sugar or you pick some mud along with the sugar.

His major translations are *Abhijnana Sakuntalam*, *Rig Vedam*, *Padma Puranam*, *Markateya Puranam*, *Oorubhangam*, *Merchant of Venice* etc. Let us see some of his translations and make our own assessment.

കുറുമ്പുകൂടും മൊഴികേട്ടമ്പ രപ്പാർന്നു ജാനകി

വിറച്ചുപോയ് യൗമുലം വൻകാറ്റിൽ വാഴപോലവേ.
(വാത്തികി രാമായണം)

തേരങ്ങാനും ചെരിഞ്ഞോ? കുതിര പതറിയോ?
ഭൂമി ചക്രത്തെ നിർത്താൻ
പോരെന്നായോ? കഴിഞ്ഞോ കണകൾ!
ഫിഴനിനക്കേറ്റിതോ? ഞാൻ മുറിഞ്ഞോ?
പോരിൽക്കേടേവമുണ്ടാം രമികനു വിധിയാൽ
ശത്രുശസ്ത്രങ്ങളേറ്റും
ചേരും വല്ലായ്മയെന്നാലവനരിയ പയറ്റിന്നു
മേലാളിയല്ലോ. (ഉറുരൂരും- ഭാസൻ)

Some excerpts from his poems

കോരിക്കൂട്ടിയ പാഴ്കരിയ്ക്കിടയിലെത്തീക്കട്ടയോ,
പായലാൽ-

പ്പൂരിച്ചുള്ള ചളിക്കളത്തിലുള്ളവാം ചെന്നാമരപ്പുഷ്പമോ,
മാരിക്കാരണി ചുഴുമിന്ദുകലയോ പോലേ,
മനോജ്ഞാനിയാ-
ളാരി,ക്കാഞ്ഞൊരിരുണ്ട കൊച്ചുപുരതൻ കോലായിൽ
നിൽക്കുന്നവൾ.
(ഒരു സന്യാസനോട്)

The embers look brighter when they are in a heap of burned charcoal, the lotus blooming in the midst of weeds looks prettier and the moon surrounded by dark clouds appears brighter. In the same way, a woman among ugly surroundings, becomes more beautiful than what she actually is or her beauty to a certain extent, removes the ugliness of the surroundings.

ഹാ, മൺകൂടത്തിലെരിയുന്ന മണിപ്രദീപം,
ഭീമശ്ശാണഭൂവി നട്ട രസാലപോതം,
ധൂമത്തിൽവെച്ച മലർ, കുപ്പയിലിട്ട സാള-
ഗ്രാമം, ഗ്രഹസ്തിയീർമങ്ങിയെഴുന്ന ഭാഗ്യം,
പക്ഷത്തിലാണ്ട ചെറുദന്തി, മുഷാപവാദ-
ത്തിങ്കൽപ്പതിച്ച സുയശസ്സിവയെന്നപോലെ
വൻകല്ലറയ്ക്കകമിരുന്നരുളും യുവാവാ-
മകക്കൊടിക്കഥ പുരോഭൂവി കാണുമൊറായ്.
(ബന്ധ.അനിരുദ്ധൻ)

The similes used to describe the plight of Aniruddhan inside the prison can never be better. The attributes of all the materials mentioned above are very useful once their adverse circumstances are removed and there would be no change of personality. Same is the plight of the hero once he is released from the prison.

ഉപ്പയിടും വയലിൽ നനച്ചനീരുപോലെ
കുപ്പസ്ഥലത്തു തുളസീജളമാലപോലെ
അപ്പട്ടക്കുഴിയിലാഹുതിപോലെ വിപ്ര-
ത്തപ്പത്നിയാക്കുടിലിനുള്ളിലണഞ്ഞനേരം
(പട്ടിൽ പൊതിഞ്ഞ തീക്കൊള്ളി)

A raindrop fallen in a salt pan, a basil garland (*Thulasimala*) fallen on the sweepings, an offering fallen into the funeral pyre are all useless even when they are retrieved; they cannot reclaim their past glory. Likewise, the grace of the Brahmin woman cannot be reclaimed.

Well known critic M R Nair claims that no other poet in the world literature could have used such powerful similes.

In one of his poems, Vallathol wanted to tell his readers that it was time for the sunset. How does he do it?

ഇങ്ങോട്ടാസ്ഥയൊടെത്തിനോക്കിടുവതും-
ണ്ടന്തിസ്സമീരസ്സുരൽ-
ത്തെങ്ങോലപ്പഴുതികലൂടെ മറയാൻ
പോകുന്ന മാർത്താണ്ഡനും.

The setting Sun is making a stealthy peep at the 'Mahammadamanka' of Vallathol before disappearing.

Vallathol and Kathakali

Kerala Kalamandalam - The temple of classical arts - is the realisation of a poet's dream, of a life of dedication, of a journey through the agonies of creation, of the ecstasies of fulfilment. Mahakavi Vallathol was forty nine years old when the idea struck him like a ton of bricks. He had been to a friend's house in Kunnankulam to witness a performance of Kathakali. Several connoisseurs like him were there. They had come with great expectations. The performance was deplorable, shocking. The Mahakavi felt hurt that this unique art form, well recognised as a total theatre, had fallen to such low depths. He took a silent vow that night. He would dedicate the rest of his life to the resurrection of Kathakali.

The stunning depression that followed for some years after the First World War further ruined the classical arts of Kerala. It was only the strength of character and determination of a few dedicated veterans and an occasional shot in the arm by an isolated patron that kept the flame alive. Kathakali, Mohiniattam or other classical arts could not attract talented youth in numbers as they offered no source of decent livelihood. No wonder the artists who performed before the poet at Kunnankulam shocked him. It was that shock however, that saved Kathakali and Mohiniattam.

Once the idea got into him, the Mahakavi did not waste any time. He called together all his friends and got a new society registered at Kozhikode in 1927. He christened it the Kerala Kalamandalam. Kerala as a regional state was not even in the dreams then. During 1934-'35, he visited Malayasia and Myanmar to raise funds. To raise funds for an institution that did not offer a monetary return was not an easy matter. The Mahakavi therefore ventured on a new way of getting money. He got the government approval to start a raffle. It took him and his friends three years to collect a reasonable sum before they could hold the draw at the famous Guruvayur Temple in 1930. The net proceeds of the raffle amounting to Rs 75,000/ became the capital of Kalamandalam.

The real functioning of the Kalamandalam began in 1930 at the *Kakkat Mathom* (കക്കാട്ട് മഠം) premises at Kunnankulam. The Mahakavi felt that the institution needed more space and facilities. Manakkulam Mukunda Raja, friend and colleague of the Mahakavi in this venture came forward and offered his premises at Ambalapuram near Mulamkunnathukavu, a few kilometres off Thrissur to house Kalamandalam. When the Kalamandalam was shifted there, the Mahakavi also came and stayed at Ambalapuram so that he could devote his personal attention to the students and teachers. He believed that artists should have a reasonable education and awareness of our classical literature and epics. So he persuaded Kuttikrishna Marar, a rare renowned scholar of Kerala to join the institution to teach the students.

By 1936 a reasonably spacious compound was secured on the banks of the Bharathappuzha at Cheruthuruthy and a building was put up at considerable expense. The institution was shifted to the new site and started functioning there from 1937. Kalamandalam had established a name of its own by then. Students came from different parts of the world to take advantage of the systematic training available there under the direct supervision of the Mahakavi. They included famous danseuse Ragini Devi and the great choreographer and dancer of international repute, Guru Gopinath. The Mahakavi insisted

A muktakam of Vallathol

ശ്യാമപ്പൂമെത്ത, ചഞ്ചൽകുളിർവിശരി മണി-
കീർണ്ണമാം നീലമേലാ-
ഏപ്പാമൽത്തങ്കശ്ശേളോപ്പീ വക വിഭവശതം
ചേർന്ന കേളീശ്ശൃംഗം മേ
പ്രേമത്താലേ സ്വയം തന്നരുളിയ പരമോ-
ദാരശീലന്റെ മുമ്പിൽ
കാമത്താൽ കൊച്ചുകൈക്കുമ്പിളിത ഹ! ഹ!
മലർത്തുന്ന ഞാനെത്ര ഭോഷൻ.

How foolish am I to extend my little begging palms out of greed before that merciful and most generous entity that out of love, without being asked provided me with this wonderful house with green flowery bed, constantly blowing tender fan and a golden, bejeweled and bluish canopy!

This *muktakam* (an independent stanza as it is not a part of any poem) has a latent meaning also. Vallathol shows us a beautiful world with a surface of green grass, the gentle breeze, the blue sky with the golden moon surrounded by a large number of stars. All these are provided to us without any request. They all are there even before we are born. He has given us all of them with a lot of love for us as he is very gentle, kind and generous. The poet shows us that we need not ever ask God anything as He knows best what we need and the one asking for favours is a fool.

that the teachers of the institution be the very best available. Thus he secured the services of great masters like Guru Kunju Kurup, Pattikkanthodi Ravunni Menon and Kavalappara Narayanan Nayar to teach the actor students, Venkatakrishna Bhagavathar to teach music, Moothamana Namboothiripad to teach *Chenta* and Venkachan Pattar to teach the *Maddalam*. Kathakali music, Ottan Thullal, Koothu and Kootiyattam are also taught there.

Now Kalamandalam is a deemed university and stands as a new golden spot at the top of world of arts, with out any blur to the diversion of eras.

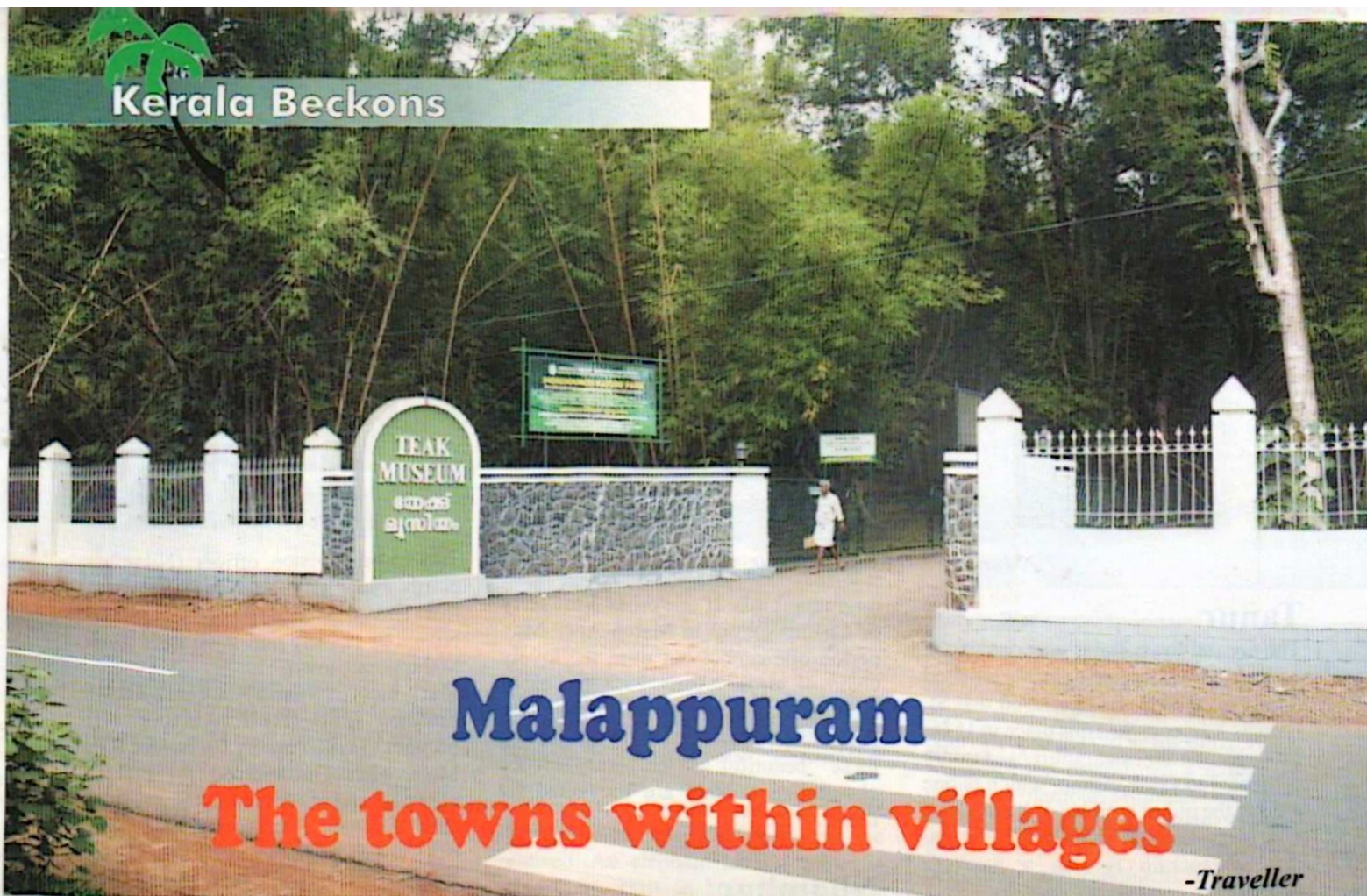
Involvement in ationalistMovement

Vallathol actively participated in the Nationalist Movement. He attended all India Conferences of the Indian National Congress in 1922 and 1927 and rejected the Royal Honour bestowed upon him by Prince of Wales during his India visit (1922). He was then termed an "audacious vernacular". But it never deterred him. He went about singing the many facets of the freedom movement, emphasising that India's future could only be woven with "the golden thread of its past".

Vallathol remained a great admirer of Mahathma Gandhi and wrote the famous poem "Ente Gurunathan" (My Teacher) in his praise. He wrote several patriotic poems hailing India's nationalist movement.

താരകാമണിമാല ചാർത്തിയാലതും കൊള്ളാം
കാറണിച്ചളി നീളെപ്പുറഞ്ചാലതും കൊള്ളാം
ഇല്ലിഹ സംഗം ലേപമെന്നിവ സമസ്വപ്ന-
മല്ലയോ വിഹായസ്സു, ചുണ്ണമെൻ ഗുരുനാഥൻ.

Continued on page 42



Malappuram

The towns within villages

-Traveller

Manjeri

The headquarters of Eranad Taluk, a place rich in history, and a witness to the vicissitudes of the Malabar rebellion and the independence struggle; also home to the renowned Kunnathambalam, and the Karikkad Subramania temple; now an important administrative and commercial centre as well.

A city and a municipality in Malappuram district, it is the commercial capital of Malappuram district and is 25 km from Calicut International Airport and 50 km from Kozhikode railway station. It was a live centre of the national movement. Anakkayam, 4 km from Manjeri, was an important centre of 1921 uprising. Nellikuth, 6 km from Manjeri was also a center of the 1921 Malabar Revolt and



A typical landscape scene from Manjeri

birth place of independence fighter Nellikuth Ali Musliyar. This place is in Manjeri Municipality. Anti British revolts took place from 1790, in and around Manjeri.

Tirur

43 kms south of Kozhikode, this is an important Railway Station of the Shoranur-Mangalore section of the Southern Railway, a major trading centre of fish and betel leaves, and the birth place of Thunchath Ramanujan Ezhuththachchan, the founder of Malayalam language, Even now the Thunchan Paramba, developed into an important research centre and literacy meeting place by the government; is considered a place of great veneration. The site attracts a large number of people on Vijayadashami day for the ritual initiation of children into the world of learning .

Thunchan Parambu

A standing monument reminiscent of the notorious Wagon Tragedy during the British rule.

