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Kerala in Mumbai

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HAPPY DIWALI

Idukki

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high range
district of Kerala

**MEDICINES FOR
MASSES AT
AFFORDABLE PRICES**

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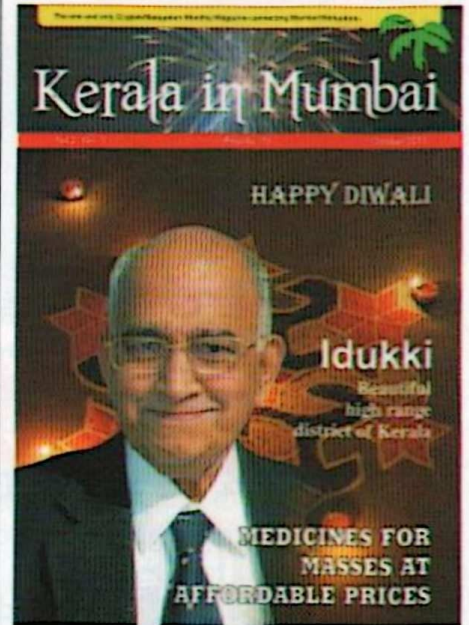
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introduces
Essay Competition
for Mumbai
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October 2011 -Girija Vijaykumar



PROUD TO BE A LINK

It has been a matter of pride and satisfaction for us at KERALA IN MUMBAI that this publication has increasingly been able to play a significant role as a link between various sections of Malayalees in Mumbai and between Malayalis in Mumbai and the rest of Kerala.

This has been especially true of those eminent Malayalis whom it has been our privilege to feature on our cover each month. It has been our effort to pinpoint the achievements of Malayalis who had come to this large-hearted city looking for a job or to find a job elsewhere from this commercial capital of the country. In all this our effort has been to highlight the struggles they had to undergo to make a mark in life. Except for one who inherited a family concern, all the others offer shining examples of self-made men and women who carved out a niche for themselves, not only ensuring a comfortable life for themselves and their progeny but also as role models for society as a whole.

None of them were born with the proverbial silver spoon in their mouth. They carved out a path of their own, set up industries, factories or humble manufacturing units of their own and slowly, but with unstinted effort and labour built their own empires. Most of them started off as employees in some outfit or the other and then branched out on their own. They have not only done good for themselves, but also have ensured that their roots in this State are safe and well-nourished. They not only provide employment to a large number of people mostly local but also ensure that they become role models as employers. Many of them have had the experience of being “employees” themselves and have learnt their lessons on how “employees” feel toward their employers. And it is these very entrepreneurs who have succeeded best in their ventures.

Many of them started out on their commercial ventures with as little an investment as Rs. 5,000 and went on to set up industries with a turnover of over Rs. 1000 crores with their branches spread out all over the country.

It has been most gratifying for us that many of those featured on our cover pages have reported back to us that our pen-portraits on them had been noticed widely and have helped them immensely socially and in respect of their business ventures. Readers have, similarly, reported back to us that these pen-portraits have helped them acquire a new perspective on Malayalis who have made a significant contribution to the enrichment of the commercial capital of the country and how this has been a matter of pride for them.

We take delight in uncovering the lesser known aspects of Malayalis who made good and to evaluate in real terms their contribution to industry, business, society in general and their commitment to their chosen avocations and industrial interests.

Dr. Abraham Patani

ROBUST THRUST FOR GOOD INDIAN DRUGS

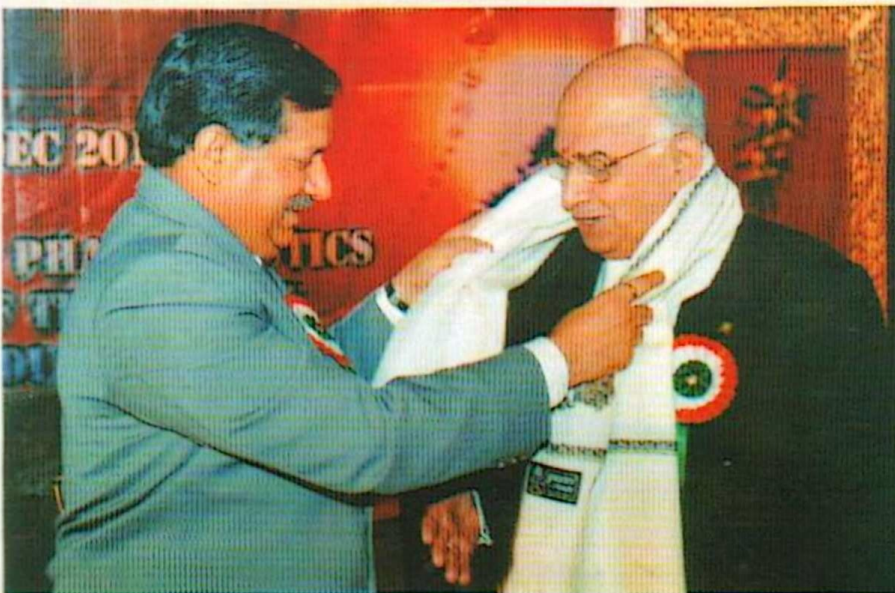


Dr Abraham Patani brought Indian medicines and pharmaceutical drugs to international standards. Director of three companies, he was one of the founders of the Indian Drug Manufacturers Association that lobbied for several drug policies and patent laws that resulted in a phenomenal growth of the Indian Pharmaceutical Industry.

-P K Ravindranath

What does it take to provide reliable, effective and affordable medicines for the masses in India? A broad vision, commitment, conviction and hard work, according to Dr. Abraham Varkey Patani who has been in the business of producing bulk drugs and finished dosage forms especially in niche phytochemical segments for over five decades with factories in Mumbai, Hyderabad and Chennai.

Dr. Patani, now 79, like the entire youth of the country caught in the post-Quit India fervour was convinced that he had a role to play in the future development of the country. And like most students in the late forties and early fifties he was a "socialist". Thus, in 1950, after his intermediate examination from St Berchman's College, Changanacherry, he headed for Banaras Hindu University, where the legendary Acharya Narendra Deva, one of the leading lights of the Socialist movement in the country was the Vice Chancellor. Patani enrolled for graduation from The College of Technology. He passed out in



The Vice Chancellor honouring Dr Patani as distinguished Alumini

1954 with fifth rank in the University.

Impressed by his performance at BHU, Sir C P Ramaswamy Iyer, the then Vice Chancellor of the University with a selection committee of 14 College Principals chose Dr Patani as a member of the Indian Universities delegation from all over India to tour the Soviet Union.

In Delhi, the delegation had meetings with Prime Minister Pandit Jawaharlal Nehru, Prof Humayun Kabir, Education Minister and various other dignitaries. Patani also met Dr Sarvapalli Radhakrishnan who was earlier V.C of BHU and ambassador in Moscow and sought his advice.

In the Soviet Union, Patani met the Indian Ambassador, the redoubtable K P S Menon at the 'At Home' dinner hosted by the Embassy. Menon was solicitous and fixed Patani with arrangements to continue Research in U.K. and Germany. Patani chose Germany. Thus, in 1954 he joined the University of Mainz for research in Pharmaceutical chemistry with the team of Prof H Rochelmayer and Prof Egon Stahl. His doctoral thesis was on New Alkaloids. Dr. Patani published three of his research papers in "Archieve der Pharmazie" the leading German Scientific Journal.

Over half a century later (in Dec 2010) the present Vice Chancellor of BHU and the Director, Institute of Technology, felicitated him with "Lifetime Achievement Award".

Back in India in 1958, Dr. Patani started the firm Inga - Indo-German Alkaloids to manufacture pharmaceutical chemicals. Inga Laboratories, manufacturing formulations complying with all Good Manufacturing Practices was started in 1959. It has a number of brands in speciality segments like anti-migraine,



Dr and Mrs Patani with their two sons Bobby and Geo

anti-gout, gynaecology and dermatology in its GMP approved factory. Quality is the prime consideration in all its activities.

With expanding demand for Inga products, he set up factories in Hyderabad and later in Chennai for producing mainly bulk drugs for the world market.

Inga group is today a pioneer in the field of alkaloids. It is involved in cultivation, extraction and isolation of active ingredients from plant sources. Plants of interest are cultivated in Inga's own experimental farms.

Inga group of companies has been and is exporting Drugs and Medicines to customers in over 60 countries.

To support the production activities, he set up a research institute "Dr. Patani Scientific and Industrial Research" (PSIR) in 1979. This institution is

engaged in basic research for developing new products and processes for established drugs. PSIR is approved by the Department of Science and Technology, Govt. of India. Dr. Patani is director of this institute from its inception. He is also very active in the other companies in the group.

He has been associated with several Institutes of CSIR (Council of Scientific and Industrial Research) in the country as member governing Board and / or Research Advisory Council for over 35 years from 1966.

Finding the going tough for Indian drug manufacturers, Dr Patani along with others in the Drug Industry started IDMA (Indian Drug Manufacturers' Association) in 1961 - to lobby with government of India on various drug policies and to bring about greater unity among Indian drug manufacturers. With



Dr A Patani being awarded with Citation by Chancellor BHU and Director Institute of Technology at the International conference on recent advances in Pharmaceutical Sciences



Gulab Nabi Azad felicitating Dr Patani founder of Indian Drug Manufacturers' Association

nine years constant efforts to convince Union Ministers and officials, in 1970 IDMA'S efforts bore fruit with the adoption of new Indian patent law for pharmaceuticals in place of the British laws in force till then. The amended Indian patent Law triggered phenomenal growth of the Indian pharmaceutical industry, which is today the third largest producer of pharmaceuticals in the world.

Dr Patani was running the IDMA for the first 12 years of its existence as its Honorary General Secretary from his own office and then became its President.

Dr. Patani is Editor of the weekly IDMA BULLETIN. The Bulletin is the voice of the industry, reflecting all activities of the pharmaceutical industry, its problems, its needs and interactions with the government, besides reports of activities of IDMA. It is in the 42nd year of publication. What started as cyclostyed circulars to members became a Weekly in 1969.

INDIAN DRUGS a Scientific Journal publishing original research articles, now in its 48th year is edited by Dr. Patani from its inception.

Dr. Patani was officially honoured as Founder of IDMA at the 50th annual general meeting on 7 January 2011 by the Union Minister of Health.

Dr Patani has been a member of the Indian Pharmacopeia Scientific Committee on Medicinal Plant products.

He is a member of the Indian Pharmaceutical Association, International Association of Plant Research



Inga House on Mahakali Road, Andheri (E), Mumbai



Dr Patani as President of Techno Union, College of Technology, BHU with the then Vice-Chancellor Sir C P Ramaswamy Iyer and Gopal Tripathi, Principal, College of Technology, and three other Principals.

(Germany) and Indian National Science Academy and several other organisations.

An active Rotarian, he has been President of the Rotary Club of Bombay North Island. He has also been President of the Banaras Hindu University Alumni Association Western chapter and an ex-president of Kerala Catholic Association as well as Kerala Christian Council.

Married to Annie Patani, they have two sons. Varkey Patani (Bobby) an MBA in marketing from UK and Dr. George Patani (Geo) a Ph D in Medicinal Chemistry and Pharmaceutics from USA. Mrs. Patani and both sons are directors and / or partners in Inga group of companies.

Dr Patani puts in almost 12 to 14 hours at work even now with the aim of providing medicines for the masses at affordable prices not only in India but in many other countries as well.



DIWALI: FROM DARKNESS TO LIGHT

-Lakshmi Venkatachalam

The celebration of Diwali reflects the multi-cultural and multi-ethnic nature of Mumbai. Mumbaikars celebrate this festival with lights and illuminations, crackers and fireworks, sales and discounts. The financial capital of India goes all out to welcome Lakshmi the goddess of wealth, including gambling for when it is a question of money, taking risks is tempting.



Lakshmi Venkatachalam

Diwali or Deepavali is one of the major festivals celebrated all over India. Deepavali literally means row of light and the festival is a celebration of light and sound, colorful patterns and gay abandon. It is also celebrated as New year in some parts of the country and for the business community the new accounting year starts on the next day following Diwali. It is celebrated as the day of Lakshmi Puja in several parts of North India while in South India it is commemorated as the day when Narakasura was killed. In West Bengal Diwali is celebrated as Kali Puja - Kali in Her benign form granting boon to Her devotees, while in some other states Diwali celebrates the victorious return of Rama and Sita after their exile and defeat of Ravana.

Diwali celebrations in Maharashtra

In Maharashtra Diwali celebrations start with *Vasu baras* that comes on *Krishna Dwadashi thithi* as per the Marathi Calender (12th day of the second half of the Marathi month Ashwin.) *Vasu baras* is a celebration held in honour of cows. In a typical Marathi family married women perform puja of cows having calf symbolizing a woman's gratitude towards the cow for serving them and their families.

The next day of Diwali celebrations is called Dhanatrayodashi another name for Dhanteras in Maharashtra. This is an important day for traders and businessmen as they make purchases, especially gold and silver and also kitchen utensils on this day. Some celebrate it as Dhanvantari Jayanti in honour of the ancient physician Dhanvantari. On the evening of Dhanatrayodashi, married women make diyas with kneaded flour and light it, offering it to Yama Lord of Death, to grant a long life to their husbands and sons. This is called *yama deep dan*.

Narak Chaturdashi is the third day of celebrations. On this day people celebrate Narakasur's death by Lord Krishna. They get up early before sunrise, massage their bodies with scented oil and have a special bath called *abhyang snan*.

This is followed by Lakshmi Puja that is performed in the evening (*amavasya* night), with the idol of the Goddess, gold and cash. New account books are opened after the puja. Generally traders do not make any payments on that day for that would mean driving out Lakshmi. Friends, neighbours and relatives are invited and celebrations are in full swing. People, especially ladies wear new dresses and jewellery. It is believed that Goddess Lakshmi visits all houses in the evening and people welcome her with lights, sweets, jewellery and the broom (the broom symbolizes Lakshmi's sister Alakshmi). Houses are cleaned and brightly lit to welcome the Goddess. Some of the delicacies prepared are



Goddess Lakshmi is worshipped during Diwali

shakkarpara, karanji, kadaboli, chirote, chakli, anarse, sev etc. Intricate rangoli patterns and *diyas* adorn the front of the houses. After the Puja, people burst crackers and display of fireworks in their joyous welcome of Lakshmi.

The month of *Kartik* starts on the day following Diwali. It marks the start of the Hindu financial year. It is also celebrated as *Diwali cha Padva* - a celebration of a happy married life. Husbands offer gifts to wives while they apply *tikka* on their husbands' foreheads.

The last day of Diwali is *Bhav Bij* or *Bhav Bij* - a day of cementing the brother-sister relationship. Sisters pray for their brothers' welfare and success while the latter pamper their sisters with gifts. On the next day, *labh pacham*, business starts again with new books of accounts.

On the tenth day *Dev Diwali* is celebrated. It is also called *Tulsi vivah* when the marriage of the sacred *tulsi* plant is performed at several Marathi homes. After this ritual, elders officially start organising marriage celebrations of their sons and daughters.

The Diwali celebrations end with *Dev Diwali*.



A festival of lights

Kerala is perhaps the only state in India that does not celebrate Diwali on a grand scale. But times have changed and with interaction with various other communities and intercaste marriages, Diwali is celebrated with bursting of crackers, wearing new clothes and exchanging gifts.

In Mumbai, Diwali is a very important

festival. Maharashtrians celebrate Diwali for four days. Lakshmi Puja is an important aspect of the Diwali celebrations. The Mumbai Malayalee today celebrates Diwali with as much fervor as Onam. In fact, the second and third generation Keralites give more emphasis to the festival of Diwali than Onam. Several factors contribute to this

Diwali is one of the most beautiful and endearing festivals celebrated by all Mumbaitees without any distinction of caste, creed or community. Being a festival of light and sound, colour and vibrancy, there is a positive aura about it. People wish one another Happy Diwali and the new year is ushered in with fervor and hope. Lakshmi, the Goddess of Wealth is worshipped by many people of all communities.

attitude of the Mumbai Malayalee. First and foremost, Diwali in Mumbai is celebrated with holidays for about four days. Schools are given a long vacation from Dusserah to Diwali. Shops and services go on major discount sales and exhibitions. Bright lights and colourful festoons adorn the streets. Diyas are lit and placed on balconies and house entrances. Shops are aglow with decorative puja thalis (plates), colourful lanterns, innovative diyas, aromatic candles and gifts of several kinds. Diwali is the time when the latest in readymade dresses and saris hit the market. Everyone wears new clothes during Diwali. Exchanging sweets and gifts, apart from corporate gifts and bonuses to employees – all these are important activities that take place during Diwali.

True to the metropolitan character of this megacity, the Malayalee in Mumbai celebrates Diwali like other Mumbaitees. The Malayalee places the lighted *diya* at the threshold of his house, hangs decorative electrical lights on his balcony, colourful *rangoli* designs adorn the entrance to his flat and with his friends, relations and neighbours he exchanges sweets, burst crackers and wears new dresses. The market is flooded with dry fruit packets and people



Mumbai street at Diwali time

exchange dry fruit and *mithai* packets. “Diwali is an occasion when one forms new relations and revives old ties,” says K P Menon, of Andheri. “The four days of holidays give me an opportunity to spend time visiting relations to catch up with my family events and news,” he adds.

Mrs Bharati Vasudevan of Chembur acknowledges that there is a positive ambience about Diwali. “In Kerala, Diwali was a one day celebration, when my brothers and I used to burst crackers in the morning with our Iyer neighbours. The only difference was that our Tamil

friends used to take an oil bath very early in the morning, wear new clothes and then come to the compound to burst crackers while we joined them without the early bath. But in the evening we also wore new clothes and enjoyed the display of fireworks and *mathappu*, sparklers and *padakkam* (crackers) with renewed vigour in their company.” In Mumbai, Mrs Vasudevan celebrates Diwali in a different way. “We buy different sweet items, light the diyas that are available in different designs and colours. My daughter designs the *rangoli* with the colour powders. After

Mythology, Legends, History of Diwali

The origin of Diwali can be traced to ancient India when it was probably an harvest festival. After the monsoons, it marked the onset of winter. However several legends are connected with Diwali.

According to legend, Goddess Lakshmi incarnated on the new moon day in the month of *Kartik* during the churning of the ocean by the *devas* and *asuras*.

Another legend says that Vishnu, in his Vamana Avatar rescued Lakshmi from the prison of King Bali. Some believe it to be the day when the marriage of Lakshmi with Vishnu took place.

Lord Vishnu as Krishna along with his wife Satyabhama killed the demon King Narakasur on the day preceding Diwali and this festival celebrates Lord Krishna's victory.

In West Bengal Diwali is dedicated to the worship of Kali, the fearful form of the Goddess.

Another legend states that the Pandavas returned to their kingdom on *Kartik amavasya* and their subjects lighted earthen lamps in front of their houses to welcome their beloved princes who were forced to go into exile for 12 years as a result of their defeat in the game of dice.

Lord Rama after defeating Ravana and conquering Lanka made the triumphant entry into Ayodhya on Diwali. People welcomed him and Sita with lights and lamps.

The coronation of one of the greatest Indian Kings Vikramaditya took place on the day of Diwali.

Maharshi Dayananda Saraswati, founder of Arya Samaj and a

Hindu reformer, attained nirvana on this day.

Mahavir Thirthankar, founder of modern Jainism, also attained Nirvana on this day.

Diwali is a special day for Sikhs. The foundation stone for The Golden temple in Amritsar was laid on the day of Diwali in 1577. In 1619, the sixth Sikh Guru Hargobind who was held captive by the Mughal Emperor Jehangir, was released from the Gwalior Fort along with 52 other kings.

In 1999, Pope John Paul performed a special Eucharist in an Indian Church where the altar was decorated with Diwali lamps. With a *tilak* on his forehead, the Pope's speech had a lot of references to the festival of light.



Diwali - a row of lights

... during Diwali we go down to our society compound and burst crackers and fireworks along with other residents of our society. We exchange sweets with our neighbours and wear new clothes. My family enjoys Diwali and my children look forward to it much more than Onam. Because they have holidays for Diwali they are able to have a blast during this time."

Lakshmi Puja is an important aspect of Diwali puja in Maharashtra. Many Mumbai Keralites perform Lakshmi Puja on the evening of Diwali, thus combining the Maharashtrian tradition into their schedule.

Being a festival of light and sound, colour and vibrancy, there is a positive aura about it. People wish one another Happy Diwali and the new year is ushered in with fervor and hope. Lakshmi, the Goddess of Wealth is worshipped by many people of all communities. They go to Lakshmi temples and pray to her for prosperity and wealth. In fact some even offer prayers to Kubera (Lord of Wealth) on that day.

At a symbolic level, Diwali, the festival of lights, signifies victory of virtue and knowledge over evil and ignorance.



A display of Diwali sweets

Light dispels darkness and this festival is a symbol of man striving to bring light into his life in the new year that follows Diwali. From darkness to light: light empowers us to commit ourselves to good deeds and brings us closer to divinity. That is the reason why he illuminates his house and premises with colourful lights and diyas. Diwali is a festival that binds all Indians with a

sense of joy, hope and harmony. Merchants want their business to flourish and so houses and shops are illuminated with rows of bright lights. They are lit up on the night of Diwali to welcome the Goddess of wealth. And the day after Diwali, new books of accounts are opened by businessmen to start afresh another financial year.

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G Sankara Kurup

Malayalam poet of twentieth century

Mahakavi G Sankara Kurup, 'G' for his admirers, was the first Malayalam poet who was given the title 'Mahakavi' without writing a 'mahakavyam' nor awarded that title by a university or government. He was also the first recipient of the 'Jnanapitham' for the best work in a recognised Indian language during the last forty years. He remains the first Indian poet who set aside a part of the award money to institute an award for literature.



G Sankara Kurup

The life of G Sankara Kurup provides inspiration to strive hard against adverse circumstances till the objective is achieved. In this respect, he bears a close similarity to Ulloor Parameswara Iyer. Both were born in upper middle class families but faced penury when young.

His life

Sankara Kurup was born on June 3, 1901 to Nellikapalli Variyath Sankara Variar and Vatakkini Veettil Lakshmikutty Amma in a remote village Nayathode, near Kaladi, in Ernakulam district. Sankara Variar died when Sankaran was only 5 years and he left nothing for his family to survive. His mother did not receive any monetary assistance from her *tharavadu* either. Sheer determination and continuous hard work of the mother saw them through.

G was brought up under the guidance of his uncle Govinda Kurup who initiated him to the world of letters, when he was three. The uncle wanted him to be famous as an astrologer.

G was really lucky because by the time he reached the age for school admission, a primary school had come up in his village. However, his mother was in a dilemma as there was no upper primary school to enroll him when he passed out of the primary school. When his classmates from richer families were preparing to move out of their village to continue their education in distant towns, this poor boy was looking desperately for a way out to continue his studies. Soon Sankara Kurup moved to the house of a friend of his uncle. He had to walk every day 10 kms to the Perumbavoor School. It was a Malayalam medium school as his mother could not afford to pay the fee of an English medium school. Soon he passed the seventh standard the highest class of that school and became eligible to become a school teacher. His mother felt happy that now her son could earn a living.

G decided to continue his education at a VH (Vernacular High) Examination School at Muvattupuzha. Here his three eminent teachers M N Nair, C S Nair and R C Sharma encouraged him. After passing this V H Examination, Sharma encouraged him to appear for the Pandit examination and this took him to join

Tiruvilwamala School. Soon he prepared for the Vidwan examination for which he needed to know English too. There was no proper English teacher available and so G learned the foreign language mostly by himself. In doing so, he gave more importance to the apparent and internal meaning instead of structure. He had no opportunity to use the language and hence it remained tough for him throughout his life. He himself admitted to this on several occasions. "I learnt to milk the cow but never learnt to maintain it." Nevertheless, his English learning helped him to understand the world literature and being inspired by it, he could compose several poems of his standard. G's life during his school days is an example of how disability is converted into an ability. Having no lunch during the noon recess, G and his poor friends spent the time to recite *slokas* and to read available literary journals.

