

CHAPTER III

HISTORICAL DETAILS FROM MAHAKAVYAS

It has often been observed that India possessed no history. Yet the seeds of history can be seen even in the earliest Indian literature. The vedas, the puranas, the epics, the Buddhist works, the Prasastis, the inscriptions, coins, monuments, secular literature, astronomical works and the accounts of foreign travellers are the main sources of early Indian History.

Besides, there are a large number of historical Kavyas in various forms in Sanskrit literature. A vast majority of them, on a close observation, do not supply sufficient or accurate historical material one comes across the same stereotyped conventional descriptions. Nevertheless, one must admit that some of them provide valuable historical information and research material. A general survey of much important historical and biographical works, with special reference to Kerala's contribution to this branch of learning, is made in this chapter.

What was said about the history of ancient India, is true of ancient Kerala as well. One rarely comes across any authentic historical account from the ancient writers of Kerala. Instead of historical narratives, one generally finds mythological accounts interspersed with historical gleanings. However, there are a few poems of some historical importance. But they were most probably written after the 10th C. AD.

Mahodayapuresacaritam

A historical poem entitled Mahodayapuresacaritam¹ is traditionally attributed to

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1. Also known as Tolakavya
KSC - I - P 158 ; KSSC - I - P 159
See also CKSL - P 19 ; KSLB - P - 359 ; HCSL - P - 258

historical poem giving an account of ancient Kerala. It is believed that Tolan had no admiration for the Yamaka poets. He was also a great art critic.

Musakavamsa

Poet Atula's Musikavamsa⁶ is an epic poem, Mahakavya, dealing with the history of the Musika dynasty that ruled over the kingdom of Ezhimala known by the alternative name of Kolathunadu⁷ in 15 cantos. Atula⁸ was a court poet of the Musaka king, Srikantha alias Rajadharma. No further informations as to who Atula was, either from this work as from other works as far as is known. Except perhaps from the identification that Ullur⁹ makes of king Srikantha with Kantan Karivarman who was defeated by Rajendra Chola I. In that case Srikantha must have lived during the time of Rajendra Chola I ie. 1012 AD- 1043. Poet Atula also must have lived during this time. It may also be mentioned here that an Atula is mentioned in the list of kings which the works gives.

This poem should be considered as the earliest among historical kavyas since the poet is a contemporary of the ruler with the name of the Srikantha who flourished in the early decades of the 11th A.D.

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6. Ed. by Dr. Raghavan Pillai, TSS No. 246 (1977)
Last 3 cantos pub. by T.A. Gopinatha Rao in TAS II - 87 - 105
Then pub., text with introduction and English translation by Dr. K.P.A. Menon
C.K.S.L. 53 - 56, HCSL - 170, KSC I - 150-51, KSSC I - 344 , KSLB 366 -367
 7. The poem gives the history of the land till about the 12th century A.D. Later this kingdom came to be known as Kolattunadu and the kings Kolattiris. After the 12th century the history of the land for about two countries is completely shrouded in obscurity, then it only by the beginning of the 15th century that we find clear reference to the Kola country in literature.
 8. Atula could be the sanskritised name of Tolan, but the author of this poem can not be identified with the Tolan, famous introduction as the friend and advisor of the royal dramatist Kulasekhara
 9. KSC - Vol. I - P - 150

The first part of the Musakavamsa, the author fulfills the requirements of a Mhakavya like the descriptions of messengership, marches for victory, fights, seasons, morning, evenings, drinking of liquor etc. Thus the section forms more or less an epic dealing almost entirely with legendary stories, the details being supplied by the fancy of the poet.

The second part deals with the narration of a long line of kings. Here the names of 97 kings who followed Nandana the son of the founder king are given. In the course of the description of this legendary kings many such rulers are associated with the establishment of ancient temples located in the region. For instance king satasoma is credited with the founding of the cellur temple dedicated to Siva. Some other temples thus connected with these rulers are Ahiranesvara, Kharavana, and Vatukesvara - all consecrated to the same deity. All this is described in the 11th canto of the poem.

The third part which consists of four cantos from 12 to 15 deals with historical kings. Altogether 19 kings are said to have ruled the Musika country during a period of about 250 years from the second half of the 9th century upto the 12 C. AD. Modern researches have shown that many of these kings have some historical footing. Inscriptions recorded by them in some of the temples of the locality are available to posterity. Different arrangement made by them for the protection and preservation of the temple property are known from those records.

Origin of the dynasty

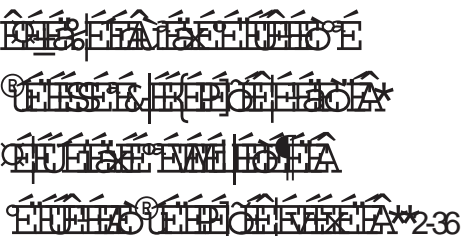
Atula the author of Musaka Vamsa traces the genealogy of the Musaka dynasty from the founder king Ramaghata Musika. He was the son of a queen of Mahismati who escaped slaughter at the hands of Parasurama, though her husband fell a victim to the calamity. Later when he came of age he was consecrated as the king of the region of Eli hill by Parasurama who performed the great Patabhiseka ceremony pouring potfuls of consecrated water on his head it is on this account that the prince acquired the imposing


name of Ramaghatamusaka¹⁰. His successors also continued to affix this name as a title after their accession to the throne.


Ramaghatamusaka


Ramaghata was accepted as the king of the locality of by the people, especially because of his accession to it from Parasurama the legendary creator of Kerala. He appointed a minister named Mahanavika who was Sresthin¹¹ (a member of the merchant community) belonging to Mahismati. The minister is once again referred to in the work pointing out his various qualities¹².


The new king built his own capital which was called Kolam. It was considered as Kularajadhani the residence of the kings of the line¹³. The city was properly built and fortified. Hence the rulers of the Musika line were referred to by the titles of Kolabharata¹⁴, Ramaghatamusaka¹⁵, Hehayesvara¹⁶ and Musikesvara¹⁷. By the time Ramaghata established his kingdom in the south at Kolam near Eli hill, his patrimony at Mahismati (the

10.  2-36

11.  41

12.  4-36

13.  2-42

14.  5-54

15. MV 14 - 1,16,18,69,71

16. Ibid 4-24 ; 5 - 16, 21, 23, 29 ; 6 - 19 ; 12 - 14, 44 ; 14 - 70

17. Ibid 5 - 1 , 11 , 23 , 28 , 48 , 67 ; 6 - 53, 55 ; 12 - 15 ; 14 - 7 , 73

A long line of Kings

Following Nandana a host of kings ruled over the Musika country from time to time. The Kavya mentions a long line of succession as follows.

Ugra succeeded his father Nandana and he was followed by his son Ugradhanva. Simhasena who ruled next had a fleet of trained lions to be used in the battlefield and to pull his chariot. Candravarman who succeeded him met a premature death by Submarine fire when he entered the depths of the sea in pursuit of his foes. Then his son Brhatsutra came to power. He was succeeded by the son of his younger brother named Ugresva who retired to the forest for penance after a glorious tenure. Brhatsana who was the son of Ugresva's elder brother succeeded him to the throne and he died without any issue.

Ugrasena came back to the country from the self imposed exile to save it from the opposing Kerala forces and again ruled over it after driving away the enemies. To have an issue he married again. After his son came of age he again retired to the forest consecrating the son of the throne. Thus the son Citraketana became the king of Musakas. His son 'Satasoma' was famous ruler²¹. He performed a hundred sacrifices which threw fear into the mind of Indra who is known as Satakratu. He built a famous temple of 'Siva at Celara (Cellur - Perumcellur) , the fame of which spread all over the world and eulogized in many works²². This devotee of Siva was succeeded by Asvasena who in turn was followed by Simhekatu, Visvapala and Sarmadatta. Twenty one generations of kings beginning with Sarmadatta. Thus he was followed by Rudravarman, Vyaghrasena, Prthudyumna, Vajradhara, Valahaka, Bhimavarman, Brhatsena, Daksa, Atula, Nayavardhana, Mitrasoma, Bhadra, Viravarman, Amitakritu, Jagadasva, Suradyumna, Arjunavarman, Ugrabahu, Jayaditya and Vratasena. All these twenty one generation of

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21. The name of the king is mentioned twice in the work. The manuscript in grantha script gives the name as Sutasoma on one occasion. While the second manuscript uniformly gives the form Satasoma. Vide N.V. Krsnavariar VJK, 6.6, P - 539
 22. Works like Cellurnathodayam Campu, Cellurisavilasam, Cellurnathastavam (all in Malayalam) and Cellurstotra (in Skt) eulogise the God.

His successor was the much famed ruler Udayavarman who is said to have fed ten thousand Brahmins every day. Then came Udayaditya who was probably the son of Udayavarman. He was followed by Virocana who is a brave battle which claimed many lives, killed a pallava king and claimed for his beautiful daughter in marriage²⁹. His son³⁰ also called Virocana II was in due course succeeded by Kasena, Vyalasana, Satrumtapa, Brhadbhanu, Prthukirti, Amitrajit and Dvipanika Dvipanika had two sons Sasidatta and Janavrata both of whom were killed in the fight for ascendancy.

The Magadha princess, the wife Sasidatta was pregnant at the time and her son Vajrasara came to the throne in due course. He was succeeded by a long line of kings whose names are given as : Sura, Visala, Mahasvan, Ajita, Puskala, Bahukirti, Suketu, Vikata, Sudhanva, Satyavrata, Caturaketu, Udarakirti, Svarbhanu, Uttamakala, Sakala, Adriketu, Kamaprada, Nayadhana, Kavikarkasa, Parjanya, Paramayasas, Nipatavarman, Tivrasva, Sumati, Amitraha, Vicanda, Aksobhya, Samaresaha and Mahodaya. Mahodaya was succeeded by his pious son Sivacarite who had a virtuous son called Isane. The son of this great king was known as Kuncivarman and it is from him that the later of the Musika kingdom real begins.

Later Kings

Kuncivarman

It is from Kuncivarma , the renowned son of Isana, the really historical portion of the genealogy begins. Kuncivarman is supposed to have held sway over a big territory and he is reckoned as one among the learned³¹. He had a daughter and a son called

29. ~~.....~~
~~.....**11-90~~

30. T.A. Gopinatha Rao (TAS II - P - 110) gives the name as Dvirocana

31. ~~.....~~
~~.....**12-1~~

Isanavarman³², the daughter was married to the king of Kerala and the country was passed on to his son before he left the world³³.

Son in law of Kuncivarman

It is made clear that the Kerala king who married the princess was Raghupati alias Jayaraga and that a son was born to them by the name of Goda alias Keralaketu. The identity of this king of Kerala has become a vexed problem among the historians. Thus different views are found expressed in this connection.

Isanavarman II Alias Ranamani

When Isanavarman reached the marriageable age his minister suggested to him that he may enter into matrimony with the daughter of the Cedi king who was then living in exile disguised as a Brahmin in the neighborhood of the Musaka country. The minister informed him that the Cedi ruler has a daughter called Nandini who is then in her teens³⁴. It seems that the new relationship with the Cedi royal family infuriated the Kerala king who was the brother in law of the Musaka. Raghupati alias Jayaraga of Kerala launched an attack on Musaka country before Isanavarman could reach his capital after rendering assistance to his father in law, the king of Cedi³⁵. Isana continued to rule over the kingdom in peace, though he was worried over his childlessness with a view to having a scion he married the daughter of the king of Cola. The marriage was successful and soon he got a son called Nrparama³⁶. Isanavarman who built many temples dedicated to Siva was incapacitated by fever to which he ultimately succumbed. Towards the end of his days he performed the rare Mahadane ceremony by giving away sixteen valuable things to recipients³⁷ when Isanavarman passed away, his second son Palaka was living in Cedi with his maternal grandfather.