Located 32 kms from Malappuram at Tirur is the hallowed Thunchan Parambu, the birthplace of Thunchath

Ezhuththachchan, the father of Malayalam language. This stretch of ground has been carefully preserved for posterity with items like the iron stylus used by the scholar and literary giant kept on display. The holy day of Vijayadashami witnesses children being brought here to be initiated into the world of education and knowledge The ancient *kanjira* tree (*Nux vomica*) under which Ezhuthachchan imparted lessons to his beloved disciples and composed his poems is one of the treasured exhibits here. The memorial also houses a granite Saraswathi Mandapam along with a library of rare manuscripts. M T Vasudevan Nair heads the Thunchan Memorial Trust.



Thunchan Parambu



Municipal Town Hall, Tirur

Tanur

The coastal town Tanur was one of the earliest Portuguese settlements situated 8 kms from Tirur. It is believed that St. Francis Xavier visited this place in 1546. The Keraladheeswarapuram temple dedicated to Lord Vishnu, which is one among the oldest temples of Kerala, is 3 kms away south of Tanur town. Keraladheeswarapuram is also a weaver's settlement.

Tirurangadi

Tirurangadi was an important centre of the Khilafat movement, national movement and the Malabar Rebellion. It was the Tirurangadi incident on 20th August, 1921, that ignited the outbreak of Mopla Rebellion. Mamburam Kizhakke Palli was the seat of Khilafat leader Ali Musaliar.

Ponnani

Ponnani is the only port in Malappuram District and one of the oldest in Kerala. A tidal port at the mouth of Bharathapuzha.

Ponnani is famous for trade from ancient times. Now it gains importance as a prominent fishing centre. Ponnani is also famous for its ancient Muslim mosque. Near Ponnani is Biyyam Kayal, the extensive stretch of water where boat race is held during Onam. Women rowers in small boats also participate in the race. Biyyam Kayal is being developed into a tourist centre. Pedal boats and other facilities are provided.

Ponnani-Purathur belt, where the river 'Bharathapuzha' and the river 'Tirur-Ponnani Puzha' join together to traverse into the Arabian sea, becomes fascinating with a wide range of

migrating birds. If one crosses the ferry of Chamravattom in March-April-May period one cannot but miss the lovely chain of birds. Nearly 25 varieties of birds have been identified in this area. People have awareness in protecting these beautiful gift of nature. Hence clandestine hunters are prevented by them.

Nilambur

On the Kozhikode - Ooty highway, 40 Kms from Malappuram, an important halting place for tourists enroute to Ooty, one finds a trading centre in hill products. It is well known for its teak plantations, said to be the oldest in the world (Cannolly's plot) and a well designed Teak Museum, which traces the history and uses of the wonder wood. Nilambur town is famous for Kovilakams where the Rajas resided and ruled the land. The Kovilakams have beautiful frescoes and artworks in wood.



Amara Prabhu at Guruvayoor created by Potters from Nilambur

The forest division offices (Nilambur North and Nilambur South) function from here. It is the terminus of Shoranur Nilambur railway and is 40 kms. from Malappuram town.

The potters of Nilambur are well known for their skills. Their ancestors were brought to Nilambur by the Senior Raja Manavedan Thirumulpad for making clay pots and other vessels to be used at their temple Vettakkorumakan Kavil during the *Pattu* festival. Their sculptural skills could be witnessed near Guruvayoor temple where a sculpture of 'Maraprabhu' is on display.

Cannolly's Plot Teak Plantation

The plantation is named after H V Cannolly, the Malabar Collector during the British rule who was instrumental in planting teak in the entire Nilambur. The plot extends across 2.31 hectares beside the Chaliyar River at Aruvakode, where a country boat ferries visitors across.



Adyanpara Waterfalls



Teak Museum

This plantation was established about 150 years ago and is acclaimed to house the oldest teak tree in the world.

Adyanpara

Adyanpara lies in Kurumbalangode village of Nilambur taluk and is famous for its water falls and the splendour of its wooded jungles. The wild beauty of this place is a feast for the eyes.

Nedumkayam

It is 18 km from Nilambur town. Nedumkayam is noted specially for its rich rain forests. The wooden rest house built here by the British offers a panoramic view of the elephants and deers grazing in the forest nearby. One has to get prior permission from the Forest Department to enter the forest zone. Heavy restrictions are imposed as a measure to save the existing forest



Nedumkayam



Giant Teak at Cannolly's Plot

land. An elephant taming center is also here. Nilambur including Nedumkayam has been selected for being developed as Kerala's second *eco - tourism destination*.

From the wooden rest house built by the British, elephants and deers can be viewed. An elephant taming centre is also there. Half an hour jeep journey through the thick forests from Nedumkayam, leads to Manjeri, the settlement of Chola Naikas, a primitive tribe. Beyond Chaliyar River, 27 Km from Nilambur, is Valamthode, a hill top place where a perennial waterfall attracts people. This too is a tribal settlement. Road accessibility is through Kozhikode district by Areakode-Mukkam Road.

Teak Museum

Four Kms. away from Nilambur on the side of Nilambur-Gudallur road, is world's first Teak Museum and sub centre of Kerala Forest Research Institute. In the Teak Museum, a visitor can have information on all aspects of teak. The Museum, arranged in a two storied building, exhibits articles and details of historic, aesthetic and scientific value.

Nilambur is now known for its artisans of clay. The best of their artistry is the sculpture of 'Maraprabhu' made near Guruvayur temple. It is also the home of several magicians. Ramakrishnan (R K) Malayath is a young but the oldest magician, who was trained in magic by Ali Khan of Manjeri, Prof Vazhakunnam and Prof E T Kovoor the well known atheist. Another famous

magician is Gopinath Muthukad who in 2011 won the Merlin Award, the equivalent of the Oscar for films. While Malayath has established a school for magic at Nilambur, Muthukad has one at Thiruvananthapuram. Besides these two, there are many other magicians, performing and training others.

Pookkottur

Pookkottur is a beautiful agricultural village situated in Ernad Taluk of Malappuram District. It has an area of 2063.15 hectares which includes Pookkottur and Valluvambram.

From the serene green village atmosphere Pookkottur is drastically changing itself in to modern living conditions. But Pookkottur has a long heroic history to tell.

The written history of Pookkottur, an agricultural village starts from 1900. Pookkottur which belonged to Nilambur Kovilakam after Tippu's invasion attracted attention in 1921. The war between natives of Pookkottur and the supporters of British Army made Pookkottur famous. It became the first place in British India where people directly fought with British Raj.

During this period the landlord tenant





Statue of Naranath Branthan

issue flared up and the spirit of freedom movement spread among the people. The combined movement of Khilafat and Gandhiji's Non co-operation led a number of people into the independence struggle. This struggle against British rule and the arrest of a large number of people made them more determined and spirited in fighting the alien administration.

Kuttippuram

Kuttippuram is a town with a railway station situated in the Malappuram

district between Edappal and Kozhikode. The longest river of Kerala, Bharathappuzha, is flowing through Kuttippuram. Kuttippuram railway station is the important railway station in Malappuram District. The railway line take a diversion to west from Kuttippuram, so the Kuttippuram railway station is the detrain station for the people for those who are belonging from vast geographical area including Guruvayur, western part of Palakkad district, Ponnani Juma Masjid, Puthanpally Jaram, Kadampuzha temple.

Nalambala Darsanam

Like around Irinjalakuda, Malappuram can also take pride in the four temples dedicated to the four sons of King Dasarath. Ramapuram, between Malappuram and Perintalmanna towns, about 10 km away from both, houses the temple of Lord Rama of *Vadakkedath Mana*. Within three kilometers, temples for Bharat, Lakshmanan and Shatrughnan are seen. Lakshmana temple of *Meleppat Bhattatiri* is at Ayodhya one km away from Ramapuram towards Perintalmanna, one km away from Naranath the Shatrughna temple of *Thekkedath Mana* and Bharatha temple of a local Nair family is about one km away towards south-west at Cherakkat. Interestingly, these temples came up without any planning and are managed by four different managements. Of late, a large number of devotees throng to these places during the Malayalam month of Karkatakam, (July-August) to have darshan of these deities before having their lunch.

(Next issue: Pathanamthitta)

MUMBAI POORAM IN NOVEMBER

-KIM Bureau

All the gaiety and piety, the sanctity and festivity associated with the spectacular Thrissur Pooram is to be recreated in Dombivli on 11, 12 and 13 November 2011.

The organisers of MUMBAI POORAM plan to replicate the traditional annual Thrissur ritual in all its authenticity, with five caparisoned elephants, kudamattam, thayambaka, panchavadyam and shingari melam at the MIDC Stadium at Dombivli. Entrance will be free for all spectators.

The organisers are also aiming at setting some world records showcasing the entire event. They plan to have two traditional items that will set the records:

1. The biggest pookalam covering about 20,000 sq ft.
2. The biggest kaikottikkali, with about 3,000 dancers.

The organisers expect to raise enough funds through sponsorship and advertisements to cover the cost.

As at Thrissur, the event will also have a fireworks and pyrotechnic show, illuminations and laser show.

The ground will also have a property exposition, painting exhibition, exhibition of handicrafts and a food festival.

It will also offer free eye, knee, heart, dental, AIDS, Diabetes and Blood Pressure check ups and a voluntary blood donation

and eyes and kidney donation centre.

Details of sponsorship and other facilities can be had from www.mumbaipooram.com



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.

Islam on the Indian Soil

Legend has it that a Chera king, *Cheraman Perumal* went to *Makkah* (Mecca), embraced Islam and accepted the name *Thajudeen*. He married the sister of then King of Jeddah. On his return trip, accompanied by many Islamic religious leaders, led by *Malik-ibn-Dinar*, he fell sick and passed away. He had given introductory letters for the team to proceed to '*Muziris*' (Kodungallur), the then Chera capital. The visitors handed over the letter of the Perumal to the reigning king, who treated the guests with respect and extended facilities to establish their faith in the land. The King also helped the artisans to build the first Mosque in India at Kodungallur, by converting *Arathali Temple* into a *Juma-Masjid*. It was built in 629 AD and the area around it had been ear-marked for the team's settlement.

Another version of the story goes like this: Calicut (*Kalikooth* in Arabic) and Ponnani were also prominent sea ports along the then Malabar Coast (northern Kerala). When the Arabs acquired

proficiency in naval merchandise, it became a transaction point of the Arab and the Indian cultures.

It is believed that during this time, some Arab merchants had settled permanently at Calicut and the *Maplas* are their progeny. These Indo-Arab origins were good naval architects and tough sea farers and by and large engaged in maritime activities. The origin of Islam, the *Maplas* and the Muslim arts appear to have begun with them.

A third version says: An Indian scholar had found an inscription in Kerala establishing that Islam came to this country in the seventh century AD during the life time of Prophet Mohammed himself. According to Dr. G.S. Khwaja of the *Archeological Survey of India*, some missionaries led by *Maalik-Bin-Dinaar*, a Sufi saint from Basra and a contemporary of the Prophet came to Kerala in the seventh Century. They presented themselves in the court of *Cheraman Perumal*, in 642-43 AD or Hijira 22 (22 years after the prophet's migration from Mecca to Madina). An epigraph about the Islamic mission,

written in a difficult-to-read, ancient version of Arabic language, was found executed on a wooden Lintel of the Jami mosque at Kasargod in Kerala, said Khwaja, who presented a research paper at the 24th Epigraphical Congress in Thrissur.

Khwaja's paper said that the inscription on the lintel was the only epigraphical evidence of early Islamic missions to coastal Kerala. According to him, the inscription states that preachers propagated their religion and built mosques in several coastal cities like Kozhikode, Thalassery, Chaliyam, Kollam, Kodungallur and Kasargod. "*These are the earliest mosques on Indian soil wherein still exist the graves of the early missionaries,*" he says.

The epigraph also mentions the existence of socio-religious institutions to look after Islamic law, marriages, inheritance disputes and other judicial needs of the Arab settlers and the neo-Muslims at these colonies. The epigraph, says Khwaja, is an important breakthrough in correlating the ancient history of Kerala, especially that relating



**The First Muslim Mosque in India - Cheraman Perumal Masjid Kodungalloor
(Left) ancient Mosque (right) new Mosque**



Muslim leaders of yester year: (from left) Nonagenarian V Moidu Moulavi, Abdul Rahman Saheb, former education minister P P Ummerkoya and former finance minister P K Kunju

to the arrival of Muslim-Arab sailors at Kerala coasts. Otherwise the only source is obscure references in Malayalam and Persian literary works. The Kasargod mosque lintel inscription bears out the earliest reference to Islam in Kerala in an ancient Arabic book, entitled "Tohafatul Mujahideen" written by Zainuddin Malabari. It narrates the story of arrival of what could be the first Islamic mission to Kerala by sea, led by *Maalik-Bin-Dinaar*. According to the book, *Cheraman Perumal* was ruling then and the missionaries presented themselves in his court in the year 642-43 AD or Hijra 22. The king welcomed the mission and asked about Islam. So impressed was he with Malik's interpretation of the religion that he embraced Islam, the book says. *Cheraman Perumal* became *Abdullah Sameri* and undertook Haj pilgrimage to meet prophet Mohammed at Mecca. On his way back, *Sameri* died at *Zulfar*, a coastal town in Yemen. Records show that a grave with the name of *Sameri* engraved on it still exists. Well-known Arab traveller, *Ibn-e-Batoota*, who came to India in the 14th

century has also mentioned in his travelogues some colonies of Arab settlers in India around this region. Some people claiming to be direct descendants of the Arab missionaries still live there. *Khwaja's* paper also says that the grave of *Maalik-Bin-Dinaar's* son, who was appointed the Kazi of the town to act as the judicial magistrate, registrar of marriages and counsellor on matters of inheritance, still exists in the compound of the mosques at *Kasargod*, which was mentioned in the lintel epigraph as *Kancherkoth*. The paper says according to legends the earliest mosques in Kerala, perhaps in India itself, was at *Kodungallur*, but the only epigraphical evidence of the Muslims' first arrival was at *Kasargod* nearby.

The Belief

Muslims of Kerala have always believed that their origin in Kerala goes back to 7th century AD when the religion originated in Arabia. The numbers increased in the 9th century. In the 8th century there were many centers for religious conversion in

the state. *Cheraman Perumal's* pilgrimage to Mecca was a major influence in this regard. The history of Muslims in Kerala is closely intertwined with the history of Muslims in nearby *Lakshadweep* islands. During the time of the *Samuthiries (Zamorins)*, the Muslims of Malabar played a major role in the local army and navy as well as ambassadorial functions in Arabia and China. They also forged alliances with Muslim rulers of Gujarat and Bijapur. Even before this period they had settlements in *Perumathura*, *Thakkala*, *Thengapattanam*, *Poovar* and *Thiruvankottu* in southern Travancore. Muslims from *Pandidesham* migrated for trade to *Erattupetta*, *Kanjirappalli*, *Mundakayam*, *Peruvanthanam* and *Vandiperiyar* in *Kottayam* district. In the 17th century, trade links were established with places like *Kayamkulam* and *Alleppey* in the west. It was during the time of the *Samuthiries* that the title of '*Marakkar*' was created. During their reign, four *Marakkars* played significant role in trade. Under the second *Marakkar*, the Muslims spread from port areas to the "hill sides of *Valapattanam*, *Thikkodi*, *Pandalayani*, *Kakkadu*, *Kozhikode*, and *Ponnani*". From there, many migrated to *Palakkad*. Muslim influence reached its peak at the time of the Admiral, *Kunjali Marakkar the Fourth*. The influence of the Muslims started dwindling, after *Kunjali Marker* lost the friendship of the *Samoothiries*. During the Dutch period a prominent



The first educational institution founded by Muslim community in Kerala- Farook College, near Kozhikode



Shihab Thangal



Muslim leaders of yester year: (from left) Bafaki Thangal, former speaker K M Seethi Saheb, former chief minister C H Mohammed Koya and founder of All India Muslim Education Society and Professor of Medicine Dr Abdul Gafoor

Muslim trader Moosa Koya is said to have spearheaded the development of trade centers in Changanacherry, Pandalam, Kayamkulam, and Alappuzha.