G became the head master of an elementary school (upto standard) and he was very uncomfortable inside the classroom as there several girls, older to him. His eyes were always fixed on the text book and he just answered if any one raised a doubt. "There were no questions to students nor seeking the answers," he reminisced in his autobiographical notes.

Before joining Tiruvilwamala school, G had worked in five other schools. While he was a teacher in Puthiyakavu school, he was staying in a house of a distant relation Thiruvanchikulam. There was a six year old girl, Subhadra, that house, who always followed him wherever he went. After a period of 14 years, she became his life partner.

In 1927, G joined Teachers Training College, Trichur and after a few years he joined Maharaja's College, Ernakulam as Malayalam lecturer. When there was a vacancy of Professor of Malayalam there was a technical problem for his promotion as he did not have the prescribed qualification of MA in the subject. Till that period he was known as Vidwan G Sankara Kurup and all his poems and books were published under this name. To overcome this obstacle, G was willing to join for the course in University of Madras. When he joined the University, the authorities were embarrassed as he was considered as a giant in Malayalam literature. Finally the University granted him an MA that enabled him to get confirmed. He retired from Maharaja's College in 1956.

Till 1968, he worked as AIR producer and Sahitya Salahkar. Later, he devoted his entire life for literary work.

In 1965, his compilation of poems, *Odakkuzhal* was chosen as the best literary work produced during the previous 40 years. Thus Sankara Kurup became the first winner of Jnanpith Award, the highest literary award of the country. Out of the Rs 1 lakh award money, G kept aside Rs 25,000 under a newly constituted Guruvayurappan Trust and the interest of the amount was to be given as Odakkuzhal Award for the best literary work published in Malayalam every year.

In 1968, Sankara Kurup was honoured by the Government of India with a Padma Vibhushan. He was also nominated to the Rajya Sabha by the President of India and he occupied this position during 1968-'72.

In 1968, he was invited by the Soviet Government to attend the Afro-Asian Writers Conference. He also visited East Germany at the invitation of its government.

Sankara Kurup often had bouts of asthma and his wife Subhadra had a great role in reducing his sufferings. Their married life was calm, peaceful and happy. His son Ravi was a lecturer in NSS colleges while daughter Radha married literary critic Prof M Achuthan.

Sankara Kurup breathed his last on February 2, 1978 while undergoing treatment in Trivandrum Medical College.

G Sankara Kurup and his literary life

The exact time when G entered the literary field cannot be ascertained as there were few magazines and periodicals existing and a good number of instant poets were ruling the field, especially the triumvirate of Asan, Ulloor and Vallathol besides the Kodungalloor school of poets. The first published poem of G was *Salutation to Nature* in 1918, in *Atmaposhini* edited by Vallathol, while still a student. When he sent his first poem, Vallathol returned it with a suggestion that he would get rid of his affinity for rhyming. His second poem was also returned by the Mahakavi suggesting proper vocabulary and craftsmanship. When G sent his third poem, Vallathol wrote to him offering congratulations. It was natural that G had taken some time to be noticed.

But the name of 'Vidwan G Sankara Kurup' appeared on many Malayalam text books of primary schools (Std I-IV). This author clearly remembers one "Bhasha Kauthukam by Vidwan G Sankara Kurup" prescribed for Malabar District Board schools in Malabar during the early fifties. (There were some text books much later with "G Sankara Kurup MA" label.) He must have written similar books for the Cochin and Travancore boards. It was mentioned that the private publishers of those

books gave a sizeable amount of Rs.100 per book and reaped huge profits. These text books were written when he was a teacher at Thiruvilvamala school. G had written in his autobiographical notes that he did it in order to give his mother some money since he could not spare any amount from his salary as it was so meagre. He recollected that he wept when he saw tears in his mother's eyes while holding the hundred rupee note that he handed over to her for the first time.

Though venturing into authoring text books did not yield any



Vice President V V Giri and G after his swearing-in as member of Rajya Sabha

financial gains to him, the children's section of Malayalam literature benefited a lot. A large number of poems for children were born from his pen, as in the case of *Mahakavi Ulloor Parameswara Iyer*.

ഇത്തിരിപ്പൂവേ ചുവന്ന പൂവേ
ഇത്രനാളെങ്ങുനീ പോയി പൂവേ!
മണ്ണിനടിയിലൊളിച്ചിരുന്നോ?
മറ്റുള്ള പൂക്കളെ കാത്തിരുന്നോ?
വന്നതു നന്നായി തെല്ലുനേരം
വല്ലതും ചാടിക്കളിക്കാം സൈരം
ചെമ്മേറുമീയുടുപ്പാരു തന്നൂ?
ചെന്നെടുത്തുതമ്മ വയ്ക്കാനെ തോന്നൂ
കാറ്റിപ്പോമനേ വീണിടൊല്ലേ!
കാലത്തെ വെയിലേറ്റു വാടീടൊല്ലേ!

Similar poems he had written for all classes and later they were compiled into books such as *Olappeepi*, *Ilamchundukal*, *Kaatte Va Katale Va* etc. Curiosity and amazement natural to the toddlers are explicitly visible here. Simplicity and rhythm of folk songs are also apparent.

He also penned the lyrics for P J Cherian's *Nirmala* (1948), the first Malayalam film to incorporate music and songs. There were 15 songs specially written for the movie by G. (Five other films such as *Yachakan*, *Mutiyanaya Puthran*, *Abhayam*, *Oraal Kooti Kallanayi* and *Atuthathuthu* also used his poems.)

The atmosphere prevalent in then Kerala has undoubtedly influenced his poetry. A declining neoclassic inclination and rising Marxist philosophy coupled with romanticism were evident in those days and poets were somewhat compelled to side with various factions and those who chose to remain neutral were left to fend for themselves. These reverberations were very much evident in the conferences of writers under *Kerala Sahitya Parishathu*. G was very keen to absorb what ever he could.

The conference of Sahitya Parishad (1107 ME) held under *Sahityapanchanan* P K Narayana Pillai, a spokesman of the conservative classicism was a turning point in G's poetic career. In this conference Chelanat Achutha Menon expressed a strong opposition to romanticism and the Tagore's influence in Indian poetry. G vehemently attacked that view point and compulsively defended the new trend in romanticism. Nevertheless Pillai laughed at those arguments and provoked the young Kurup to aggressively defend his view point. It was the first instance of G's emergence as a powerful orator, leaving the shy teacher behind. He explained that the new doors opened before the Malayalam literature could turn it realistic in approach. This provoked the conservationists to declare G as a spokesman of Marxism in Malayalam literature and brand him as Communist co-traveller. In later years, G explained that he never turned communist but he was attracted to Gandhian philosophy and the Marxist humanism and that he never was in



Chelanattu Achutha Menon

P K Narayana Pillai

any particular camp. The incident made the communist feel happy to have a poet of G's calibre and much later, they cried hoarse when he wrote "Anthyamalyam" denigrating the communist government for killing a fisher woman Flory during the 'liberation struggle' in police firing.

Interestingly, he has also been described as a "bard of science" who explores the role of science in achieving the human potential.

G had a very cordial relationship with the two of the triumvirate of Malayalam poetry, Vallathol and Ulloor. He always considered the former as his Guru and often acknowledged that he was inspired by Vallathol. He wanted his Guru to write the Introduction for his first published work but Vallathol could not do it due to some illness and Ulloor happily did the honours. Ulloor often criticized G at various phases of his career and the overall experience of G from Ulloor was not exactly palatable. He received all encouragement from Principal Sankaran Nambiar as well as the Indian envoy and historian Sardar K M Panicker. These relationships helped G to understand the English literature better.

Editor

As an editor of a magazine, G first assumed the charge of Sahitya Parishath, a quarterly. As Editor, he strived to bring all Malayalam writers together on the platform of the magazine and succeeded to a great extent. During his stewardship, this quarterly rose to new heights in content as well as in circulation. Soon it became a bi-monthly and later a monthly. His editorials were timely and reflected the moods of that period and sweeping changes in the society.

G became a publisher and editor of 'Thilakam' a monthly magazine that contained extensive interviews of famous writers conducted by the editor and creative explorations. This periodical was discontinued when he fell ill.

G and his critics

After Vallathol, G became the most celebrated poet without any rival in Malayalam and hence it became fashionable to criticize his poetry to earn some publicity. Probably G was the most criticized poet after Asan. The traditionalists and anti-transformationists like Chelanat Achutha Menon and Kuttikrishna Marar even alleged that his poems marked the end of Malayalam poetry. They could not comprehend the symbolism and mysticism built-in G's poetry. Marar's criticism of G's 'Nimisham' is indicative of this approach. This resulted in a new trend that by criticizing G, one could establish his credentials as a critic.

A school teacher who was not recognised till then as a vocal critic or of any literary merit, started a series of articles in *Mathrubhumi* and other newspapers and periodicals accusing G

of plagiarism, citing his 'Sagara Geetam' as copy of Tagore's work. Initially G attempted refuting the allegations but soon gave up, redirecting his energies to write more poems and his admirers took over the duty of reacting on his behalf.

അന്യരന്ധന്മാരല്ല സഹസ്രകരമുണ്ടോ കണ്ടു
ധന്യനാവിമർശക വീരനല്ലാത്താരനും
വാതിലും തുറന്നിട്ടുകൊണ്ടിരിക്കുകയല്ലോ
പ്രീതിയാലവർക്കായി നിത്യയൗവനകല
ചുളയാണവരുടെ ശിരസ്സായതിലത്രേ
നാളത്തെലോകം തീർക്കാൻ ചിന്തയെ നീറ്റിടുന്നു.

This critic, Sukumar Azhikode, came to the limelight and soon wrote his most stringent criticism of G as 'Sankara Kurup Vimarssikkapetunnu' (Sankara Kurup is criticized), and established himself as a literary critic. Soon Azhikode was catapulted as an Editor of a daily 'Dinaprabha' (that had its natural death in its infancy), became professor, earned his doctorate, and retired from his official career as Pro Vice Chancellor of University of Calicut. But it is doubtful if any literary student would agree with him in his criticism of G.

In his book, Azhikode alleged that the golden era of Malayalam poetry was over with the triumvirate and it was the age of decay. G had no identity of his own but was a captive of many schools of thought. Nevertheless, this criticism increased G's popularity as a poet and established Azhikode's claim as a literary critic.

Love in G's poems

Critics are of the opinion that whatever love the poet felt was expressed through his characters or nature. When he became a teacher, he was staying in a lodge with other teachers and there was a river that provided a good view from the lodge. One of his female students from a rich family used to come there along with her companions and it was very embarrassing for G to remain there. He therefore sought another place to stay. He feared that he would be misunderstood by others.

The early poems of G on romance, had a thread of a story. Though they were not very long like a 'khandakavyam', they conveyed the feelings of a young man or woman passing through the pangs of separation and there were many such poems.

അന്നുതാനിളം ചുണ്ടിൽപ്പതറും സ്നേഹംകണ്ണിൽ
നിന്നുനിർഗ്ഗളിക്കവേ ഹൃത്തിനാൽ പുണർന്നാലും
തൻകരങ്ങളെവെമ്പും ചുണ്ടിനെ, പല മുഗ്ദ്ധ-
സങ്കല്പം കുതിപ്പിക്കും മാറിനെബലാൽ നിർത്തി
മുല്ലതന്നില തെരുപ്പിടിച്ചും കൊണ്ടെന്നോന്നും
തെല്ലകന്നാർദ്രസ്നിഗ്ദ്ധഭാവയായ് നിലകൊണ്ടു.

(സതീർത്ഥ്യ)

Even the sunset reminded him of a damsel waiting for her lover.

ആരെയോ വിചാരിക്കെത്തുടുകൂടും കവിളുമായ്
ഭൂരെയൊദിക്കിൻവക്കത്തിരിക്കും സന്ധ്യാലക്ഷ്മി
തുന്നുവാൻ ഞെറിഞ്ഞിട്ട നീലമാം ഭുകുലം പോൽ
മിന്നുന്നു തിരകളാൽ ചുളിയും പാരാവാരം. (ആ സന്ധ്യ).

Much later into his life, G wrote another love story, appropriate to his age, titled *Paathi neru paathi muna* (half truths and half lies). In this he depicts the feelings of an aged couple. When the train of death is approaching, the bespectacled wife reads a very old love letter, that itself is about to crumple and perish and touches the husband lovingly, pinches him with mischief in her eyes and embraces him. The still young mind of the aged husband then tells us:

ഇല്ല ഞാൻ തൊടില്ലകങ്ങളിൽ, മാവിൻനറും
പല്ലവം പോലുള്ളൊരാകവിളിൽത്തലോടില്ല.
(തന്നുപ്പല്ലിളം ചൂടാണിളം ചൂടല്ലോ കോരി-
ത്തരിക്കും പേരില്ലാത്ത മറ്റന്തോ ആണാസ്പർശം)



Sardar K M Panicker



Sukumar Azhikode

ഖലനൽപ്പോലെ മിന്നും പുണ്ടിലോ മിനുങ്ങുന്ന
പിൻകഴുത്തിലോ നോക്കിപ്പൊന്നു മാത്രമേ ചെയ്യൂ
ശ്ലോണിതൻതടം കവിഞ്ഞൊഴുകുംമാറാ നീല
വേണി ഞാനഴിച്ചിടും കെട്ടിവെച്ചിട്ടുണ്ടെങ്കിൽ
(ആ നവ നദിയിലെച്ചുരുളൻ തിരകളിൽ
മാനസം തുടിച്ചു നീന്തിടുമിൻ പൊറുക്കില്ലേ?)
ഇല്ല, ഞാനിനിത്തൊടിലളകങ്ങളിൽപ്പാണി
പല്ലവം കൂട്ടിപ്പിടിച്ചാശ്ശോണ നഖാഗ്രങ്ങൾ
ഉരുമില്ലുള്ളകയ്യാൽ, കുമ്പ ഉക്കുരുപോലെ-
യൊരു ഗോപിയില്ലെങ്കിൽ മുഖത്തും നോക്കില്ലാ ഞാൻ.

When the love for the beloved reaches its zenith, the poet
concedes

ഉമ്മയ്ക്കുക! പുണർനീടുക, പോകാനെന്നെ-
പ്പുഞ്ചിരിക്കുക വണ്ടി വന്നോട്ടെ വരാറായാൽ.

Over a period, this overt affair with love turned to love with
death covertly. Oru pazhaya aedu (An old page), Aa maram
(That tree), Kalithozhi (Playmate) etc belong to this genre.

ആ മരം-ആ മരമിന്നു കാണുമ്പോഴും
കോർമയിർ കോരിയിടുമ്പിന്നിതെൻ ജീവനിൽ!
കാലിടുന്നു, ജലാർദ്രമാകുന്നു കൺ-
വീലി, വ്രണിതം തുടിക്കുന്നു മൃതം.
എൻകരളേ, നീയിനിയുദിക്കാത്ത പു-
ന്തികളിനായിക്കുതിപ്പതെന്തിങ്ങനെ?
സന്തപ്തജീവനനു നഷ്ടസുഖസ്തുതി-
തൻതണൽപോലുമത്യന്തമാശ്വാസം.

The shock at the realization that she is out of this world, brings
the truth that even the supreme love cannot outlive the death.

പ്രേമ മഹാജൈത്രയാത്രയും നിലക്കണം
പ്രേതപ്പറമ്പിൽ മൃതിരാജ്യസീമയിൽ! (ആ മരം)

However, it comes smoothly as a villain to put an end to all
love. It makes the poet disillusioned with love and he hates it.

രാഗമേ! നീയൊരു പൊല്പിന്നീരലർ
വേഗം സുഗന്ധങ്ങളുതിർന്നുപോം.
കേവലം മുളുകൾകൊണ്ടു കീറുന്നു നീ
ജീവനെപ്പിന്നെ, വെറുക്കുന്നു നിന്നെ ഞാൻ!

Even the acclaimed romantic poet Changampuzha has not
written such an agonizing love story. Unless the reader goes
through the entire poem, he wouldn't capture the full pain of
love.

See the following sight in which a woman watches her former
lover being cremated.

വാരിയെല്ലുകൾ ഞെരിഞ്ഞീടുമാറവർ കൊള്ളി
വാരി, വാരിത്തൻ മാറിൽവെച്ചു വെച്ചടുക്കുന്നു.
മൃതനാം മധുവിന്റെ ദേഹത്തെ, തന്മുഖത്തെ
ച്ചിതതൻ കുമ്പാരത്തിലെടുത്തു കിടത്തുന്നു.
നടുക്കും തലയ്ക്കലും കാൽക്കലും തീ വെയ്ക്കുന്നു
തടുക്കാൻ കൈപൊങ്ങുന്നി, പ്പെന്തു തീവ്രമാംഭണ്ഡം.
പച്ചമാവിന്നേലുന്ന പശചേർന്നുരുക്കുന്നു
പട്ടടത്തി നക്കിടുമുടലിൻ സിരാമജ്ജ.

ഉറക്കക്കരയുവാൻ മോഹമുണ്ടെന്നാലൊച്ച
പുറത്തേക്കെത്തിടുമ്പി, പ്പെന്തെന്തൊരന്തർദ്ദാഹം.
Think of this beetle that hesitates to embrace the flower:
പ്രണയനന്ദനായ്ത്തിർന്ന് സൗരം വീശും ഗാത്രം
പുണരില്ല ഞാൻ ഗാഢം പൂവല്ലേ പതിച്ചാലോ
(ഭൃംഗസീതം)

Before the communist co-travellers branded him as atheist, G
wrote the following lines:

നീരന്ദ്ര നീലജലപ്പേലകപ്പുറത്ത്
വാരത്തിടുന്ന വളർവീല്ലു വരച്ചുമാച്ചും
നേരറ്റ കൈവളകളാൽച്ചിലമിന്നൽ ചേർത്തും
പാരം ലസിക്കുമമലപ്രകൃതിക്കു കൂപ്പാം.

These lines indicate a rare deviation from the routine prayers
then existing and no other poet ventured into the inner
reflections of the nature and bowed before it.

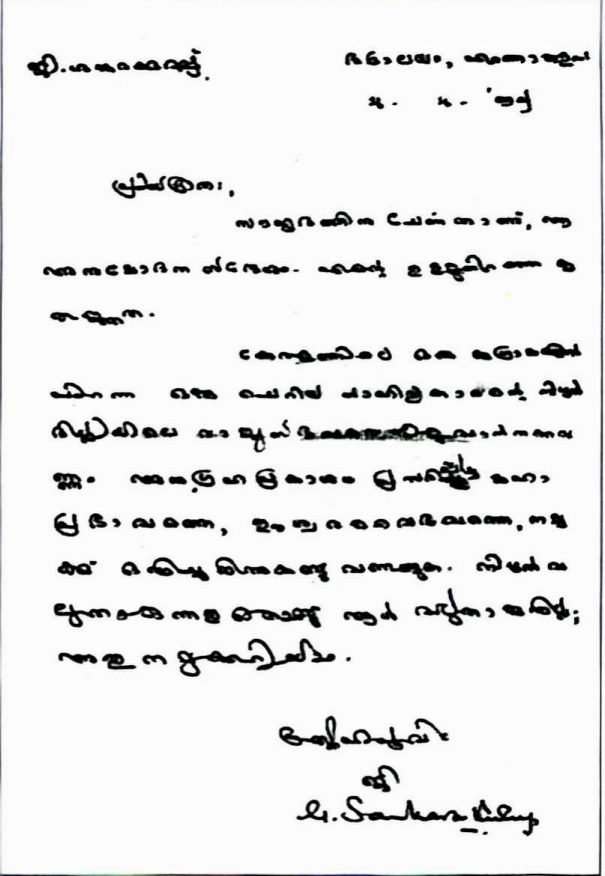
ആ മഹാപ്രഭാവത്തെയാണെന്നതിനോക്കിപ്പുർണ്ണ-
കാമാനാവോളം ഞാനിശ്ശോപുരദാരത്തിങ്കൽ
എന്നുടെ ഹൃദയത്തോടു കൂടും കൊട്ടിപ്പാടി-
നിന്നുകൊള്ളുവാനെന്നിക്കണ്ടു ലഭിച്ചെങ്കിൽ.

The above lines point out to the realization, dedication and
submissiveness of the poet before the god.

Life in its complexity appealed to him and he never lost faith in
it and never forgot his responsibility as a writer from a
developing country. The beauty and the woes of the poor
sections of society, portrayed with full sympathy and deep
emotional appeal, form a class of its own-like 'The Dove-
Couple', 'Master Mason' 'Three Streams and a River' where
local colours, spoken idioms, and rustic images impart a
distinct mark of realism. And by common consent, his forte is
contemplative lyricism where fancy unfolds its wings of charm
as in 'Suryakanthi' (sun-flower) 'Anweshanam' (the search) and
'Nakshatra Geetam' (Song of the star). 'Nakshatra Geetam'
concludes with a profound assessment of the service rendered
by the star:

ജീവിതമെന്നിക്കൊരു ചുളയായിരുന്നപ്പോൾ
ഭൂവിനാവെളിച്ചത്താൽ വെണ്മ ഞാനുളവാക്കി

"When Life was a furnace to me, I gave purity on earth with that
light"



A letter by G when he was nominated to Rajya Sabha

.....Contd on page 18

POORNATHRAYEESAN TEMPLE



G. H. Ananthanarayanan

Sree Poornathrayeesan temple located in Tripunithura. According to the travel accounts of Magasthenese in INDICA, even in B.C. 4th century, Tripunithura was a developed place, the Arabian Sea then extending up to it. Magasthenes believed that that place was "Tipponna". Ptolemy called it "Tippondra" in his account. It was in the 18th century that the royal family of Cochin shifted their palace from Mattanchery to Tripunithura and the place was built in a manner befitting a State capital. With Poornathrayeesan temple as the central point, forts were built on all four sides and Poornathrayeesan was accorded a place equal to that of Pazhayannur Bhagavathi, the royal family deity.

According to a legend in Kerala, the story of Santhanagopalam occurring in the Bhagavatha, was closely connected with Tripunithura. Santhanagopalam was a Brahmin residing in Dwaraka. All his nine children died as soon as they were born. Every time this happened, the Brahmin took the dead child to the doors of Lord Krishna and lamented, cursing that his child died because the ruler was wicked. Lord Krishna pretended to be indifferent to the lamentation of the Brahmin, knowing that the cause of the Brahmins suffering was his past Karma and what was in the mind of Lord Mahavishnu. On the ninth occasion however, unaware of this, Arjuna who was there jumped into the fray and assured the Brahmin that he would protect the child, failing which he would sacrifice his life by jumping into the fire. All his efforts proved to be of no avail. He therefore, prepared himself to jump into the fire, keeping his mind focused on Lord Krishna. At that moment, Lord Krishna appeared and took Arjuna in his chariot to Vaikuntha. There they bowed to the Infinite Lord Mahavishnu who said, "I was eager to see you both. Therefore, I had brought here the Brahmin's children. Now take them back



Sree Poornathrayeesan Temple

to the Brahmin. The Lord also gave Arjuna a sacred idol His "Divya Mangala Murthy" to be installed in sacred place on earth. Arjuna then realized that whatever prowess one possessed was due to the grace of the Lord.

Putting the scared idol in his "Pooni" (quiver) and carrying the children, he set out for the earth. On reaching there, he entrusted the children to the Brahmin and then set out in search of a scared spot to install the idol, which spot is popularly believed in Kerala to be on the banks of the river Pooni. Arjuna installed the idol there. Close by he found a thick growth of sesame plants. He took some sesame seeds, crushed them, extracted some oil and with that lighted a lamp and prayed to the Lord. This is how sesame oil, popularly called "Olpenna" in local parlance, became the most important offering in this temple. Since this idol had relieved the Brahmin of the distress caused by the loss of his children, it is worshipped as Santhanagopala Murthy by devotees.

The legend further says that the Brahmin from Dwaraka, who got back his children, also came here and became the Chief Priest. The present Chief Priest, Puliannur Namboothiri, is said to be a

descendent of that Brahmin, the historicity of which however cannot be vouched. (Puliannur Mana is situated at a distance of about 2 Km. to the north of Poornathrayeesan temple in the Eeroor village.)

According to historians, the last of the Kulasekhara Kings, Rama Varma built the Poornathrayeesan temple. The idol here is of Panchaloha and the Lord sits on Adishesha made of silver, the hood of the serpent forming a kind of umbrella over his head. It is incredible but true that the idol does not appear to touch the ground.