32. M.V. -12 - 5

33. Ibid 6

34. Ibid 9 , 10 , 13 , 14

35. ~~° ER EEEVANCIO IHHG DHHG PUNVKS RVE HIC HAK HEEA~~
~~SH EEE EICG Iá DUCU HAA CUEEE HEE HSE C HEE HAA~~ 12-15

36. M.V. 12- 61, 62

37. Ibid 73 - 74

Ripurama

The nephews succeeding to the throne of the Musaka kingdom. If the king dies early his brother will naturally succeed. But after that it is invariably the son of the sister of the ruling prince that assumes the reins. The nephew who succeeded Validhara was Ripurama who was compared to great kings like Bharata and Nahusha by his prowess⁴². His rule was rather peaceful nothing untoward happening in his days.

Vikramarama

He was succeeded by Vikramarama who was most probably his younger brother. There is some doubt regarding his relationship with his predecessor for the manuscripts of the Musakavamsa give a doubtful regarding when this relationship is mentioned⁴³.

Janamani

Following Vikramarama Janamani who was most probably his nephew occupied the Musaka throne. He is described as a great ruler with a bias to the well-behaved. He had also performed many sacrifices which earned for him much merit⁴⁴.

Sankhavarman

Next in the line of succession was Sankhavarman probably the nephew of his predecessor

Jayamani

Sankhavarman was followed by Jayamani who ruled over Kolam or Musaka country for a long time. His was a glorious rule. During his period the capital was at the zenith of its splendor with tall buildings, bazars, abounding in commodities drawn from all over

42. MV 12 - 93

43. ~~UNRECOGNIZED~~
~~UNRECOGNIZED~~
~~UNRECOGNIZED~~
~~UNRECOGNIZED~~
~~UNRECOGNIZED~~

44. M.V. 12 - 110

the world and highways frequented by important royalties and citizens. Though he was a devout saivaite his reign gave a feeling of secularism.

Valabha I

With the advent of Valabha I on the throne a new chapter is begun. He was a proud ruler and once he was offended by the cheiftain of a particular region called Bhatashali. What exactly was the nature of the offence, the poet is vague about that. But it was of such a magnitude that it prompted valabha to take up arms against the revolter. It was a full-scale assault inwhich many lost their lives and many others fled their country. It was not just an ordinary punishment that was meted out to the provincial chief. The place was taken under the direct control of the Musaka king and a cion of the line by the name of Nrparama alias Ripurama was appointed governor of the locality. Nrparama was put in complete authority of the province. After accomplishing this Valabha returned to his capital⁴⁵. It seems that the region was enjoying the status of a province under the dominion of the Musaka.

Kundavarman

Valabha I was succeeded by Kundavarman, a benevolent administrator. He amazed much wealth by legitimate means and used it for auspicious purposes. He built the famous temples of Narayanapuram dedicated to Vishnu the enemy of Mura⁴⁶.

Palaka II

Palaka II the nephew of Kundavarman was the next king of Muskas. But he did not last long. His untimely demise posed a problem since there was no direct descendant fit enough to follow him.

Ripurama

Ripurama alias Nrparama a member of the family who was ruling over Bhutasthali was consecrated as the new king⁴⁷. At the time the nephew of Palaka II must have

45. MV 13 - 6, 9 , 12

46. Ibid 14, 16

47. Ibid 13 - 17, 18

been quite young. Hence he was superseded by the more experienced Ripurama who had already established his reputation as the provincial governor of Bhutasthali. By the time Ripurama expired the natural heir was ready to shoulder the responsibility. Thus Gambhira the direct nephew of Palaka II came to the throne⁴⁸.

Gambhira

Gambhira was a powerful monarch and he expected his writes to be carried out explicitly. He did not tolerate slightest offence on his authority. On one occasion the provincial chief of Marupura intercepted his political dispatches and challenged his authority⁴⁹. He was only inviting trouble by his careless action. Gambhira took prompt steps and beseiged Marupura with an army. He returned from the expedition only after razing down the city and reducing it to ashes. Such was his prowess that he did not tolerate any infringement upon his authority⁵⁰.

Jayamani II

His younger brother Jayamani II⁵¹ who succeeded him was a patron of art and literature⁵². He had a comparatively long reign and a peaceful rule ensured. He found enough time to encourage artists and men of letters.

48. ~~सुवर्णसिंहस्यपुत्रोऽयमिति कश्चिदपि
 कश्चिदपि सुवर्णसिंहस्यपुत्रोऽयमिति कश्चिदपि~~¹³⁻²⁴

49. N.V. Krsnavaryar does not include Gambhira among the rulers though he had quoted the verse mentioning the king. He assumes that it was palaka, who was opposed the chieftain of Marupura. The name of the locality is given by him as Manipura.

50. M.V. 13-26,28,31,38

51. N.V. Krsnavaryar postulates that Jayamani was the younger brother of Palaka II. This is because he misses the intervening ruler Gambhira in his chronological account.

52. ~~सुवर्णसिंहस्यपुत्रोऽयमिति कश्चिदपि
 सुवर्णसिंहस्यपुत्रोऽयमिति कश्चिदपि~~

Vikramarama

He was most probable a member of the royal family though not in the direct line of succession to the throne⁵³.

Valabha II

The accession of Valabha to the throne heralded a new era for the dynasty. He was interested in the promotion of trade and other progressive measures. At the confluence of the river Killa with the ocean he built the city called Marahi for the development of foreign trade. Ships and other sea going vessels hauled a variety of rare merchandise from distant Islands. This must have naturally helped in the export of goods to foreign countries. The bazars of the city were abounding in foreign goods⁵⁴. He also fortified the city called Valabhapattana by erecting a fort with high walls having lofty towers surrounded by deep moats⁵⁵. He was also interested in the promotion of religion in the vicinity of the temple of Vatukesvara dedicated to Siva he constructed a new shrine for Arya (Sasta)⁵⁶

It appears that Valabha had a well organised naval power, for he is said to have ruled over several islands. It is possible that he might have held sway over some time islands of the Arabian sea, probably with a view to promoting the trade. This is poetically hinted at by Atula when he says that the great Rama had subdued only a single Island called Lanka where as Valabha had controlled several Islands⁵⁷.

Srikantha

The most glorious chapter of the history of the dynasty and the last as far as we know from the pen of Atula begins with the advent of Srikantha. Athula is all praise for the

53. M.V. 14 - 18

54. Ibid 66

55. Ibid 67

56. Ibid 68

57. Ibid 69

many good qualities of his royal patron who is introduced in glowing terms⁵⁸. It is made clear that the king was the elder brother of Valabha II who he succeeded to the throne.

From the legendary Ramaghata Musaka upto the times of Srikantha, the contemporary and patron of the author a long line of succession is enumerated. Altogether 118 kings appear through the pages of this history. Every aspect of history is dealt with in vivid details, chaos and conquests, usurpation and ascendancy, invasions of foreign Islands, suppression of revolts, marriage alliances, marches for victory, establishment and renovations of temples, monasteries and cities all find a place in this remarkable account.

Thus though the Musakavamsa of Atula contains much legendary matter pertaining to the origin of the Musaka royal family it yields some genuine historical information also. In the midst of a lot of legendary stories we find a few grains of what appears to be real history of which however epigraphy is utterly ignorant - observes T.A. Gopinadha Rao who first noticed this work in 1916 AD.

In short the poem is an interesting record of regional history corroborated to some extent by facts. A detailed study into these aspects will be of great interest to a student of Kerala History⁵⁹.

58. ~~കുറുപ്പിന്റെ പേരിൽ എഴുതിയതായും അദ്ദേഹം തന്നെ എഴുതിയതായും സി.പി.പി.യുടെ അഭിപ്രായം ഉണ്ട്. (പ്രൊഫ. സി.പി.പി.യുടെ അഭിപ്രായം ഉണ്ട്. (പ്രൊഫ. സി.പി.പി.യുടെ അഭിപ്രായം ഉണ്ട്.)~~

59. More details see -

- (a) A history of Musakavamsa, Tvm 1980 - Dr. N.P. Unni
- (b) Musikavamsa as a source of Kerala History - M.G.S. Narayanan, Tvm,1970
- (c) Clio and her incarnations : Keralolpathi and Musakavamsa as specimens of historical writing by Kesavan Veluthat (Papers from the Aligarh historians society in Indian history congress - 69th session - Kannur Uty - Dec. 2008
- (d) Studies in Musakavamsa - Govindavariar. A. - VI, VII - 117 - 139, VIII - PP 9 -36 (Bulletin of Ramavarma Research Institute)
- (e) K.V. Subrahmaniam Iyer - JRAS - 1922 - 161 - 175
- (f) K. Maheswaran Nair - the date of Musakavamsa - Epi. Mal, Tvm 1972
- (g) K. Unnikkidavu - Musakavamsa padhanam - VD - 6, 7
- (h) ASKH - P - 24, Ullur SPT V - Pp - 383 - 405

Kulasekhara empire. The capital was then shifted to Eruva in Kayamkulam and then to Krsnapuram and this gradually to status of Kantiyur declined.

The available history of Odanad is closely related to the Kantiyur temple. Unniyati, the heroine of the poem. Sivavilasa described as the daughter of the king Kerala Varma of Odanad who was the nephew of Iravivarma. He is described as the crest-Jewel of the kings of Kerala at that period. Krsnavira, a Brahmin possessing great administrative skill was his minister.

The relation between the kingdom of Odanad and perumpatappu svarupam is also dealt within the poem. The seventh canto of the poem describes the dynasty of Prince Ramavarma as Bahuvyapti the Sanskritisation of Perumpatappu. The Cochin royal family is even now known as Perumpatappu Svarupam. Ramavarma was the ruler of Mahodayapuram during the composition of the poem.

Certain interesting historical details are brought out in the description of the king and the prince of Perumpatappu. Ramavarma ruled over the kingdom of Mahodayapuram the prominent country in the land of Parasurama K. Ramapisharati states that in the first place perumpatappu Muppil was the holding court of Mahodayapuram, modern crangannore and he was then having some sort of all Kerala. Supremacy though the extent of it is not known⁶⁵. Ullur also holds the same view⁶⁶. The former wrongly states there “the name of the reigning monarch was Ravivarman, the son of Laksmi and that he had a nephew called Ramavarma who was the Yuvaraja⁶⁷. But the name of the reigning emperor was Ramavarma and the hero of the poem Ramavarma, the son of Queen Lakshmi was then only the Yuvaraja according to the poem. These two Ramavarman the king and the prince of Perumpatappu family were the contemporaries of the king Vira Kerala Varma of Odanad. He again argues that they are the two Ramavarma mentions as being the first kings of Cochin in the Tenkailanadhodaya of Nilakantan who are together responsible for the shifting of the capital from Mahodayapuram to Kochin⁶⁸. Sivavilasa give information

65. IHQ - Vol. 14 - P. 506

66. VD - Vol. 4 - P - 38

67. IHQ - Vol. 14 - P. 606

68. Ibid - P 503

about the king of Perumpatappu svaroopam staying at Mahodayapuram Prof. Elamkulam is of the opinion that the ruler of eight kingdom that the north of Odanad atleast nominally recognised the paramountacy of Perumpatappu family⁶⁹.

The work written before the shifting of the capital of Kochin from Mahodayapuram. C. Kunhan Raja states that if the poet had given some more information in the poem by describing the assembled kings, that would have been of a great historical value⁷⁰. Thousands of land lords who came to the city of Kanliyur is mentioned without referring to their names. The perumpatappu Muppil had already been granted by the year 1336 large power in the temple chronicles.