At the time of Hyderali and Tippu Sultan, there was a revival amongst Muslims of Malabar. The Arakkal king signed a treaty with Hyderali. Samuthiri followed up with his own treaty with Hyder. In the post Tippu era, the *King of Pazhassi* waged war against the British with the help of Malabar Muslims. In the 19th century anti-British riots erupted on account of their repressive policies. The British passed a draconian act in 1852.

The 19th century saw political servitude and financial ruin. The 1832 earth quake in Malabar and subsequent famine led to mass migration of Muslims to Cochin and Travancore. A prominent leader at the end of 19th century was Veliyankottu Ummarkhasi. From the end of the 19th century to the first three decades of 20th century those who led the community include Hamadani Sheik, Vakkam Abdul Kadar Maulavi, and Seethi Sahib.

The so called "*Mappilla Lahala*" (Moppilla Rebellion) was actually an important chapter in India's freedom struggle. It was the expression of the built up frustration and rage amongst Muslims against the British Government and the local land lords. Many prominent Muslims played leadership roles in the "*Khilafat Movement*" and Indian National Congress. The British tried to split the Hindus and the Muslims through their '*divide and rule*' strategy. Many Muslims were hanged or deported. The British were eventually forced to abandon their scheme to deport large numbers of Muslims to the Andamans. Relief organizations came to the aid of widows and orphans. One of the orphanages established then still exists on Maryhill in Kozhikode.

Social, educational and service organizations evolved around 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.

During nineteen hundreds, a number of social and political organizations evolved. Muslims who were used to only Arabic education began to give greater emphasis to English education. The government encouraged private Muslim educational institutions and educators. Vaikkam Abdul Kadar Moulavi was a leader who made significant contributions in the social arena from 1873 to 1933. He was the founder of the famous newspaper '*Swadeshahimani*' and two other newspapers. He was the greatest leader in modern education among Muslims. Several high schools and elementary (primary and upper primary) schools were started by the Muslim community during this period. A training school in Malappuram and a Mohammedan high school in Alleppey came in to existence along with other educational institutions in Edava, Kozhikode, Mahi, Ernakulam, Vettathu, and Puthiyangadi.

Muslim League, the first true political

organization, came into being in 1937. Leaders like K. M. Seethi Sahib joined the Muslim League from the Congress. In 1924 '*Al Amin*' newspaper was started to promote social well-being and nationalism amongst Muslims by Mohammed Abdur Rahiman Saheb, Moidu Moulavi and other nationalist leaders. In 1932 joining with Christians and Ezhavas, Muslims demanded proportionate representation and won 8 seats in the state assembly in Travancore. Shri P K Kunju became the chief whip.

Muslims participated in various phases of the Indian independence struggle such as the salt law protest and non-cooperation against the rulers. After India's independence, the Muslim League continued to be politically active although there were dissident voices from time to time.

Muslim Principality

Kerala's only Muslim ruling dynasty was Kannur's Arakkal family. Historians disagree as to their period. Some claim that ancient coins date the Arakkal rulers to the 8th century. Kerala historians (especially Shri A Sridhara Menon) seem to believe that the Arakkal Kings came to power in 16th or 17th century and issued their coins at the earliest in the 18th century. One of the rulers who presided over the kingdom was a lady by name Junumma Beevi, who ruled for 49 years. By 1909 Arakkal rulers lost Kannur and the cantonment. By 1911 there was further decline with loss of "*chenkol and udaval*" (the Sceptre and the Ruler's Sword). During those years they allied and clashed with the Portuguese, the Dutch, the French and the English. The British played the biggest role in removing all vestiges of titles and power from the Arakkal rulers. One of the last kings Arakkal Abdul Rahiman Ali Raja (1881 -1946) was active in helping his subjects. The last ruler was Ali Raja Mariumma Beevi Thangal. After her time the family broke up.

(To be continued)



The first Muslim female jurist and former Tamilnadu Governor Justice Fathima Bevi

Mini Kerala in Busy Flora Fountain

Among the narrow lanes of the crowded Flora Fountain area in Mumbai where business flourishes from every available space in small shops and unpretentious offices, a passerby can count at least ten hotels that serve genuine Kerala dishes.

These hotels serve both vegetarian and non-vegetarian meals, not to forget the Kerala breakfasts of *puttu, kadala, Kappa, appam*, stew, and other traditional snacks.

Taste of Kerala, Hotel Deluxe, Bombay Restaurant, Hotel Fountain Plaza, Rahmaniya Restaurant, Public Restaurant, Society Restaurant the list is endless.

For the migrant Malayalee, especially the bachelor, who yearns for the taste of Kerala food, these hotels are a godsend. They are perfect eateries for Mumbai Keralite families to taste Kerala fare and for second generation Malayalees who have easy access to and are used to Punjabi, Gujarati, Chinese and Mumbaiyya food, these hotels are reminders of the culinary specialities of their roots.

Many of these hotels serve vegetarian

meals on banana leaves on weekdays with one *payasam, avial, thoran, kalan, erisseri, pappadam, sambhar, rasam* and red rice. Of course there is the option of white rice in these meals.

White rice is also an option. On Sundays they serve at least two *payasams*, with one being a *pradhaman* like *pal ada, chakka, ethapazham* etc. The nonvegetarian specialities include Malabar, Kasarkode and Thalasseri menus. For instance, the **Bombay Restaurant**, opened in 1982, specializes in Thalasseri fare. *Neipathiri, aripathiri, Malabar Porotta, Talasseri rice* that is fish, chicken or mutton *biryani*. The hotel also serves breakfasts of *puttu, appam, vellappam, palappam, ari* and *gotambu dosa*. Khalid Ummer and Abdul Nazar who are partners of this place hail from Mahe in Kannur.

Lalit Refreshment's **Taste of Kerala** is



only one and a half years old. But it has become a favourite haunt for lovers of Kerala cuisine. When we visited the place and tasted the Kerala meals there, there were other Kerala families and Malayalee and non Malayalee office-goers, relishing the vegetarian spread on banana leaves. The sumptuous quantity of red rice served along with huge orbs of *pappadams*, the tasty *sambhar*, the tangy *rasam* and the chilled *sambharam* were worth the money. **Taste of Kerala's avial** needs a special mention. It was just like the dish our mothers made down south - pale yellow in colour, of thick consistency with the gentle flavour of fresh coconut, green chillies and curry leaves and the tinge of coconut oil on top of it. My advice to all Keralites is to visit this place to savour how a genuine *avial* tastes. On Sundays there are two *payasams* served along with vegetarian meals. *Chakka pradhaman* is their speciality. Basheer and Jayarpee who run this hotel hail from Kozhikode. The specialities here include *Malabari* items. *Karimeen*



Hotel Fountain Plaza has people lined up during Ramzan time in the evenings



Public Restaurant speciality is Kasarkode and Kannur food.



Bombay Restaurant specializes in Thalasseri fare

pollichathu, chemmeen pollichathu, kallumakaya masala, Chicken nadan curry, chicken kerala, chicken malabari, and there are several other Malabar specialities of the chicken, mutton and fish varieties. Basheer says that on weekends Keralites come with families from far flung suburbs to taste and enjoy their Kerala dishes.

Hotel Deluxe owned by Kalatra Ashraf and K Abdul Naseer insist that their 25 year old hotel has always been a favourite haunt of Malayalees including Government officers. A former Chief Secretary used to go there with his family for meals on Sundays, he recollects. Since last five years this

hotel has built one storey on top where vegetarian Kerala meals on banana leaves with 21 items including two payasams are served on Sundays and 16 items with one payasam are served every day in their vegetarian meals menu. Different kinds of nonvegetarian *biriyanis, porotta, chicken kerala, mutton sukha, Karimeen masala, kallumakaya fry, kakka masala, fish mapaz boneless* are some of the specialities here.

Public Restaurant has been running in this area for the past 50 years. Their speciality is Kasarkode and Kannur food, the owner says. **Society Restaurant** near the **Public Restaurant**

specializes in Malabar food. *Kunhipathiri, meencurry choru, fish fry meals, vellayappam, puttu* etc are their specialities. Abdul Razak and Abdul Gafoor are partners in this 16 year old hotel. Vegetarian Kerala meals are also served here.

Hotel Fountain Plaza is another famous hotel serving genuine Kerala fare. It has on its visitors role VIPs, filmstars and politicians. During Ramzan there is a crowd lined up in the evenings. This is true of all the Kerala restaurants here that have people lined up during Ramzan time in the evenings. Kerala sweets and snacks and mutton *biriyanis* are hot favourites at that time.



Hotel Deluxe serves 21 items in its special Vegetarian meals on Sundays.

Raju Sivaram (H R College Canteen)

Master of Chinese Cooking

There is always a crowd of youngsters around the Chinese Corner of the 50 year old H R College canteen in Churchgate, waiting for the tasty Chinese food that Adiparambil Raju Sivaram dishes out. The students are unanimous in their appreciation of the noodles and Chinese *bhels, Manchurians* and *sechwan* rice that he prepares.

Raju started his Chinese dishes at HR College eight years ago. He hails from Kottayam and has been in Mumbai for the last 22 years. Starting as a helper and later becoming a cook, Raju worked in several hotels before taking up this job on a contract basis with H R College. He also gives packed Chinese meals to several offices in and around the area. He has four men cooking the Chinese items under his supervision. According to him, Chinese food is popular among

the youngsters because it is oil-free, and healthy.

Helpful by nature, Raju recollects that during the floods of July 2005, he walked in the waterlogged roads to give free meals to the hungry passers-by who were stranded on the roads.

Raju dreams of opening a small establishment of his own where he can cook, serve the people and satisfy their hunger.

Janardan Anand

At the same canteen campus, there is another Malayalee who runs the *Dosa and Pav bhaji* corner. He is Janardan Anand, from Kannur. He came to Mumbai 12 years ago. Janardan says that *tava pav* and *pav masala* are hot favourites among his young customers. *Dosas* are all-time popular fares, according to him.



Raju with his Chinese Noodles



Janardan prepares Dosa



Traditional meals on banana leaves at the Taste of Kerala



Rahmaniya Restaurant near Fountain Plaza.

Rahmaniya Restaurant which is close by is a hot competitor to **Fountain Plaza**.

Anand Bhavan is one of the few pure vegetarian hotels here. For the strict vegetarian who is in search of the traditional Kerala Iyer menu, this is the ideal place. The ambience is good, the food tasty and the place is clean.

An interesting point to remember is that many of these hotels started on a modest scale as eating joints for the migrant Malayalee who left his family in Kerala and came to Mumbai in search of a job. It was to these places he walked in during his lunch time to not only to satisfy his hunger but also to keep in touch, and to remember his native place. Many of these small joints have of late

been replaced with more spacious ones and two storeyed and air-conditioned restaurants. But even today the Malayalee frequents these haunts to savour the taste of his land's cuisine and families from far-flung suburbs come to Fountain Area to have the authentic

Kerala fare, these joints lovingly recreate.

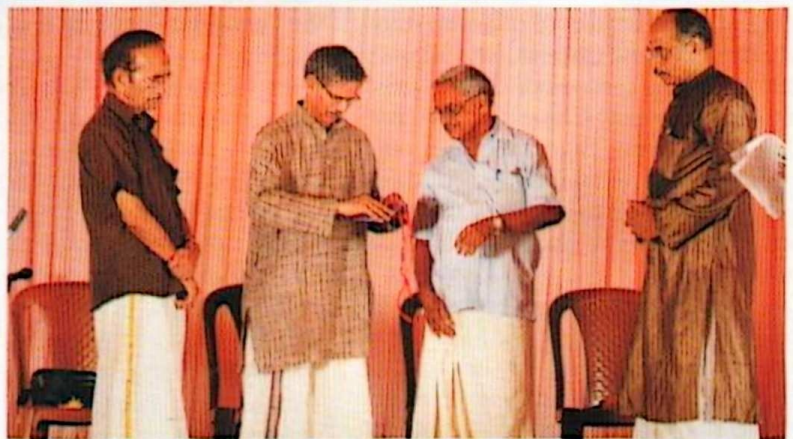
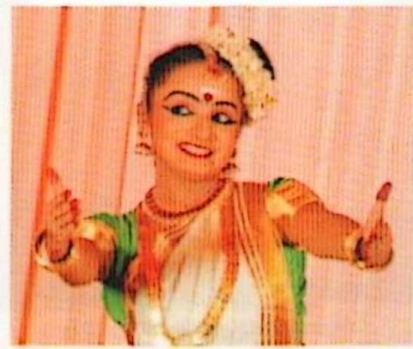
Many of the hotels here have rooms for boarding, like Fountain Plaza, Socie restaurant and others, with affordable rates for all sections of society.



Anand Bhavan, one of the few pure vegetarian Kerala hotels here.

Mohiniattam Arangettam

Kavita Sudheer, a resident of Dombivli and student of Kalakshetra had her *Mohiniattam arangettam* on June 25 at the temple complex of Mookkuthala Devi Temple, Malappuram district. Kavita was attracted to Mohiniattam at an early age and started training with Guru



The CD release of Krishnanu Ente Avilpothi

Sreeja Varier. Kavita is now training under Guru Kalamandalam Gopala Krishnan.

Kavita is the daughter of Renuka and Sudheer of Panthavoor Mana of Mookkuthala. Currently she is a second year student of Bio-technology at Chandibai College, Ulhas Nagar.

During the event, a compact disc titled *Krishnanu Ente Avilpothi*, an album of Sopana Sangeetham written by Chowallur Krishnan Kutty and composed and rendered by Kalamandalam Girisan was released. It is for the first time that Sopana Sangeetham is rendered in Kathakali style.

TEMPLE RITUALS OF KERALA

Part III



G H Ananthanarayanan

All temples have festivals and there are certain rites and rituals that are part of these temple festivals in Kerala. Apart from temples that are built in conventional style, there are temples in the open, in the midst of paddy fields or heavy thicket called *kavus* and *sarpa kavus*. The focus of worship may be an empty space, a tree or a piece of rock; the deity is usually exposed to sun and rain and is believed to be the protector and nourisher of the fields. This is the third and concluding part of 'Temple Rituals of Kerala'.

Parha

Parha (a measure) is an important part of many temple festivals. A *Parha* of rice or paddy is placed beside a banana leaf laid out, with plantains and flowers by some of the houses to welcome the deity, is taken out in procession outside the temple and in some temples even within a radius of a few kilometers. This is a traditional offering for some of the houses. The *Parha* procession starts a few days before the actual temple festival. All the houses, which have vowed this offering, are visited by temple officials assigned for the job with a miniature of the idol mounted on an elephant to the accompaniment of drums etc. Members of the family receive the idol with great solemnity and devotion and feel blessed by offering the *Parha*. *Parha* offerings are also a source of revenue for temples.

Elephant Race

Some temples hold an elephant race. The Guruvayur temple has the distinction of conducting the elephant race on the day the flag is hoisted for Utsavam. 15 to 20 Devaswom elephants are taken out in line and posted at the Eastern Nada (gate). Just at the time of muhoortam they are cautioned to run toward the temple and the elephant that reaches first and touches the flag-staff is given the honour of carrying the

Thidambu (image of the Lord). Because of this race, there will be no elephant for the morning Siveli on that day.