A noteworthy aspect of the temple is that unlike in other temples, there are no Upadevatas or subsidiary deities. Although inside the sanctum the idols of Ganapathi and Adishesha have been installed, all the pujas are intended only for Poornathrayeesan. Only lotus petals and Tulasi are used in the pujas.

It is a unique feature of this temple that there are as many as seven festivals conducted in a year three with flag-hoisting and four without flag-hoisting.

DHWAJAD UTSAVAM

This is in the month of Chingam (August-September) lasting for eight days from the asterism Swati to

Lord. The Lord's procession is taken to this Mana on the occasion of the Patahadi Utsavam and receives offerings. This Utsavam is, therefore, also called, "Nangemma Utsavam".

THULAM 9 UTSAVAM

In the 5th Thulam, (Sept, Oct), 1096 (M.E.), a big fire engulfed the temple. According to an account given by Thanthri Puliyanmoor Subramanyan Namboothiri, his father, the then Thanthri Udayanarayanan Namboothiri dashed to the sanctum sanctorum unmindful of the tongues of flame around, put earth on the main idol and covered it with a big bronze vessel and then carrying the minor idols, reached the Puthan Bunglow and kept them safely there. The day on which they were taken back to the temple is celebrated every year as Thulam 9 Utsavam. The temple was rebuilt in 1098, using minimum of wood.

The Maharaja of Cochin, who was managing the affairs of the temple, took upon himself the responsibility of reconstructing and reconsecrating it. To take care of the funds raised for this purpose and to see that the surplus funds are used for the welfare of the people, on his orders the Poornathrayeesan Bank was set up. Later on, many people started depositing their money in the bank. It became the responsibility of the Bank to take care of the expenses of the Thulam 9 Utsavam. Many years later, the Cochin Bank took over this Bank along with the obligations of the latter with regards to the Thulam Utsavam.

UTRAM THIRUNAL UTSAVAM

The Uthram asterism of Kumbham (February-March) is celebrated as the birthday of the Lord. A major event of this festival as in the case of the Vrishchikam Utsavam is the Thiruvandanam by means of which the sanctity of the idol is enhanced.

In the night, the Devi of Pishari Kovil who is the sister of the Lord visits the temple for her Aarattu. She is ceremonially received with due honours. After the Aarattu, she is led to the Mandap and for the "Athazha Puja" the brother and the sister

are worshipped and offered specially prepared Appam (a type of sweet rice cake). Booking for the Appam is made far in advance by devotees. After this, the temple is brilliantly lit, which is called Lakshminarayana Vilakku. Then the Lord and the Devi are taken in procession on caparisoned elephants to the music of percussion instruments, whereafter the two bid farewell to each other and leave for their respective abodes. This spectacle gives immense delight and solace to devotees. After this, a Bhadrakali Thiyattu is performed, which is normally performed only in Devi temple's and Ayyappa temples and therefore unique for a Krishna temple. This is because of the temple's connection with Pishari Kovil. The Thiyattu is performed by the Thiyattu Unni community known as Antharala. A word about the art of Thiyattu may be useful.

In a Thiyattu, there are two performers: One enacts the story wearing a special costume and the other present as the Velichapadu (oracle), the possessed medium of the deity. Everything takes place around a *Kalam*, a sanctified powder drawing on the floor invested with God's or Goddess's spirit, with offerings placed on and around it. After the story is enacted, the *Velichapadu* dances and ritually erases the *Kalam*, the powder of which is then given to the devotees as *prasadam*. Another noteworthy aspect of the Uthram Vilakku is that the lamp near the mirror image of Renuka devi located on the west is lit on that day and on that day only, the reasons for which remain shrouded in mystery.

A special procedure has been prescribed for worshipping in this temple. There are some 29 steps beginning with the banyan tree to the east before entering the temple compound and ending with the "Thenden" on the *Althara*. (Circumbulatory path around the banyan tree). The procedure has been composed in the form of a verse in Sanskrit by Puliyanmoor Aryan Namboothiri.

YESUDAS IN WHITE FROM TOP TO TOE

The next time you see Yesudas, on TV screens or in person, he would be in sparkling white from top to toe.

The singer has stopped dyeing his hair since his wife has permitted him to stop using dye for his hair or beard. Yesudas had earlier expressed his desire to stop using the dye, but the family had shot it down.

Yesudas is generally seen in white kurta and pyjama or white shirt and pant, along with white sandals. The dress code remains.

-KIM



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Akasha vellari and neykkumbalam

If you haven't seen Akasha Vellari, you are welcome to the house of Thoduvayal Peethambaran Master of Edacheri. There is a vast pandal in his compound and it supports a large number of creepers of *Akasha Vellari* (Cucumber). Adjacent to it, there is a cluster of *neykkumbalam* (melon) (*Vaidyakkumbalam*). Both these two varieties are cultivated by Master for the last ten years and incidentally these varieties are unknown to the natives.

Ten years ago Peethambaran Master got the seeds of these varieties from a street vendor. From the third year, the creepers started giving yields. Now 10 years passed and still the yield is continuing without any respite. The creepers are still strong and at this rate, it would continue to give yield for the next 25 years.

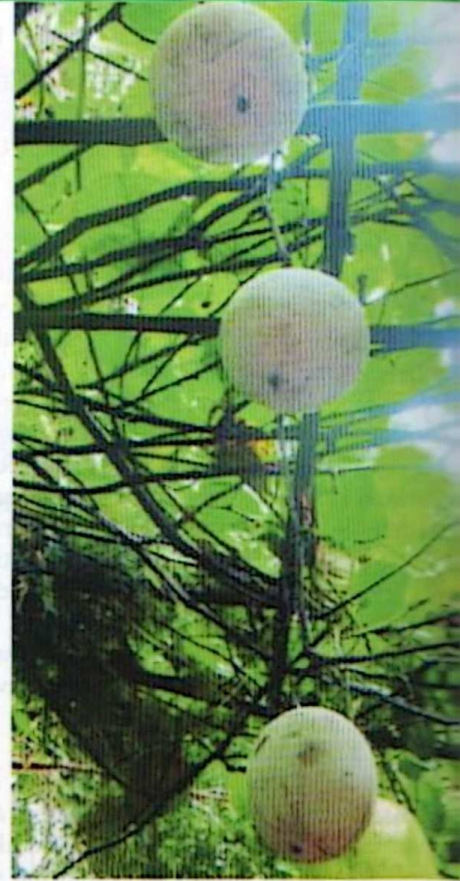
Akasha Vellari is similar to water melon in appearance but the taste is different. Its taste is similar to that of fashion fruit.

It is good for preparing curry as well as preparing juice. There is no particular season for the yields and there is good demand for its fruits. Now there are 11 fruits, all of big size.

Master has *neykkumbalam* for the last 10 years. Because of its medicinal values, it is also called *Vaidyakkumbalam*. This is an important ingredient of *Kushmanta rasayanam*. Its seed was acquired from Pathanamthitta. The creepers are dried but the fruits are healthy. This is also used for cooking.

There is a large collection of vegetables and fruits with Peethambaran Master. Guava, jumpos, custard apple, Mangosteen, Sabargel, grapes, cardamom, gramboo and nutmeg (*jathikka*) are some of them.

Peethambaran Master is now retired from Urkattiri MUP School and devotes his entire time to farming.



Jasmine farming at Mudakkuzha

For a long time Malayalees are depending on their neighbouring states for their needs of flowers. No marriage or religious ceremony has ever taken place without flowers.

Now Sajiv and Biju Kumar of Mudakkuzha are trying to reverse that trend. They have successfully started farming of jasmine on the land at their disposal. Eight years ago they ventured into jasmine farming against friendly

advice and sarcastic comments meant to dissuade them from this venture. Their jasmine farm is now spread over one and a half acres of land near Kuttanellur temple in Ernakulam district. And they have no regrets.

The farm gives maximum yield during the months of April and May and they make approximately Rs 40,000 at Rs 100 per kg. During November and December when the yield is the lowest, they get

about Rs.480 per kg but the yield is almost half of the peak season. Between these extreme seasons, the yield is low but still they get a reasonable income. According to them jasmine is a flower that gives an income throughout the year.

Though this is less labour intensive, plucking of flowers and maintenance are important. The plucking of the buds is done between 6 and 9 in the morning. Students and women from the neighbourhood come forward to do the plucking and they are paid Rs.35 per kg of the flowers plucked. Before the buds blossom, they have to be rushed to the flower market of Kochi.

They do not use chemical fertilizers but a bio-fertilizer generated by mixing cow-urine and rotten leaves. This bio-fertilizer, invented by them, also serves as an insect repellent.

Two or three times every year they dig trenches that is two feet deep and fill them with the shaved plants and the bio-fertilizer is dumped over them before filling with soil. The new plants are planted after a week and the yield starts within six months. Once planted, the plants give flowers upto 15 years, they say.



bunch of plantain fruits one metre long and 1000 fruits

Two metres long, 54 clusters and nearly 1,000 *poovan* bananas! This is what Hamza got from one of his plantain trees. The mother of this bunch is about 100 years old with appropriate build.

Hamza belongs to Kavisseri, near Thiruvananthapuram. He bought the seedlings from the roadside but out of the several varieties, only one gave him this giant bunch. There was no special manure except ordinary ash and rotten cow dung.

His neighbours who witnessed this normal plantain fruit, exhibited it as the idol of the Ayyappa Temple at Thiruvananthapuram on Thiruvonam day. Hamza did not sell his miraculous fruit but got it kept at home and distributed among his neighbours.

The wonderland of plantain fruits

For Malayalees, '*pazham*' means only plantain fruits. For other fruits, one has specific names mango, jackfruit, guava, apple or pineapple.

The feast is complete without plantain. There may be one or two types of plantain fruits. But recently, 36 types of plantain fruits were available in a 'Green Festival' conducted under the auspices of the State and central government, at Kochi. The festival was intended to encourage farmers engaged in the cultivation of plantain trees. Besides the varieties available in the state, several varieties from other states such as Karnataka, Bihar, Andhra Pradesh, and Tamil Nadu were on display. While Kerala showcased *njalipoovan*, *Palayamkotan*, *chuntillakannan*,

chenkadali and *nentran*, dwarf cavendish from Karnataka and 'Kalkatta' from Bihar drew attention.

Nentran

The large number of varieties of Nentran was the highlight of the festival. It is normally used as a main vegetable for certain curries as well as a fruit. Some of them would be ripened from nine months to one and a half years.

Important varieties were *Chengazhikotan* (*Kazhchakkula*), *Aattu nentran*, *Netunenentran*, *Sansibar*, *Mintholi*, *Manjeri nentran* etc. The tree of *netunenentran* is tall and would have bananas weighing about 10 to 16 kg. *Mintholi*, also known as quintal nentran, is large and would take about 18 months to harvest. *Manjeri nentran* can be harvested faster whereas *Sansibar* would weigh about 750 gm to 1 kg. The latter though heavy will have a maximum of 3 clusters and would take about 12 to 14 months for harvesting. A new variety of nentran, named Big Ebanga, is developed by Kerala Agricultural University. It is normally used for preparing curries.

Kazhchakkula

This belongs to the category of Nentran and is generally called *Chengazhikotan*. During its cultivation, it demands constant care and it was earlier used as an offering to Lord Guruvayurappan. All fruits on a bunch are of the same size and colour and normally cost between Rs1250 and 2000. However, it is now offered as a gift to close relatives and also bought along with the whole



plantain tree so that it could be used as a decoration at the entrance and hence commands a higher price. It is generally cultivated in central Kerala and Kunnampulam and harvested just before Onam.

The plantain fruit by name *Amrutapali* is gradually disappearing from the villages too. The variety *Pisang Lean* is indeed lean and has a colour white. It is generally used for research. Many varieties facing extinction were also on display. The rare Cultivar *Rose*, *Mangambee*, *Payne*, *namurai*, *Pisang Berlin*, *Pisang Madhu* and *Musa* used for decoration were some of the varieties displayed.

The long and uniformly thin *Granan* has an important market worldwide. That it takes only nine months for harvest makes it dear to cultivators. *Kunnan* (used as a meal for infants), *Kadali* (used for religious functions), *Patathi* used in kitchen and *Monthan* were some of the other varieties. Fruits that are directly eaten such as *Poovan*, *Kannan*, *Palayamkotan*, *Robusta*, *Chenkadali* and *Amrutapali* were also available. Another feature of this year's Green Festival was that all stalls were decorated with plantain trees only.

Most of the varieties were procured from the research centre of Kannara, near Thiruvananthapuram. Some were procured from the cultivators.



From Kudumbasree to Captain of Green Army

When half a dozen women in green coat and green cap reached the spot, the scene they witnessed was not at all pleasant. They had assured the owner of the field to transplant the paddy seedlings in his field and accepted advanced payment. But they were not prepared to the reality. The field was in the middle of several fields that are already undergone transplantation. There were no access to the one acre field and several people assembled there to observe what these women would do but none of them offered any suggestions or assistance. At the end, one of the women suggested to strip the transplanting machine and carry the components to the destination and re-assemble it there. The women did exactly that. The woman was Latha, a home maker turned soldier of the Food Security Army. After that seemingly impossible mission, there was no turning back.

This field was in a low land area in Kuttanad and the people here do not care much about the techniques of farming in their fields. Nor they have undergone any course in farming in this kind of techniques. Nevertheless, Latha Ravindran, the woman we have seen earlier is a stalwart and so far sowed the seed and transplanted paddy seedlings in thousands of acres of land so far.

Latha did not even know cycling. She was a member of Kudumbasree like other women of her village. She moved from Kudumbasree to Area Development Society and then to Community Development Society and during this transition, acquired new knowledge about farming when agricultural workers were moving away

from that field to other fields. She received all encouragement from her family and co-trainees.

She was one of the ten people selected to undergo training in running agricultural machines. The training was for 24 days and only on the penultimate day, she could start one machine all by herself.

Earlier she had received training to make umbrella and soap manufacturing but all those trainings were incomparable when, in 2003, she joined the group of 20 women to undergo driving the transplanting machine. This was the first batch under the Agricultural University and there trained to transplant grass as a part of transplanting paddy seedlings. Their trainer was a professor from Karnataka Agricultural University and the medium of instruction was a tough impediment. Interestingly all the women of the batch were past their prime youth.

When they returned to their village after training, they were accorded a grand reception by the villagers and the Panchayat. They were given 5 acres of agricultural land by the Panchayat for farming paddy. With the subsidy received from the University and loans taken from the credit societies, they bought a transplanting machine for Rs.3 lakh. Every member of the village contributed Rs 10 each and together they celebrated the event. Latha says that no greater success could bring the happiness they derived from that



Latha on her transplanting machine

encouragement.

Bigger problems were waiting for them. Whenever the machine broke down they had to wait for the mechanic at Karnataka University and sometimes it went upto 20 days. This resulted in loss of income and the farmers who gave them contract also suffered. Unless they knew the repairs and maintenance of the machine, there was no sense in continuing, she realised. The local mechanic Mohanettan and the University supported her and soon she gained training in servicing and maintenance of all machines they used. Now she also provides service to other groups' machines.

When she ascended new steps, she could win all competitions in this field conducted by the government and the University acknowledged her skills and appointed her as the Master Trainer. Soon she became the teacher of retired government employees who wanted to enter this field.

Latha was invited by the Government of Andhra Pradesh as a distinguished guest and their University bestowed on her a merit certificate. M S Swaminathan of Kerala Agricultural University also felicitated her. Mysore University also felicitated her.

Several men also joined the Green Army now. Latha now heads a squad of 40 persons. Once the well prepared field is handed over to them, they will carry out all tasks of sowing, transplanting etc. leaving the owners to total rest. From the profit they earned, the Army now acquired grass cutter, pesticide sprayer and a new powerful transplanting machine. Latha now wants to acquire a tractor and a transport auto. She has also plans to purchase one machine every year. Out of the first batch of 10 women now she has only 3 as others were compelled to leave due to personal reasons.

Latha is a living example of the success one can achieve despite hardships and physical problems if the person concerned is adequately determined.



Latha with her colleagues



-Traveller

IDUKKI

This beautiful high range district of Kerala is geographically known for its mountainous hills and dense forests.

For the people of Kerala, Idukki is associated with power generation. About 66% of the state's power is supplied by the hydroelectric power projects in Idukki. It accounts for 12.9 % of the area of the state but has only 3.7 % of the total population. About 50% of its area is reserved forests.

The name, 'Idukki' is supposed to be derived from the Malayalam word '*idukku*', which means a narrow gorge. That could well be true, for narrow, steep valleys are not unusual in this hilly district, flanked by the Western Ghats in the east. The river Pamba originates in the mountains of Idukki.

With high ranges of altitude varying from 2500 feet to over 5000 feet above sea level, Idukki is the district where forests and wildlife abound. About 1500 sq km of its area is reserved forest, much of which is home to a variety of flora and fauna. These forests are a source of teak wood, rose wood and sandalwood. They are also home to wildlife like tigers, deer, bison and monkeys. Streams, valleys and hills combine to make Idukki district an ideal year-round holiday destination.

A landlocked district, Idukki is one of the most beautiful regions of Kerala. Three main rivers gird high ranges and wooded valleys: Periyar, Thalayar and Thodupuzhayar - and their tributaries. The River Pamba also has its origin here.

As a tourist destination, Idukki offers diverse attractions like wildlife sanctuaries, hill stations, dams, spice plantation tours, mountain treks, elephant rides etc.

History

Kuzhumoor, the capital of Chera Kings of the Sangam Age, is Kumily in Peermedu taluk, so believe historians. It is assumed that parts of Meenachil taluk and the whole of High Range were included in the Thanthuzhynad under the Kulasekhara Empire (A.D.800-1102). For some time, these regions were under the rule of the Thekkumkooor Kingdom. Vennimala, one of the capitals of the Thekkumkooor Rajas, was in Idukki district. Poonjar Kingdom was established by Manavikrama Kulasekhara Perumal. Manavikraman brought Meenachil taluk and the High Range under his rule from the Thekkumkooor Raja. Thus major portions of Idukki district came under the rule of the Poonjar Raja.

The general climate is ideally suited for agriculture. The main occupation of the district is agriculture. Of late, floriculture, mushroom, medicinal plants, vanilla cultivation etc are also taken up by the farmers. For supplementary income, they are engaged in dairy development also.

Plantation crops like tea, coffee, rubber, coconut, cardamom, pepper etc also abound. However, in high land areas there are large holdings of plantations of tea, cardamom etc owned by corporate bodies and private agencies.

This district has tea gardens in the north while major hilly areas have cardamom plantation. Hilly terrain, lack of proper irrigation facilities and accessibility, forest cover and topography in general make a major portion of the available land unsuitable for cultivation. Even then agriculture and animal husbandry are the main occupation of the people. The district is famous for production of spices like pepper and cardamom.

More than 80 per cent of the cropped area is under perennial crops. The district is declared as a 'Spices District' and a 'Technology Mission' has been set up for the development of spices.



Plantations of Tea

Animal Husbandry

Animal husbandry activities are the major subsidiary occupations of the farming community. Extensive pasture, grazing lands and the favorable climate make the district suitable for rearing livestock. Livestock wealth has great significance in the agricultural economy of the district.

There is evidence of stone-age civilization in this district. Stone-age dolmens were discovered in the valleys of Anchanad in Devikulam taluk. Archaeological excavation conducted during 1947-48 at Kallar Pattom colony in Udumbanchola taluk and at Vandiperiyar in Peermedu taluk brought to light the remains of old stone-age Menhir and Tombs.

Karikkode near Thodupuzha was the head quarters of



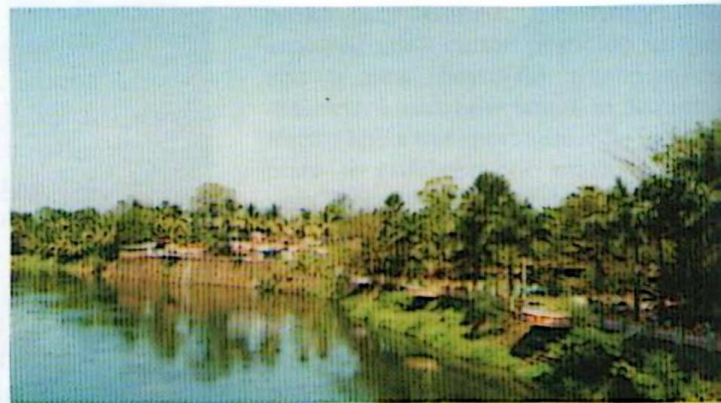
Vadakkumkooor Raja. There are some remains of a fort at Karikkode. Nearby is a Devi temple said to have been constructed by the Vadakkumkooor Raja. There is also Ninnar Mosque constructed by him for his Muslim soldiers. There is also another temple, Annamala Temple constructed in Chola style. The church at Muthalakodam, near Thodupuzha was constructed before the 13th century.

Thodupuzha

Thodupuzha is the largest town in Idukki district. It is also the fastest growing town in the state and the main commercial centre in the district. The name of the river flowing through the centre of this town is also known as Thodupuzha. Thodupuzha is blessed with natural scenic beauty and is ideal for all nature lovers. Thodupuzha was also a nerve centre of business. Ivory, teak, rosewood, sandalwood, peacock etc., were exported to foreign countries since ancient times.

Thodupuzha is an ancient town with a history dating back to several centuries. The Buddhist and Jain religions made their inroads into Kerala in 300 BC and left their impact at Thodupuzha and neighbouring areas. The Buddhist religious relics found at Karikkodu near Thodupuzha is ample proof of this surmise. Since the formation of Kerala state in 1956, Thodupuzha was part of Ernakulam district. In 1972, Idukki district was formed by joining Thodupuzha taluk along with Devikulam, Udumbanchola and Peermedu taluks, which were part of the erstwhile Kottayam district.

Thodupuzha's economy is driven by agriculture, business and small industries. Farmers in Thodupuzha raise a number of agricultural products such as pineapple, coconut, rice, pepper, cocoa, tapioca, rubber, banana, ginger, turmeric etc. In recent years Thodupuzha also promotes tourism as a lucrative industry. With the Sahya ranges occupying most of the geographical area, the district has within its boundary the highest mountain peak and the largest area of forestland in the state.



Thodupuzha

Most important tourist attraction is that the entire region of Idukki has the ideal climate and ambience to embrace thriving vegetation and exotic wildlife. There are plenty of sanctuaries and national parks and most of them arrange tours, jungle walks and safaris for tourists. The colossal mountain ranges that form a backdrop for most areas also provide challenging trekking spots and picturesque picnic locations. Idukki also has many breathtakingly beautiful waterfalls, a naturally formed sandalwood forest, and India's first arch-dam. The hill station Munnar with its spectacular views, well run specialized dairy farms, and lush green carpet of tea plantations are one of the hotspots in Idukki.

Flora

Over 1965 flowering plants include 171 grass species and 143 species of orchids. The only south Indian conifer *Podocarpus wallichianus* grows in the forests of Periyar Tiger Reserve.

Fauna

Mammals

Thirty five species which include the Asian elephant, Indian bison, sambar, deer, Indian wild dog, Barking deer, Smooth-coated otter etc can be sighted during a boat cruise in the



Periyar Lake. The Nilgiri tahr is confined to the higher rocky areas whereas the endangered lion tailed macaque can be found in the interior forests. Both the bonnet macaques and Nilgiri langur can be seen foraging from the trees near the boat landing. Malabar giant squirrel is widely seen.

Birds

There are 265 species including migrants. The Malabar grey hornbill, the Indian pied hornbill, white-bellied treepie, many species of drongos, woodpeckers, flycatchers, babblers, the spectacular Malabar trogon etc can be seen near the boat landing.

Reptiles

Cobra, viper, krait, a number of non-poisonous snakes, and the Indian monitor lizard are seen here.

Amphibians

Frogs like the colorful Malabar gliding frog, fungoid frog, colored frog, many species of toads, and limbless caecilians.

Fishes (fish)

The Periyar lake and streams have several species of fish including the masheer, an endangered game fish of India. The smooth-coated otter can be frequently spotted from the boat.