The king of Kayamkulam is referred to as a Samanta in the poem on several occasions. These references are taken to suggest that he was a feudatory of the Perumpatappu kings. Thus the information is of some historical value. But the word Samanta can be derived in a different sense also. The samantas are said to have sprung from the union of Ksatriya males with Nair females⁷¹.

Though the history of Kerala especially of the Perumpatappu Svaroopam before the advent of the Portuguese is still in obscurity. Sivavilasa gives some important information on it and the king of Odanadu. The poem deserves our attention for the historical value, although no corroborative historical details are given.

As a piece of literature, being on the history of Kayamkulam this poem is of immense value. It gives us a glimpses of the history of Odanad. It reflects the life and manners of the Kerala of the 14th C. AD. The ruling law of inheritance was Marumakkattayam. Sivavilasam is written in a graceful style⁷².

69. SKH - P 159

70. IHQ - Vol. 14 - P - 51

71. Cochin state manual - P 200

72. For more details see

(a) See Kunhan Raja - Sivavilasa - a semi historical poem -IHQ 20 - 1944, 42 - 53

(b) K. Ramapisharati glimpses into the ancient history of Cochin -IHQ 14, 503 - 510

(c) Sivavilasa a study - K. Ramadevi - Uty of Kerala, 1977 (M Phil - Thesis)

(d) VD -Part IV - SPT - III - 2 - PP 23 ff ; KSLB - P 439 ; CKSL 198 - 200 ;

KSC I - 311 - 12 ; KSSC I - 305 - 7

of his personality⁸². The kings daily routine is also given in this canto⁸³. The poet concludes his life history saying that on account of his good reign all the seasons approached in their proper order.

Srv gives a description of his brother V T. He is described as well versed in all the arts on bearing the meritorious deeds of the prince who was a lion among the Vanci kings, the enemies resorted to the forests. The poet also narrates the heroic Martanda Varma and mention some important incidents in his life⁸⁴. Among the kings of Travancore, he became the most celebrated on account of his devotion to Lord Padmanabha. He worshipped the God of Sucindra Temple for seven days and by the favour of the God, he got a sword which was capable of annihilating his enemies⁸⁵. Though historians has not stated this event we find that a similar incident has been mentioned by Velu Pillai in connection with the battle of Colachel⁸⁶.

Then he gives a vivid description of the battle of Kayamkulam⁸⁷. The battle with the king of Ambalappula in which the king was defeated and killed by Martanda Varma is also narrated by the poet. The work also gives information regarding the annexation of the places known as Tekkumkur and Vatakkumkur and his agreement with the king of Cochin. One of the most important deeds of Martanda Varma, the dedication of the newly expanded kingdom of Travancore to his tutelary Deity, Sri Padmanabha on Jan. 3, 1750 is beautifully presented by him saying that he quite benefitingly dedicated all his wealth along with the country to Lord Padmanabha thinking as it were Laksmi will shine forever in

82. Srv - VIII - 13 - 27

83. ~~എന്നിങ്ങിനെപ്പോലെയൊന്നിടത്തുനിന്നു
 ഭക്തനാമംപോലെയൊന്നിടത്തുനിന്നു~~

84. Srv - II - 39 - 72

85. ~~എന്നിങ്ങിനെപ്പോലെയൊന്നിടത്തുനിന്നു
 ഭക്തനാമംപോലെയൊന്നിടത്തുനിന്നു~~ 251

86. Vide Veluppillai - TSM - Vol. II - Pp 304 - 305

87. Srv II - 57 - 64

became very much frightened. Many among them are killed by him. The king gave stout resistance, the soldiers of the king closed them and Tippu had to run away from the battle. The king thus restored the safety of the country and saved the people. During the time of the attack of Tippu on Malabar, many people came to Travancore who were given protection by the king. The poet also refers to this by the verse.

കുടിപ്പുഴി പെട്ടെന്ന് പൊങ്ങപ്പെട്ടു
 കിരീടം കിട്ടിപ്പോയി
 കിരീടം കിട്ടിപ്പോയി
 കിരീടം കിട്ടിപ്പോയി (V-41)

Historians have stated that Tippu resented the Dharma Rajas policy of affording asylum in his kingdom to the Zamorin and other local chieftains with Travancore as a refuge to the people of Malabar, his hold on it could only be precarious. So he launched his attack on Travancore lines on 29th Dec. 1789 with an army of 700 mm, But in that attempt Tippu was defeated and wounded on the leg. It is said that the Sultan twice fell down in the attempt to clamber up and the soldiers raised him on their shoulders. The poet also makes a reference to this in this verse.

കിരീടം കിട്ടിപ്പോയി
 കിരീടം കിട്ടിപ്പോയി (V-37)

The Sultan was affected by this very much. The words of Velu Pillai are noteworthy here⁹⁴. ie. on arriving at the camp he swore in a paroxysm of shame and rage that he would not quit the place until he had carried the 'contemptible wall'. When he examine this canto. We understand that certain changes have been made by the poet while narrating the story. Here the exploits caused by Tippu are described and afterwards the resistance put forth by the king and his victory over the Sultan. But from historical works we are able

94. Vide TSM - Vol. II - P 417

to know that the first attack of Tippu in Travancore on 29th Dec. 1789; took place outside the Travancore lines in which attempt the Sultan met with defeat. Again in 15th April 1790, the Travancore lines were breached and the Travancore troops were put to flight. It was after the defeat of Travancore troops, the soldier entered the country committing various atrocities. The lawless force was let loose in the villages. Hindu temples and Christian churches were desecrated. The house of the rich and the huts of the poor, all were burnt to ashes, some of the inhabitants fled for shelter to the wild hills of Kunnathunad, while many were taken captives. Thus, demolishing the Travancore lines, Tippu advanced southwards. The victorious army encamped at Alwaye. At this time, the monsoon broke out and Tippu had to suspend military operations. At monsoon alwaye, the sultan received information that the British had declared war on Mysore and that their army was marching on Srirangapattanam. He immediately took the decision to withdraw from Kerala and left via Coimbatore

Hence in the second attempt of Tippu's attack, it was the Travancore troops that met with defeat. The fact that the king defeated the Sultan is true but it was in his first attempt. Here the poet has tried to connect the exploits caused by the soldiers of Tippu which actually occurred after the fall of Travancore forces in 15th April 1790 and the victory of the king over the Mysore Troops which happened in 29th Dec. 1789 by describing that the people were saved by the horrors of danger caused by the soldiers of Tippu as a result of the King's victory over the Sultan.

From this work we get some information regarding Utram Tirunal (1847-1860), the uncle of A T⁹⁵. In the 4th canto also the poet dwells on the personality of Utram Tirunal⁹⁶. Again in the fifth canto the poet points out that the king had great belief in Lord Visnu and his subjects were very much pleased by his good reign. He being content having acquired fame caused by protecting the subjects, led a pious, life. Towards the end of the 5th Canto, the enthronement of Ayilyam Tirunal as the king who was entrusted with the burden of protecting the country by his uncle, lying in his deathbed, is narrated by the poet.

95. Srv V - 59 - 67

96. Ibid IV - 44 - 54

The author himself remarks that he has narrated to some extent the well known history of the king.

~~1. THE HISTORY OF THE KING AYILYAM TIRUNAL~~

The work is a glorification of the merits of the king Ayilyam Tirunal and we do not get much information regarding his reign. Eventhough, the work is named after Ayilyam Tirunal, it gives information regarding the former kings of Travancore also. We know that historical works are comparatively few in Sanskrit literature and as a historical kavya, this work has a place of it own among the historical poem that Kerala has contributed to Sanskrit literature⁹⁷.

Ramavarma Kavya of Koccunni Tampuran

Ramavarma kavya⁹⁸ is a Mahakavya in 9 cantos composed by Koccunni Tampuran in 1912⁹⁹. The author of the poem, Koccunni Tampuran belonged to the Kotunnallur Royal family. He was born in 1858 as the son of Ikkavu Tampuratti at the age of twenty eight married Janaki Amma, the sister of Kattullil Achyuta Menon. In 1890 he moved to Irinjalakkuda suit to enjoy the friendship of the prince of that principality. After ten years when the prince died he found it difficult to contain his grief. So he shifted his palace of stay to various towns in the erstwhile state of Cochin and finally settled at Kotunnallur where he breathed his last in 1922.

97. For more details see

(a) A desertation (unpublished on the work Srv by K.S. Lalithambal, Kerala Uty in 1979)

(b) Pub. an article Srv - A sastra kavya of Kerala - by Dr. K.S. Lalithambal in Purnatrayi - Vol. 22 - Nos. 1 & 2, 1995

(c) See also KSC - Vol. IV - PP 172 - 74 ; CKSL - P 263 ; KSSC Vol IV - 528-35 KSLB - P 385

98. Single paper manuscript presented by Sri. Ullur P. Ramanathan, the son of Ullur.

99. Koccunni has to his credit a number of literary works both in Sanskrit (9) as well as in Malayalam (28)

Koccunni Tampuran was taught initially by his family teacher Valappil Asan. He had the good fortune of learning Vyakarana from Kunnunni Tampuran and Krsna Sastri, the celebrated scholars of the time. Svami Managiriji and Ittiri Musu of Taikkatu gave him instruction in Vedanta and Vaidya respectively. It is said that the hero had a special liking for Hastayurveda, the native method of teaching the diseases of animals. In 1921 Koccunni Tampuran was honored for his literary talents by the prince of wales. Subsequently the king of Cochin awarded him the title of Kavisarvabhauma.

The poem eulogised Ramavarma of Cochin who abdicated his responsibilities as a king. In all probability he can be identified with the hero of the same name depicted in Ramavarma Vijaya of Kunjan Varier. At the end of the first canto of Ramavarma kavya the poet says 'കേരളം കേരളം കേരളം കേരളം കേരളം കേരളം കേരളം കേരളം കേരളം കേരളം' which implies that the original idea of the poet was to compose voluminous poem under the title of Matamahisavamsa and that the present work is only a portion of the same.

The poem begins with the childhood, education and upbringing of prince Ramavarma. His accession to the throne is described in the next canto. The first death anniversary of his predecessor, Virakeralavarma forms the subject matter of the third. The following two cantos are devoted to describe the journey of the king to the neighbour regions of north and south of his kingdom. The prosperity of the country at the time of the reign of the hero is dealt with in the sixth canto. In the seventh, king Ramavarma accepts a title of honour. The journey of the king back home is narrated subsequently. The last canto described the celebration of the sixtieth birthday of the king along with his visit to his favourite temple at Tiruvancikkulam¹⁰⁰.

100. For more details see KSC IV - P 342 ; KSSC V - 305 - 313 ; KSLB 384
 (The original plan of the author seems to be compose a bulky Mahakavya titled Matamahisa vamsa (History of Kochin kings) of which Ramavarma kavya forms a part)

Visakhavijaya

The Visakhavijaya¹⁰¹ and its auother, Kerala Varma Valiya Koyil Tampuran, popularly known as Kerala Kalidasa, do not require introduction to the world of scholars. The poet adorned the highest available position among the poets and scholars of Kerala during the latter half of the 19th and former half of 20th centuries. Kerala Varma belonged to the Lakshmpuram palace, Canganasseri, an offshoot of the Parappanad royal home. He was a versatile genius, a rare combination of all princely qualities and accomplishments.