Kavu

Kavu is a temple on a smaller scale and mostly owned by families or a small group of people. *Kshetram*, *Ambalam* and *Kavu* all mean a Hindu temple. Kavus are mostly folk temples, places of family worship. Most of them are located amidst paddy fields and in the midst of hills and forests. There may not be an idol as such. The focus of worship may be an empty space, a tree or a piece of rock; the deity is usually exposed to sun and rain and is believed to be the protector and nourisher of the fields. The Goddess is worshipped as the divine

power of fertility. The place of ancestor mother worship came to be called Bhagavathi Kavu. Though this description would completely suit the temple at Kottiyoor, it is called an *ambalam*. Some temples where Lord Shiva in a tribal form is the deity are also called *Kavu*. Temples dedicated to Vettakkorumakan (son of Shiva) or Karumakan (Shiva) are examples.

The Goddesses of Kavus are considered very powerful. It is believed that their anger results in dreadful diseases, floods, droughts and such other natural calamities.

In certain Kavus, there is no systematic mode of worship. Change evolved over the years, the old form of worship yielding place to Sanskritised and ritualistic worship as Agamic temples.



A Kavu



Sarpakavu

Sarpakavu (Snake Shrine)

Snake worship is a tradition of Kerala. According to a legend related to Parasurama reclaiming land from sea, the first Aryan colonists found Kerala uninhabitable because of snake infestation. So they left. When they came again they found the land occupied by Nagas and waged a war against them. Parasurama ordered them to set apart a corner of their compound as an abode for the serpent Gods. So in almost every house, the south-west corner of the compound is set apart for a snake shrine called *Sarpakavu*. There are a number of temples where snakes are worshipped.

There are thousands of serpent groves in Kerala the most important being at Mannarsala near Haripad. A unique offering there is *Uruli*, a small bell metal vessel, kept upside down by childless couples.

Another place is the *illam* of Pambumekkat Nambuthiri near Irinjalakuda. This Nambuthiri is the high priest of serpent worship. One may find several snakes moving around there with full freedom but they do not harm the inmates.

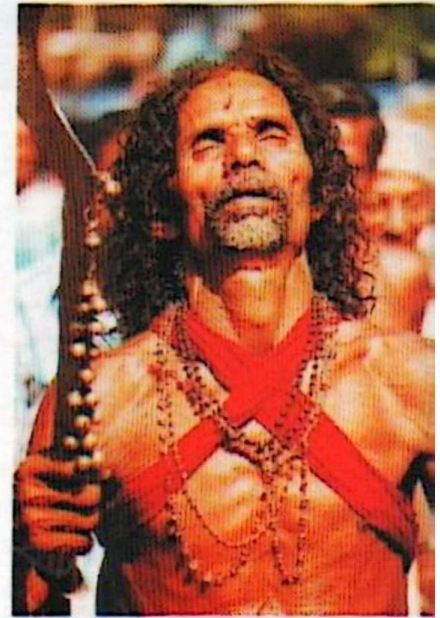
Incidents of snake-bite were quite common in Kerala in the early times, so that Ayurveda as developed in Kerala has special treatment for snake-bites. One of the standard works on this subject is "Jyotsnika" by one Karattu Nambudiri.

Velichapadu

Velichapadu or *Komaram* (Oracle) is an institution mainly found in the Bhagawati or Devi temples. *Velichapadu* is also present in temples connected to manifestations of Shiva. He is the man to interpret the moods and ways of the Bhagawati, linking Bhagawati and her devotees. He is Her oracle, Her medium. Whenever the Bhagawati is to be honoured, a ritual is to be performed in her name, presence is to be established, she is to move in procession, he must be there as her representative. Through him the Bhagawati speaks and comforts Her devotees.

Percussion Ensembles in Temples Rituals

In no other country, percussion ensembles form such an important part in temple rituals as in Kerala. A wide variety of drums and wind instruments are used. No ritual or procession is complete without the accompaniment of these ensembles. Each type of instrument, each combination of instruments has a definite place assigned in the scheme of temple rituals. Playing these instruments as an art has grown with the growth of temples and some of them are played outside the temples also on social occasions as a means of



Velichapadu

entertainment. The playing of the instruments has grown as the traditional occupation of some of the families mostly staying in and around temples named as *Marars*, for whom it is a source of earning. Times and many of the social mores have changed, so that people outside this community have also taken to them and therefore special institutions have been set up for training them.

The main percussion ensembles are *Panchavadyam*, *Thayambaka* and *Chendamelam* consisting mainly *Pancharimelam* and *Pandimelam*. Suffice it to say that there are ensembles in *Chendamelam* where more than 100 artistes play different types of drums and wind instruments in perfect unison. It is doubtful if there are such ensembles anywhere else in any other part of the world.



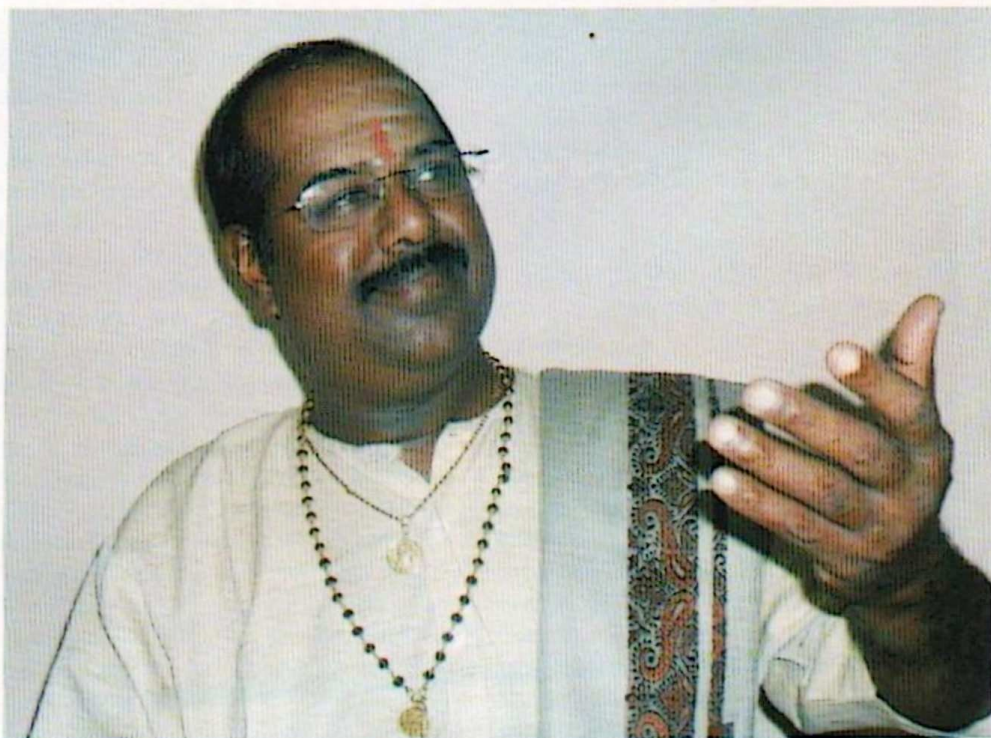
Thirunelli



Panchvadyam

K A Sivaramakrishnan

“Learn and experiment with New Ideas”



K A Sivaramakrishnan, better known as Ganesh Iyer, is a Carnatic music and bhajan singer. He not only gives music concerts, but also lends his voice to leading Bharatanatyam dancers for their performances within India and abroad. He has sung for dance performances of well-known dancers like Sudha Chandran, Sunanda Nair and several others. He has also recorded his voice for classical dance performances of Hema Malini, the late Padmini and others.

“From performing at *kacheris* to singing for dance performances was a natural transition,” Ganesh says. “In a place like Mumbai, it is difficult to earn one’s livelihood by only classical concerts. There was an opportunity in singing Carnatic songs for dance performances and I became a part of it.”

Ganesh is the founder and owner of Tritara audios and Tritara Films, two innovative music production companies based in Mumbai. Through these companies he has released many Malayalam devotional CDs and songs for Bharatanatyam performances. He has sung them. In some albums, he has composed the music and the songs are sung by well-known singers like Madhu Balakrishnan, Biju Narayanan, Sreevalsan Menon and others. Some of his popular CDs are *avilpothi*, *japakodi*, *archanapushpangal* etc.



Ganesh receives Award from danceuse Smt. Mrinalini Sarabhai for long standing contribution to singing for Bharatanatyam recitals (25 years) in Gujarat.

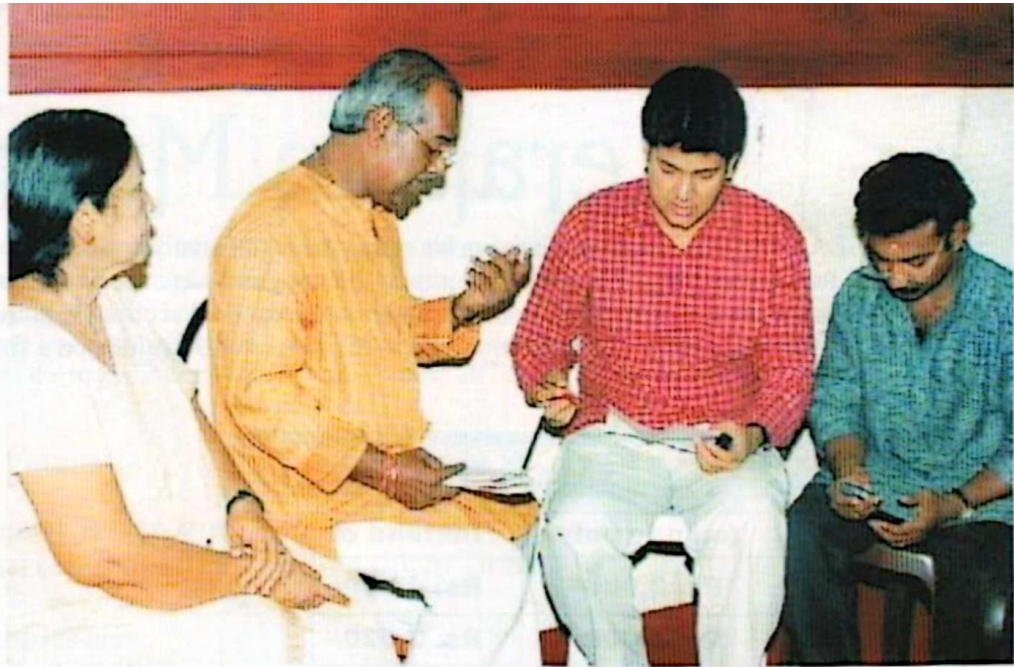
Childhood and School

Ganesh was born in Perinkulam village, Kollengode in Palakkad district. His parents are the late K V Ananthanarayanan and the late Saraswathi. He completed his High School at Kollengode. "My mother wanted me to become a musician. So she took me to Chembai Vaidyanatha Bhagavathar for basic lessons in Carnatic music", he says. Ganesh studied under the great maestro for two years and at the age of 16, gave a live performance at All India Radio, Kozhikode. Later he joined the Music College in Palakkad and completed his *ganabhooshanam* Course. He shifted to Mumbai and learnt under Sangeetha Vidwan A S Panchapakesha Iyer, ex-Principal of Bharatiya Music and Fine Arts for advanced training in Carnatic Music.

Music Career Graph

In addition to accompanying dancers as a vocalist, Ganesh has given Carnatic vocal recitals in India and in the US, Singapore, Dubai, Kuwait, Canada and other countries. In 1992, he was invited by ICCR to tour South Korea for April Spring Festival and he attended the Korean President's 80th birthday dinner party with several Indian artistes and dignitaries. He has also travelled abroad as part of Government of India delegations.

From 1990 to '96, he was a full time faculty member at Nalanda Nritya Kala Mahavidyalaya affiliated to the Mumbai University. Later, due to his commitments as a musician, he resigned his full time job but has continued as



Teaching a song sequence for playback singer Biju Narayanan during the recording of Devotional songs CD AVILPOTHI

Ganesh's advice to aspiring singers:

Anyone who is serious in making a career in Music needs to be trained under a guru. The student must look upon his guru with due respect.

He should practise thoroughly every day. A singer polishes his musical skill with regular practice.

Once he wins recognition, a musician should not become arrogant.

Carnatic music is a vast ocean. A singer, even after he becomes famous, must be prepared to learn and experiment with new ideas.

visiting professor for the Masters Degree programme.

Since 2004, Mumbai University has designated him to be the Vice-Chancellor's nominee as Subject expert in Carnatic Music, on the Selection Committee for the appointment of lecturers. He is also one of the external examiners for Carnatic Music at Mumbai University.

Ganesh writes the Music corner pages for Kerala In Mumbai.

Awards and Titles

Ganesh has been conferred the title and award *Sur Mani* from *Sur Singar Samsad* in Mumbai. The Bharatanatyam Gurus and dance teachers of Gujarat felicitated him for his contribution to Bharatanatyam for 25 years. He received this honour from the hands of Mrinalini Sarabhai, senior exponent of Bharatanatyam.

Ganesh stays with his family at Bangur Nagar in Goregaon. He is married to S Subbalakshmi (Raji). She hails from Mankombu in Alleppey District but has been born and brought up in Mumbai. They have a daughter Sangeetha who has completed her graduation in Zoology and also Diploma in Bharatanatyam from Nalanda Dance Research Centre, in Juhu, Mumbai. Currently, Sangeetha runs a Dance Academy *Gurukulam* and gives vocal concerts and dance recitals at various stages in Mumbai. Every year she performs at the Satara Chidambaram temple during Sivaratri festival.



With wife Subbalakshmi (Raji) and daughter Sangeetha.

Sri Keshavananda Bharathi

The versatile Seer

-K A Viswanathan



The pontiff of Edneer Mutt in Northern Kerala Sri Keshavananda Bharathi is in Mumbai to spend the Chaturmasya Vrata and conduct Vyasa pooja is stationed at the Sri Sankara Mattham, Matunga. The Swami created legal history in 1973 when he challenged the Kerala Land Reforms Act, 1971 in the Supreme Court to establish right to property.

Chaturmasya is the four holy months in Hindu tradition and *vrata* (religious observance) is followed throughout India. The holy period begins from the *Devasayana Ekadasi* in Ashada month and ends on *Utthana Ekadasi* in Kartik Month. In 2011, *Chaturmasya Vrata* is from July 11 to November 6. The four months occur during the monsoon season and most of the important festivals in Hinduism take place during this period. The four month period is of great importance as it is believed to be the night time of Vishnu and *upvaas* (fasts) and rituals are observed during this period.

The Seer, Sri Keshavananda Bharathi the head of the 1200 year old mutt shot

into fame for his petition in Supreme Court against a constitutional amendment by parliament which led to a landmark decision by the apex Court in the 1970s on the right to property. The Government had planned to take away a large part of the Kerala temple estate as a violation of the right to property. The Supreme Court's judgment defined the extent to which parliament could restrict the right to property while following land reforms and redistribution of large holdings to tenants.

Speaking to KIM, the Swamiji said the treasure found in the Padmanabhaswamy temple in Thiruvananthapuram belongs to the Shrine trust. First of all it was a mistake to open the temple vaults. "The money is the temple's asset and it should be used for the welfare of the poor. If the government takes over the property, hardly 10% will reach the poor. It should be under the control of the Trust", he said.

Sri Keshavananda Bharathi (70) who became the head of the mutt at an early age of 19 years is a talented Swamiji and is a patron of art and culture. *Yakshagana* is nearest to his heart. A fine singer himself, he does a lot for the propagation of Dharma through art and music. He conducts regular Bhajans in Carnatic, Hindustani and Abhang in his inimitable style. He is also a noted scholar and writer. He has written several puranic and social plays and composed music scripts. *Parvati parinaya*, *Daityaguru Sukracharya*, *Chaladanka Kaurava*, *Satyameva Jayate* are some of the plays written by him.

He also promotes education and culture. For 15 years the high school in Edneer was managed by him without any aid from the government. Today it has grown into a fully equipped school and also has a Veda pathashala.

The Seer who will be staying in Sri Sankara Mattham in Matunga will be giving several music performances in Mumbai in addition to giving discourses.