Plantations

Tea, cardamom, pepper and coffee plantations abound in the areas adjoining the Tiger Reserve.

Watch Towers

There are a few watch towers along Periyar Tiger Reserve for viewing wildlife.

Places to visit

Idukki Arch Dam

This is the world's second and Asia's first arch dam, constructed across the Kuravan and Kurathi hills. 550 ft. high and 650 ft. wide, the dam lies close to the Cheruthoni barrage. To its west is the Kulamavu Dam. Idukki Wildlife Sanctuary is located close by.



Idukki Arch Dam

Idukki Wildlife Sanctuary

This sanctuary extends over the Thodupuzha and Udumbanchola taluks spreading over 77 sq. km. It is about 450-748 m. above sea level. The Idukki Reservoir formed by three dams - Cheruthoni, Idukki and Kulamanu - extends to 33 sq.km.

Hill View Park

True to its title it offers a panoramic view of a large area that one can experience from any high mountain park. Sight of wild elephants in their natural habitat enthralls the visitor. This park is situated adjacent to both Idukki Arch Dam and Cheruthony Dam. Spread over an area of 8 acres of land, this aesthetically designed park has a natural water body at the hill top and pedal boating facility is available here. The herbal garden and children's play area are added attractions. A visit to this park makes Idukki visit a memorable one.

Nadukani

Nadukani is an ideal place for one-day picnickers. As the name indicates, this park offers panoramic view of a large area of the same and nearby districts. A two-storied pavilion makes an ideal place for enjoying the landscape and beauty of nature.

Thumpachi Calveri Samuchayam

This is a picnic spot also ideal for meditation, relaxation and watching sunset and is located 35 km away from Thodupuzha.

Kalliyanthandu

The aerial view of the Idukki reservoir, panoramic view of peaks and forests makes this a splendid tourist spot. It is also an ideal place for mountaineers and trekkers.



Malankara Artificial Lake

Malankara Reservoir (6 km from Thodupuzha)

Located on the Thodupuzha-Moolamattom road, this artificial lake is accessible by road. The reservoir is ideal for boating and fishing.

Thommankuthu (17 km from Thodupuzha)

The 7 steps waterfall here is a much loved picnic spot. At each step there is a cascade and pool beneath. Thommankuthu is an ideal place for adventure tourism.



Thommankuthu waterfall

Keezharkuthu (25 km from Thodupuzha)

The Rain Bow waterfalls, which cascade down a rock from a height of about 1500 m is a wonderful attraction of this spot. It can be seen through out the year in full swing. The forest around the spot is home to various medicinal plants. It is an ideal place for rock climbing, mountaineering and camp tracking.

Palkulamedu (12 km from Idukki)

Kochi, Alappuzha and other nearby towns can be seen from this peaks which is located 3125 m above sea level.

Kalvarimount (8 km from Idukki)

This is famous Pilgrims center on the way to Kattappana.

Peerumedu

Kuttikkanam

It is a place for adventure tourism and trekking, or even a languorous, tranquil break. This picturesque plantation town washed in the fragrance of cardamom is surrounded by lush, green hills.

Thrissanku Hills (4 km from Peermedu, 0.5 km from Kuttikkanam)

The rolling hills, the lovely landscape and the gentle breeze make this an ideal spot for long walks. The hills offer a breathtaking view of the sunrise and sunset.

Peeru Hills (4 km from Peerumedu, 1 km from Kuttikkanam)

This idyllic hill station is a favorite haunt of trekkers and picnickers. The hill is named after Peer Mohammed, the saint, who spent his last days here. The mausoleum of the saint, the summer palace of the royal family and the residence of the Diwan situated nearby are all worth a visit.

Grampi (5 km from Peerumedu)

Grampi is also known as Parunthupara (eagle rock) because of the panoramic view from its peaks. Rocky plains, lush hillside forests, trekking trails and picturesque view lent charm to this destination. The road to Grampi is flanked by unending stretches of cardamom, tea and coffee plantations.

Pattumala (17 km from Peerumedu, 28 km from Thekkady)

Lofty peaks, little streams and ever expanding tea plantations are the attractions of this place. Pattumala (which literally means hill draped in silk) is home to the two most famous tea plantations, Harrison's Malayalam and A.V. Thomas & Co. The Velankanni Matha Church, built entirely in granite, at the top of the hill is a famous pilgrim centre. The flower garden nearby is a fascinating riot of colours, of roses, orchids and anthuria.

Vagamon (25 km from Peerumedu)

Grass-covered hills, velvet lawns and the cool mountain air make Vagamon a perfect holiday retreat. A curious blend of religious mysticism and European legacies, this hillside village is a haven of tranquility. The chain of three hills - Thangal Hill, Mudugan Hill and Kurisumala - is a mark of religious harmony. The dairy farm managed by the kurisumala monks is worth visiting.

Sahyadri Ayurvedic Centre

A well-established Ayurvedic Hospital, Sahyadri managed by the Peermedu Development Society in Pallikunnu, is well known for its curative and rejuvenate treatment packages. The centre has well-appointed treatment and accommodation facilities, a unit for manufacturing Ayurvedic medicines and well-maintained raw drugs museum where more than 20 varieties of rare and endangered herbs are preserved. More than 400 herbs used for medicines are grown in the hospital's own garden spread over 35 acres.

Ilaveezhaponchira (55 km from Kottayam, 20 km from Thodupuzha)

This is another picnic spot located in the midst of beautiful hillocks near Kanjar. It is easily accessible from Pala in Kottayam District. Surrounded by three enchanting hillocks - Mankunnu, Kudayathoor Mala and Thonippara, this place is ideal for trekking.

Tribal settlements in Peermedu

The Oorali, Malappandaram and Malayarayan tribes live in the hills of Peermedu. The main tribal settlement here is Plakkathadam, which is also known for its trekking trails.



Vagamon mountain

... To be continue

Veera Kerala Varma Pazhassi Raja

First Indian ruler to fight the East India Company



V N Gopalakrishnan

Shri Sankaranarayanan, Governor of Maharashtra presented the Pazhassi Raja Award to Capt. Krishnan Nair instituted by the Pazhassi Raja Charitable Trust at a function organised at the Y.B. Chavan Auditorium on August 25, 2011. Other recipients include: Sri Sri Ravi Shanker, Aiswarya Rai, Yogendra Mohandas Gupta et al. The awards have been instituted to commemorate the memory of Veera Pazhassi Kerala Varma Raja, regarded as the first Indian ruler to wage war against the rule of the English East India Company much before the first Indian war of independence in 1857. Pazhassi Raja Charitable Trust has been instituted with a view to igniting the feelings of patriotism and kindling awareness among the young citizens about the noble sacrifices of the freedom fighters of yester years.

However, when the Mysore army under Hyder Ali occupied Malabar for a second time during 1773-1790, all the senior members of the Pazhassi royal family fled to Travancore. Hyder Ali invaded Malabar on the pretext that the Rajas of Malabar had not paid him tribute as agreed in 1768. In 1774, at the age of 21, Pazhassi Raja took over the reins and openly announced that he would resist the Mysore army and condemned the spinelessness of the



Rajas who left their kingdom to fate. He stayed on in Kottayam where he gathered a force and engaged in guerrilla warfare as he had neither guns nor troops enough to face the Mysore invaders in open battle. His troops were drawn from the ranks of Nair warriors as well as tribal Kurichias and Mullukurumbas. However, he emerged as the most powerful Raja as the people solidly stood behind him. With the help of English East India Company, Pazhassi Raja led organized military struggles during 1780-82 and 1791-92 and a strong resistance movement against the Mysore invaders.

During his long and bitter warfare with Hyder Ali, Tippu Sultan and the British,

Pazhassi Raja increased his sphere of influence significantly eastwards as far as the outskirts of Mysore. After the Anglo-Mysore wars, Kottayam was ceded to the king of Kurumbranad, one of the rivals of Pazhassi Raja.

Pazhassi Raja fought two wars to resist British intervention in the domestic affairs of his kingdom. From 1793-1797 he fought over the question of the management of Kottayam. Pazhassi Raja resisted British imperialism from 1793 onwards till his death in 1805. The British called their wars with Pazhassi Raja as Cotiote (Kottayam) war.

In early 1797, Nair militia rose all over Kottayam and British outposts were trapped in a true state of siege. Partisan bands became active all over Kottayam and harassed reinforcements and supply convoys. The British suffered loss of men, ammunitions and stores. People of all castes, tribes and classes of Kottayam loved him so much that he became a hero of folk songs in Northern Malabar. Pazhassi Raja led mass resistance against Mysoreans and British, in which all sections of people, directly or indirectly took part. His troops worshiped him as he was a fearless warrior and a first rate general who led from the front and lived as an ordinary soldier during war. Jonathan Duncan, Bombay Governor who held peace talks with Pazhassi Raja described him as a man with pleasant smile, short in height, long hair and frequently wore a red cap.

In 1804, a large British army arrived and were ready for action. Thomas Hervey Baber, who was appointed as Sub-Collector, crushed Pazhassi Raja's revolt forever. It is indeed an irony that what a military genius like Arthur Wellesley could not attain was achieved by Hervey Baber, a 'civil servant'! But things were not easy for the East India Company this time and Pazhassi Raja avoided being captured and defeated the more advanced Company army in multiple locations. Finally, on November 30, 1805, Pazhassi Raja's

Contd. on Page 37

Kerala Varma Pazhassi Raja popularly known as Kerala Simham (Lion of Kerala) was the first Indian ruler to wage war against the rule of the English East India Company. He was also known as *Saktan Rajah* (Strong Monarch) and *Chandrakula Vira* (Hero of Lunar Clan). He was born on January 3, 1753 into *Padinjare Kovilakam* of *Purannattu Swarupam*, the royal clan of the ancient dynasty of Pazhassi (Kottayam). The kingdom covered the Thalassery taluk of the Kannur District, Wayanad District along with Gudallur and Panthalur taluks of Nilgiris District.

Pazhassi Raja had three senior Rajas above him for his claim to the throne.



ISS Season V

A Question to ask....



About the Grand finale of Asianet's Idea Star Singer Season 5, I have a few observations to make, which even though are my personal views, I am sure there are many who will support me. When we see glaring injustice happening right in front of us, I feel it is criminal to keep silent.

I am one of those who watched the Grand Finale of Idea Star singer Season 5 on Asianet. Watching the singers in the fifth edition, one felt it was the best in the series. Barring Antony, I felt the final five were deservedly the best and I compliment Sarath, Chithra and M G Sreekumar for shortlisting them.

I was glued to the television from the start along with my family. We were shocked when all of a sudden our legendary singer Yesudas stood up and started clapping for a contestant, forgetting that it was a contest with four eminent judges evaluating the entrants. We were shell shocked to see that happening.

K J Yesudas later stood tall on the stage and showered praises on Kalpana, one of the three finalists, even before the final selection was made. He went on to say that he knew Kalpana from her childhood and how well she was being trained in classical music etc. Ironically he also said, Kalpana should have been born in the west for her to get due recognition as a rocking star, which implies that she is best suited for that type of singing. The judges Chithra and Anuradha also sprang up from their chairs to give a standing ovation to Kalpana, forgetting their role as judges. Thank God M G S and Sarath chose to sit back. The Ananthapuri crowd also remained aloof and stayed put in their chairs even while our musical legend stood up and looked behind for support. I have a few questions to ask the organizers and I request that through your media, you may put it up to them and seek their answers, if they care to offer it.

1. Why the SMS scores and final marks obtained by the contestants were not announced unlike in previous seasons.

Ranjini used to shout on top of her voice that SMS score is so much and now the combination of SMS and actual marks given by Judges would decide the finalist and runners up etc.. Be it Jobi or any of those previous winners, they all have gone through this process, but this time why Ranjini was silent about those critical aspects?

2. Why did the judges not find anything wrong in a contestant stopping in between to talk? Will this be a trend setter in future competitions?

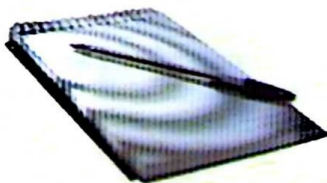
3. Was it with the concurrence of the organizers that Yesudas made such remarks about a particular contestant even while the contest was in progress? Could it not be construed as an attempt to influence the judges, in awarding the title to someone he knows from childhood? Is it not demeaning to the status of the channel and its unblemished reputation?

4. Is it not unfair to compare Carnatic based songs with something totally alien to our culture? Did the other two contestants sing so badly in comparison with Kalpana and how could they give marks to a song which they themselves are not trained to assess the quality?

5. Was it all stage managed to present Kalpana with the title and that too at the hands of her family friend? At least many of us felt so.

I hope and pray that the criticism is taken in the right perspective. My heart bleeds for Mridula and Emmanuel, who in my opinion deserved to be number 1 and 2 respectively. One more request to Asianet. Kindly do not allow professional singers to come and compete with these young kids who struggle so hard throughout the year by losing out on studies etc.

ESSAY COMPETITION



KERALA IN MUMBAI announces an Essay Competition for Mumbai Malayalees under the age of 35 on the following subject.
WHAT MALAYALEE SAMAJAMS SHOULD DO?

(Role of Mumbai Malayalee Samajams in today's context)

The essay should not be more than 2000 words.

It should be an original essay, either in Malayalam or in English.

The entry should be accompanied by

- 1) A certificate from the entrant that it is his/her original work.**
- 2) A Xerox copy of a college leaving certificate, passport or birth certificate testifying age.**

Three prizes will be awarded for the best three entries.

The prize winning entries will be published in the Anniversary Issue of KERALA IN MUMBAI (February 2012)

Last date of Submission: 31 December 2011.

Control your Mind For A Good Life -Swami Udit Chaitanya

- KIM News Bureau

“You should reform yourself, but do not degrade your mind. You are your best friend and you are your own enemy.”
(Bhagavad Gita Chapter 6 Verse 5)

Swami Udit Chaitanya, the famed Bhagavad Gita Exponent from Kerala, had been in Mumbai to hold a series of discourses on the Gita, organized by the Mulund Nair Welfare Society and this was the gist of his discourses: We should all strive to know and control our minds. The Gita helps us to understand and uplift our minds. We may be intellectually and physically strong but if our minds are weak, we are helpless.

The Swami cited the instance of Dronacharya in the epic Mahabharata. No war tactic or strategy could defeat him for his mind was powerful though he was old. At last, when he heard that his dear son Aswatthama was dead, he became mentally weak and vulnerable and he lost the desire to live. Such is the power of the mind.

Another instance the Swami cited was the doubt and hesitancy that Arjuna showed to fight against his kin on the battlefield. Krishna, his charioteer then



M Vijayshankar, MLA Sardar Tara Singh, Swami Udit Chaitanya, Governor K Sankaranarayanan, M Kumaran Nair, C R Unny, MP Sanjeev Patil and K Vijaykumar at the inauguration event.

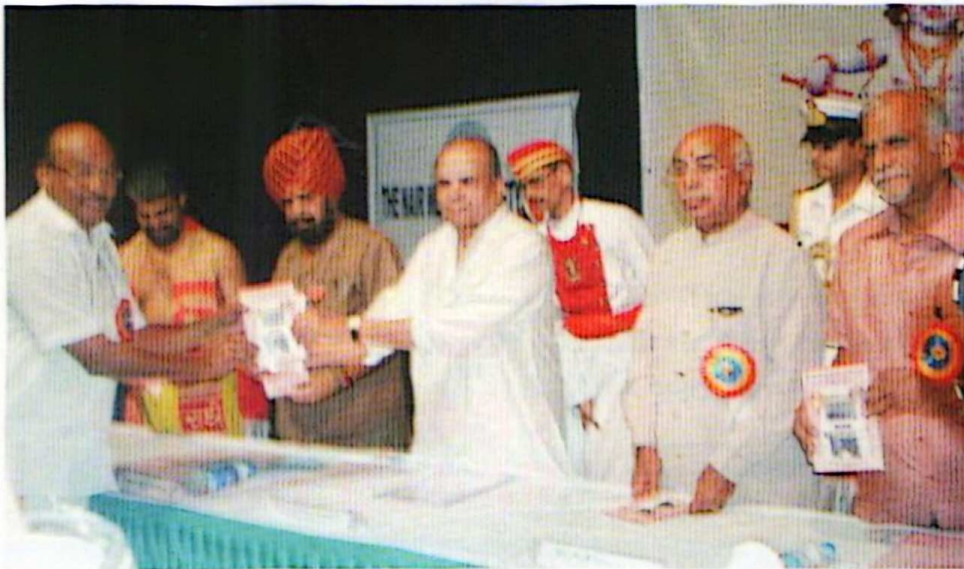
convinced him of the importance of doing one's duty, thus lifting Arjuna's sagging spirits and gave him courage to fight the battle.

Swami Udit Chaitanya said that the Bhagavad Gita is not a Treatise on war, nor does it tell us how to fight. It is a Book that teaches us how to gain mastery and control over our minds, so that we become mentally strong.

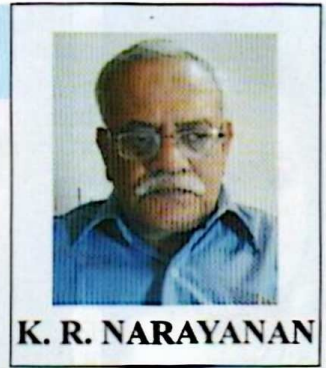
The Mulund Nair Welfare Society organized Swami Udit Chaitanya's Gita Discourses from September 20 to 25 in the evening at Kalidasa Hall in

Mulund. The Governor of Maharashtra K Sankaranarayanan inaugurated the event by lighting the lamp. The Governor emphasized that every person must understand the essence of Bhagavad Gita and practise it in his daily life. Our normal tendency is to pray to God for our personal comforts. But the Bhagavad Gita is a philosophy of Life that teaches us how to interact with others, even when they are our enemies or relations who have turned into our enemies. It gives us a world view and we should make its tenets a part of our daily existence. The Governor added that he always felt that Gandhari, one of King Dhritarashtra's two wives, was the epitome of the suffering and sacrificing woman because she willingly blindfolded her eyes and refused to see the world because her husband was blind.

At the opening ceremony, President of the Mulund Nair Welfare Society, C R Unny welcomed the guests while Secretary M Vijayshankar proposed the Vote of Thanks. MLA Sardar Tara Singh, MP Sanjeev Patil, M Kumaran Nair of Nair Welfare Society, K Vijaykumar of Mulund Nair Welfare Society, were the other dignitaries on the stage. Beena Gopakumar compered the event. Several blind people were handed over Braille watches as a token of regard and care.



Governor K Sankaranarayanan releases members' Directory at the event.



K. R. NARAYANAN

IYERS OF KERALA

This article is based on published and unpublished literature on the Tamil Brahmins of Kerala.

The Iyers are Tamil speaking Brahmins. They were initially confined to the state of Tamilnadu. Some centuries back, they migrated and settled down in various parts of Kerala. They integrated themselves into their new homeland and also retained an identity of their own. The people of Tamilnadu identify them as Palakkad Brahmins or Palakkad Iyers, while the people of Kerala refer to them as Pattars or Paradeshi Brahmanan or Thamizh Brahmanan.

This is an attempt to compile all available information on this important community of Kerala, which could diffuse itself with the social fabric of God's Own Land.

Migration

A Great Characteristic

Someone concerned with the academics of the Indian races made a remark on the Kerala's Iyer Brahmins, some time back, and it has some truth in it. The remark goes some thing like this:

"... Iyers are highly migratory in nature. They migrated from North India to the South initially and later from the east coast to the west coast.... They later migrated to places like Bombay, Delhi, Calcutta and many other cities in the north, east and west India.....They now migrate to the Middle East, America, Canada, Australia and the like... They may not be inclined to come back to their bases, unlike other Malayalees. Wherever they go they find a motherland there"

North to South Migration

There is a belief that the Iyers were the Brahmin priests, who were attached to the important temples of western India, especially the Somnath Temple in Saurashtra in Peninsular Gujarat. This temple was ransacked many times by the Muslim invaders at different times. The

attacks of Mohammad Ghazni (11th century) are the great events in the Indian history. As the invaders forced the people in those places to accept Islam, some of the Brahmins are said to have escaped and migrated to the south. The rulers of south India were very generous and received this scholarly clan from the North and North West with great respect and settled them in their kingdoms.

The majority of Brahmins who came to Tamilnadu were generally known as the 'Ayyars'. The word Ayyar is supposed to be a corruption of the word *Ayya* (Sir) a term of respect in Tamil. *Ayya* itself is derived from the word *Ajja* which is a variation of the Sanskrit word *Arya* meaning 'the noble one'. There is a belief that the Ayyars/Iyers are the Shivite Brahmins as against the Vaishnavite Iyengars. This is not entirely true. Actually, the Ayyars can be loosely defined as *Smartha Brahmins*, the followers of the '*Smritis*' (the texts of Manu), having an association with Tamil land. Since the geographical composition of the Tamil country has been changing continuously they are spread all over South India. Compared to the Iyengars, the Iyers have many groups among them.



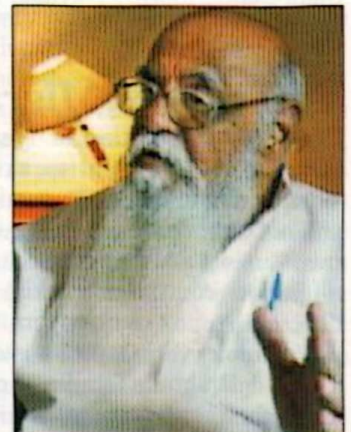
Chembai Vaidyanatha Bhagavathar



V R Krishna Iyer



T N Seshan



Prof N S Ramaswamy



M L Vasanthakumari



Dr Kasturi Rangan



Palakkad Mani Iyer



Dr M S Swaminathan



Malayattoor Ramakrishna

The Gurukkals

The earliest group of Brahmins to come to Tamilnadu was believed to be the *Gurukkals*. They have been here from very ancient times and were primarily the temple priests in the early Chola period. Many of them were great Vedic scholars. They conducted the coronation of the kings and acted as their spiritual advisors and Gurus. They also acted as the Gurus to the villages and the towns where the temples were located. They advised people on various matters including determining of auspicious times for commencing important ventures. Many of them were great exponents of Vedic Astrology and Ayurvedic Medicine.

They are supposed to be followers of *Baudhyana Sutra* and are divided as '*Kanchipuram*', '*Tiruvallangadu*' and '*Thirukazhakkundram*' Gurukkals. All the three are the names of ancient towns and temples around Kanchipuram. This clearly indicates that the earliest migration was to Kanchipuram. Kanchipuram is one of the two most ancient cities of India. It is possible that Kanchipuram, Tiruvallangadu and Tirukazhakkundram were destinations for the Gurukkals who arrived.

They stayed and worked there till they were redeployed to other interior temples and towns. One of the best known of the early Gurukkals was the Saint Sundarmurthy Nayanar of the 7th century.

East to West Migration

The second migration of Iyers was to Kerala from the Tamil speaking areas. When and where they start migrating is still not clear. Each group of Iyers has its own version and they may be true. Their migration could have taken place at different time spans from different places, under various circumstances.

The old Brahmin families are able to trace their ancestry to six to seven generations - spanning over 300-400 years. But on the basis of available

evidence, they would have migrated any time between 300- 700 years ago. No Iyer is able to identify his or her ancestor in Tamilnadu, unless the migration is comparatively recent. (100-200 years). There are a few Iyers who believe that their clan is 1000 years old on the soil of Kerala. It is believed that the Viswanatha temple of Kalpathy Village in Palakkad (a stronghold of Iyer Brahmins) is about 700 years old. Research had indicated that a majority of the Brahmins of this village would have migrated in the 15th century.

Most of the Palakkad Brahmins believe that they migrated from the Thanjavoor District in the Kaveri delta of Tamilnadu. In the earlier days of the 20th century Tamilians were referred to as *Kongans*. A Kongan is the native of *Kongu Nadu* (the present Coimbatore region of Tamilnadu). The Brahmins from Kongu Nadu do not appear to have migrated to Kerala but they could be visiting Kerala temporarily and then returning to their homes, since it was not very far.

As indicated above, it seems that there was another wave of migration of Iyers from Madurai-Thirunelveli regions of south-east Tamilnadu also, through the Shenkottai Pass to Kollam, Trivandrum and the nearby places of southern Kerala.