VV is generally considered to be his masterpiece. Kerala Varma's Visakhavijaya has the unique distinction of being the greatest historical Mahakavya in Sanskrit produced in Kerala. Since the composition of Atula's MV. VV is a mighty historical Mahakavya in twenty cantos of moderate length, consisting of 1307 verses dealing with the kingly qualities and administrative achievements of the hero, VT Maharaja of Travancore (1880 - 1885) under whose patronage the author composed his poem and regained his royal status quo in Trivandrum. Besides being a eulogy of VT, it has the unique distinction of being partly an autobiography. It tells a great deal about many people and events of the time. It is a veritable mine of information about several historical facts of which there is no other record.

Historical facts

VV mentioned, the parents of VT had five sons and two daughters $\pm\acute{E}\grave{a}\ | \acute{E}\grave{a} \text{ } \circ\acute{E}\ddot{O}\grave{i}\acute{E}\acute{E}\acute{x}\acute{E}\hat{A}$
{ $\acute{E}\ \backslash \acute{S}\acute{E} \text{ } \circ\acute{E}\ddot{O}\grave{i}\acute{E}\acute{E}\acute{u}\grave{u}^a\acute{E}\ \backslash \acute{S}\acute{E}$ (1-3) The poet states that one of the son (Probably the third) and a
daughter died in childhood $B\acute{E}\acute{E} \text{ } i\acute{E}\acute{n}\grave{u}^a\acute{E}\acute{E} \text{ } i\acute{E}\acute{x}\acute{E}^a\acute{E}\acute{E} \text{ } \circ\acute{E}\ddot{O}\grave{i}\acute{E}\ \backslash \acute{S}\acute{E}$ (1-4) This corrects the statement of
G.P. Pillai that three of the children died early¹⁰². The fact that VT in his childhood was

101. Samskrita Bhaskara press, Tvm 1900 with introduction and tippani by T. Ganapati Sastri, Bombay, 1889.

102. KSC IV - P 135

brought up by a dhatri (nurse) is well supported by history¹⁰³ and his autobiography.

Svati Tirunal and Utram Tirunal are returned to in the first cantos of poems. Before Svati Tirunal breathed his last he had the good fortune of seeing V.T. in his tenth year of age and rejoicing in the unique attainment of his young nephew¹⁰⁴. Utram Tirunal was very particular about his nephews education¹⁰⁵. He appointed T. Madhava Rao tutor to him¹⁰⁶. The pupil came to excel the tutor himself in various subjects. In appreciation of Rao's work as English Tutor, the Maharaja appointed him as Assistant Peishkar in 1853¹⁰⁷. He was appointed Devan Peishkar in 1855 and Dewan in 1857 when he was only in his 30th year.

VT observed the Samvatsara diksa of the deceased Parvati Bai for one year¹⁰⁸. It is curious that the youngest son performed that rite, while the elder Ayilyam Tirunal was there. Two other elder brothers, Kerala Varma and Ravi Varma, had become invalids due to incurable diseases.

In 1857 AD V.T's only sister died, leaving two infant sons¹⁰⁹. In 1858, his father died when the prince had completed his 21st years. The adoption of the two princess in the royal house of Travancore from the Mavelikkara Kovilakam referred to in Kavya¹¹⁰ was made effect from the 6th October 1857.

An interesting fact about V.T. revealed in V.V. is that he composed a poem about the presentative (in April 1860 AD) of an ornamental belt with gold embroidery and a

103. It was a custom in the Travancore royal house and Aristocratic families till recently that the new born baby was not given the mother's breast milk. Instead Sudra women, recently confined, were hired to feed the baby with breast milk.

104. V.V. I - 13

105. Ibid 16

106. Ibid 20

107. Ibid 34

108. Ibid 28

109. Ibid 32

110. Ibid 33

buckle, sent by Queen Victoria to Uttram Tirunal¹¹¹ V.T. became the heir-apparent. He spent his days in reading, writing, investigating and enjoying himself in various other intellectual activities.

In October 1859 V.V. married a Nair lady from Arumana Amma Veedu (Tvm) with which more than one of his ancestors had been connected by marriage. The choice was entirely his own. The independence which he exhibited in the matter was disliked by his uncle, Uttram Tirunal. The momentary displeasure, however, vanished before long¹¹². V.T's joy was increased by the birth of a son to him¹¹³. This son was named Narayana in due come V.T.'s consort gave birth to three daughters. He visited Madras about the end of 1861¹¹⁴.

The high officers of the state like Madhava Rao and Sadasivan Pillai were exceeding by virtues and very closely attached to V.T. They were very dutiful and obedient to the sovereign and possessed of spotless character. But AT strongly disliked them¹¹⁵. He committed many immoral deeds and hated V.T. who had a strong dislike for such things¹¹⁶. Ayilyam Tirunal had no interest in the welfare of his family, and all that he did was for his own pleasure. He was stated to be utterly selfish ° ´É°ÉÜJÉèÈäòSUÖ& So the duty of looking after the royal family devolved on the heir - apparent¹¹⁷.

The daughter of Princess Parvati died in her infancy itself¹¹⁸. Afterwards, when she gave birth to prince Martanda Varma, V.T. who was the happiest man over the child birth, was not permitted to have a look at the boy¹¹⁹.

111. ~~...~~
~~...~~
~~...~~
~~...~~ 1-45

112. VV I - 46

113. Ibid III - 4

114. Ibid II - 18 - 41

115. Ibid 52

116. Ibid 53

117. Ibid III - 5

118. Ibid 7

119. Ibid 8

Every week AT held a drinking party in his palace. Both men and women, in pairs, took part in it. They mingled in extreme indiscriminately¹²⁰. In the presence of one's own wife, one kissed the lips of another's wife, and the wife, who was also intoxicated to the maximum¹²¹. Some persons did not drink readily, but they were made to drink by the Maharaja and thus he brought ruins upon them. Princes Parvathi's husband, a youth of 24 years, and some of his friends, met with untimely death by excessive drinking¹²². She lamented the loss of her husband. But she was never freed from here sorrow, which was aggravated by the sudden death of her son Aditya Varma¹²³. AT remained unaffected by such sad events. Within short time, Dewan Sastri also incurred the displeasure of the Maharaja. One day AT mad with intoxication at a drinking party, loudly uttered some wicked words. The author wrote a letter to Dewans 'Sastri'.

Sastri was alarmed by the letter and he precipitously showed it to the Maharaja. AT flared up knowing that it was written by Kerala Varma, he thought it to be the best justification for the contemplates exile of Kerala Varma. Atlast, the order for the arrest of Kerala Varma was issued. Trivikraman Tampi, acting Tahasildar, Tvm appeared before Kerala Varma to execute the warrant and declared. Finally Kerala Varma was taken into custody and driven away.

Visakhram Tirunal's accession to the throne

On the auspicious occasion appointed for accession (17th 1880 June), the Maharaja visited the temple of Sri Padmanabha. From there he drove to the Durbar Hall¹²⁴ and

120. VV III - 18

121. ~~കേരളവർമ്മൻ~~
~~കേരളവർമ്മൻ~~
~~കേരളവർമ്മൻ~~
~~കേരളവർമ്മൻ~~ 3-19

122. V V III - 22

123. Ibid 25

124. A pompous chamber in the newly built public offices declared open in 1873 by A.T. It is now known as the secretariat Durbar hall.

sat in state on the ancestral musnad, decorated with gold and precious stones¹²⁵.

The investiture speech

It is a unique feature of V.V. that it contains a summary in Sanskrit of the English speech delivered by the Maharaja in the Investiture Durbar. The author has greatly succeeded in giving a stylish and faithful Sanskrit translation of the speech. The original speech is almost lost at present. But the Sanskrit translation, if rendered back into English, would serve the purpose and even atlast to the excellent style of the Maharaja. Then it would serve as a reconstruction of the Maharaja's original speech.

The State procession

After the Durbar the king mounted a golden palanquin and made a round of the city. The image purudare in the lines

~~ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय~~

Suggests that the royal procession was confined to the interior of the fort. The palanquin in which the Maharaja had a ride has some importance in the history of the state. It was the traditional vehicle of the royal family used by kings on special occasions.

Release of Prisoners

One of the first actions of V.T. was the immediate release of a number of prisoners internal by his predecessor, who was a man of strong will and firm action. He had imprisoned many men, who, in his view, had offended him¹²⁶. Kerala Varma's imprisonment was under royal order and it did not carry a time limit. The offence alleged to have been committed by him was not specified. Therefore his was an internment for life. The first known act of V.T. as mentioned earlier, was the release of Kerala Varma. It is a noteworthy fact

125. V.V. VI - 2 - 3

126. Vide V. Bhaskaran Nair - Venad Visesangal, 1980 - PP 62 - 72

that V.V¹²⁷. reveals that there were many others who had been interned by Ayilyam Tirunal. They do not seem to have been ordinary culprits or Criminals. This is a fact unknown to history from other sources.

Remission of tax arrears

The new Maharaja ordered a general remission of arrears of taxes. The Kavya reveals that the arrears amounted to several lakhs of Rupees.

~~சீர்தர்த்துமெய்யுள்~~

சீர்தர்த்துமெய்யுள்.....** (M-41)

This shows that the king did not favour the collections of exacting dues from the tenants Kusidam means interest, and +x^a ~~ஈஈ^aஈஈ^aஈஈ^aஈஈ^a~~ stands for unjust an exorbitant rates of interest on revenue arrears charged by the Sircar,

Ayilyam Tirunals' Henchman

The late Maharaja had left behind a train of Henchman who survived entirely by eating his alms. They fanned up the rivalry between the two royal brothers for their own personal profits. In their bid to easy the favour of AT they found no danger in hurting the heir apparent, V.T. But A.T had a sudden death and it accession of V.T., whom they annoyed some time before to the throne frightened them. So dreadfully that they expected punitive steps from the new sovereign. But, V.T.'s attitude was different. The kavya says¹²⁸.

~~புறநாடுவாழ்ந்த~~

~~ஹேமநாடுவாழ்ந்த~~

~~ஹேமநாடுவாழ்ந்த~~

~~வாழ்ந்த~~

127. ~~ஹேமநாடுவாழ்ந்த~~
~~ஹேமநாடுவாழ்ந்த~~
~~ஹேமநாடுவாழ்ந்த~~
~~ஹேமநாடுவாழ்ந்த~~ (6-40)

128. V.V - 6 - 43

By the usage 'കുറുപ്പുനടപ്പു, കൂടെയും കൂടെയും കൂടെയും, the tourists mean¹³¹. It is interesting that the tunnel is called Surunga as it is even at present known as Varkalaturangam.

Palace Administration

V.T. introduced drastic reforms in the palace administration. The person holding to office of Sarvadhikarykkar was removed from service and one Nilakanta to be identified with Nilakantha Pillai, was appointed in the vacancy. The reasons for the selection of Nilakantha Pillai to that office are also stated in the Kavya they are (i) He has hatred of the 'കുറുപ്പുനടപ്പു (കുറുപ്പുനടപ്പു) (2) He is intolerant of even a bad remark about V.T. ('കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു) (3) He is capable of knowing the king's intention in his orders. ('കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു) (4) The intriguing man are afraid of him (+ 'കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു)

Actually the palace Sarvadhikaris jurisdiction was confined to the administration of the palace affairs and the supreme head of state administration was the Dewan whose position in the state was second only to that of the Maharaja.

Removal of the Dewan

When V.T. ascended the throne the Dewanship was being held by Naga Narayana, to be identified with Nagom pillai Nanu Pillai. Not much after that he was asked to retire from Dewanship. This is mentioned in the verse¹³²

കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു
 കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു
 കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു
 കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു, കുറുപ്പുനടപ്പു

131. V.T. was fond of travelling and sight seeing. It remains yet to be known that he was the father of tourism in Kerala. He took many steps to develop tourism in the state.