Critics on Vallathol

Literary critic Prof S Guptan Nair, analyzing Vallathol's poems, states that there are four aspects that differentiate Vallathol from his contemporaries. One, the poet does full justice to his characters when he has a story to tell and does not thrust his views on them nor makes them speak philosophy. Second, even when his poems have a touch of his personal life, he is restrained. Thirdly, he never gets mixed up with his characters and maintains the personality of the character. Guptan Nair points out the example from 'Shishyanum makanum' (The disciple and the son) of Parvati taunting Shiva,

ഉടൻ മഹാദേവിയിടത്തുകയ്യാ-
ലഴിഞ്ഞ വാർവുങ്കഴലൊന്നൊതുക്കി
ജലിച്ച കൺകൊണ്ടൊരു നോക്കുന്നോക്കി-
പ്പാർശ്വസ്ഥനാകും പതിയോടുച്ചൊഴ്.

കിട്ടീലയോ ക്ഷണ വേണ്ടുവോളം
വിശിഷ്ടനാം ശിഷ്യനിൽനിന്നിദാനീം
ദിവ്യായുധം വല്ലതുമുണ്ടു ബാക്കി-
യെന്നാലതും നൽകിയനുഗ്രഹിക്കാം.

മകൻ പരിക്കേറ്റു മരിക്കിലെന്ത്?
മഹാരഥൻ ശിഷ്യനടുക്കലില്ലേ?
രാമൻ ജഗൽസത്തമനാണുപോലും
വിദ്യാർപ്പണം പാത്രമറിഞ്ഞുവേണം. (ശിഷ്യനും മകനും)

No painter in the world can portray the above scene and monologue better. A Ravi Varma might paint the scene but what would he do for the monologue? See Parvathi tying her loosened hair and the electrified look she sent her husband. Can anyone make such sarcastic remark?

Prof S Guptan Nair tells us about the personality of the poet Vallathol through his 'Isangalkkappuram.' Firstly, Vallathol does not preach standing on top of mounts and withholds himself from charging his readers. His characters talk the minimum unlike other poets. Secondly, he does not put his experiences into the words of his characters. Thirdly, barring 'Badhiravilapam', he did not create any character that resembles him. Neither Aniruddhan, Christ nor Parasurama has any trace of Vallathol. Because of this, he could get into the skin of the characters quite easily. It is very clear from the picture painted above wherein he showed Parvathi displaying the feminine characteristic and Shiva the all knowing God sitting totally defenceless. Fourthly, Vallathol is generally not fond of depicting very happy situations as he feels that the tragedy is more apt to bring out the complexities of life. The depth of empathy is difficult to achieve in love, valour and wonder, though in one of his poems he declares that all of them make him see his inherent poetry. Guptan Nair places Vallathol very close to Keats. He asserts that though the poets described "nāristanabharanābhee deśam" in great detail, he also depicted sacrifice, sympathy, godliness, patriotism, valour and vigour in a stronger way.

ഭാരതമെന്നപേർ കേട്ടാലഭിമാന-
പൂരിതമാകണമന്തരംഗം
കേരളമെന്നു കേട്ടാലോ തിളയ്ക്കണം
ചോര നമുക്കു ഞരമ്പുകളിൽ.

സംസ്കൃതഭാഷതൻ സ്വാഭാവികജന്മം
സാക്ഷാൻ തമിഴിന്റെ സൗന്ദര്യവും

ഞതുചേർന്നുള്ളൊരു ഭാഷയാണെൻഭാഷ,
മത്താടിക്കൊൾകഭിമാനമേ, നീ.
ലോകമേ തറവാടു തനിയ്ക്കി, ചെടികളും
പുൽകളും പുഴുക്കളും കൂടിത്തൻ കുടുംബക്കാ-
ത്യാഗമെന്നതേ നേട്ടം; താഴ്മതാനല്ലെന്നതി;
യോഗവിത്തേവം ജയിയ്ക്കുന്നിതെൻ
ഘുരുനാഥൻ. (എന്റെ ഗുരുനാഥൻ)

ധന്യഭൂവനമാം ദൗഷ്ട്യമേ, നിൻതല-
യെത്ര പരത്തിയുയർത്തിയാലും,
ഇക്കർമ്മഭൂമിതൻ പിഞ്ചുകാൽ പോരുമേ
പി ക ക ന ത ഞ ക ക ച വ ള് ളി ത്ത ഞ ഞ
(കർമ്മഭൂമിയുടെ പിഞ്ചുകാൽ)

The last stanza was a warning to the British Empire not paying attention to the freedom struggle led by Gandhi.

Prof Joseph Mundasserri remarks that though Va described the feminine beauty in an elaborate n depiction is in much better level compared to the Ven While they left the poetry in a semi-clad way, Vallat fully clad in an attractive silk sari.

കാവ്യം സുഗേയം കഥ രാഘവീയം
കർത്താവുതുഞ്ചത്തുളവായ ദിവ്യൻ
ചൊല്ലുന്നതോ കേന്തിമയസ്വരത്തി-
ലാനന്ദലബ്ധിക്കിനിയെന്തുവേണം
(ഒരു തോണിയാത്ര)

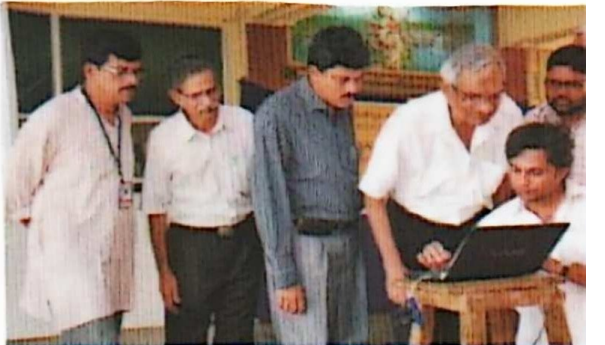
ജാതി ഹാ! നരകത്തിൽനിന്നുറപൊന്തിയ ശബ്ദ
പാർതിന്നുപിശാചിന്റെയേട്ടിലെ രണ്ടക്ഷരം
(ജാതിപ്രഭാവം)

പോരാ പോരാ നാളിൽ നാളിൽഭൂരഭൂരമുയരട്ടെ
ഭാരതാക്ഷമദേവിയുടെ തൃപ്പതാകകൾ
(പോരാ പോരാ)

Next issue: Kodungalloor Kunhikuttan Tham

Devi Bhagavatha Navaha Satram in C

The fifth All India Srimad Bhagavatha Navaha will be held at MIDC (Jagadambapuri) Ground October 20-30, 2011. More than 30 delegates from organisations met on July 24 at Model English Pandurangawadi, Dombivli. Mumbai Executive Pr Navaha Satram Kunnam Vishnu, Secretary Kongad, Treasurer, Babu K Nair, Chairman Raghavan, Vice-Chairman P V Vasudevan, O Prad Krishnan and N Satheesan were among the attended. A website www.devisatram.org was also launched by Namangalam Madhavan on that occas



During the launch of website

RAJAPARAMPARA (രാജപരമ്പര) 1977

Lyricist: Appan Thacheth Composer: A T Ummer Singer: K J Yesudas



Appan Thacheth



A T Ummer



K J Yesudas



Dr Balakrishnan, A T Ummer, Cochin Ibrahim and S Janaki

ദേവീ നിൻ ചിരിയിൽ കുളിരോ പാലൊളിയോ?
 അനുഭവമനുഭവമെന്നിൽ നിരയ്യം
 ആരാധനാമധുരഗം നീ
 ദേവീ നിൻ ചിരിയിൽ കുളിരോ പാലൊളിയോ?
 മനസ്സിലെ തുളസീ തീർത്ഥക്കരയിൽ
 തപസ്സീരുണൊരൻ മോഹം
 നിൻ ദിവ്യസുപുരധനിയിലുണർന്നു
 നിർമ്മലരാഗാർദ്രഭാവമായ് തീർന്നു
 ദേവീ നിൻ ചിരിയിൽ കുളിരോ പാലൊളിയോ?
 ചിത്രവർണ്ണാങ്കിത ശ്രീകോവിലിൽ ഞാൻ
 നിത്യസംഹാസനം നിനക്കായ് തീർത്തു
 സ്നേഹോപാസനാമന്ത്രവുമോതി
 സ്നേഹമായി ഞാൻ കാത്തിരിപ്പൂ
 ദേവീ നിൻ ചിരിയിൽ കുളിരോ പാലൊളിയോ?

Transliteration: Ā, ā = ആ, റ; Ē, ē = ഐ, ഏ; Ī, ī = ഇ, ി; Ō, ō = ഓ, ോ;
 Ū, ū = ഉ, ു, ũ = ൃ; C, c = ച, ch = ചെ, D, d = ട, Dh, dh = ഡ,
 Ḍ, ḍ = ണ, Ḍh, ḍh = ണെ, jh = ജെ, Ḷ, ḷ = ള; Ṇ, ṇ = ണ, ṅ = ണ, ṟ = ണ;
 ṛ = റ, ṛṛ = റ്റ; Ś, ś = ശ; Ṣ, ṣ = ഷ, T, t = ട, Th, th = റ, Ṭ, ṭ = ത; ṭh = റ

Dēvī nin cīriyil kulīrō pālōliyō ?
 anudinamanudinamennil nīfayum
 ārādhānā madhurāgam nī (Dēvī nin..)
 Manassile ṭulassī ṭūrṭha karayil
 Ṭapassirunnoren mōham
 Nin divya nūpura dhwaniyilunarmnu
 Nirmalarāgārdrabhavamāy ṭimnu (Dēvī nin..)
 Ciṭra varnāñkiṭa śrī kōvilil nān
 Nīṭyasimbhāsanam ninakkāi ṭūrṭu
 Snehōpāsānā manṭravumōṭi
 Snehamayī nān kāṭṭirippū (Dēvī nin..)

Appan Thacheth passes away

Poet and lyricist Appan Thacheth (Thacheth Neelakantan Menon), 74, died on July 2, at Thrikkakara in Ernakulam. He was ailing with a kidney disease from the last two weeks. He was the son of Kandaveli Achuthan Pillai and Elamkulam Thacheth Nanikutty Amma. After graduation and Diploma in Business Management, Thacheth joined Larsen and Toubro. He also worked with Atomic Power Project, International Airport at Abu Dhabi and Lotus Temple in Delhi. He retired as Senior Quality Control Engineer in 1998.

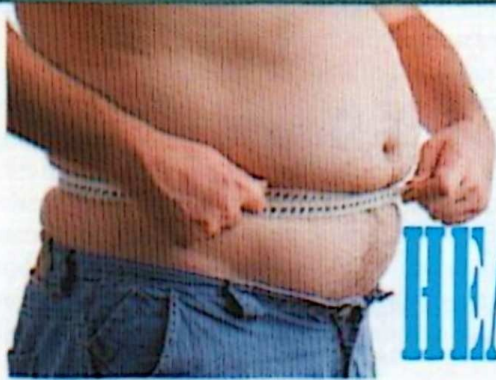


Appan Thacheth

He began to write poems while at schools. His main writings are *Poopalika*, *Apsarasukal*, *Udayasthamanangal*, *Nirangal Nizhalukal*, *Ekakiyute Veena*, *Ninne Kurichu Veentum* and *Gopurathile Kuruvi*. He penned songs for 10 films including *Rajaparambara*, *Punarjanmam*, *Sindooram*, *Beena*, *Midukki Ponnamma* and *Randu Mukhangal*. The hit among his lyrics is the song 'Devi Ninchiriyil' from the film *Rajaparampara*. He is survived by his wife Seethadevi, two sons Deepak Kumar and Pradeep and a daughter Seema.

Produced by Balabhaskar Films, Rajaparampara is remembered for its melodious songs penned by Bichu Thirumala and Bharanikkavu Sivakumar besides Appan Thachethu. Dr Balakrishnan wrote its story, screenplay and dialogue and also directed it. KJ Yesudas, S Janaki and Sujatha rendered the songs. Vincent, Raghavan, Kuthiravattam Pappu, Sudheer, Jayan, Prakash, Jayabharathi, Shobha, Reena and Jose are the main actors. Other songs are *Prapancha padmadalangal*, *Snehikkan pathichoru* and *Viswam chamachum* written by Bharanikkavu Sivakumar and Bichu Thirumala.

Quiz: Name the song written by Bichu Thirumala for the above movie.
Answer to last month's quiz: C A Balan. His experiences in this context were published in *Mathrubhumi Weekly* in late sixties under the title "Thookkumarathinte Thanalil" (Under the shadows of gallows).



HEALTHY FOOD HABITS TO CONTROL DIABETES

Today diabetes is a very common disease afflicting many Indians. A sedentary lifestyle, unhealthy eating habits, lack of exercise, hectic lifestyle and undue stress are some of the reasons for this. There are medicines which are prescribed by physicians to control the disease.

However, a few changes in our daily diet, go a long way in controlling and combating diabetes.

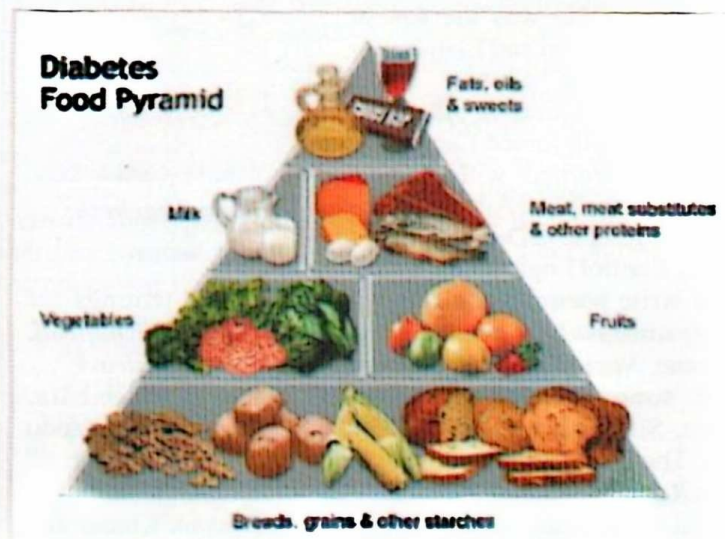
What is diabetes

Diabetes Mellitus is a disease where the body does not produce insulin or is not able to make proper use of insulin that is produced in our bodies. Insulin is the hormone that is responsible for converting sugar into glucose that is absorbed into our cells and provides energy to our body. Without insulin, the glucose will remain in our bloodstream and cause our blood sugar levels to rise. Over a period of time, high sugar or glucose levels will lead to various complications in our hearts, kidneys, eyes and nerves.

Two types of Diabetes

Type I Diabetes is generally found in children and young adults with heart diseases. Here the body does not produce insulin and must be treated with regular injection of insulin. This type of diabetes cannot be controlled by diet and exercise alone.

Type II Diabetes: This is the most common type of diabetes. It is also known as non insulin - dependent diabetes mellitus (NIDDM). Here the body produces insulin but it is not enough or the body does not make proper use of the insulin that is produced. Approximately 90 % of the population has Type II diabetes. Type II diabetic patients are generally obese or overweight. Their diabetes can be controlled by dietary modifications and regular exercises.



Gestational Diabetes

Another type of diabetes is gestational diabetes. For some women while they are pregnant, their blood sugar levels rise during the later stages of pregnancy. This can be managed by a specific diet plan and a scheduled set of exercises prescribed by the doctor. Usually the blood sugar comes back to normal levels after delivery.

Food plan for the Diabetic patient

There is no such thing as a model diabetic diet. What is important is eating healthy balanced meals. Just cutting down on sugar is not the solution to control blood sugar levels. A diabetic meal consists of a healthy mixture of carbohydrates, proteins and fats that provide essential

nutrients to our body and at the same time release a steady stream of glucose into the blood stream so that the sugar level in the blood of a diabetic is as close as possible to that of a normal person.