A story of the *en mass* migration of the Tamil Brahmins to Kerala relates to the then King of Palakkad. The Malayalee Brahmins (Namboothiris) due to great privileges bestowed upon them started dominating and overruling the monarch. The monarch was very much upset and irritated with the Namboothiris. Hence, under the advice of his ministers, he brought a large number of Tamil Brahmins from the Cauvery basin (Thiruchi- Thanjavoor belt) and settled them on the banks of Palakkad River on tax free land with all facilities at the expense of the state treasury. These Brahmins replaced the Malayalee Brahmins in the functions and rituals of the royalty and the temples.

Though the King of Palakkad was said to be the first to bring in the Iyers to Kerala, the kings of other principalities also would have taken similar steps at different times. These special invitations and arrangements of the royalty would have resulted in the migration of large numbers of Tamil Brahmins to Kerala and their settlement in different parts of Kerala, with special privileges like tax free land, jobs in the Government, temple administration etc.

In all probability, the Iyers who entered Kerala from the northern side (like Palakkad) would have come from Thanjavoor Thiruchi belt, while those in southern Kerala (like Thiruvananthapuram, Kollam, etc.) could have migrated from the Tamaraparni basin (Madurai Thirunelveli region). Even today, there is some distinction between the two groups in Kerala. The two groups are known by the terms Chola (Chozhian?) and Pandi Pattars. There is some difference also in the Tamil spoken by these two groups.

Some of the documents on the Iyer Brahmins of Kerala mention a special aspect of their nomenclature. A few families, the document says, trace their origin by the names of their ancestors which are again given to their children. These names are related to the presiding deity of the temples in their native land in Tamilnadu.

For instance, the families with names like Vaidyanathan or Vaitheeswaran are believed to have migrated from Vaitheeswaran Koil in Thiruchi. The families where girls were named Abhirami are presumed to have migrated from Tirukkadayur of Thanjavoor district. Names like Pachainayagi (the Goddess of Perur in Coimbatore District) among Kerala Iyers seem to indicate that family might be originally from Perur.

It is said (in another document on the Iyer Brahmins) that all the Iyers who have settled down in Pallassena Village (Palakkad District) belonged to



Jayaram



Sree Vidya



Vidya Balan

Vaitheeswaran Koil. There is also reference to Vaitheeswaran Koil in the stone edicts of the temple in Kootalai. The Ashtasahasram subgroup of Brahmins believes that they migrated from a village called Ennayiram (meaning Eight Thousand) in the North Arcot District of Tamil Nadu. Similarly a subgroup of Brahacharanam Brahmins traces its origin to Mangudi in Tamil Nadu. There are groups who claim that they have migrated from Satyamangalam, Kandarmanikkam, Malanadu, etc. A comparatively recent document entitled "Tamil Brahmins in Kerala" by Sri.G.Sivaswamy mentions that the Iyers chose to name their new villages in Kerala to commemorate the place from where they migrated (The same way the English settlers did in Amercia). For example, those from Vaitheeswaran Koil (of Tamilnadu) called their village as Vaidyanatha Puram; those from Madurai called their village as Chokkanathapuram, those from Champa called their village as Chempai, etc.

The Iyer Life Style

The Iyers are always misunderstood to be Saivites. Strictly speaking they are neither Saivites nor Vaishnavites. They worship both Saivite Gods and Vaishnavite Gods. Also, they worship many other Gods of local importance. The Iyer Brahmins have been divided into many clans (*Gothra*). Generally, the Gothra is derived from a Saint (*Rishi*), from whom they are said to have descended. The prominent *Rishis*, from whom they are said to have originated are: *Atri, Agastya, Angeerasa, Bhrigu, Gotama, Kaushika (Vishwamitra), Bharadwaja and Vasishta*. The Gothras, by and large, are named after these *Rishis*. The prominent Gothras are: *Vasishta, Kaundinya, Kashyapa, Kaushika, Bharadwaja, Bhadarayana, Kapi, Athreya, etc.* Iyer Brahmins are generally the followers of *Yajur Veda (Yajurvedis)* and the *Sama Veda (Sama*

Vedis). The followers of *Rig Veda* are very rare.

Normally marriages do not take place within the same clan. (But, Iyers have many short cuts to circumvent such obstructions, while negotiating a marriage. In such cases, the girl is adopted by some one, who belongs to a different Gothram than that of the groom.... They have many such smart remedies for any problem!)

The present day Iyers, generally, inherit the name of their paternal or maternal grand fathers or grand uncles. In some cases they may be christened after a presiding deity of a temple in a village. (Look at our grand old family the Kurumbail Madam, Kizhakkottu Madam, etc.- and other Brahmin families, like the Pulikkutty Madam, Kallangara Madam, Thekke Madam, Kunnathu Madam, etc. of Irinjalakuda. They have many Narayanans, Subramanyans, Gopalakrishnans and above all innumerable Sangameswarans and Manikkans - after the presiding deity of the local Koodal Manikkam Temple). Generally, their names have only one initial referring to the father or two letters referring to his native village and father's name. (E.g. Gopalakrishna Iyer Renga Iyer or Manapadam Krishna Iyer Ganapathy Iyer). Some of the Brahmin families of the Central Kerala, however, have a family name, like the non-Brahmin families. (For example the Kurumbail Madam. Kizhakkottu Madam, Thekke Madam, Vadakke Madam, Karyakkar Madam, Pehskar Madam, Pulikkottu Madam, Kunnathu Madom, Kallangara Madam, etc. etc.). The first initial in their name would denote the family name and not their village.

No Bad Pattar

"*Pattaril Potta Illa*" (There is no bad Pattar) is a saying very often heard in Malayalam and it is true to some extent. With a Tamil ancestry but born and brought up in the enlightened Malayalee environment, the modern day Kerala

Iyer is a happy blend of both, who can adopt and imbibe any socio-economic change and survive in any new environment. (A reputed Malayalam writer VKN- says that Pattars started learning Chinese Short hand and typing, during the Indo-China war in the early sixties, as a precaution).

The Iyer considers that "*Suddham*" (cleanliness) is more important than Godliness (probably acquired from the Malayalee way of life). He is able to live a very religious and conservative life, adapting at the same time - himself to modern life.

This modern Iyer contributes liberally for the upkeep of the temples and institutions in his village, knowing really well that in a matter of a few years, there may not be any of his kith and kin left out in his village. He is very emotional and makes it a point to go to his village every year during temple festivals or similar occasions. He speaks Malayalam to his friends and talks the peculiar Palakkad Lingua in his house. Surprisingly, he writes his mother tongue Palakkad Tamil- in Malayalam script. (Very few Iyers know how to read and write Tamil).

He is no more a landlord these days, but a white-collar employee in metropolises of India and in almost all the major cosmopolitan and/or industrial towns across the world. (Iyer Brahmins of Kerala very rarely engage themselves in business or entrepreneurship; as they normally avoid taking any risks, leave alone financial risks. There are some exceptions to this rule also).

Traditionally, a Kerala Iyer is a strict vegetarian and a teetotaler. But nowadays, he smokes, consumes liquor and does not mind non-vegetarian food to keep up with the changing times. But, by and large, Iyers may not like to cook non-vegetarian food in their homes. They are very liberal outside but once they reach their hearth, the religious beliefs of his forefathers envelope him. He brings up his children, telling them that the only wealth that he can leave to them is education.

Iyer women too are going in for higher education and have been faring well as executives, bureaucrats, engineers, financial experts, scientists, physicians and surgeons. Thanks to these exposures, widow remarriage has become common in Kerala Iyer houses. Dowry is gradually becoming a thing of the past. Unfortunately, to keep up with the modern trend in India, divorces too are becoming common among Iyers.

It would be difficult to imagine how the Iyers live with very contradicting

images. But this is a fact and this has produced the very pleasant individual who is at peace with himself and his dual image.

Malayalathan Thamizh

The mother tongue of the Iyers is Tamil. But, the Tamil spoken by an Iyer has undergone a lot of changes, due to their constant interaction with Malayalam.

Malayalam is *Ambathonnaksharali* and has 51 letters. Also it has a very large number of words drawn from Sanskrit and is endowed with the most phonetic alphabets among the Indian languages. It has influenced the way of speaking among the Kerala Iyers. Presently, one could hear an Iyer speaking his mother tongue which is full of Malayalam words and the accent too is typical Malayalee. Some of the Malayalee exclamations too have seeped into their Tamil. Another unique factor about their speech is that their mother tongue is often a mixture of Tamil, Malayalam, English and even Sanskrit words. To some extent, it is a sort of *Mani Pravalam Bhasha*. Iyer counterparts in Tamilnadu call this language as "*Palakkad Thamizh*" or the "*Malayalathan Thamizh*"

The amount of mixture of Malayalam in spoken Tamil of Kerala Iyers varies from place to place. While the Tamil of Palakkad villages is corrupted to the extent of about 20%, those in the interior of Kerala speak Tamil with a mixture of more than 80% Malayalam. A great number of the Iyers especially in the central and south Kerala have completely switched over to Malayalam in their homes also.

It is said that people from Tamilnadu can instantly make out a Palakkad Iyer, the moment he starts speaking Tamil. It is also notable that this new lingua has become a butt of jokes in the movies of the south.

Musicians

Carnatic music has been one of the most important traits among the Iyer Brahmins of Kerala. The Three major centers of development of Carnatic Music in South India were the Thanjavoor District (Tamil Nadu), the areas surrounding the former Mysore State (Karnataka), and the present Kerala State. The major part of the development of music in Kerala is due to the Kerala Iyers.

This may be due to the fact that most of the Kerala Iyers trace their origin to



Hariharan

Thanjavoor District. In the Brahmin strongholds, like Palakkad, Thiruvananthapuram, Koovappadi, etc. there are music schools (locally known as Academies), where both the boys and girls are taught classical music from their infancy.

Kerala can take pride on some of the very prominent Carnatic musicians from this community, like the late Shri Chembai Vaidyanatha Bhagavathar, Kollengode K. V. Narayana Swamy, K. S. Narayana Swamy, Alathur Brothers, etc. The experts in musical instruments like Palaghat Mani Iyer (Mridangam), Parur Sundaram Iyer and his sons Ananatha Raman and Gopalakrishnan (Violin), T.Narayana Iyer and his son, T.N.Krishnan (Violin), are only a few in this field.

Eminent Iyers

The Iyer Brahmins of Kerala have been dominating in the areas of education, science and technology, English, Malayalam and Sanskrit writing and many other fields. The community has very eminent Physicians (Doctors), Engineers and Legal Luminaries too. It is too long a list. However, a few among them are very prominent in the Indian scenario.

Justice V R Krishna Iyer, former Justice of the Supreme Court of India, is a legal luminary and has held many important positions at the state and at the national level. A former law minister in the first communist Government of Kerala (1957), Krishna Iyer was a leading advocate and a prolific writer in Malayalam and English.

Ulloor Parameswara Iyer was a great poet of serious ideas and thoughts and was considered one of the "*Thirimoorthies*" of Malayalam poetry (along with Vallathol and Kumaran Aasan).

An advocate-turned bureaucrat "*Malayattoor*" K. V. Ramakrishnan was a reputed novelist in Malayalam.

(Incidentally, one of the novel Malayattoor, entitled "*Verukal*" Roots- depicts the story of an Brahmin family).

A tough bureaucrat of the Indian Administrative Service (of Tamilnadu Cadre), who rose to the top of the country's Cabinet Secretariat later the Chief Election Commissioner. Shri. T. N. Seshan is a Palakkad Brahmin. Known for his introduction of a code of conduct for the politician electioneering in the country, Seshan tried to give identity to the electorate of the country. This was perhaps a pioneering attempt to weed out the false names from voters' list. (Remember the slogan "*No more Ration Card, It is now Smart Card!!*")

There are many eminent scientists from the Iyer Brahmin community of Kerala. Some of them are extraordinarily brilliant and hence need a special mention. They are: Prof. Krishnan (of Rappal Vil Puthukkad), an eminent Physicist, successor to Sir C.V. Raman at the Indian Institute of Science, Bangalore and Vice Chancellor of IIT Madras University in the seventies, Dr. Swaminathan (of Monkombu) Ramon Magsaysay Award winner for Community Leadership (1971) and father of the Green Revolution in India, Dr. Kasturirangan (of Chalakkudi) eminent Astro-Physicist and the former Chairman of the Indian Space Research Organization, the respected Anthropologists - Diwan Bahadur Anantha Krishna Iyer, his son Dr. Bhusan L.A. Krishna Iyer and his son L.K. Bala Rathanam, and Dr. Ramaswamy (the man who laid the foundations of Industrial Engineering in India and became the first Director of the Indian Institute of Management, Bangalore), are only some among

The Future

The social structure of Kerala has undergone dramatic changes. Traditions and customs have slowly given way to pragmatic materialism. This has forced most of the Iyers to move away from their so called mother land in Kerala in search of greener pastures. The Iyers who migrated far and wide, leaving behind Gramams and Agraharams. Those who are left back are waging a losing battle to keep alive their past glories. Inter-state and inter-racial marriages have become very common, where Iyers migrated and established themselves. In the emerging scenario, will the Tamil Brahmins be able to maintain their identity and hold on to their traditions? Only time can tell.

E-Toilet in Kerala

- Sureshkumar N

It was in 1989 when P S Sreenivasan was the tourism minister that Kerala won the catch line *God's Own Country*. After seeing the scenic beauties' of Bolgatty Island of Cochin the copywriter of Mudra advertising Mr. Walter Mentis coined the catch line *Gods country* and the then tourism Director K Jayakumar made some correction and added *Own* and Kerala become *God's Own Country*.

Kerala enjoys diverse geographical features. From tall mountains and deep valleys to endless backwaters and an extensive coastline, Kerala has it all. Hospitality and tourism are a major source of revenue for Kerala economy. It has been estimated that tourism sector contributing over Rs. 4 billion for Kerala economy. In the hospitality sector all major Hotel chains have a presence in Kerala. In aviation we have three internationally acclaimed airports, another one proposed in Kannur and all leading international and domestic airline companies operate their service from these airports. Professional tour operators, travel agents, money exchange centres, taxi rentals, home stays, ayurvedic centres, house boats and fabulous tourist destinations giving foreigners a dream experience.

But one important thing is lacking in the paradise of tourist. That is clean and hygienic sanitation facilities and it is also a major drawback for tourism development in Kerala. Civilization and sanitation has been co-terminus. The more developed the society, the more sanitized it became and vice versa. Precisely our public comfort stations in beaches, museums, worship centres, bus depots, railway stations and other important tourist spots do not provide hygienic sanitation facility for our



E-toilet at Thiruvananthapuram Museum

foreign guests. Just enter any public toilet and one realises how dirty and smelly they are.

A solution that ensures sustainability, employment, cleanliness and environment friendly practices has come into the market. India's first unmanned electronic public Toilet Unit. The e-toilet is a result of a convergence of electronics, web and mobile technologies, featuring automated door opening, power flushing, automatic closet washing and sterilization, and automatic platform cleaning mechanism, all backed by SMS alerts to inform the control room about the status of water tank and bio gas plant in the event of any errors or failures. Two e-toilet units have been installed in Thiruvananthapuram Museum and one in Kanakakkunnu palace premises.

The Unit can set up in narrow roads, as it requires just 20 sq.ft space. Entry to the

system is through a coin Validator. The door is simple and ordinary. There is an emergency exist in the toilet unit. It doesn't have a drainage system, but it has its own built-in Bio Membrane Reactor which will collect the waste, recycle the water and use environment friendly practices.

Water coming out of the unit can be used for platform cleaning or flushing.

Inside every unit there will be a hand pipe, cloth hanger, water tap and FM Music. Lights and exhaust fans in these units will be controlled by sensors. This means it functions only after a person enters the unit. The Unit comes in different versions, Rural Model, School Model, Urban Model, High end model, Carbon Free Model. In India, the unique and cost-effective, revenue oriented Automated Public Unit, is being introduced for the first time in the country.

Veera Kerala Varma Pazhassi Raja

Contd.... From page 27

jungle hideout was attacked, and the Company officials found him dead after a short shootout. Evidently, the wounded Raja did live long enough for a few more minutes to raise his loaded gun and then tell Canara Menon, an East India Company minor official, not to come too close to his dying body and pollute it. Raja's contempt for a man who chose to serve 'unclean' foreigner was evident from his last utterance! But it also showed his uncompromising stand

towards collaborators and foreign invaders.

The British could conquer great powers like the Nawabs, Marathas and Sikhs with far more ease once they went to war against them. But it took well over a decade to crush Pazhassi Raja who had no more than 3,000-5,000 men armed with primitive weapons. The British had deployed a force of 15,000 men to face Raja's small army! Pazhassi Raja was not defeated and killed by military

methods. Instead, it was pure treachery that led to his downfall. According to folklore, he committed suicide by swallowing a diamond ring to avoid capture after he was wounded.

The greatest tribute to Pazhassi Raja's military genius is the fact that even Arthur Wellesley, Duke of Wellington could not subdue him even after 3 years of severe struggle. Arthur Wellesley's experience in war with Pazhassi enabled him to use Raja's tactics in Spain to defeat Napoleon's army!



AROUND MUMBAI

The Nodal Suburb of **VIKHHROLI**

We continue our focus on Vikhroli and give some interesting insights into this suburb – memories and reflections.



Bus depot in Vikhroli (E)

Vikhroli lies almost in the centre of Mumbai and provides easy access to all suburbs. The Jogeshwari - Vikhroli Link Road connects the Eastern and Western suburbs. The Eastern Express Highway connects it to Mulund, Thane, Airoli, Chembur, Vashi and New Bombay. Kannamwar Nagar and Tagore Nagar have several Housing Board - MHADA- constructions. They are middle class residential colonies with various communities living side by side. Parksite Colony in Vikhroli West has 28 Municipal Buildings and several BMC quarters. The latter has problems of slums also which redevelopers are trying to solve. The Vikhroli station was built in 1947 just before Independence to cater to the needs of the sprawling Godrej Complex that is Vikhroli's most significant industry.

Like the other suburbs, the railway line divides Vikhroli also into East and West. Malayalee Samajam Vikhroli, Keraleeya Vikasa Sanghatana, Parksite Ayyappa Seva Sangham, Pirojshannagar Ayyappa Pooja Samithi, Ayyappa Seva Sangham in Tagore Nagar, Parksite Amrut Nagar Malayalee Samajam are some organisations that have an active Malayalee presence. They celebrate Onam and Ayyappa puja, as also other activities without fail every year. Several Malayalees come forward in doing charitable and social work voluntarily through these organizations like giving educational assistance, conducting medical camps etc.

Kannamwar Nagar was named in memory of the Chief Minister Kannamwar by Chief Minister V P Naik who succeeded him. It is situated on Vikhroli east and with more than 300 MHADA buildings, Kannamwar Nagar is considered one of the biggest housing colonies in India and one of the biggest workers' housing colonies in Asia. The Eastern Express Highway (Agra

Road) connects it to Thane, Dadar, Chembur and Vashi. It is connected by Shastri Marg on its western side to Bandra, Jogeshwari and other western suburbs. There is a proposal to build a bridge over the Thane creek from Kannamwar Nagar to the Eastern Express Highway to Kopar Khairne in Navi Mumbai for greater connectivity. There is also a proposal of a skywalk bridge connecting Vikhroli east and west to avoid mishaps during railway line crossing that is a sad common occurrence here.

Kannamwar Nagar is a typically middle-class and peaceful suburb of Mumbai.

Vikhroli's most significant landmark is the Godrej office factory and housing complex. Several Malayalees live there and they are very vocal about the Pirojshannagar Godrej Nagar



Kannamwar Nagar MHADA building

Pirojshanagar Godrej Residential Complex

Pirojshanagar, the residential complex of Godrej employees, is a sprawling area including houses in Vikhroli East and West and there are three entrances to Pirojshanagar: Hillside on LBS Marg in Vikhroli west, and creek-side and station side in Vikhroli east. The buildings on Hillside are for the management level staff while the Creekside houses middle level employees. The station side has shelters for the workers. About 75% of Godrej employees stay in Pirojshanagar. There are more Malayalees living in the Station side and Creekside accommodations. They have a Consumer Co-operative society and all the three colonies meet together for celebrations like Onam, Ganesh, Navaratri, Vishu and most important, Mandala Puja celebrations with support from the company. Though the company has shifted some of its production units to other places, because of pollution and other reasons, it still runs its furniture, forklift and security equipments factories in Vikhroli. The Hillside Colony has spacious open grounds and parks, there are floodlights and the R City mall is close by. The Creek



Pirojshanagar - Creek side entrance

side buildings are also situated in a huge complex and there are open grounds and parks.

Pirojshanagar Ayyappa Pooja Samithi

The Pirojshanagar Ayyappa Pooja Samiti was founded in 1984. The founder members were V K Radhakrishnan, K Shanku Pillai, Raghavan Nair, T G Ravi, T K Raghavan, P K Shiva-sankaran, K Bhaskaran, Sadanandan, K P Mohanan, Appu Nair and Vasu. The Samiti organizes and conducts Ayyappa Poojas and Bhajans at residences of devotees, mostly during the Mandalam season every year, as also on other auspicious occasions like Shivaratri, Vishu, Janmashtami, Dussera, etc.

Another major event organized by the Samiti is the annual One day Sarvajanic Mandala Pooja in December, with active participation of all residents of the three housing colonies (Creek-side, Station-side and Hillside) of Godrej, in unison. The senior members, even after their retirement and / or shifting from the housing colonies, take keen interest and partake actively in the functioning of the Samiti. This year the Samithi will complete its 27 th year of Mandala Puja celebrations. The Pooja day begins with Mahaganapati Homam early morning followed by Pratishta, Usha Pooja, laksharchana, bhajans, arthi and annadaanam. This is followed by *parayeduppu* in the

evening at the puja site and later the idol is taken in a procession on a decorated chariot to the accompaniment of thalappoli, panchavadyam, naadaswaram, around the stationside Colony while devotees chant in chorus *swamiye saranam Ayyappa*.

Many devotees go on the yearly pilgrimage to Shabarimala in December, conducted by the Samiti, under Guru Shri Radhakrishna Swami. The Samiti performs the Kettunira (customary preparation of offerings to Lord Ayyappa for the pilgrimage) in the Station-side colony itself and conducts the yatra, visiting many other temples on the way to Shabarimala and back.

In addition, the Samiti also arranges visits for its members, with families, to various temples, like the yearly Titwala Ganapati darshan in January and the visits to Balaji Temple (near Pune, Maharashtra) and Shirdi Saibaba Temple during the last couple of years.

The Executive Committee Members for the year 2011-12 are P Satyanarayan (President), K R Rajan, (Vice President), C T S Nair (Secretary), M Balachandran Nair Jt Secretary, T A Suneethan and N K Dasan (Treasurers), V K Radhakrishnan, M Krishnan and K Sundaram (Programme Conveners) and K P Narayanan Internal Auditor.

Udayachal High School

Godrej runs a reputed school upto Std X in Vikhroli. The unique feature of this school is that it is so eco friendly that it conducts its primary classes out in the open under the trees, except during the monsoons. In this way the children are in close association with nature. They are also taken to markets, bus stops, stations etc so that they are exposed to daily life around them. The school has a well-qualified staff and teaching facilities.



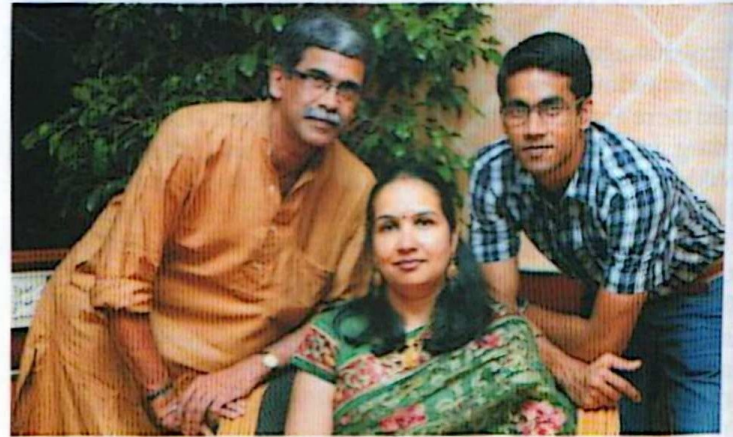
Udayachal High School

P Satyanarayan

P Satyanarayan works as Senior Associate Manager in Godrej Appliances Division and stays at Hillside Colony. He has been working with Godrej for the past 24 years and is an active member of the Malayalee activities of Pirojshanagar.