132. VV - VI - 56

Here, + 'द्वय' means Dewan. 'नगणपिल्लै' stands for Nagan Pillai Narayana Pillai.

At the time of the author's arrest he was the senior Dewan Peishkar. He was in special charge of the arrest. The reason for his removed from Dewanship is stated to be his inability to introduce the reforms proposed by the new sovereign. This seems only the pretext under which the removal was effected. The new Dewan was a Vaisnava (ie Iyengar) of the king's own name (ie. Rama) namely Ramayyengar)

Visitor of the Governor of Madras

In October 1880, the Duke of Buckingham, the Governor of Madras came to Trivandrum on a visit to the state. It is stated that the Governor, overwhelmed by the fame of V.T., was desirous of seeing him in person and with that object in mind he visited Travancore. His impressions of the Maharaja are briefly stated in an excellent stanza¹³³.

दुर्लभं दृष्ट्वा महाराजं तदा
सर्वत्रानुभूय तदा
सर्वत्रानुभूय तदा
सर्वत्रानुभूय तदा

Preservation of Sanskrit manuscripts

One of the memorable events of his reign was the steps taken for preserving the rare Sanskrit manuscripts collected in the palace library¹³⁴.

दुर्लभं दृष्ट्वा महाराजं तदा
सर्वत्रानुभूय तदा
सर्वत्रानुभूय तदा
सर्वत्रानुभूय तदा

It is stated that the Maharaja appointed some scholars to preserve the sanskrit books in the palace collection.

133. VV - VI - 60

134. Ibid 46

Navaratri Festival

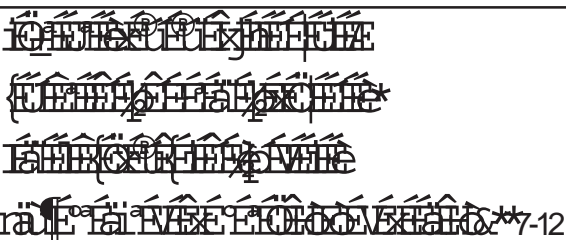
One of the highly valuable accounts for history contain in the VV festival is the description of Navaratri at Trivandrum that played a vital role in the cultural history of not only Travancore, but also southern India as a whole.

The festival begins from the first day after the Mahalaya Amavasi in the month of Kanni. The kavya says that it approached after Sravana. This is to indicate that it came in Kanni. The mandapa in which the Puja was being conducted is described in detail. This mandapa may be identified with the Cokkttalmandapa. There the kavya reveals, damsels performed the different items of Lasya dance. Here we find the reference to the dasiyattam, or dance of the Devadasi girls of south Travancore.

In the evening the hall witnessed an assembly of scholars and their deliberations on scholarly topics. The Maharaja witnessed it. The kavya furnishes the name of some of the poets and musicians who had been present in the court. At the end of the festival V.T. seated in a chariot, went, in state to Pujappura and performed the ampucarttal rite in the afternoon of the day of Vijayadasami. He first proceeded to the Vijayavilasa palace and from there walked to the spot piercing a coconut with an arrow and then returned to the fort.

Laksadipa

Another important ceremony conducted by V.T. is the Lasadipa, this is a grant illumination at the end of Murajapa. The tenth canto of the kavya is devoted to festival in great detail. The historical allusion contained in the verse is worth noting¹³⁵.

135. 

Other events

V.T. performed the Tulapurudana and became Kulasekhara Peruamal. He visited the Kanashikha peak, to be identified with Ponmudi in the Nedumangad Taluk¹³⁶. He celebrated the Phalagunotsava¹³⁷ in the Padmanabha Svami temple. He performed the annual Sradha of A.T. Queen Victoria conferred the order of C.I on Lakshmi Bayi the senior Rani Lakshmi Bai's only brother passed away. V.T. constructed a new palace at Tvm and it was named Ananthavilasam¹³⁸. The reason for the new construction is stated to be the Maharaja's dislike for the old palace in which A.T. dwelt. V.T. it is asserted, did not wish to live in the worn out palace like a snake in the rat-hole¹³⁹.

Five cantos, ie one - fourth of the Kavya from the 11th to the 15th are allotted to a detailed account of Visakhham Tirunals tour to northern India.

Kerala Varma Raja the eldest brother of Visakhham Tirunal died on 31st August 1882¹⁴⁰. There is a reference in VV¹⁴¹ to a large comet first observed on the 22nd of September 1882 in Tvm which continued visible for months. The poem gives an account of relentless heavy rain and devastating flood and the sufferings of the people¹⁴². The fact that V.T. wrote an autobiography¹⁴³ is worth noting and V.V. is perhaps the only source which reveal this information. The historically important settlement¹⁴⁴ of the long pending dispute of boundary between Travancore and Cochin was a major achievement of his reign. Some of the historical facts narrated in the poem are corroborated by other sources

136. V.V. - VII - 16 - 25

To V.T. Ponmudi owes her development at health resort.

137. Same as the Painkuni festival.

138. We will see separately that Vijayaraghavacharya Ramaswami Sastri and Kuttikkunju Tankacci wrote 3 small poems about the new palace. Kerala Varma composed nine verse on the same theme.

139. V.V. IX - 24

140. Ibid XVII - 27

141. Ibid 39

142. Ibid XVI - 46 - 57.

143. Outline of autobiography 1882, Kottayam

144. On the 19th of March 1881 - TSM II - P 641 ; V.V. XVII - 47 - 50

of the history of his reign. The inscriptions discovered in the place, to be identified with Tirupparappu in south Travancore are of great significance. Thus provide corroboration of some of the accounts of the poem. The author fulfilled it excellently with great regard for truth and greater regard for historical accuracy¹⁴⁵.

Ramavarma Vijaya

Ramavarma Vijaya¹⁴⁶ of Kunnan Variyar is another Mahakavya on the life history of the Cochin King Rajarsi Ramavarma (who ruled from 1895 - 1940 AD). Kunnan Variyar is good poet who had command over both the languages, Sanskrit and Malayalam and had composed works in both these languages. He was born on the 8th June 1872 AD as the son of Madhavan Nambutiri of Erattayil Illam and Madhavi Varasyar. He belonged to Mankulannara Variyam situated at Mezhatthur in Ponnani Taluk.

Among his Sanskrit works the Ramavarma kavya is the best one. The poem consists 10 cantos and describe the life history of the king Ramavarma from his birth to his 60th year (Sastipurthi). It also highly useful to learn about the history of the Cochin kingdom of that period.

Ramavarma - the Hero

The hero Maharaja Sri Ramavarman, who is famous as the Rajarshi was the king of Cochi from 1895 - 1940, when he renounced the throne. Rajarsi was the respectful title given by his subjects¹⁴⁷. In full, he is known as യേശുദാസൻ മഹാരാജാവിൽ അർപ്പിക്കപ്പെട്ട രാജാരിഷി. Sir. Sri. Ramavarman, KCSI, GCSI, GCIE. History designates him as the father of modern Kochin. He was born on December 27, 1852, in the Malayalam month of Dhanu 14, 1028 under the Punartam star. His mother was Ambatampuratti, the third daughter of the senior Rani who was the niece of

145. For more details see

- (a) Visakhavijaya - a study - Dr. Poovattur Ramakrishna Pillai, Tvm
- (b) The Visakhavijaya - a historical poem of Kerala - Ed. by S. Bhaskaran Nair, Hoshiarpur, 1980
- (c) KSC IV - P 419 - 20 ; KSSC Vol. V - Pp 28 - 64

146. Vide KSSC - VI - P 107 - 112 ; KSC IV - P 714

147. CKSL P 261

decided to conduct a land survey all over the state¹⁶⁴. A separate forest department was constituted. When taxes were imposed according to the fertility of the land, the revenue increased considerably. All palm leaf manuscript were transcribed into paper¹⁶⁵. Stamp paper was introduced for transactions¹⁶⁶. In rest houses the practising of providing meals for the Brahmins of the neighbourhood was stopped¹⁶⁷. The king took every measure for the perfect functioning of various departments. About sixty regulations and declarations were passed during his rule. He made a precise assessment of palace expenses. The monthly allowance to the members of the royal family was produced.

The king was well aware that the judiciary is an important as the executive if not more, in the progress of nation. He renounce his right as king to entertain appeals against the decisions of the chief court. Thus he endowed the judiciary with a greater freedom and power. A systematic revenue settlement was effected during the time of Divan Pattabhirama Rao. The reorganisation of the excise department was also effected and the forest way was completed. Schools were open to all irrespective of caste or religion. Water was brought day and night vehicles to villages suffering from water scarcity. Complete arrangements were made for supplying water from the Alappuzha through pipes. This system stem that still gives life to whole of Cochin.

Although there was separate postal department in the state, it did not provide much a revenue. The number of post offices and post boxes were increased. Preliminary investigation with regard to the Cochin harbour was undertaken, but it had to be stayed due to the out break of the First World War, and the hydro electric project, which too was under investigation had to be dropped for the time being due to the same cause. It was at this stage that he laydown the reigns of administration.

164. Srvn P - 47

165. Ibid V - 50

166. Ibid 52

167. Ibid 53

Sastipurthi

On December 25, 1912 the king celebrated the Sastipurthi all the people young and old, the celebration on the grand scale¹⁶⁸. All institutions like courts and schools were given a holy day. Poor people were given a free feast. This was arranged all parts of the kingdom. There were special priors in temples and other places of worship¹⁶⁹.

Vancidravilasa

Vancidravilasa¹⁷⁰ of Sankara Subrahmanya Sastri is a biographical poem in eight cantos on the life of Srimulam Tirunal Maharaja of Travancore (1885 to 1924AD). He was born in 1858 AD native of Ambasamudram in Tamil Nadu and was born in 1882, as the son of Padmanabha Jyotisi and Minakshi Amma. He had his education at Madras and his subjects of specialization were grammar and Ayurveda. He had served as a Sanskrit pandit for 30 years in the St. Joseph's High School at Trivandrum. Sastri is a good writer of Sanskrit prose and verse¹⁷¹. He handles the both with equal and fluency. Among his works, the Vancidravilasa is the best one. He passed away on the 30th May of 1946 AD.

It finds mention in the TSM (Rev) T.K. Velu Pillai, its author, speaking about the literature produced on the Sastipurthi of Srimulam Tirunal refers to the Vancidravilasa in the following words. 'Many poems were composed in honour of the event in Sanskrit and Malayalam. Mangalamanjari¹⁷² is prominent among the Malayalam poems. Among the Sanskrit works regarding the Sastipurthi is the Vancidravilasam, a poem in eight cantos¹⁷³. The name of the author has not been mentioned in the manual.

168. Srm V - 27

169. For more details see Ramavarma vijaya Mahakavya of Kunnan Variyar - a critical study - K. Ramadevi - M.G. University - 1999

170. Tvm 1970. Then pub. with short foot notes by the author himself.

171. His other works are Bharata kaumudi, Kerala kalidasa carita (pub. by the author) Vidhi vilasam (pub), Laksadweepa prasamsa, Narada naipuni (pub), Samskrita chandrika, Jagadgunastava, Vivahamangalasamsa and Gadyaramayana

172. Ullur - Pub. at Tvm, 1006 ME

173. TSM - Vol. II - P 709

Ponnamma. That was been indicated in the following verse¹⁷⁵.

.....

The marriage took place on 3rd Medam 1055 M.E. within six month after that Ayilyam Tirunal, at whose instance the marriage was arranged left his mortal coils. Visakham Tirunal succeeded to the throne, and in turn Srimulam Tirunal became the heir-apparent. On 20th Menam, 1057 ME, Anandalakshmi, Srimulam Tirunal's lady, gave birth to a son and passed away the same night.