The Food Pyramid

A nutrition tool called Food Pyramid is generally prescribed for diabetic patients to follow. It includes carbohydrates, proteins, fats and oils.

The food groups at the base of the pyramid are to be consumed in larger quantities while the group at the apex are to be consumed less. Unrefined cereals like whole wheat flour, whole meal bread whole grain breakfast cereals like oats and muesli, brown rice, whole wheat pasta, millets should form the bulk of the diabetic's diet plan. They are rich in fibre, antioxidants and essential vitamins and minerals.

Pulses and legumes, especially beans, vegetables and fruits that are high in fibre and vitamins, skimmed milk and milk products, should be consumed in generous quantities and are placed just above the base. Fresh fruits are effective in controlling blood sugar and cholesterol levels.

Lean meat and fish can be consumed in moderate quantities. Oils and fats come at the top of the pyramid and should be consumed sparingly.



Avoid junk food

Diabetic friendly Foods

Brown rice, whole wheat flour, brown bread, oats and muesli.

Vegetables like spinach, bitter gourd (pavakka), bottle gourd (padavalanga), fenugreek (malli), carrots, cabbage, green beans, ridge gourd (peechangea), tomatoes, onion, cucumber.

Skimmed milk and curd, buttermilk, low fat cheese, pulses, soya.



Kitchen cures to prevent and control diabetes

Drink karela juice early in the morning on an empty stomach two to three times a week.



Amla juice or an amla daily early in the morning on an empty stomach is also effective.

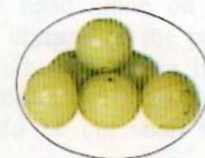


Jamun is beneficial in controlling diabetes.

Soak Fenugreek or Methi (menthayam) in water overnight and drink this in the morning on an empty stomach.



Another kitchen remedy is eating 8 to 10 curry leaves (Karivepila) early in the morning on an empty stomach.



Raw garlic contains the compound allicin which controls cholesterol and blood sugar levels. So eating one or two cloves of raw garlic is good.



However it is advised that diabetic patients who are on medication or insulin injections should consult their physicians before consuming any of the above on a regular basis.

Eating Tips

Generally we tend to eat more as a result of which we put on weight. In the case of a diabetic, the extra calories that are added by eating more is detrimental to health. Even foods that are considered healthy, if consumed in excess, can lead to obesity. So a person suffering from diabetes should eat his meals in right proportions. He can use measuring cups and spoons and read the nutrition facts on the labels of food products. Where these are not available, he can use his hands to estimate the amount of food he should include in his meals.

A golden rule for a diabetic is to stick to regular eating hours. Three meals a day with snacks spaced between, is ideal. Meals should never be skipped especially those who take insulin or medication for diabetes. It is a good idea to maintain a log book of the intake of meals and medicines for reference

Here is a simple way to eat a healthy meal

Fill half your plate with vegetables and greens, one quarter with proteins including fish, lean meat, legumes or dals, one quarter with chapatti, rice, whole wheat bread. And a single fruit and a dairy product completes your meal plan.



For the Well-groomed Look



Rashma Anand

Beauty does not necessarily mean perfect features or a fair skin. For both men and women, the concept of beauty includes a healthy skin, fit body and a charming personality. More than the physical appearance, it is the way you carry yourself, that makes an impression on others.

Some tips for men

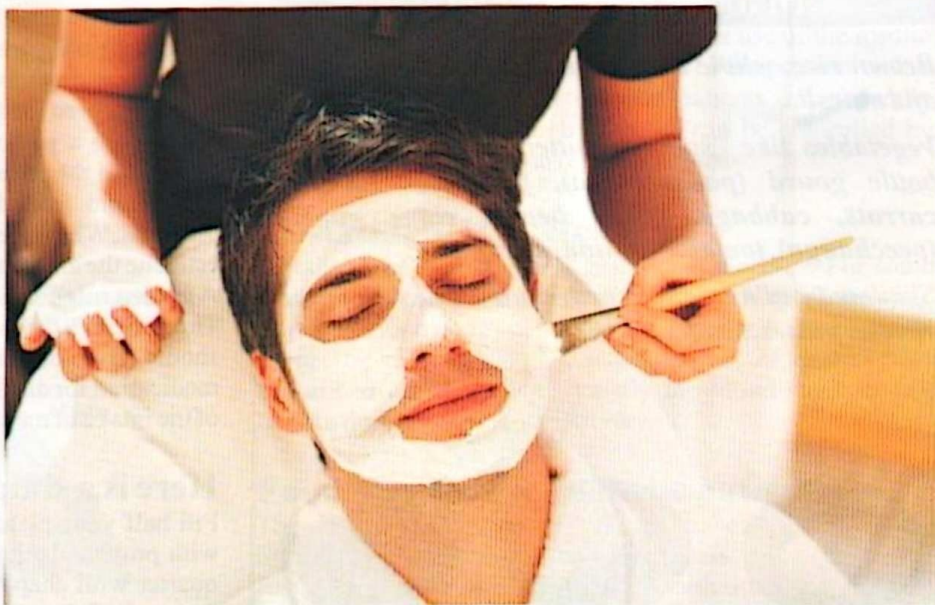
Several years ago, a man who spent some time to take care of his skin or powder his face was ridiculed. Times have changed and today men devote a few minutes to groom themselves and look good. At any supermarket, the shelves are stocked with men's cosmetics products like talcum powders, deodorants, aftershave lotions and so on. Men go to salons not just for haircuts or for a shave, but for facials, hair treatments and colourings and for well-groomed hands and feet.

An attractive male skin care

It is important to cleanse and moisturise the face daily. Compared to women, men spend more time outside the home. So they need protection from the sun's ultra-violet rays. It is advisable to apply a moisturizer that also has sun-screen protection. Generally, men's skin is more oily than women's and the pores slightly larger.

It is not enough to use any type of soap for the face. It may lead to rashes and irritation. In fact, men with oily skin should use a soap free cleanser and a face gel instead of a moisturizer. Use a face scrub at least twice a week, to exfoliate the skin off dead skin cells, and

blackheads. For normal skin it is good to use a mild cleanser that gives nourishment while keeping it clean and also provides an even tone to the skin surface. Apart from facials at salons, benzoate clay available in the market, is a good base for the male facial skin. As



A facial treatment

moisturizer that contains aloe vera is very good.

A lip balm can be used to prevent chapping and drying of lips. Or even a little

coconut oil applied over the lips will make them soft.

Bad breath is a definite no-no. Brush twice a day, chew some mint to stay fresh.

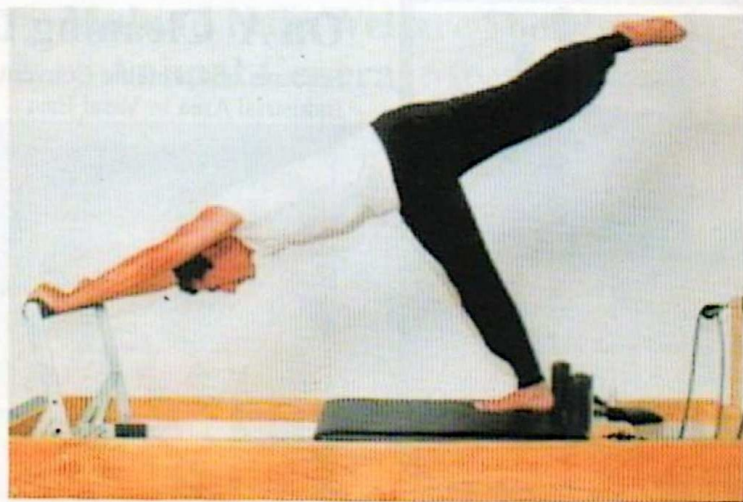
Avoid bags under the eyes by getting a proper eight hours of sleep. Eye creams can be applied to reduce the fine wrinkles around the eyes.

It is good to keep away from cigarettes and alcohol as they dry the skin and makes it look pale.

Exercise and Food Habits

Exercise and physical activity go a long way in strengthening the stamina. Body toxins are flushed out. It is very important that every one spends some time to engage in some physical activity. Regular exercise keeps the body healthy and prevents us from succumbing to lifestyle diseases like high blood pressure, diabetes etc. We can also avoid becoming obese and stiff. Brisk walking, jogging, running, power yoga, any physical activity carried out regularly must be a part of our daily routine. It is a good form of de-stressing also. Join a gym and literally sweat it out.

Regarding food, include high - fibre whole grains, legumes and protein rich products. Cut back on white sugar and refined or processed food items, as far as possible. Use less oil in your meals. With a little care in the food we eat, we can maintain a disease - free and healthy lifestyle.



Cardio-vascular exercise

Hair Care

The length of the hair can be short or long, as per a man's choice. Currently, excessive work pressure, faulty eating habits, and neglect have resulted in men losing hair and becoming gray or bald at an early age.

This can be prevented with a little care. It is of utmost importance to have an oil massage at least twice a week. Warm coconut oil is very good. The oil should be massaged and left on the head for at least an hour or so. Then wash it off with a mild shampoo. Do not forget to use a conditioner after shampooing. Conditioners moisturize, strengthen and repair your hair. One home remedy is washing the hair with besan and curds after applying oil on the hair.

Alternately there are hair spas where you can get treatment for hair growth and nourishment.

A healthy diet of fruits and vegetables will spur hair growth. Use curry leaves lavishly in the food preparations. They delay graying of hair.

Hands and feet

No one wants to show rough calloused hands and cracked feet. Soaking hands for twenty minutes in warm water to which a little olive oil is added makes them soft. Apply hand lotion on the hands to prevent dryness on the palm and back of your hands. Rub a little lemon juice on the elbow if they are dark. Nails should be cut short and straight.

Soak feet in warm water to which a shampoo is added for twenty minutes. Rub the cracked parts with a foot brush or pumice stone. After washing the feet, apply vaseline on the feet. It is always better to cut the toe nails after bath, because they are soft then. Avoid smelly socks.

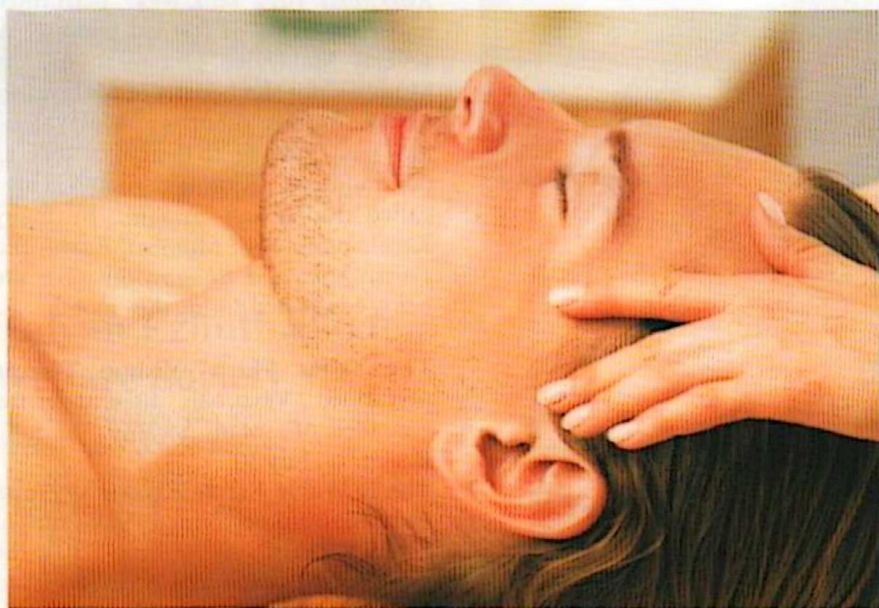
Dress in Style

A little care in getting dressed will give the well-groomed look. Always wear ironed shirts and pants. Choose clothes that suit the occasion. If it is a formal occasion, it is necessary to dress formally. Care should be taken right from the choice of shirts to the colour of socks.

For a warm climate like we have in India it is best to wear cotton fabrics and light colours as they absorb less heat and minimize sweat stains.

Do not slouch. Remember to hold your shoulders back, stomach in, chest out and head up this is the correct posture. This will make you look smart and confident.

A spray of cologne adds that touch of elegance to the debonair look.



Relaxing head massage



MUMBAI NEWS DIGEST

KIM News Bureau

On A Cleaning Drive

Students of Carmelite Convent went on a Cleaning Campaign at the Navaghar Industrial Area in Vasai East .



VVMC Navghar Manikpur Vibhag President Bharat Gupta, Corporator Sandesh Jadav, Ex- Municipal Chairperson Rajeswari Rao, School Principal, Sr. Mary Flower and students of Carmelite Convent, and members of Vasai Industrial Association.

Felicitation for SSC achievers and social workers.

MRCC felicitated nearly two hundred students of Ward No 84 (Kalina), who secured distinction in their SSC exam, fifty newly appointed SEOs from Ward No 84 and fifty active social workers of Kalina on 24th July. Leading dignitaries like Kripashankar Singh - MLA and MRCC President, Nizamuddin Rayeen, Spokesman MRCC, Smt. Vinny D'souza - District Mahila President North Central Region, Smt. Malatidevi Kripashankar Singh, Johnson G Therattil,

entrepreneur and social worker and several other VVIP dignitaries graced the occasion.

MLA Kripashankar Singh complimented the winners and achievers. The Chief Organizer Johnson Therattil welcomed the gathering. Mumbai Municipal Corporator Mrs Alice Johnson Therattil explained in her introductory speech the necessity of such felicitation programmes to encourage and develop the careers of

bright students and eminent social workers.

There was a crowd of nearly a thousand five hundred persons who attended this function. Nizamuddin Rayeen was the keynote speaker for this function and explained the benefits of such programmes. He congratulated chief organizer Johnson Therattil as Mumbai Municipal Corporator Alice Johnson Therattil who had taken up this task.



Smt. Malatidevi Kripashankar Singh, Kripashankar Singh, Alice Johnson Therattil, Johnson G Therattil at the Felicitation Function

Karkitaka Vavu Bali

Karkitaka Vavu bali was performed under the aegis of learned pundits by several Malayalee Organisations in Mumbai for the benefit of Malayalees in the various suburbs. Malayalees thus paid homage to their ancestors as per traditions. Karkitaka month is also called Ramayana masam. In many Kerala temples of Mumbai, Ramayana Parayanam and Bhagavathy seva are being conducted during this month.

The Sahar Shiva- Vishnu Temple performed Vavu bali rites under the guidance of Mani Swamy at Juhu Beach, on July 30.

Thane Wagle Estate Kissan Ayyappa Puja Samithi performed Vavu rites at MIDC Talao on July 30 from 5.30 in the morning officiated by Cherusseri Illam Mukundan Ilayath.

Gayatri A K - Winner of Music Competitions

Miss Gayatri A K won the first prize in Carnatic and Light Music competitions conducted by Mahakeraleeyam, Mumbai. She also won the second prize in Film Music competition. The competitions were held in April 2011. Gayatri, eleven years old, is a student of Auxilium Convent.