Satyanarayan belongs to Wadakkancheri, his parents are the late Gopalan and Narayani Kutty who is 86 and living in Kerala. His father was in the railways. He studied in Thrissur and completed his Diploma in Mechanical Engineering from Kalamasseri Engineering College before he came to Mumbai. He has been working with Godrej since then.

Satyanarayan's wife hails from Thrissur and came to Mumbai after her marriage, Jayashree is an artist who does oil on canvas, water colours, murals and teaches drawing and painting. She has held several exhibitions of her paintings, including one last month at the World Trade Centre. Jayashree also does fabric painting and designs on saris and dress materials.

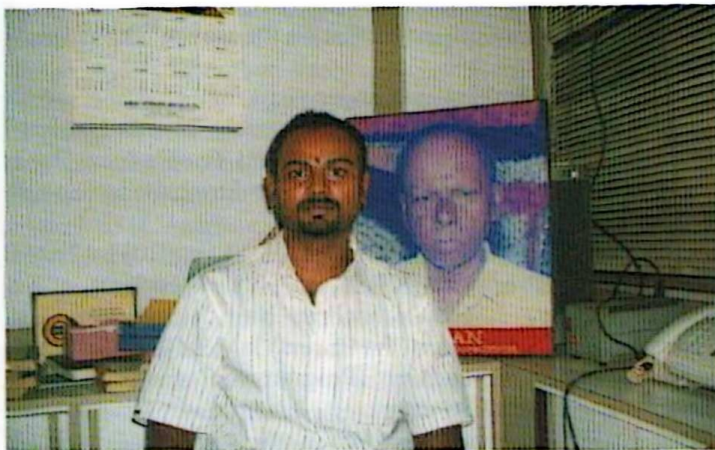


P Satyanarayan, Jayashree and son Sanjay

They have one son Sanjay who is a Maharashtra State level football player and who is learning graphic design course in Mumbai.

Niraj Unniraj

Niraj Unniraj, the scion and grandson of the founder of Bombay Tyres, P Soman, is the Director of its Vikhroli branch. Niraj was three years old when he lost his father. The other shops are at Vashi and Thane run by his uncle and cousin. Twenty-seven year old Niraj heads the Bombay Retreading Service Pvt Ltd (Retreaders and Resolers) and has exclusive dealership rights of MRF Tyres. A socially conscious person, he helps the Malayalee community with donations and sponsorships. Through the Malayalee Samajam Vikhroli, he gives



Niraj Unniraj in his office

scholarships to poor and deserving students to continue their education.

Niraj says his grandfather P Soman was a self-made man. Pachan Soman came to Mumbai about 60 years ago from Thiruvananthapuram and set up a tyre shop in Bombay Central. In 1984 he shifted his shop to Vikhroli. Apart from the tyre services shop, Pachan also started a Retreading Unit in Vikhroli. Recently this has been shifted to Panvel and is still active. Most of the workers and clients of Bombay Tyres are Malayalees.

Niraj is a member of the Maharashtra Tyre Association. Born and brought up in Vikhroli, Niraj studied at St Joseph's High School, and MBA from MCC in Mulund. He is still in touch with Thiruvananthapuram, goes there occasionally and has a house here. His father, the late Unniraj, was the eldest of Soman's four sons and had his transport business in addition to the tyre shop. His mother Hemalatha Unniraj also belongs to Thiruvananthapuram and stays with him now. He has a sister Kavitha who is married to Srikanth and stays in Abu Dhabi.

Niraj Unniraj feels that Vikhroli is a very safe, secure and happening place. Earlier there were only tyre and civil workshops. But today Godrej that owns about 60 % of land in Vikhroli has leased it out to software companies and call-centres. So the status of the place has changed with Caps Gemini, Capitia, Accenture, WNS having their offices here and there is more of youth presence and activities here. With so many white collar companies Vikhroli has also become a prime property spot, Niraj feels.

K K Ramachandran Pillai

K K Ramachandran Pillai came to Mumbai from Chengannur in 1967. From 2004 he is the President of the Malayalee Samajam Vikhroli. He runs the business of A/C spare parts in Dadar for the past 32 years. His wife Subhadra is also from Chengannur. They have two daughters, Archana and Jaya. Archana is a post-graduate and is married while Jaya the younger one has completed Law and is pursuing the Solicitor Examination.

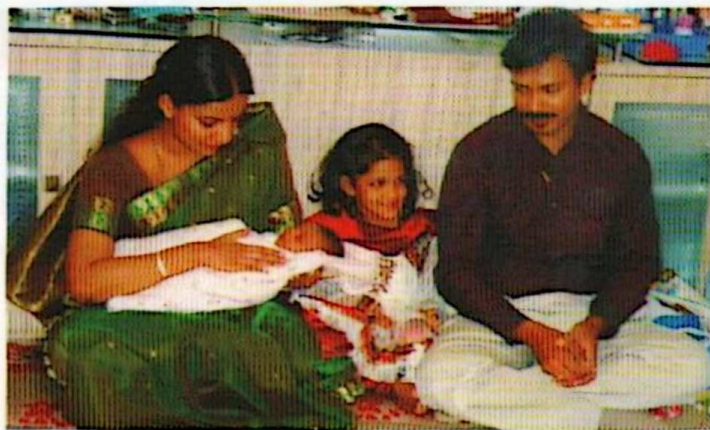
K K Ramachandran Pillai inaugurating Vikhroli Malayalee Samajam Onam celebrations



Dr M K Pillai and Dr Poornima Pillai

Dr M K Pillai is a dental practitioner staying in Vikhroli and having his own dental clinic at Vikhroli and Powai. He did his BDS from Bangalore University and Post-graduation in the field of Oral Surgery and Dental Implantology from the University of Mumbai. His wife is Dr Poornima K Pillai who is also a dentist and runs her practice along with her husband at the same clinic. Dr Pillai's Dental Clinic focuses on comprehensive surgical, restorative, cosmetic dentistry and Implantology. The clinics in Vikhroli and Powai are equipped with the latest in dental treatment equipments and high standards of hygiene are maintained. Both of them are members of the Indian Dental Association and Dr Pillai is also an Associate Professor of oral and maxillofacial surgery at some recognised Dental Institutions of Mumbai.

Dr Pillai belongs to Thiruvananthapuram. His father K M Pillai is a retired Army officer and his mother Valliamma is an Army School teacher. They are presently living in Bangalore. Since his father was in the Army, Dr Pillai has studied all over the



Dr M K Pillai and Dr Poornima Pillai with their children

country including UP, Delhi, Punjab. Dr Poornima's parents, ARF Sagar and Mother Rohini belong to Mangalore and she did her schooling and Dental studies in Bangalore. The couple has two children, Anika and Akansh.

Vikhroli in the 60s, 70s

T Rajan Nambiar (T R Nambiar), lived in Vikhroli from 1964 to 76 and has fond memories of the place that he shares with KIM readers. He has retired from RBI-Mint and is an active member of Malayalee Associations of Marol, where he currently resides.

Vikhroli was a peaceful and quiet suburb in the 60's. There were many Malayalees in Tagore Nagar which is one of the oldest colonies and many Malayalees lived here. Who can forget Vasudevan Chakyar, Chandran, Raman, late P S N Pillai, late K S Menon, late Paraman, late C P T Nair, late Balakrishnan Marar, Sekhar Varier, late Viswanathan, and Sankaran who were some of the earlier active members of the Vikhroli Malayalee community. I was once the Jt Secretary of the Malayalee Vikhroli Samajam for a period of time while living there. Those days there was only one bus route in Vikhroli East between Sion and Tagore Nagar, non-stop, because bus stops were not allowed on the highway. Another bus route was from Andheri station to Vikhroli west with four stops at IIT, L& T, Saki Naka, and Leela Lace (Marol Fish Market). It took 35 minutes to reach from Vikhroli to Andheri and I have often travelled on this route on Sundays. Hariyali Village in the east had the largest group of tenements and even today it houses a lot of people. Godrej Boyce, in its lock manufacturing division,

had many employees from Kerala namely Palakkad. They were mostly blacksmiths (*karuvan*) and the safety and security of Godrej locks themselves are mostly due to the skill and knowledge of these Malayalee blacksmiths who were employed to manufacture them. Though there were other companies like HCC, Cipla, Geoffrey Manners, as also the Naval Depot,

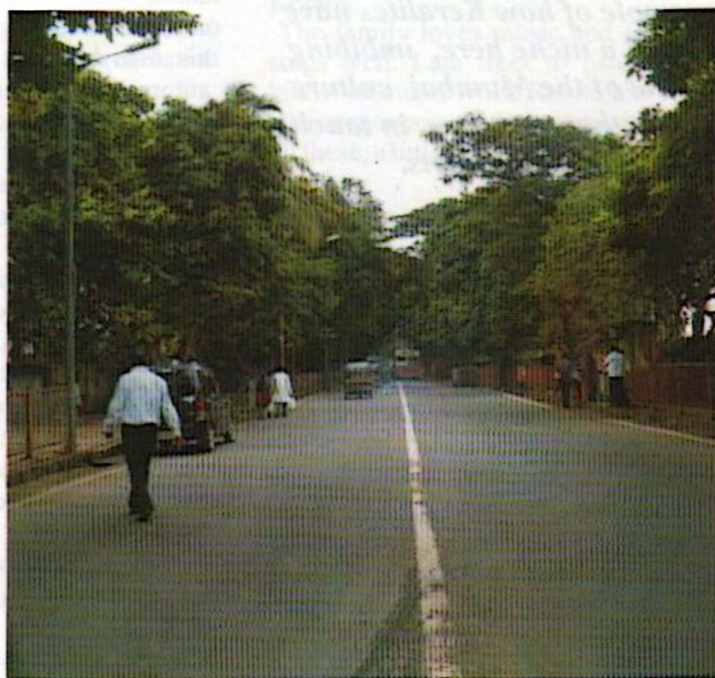
Godrej was the only company that provided accommodation to its employees on both sides of the Station. In fact, it was solely for the convenience of its employees that the Company pushed for getting a station in its vicinity between Vikhroli and Ghatkopar that never materialized for a long time. Later the Kanjur Marg station was constructed. Apart from locks, the company's cupboard making division had a great reputation and Godrej bureau had the stamp of quality. Typewriters were another of its popular products and many early Malayalee migrants worked as typists and stenographers in several companies and offices in Mumbai.

There was a Malayalee mess run by one Madhavan for the Godrej employees. Unfortunately, he passed away at an early age after a heart attack.

Today many products are outsourced by the Company but still there are some products manufactured there and the employees work on shift basis.



T R Nambiar



A tree-lined road in Vikhroli

Devadas G Nair

The Essential Mumbai Malayalee



Devadas G Nair (D G Nair) and his wife Lata Nair are second generation Malayalees, born and brought up and settled in Mumbai. Their parents came to Mumbai in the early '20's and the couple is an example of how Keralites have carved a niche here, imbibing a little of the Mumbai culture and at the same time in touch with their native roots.

Old Mumbai Malayalees may recall that till 1999, there was a Kerala hotel in Matunga Central opposite the station. It was called Ramakrishna Lunch Home and served authentic Kerala food and snacks, both vegetarian and non-vegetarian. Devadas's father was the owner of this hotel and after his death in 1975, his elder brother ran the hotel. Devadas's father the late Govindan Kutty Nair belonged to Chelakkara in

Thrissur district and his mother is the late Kalyani Kutty Amma. They were some of the early migrants to Mumbai. Devadas was the youngest child in the family of six sons and one daughter. He studied at SIWS school and did his B A In Khalsa College, and completed his postgraduate Diploma in Marketing. For some years he worked in private companies. However in 1988, he started his own business in Electronic office automation Products with distributorship for Panasonic and NEC (Japanese companies). He has his office in Matunga and has been successfully running his business for the past 24 years.

In all his endeavours he has been supported by his wife Lata who is also a second generation Mumbaite. Her father late N V Govindan Nair belonged to Chirakkal in Kannur District and her mother is Prabhavathy Amma. Lata lived in Vidya Vihar with her parents till her marriage and studied at Fatima Convent, Junior College in Khalsa College and Diploma in Pharmacy from C U Shah College of Pharmacy. She is now working as senior pharmacist in Central Government Health Scheme at Antop Hill. Lata's father worked for

Bharat Petroleum.

The couple has one daughter Kavita Nair who has completed BMM from Khalsa College and post-graduate diploma in journalism from Times Institute of Media studies and is working in the Times Response Department, Mumbai. The family of three studied in the same college—Khalsa College.

According to Kavita, both her parents are very supportive of whatever decisions she takes, though her mother is a little more worried while her father feels that she is capable of looking after herself.

Devadas and Lata take part in various activities of Malayalee organizations. He was the Secretary of Bombay Keraleeya Samajam, the 80 year old and oldest Malayalee organisation in Mumbai till last month, for a period of six years (2005-11).

“There are over 3000 members in Bombay Keraleeya Samajam. Being the secretary of the Samajam was a humbling experience. Being in such a responsible position, and with people looking up to me for various things, I had to set a role model,” he says.

During my tenure as the Secretary, along with the support of my managing

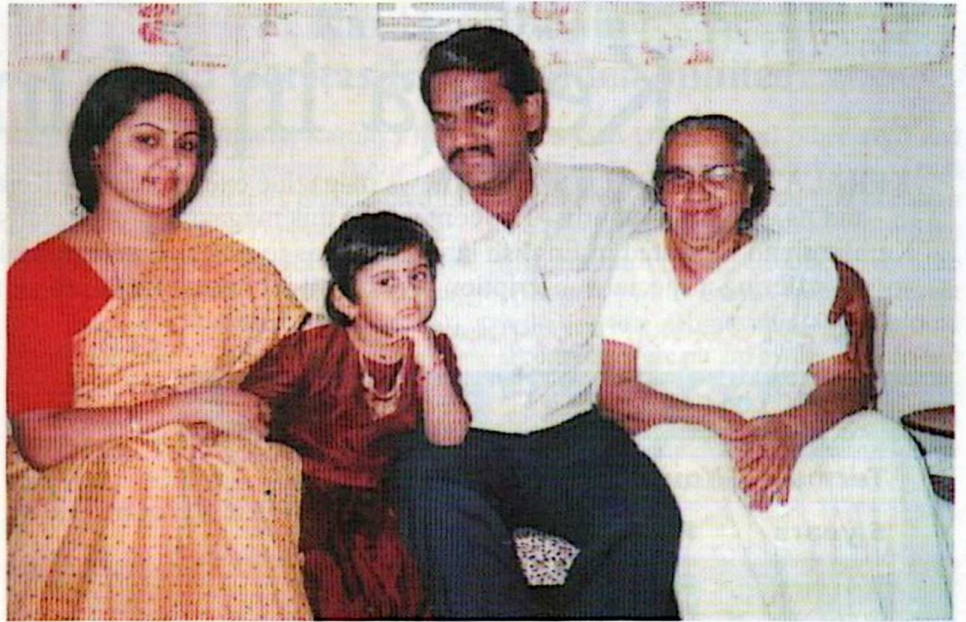
committee members, we were successful in starting Ayurvedic treatment centres at five places in Mumbai: Dadar, Chembur, Matunga, Goregaon and Mulund, supplementing the Ayurvedic consultation centres the Samaj had been running for decades. Now BKS has tie ups with Kottakkal Aryavaidyasala and Vaidyaratnam Aushadalaya and have qualified Ayurvedic Doctors from Kerala at these centres who dispense medicines and provide treatment. Consultation is free for patients. This is a major achievement for Bombay Keraleeya Samajam.”

Bombay Keraleeya Samajam has recently started a childrens' camp. They also have sports activities, *aksharasloka malsaram*, walking race that is eagerly awaited, Onam celebrations, Childrens' Day, Independence Day and many other social and cultural activities.

Even before the Malayalam Mission plan of the Government BKS was conducting free Malayalam classes for Malayalee children living in Mumbai. The BKS also conducts medical camps, gives educational assistance to poor and deserving children and have regular cultural activities of music and dance. Last year they brought from Kerala O Madhavan's troupe to stage *Ramanan* in Mumbai.

Devadas's only regret is though the Bombay Keraleeya Samajam is one of the oldest Malayalee social organizations of Mumbai it is slowly losing its influence on the community.

“In the early days, BKS brought together all the migrant Malayalees within its fold. As more and more Keralites came to Mumbai and as they started moving to distant suburbs, Malayalees set up samajams and sanghams in their vicinity. Though they were also



Devadas Nair with his wife, daughter and mother

members of the Bombay Keraleeya Samajam, they were members of those organizations closer to their homes. And for convenience's sake, they were more active in the samajams near their residences and participating and attending the BKS on Sundays became rare.” Another reason he points out is that Malayalees themselves have subdivided and formed various organizations based on their communities, and religions. “Our energies are thus divided within ourselves and though we are more than ten lakhs in Mumbai, we have not made a mark or influenced in the decisions of the city.”

“Today more Keralites are coming to Mumbai. But they are educated youngsters unlike the earliest migrants who left their families to make a living here and sent money back home so that their children could get educated. Also we have now the third generation

Malayalees here, like my daughter, who knows Malayalam but can speak and write Marathi and Hindi with ease. She knows about Onam but she also celebrates Diwali, *raksha bandan* and *dandiya* during Navaratri. In fact I myself keep Ganesha in my office for five days, like the Maharashtra custom” he admits.

His advice to the third generation Malayalees who have been brought up here, “Learn to speak, read and write Malayalam. Remember your roots and traditions. But also learn Marathi culture and the language. Learn to merge with the local culture. We have come here to make a living and we must give them something in return. We must imbibe the best of their culture without losing the essence of Kerala culture. That is the true spirit of the Mumbai Keralite.”

The family loves music and Devadas sings well. Lata likes to listen to all kinds of music while Kavita has learnt Bharatanatyam, kathak, carnatic music, all these, a little bit.



Mrs Lata Nair

Happy Diwali

T N Vijayan Elayath
Advisor- Insurance & Investments



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MUMBAI NEWS DIGEST

KIM News Bureau

Onam Celebrations in Mumbai

As in the previous years, the various Malayalee Samajams and organizations celebrated Onam this September, generally on the weekends. A round up of Onam celebrations at some of the Malayalee organizations in Mumbai:

Bombay Keraleeya Samajam

Bombay Keraleeya Samaj celebrated Onam at Kutchi Loharwadi Hall, Matunga. M Suresh, Chief Commissioner, Central Excise and Customs, Mumbai zone -I was the chief guest on the occasion. There were various cultural programmes like *kaikottikali*, *vanchi pattu*, *mohiniyattam*, songs, comedy skit, welcome of *maveli*, musical orchestra by Kalanjali, Chembur led by Madhu Nambiar. Awards were given to meritorious students of Std X and XII by the Chief Guest. Around 700 people attended the programme. It was followed by a sumptuous *onam sadhya*. Both the Chief Guest and Secretary Sunil Kumar V A requested the members not to restrict the activities to Onam celebrations but to contribute continuously for the welfare of the Malayalee community. Shlok Sunil, a young *mahabali*, blessed everyone on the occasion. Premarajan Nambiar, Joint Secretary gave vote of thanks to all present on the occasion.



M Suresh, Chief Commissioner, Central Excise and Customs, being honoured at BKS Onam celebrations

Karunya Dinam and Caritas India Golden Jubilee

Karunya Trust celebrated Karunya Day and Caritas India Golden Jubilee at Kalyan. The dignitaries present on this occasion were Bp. Thomas Elavanal, (Bishop - Diocese of Kalyan), Msgr Jacob Porathur, Mrs. Aruna Wadekar (Member - Zilla Parishad, Thane), Cletus Zuzarte (West Zone Manager - Caritas India), Ms. Minal Bane, Asst. Project Officer - DRDA, Thane, Raymond D'souza (President - Maharashtra Christian Association) and Ambernath, Kalyan Panchayat Samiti

Extension Officers and other civil and religious leaders. Karunya Trust brochure was released on this occasion by Bishop Mar Thomas Elavanal and the programme was attended by the villagers who came from different villages to celebrate this day. Cultural Programs were put up by the women and children of these villages and the students of Holy Cross School, Kalyan (West) performed a dance drama on the culture of Maharashtra.



Bp. Thomas Elavanal inaugurates Karunya Dinam celebrations

Bandra Malayalee Samajam

Bandra Malayalee Samajam celebrated its Annual Onam Programme on 18th September, 2011 at Cardinal Gracias School Auditorium. Dr Justice S Radhakrishnan, Chairman of National Administrative Tribunal was the Chief Guest along with Guests of Honour Mathew Thomas, Convenor of Keraleeya Kendra Sanghatana and Father Benny of St. Alphonsa Parish. Dinesh Poduval, the Secretary of the Samajam, welcomed the audience followed by President K R K Menon's speech. This was followed by cultural programmes performed by the Samajam members, Orchestra and Entertainment Programme presented by *Raagalaya* and *Onasadya*.



Dance performance during the Onam celebration of Bandra Malayalee Samajam

Vikhroli Malayalee Samajam

Malayalee Samajam Vikhroli celebrated Onam at Kannamwar Nagar Vikas College Hall. There was a *pookala malsaram*. KK Ramachandran Pillai inaugurated the celebrations while Secretary K M Kurup welcomed the gathering. Meritorious students of Std X and Std XII were given cash awards and the winners of the *pookala malsaram* were also given prizes. Other dignitaries who graced the occasion were MP Sanjay Dina Patil, Vikhroli Corporators, Ghatkopar Samajam President Baburaj, Mulund Samajam President Gopalan Nair, Metmech Radiographic Inspection Pvt Ltd M D A N Shaji and Bombay Tyres MD Bhadran Soman and Dr MK Pillai of Vikhroli.



Members of Malayalee Samajam Vikhroli at the Onam function

Mulund Kerala Samajam

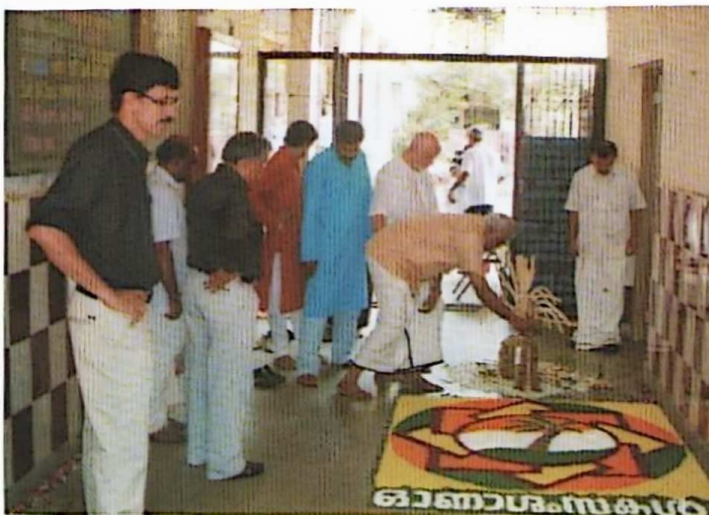
Mulund Kerala Samajam celebrated Onam. President K Gopalan Nair inaugurated the celebrations by lighting the lamp. General Secretary Lakshmi Narayanan, Secretary CKK Poduval, M Kumaran Nair, President Gopalan Nair spoke on



Artists who performed dances and variety entertainment programs

Kairali Cultural Association

Along with Onam celebrations, Kairali Cultural Association Brindavan Society inaugurated its Malayalam classes on September 18 under the Malayalam Mission Plan. Advocate Ms Prema Menon, Thane zonal co-ordinator inaugurated the classes. President of the Kairali Cultural Association Prakash Nair, ATMA Secretary Sasi Nair, P K Gopinath, K Rajan, spoke on the occasion and conveyed their Onam greetings. Malayalam teacher M Shekar spoke in detail about the Mission's Malayalam classes. Treasurer V P R Nair proposed the vote of thanks. The functions concluded with *Onasadya*.