On the death of Vishakham Tirunal, Srimulam Tirunal became Maharaja. Then he was 28 years old. Under his orders, the Minister Rama, to be identified with Dewan the honorable V. Ramayyengar, conducted a general survey and settlement of lands in the state. The Vyavaharasabha or the judicial court was re-organized what is meant here is the separation of the executive and the judiciary. A text was introduced for the Nyayavadins. On the retirement of Ramayyengar, Dewan Peshkar Rama Rao had been longing for the position¹⁷⁶.

As part of the golden jubilee celebrations of Queen Victoria many programmes had been organised in the state capital. Important among them was the felicitation meeting held under the presidentship of princess Parvati Bayi Bharani Tirunal, who read out a paper on the life of Victoria. An address of felicitation was sent to Victoria from its meeting. The Maharaja donated Rs. 10,000/- to the imperial institute, London, set up at the jubilee memorial. Also, an amount of Rs. 2,000/- was denoted to the Victoria technical institute, Madras at TVM, the Victoria jubilee town hall was built, and at Quilon, a High School and a hospital for women and children were started. A number of works of art in

175. ~~.....~~

176. ~~.....~~

gold and ivory were sent to Victoria. The heir apparent of Cochin paid a visit to him in TVM. At Tvm Srimulam Tirunal established what is called the prakasavyakhyanasubha (പ്രകാശവ്യാഖ്യാനസഭ) or the public lecture committee, the members of which were paid Rs. 1000/- per annum. Mr. Cannimora, Governor of Madras visited the state in the next year. To commemorate the visit, a panyavithika (പണവീതിക) was built in TVM. Panyavithika stands for market, and it may be identified with the Cannemora market, Tvm. In 1063 M.E., the girls school was re-organised and placed under "എറണാകുളം പെണ്ണിട" for headmistress. The Laksadipa was celebrated with great pomp. In the month of Makaram, 1063 M.E. he undertook a tour to Bombay via Poona.

Afterwards, the king, with the help of the Dewan, introduced many reforms. Seeing the neglected state of Skt. education in the state, he started a skt college, and appointed Kerala Varma Valiya Koyittamuran as its inspector. Seeing the popular interest in Ayurveda he started the "എറണാകുളം ഏഷ്യൻ ഓർത്തോഡോക്സൽ ഹോസ്പിറ്റൽ" at Tvm and sanctioned a scheme for grants-in-aid, to be paid to private practitioners in Ayurveda. Then, he instituted the "എറണാകുളം ലെജിസലേറ്റീവ് കൗൺസിൽ" to be identified with the legislative council. In the year 1064 M.E. Queen Victoria bestowed in him the title of G.C.S.I. The ivory carving centre started by Vlsakham Tirunal was developed into the school of arts. Stamp papers of lower denominations were issued. In Makaram 1065 M.E. the Maharaja undertook a tour to upper India and visited places like Varanasi, Delhi and Culcutta. At Culcutta , he met the victory Lord Lansdowne. Qualified persons were recruited to the Vanabhaga, to be identified with the forest department. Also, many Prakasakaryasthanas and Vidyagrahas, to be identified with public officers and scholars respectively, were started. Qualified persons were appointed to the Vaidyavibhaga, to be identified with the Medical Department. In Tulam 1066 ME he went to Ramesvaram on a pilgrimage. In the next year prince Asvati Tirunal Martanda Varma passed the B.A. Degree examination. About this the following has been said in the Kavya.

തിരുവനന്തപുരം രാജാവിന്റെ
 കയ്യെഴുത്തുപ്രകാരം
 സിംഹാസനത്തിൽ ഇരുന്ന്
 പരമേശ്വരൻ നമ്പൂരിയർ

Agricultural Demonstration Farm¹⁷⁷ at Trivandrum has been alluded to in the following verse¹⁷⁸.

തിരുവനന്തപുരം നഗരത്തിൽ
 തിരുവനന്തപുരം നഗരത്തിൽ
 തിരുവനന്തപുരം നഗരത്തിൽ
 തിരുവനന്തപുരം നഗരത്തിൽ*

In 1071 M.E. the Maharaja went to Madras to meet the viceroy Lord Elgin. About that time prince Revati Tirunal Kerala Varma met with an untimely death. In 1072 M.E. the Diamond Jubilee of Victoria was celebrated with great enthusiasm. In order to commemorate the event the Maharaja established a Library (The Tvm Public Library), a poormen’s asylum, and a hospital for women and children placing the hospital under the charge of a lady doctor, a measure adopted for the first time in the state. Some of the prisoners were released. In Tulam 1073 M.E., the Madras Governor, Sir Artur Havelok, visited the state capital and in consequence the Maharaja paid a return visit to Madras. The other benevolent deeds of the Maharaja included the establishment of a leprosy sanitorium, institution of chatravrtti or Sircar scholarship for medical students, grants to Bhasajasalas (Hospitals) , reorganization of the patraropanavibhaga (Registration department) formation of a Sabha (Committee) for തിരുവനന്തപുരം നഗരത്തിൽ (Town improvement) and starting the scheme of തിരുവനന്തപുരം നഗരത്തിൽ (Government life insurance) Special mention has to be made of the opening of new schools for children of the depressed castes.

തിരുവനന്തപുരം നഗരത്തിൽ
 തിരുവനന്തപുരം നഗരത്തിൽ*

The expression $\text{°É}''\text{Éouî}^1\text{]} \text{Õ&}$ applied to Srimulam Tirunal is very significant. He is often pictured by adverse critics as a conservative Hindu, adamant to social reform and opposed to progressive changes. But the fact remains that he was the patron of the $\text{°É}''\text{Éouî}^1\text{]} \text{Õ&}$

177. To be identified with the Agricultural farm at Nirmankara, near Karamana, Tvm

178. Vv - V - 34 - 35

that labored for the social advancement of the Nairs. He was also the patron of the Citrasabha which rendered excellent Service for the uplift of the toiling Pulayas. He declared open all public roads for all castes of perople, including the untouchable out-casts. He removed the restrictions on the admission of children of the lowcastes to public schools. And, it was he who granted vast tracts of land to the Ezhava organisation, the SNDP Yogam. Therefore the appellation Samadrsti applied to Srimulam Tirunal is quite appropriate.

Krsnasvami to be identified with Dewan Bhahadur Krishnaswami Rao, CIE, succeeded to Dewanship. He had thirteen years of service in the state, and even held the high place of chief justice, a fact not known from other sources. He completed the project of Vatakadipa or gas -light. A new coin, the Tamracakra (copper cakra) was issued.

An important event in the private life of the Maharaja wa his taking a second consort. After along time from the death of his first lady, he took another spouse whose name has not been specified.

~~തിരുനാൾത്തമ്പലം തിരുനാൾത്തമ്പലം
 തിരുനാൾത്തമ്പലം തിരുനാൾത്തമ്പലം
 തിരുനാൾത്തമ്പലം തിരുനാൾത്തമ്പലം
 തിരുനാൾത്തമ്പലം തിരുനാൾത്തമ്പലം (V-14-15)~~

A few days after his return to Tvm he appointed Anantarama Iyer as the Fouzdari commissioner. About the event and Anantarama Iyer, the author says.

~~തിരുനാൾത്തമ്പലം തിരുനാൾത്തമ്പലം
 തിരുനാൾത്തമ്പലം തിരുനാൾത്തമ്പലം
 തിരുനാൾത്തമ്പലം തിരുനാൾത്തമ്പലം
 തിരുനാൾത്തമ്പലം തിരുനാൾത്തമ്പലം
 തിരുനാൾത്തമ്പലം തിരുനാൾത്തമ്പലം (V-62-63)~~

In this passage 'എം.എ.എ.എ' means order of the Madras Government. 'എം.എ.എ.എ' stands for appointment. The references to the appointment of Anantarama Iyer alias Saravana is very important for history, because this is perhaps the only known mention of his in a historical composition. Generally he thrives in the tongues of adverse critics. The 'mesmeric influence' of Saravana on the Maharaja and his undue importance in the state provoked biting criticism not only from the vernacular press but also from the English newspapers of Madras and elsewhere. G. Parameswaran Pillai violently criticized his misdeeds. He wrote extensive in English papers burning articles and reports craving for the expulsion of Saravana whom he called the 'ICB' or to 'illiterate cook boy'. The main charge against him was that, though he was an unworthy poet, a menial in the palace kitchen, he made the Maharaja dance to his tune. The facts behind this "mesmeric influence" on the 'slavish' Maharaja has not been revealed by any author. The Vancidravilasa gives us a peep, though delicate into the circumstances in which the illiterate sub-took became the 'real king' of the state.

The text tells us that Saravana and the Maharaja were attached to each other from their very childhood. The mind of a child cannot distinguish the categories of men. To the Maharaja, Saravana was not a soul different from his own. This piece of scanty information is grand eloquent and speaks the truth behind the slavish attachment of the Raja to Saravana.

In Tulam 1079 ME, Sir. A. Seshayya Sastri, formerly Devan of Travancore passed away, and the Maharaja sent a Vidyut Sandesa or telegraphic message to the friends of the deceased expressing his great. In Makaram 1079 M.E. the ruler of Cochin paid a visit to the Maharaja at Tvm. The retirement of Krishnasvami Rao, on payment of a handsome pension, is indicated thus¹⁷⁹:

179. Vv - VI - 71

കൃഷ്ണസ്വാമിരാവ്

അദ്ദേഹത്തിന്നു
ആറുലക്ഷം രൂപ

In this verse, Krsna stands for Krishnaswami Rao. The usage കൃഷ്ണസ്വാമിരാവ് indicates the handsome amount of pension sanctioned to him.

The important historical information contained in the last line cantos are the following.

- (i) In Medam 1079 M.E. V.P. Madhava Rao was appointed Dewan. Before that he was counsellor to the Maharaja of Mysore. He set apart a large amount to the time of six lakhs of rupees for the advancement of education.
- (ii) Under orders of Srimulam Tirunal, the Dewan established the state legislature known as the Srimulam popular assembly¹⁸⁰.

അദ്ദേഹത്തിന്നു
ആറുലക്ഷം രൂപ

കൃഷ്ണസ്വാമിരാവ്

- (iii) The tax in terms of paddy was stopped and in its place the system of tax payable in cash (ie. the rupee) or the Mudrika was introduced.
- (iv) In Medam 1080 M.E. the Maharaja went to Madras.
- (v) In Kumbham 1080 ME, the Rajah of Benaras visited Travancore.
- (vi) In 1081 M.E. the people of Travancore celebrated the 20th anniversary of Srimulam Tirunal coronation.

Mahadeva Rao left Travancore service and assumed the Dewanship of Mysore. His immediate successor was Rajarama Rao, to be identified with Vellimisa Rajarama Rao (the silver-bearded Rajarama Rao)

In Medam 1081, Puradam Tirunal Lakshmi Bayi was married to Rama Varma Koyittampuran. Rajarama Rao's acting service to a close as S. Gopalachariar assumed charge as Devan in Cingam 1082 M.E.

180. Vv - VII - 10

In Medam 1082 M.E. Mulam Tirunal Setu Parvati Bayi was married to Ravi Varma Koyittampuran.

In Kanni 1083 M.E. , R.C. Dutt visited Travancore. He spoke very high of the Maharaja.

Gopalachariar was relieved and the place filled by P. Rajagopalachari in Tulam 1083 M.E. Before that, he was Devan of Gosripura (Kochin) on 12th Dhanu 1085 M.E. Jagadguru Sri. Sankaracharya visited Tvm on his way to Kalady.