Gayatri A K

Assistance for Filling Pravasi Welfare Fund Form

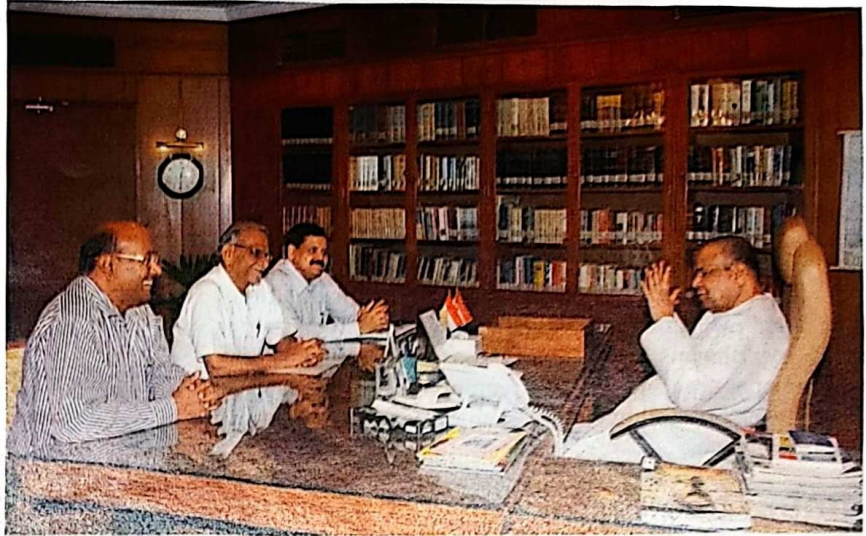
Kerala State Government has introduced Pravasi Welfare Fund and members of this Fund can remit the fees in Mumbai at the State Bank of Travancore Dombivli (E) Branch , near IKON Hospital, Manpada Road.

Tru Indian Information and Guidance Society has made arrangements to make the payment at that Branch, President C G Warriar of Tru Indian announced. The prescribed Challan form is available at their office in Dombivli. Payment made through this form will only be accepted by the bank. Otherwise DD can be sent to the Welfare Fund Office in Kerala. Those who have completed two years as a member of the Welfare Fund can avail of loan for higher education from the Welfare Fund. For further clarifications and details contact Tru Indian on: 9320986322 / 9320986324

Kalyan Ezhuthachan Welfare Society

Kalyan Ezhuthachan Welfare Society elected new office bearers of its Managing Committee. K S Ravindran is the President. K G Ramakrishnan and C R Jayakrishnan are Secretary and Treasurer respectively.

Mulund Nair Welfare Society Annual General Meeting



C R Unny and K Vijayakumar of the Mulund Nair Welfare Society had recently paid a courtesy visit to H E Governor K Sankaranarayanan's Office along with Kerala In Mumbai's Managing Director P V Vijaykumar.

At the 16th Annual General Meeting of the Mulund Nair Welfare Society, presided over by the Society President C R Unny, General Secretary M Vijay Shankar read out the Annual Report of 2010-11 and N M Sukumaran presented

the audited Report. M Kumaran Nair, C K K Poduval, K Vijayakumar, Prakash Padikkal, Prof Sasi Panicker, Vanitha Vibhagam Chairperson Raji S Nair, spoke on the occasion. Jt. Secretary G G Pillai proposed the vote of thanks.

Mumbai boy wins Gold Medal at All India Dance Competition

Sudeesh Nair, of Kandivli and his partner, Alya Decruz won the gold medal this year in the All India Dance Sport Federation (AIDSF) Competition held in Mysore by the Karnataka Unit. The dance pair did a cha-cha performance. This western dance form is remarkable for its exotic Latin beat and

explosive rhythm. The Annual dance competition organized by the All India Dance Sport Federation and including various dance forms from across the globe, has discovered many talented western dancers of international caliber among the Indian youth.



Sudeesh Nair and his dance partner Alya Decruz with their Gold Medals

Nallasopara Keraleeya Samajam new Office bearers

The Nallasopara Keraleeya Samajam elected their new office bearers at the Annual General Meeting. C Raghavan is the new President, P S Balakrishnan - Vice President, Rajesh Narayanan Secretary, Sajikumar- Jt Secretary, P S Mukundan- Treasurer.

Prathishta Mahotsavam at Sri Ayyappa temple Ram Nagar Borivli

The prathishta mahotsavam of Sree Ayyappa Temple Ram Nagar, Borivli was celebrated on July 4 and 5. On July 4 evening after Deeparadhana there was Bhagavathy seva followed by Bhajans. On July 5, the prathishta day udayasthapanapuja for Guruvayurappan and Ayyappan, kalashabhishekam followed by annadanam (Community feeding) took place.

Mumbai Sahitya Academy Monthly Meet

The monthly Meet of Mumbai Sahitya Academy took place on Sunday July 3 at 5 pm at Kerala Bhavan, Matunga. The topic of discussion was Vylopilly Sreedhara Menon's Poems 'Kavithayile punarvinyasangal' (a Re-reading of poems of Vylopilly) and Vineet Nair presented his views. Several well-known Malayalee writers and literary critics of Mumbai attended the Meet.

Alliance Malayalee Association Maharashtra Meeting in Vasai

Alliance Malayalee Association Maharashtra, convened a meeting of the Samajams of Western suburbs from Mira Road, Kashmira, Bhayander, Naigaon, Vasai, (West and East), Nallasopara, Virar in Vasai on July 24, to discuss ways to promote and teach Malayalam under the Malayalam Mission Plan. More than 50 representatives from 21 organisations participated in the event. According to its Secretary P K Chandramouli, many organisations in the western suburbs have evinced interest in joining the Alliance. It was unanimously decided to start Malayalam Mission Branch activities based at Vasai in the meeting. The Alliance announced that it would start Malayalam classes in 31 centres. The meeting was presided by P V K Nambiar. R D Harikumar, Prem Das, Pramila Nambiar, Mohammad Siddique, K O Devassy, O C Rajkumar, Sankar Nair, Girija Panicker, and Rajesh spoke on the occasion.



View of the audience at the Vasai meet

Mira- Bhayandar Malayalee Muslim Jama ath

Mira- Bhayandar Malayalee Muslim Jama ath has elected members of its Managing Committee. They are Moharr Siddique (President), Ahmad Haji (Secretary), Alisha Noor (Treasurer), Abdul Majid Maula, Abdul Nazir, Abdul Latif K P Abubacker, Abdul Khader, Abdullah Ahmad, Moham Sadiq. The new Managing Committee has decided to conduct Islamic classes, Taraweeh prayer and iftar party during Ramzan this year. For further details contact: 9757065 9172189133. Ashraf Ul Ulema Islamic Institute, Lodha R. Naya Nagar, Near Baniyar School, Mira Road.



Mohammed Siddique
(President)



Ahmad Haji
(Secretary)



Alisha Noora
(Treasurer)

Lok Kalyan Malayalee Association

Lok Kalyan Malayalee Association has appointed Office bearers of the new Managing Committee. Suresh Nair has been elected President, Rajesh Panicker (Vice President), Prasanna R (Secretary), Sethu Kurup and Aravindakshan K (Joint Secretaries) and Muralidharan K (Treasurer). Sugunan M, Manoj Kumar, P N Suresh, VV Mohanan, P Raghunathan, Suresh Kaimal, A R Muralidharan, Anto Kannampuzha and Surendran are Managing Committee members.

Free Malayalam Classes Under Malayalam Mission Plan

Several Malayalee Organisations are starting free Malayalam classes under the Kerala Government's Norkay Malayalam Mission Plan. The study includes two year Certificate course and Diploma course. Many of them start from July 31. Readers can enquire at the telephone numbers of the various associations about details of the classes.

Nallasopara Keraleeya Samajam: For details please contact: 9619023747 (Rajesh); 9923872769 (Mukundan)

Dombivli Keraleeya Samajam: Free Malayalam Classes

Mulund Kerala Samajam: The classes will be held by teachers Vatsala Gopalan Nair, Mallika Lakshmi C. For further details contact: 9224408108

Malayalee Samajam (Bandra East) plans to start Malayalam classes under Malayalam Mission Plan. Phone: 9869006440

Ulhas Nagar Malayalee Samajam: contact 9324541105/9423085163

Vasai Malayalee Samajam: at BKS School in Vasai. For registration and further details please call on Samajam President PVK Nambiar (9322679652), Secretary Vidyadharan (9323399342) or K O Devassy (2382594).

Malayalam Mission Registrar Ajit Kumar replaced

Kerala Government's Malayalam Mission Plan Mumbai Unit Registrar P R Ajit Kumar has been replaced with Surendran Pillai. Two more members, Ezhumattur Raja Raja Varma and Pirappancode Murali have also been replaced with K Mohana Varma, Vilakudi Rajendran. Norkay Route Development Officer Jocese Panicker has also been changed. B Manu is the new development Officer. B Manu who was Under- Secretary at the Thiruvananthapuram Secretariat is a native of Kollam.

Youth Group Music contest

St George Catholic Church Yuva Sanghatana, Nallasopara conducted a group song competition among its Units. Father Immanuel Kadankavil inaugurated the event. The winners were St. Mary's, St. Sebastian's, St. Francis Units. Father Shaiju Kattayath, Rojan Joseph and Sister Bennette spoke on the occasion.

Forthcoming Events

Kudumba Kootayma

Mumbai Kodungallur Kudumba Kootayma of natives of Kodungallur living in Mumbai plans to welcome two Kodungallur MLAs, namely T N Pratap and Kaypaman-galam V S Sunil kumar on August 7 at 4 pm at the Kerala House, Vashi. This was informed by the President of the Kootayma, M K Navas. Many personalities from the social and cultural organizations are also expected to attend the function. Membership drive for the kootayma is going on. Those who wish to become members can phone on 9320986322.

Pookalam Malsaram

All Thane Malayalee Association (ATMA) is conducting a floral rangoli contest (pookalam Malsaram) in connection with Onam celebrations on August 21, 2011 at Vasant Vihar Club House Auditorium. The competition will start at 9 am. Those who wish to participate can register their names before August 15. For further details please contact Sasikumar Nair (9969104894), Mohandas (9920619966), Srikanth Nair (9833053711)

Powai Onam Celebrations

Powai Kerala Samajam plans to celebrate its 21st Onam festivities on Sunday September 11 from 10.30 am at Jain Mandir Hall, Powai. Pookalam, thiruvadira kali, oppana, Mimicry shows by artistes from Kerala and Onasadya will be part of the celebrations. A 21 member Committee has been formed to organize the event and Alexander Prince Vaidyan is the General Convener of the same. For more details please contact 932270957.



Prince Vaidyan

Ambemath Onam festivities

Ambemath Lok Nagari Malayalee Association plans to celebrate Onam festivities on September 25 at Lok Nagari Complex. Procession, Variety entertainment show and Onasadya are part of the celebrations. A souvenir is proposed to be published on the occasion. Those who wish to advertise in the souvenir must send their material to the Lok Nagari Association Office, MIDC Road, Ambemath (E) before July 31. For further details please contact: 9594664148, 9987502037, 9321104145.

Keraleeya Kendra Sanghatana to honour Malayalee SSC & HSC students

Keraleeya Kendra Sanghatana has announced that it would honour Malayalee students who have scored more than 80 % in their SSC and HSC 2011 examinations. The students have to register through Malayalee Associations. They must give attested copies of their mark list with their address and mobile numbers along with the Samajam's seal to the Sanghatana's Matunga office. For further details, please contact on the following numbers: 24013774 (office), D Murali (9323508148), Goplakrishnan (9869484899), Unnikrishnan (9869429834), Rugmini Sagar (9324058136), P S Menon, (9869234824), Rajan Kadannapally (9869403661), KK Muralidharan (9869227025). The forms with the details should reach the Sanghatana office before August 20th. This was announced by Sanghatana General Secretary E P K Vasudevan.

Onam Tug of War competition

As part of Onam celebrations a Tug of War competition is being held in Navi Mumbai under the aegis of Panvel Kerala Cultural Society on October 9, 2011. The competition is open to all Malayalee organizations and samajams in Navi Mumbai.

Members of Organisations wishing to participate in the event, must fill up the application form and submit it along with an entry fee of Rs 1001 between 6.30 pm and 9.30 pm from July 15 and August 15 to the Cultural Society Office, Shop No 53, Millenium Market, Prajapati Cascade, Plot No 7, Road No 18, Sector 1, New Panvel. The first sixteen teams will be selected for the competition. The first prize for the winning team is Ever-rolling trophy and Rs 11,001/ cash prize and certificate. The second prize is trophy and Cash prize of Rs 5501/ and certificate. The other participating teams will get consolation prizes and certificates. For further details, please contact 9967086828/9967327424/9819912971.

Powai Malayalee Youth Forum'

With a view to bring in all the young generation of Malayalees from Powai and nearby places for their involvement in social work, art, cultural and sports activities, a forum will be formed as 'Powai Malayalee Youth Forum'.

There are several existing social organizations in and around Powai, but normally the young generations do not participate in any of the activities. This may affect their future. The objective of this Forum will be to bring them to the mainstream.

In this context, a meeting was held on July 26 where like-minded people of Powai, namely, S R Pillai, A N Shaji, Harikumar Menon, Vijay Pillai and Prem Kumar briefed the aims and objectives of this Forum. An inaugural function of this Forum will be held on August 31, at Kalidasa Auditorium, Mulund West at 6.00 p.m. along with cultural presentations of the youths from Powai and nearby places, followed by a Historical Play named 'Swathi Thirunal' presented by Mumbai Saptaswara.

All Malayalees from Powai and nearby places are requested to be a part of this Forum.

HELPLINES FOR THOSE IN DISTRESS

Bombay Kerala Muslim Jama-ath: 022-2344 4385, 2344 4684

Panvel Keraleeya Cultural Society: 99673 27424, 98199 12971

There are a few telephones that a Malayali can call when in distress. Whether it is a serious accident, a death in a train, a robbery committed by a law keeper on a railway passenger while landing in Mumbai or cheating on a job in the Gulf, or if it is to sometimes seek urgent help at hospital, police or railway station, round the clock phones are accessible to the desperate. The police often use these numbers to inform about corpses of unknown persons found and hospitals to inform about admission of patients in serious conditions.

These numbers belong to either the Bombay Kerala Muslim Jama-ath of South Mumbai or Keraleeya Cultural Society, New Panvel.

Recently the Jama-ath took the initiative to bury the body of Yusuf, a native of Chavakkad and an employee of a restaurant in Mahim. Even after advertising this matter in Malayalam newspapers, no one claimed the body and this resulted in the burial by the Jama-ath.

A couple of months ago, the railway ticket collectors of Panvel harassed a traveller and extracted Rs.5,000. Following a complaint from the passenger, the Jama-ath intervened and restored the amount to the victim. Later more than a dozen railway officials went to the Jama-ath office and apologized and assured not to repeat the mistake. The culprits were transferred and the replaced officials again committed the same offence. They were dismissed from service and now they are attending the court cases. Needless to say, Jama-ath intervened in this case too.

The services of the Jama-ath are not reserved for Malayalees alone. When the

railway officials assured to stop their offence towards Malayalees, the Jama-ath told them to treat all Indians equally. Now the Jama-ath has a special group to attend the complaints round the clock.

Early last month, passengers stopped the Amritsar-Kochuveli train at Panvel station and agitated against serving stale food from the pantry car. Panvel Keraleeya Cultural Society rushed to the station in support of the passengers. The train was detained for two hours and was allowed to proceed only after the samples were collected and promise was extracted from the authorities to be vigilant in future.

In another instance, an ex-service man died during his journey to Kerala on Duronto Express. The authorities attempted to unload the body at Panvel but the Society's office bearers, who rushed to the spot, did not allow them. The passenger had two young daughters with him and they, not proficient in any language except Malayalam, were helpless. Finally the authorities allowed the body to be taken in the same train after putting it in a box filled with ice. By the time the train reached Raigad, a proper coffin filled with more ice was waiting for them.

Last December, K V Thomas, a native of Karunagappally, died of a heart attack and the authorities decided to unload the body on the way. The Society intervened and compelled them to carry the body. They also succeeded in convincing the railway authorities to stop the train at Karunagappally as a special case to unload the body there.

The Jama-ath and the Society have extended their services to many other areas such as providing ambulance to poor

patients, medical aid, financial assistance for education, free food at orphanage during Christmas etc.

An abandoned rural hospital at Panvel was revitalized due to the continuous efforts of the Society. They also helped to increase the number of hospital beds for the poor transport about 35 dead bodies to Kerala during the last four years. They did without expecting any reimbursement of the expenses but in a few cases, relatives had sent the amount spent.