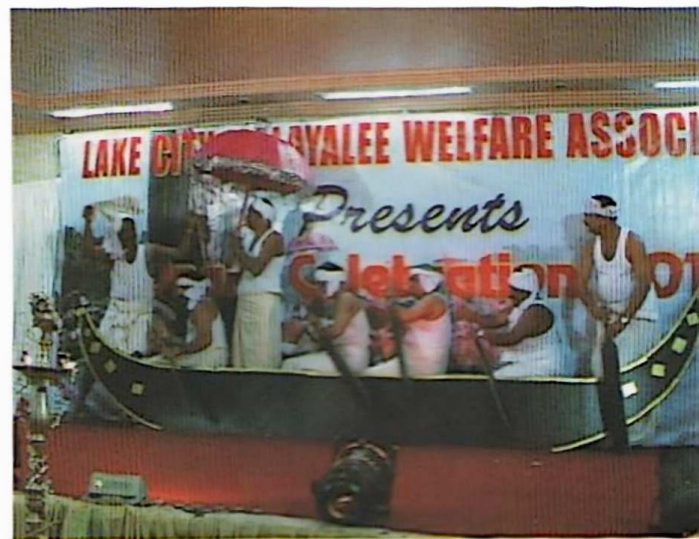
Onam celebrations of Kairali Cultural Association

the occasion.

Samajam member G Mohan Kumar made his entry as Maveli. The *pookalam malsaram* including designs of Anna Hazare and Ganapathy won special acclaim. About 40 students of Sowmya Lakshmi Narayanan performed several dances. There were *kaikottikali* and *Onapattu*. Meritorious students of SSC and HSC as well as those who passed Malayalam exam in the SSC were felicitated. The Malayalam Mission students and the Mission teachers Vatsala G Nair, Mallika Lakshmi, were honoured. E Ramachandran, Unnikuttan, Girish Kumar, Vijayshankar, Sujatha Nair, Santha Vasudevan, Shanthi Lakshmi Narayanan, Beena Nair organised the programmes of the day. Madhu Nambiar and his troupe *Kalanjali* of Chembur performed a musical orchestra, *ganamela*. This was followed by a grand *Onadsadya*. E Ramachandran proposed the vote of thanks.

Nair Samaj Nerul

Nerul Nair Samaj celebrated Onam at Devadiga Bhavan in Nerul. The Chief guest was J N Kurup, Chairman Tilak Group of Institutions and Guest of honour was V Gopalan Nair. The programmes included *Kaikottikali*, Mini Ballet, Classical Dance, Onam Songs, Folk dance, *Vanchipattu*, Tug of War, *Pookkalam* Competition, *Thiruvathirakali*. This was followed by the traditional *Onasadya*.



Vallamkali performed on stage by Lake City Malayalee Association members Thane as part of Onam celebration

Kerala Kala Samithi Goregaon

Kerala Kala Nagar in Bangur Nagar Goregaon celebrated Onam at Bangur Nagar Hall. Due to several circumstances, the Samithi had not been able to celebrate Onam for the past three years. There was pookalam malsaram competition, a variety entertainment programme of music and dance, kaikottikkali and a skit and the customary entry of Mahabali. The highlight of the function was the free feeding of 25 girls from the orphanage Sneh Sadan in Jogeshwari who were served first the Onasadya along with senior citizens.



Arrival of Mahabali at Kala Samithi Onam feast

Kashimira Malayalee Samajam

Kashimira Malayalee Samajam celebrated Onam at their school with variety entertainment programme, Maveli varavelppu and pulikkali. The Dignitaries who graced the occasion included M P Sanjeev Naik, Corporator Dhruv Kishore Patil. Secretary of the Samajam Shanmugham T welcomed the guests. Meritorious students of SSC and HSC were felicitated. This was followed by Onasadya.

Governing Body of Bombay Keraleeya Samajam

New Governing Body members of the Bombay Keraleeya Samajam: S Venkiteswaran (President), M Kunhiraman (Vice-President), V A Sunilkumar (Secretary), Premrajan Nambiar, (Jt. Secretary), K Velunni (Treasurer), O Ramachandran, P Suresh Babu, M G Vijayakumar, A K Vijayan Nambiar, K Padmasundaran, Smt Vimala Bhaskaran, R V Venugopalan, T A Sashi and PE Chandran are the other members.



Members of Shree Ayyappa Bhakta Sangam, Vishnu Maheswara Ayappa Temple, Kalwa distributed fruits to patients of TMC Chatrapati Shivaji Maharaj Medical Colleg hospital.

Goregaon NSS

The Onam celebrations of Nair Service Society at Goregaon began with the *ezummallipu* of Maveli with *chenda* and *talappoli*. After this ceremonial inauguration by President K N Sailachandran, there was Shlok recital from Bhagvad Geeta followed by Kaikkottikali. Classical, folk and cinematic dances were performed along with light music Onam songs. Both young and adults were entertained by the *Kusrudi chodyam* (Riddles). A souvenir of the NSS was released during the function by K S Krishnan (Vice Principal-Vivek Vidyalaya). Photo ID cards were given to the members of NSS. Murali Nair was the programme convener and K Unnikrishnan proposed the vote of thanks.



Kaikkottikali at the Goregaon NSS Onam function

Guru Samadhi Dinam

Sree Narayana Guru Samadhi Dinam was observed on September 21 by the Sree Narayana Mandira Samithi at their main Complex in Chembur, their Head Office in Dadar, Nerul Gurudevagiri and at all their Units in Mumbai. There were special pujas, Community prayers, Samadhi Puja, and annadaanam, at all the units from morning to evening.

At the Chembur Headquarters the programme started at 10 am with prayers, guru pushpanjali, spiritual discourse by Manoj Santhi, Shanti Havanam, mahasamadhi puja, divya jyothi darshanam, and prasadam distribution. At Dadar the functions started at 3 pm. At Nerul Gurudevagiri the prayers started at 6 am with puja and akhandanamajapam led by the Vanitha Vibhagam. Hundreds of devotees participated in the Samadhi observances in Vashi, Ambarnath, Powai, Dombivli, Malad, Vasai and other Guru Centres. The revered Saint Sree Narayana Guru Jayanti was on September 11, two days after Thiruvonam.



Samadhi Dinacharanam performed at Gurudevagiri, Nerul

Varier Samajam Mumbai AGM And Onam Celebrations

Varier Samajam Mumbai celebrated Onam and Annual General Meeting in Matunga. The event was presided over by the outgoing President of the Samajam T V Ramachandran. The new Mangaing Committee was elected. P Kuttan Warriar is the current President, Sunil Warriar General Secretary, T V Sekharan Kutty Vice President, Ravi M Varier Jt Secretary, and T Muraleedharan Treasurer. Representatives from Varier samajams of Kerala and Delhi also attended the event.

The AGM was followed by Onam celebrations. The chief guest was Matrubhumi Mumbai Senior reporter N Sreejith. There was a cultural programme of Variety entertainment presented by the members and their children, including songs sung by Preethi Warriar who was first runner up in the Idea Star Singer Season 4. SSC and HSC meritorious students were felicitated and there was a drawing Competition for children. This was followed by Onasadya.



P K Warriar
(President)

Sekharan Kutty
(Vice President)

Sunil Warriar
(Secretary)

T Muraleedharan
(Treasurer)

Swetha C Warriar wins award once again

Swetha C Warriar has won the Special Chairman Award at the 9th All India Competition in Dance, Music and Chattisgarhi Folk Dance held in Bhilai organized by the Durg Kerala Samajam. This award has been instituted for the first time this year and Swetha has been bestowed this award in recognition of her proficiency and artistic talent in the field of Mohiniattam, Bharatanatyam and folk dance. Swetha is the daughter of C G Warriar and Ambika Varisier and a student of Std VI at Pandurangwadi Model English High School in Dombivli. Swetha has won numerous prizes for many dance performances.



Forthcoming Events

Chenda Arangettam

There will be *chenda arangettam* of Children at Ulhas Nagar from October 4 to 6 in the evening. Sunesh Menon and Sabareesh Menon on October 4, Ashwin Suresh and Pratheesh Nair on October 5, Abhishek Panicker and Manuraj Nair on October 6 - all will perform *arangettam* of *thayambakam*. There will be a *chendamelam arangettam* on October 6 in the morning, performed by Ashwin Nambiar, Jai Ranjith, Prajith Pillai, Atul Kurup, Yash More, Vivek Menon, Akhil Kaimal, Sivaprasad Appu, and Unnikrishnan Nambisan. These players are all disciples of *chenda* teacher Sabarinath.

Navathi of Krishnan Parapalli

Forum of Media Associates in association with Whiteline Vartha News weekly plans to celebrate Sreekrishna Ratnam Krishnan Parappalli's *navathi*, (90th birthday) on October 9 at 6 pm at the Mysore Hall Matunga in Mumbai. The function will be graced by the Governor of Maharashtra K Sankaranarayanan and noted Malayalam writer Dr Sukumar Azhikode.



Devi Bhagavatha Navaha Satram

The fifth All India Srimad Bhagavatha Navaha Satram will held at MIDC (Jagadambapuri) grounds, Dombivli from October 20-30. Further details on website www.devisatram.org.

Bhajanotsavam 2011

Namasankeerthana plans Bhajanotsavam 2011 on October 1st at Pragati College, Dombivli East. The Chief guest will be Dr Gopalakrishnan, Guests of Honour, Dr Bijoy Kutty and K Narayan. There will be bhajans, felicitation of Bhagavathars K Neelakandan Bhagavathar (Mulund), and S Venkateswarar Bhagavathar (Chennai) and of V Ramachandran Secreta South Indian Bhajan Samaj Matunga for service to *Namasankeerthana*, distribution of Free medical kits and release souvenir. This will be followed by Namasankeerthana by I Ganesh Bhagavathar of Chennai. For detail 9821484505/9820391020.

Jwala Literary Contest 2011

Jwala is conducting its 14th Sahitya Malsaram 2011 Contest Malayalam. The Award is instituted in memory of Pappanamcode Prabhakaran, this year in the essay category. The topic is Growing corruption in India and Remedies for its Eradication. (*Indiyayile Azhimathiyude Bhigarathayude azhimathi nirmajanathinulla pomvazhikalum*) The entries should reach before December 1. The Award carries a cash prize of Rs 5555 and a certificate. Ten selected entries will be published in the magazine. Jwala also plans to bestow *nata pratibha* for a veteran in the drama field and *vyavasya pramukhan/pramukhi* awards in the field of business. Nominations can be emailed by the public. E mail gopinair48@yahoo.com Phone: 022 25666329.

Mumbai Pooram Celebrations

Mumbai Pooram Foundation committed to the upliftment of art and culture plans to replicate the world famous cultural extravaganza of Kerala *Pooram* in Mumbai from 11.11.2011 to 13.11.2011. The Foundation plans to bring in 5 go caparisoned elephants specially from Kerala and present it to the younger generation of Mumbai Keralites. Tradition *panchavadyam, melam, kuda maattam*, and 35 other traditional art forms of Kerala are being proposed to be staged. The Foundation aims this event to be a platform for cultural exchange between Kerala and Maharashtra. Kerala folk festival and exhibition stalls will be added attractions. About 6000 artists are expected to participate in this mega event which will also have laser show and fireworks. Free medical camps for heart, diabetes, eyes check up will be conducted. A major portion of the surplus amount collected will be channelized for social, educational and health improvement causes, the Convenors of the Foundation stated.



Saki Vihar Malayalee Sangham Onam celebrations



Manoj Shinde enjoying the athapookalam along with K R Hari Kumar, V Sreekanth Nair, and Rajan Nair at the Thane Nair Welfare Association Onam celebrations

A Forum for Gen Next Malayalees

"Today's youth are tomorrow's leaders. The aim of the Powai Keralite Youth Forum is to give the youth of today a platform and guidance". This was Harikumar S Menon's message at the inauguration of the Powai Keralite Youth Forum that took place on August 31 at Kalidas Hall in Mulund. He is a Powai based businessman and an active organiser of the Youth Forum. The Forum aims to give the youth a directive and channelize their energy in a positive manner so that they become responsible and better citizens.

Vijay Pillai of NSS Powai, another active organiser of the Youth Forum, said there were now 35 young boys and girls who had taken part in arranging and co-ordinating the events of the inaugural function.

The inaugural function saw the staging of the musical historical play Swathi Thirunal produced by Sapthaswara and directed by Premkumar. The aim of Powai Keralite Youth Forum is to explore the creative, artistic, and athletic talents of the youth of Powai and the neighbouring areas. In fact membership is open to all young Mumbai Keralites of all castes and religion.

The new generation of Malayalees have a poor knowledge of the traditions, and cultural legacy of their land, having been brought up in Mumbai, far from their roots. The Forum specifically emphasizes in creating a platform for the youth to learn about their traditions and culture. It plans to promote and encourage the literary, artistic and cultural talents among the youth and to provide them a stage to showcase their inborn skills.



Harikumar S Menon addressing the audience. Standing from left: Sajeesh Pillai, Vijay Pillai, Santhosh and Sasindran Nair

Reception to Girishan Namboodiri at Vashi Vaikuntam temple

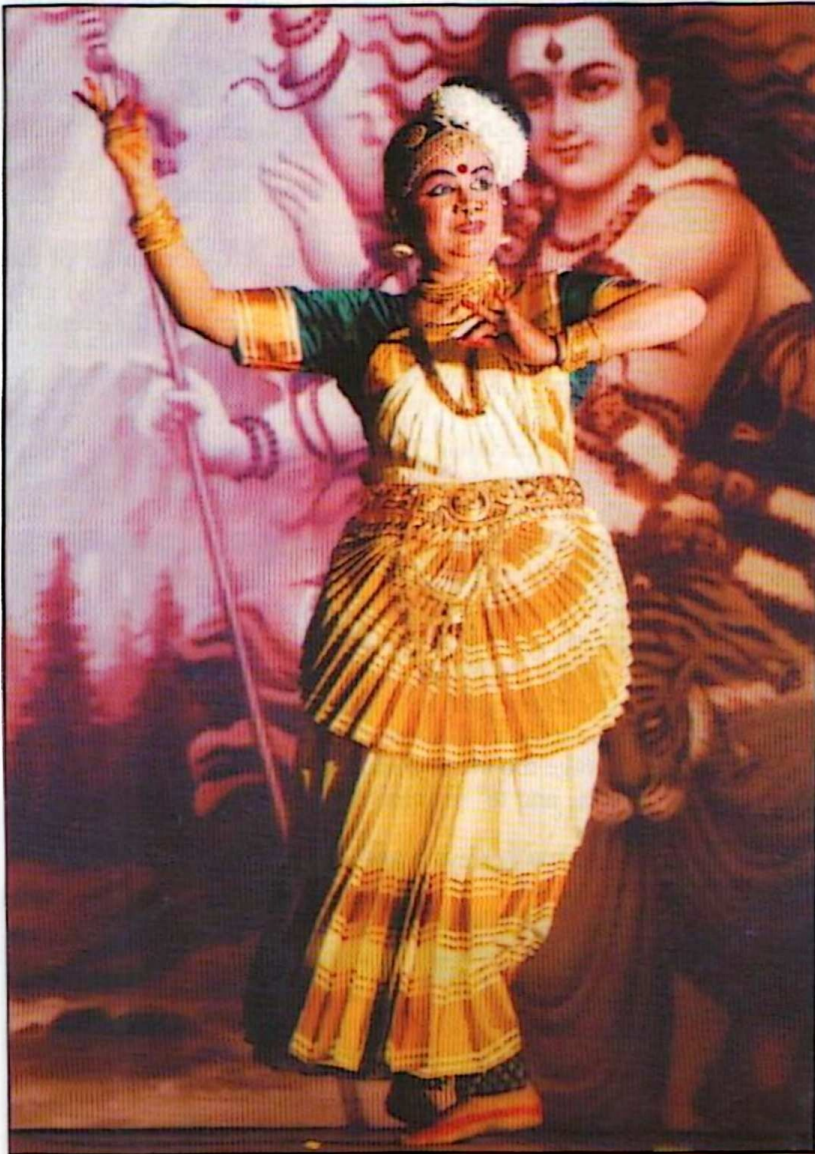
Girishan Namboodiri who was appointed Chief Head Priest of the Guuruvayur temple in Kerala for a six month period from April 1 to September 30 will return to Mumbai and take charge as priest of Vashi Vaikuntam temple on October 4. The Managing Committee and devotees will host a Reception on October 4 at 3 pm at the temple premises. Janardhana Kurup, Mavelikara Radhakrishnan, N R Pillai will speak on the occasion, V K Narayan the Secretary of Vashi Vaikuntam stated. Navaratri Sangeetha Natyotsavam will be celebrated from September 28 to 6 October daily evening from 6.45 to 8.45 at the temple complex



Girishan Namboodiri

Annual Children's Camp

The Bombay Keraleeya Samaj, Matunga will be conducting its 4th Annual Children's Camp - "Baala Samskaara Shibiram-2011" From 28th Oct, 2011 6.30 pm Onwards to 30th Oct, 2011 At Samaj's Hall, Kerala Bhavanam. The participants should be from the age group 6 to 14 and it is restricted to Malayalee children. They have to register their names at Samaj office on or before 23rd Oct, 2011. The participants will be awarded certificates for attending the camp. The main aim of the camp is to make children independent, instill self confidence and leadership quality. For details Contact: 24012366, 24024280, 9867375277.



Sushama Gopinath *Classical Dancer and Teacher*

**Sushama Gopinath ,
Bharatanatyam and
Mohiniattam dancer and
Director of a dance Academy in
Navi Mumbai not only teaches
these two classical dance forms
but has also choreographed
many dance dramas and
ballets, some of them based on
poems penned by her father.**



Sushama Gopinath,

Sushama Gopinath, Director of Navarasa Academy of Classical dance , Nerul is a well-known Bharatanatyam and Mohiniattam dance teacher of Mumbai. Her parents are P Krishna Variar, Retd Headmaster at A V High School in Ponnani and Smt. Kamala Devi at Ernakulam. A student of Bharathanatyam from a very tender age under Late Vasudeva Panicker of Kerala Kalamandalam, Sushama had Arangetram under the Guru at the famous Guruvayur Temple in Kerala. She also learnt Mohiniattam and participated in District and State level competitions during her school and college days.

Her advanced training in Mohiniattam was done under Guru Kalamandalam Satyabhama, Guru Kalamandalam

Leelamma and Guru Kalamandalam Hymavathy. Sushama continued her quest for excellence in Bharathanatyam under eminent Gurus such as Guru Kalaimamani Vidwan late Kadirvelu Pillai and late Ramaswamy Bhagavathar. She also underwent a course in *Abhinaya* under Padmabhushan Kalanidhi Narayanan of Adayar.

After marriage to N K Gopinath who was working for a Mumbai based Pharmaceutical Company she shifted to Navi Mumbai. She established a Dance Academy "Navarasa" in 1988 and has since then been imparting training in Bharathanatyam and Mohiniattam at various nodes of Navi Mumbai. Today there are approximately 400 students learning

the above two Dance forms from her and more than 300 students have completed the seven year course of Bharathanatyam and performed their arangetrams.

Guru Sushama Gopinath has been conferred with the title of Shivali Nritya Shiromani owing to her outstanding contribution in the field of classical dance.

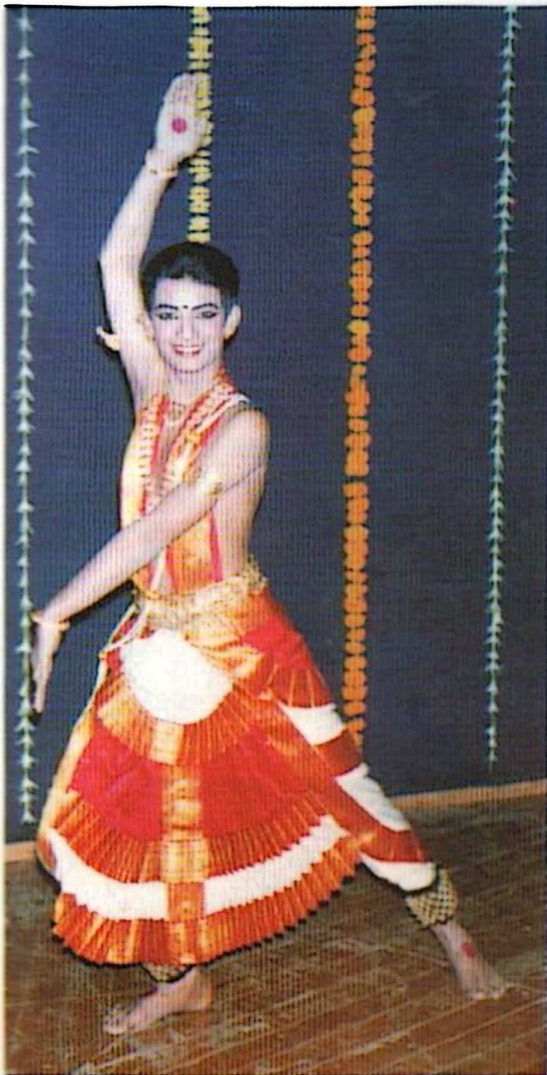
Sushama is an immaculate artiste, innovative choreographer and a dedicated teacher. "Dance is my life and I attempt to manifest all the dynamic features of life's versatility through my dance," she says.

Sushama, the choreographer, experimented with a wide variety of themes traditional, modern, folk as well as contemporary. She has choreographed innumerable items in Bharathanatyam and Mohiniattam including Dance dramas and Ballets. Her famous ballets are *Dasavatharam*, *Krishna Leela*, *Shree Ayyappan*, *Seetha Kalyanam*, *Bhaja Govindam*, *Gopika Govindam Pootha Pattu* and *Parvathi Parinayam*. She also has crafted exquisite ballets based on several poems. Notable among them are *Krishnam Vande Jagat gurum*, *Tatvamasi* and *Innate Vartha* written by her father P Krishna Variar.

Their only son Rohit is also a well-known classical dancer.



Sushama Gopinath with her husband and son



Sushama's son Rohit is a classical dancer

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Rashma Anand

For A Beautiful Neck

The neck is one of the most neglected parts of the body. We take special care of our face, lips, eyes but forget to pamper our necks. Neck is also a sure give-away sign of ageing. The skin on our necks gets wrinkles and becomes dark as we grow older So special care must be taken to extend the beauty care treatments of our face to our necks also, so that they appear smooth and soft and complement the face that we present to the world.

The easiest way to care for our necks is to apply massage creams and face scrubs available in the market whenever we apply them on our faces.

Here are some home-made beauty mixes that can be prepared at home and applied on the neck for best results:

- Mix a grated carrot with some honey. Apply this on the neck region and leave it on for 15 minutes. Wash with cold water.
- Mix whipped egg and lemon and apply it on the neck area. This softens and lightens the skin.
- You can also apply milk or cream of milk on the neck to get soft and glowing skin on the neck.
- To remove age rings and wrinkles around the neck, apply olive oil over the neck bottom to top. Olive oil also tones the skin and gives nourishment to the skin. Til oil is equally effective. Massage the oil gently over the neck, keep it on for 15 minutes and wash it with a mild soap.
- While applying face packs on your face, apply the same over the neck also. The neck will appear to be a continuation of your beautiful face. Sandalwood powder mixed with rose water and olive oil or coconut oil is a

good beauty enhancer with cooling effects

Dark Neck

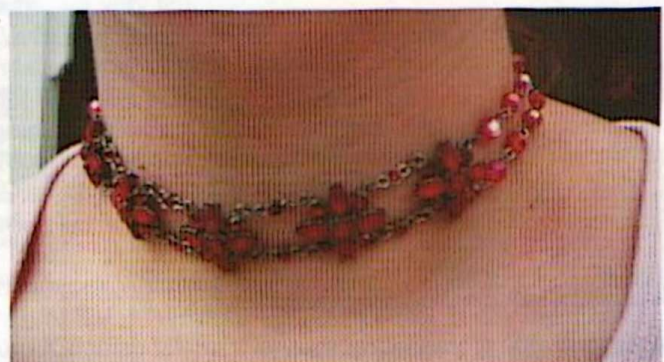
People who are overweight sometimes develop a dark neck though the face will look fair. This could be due to hormonal imbalance, or a faulty diet. Another reason is the excess fat around the neck which prevents the removal of dust. Regular use of an exfoliating face scrub helps remove the dirt and oil in the neck area. Some neck exercises must be done to shed the excess fat around this area. Generally during the advanced stages of pregnancy, a woman's neck becomes very dark. But this is no cause of worry. After pregnancy the pigmentation will disappear and the neck will regain its colour.