The Maharaja's daughter, to be identified with Bhagavatipilla Coccamma, born in Panappilla Kartyayani Pilla Ammacci of Vadasseri Ammavidu was given in marriage to Godavarman Tirumulpadu. In Cingam 1086 M.E., the silver jubilee of the coronation of Srimulam Tirunal was celebrated.

In Vrscikam 1087 M.E. the coronation of George V.as king emperor was celebrated at Delhi, and Srimulam Tirunal was present in the grant Durbar.

On 22nd Tulam 1088 ME, Parvati Bayi gave birth to Sri Utram Tirunal Rama Varma.

In Medam 1089 M.E. Rajagopalachari was retired from Dewanship, and was succeeded by Sir. M. Krishnan Nair who was then chief Justice of Travancore.

The new Devan established the panchayath court.

Srimulam Tirunal attained his 60th year of age and the ¹É¹] Õ-õnù{ÉÚiÉ was being celebrated in the whole of the state and state capital with great joy and public enthusiasam, when Sankara Subrahmanya Iyer composed the Vancidravilasa.

In conclusion it has to be observed that the Vancidravilas is essentially a historical chronicle in verse. The author is scrupulously particular in giving only the exact facts. He has said nothing ambiguous. The dates, with a few exceptions, are correct. His allusions are, as a whole, specific.

In short, the Vv is a unique composition on history, not equalled by the VV in the abundance of details and pointed references¹⁸¹.

181. For more details see - Sanskritic sources - K. Mahesvaran Nair, 1983, Pp 215-236
KSSC - VI - 212 - 214 : KSLB P 402

Srinarayanavijayam

Srinarayana vijaya¹⁸² is a Mahakavya of Balarama Panickar, in 21 cantos comprising 1500 stanzas. It deals with the life and teachings of Srinarayanaguru, an ascetic, and social reformer of Kerala who lived in the last part of the 19th C. and first part of 20th C. AD. It may perhaps be called a biographical kavya.

The twenty one sargas respectively contain the following subjects : (1) Srinarayana's parents (2) his birth and education (3) his marriage and renunciation (4) instruction from his uncle (5) pilgrimage (6) worship of god Subrahmanya, (7) grace of Subrahmanya (8) consecration of an idol of Siva at Aruvippuram near Trivandrum (9) establishment of the Sivagiri Muth and consecration of Saradadevi at the place, (10) conversation with a religious head of Brahmins (11) conversation with a Christian missionary (12) establishment of Advaitasrama and Sanskrit school at Alwaye (13) instruction about Atman, (14) Assembly of all religions at Alwaye (15) Establishment of Sahodarasangha (16) visiting of Mahakavi Raveendranatha Tagore (17) Vaikam Satyagraha with Mahatma Gandhi (18) conversation with Mahatma Gandhi (19) the interpretation of the doctrine of one religion (20) establishment of the Sri Narayana Dharma Paripalana Yogam and (21) the Mahasamadhi of the Guru.

The first Canto depicts the city of Trivandrum, the village of Chempazhanthy, the temple called after its location 'Manakkal'and proceeds to portray the house of the Guru 'Vayalvaram'. The second Canto is devoted to the description of the birth and education of the Guru. He was born in 1855 on the auspicious day of the Onam festival in Kerala. The women in the service of the mother of the Guru at the time of confinement stood beside her in wonder enjoying the beauty and behaviour of the child. It did not cry and maintained a calm disposition¹⁸³.

182. Tvm 1973 with a commentary by the author

183. SV - II - 22

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय

In the third Canto the detachment the Guru entertained even when he was a boy is stressed. As he grew up, his father, mother and senior members of the family wanted to see him married. But the Guru thought otherwise. As a mendicant he set out from his house never to return and live the life of a householder.

The fourth Canto relates the incident of the elders of the Guru fetching a girl to give him in marriage in keeping with an old practice current in his times. The girl was brought, but the man to marry could not be seen anywhere there. A search was conducted at the end of which he was found in the wildness of a forest nearby. All entreaties to bring him back failed. He announced his decision to holo fast the life of an ascetic and disappeared from the scene.

The travel supposed have been conducted by the Guru to the various holy places of India forms the subject matter of the fifth Canto. On his returning he had the opportunity to see and make friends with Cattampisvami. He was subsequently introduced to Taikkat Ayyavu, the foremost among the spiritual preceptors of the time.

Cantos six and seven are intended to relate the ascetic practices the Guru had. The installation of Sivalinga at Aruvipuram is described in the next canto. The Guru got inscribed on its wall a message meant to root out the evils of caste and creed¹⁸⁴.

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय

The establishment of a Mutt at Sivagiri and this installation of an idol of goddess Sarada there form the contents of the nineth Canto. The tenth is set apart to the new definition the Guru gave for identifying caste. He made it clear that man is one, and so

184. SV - VII - 12

manhood is that which binds all men together. He held the division of man as belonging to castes and subcastes to be unscientific¹⁸⁵.

ॐ नमो भगवते वासुदेवाय
 वसुधैव कुटुम्बकम्
 एतन्मन्त्रं श्रुत्वा
 एतन्मन्त्रं श्रुत्वा**

The meeting of the Guru with certain Christian priests occurs in the eleventh canto. He made clear his view on the religious of the world. For him the sum and substance of all religions is one and the same¹⁸⁶.

ॐ नमो भगवते वासुदेवाय
 वसुधैव कुटुम्बकम्
 एतन्मन्त्रं श्रुत्वा
 एतन्मन्त्रं श्रुत्वा**

The founding of the Advaitasrama at Alwaye and the meeting of the religious leaders of the world for the first time in the human history at Alwaye are described in Cantos twelve to fourteen. The guideline for the meeting was dictated by him for display at the gate of the assembly hall. It read : ‘this meeting is meant to know and make others know, and certainly not for arguments and success thereon’. The event of Ayyappan the Veteran leader seeking permission of the Guru to start ‘Sahodarasangha’ occurs in the subsequent canto. The meetings of the Guru with Ravindranath Tagore and Mahatma Gandhi, the Satyagraha at Vaikom and the last days of the Guru are described in the following Cantos¹⁸⁷.

185. SV - X - 46
 186. Ibid - XI - 50
 187. For more details see - 20th century sanskrit Mahakavyas of Kerala - Dr. K. Vijayan, JKOUML - XXXI & XXXII - Pp 101 - 104
 Srinarayana Vijaya - A study (PhD Thesis) Sadanandan - Uty of Kerala, 1982

Keralodayam

The Keralodayam¹⁸⁸ by Dr. K.N. Ezhuthaccan is a historical Mahakavya in 21 sargas. Kurunthodi Narayanan Ezhuthaccan was born on May 21st, 1911 at Cerppulassery in the former Valluvanad in Malabar. Dr. Ezhuthaccan has written a lot about literature and literary criticism. Only some of them have come out in book form. Ezhuthaccan has also published a few collection of short stories and Khandakavyas.

The Keralodaya is a Mahakavya of the historical type. It contains nearly 2500 verses and deals with the entire history of Kerala from its origin upto the formation of the state of Kerala, covering a period of 2000 years. An authority on Kerala history, culture and literature, Dr. Ezhuthaccan has absolute command over the field and his familiarities with all details regarding facts and figures are outstanding. The work is divided into five sections called Manjari's.

The legendary origin of the Kerala

The beginning two cantos entitled Swapnamanjari narrates the legendary origin of the land of Kerala. The story begins with the description of Parasurama, the mythological hero, who massacred the ksatriyas 21 times and spend his last years doing penance on the slopes of the Vindhya mountains -

കേരളം കേരളം കേരളം കേരളം
= കേരളം കേരളം കേരളം കേരളം *

His weapon, the axe, was lying idle in a corner of his hermitage. Though the sage was unarmed, all beings avoided him. Rama, who had attained the ultimate stage of penance was seen annoyed by this loneliness. One day, with the axe in his hand , he approached Lord Brahman and told him of his grief¹⁸⁹. Brahman consoled him and advised him to give up the weapon, the root-cause of his grief, and to devote his life solely to

188. Pattambi 1977

189. കേരളം കേരളം കേരളം കേരളം
..... കേരളം കേരളം കേരളം കേരളം *

the quest for salvation¹⁹⁰. Taking comfort from the words of Brahman, Rama returned. He had attained as if a new birth. He left the Vindhya mounts. His companion, the axe, also followed him. The words of Brahman echoed in his ears and haunted him all through the way.

He reached the Western Ghats. The glittering Western ocean seemed to be a gem studded cloak of the sky. He sat on a rock lost in contemplation. He remembered the words of Brahman, give up the axe. He took the axe and placed it in his lap and addressed it thus : Till now you accompanied me like a friend. But it is time for seperation. Indeed, you are the real Rama on account of valour and reputation. For me they are only imposed attributes. Without you I have no name. People will ignore me. A man deprived office valour does not deserve reverence. Still giving you up seems to be better. You may take rest in this ocean listening to the divine harmony of the waves. With these words he through the axe into the ocean. It went down the deep killing marine creatures eventhen. When the axe struck it, the sea shrank with fear. The earth also trembled when it reached the bottom of the sea. At night, Rama slept sound. Even the earthquake, which rocked the mountain , did not disturb his sleep.

At dawn, when he got up from bed, like a butterfly from its pupa he saw the world enchanted as a new one. The wind which ones neglected him, now began favouring him. The cuckoo's warbling made the hermitage a sweet hount. The new world fascinated Rama greatly. He smiled with great joy and it was a rare news to the butterflies. They spread it the smile of Rama from flower to flower.

One day some one approached him with a beautiful child. He spoke thus : You may recognise me as the protector of the western wall of the earth, the western ocean. Though I am of the well-known dynasty of the seven oceans, I live here as a servant. This child , my daughter, who live with me in my cave surrounded by huge leviathans has also become a servant like me. I do not like it. So I want her to live with you. She will help you

190. °EIEICIEIACUEEIEI2IICIEI*
.....EIEICIEIACUEEIEI2IICIEI*

to fetch flowers for worship and do such chores. In your loneliness she will be a companion to you.

Then he gave the girl to Rama and disappeared. Rama was overjoyed. He built a hermitage with bamboo poles and reeds. The girl was not homesick and spent her time in various games and sports. She built a play house and prepared their food. He also joined her and ate the food she cooked. His affection flowed spontaneously towards her.

She pulled his matted hair playfully and drew pictures on his robe made of bark. He made playcars with the leaves of the jack tree for her and long tailed snacks of coconut leaves which pleased her more. He constructed temples of Sasta and Kali in order to please her. He even took to farming and toiled in fields. The earth smiled seeing him a farmer with a sickle in hand. Days passed thus. His foster child became a sweet young maiden. Rama gave her the form of the earth so that none would molest her. Then he brought great brahmins from the north and made them inhabitants of that earth.

One day a handsome brave prince of the Bharata dynasty came there. When he saw the prince, Rama forgot all his enmity towards Ksatriyas. He, as a dutiful father, gave his daughter, the earth (Kerala), to the prince in marriage. He blessed them and when back to his penance. Thus the poet in his kavya retained the story of Parasurama, but relegated to the dream land, as stated by him :-

~~നീളാലകാശം~~

~~തേജസ്വിയായ്~~

~~അകാശം~~

~~തേജസ്വിയായ്~~*

The historical facts

The poem refers the rule of the Ceras. The history of Kerala proper starts only with the third canto. Udayan Ceran ruled the land with Mahodayapuram as its capital. He was succeeded by his son Imayavarampan. His kingship and the exploits of his successor Palyani Celkezh Kuttuvan are referred. King Kuttuvan renounced his royal life in cause of time so as to get rid of the sins of his killings. The administration of the country was taken

up by Narmudi Ceran. He was also called Kalankaykanni. Since he made use of the flowers of Kalankay tree when the original garland for the coronation ceremony was stolen away by his enemies.