The office of the Society is in Millennium Market in Sector I at New Panvel. The Society has 350 members and all of them contribute Rs.25 every month for the charitable activities of the Society. The office bearers are M S Mer (President), K B Prabhakaran (Secretary) and C Radhakrishnan, Sasindran Sadasivan and Cherian Chacko as committee members.

Bombay Kerala Muslim Jama-ath is headed by T A Khalid (President) and K M Abdul Rahiman, M A Abdulla and M Moidunni (Vice Presidents), V A Kac Hajee (General Secretary), Mohammed Mithal, Wakmam Mahmood and E Basheer (Secretaries) and C H Abdul Rahiman as Treasurer. Its office is located at 64, Zakaria Masjid Street, Dongri, Mumbai-9.

When most of the organisations floated in the Malayali community in this mega city are engaged in celebrating community specific festivals and promoting the welfare of the members and their kin, the activities of the above two organisations are an eye opener. Their contribution to the society needs to be emulated by other organisations.



N S S Mira Road organized Karkitaka Vavu rites on July 30 for the benefit of its members. . About 179 persons participated in the vavu bali which was conducted in three sittings. This is the fourth year Mira Road NSS is organizing the Karkitaka vavu rites.

Nayanthara new Sita

Nayantara is currently working on 'Sri Rama Rajyam', a Telugu film directed by Bapu. In this movie she is cast opposite Balakrishna, super star of Telugu and son of late N T Rama Rao. Although there is no official word, with Prabhu Deva having received his divorce from Ramlath and Nayantara not signing any movies it is widely believed by all that this is her last film, as she will be soon tying the knots with Prabhu Deva.



Nayantara plays the role of Sita in this film that focuses on Uthara Kandam focussing on the rule of Rama after his coronation. It shows the last events in the lives of Rama and Sita, right from the *agni pariksha*, Sita being banished to the forest, to Rama grieving over what he has done and returning to his celestial abode as his mission on earth has been accomplished.

On the last day of the shoot, Nayantara broke down on the sets of the film. It was an emotional moment for the actress. She could not control herself when the movie unit showered flowers on her and gave her a farewell. With tears in her eyes, Nayan walked up to the producer Yelamanchili Sai Babu and director Bapu to seek their blessings. The film unit applauded and showered flowers on her all the while. She wept inconsolably.

Kamal's 'Middle class family' with Jayaram

Senior director Kamal who has created



a stunner in 'Gaddhama' would title his new flick with Jayaram as 'Middle Class Family'. Jayaram, who will be coming together with the master director after a gap of more than a decade, will be supported by a powerful script by K Girishkumar, who has helped Jayaram for a comeback in 'Veruthe Oru Bharya'. The movie as the title describes would tell the plight of a man who is leading a middle class life. 'Middle class Family' will be on sets soon and will be produced by M Renjith under the banner of Rajaputhra

Meera Jasmine in Tamil and Telugu

Meera Jasmine has signed for a new movie to be made in Tamil and Telugu. She has been cast against Prashanth in the new movie 'Mammattiyaan' and its Telugu remake 'Dibulee'. A remake of the old hit 'Malayoor Mammattiyaan' featuring Prashanth's father, actor-director Thayagrajan, the new movie will be also directed by him. Vadivelu, and Mumaid Khan are also part of the cast of this movie which will get to theatres in a couple of months.

Meanwhile, Meera Jasmine has not yet signed any new film in Tamil and Malayalam and is said to be on a leave from films to prepare for her marriage.



Filmfare awards for Mammootty, Mamtha

Filmfare has announced its awards of 2010 for Malayalam films. Mammootty was named the best actor for his performance in 'Pranchiyettan and the Saint' while Mamtha Mohandas was named the best actress for 'Katha thudaraunnu'. 'Pranchiyettan and the saint' also bagged the awards for the best picture and best director for Renjith. While Hariharan was selected as the best singer for 'Katha Thudaraunnu', Shreya Ghoshal was named the best female singer for her song 'Kizhakku pookkkum' from 'Anwar'. Urvashi was selected as the best supporting actress while Biju Menon was named as the best supporting actor. Gopi Sundar bagged the award for the best music director.



Mammooty for Shyamaprasad film

After 'August 15', 'Doubles', 'The train' and 'March 12', Mammooty must be looking for an escape root and save his reputation from further damage, Mammooty is now looking forward to his new film with Shyamaprasad. This movie is going to be a crime thriller in which Mammooty has always had a track record and is set to reverse the bad patch. This new project will be on sets within a few months.



Remya Nambeesan's lip lock in Chappa Kurishu

Actress Remya Nambeesan has reportedly kissed Fahad Fazil for two full minutes. This is a part of a scene in her upcoming Malayalam movie *Chappa Kurishu*. The official trailer of the movie also shows them busy kissing each other in darkness.

Chappa Kurishu is directed by ace cinematographer Samir Thahir, who is turning director through this movie. 'Chappa Kurishu' is a local slang word for Fort Kochi, which means the heads or tails. The film is based on 1000 true love stories and it will be released in theatres later this year.

After the movie *Traffic*, Magic Frames is producing the movie *Chappa Kurishu* and Kamal Haasan launched it at the 100th day function of *Traffic*. Like *Traffic*, *Chappa Kurishu* is also a metro based film that features Fahad Fazil, Vineeth Sreenivasan, Roma and Remya Nambeesan in the leads.

Mammootty getting ready for 'Gangster'

Mammootty has panache for appearing in roles of underworld dons. Be it in a two decade old '*Samrajyam*' or '*Athirathram*' or the latest 'Big B', the star has been exceptional whenever he was cast in similar roles. Now 'Aashiq Abu' the young director of 'Daddy Cool' is getting ready to start his new movie titled 'Gangster' with Mammootty in the lead. The movie scheduled to start in a few months will also feature Parthipan and Rohini Hattangadi in other important roles.

Aashiq Abu's latest 'Salt and Pepper' was released in theatres in July. The movie featuring Lal, Shwetha Menon, Mythili and Asif Ali is touted as a humorous family movie.



Sreejith Vijay to play hero in Cherukkanum Pennum

Actor Sreejith Vijay has bagged a plum offer in just a couple of weeks after the release of his second film *Rathinirvedam*. According to sources, the budding star has already signed to act in the forthcoming movie *Cherukkanum Pennum*, directed

by *Oridam* fame Pradeep Nair.

Cherukkanum Pennum is being produced by Renji Raj under the banner of Riya Films. The film narrates a modern love story and Sreejith Vijay is playing the solo hero in it. Currently, the producer is in search for a suitable actress to play his love interest in the movie.

Sreejith Vijay made his acting debut through the Malayalam movie *Living Together*. He received a lot of accolades for his performance in his second film *Rathinirvedam*. Now, he is busy with the shooting of the movie *Ennenum Ormmakayi*. After completing this film, he is said to be taking up the filming of *Cherukkanum Pennum*.

Dr Biju with 'Aakashathinte Niram'

After '*Veetilekkula Vazhi*', director Dr Biju is trying to look for the colours of the sky in his new film. Titled as '*Aakashathinte Niram*', the movie will have Indrajith as the hero. To be filmed at locales in Andaman and Nicobar Islands, the movie will also feature Prithivraj in an important role.

'*Aakashathinte Niram*' will have songs by O N V and Advocate V N Anil to be set to music by Ravindra Jain. Nedumudi Venu, T G Ravi, Mamukoya, Delhi Ganesh and Indrans are also a part of the cast of the movie which would be produced by Ambalakkara Global films. Dr. Biju's last film was named as the best Malayalam feature in the national awards, this year.



Kavya Madhavan bags Bharath Murali Award

Malayalam film actress Kavya Madhavan has been chosen for the second Bharath Murali Award.

The award, comprising Rs 10,001, a plaque and a citation, would be presented to Kavya by actor and State Minister K B Ganesh Kumar on August 5 at a function to be held at Kottarakkara.

According to Award Committee, the award was instituted by Bharat Murali Smaraka Samithi.



Mammootty's 'Care & Share' to offer scholarships

The 'Care and Share' foundation based at Kochi, working under the patronage of Mammootty will offer student scholarships, this year. The scholarships will be given to students living in orphanages, who have qualified for merit seats of professional courses in various colleges of the state.

The foundation has invited applications from deserving candidates, with valid copy of qualifying certificates. The applications must be addressed to the project officer of 'Care and Share' International Foundation, P B No 1755 at Kochi.



Prithviraj's *Masters* launched in style!

Johnny Antony is directing Prithviraj in his new film *Masters*. Tamil actress from Mumbai Paa would play the heroine in the film along with Ananya.

Tamil actor Sasikumar of *Subramaniapuram* and *Nadodigal* fame would be playing Prithvi's buddy.

Jinu Abraham who has written the story, says it is about two bosom friends, played by Prithvi and Sasi who try different ways to fulfill their social responsibility.

Johnny Antony said at the launch that the film is about male bonding. *Masters* is being produced by V Sharathchandran under the banner of Sincere Cinema.

Film maker and writer Chinta Ravi passes away

Film director and writer T Ravindran (Chinta Ravi) passed away on July 4 in a private hospital at Thrissur.

He was 65. He was under treatment for cancer. Ravi, a left ideologist, born in 1946, had worked in Chinta and Kalakaumudi weeklies. Because of his close association with Chinta, he came to be known after that magazine.

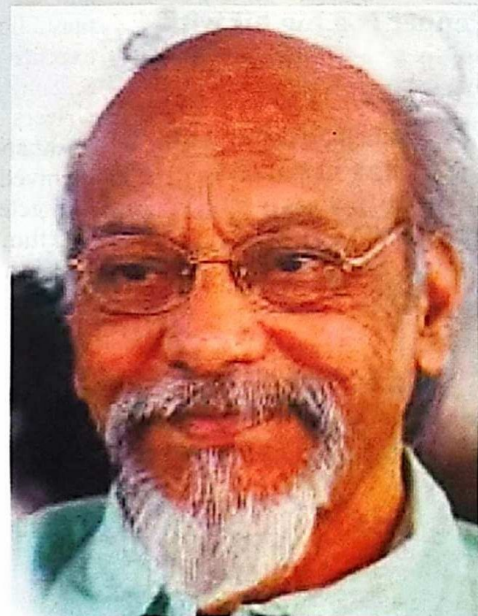
Besides being a journalist, he was also a film director, travelogue writer, television presenter but never stuck to any particular field.

Born and brought up at Kozhikode, he studied at Malabar Christian College and left for Mumbai to study journalism. On his return to Kerala, he joined the left mainstream and became close to EMS Namboothiripad.

After S K Pottekkat, he was the most recognised travelogue writer. The tribal areas of India, rural villages and foreign lands he toured to study about the land and its men. *Swiss sketches*, *Akalanalile Manushyar* (Men of distant lands), *Buddhapatham*, *Digaruvile of Aanakal* (Elephants of Digaru), *Meditaranean Venal* (Summer in Mediterranean) etc results of his extensive travels. During the sixties, he also brought out a magazine by name Search Light from Kozhikode. Besides him, K Balakrishna Kurup, A Sujanapal and Chelavur Venu were also associated with this magazine.

His travel series 'Ente Keralam' on Asianet was a new experience for the spectators as it was for the first time travel was presented as a visual medium in Malayalam.

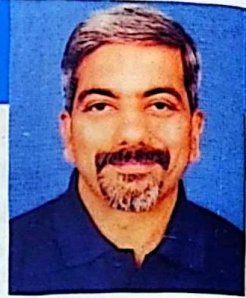
The picture 'Ore Thooval Pakshikal' (Birds of the same feather) had received three State awards including for the best film. However his first movie was 'Harijan' in Telugu.



His other Malayalam feature film was 'Iniyum Maricchittillatha Nammal' (We, yet to die). He also produced a short film 'Maunam Soumanasyam' (on director G Aravindan) that won the President's award.

He is survived by his wife Chandrika, daughter of writer Devaki Nilayangode, and son Tathagatan (US).

Actor Mammootty, director T V Chandran, V K Sreeraman and other prominent personalities of the print and visual media besides from socio-politico-cultural fields, paid rich tributes.



Sriprakash Menon

SALT 'N' PEPPER spice up Malayalam cinema at the box office

Mumbai based Sadanandan Rangorath never thought he would make it so big with his first film production. Today, Salt N Pepper is a big hit with cinegoers in Kerala and is being released all across the globe. The film besides getting rave reviews has marched ahead of the other star studded movies at the box office.

"As a producer of the film not many will take a risk to make a film with new concept and new cine artists. In fact, I heard the script of the film on the phone and felt the story was interesting and may click with the audience when my executive producer of the film Shafir Sait narrated this story written by young writers Dileesh Nair and Shyam Pushkaran," he recalled how he got involved with the project. Salt N Pepper is directed by young Ashiq Abu. The film is produced under the banner of Lucsam, a company owned by Sadanandan and his partner Debo

Mandal, "We started Vesta Engineering in 2003-04 - an engineering sales and services company with our offices in Airoli and Mulund. Now we have offices in all major cities of India basically manufacturing and trading diesel generators. Vesta -our generator is part of the Worli sea link back up. Now our company Lucsam is also into oil drilling and exploration with offices in Philippines and Indonesia".

Sadanandan hailing from Kollengode in Palakkad is a mechanical engineer and has worked in Coimbatore and Bangalore before coming to Mumbai to work with the Greaves."Mandal and myself were room mates. We thought of doing something of our own and that's how we launched our own enterprise. Now we are employing about 500 people in our group", he stated.

"I was always interested in movies especially Malayalam films. As a company we wanted to diversify. One of the areas was films hence we started with a Malayalam movie. The initial work for this love story with a strong food element in it started in November. The muhurat of the film was in January this year and 'Salt N Pepper was ready for the audience to taste in July'. I am thrilled that the film though experimental in nature connected with the Kerala audience so well especially it had no superstars in it besides the well known actors Shweta Menon and Lal. I am grateful to Shafir



KIM congratulates meritorious students of 2011



Arvind R Nair
(SSC-96%)



Nandita Nandakumar
(SSC-94.73%)



Nair Pranitha Praveen
(SSC-93.82%)



Nambiar Arun Chandran
(SSC-92.55%)



Jacqueline James
(SSC-91.64%)



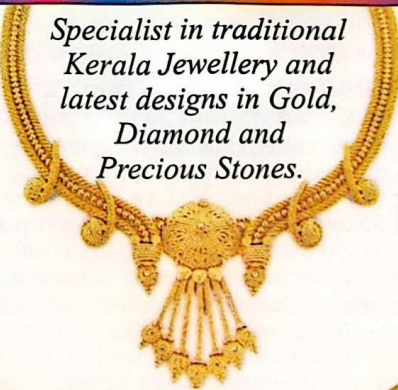
Nair Pratiksha Sukumaran
(SSC-89.27%)



for getting me this wonderful story", he described. Salt N Pepper has newcomers Mythili and Asif Ali with music by Bijibal and others including Avial Band, Alphonse and Jassie Gift. Music produced by Manorama has songs by P Jayachandran, Shreya Ghosal, Avial Band, Anuradha Sreeram, Jassie Gift and Imran besides others. This digital film is shot on Red in a budget of Rs 2.5 crore. Sadanandan even before the release of 'Salt N Pepper' has planned two Malayalam films 'Nakshatram' by Siddharth Bharatan and 'Kumarasambhavam Live' by Shaiju Anthikkad. "As a viewer, I was always crazy about movies but for now I want to keep a low profile and enjoy the new passion in my life. I am interested in Hindi cinema but I am not in a rush. Food and love are the two most important elements in life and my urban story about middle aged love weaving these factors came out well," he remarked.

Best wishes for Onam from Jayaprakash

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