For dark neck skin it is best to use a scrub to remove dead cells. You can sprinkle salt on a slice of lemon and rub it well on your neck. Lime is a natural bleach and cleanser.

A proper diet of fresh fruits and vegetables bring a glow to the skin on our necks. Our diet must include food items that are rich in nutrients and low in calories.

Rashes on the neck

Aloe vera gel with vitamin E oil helps to heal the neck rashes that are caused sometimes due to allergies, extreme hot or cold weather. Oatmeal mixed with Yoghurt is another good remedy for removing rashes. The above products are also good nourishing products for the skin on the neck.



Neck pain

Many people, especially the elders suffer from neck pain.

Several treatment options are there for curing neck pain and the choice of treatment depends on the cause, and age and lifestyle habits of the sufferers. Of course natural treatments are best suited, if there are no major problems like thyroid etc, since they have the least side effects. Natural mode of treatment include sleeping with a low pillow, maintaining correct posture, acupresure, de-stressing techniques, yoga and neck exercises.

Neck Exercise

Exercising the neck muscles is an effective way of overcoming neck pain. Mild neck exercises like bringing the neck forward and backwards rotating the neck clockwise and anti-clock-wise directions are good exercises to keep the neck flexible and supple. Neck exercises include movements that will stretch and relieve pressure from the different parts of the neck. They should be done slowly, and regularly.



Let loose your hair for that soft look

Right Posture

Slouching forward, cradling the receiver on the shoulder while talking on the phone, sitting in wrong posture in front of the computer screen for long hours, driving without adequate support to your back - all these cause pain in the neck and can be avoided if we understand our body basics and maintain correct posture.

Hair style to suit your neck structure

A long necked woman can opt for hair styles that are tied up, thus emphasizing the length of the neck. Low neck lines also add to the beauty.

For women with short necks, the hair can be tied low or let loose to fall on the shoulders, thus creating a soft look.

Beauty tips

For lustrous eyes wash them with cold water. Coconut oil massaged around the eyes helps to get rid of dark circles. Castor oil applied on eyelashes keep them long and beautiful.

The juice of coriander leaves smoothed over the lips over a period of time makes them soft and rosy.

Suffering from cracked heels? Massage it regularly with mustard oil mixed with vaseline and you can put your best foot forward.

Cucumber juice removes the tan from your face.

Glycerine and lime juice applied on your hands daily will make them soft and supple.

The goodness of honey and the softness of milk patted on your face brings a glow on your face.

Wish you a Happy Deepavali

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Fax : +91 2228475073
E-mail : aesengg@yahoo.com

Ponmuttayitunna Tharavu (1988) പൊന്മുട്ടയിടുന്ന താരാവ്

Lyricist: ONV Kurup **Composer:** Johnson
Singer: K S Chitra **Raagam:** Sankarabharanam

കുന്നിമണിചെപ്പു തുറന്നെണ്ണിനോക്കും നേരം
പിന്നിൽവന്നു കണ്ണു പൊത്തും തോഴനെങ്ങു പോയി?
കാറ്റുവന്നു പൊൻമുളതൻ കാതിൽ മുളും നേരം
കാത്തുനിന്നാത്തോഴനെനെയോർത്തു പാടുംപോലെ!
(കുന്നിമണി)

ആറ്റിരമ്പിൽ പൂവുകൾതൻ ഘോഷയാത്രയായി!
പൂത്തിരങ്ങി പൊൻവെയിലിൽ കുങ്കുമപ്പൂ നീളെ!
ആവണിതൻതേരിൽ നീ വരാത്തതെന്തേ?- ഇന്നു
നീ വരാത്തതെന്തേ?
(കുന്നിമണി)

ആരെയോർത്തു വേദനിപ്പു ചാരു ചന്ദ്രലേഖ?
ഓരിതൾപ്പൂപോലെ നേർത്തു നേർത്തു പോവതെന്തേ?
എങ്കിലും നീ വിണ്ടും പൊൻകുടമാം നാളെ- മധു
തിങ്കളാകും നാളെ!
(കുന്നിമണി)

Transliteration: Ā, ā = ആ, ാ ; Ē, ē = ഏ, ഐ ; Ī, ī = ഇ, ീ ;
Ō, ō = ഓ, ഔ ; Ū, ū = ഉ, ു , ũ = ൃ ; C, c = ച, ch = ചെ, D, d = ട,
Dh, dh = ഡ, Ḍ, ḍ = ഡ, Ḍh, ḍh = ഡ, jh = ജ, Ĺ, ĳ = ള; Ñ, ñ = ണ,
ṅ = ണ, ṇ = ണ; ṙ = റ, ṛ = റ; ṙ = റ;
Ś, ś = ശ; Ṣ, ṣ = ഷ, T, t = ട, Th, th = റ, Ṭ, ṭ = ത; ṭh = മ

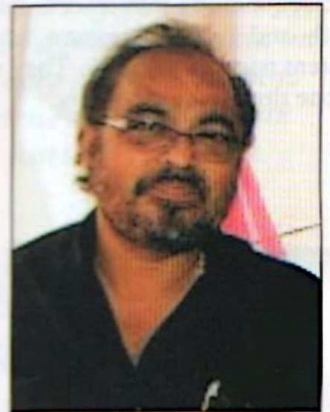
Kunnimaṇicceppu tuṛanneṇṇinōkkum nēram
Pinnilvannu kaṇṇu poṭṭum ṭōzhaneṇṇu pōyī
Kaṛṭuvannu ponmulāṭan kāṭil mūlum nēram
Kāṭṭuninnaṭṭōzhanenneyōṛṭṭu pātumpōle (Kunnimaṇi...)

Āṙfirampil pūvukaḷṭan ghoṣayāṭṛayāyī
Pūṭṭiraṇṇi ponveyilil kuṅkumappū nīle
Āvaṇiṭaṇṭēril nī varāṭṭaṭeṇṭē? innu
Nī varāṭṭaṭeṇṭē? (Kunnimaṇi...)

Āreyōṛṭṭu vēdanippū caru candralēkha?
Ōriṭaḷppūpōle nēṛṭṭu nēṛṭṭu pōvaṭeṇṭē?
Eṅkilum nī viṇṭum ponkutamām nāle madhu
Ṭiṅkalākum nāle! (Kunnimaṇi...)



ONV Kurup



Johnson



K S Chitra

This movie by Mudra Productions was released in 1988 and directed by Sathyan Anthikkad. The story, screenplay and dialogue were written by Raghunath Paleri. Sreenivasan, Urvashi, Karamana Janardhanan Nair, KPAC Lalitha, Jayaram, Jagathy Sreekumar and Innocent were the main actors. Sreenivasan as a losing hero was a hit and made him a favourite actor to the Malayalee film lovers. Besides the above song, 'Theeyilurukki...' sung by K J Yesudas was the only other song.



Salim Kumar receiving the National Award from President Pratibha Patil

Salim Kumar collects Best Actor Award

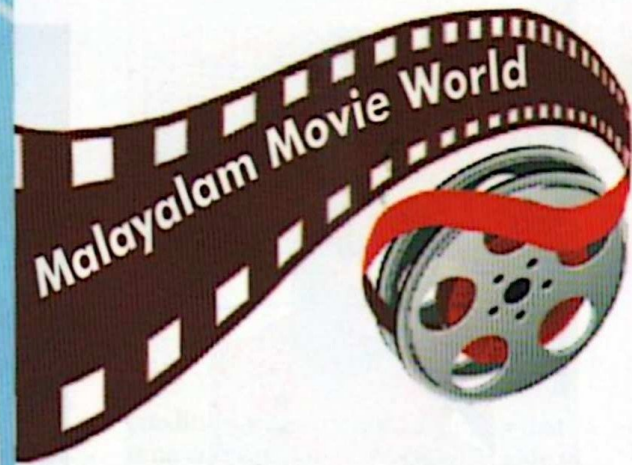
Malayalam actor Salim Kumar received his first national award for best actor for the film *'Adaminte Makan Abu'* from President Pratibha Patil on Thiruvonam Day. Though he had to skip his Onam feast, he didn't mind as the happiness of being recognised as the best actor in India filled his heart.

'Adaminte Makan Abu' was also adjudged as the Best Film and its producer Salim Ahamed who wrote the story, screenplay and dialogue besides directing the film received the award from the President. It was Ahamed's debut as a director.

Salim Kumar recalled the loss of Kalabhavan Mani to the same title by a whisker. He was referring to Mani's performance in *'Vasanthiyum Lakshmiyum Pinne Njanaum'* Mani eventually got the National Jury Award

for the Best Actor. Salim Kumar fondly remembered his close association with Mani. Salim Kumar portrayed Abu, an elderly perfume seller whose last wish was to go on Haj with his wife. The movie captures Abu's attempts to collect the money required to complete his pilgrimage. Though he immensely liked the script when it was narrated, he was apprehensive about its saleability. Ultimately he consented but did not take any money for his acting. Further, he also undertook the distribution of the film through his newly formed Laughing Villa Company since there was no taker even after the completion of the film.

Malayalam movies collected six awards in various categories, while Tamil collected 14. Actor Rajnikant's son-in-law Dhanush was also adjudged Best Actor, along with Salim Kumar, for his



movie *'Aadukalam'* which alone secured six awards in various categories. The veteran director K Balachander received his Dadasaheb Phalke Award for his contributions to the Indian Cinema, from the President.

Since the maximum number of awards went to the South Indian Cinema, the attendance from the Mumbai film industry was scarce. In 2010, the gala witnessed Bollywood dignitaries in plenty, along with the Bachchan clan Amitabh Jaya, Abhishek, Aishwarya and Shweta. But this time, there were very few actors and filmmakers from the Hindi film industry.

As many as nine awards were given to Marathi movies, and three awards each were given to Bengali and Kannada movies.

Thiruvonam obeisance to Madhu

Veteran actor, producer and director Madhu of Malayalam cinema received from Chief Minister Oommen Chandy, the Thiruvonam obeisance of the Sanskara Samiti.

Oommen Chandy praised Madhu's contribution to the movie world as well as the society. Madhu kept his dignity and respect not only in movies but in his societal life also, he said. All Malayalees would be proud of him, he stated. Chairman Palode Ravi MLA presented Madhu a citation. Actor Suresh Gopi called on Madhu at his residence to pay his respects and to compliment him.

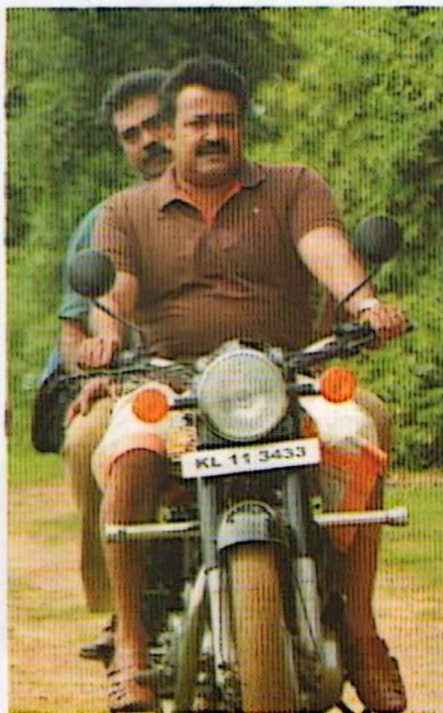


Rima's new look in *Unnam*



Rima Kallingal has a new look for her new film *Unnam* (Aim). The veteran director Sibi Malayil who once made meaningful hits with Mammooty and Mohanlal is directing *Unnam*. Sibi's last two films *Apoorvaragam* and *Violin* were flops but his hero Asif Ali is currently hot among youth audiences. Asif Ali has once again come to the rescue of his mentor Sibi Malayil by giving immediate dates for *Unnam* a musical thriller.

Rima Kallingal is the heroine and the Malayalee Prashant Narayanan, who made a big impact in the Bollywood film *Murder 2* is playing a pivotal role. The shoot of *Unnam* presented by veteran producer David Kachapally has started in Chalakudy on Thiruvonam day. Others in the cast are Nedumudi Venu, KPAC Lalitha, Shwetha Menon and Chitra Iyer. The film which has cinematography by Ajayan Vincent has music by John P Varkey.



Great honour for Santosh Sivan

Ace cinematographer turned director Santosh Sivan's Prithviraj- Prabhu Deva- Genelia starrer *Urumi* has been selected for screening at the prestigious Busan International Film Festival. The festival to be held from October 6 in the South Korean town of Haeundae-gu, is one of the most significant film festivals in Asia.

Santosh Sivan who has started pre-production work as DOP of AR Murgadoss directed Vijay film in Tamil said: "It is a great honour to screen *Urumi* in Busan, one of the most prestigious film festivals. Earlier, my *Navarasa* too was screened there in 2005." Santosh Sivan, was not only the director and cinematographer but also one of the producers of *Urumi* along with Prithviraj and Shaji Nadesan.

Kamal Hasan In Gokulam's next

Businessman-cum-film producer Gokulam Gopalan, who shot to fame after making "Pazhassi Raja", has finalised Kamal Hasan for his next, which is again a historical about Tipu Sultan and Unniarcha. Veteran writer John Paul is doing the paperwork and the film will be directed by Vayalar Madhavan Kutty. The work on the movie will begin this year itself. Unniarcha is a female warrior mentioned in "Vadakkan Pattukal", the old ballads of North Malabar. She and Tipu Sultan were contemporaries and had conflicting views, according to the producers.



Mohanlal's 300th film is Sneha Veedu

Though Blessy's *Pranayam* was marketed as his 300th film, now Mohanlal has confirmed that Sathyan Anthikad's *Sneha Veedu* would be his 300th movie. He took 32 years to reach this landmark.

Old timer Sheela plays an important role as Mohanlal's mother. The others in this typical family oriented Sathyan film are Biju Menon, Rahul Pillai, Innocent, Mamookoya, Asokan and KPAC Lalitha. Ilayaraja is the music director.

Ananya to be Jayasurya's Heroine

Ananya would be seen doing the female lead role opposite Jayasurya in his new film 'Kunjaliyan' (Little brother-in-law). 'Kunjaliyan' would be directed by Saji Surendran and would be scripted by Krishna Poojappura. It tells the story of a youngster who has three elder sisters. Ignored by the three brother-in-laws, his fate changes all on a sudden however, when he comes across some unexpected money and fame. Ananya has been busy with several films recently. She has just completed shooting for Dr. Love, in which she would share the screen space along with Kunchacko Boban and Bhavana.

Cocktail director Starts his new film

After the critical acclaim that came his way for *Cocktail*, director Arunkumar is all set for his new film *Ee Adutha Kalathu* (In recent times). It is a thriller packaged as a love story and features Indrajith as hero. *Ee Adutha Kalathu* is being produced by Raju Malliath under the banner Ragam Movies which made



films like Mohanlal classic *Bramaram* and *Nammuku Parkan Munthirithopukal*.

Arunkumar has once again chosen a big city background as his milieu for the film which will be driven by real raw characters. Some of them are Vinod and his wife Ramani who are in the 'Akkiri' (buying and selling old household things) business, a cop Tom Cherian, the managing director of a five star hospital Ajay Kurian and his wife Madhuri and RJ Roopa.

Like *Cocktail* and a few other recent Malayalam movies it will be character driven and all of them interacting in the climax. The film features Indrajith, Anup Menon, Fahad Fazil and Murali Gopi in the male leads, while debutante Taanu Ghosh and Mydhili will be the heroines. Murali Gopi has scripted the movie which has music by Gopi Sundar and camera by Shahnad Jalal.

Balachandra Menon's memoirs

Director, actor and screen playwright Balachandra Menon's book '*Ariyathathu, Ariyendathu*' was released by Chief Minister Oommen Chandy, who handed it over to ONV Kurup in a function at Thiruvananthapuram. The book contains a collection of Menon's works that narrate his life experience. After releasing the memoir, Oommen Chandy said, "Menon's book presents his life long experiences and the characters included in this book are people whom we see in our day to day life." ONV Kurup said, "Balachandra Menon's creativity was known to him from his college days itself." Balachandra Menon reacted in an emotional tone. The director said, "I was in an exile, a self imposed seclusion, for the past one and a half years as I was residing with my son at Hyderabad, when the doctor advised me rest after contracting jaundice. My



condition was very critical during that time and with God's grace I was able to recover. By the time many rumours spread and those experiences are narrated in my book."

However, Balachandra Menon had organised a grand function for release of his tell-all-book '*Ariyathathu, Ariyendathu*'. Minister Ganesh Kumar, Kaviyur Ponnamma, former minister M VijayaKumar and Prof. George Onakoor attended the event in Thiruvananthapuram.

First Playback Singer of Malayalam films Govinda Rao dead

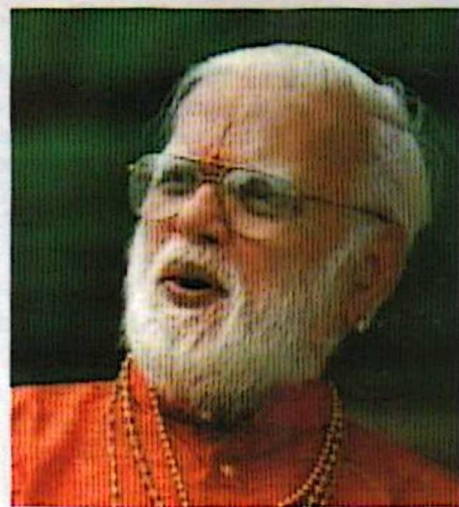
The first Malayalam film with playback singing was *Nirmala* of 1948. There were two other films earlier to it, *Balan* and *Marthanda Varma*, with songs but they did not have playback singing.

Nirmala had four songs penned by G Sankara Kurup. They were tuned by P S Divakar and sung by T K Govind Rao. He also sang Malayalam's first duet with P Leela.

Govind Rao (82) breathed his last on Sept 18 at his residence in Indira Nagar in Chennai following a cardiac arrest.

Born in Thrissur, as son of Krishnan Embranthiri and Kamalammal, this Tulu Brahmin studied Carnatic music under Musiri Subrahmanya Iyer and Chembai Vaidyanatha Bhagavathar. He went to Chennai at the request of P J Cherian who made the movie *Nirmala*. Including a duet, he sang four songs in that movie. Later he left movies and concentrated on classical music. Besides Indian classical, he was also an expert of Western music.

Govinda Rao worked as Music teacher at Central School of Music, Chennai and as a musician in AIR. Musician, music teacher, musicologist, music scientist, writer and more; all these positions fitted well. He wrote several



books on music including musical notations of well known classic kirtans and they are treated as reference books today in various music institutions. He had received several awards and titles, such as Sangeetha Nataka Akademi Award, Sangeetha Kalanidhi, Sangeetha Chootamani, Sangeetha Sampurna etc. He also worked as music teacher at BHU, Delhi University, Madras University, Annamalai University, Bangalore University and Telugu University etc. He is survived by his wife Hymavathi and children Rajagopal, Padmaja, Usha and their spouses and children.

Security, Jewelry and Real Estate The Winning Team

“Our aim is to provide security to Government offices, corporate houses and residential complexes with our IT devices that can be operated by GSM and GPS (mobile) technologies, and in this way we want to serve our nation,” says

Sunil Kumar A M one of the Directors of Goodwin Group of Companies that has grown and carved a name for itself in the realm of jewelry, security systems and real estate. “We also provide GSM and remote car security systems. In fact we are one of the few companies that provides devices to monitor

real-time vehicle status, alerts through GSM communication network, anti-theft and remote start/stop engine by phone or remote,” he continues.

In 1992, Sunil's father A G Mohanan, an experienced person in stone and gold jewelry, opened a jewellery shop in Thrissur. He often visited Mumbai's Zaveri bazaar in connection with his jewelry business. In 2005 he opened his first jewelry showroom in Mumbai in Dombivli. Today Goodwin has another showroom at Mira Road. In 2006 it diversified and started Goodwin Developers a real estate company. The company has finished its first project Ajanta Apartments, and is now constructing its second project, Goodwin Atria, both at Thrissur.

Goodwin's Security Systems, was started in 2007 first in Thrissur. It introduced for the first time in India imported GSM + GPS technologies and the inauguration was done by the then Industries Minister Elamaram Karim and product launch was done by the State *Vyapari Vyavasayi Samiti* Patron E P Jayarajan at Joy's Palace, Thrissur. In 2009 it opened a branch



Managing Director A G Mohanan lighting the lamp at inauguration of Mira Road Goodwin Showroom



Showroom at Mira Road

office in Mumbai, inauguration by the minister Elamaram Karim and product launch by Ramesh Jadhav Mayor KDMC at Dombivli. Within two years, the company has conquered the Kerala market with its highly sophisticated security IT devices. Already it covers full security for the Sabarimala temple, Guruvayur temple, all branches of the Federal bank throughout the country. In Kerala reputed shops, like the Kalyan Group, Immanuel Silks, Josco Jewelers, Jwala Diamonds, Thrissur Medical College, are some of their customers.



In Mumbai, Goodwin Securities have their offices at Malad, and Mira Road and some of their customers in Mumbai are Akbar Palace, Toyota showrooms etc. Digital surveillance is an urgent necessity in today's technology driven world where speed, flexibility, intellectual capital development and networks have become the basis of value creation as connectivity and interactive technologies provide all business activity. It is in this environment that the company has made its presence felt with its security products. They include closed circuit TV, car security systems and home and commercial security systems. In today's world when terrorism is poised to strike at any time, CCTVs are useful to prevent disasters. The car systems can control and protect the vehicle through mobile phones from anywhere in the world. With the GPS in the security system the correct location of a vehicle can be traced. Regarding houses, offices and business establishments, the GSM security device enables retrieval of information of theft in the premises through a phone call and thus even prevent theft.

Sunil is optimistic that within the next five years the company will emerge as a 50 crore company. In August this year it

inaugurated their sixth showroom at Thiruvananthapuram. It was inaugurated by Mayor Advocate K Chandrika and presided over by Uthradam Thirunal Marthanda Varma and several other dignitaries. Sunil is confident that the company will get a chance to be a part of the security surveillance of the Sree Padmanabhaswamy temple's stupendous wealth. "If we get a chance to take care of that temple's wealth, we will be the guardians of three important temples of Kerala," Sunil says.

"Our target is to open 50 branches in metro cities and 10 jewellery shops within the next five years. We are an ISO 9000-2008 company. We have tie up with BSNL and we provide insurance coverage for our customers with the national Insurance company Ltd in India, one year replacement guarantee, lifelong service for their products and 24 hour customer service," he says. Goodwin Securities has an office in



Kuwait and their clients there include Landmark, Max and others. "Getting into the GCC market was a challenge but we succeeded," he says. The enterprising businessman says that the company is now looking for franchisees, distributorships and dealerships so that it can expand make its presence

felt all over the country.

Goodwin Jewellers are known for its BIS 916 hallmark gold ornaments. The trend these days is for lightweight intricate designs in chains, bangles etc but the company also makes traditional Kerala as well as patterns from all over the states of India. Goodwin jewellers also makes specific items for churches and temples and has introduced gold purchase



(left to right): Directors of the Goodwin Group Sudheesh Sunil and Murali

schemes for the common man.

A G Mohanan is the Managing Director of the Goodwin Group and the company is steered by him with active participation of his two sons, Sunil Kumar A M who is the elder son and Sudheesh Kumar who is the younger one. Both of them are Directors of the Goodwin Group. Mohanan's eldest daughter Sindhu's husband Murali is also one of the Directors. Sunil's mother, Santha Mohanan belongs to a family who was in jewelry-making. Sunil's wife is Vineesha, and they have two young daughters. Sudheesh is married to Indu. The business is looked after by the father and sons and son-in-law and head office is in Thrissur though the Group has made its presence in Mumbai's business field.

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