Poem refers to the exploits of Cinkuttuvan who succeeded Narmudi Ceran. The tragic story of Kovalan and Kannaki forming the content of Cilappatikaram is summarised here. Cinkuttavan builds a temple in which an idol of Kannaki is installed. The decision of Cinkuttavan to wage a war with Cola and Pandya kings, the intervention of his preceptor to Ward off the war, the ascending of the throne by Ceralatan and subsequent exploits are referred. The history of Kerala upto the decline of the first Cera empire find place in this poem.

The rise of the second Cera empire under the Kulasekhara kings is also referred. Certain events in the life of the great philosopher Sankara are also described here. The rule of Kulasekhara Alvar, Ceraman Perumal, Stanu Ravivarma and Ravivarma Kulasekhara forms the topics of narration. The social , political and cultural conditions of the period are made to prevail in this poem.

The rule of Vikramaditya Varagana Indukodavarma and bhaskararavi are referred. The battle between Ceras and Colas and the consequent destruction of Mahodayapura, the capital of Kerala are also related here. The Cera king Ramavarma fleas away and rules with Quilon as the capital. He resorts to the Guerilla system of warfare and regains the lost capital of Mahodayapura.

The arrival of Muslims, the wars that took place in the south and Manavikrama's accession to throne as the Zamorin of Calicut in the North. Poem refers the rise of the Zamorins who could win over the Muslims. The episode of the Zamorin defeating the king Valluvanad and the conduct of the festival of Mamankam are also narrated. Vascoda Gama's arrival at Calicut and his trade pact with the Zamorin are also described here.

The poem throw light on the history of portuguese in Kerala. The cultural and social conditions prevailing at that time, the development of the vernacular tongue, Zamorins treaty with the Dutch, the defeat of the Portuguese, the arrival of the British, the feats of Saktan Tampuran of Kochin and Marthandavarma of Travancore, the battle at Kulachal,

Martandavarma's decision to rule the country as a trusty of lord Padmanabha.

Poem refers to the British period in India , and consequent decline of the Mugal empire the control of the British over Bengal and Malabar, the feats of Hiderali and Tippu, the treaty signed at Srirangapattanam are also alluded to. The description of the heroic life of Raja Kesavadasa, Veluthampi Dalava and Pazassi Raja. The Kundara proclamation of Veluthampi also is delt with in detail. The concluding canto of the poem sums up the British rule in India , the impact of modern civilisation the literary renaissance, Gandhiji's freedom movement, the partition of the country, India winning freedom, the assassination of the father of the nation, the re-organisation of state on the basis of language and the formation of the state of Kerala uniting the three spots of land of Travancore, Cochin and Malabar.

The cultural history

Kerala is famous for its natural beauty. Coconut tree which stand like mighty umbrellas gemstudded with glistening dew drops, black mountain, elephants glided with sun's rays, birds, warbling sweet hymns to dawn which comes to delight Kerala Laksmi.

Sankara's philosaphy

Sree Sankara, the contemporary of Rajasekhara was a great religious preceptor and an ardent propogandist of Advaita philosophy. He belong to the ancient Peruvana grama and his house was at Kalady, on the banks of Periyar. Sivaguru, his father passed away when Sankara was only a small child. He withdrew from his mother's protection also in boyhood itself. He attained the highest point of self realisation and left his home with a pot filled with nectar which would give peace to all people. The sun of ancient Hindu culture suffused then with glory. Mandanamisra, the famous mimamsaka, was defeated by him in a debate. His wife believed to be the incarnation of Saraswathi, also defeated by the saint. His principles were more or less the same as those of Mahayana Bhudhism.

Jewism

Because of trade connections with Kerala had with Israel, Jewish people immigrated to this land bringing their religion. They were the earliest settlers in Kerala. Religious persecution of the first century A.D. At home he set to have caused their large scale migration to Kerala¹⁹¹. During the reign of Bhaskara Ravi jews secured by many rights and privilages. In his city there were seen large number of jews with the frills of their caps hanging upto the ears, heads shaved round , always wearing chappals and folded dhoties¹⁹². By the famous jewish copper plate grant of Bhaskara Ravivarman, Joseph Rabban , the jewish chief of Mahodayapura, got the authority of the Anchuvana and the right to collect duties in the port¹⁹³. This document is an ample testimony for the religious tolleration of the rulers of ancient Kerala.

Christianity

Christianity introduced from the west, also found its place in Kerala¹⁹⁴. Local tradition ascribes the entrance of christianity in Kerala to St. Tomas, the apostle who is said to have landed at Maliankara, a place near to Muziris, in 52 AD. He converted some Brahmin families to christianity and founded 7 churches in the Malabar area. During the reign of emperor Sthanu Ravi (844 - 855 AD) they attained a high status in society . When the Portuguese came to Kerala accompanied by some christian misionaries, christianity gained more influence in Kerala society. They built a shrine of virgin Mary in their first fort at Cochi¹⁹⁵. Thus christianity spread in Kerala in the form of food, education, love , heavens blessing, all of which continued in the following ages¹⁹⁶.

191. Kera - XI - 60

192. Ibid 59

193. Ibid 61

194. Ibid VIII - 62

195. Ibid XVII- 94

196. Ibid XXI - 25

Muslims

Long before the advent of Islam, the arabs had trade relations with Kerala. They also brought their new religion along with the sweet fruits of the date palm¹⁹⁷. During the reign of Bhaskara Ravi Muslims got some land in Crananore. They built their first mosque there to worship their God Allah¹⁹⁸.

Under the patronage of the Zamorins who rose to power mainly by the support of rich muslim traders, Islam spread in Kerala widely and it became major force in the public life of Malabar. They converted people of lower casts, whom the casts Hindus look down upon as untouchable to Islam, and thus raised them to a comparatively high status in society.

Festivals and rituals

In this poem is devoted to the description of the important seasonal festivals of Kerala. First comes Visu. Visu which is celebrated on the first day of the month Mesa. Onam and Tiruvatira are the two other notable festivals come after Visu in September and December. There is also a ceremony called the Pulluvanpattu. Pulluvas (a community learned a serpant lore) sing serpants song to the accompaniment of a peculiar instrument consisting of a port and string. As well as a single stringed primitive fiddle.

Freedom struggle

In 1498 when Vascodagama arrived at Kappad near Calicut, foreign invation can be said to have begun in India. Poet provides us with a picture of religious harmony existed in Kerala during that period through Zamorin's words in his reply to Vascodagama¹⁹⁹. This religious harmony later on in the national independant movement developed to the maximum extent. Freedom struggle seems to be started in Kerala with the fight waged

197. Kera VIII - 63

198. Ibid XI - 62, 64

199. ~~രാമൻ വാഴുന്നതിന്നു വേണ്ടി വാഴുന്നതിന്നു
വാഴുന്നതിന്നു വാഴുന്നതിന്നു വാഴുന്നതിന്നു
വാഴുന്നതിന്നു വാഴുന്നതിന്നു വാഴുന്നതിന്നു
വാഴുന്നതിന്നു വാഴുന്നതിന്നു വാഴുന്നതിന്നു~~ (XVI-656)

while Kunjali Marakars, the naval officers of Zamorins, against Portuguese soldiers²⁰⁰.

Veluthambi Dalava and Keralavarma Pazhassi Raja were the freedom fighters of Kerala in the early British period. The famous Kundara proclamation of Veluthampi is beautifully summarised in this poem²⁰¹. In canto 21 upto the verse 290 elaborate description of independence movement in Kerala is made by the poet against the backgrounds of the socio political changes all over the world and the freedom fight in India.

The poem deals with the popular upheavals for democratic governments in Cochin and Travancore both of which were ruled by local kings²⁰². The reflection of the all India renaissance movement in Kerala in all the fields is succinctly noticed in this poem. The changes as a result of it in each and every sphere are also referred²⁰³. As an essential part of the freedom struggle of Kerala, temple entry movement was strengthened with Vaikkom and Guruvayoor temple agitations²⁰⁴. Leaders of the Kerala renaissance like Catambi Svamikal and Srinarayana Guru are appropriately referred to²⁰⁵. Temple entry proclamation by the ruler of Travancore is also mentioned²⁰⁶.

The work is significant in that it tries to interpret the incidents of the history of Kerala in the various perspective. Thus the poet has greatly succeeded in depicting the cultural and social life of Kerala giving a clear idea of the prevailing social system²⁰⁷.

200. Kera XVII - 134 - 135

201. Ibid XX - 83 -100

202. ~~കണ്ടിയാലിന്റെ സിംഹാസനം കണ്ടിയാലിന്റെ സിംഹാസനം~~
~~+ കണ്ടിയാലിന്റെ സിംഹാസനം കണ്ടിയാലിന്റെ സിംഹാസനം~~ (XX-126)

203. Kera XXI - 130 - 194

204. Ibid XXI - 166

205. Ibid XXI - 168 - 169

206. ~~കണ്ടിയാലിന്റെ സിംഹാസനം കണ്ടിയാലിന്റെ സിംഹാസനം~~
~~+ കണ്ടിയാലിന്റെ സിംഹാസനം കണ്ടിയാലിന്റെ സിംഹാസനം~~ (XX-170)

207. For more details see - Keralodaya an epic kavya on Kerala History
- Dr. Dharmaraj Edat - CUSS No.18, 2003
Essays on Myth Philosophy and history - Dr. Dharmaraj Adat - Kalady 2004 - Pp 68-74
Studies in Kerala Skt Literature - Dr. N.V.P. Unithiri - CUSS No. 23, 2004 - Pp 237-246

Srividyaahirajavijaya

Srividyaahirajavijaya²⁰⁸ is written by Sri. Mutukulam Sridhar. In this poem describing the city of Tvm, the poet introduces the village of Kannammula where the hero of the poem Vidyahiraja or Cattampisvami lived. The birth of the Guru, the primary education he received are described in succession. Even while he was young he dedicated himself to Lord Subrahmanya.

A description of the Sahya mountain follows in the third canto. The Guru resorted to the mount Marutva and began his ascetic practices there. Cantos three to five contain the Guru in the services of the people, and his visit to the temple Aniyur in Tvm.

The meeting of Srinarayanaguru and Cattampisvami is related in the sixth canto. Cantos seven to eleven are devoted to the description of the meeting of Nilakanthathirapada, and the latter accepting studentship. The visit of Chattampisvami to a number of palaces is also described here.

Cantos twelve to seventeen summarise the miracle performed by Cattampisvami, his services to the people, his meeting with Vivekananda at Ernakulam, the rescue of passengers of the boat capsized at the sea port, the founding of an Asrama at Ettumanur, the celebration of the sixtieth birthday of the Svami and so on. The Samadhi of both Nilakanthathirapada and Cattampisvami is described in the eighteenth canto. The concluding canto of the poem deals with the construction of a Samadhimandapa at Panmana in Quilon²⁰⁹.

Nayakabharana or Astalayanayakiya

The Nayakabharana²¹⁰ is a Mahakavya of Mathukulam Sreedhar. In 19 cantos it interprets the story of the heads of eight families known as Ettuveetil Pillas. They exercised decisive prowess in the administrative matters of the old state of Travancore.

208. Unpublished

209. For more details see - Dr. K. Vijayan - 20th C. of Skt. Mahakavyas of Kerala - JKOUML - XXXI & XXXII - Pp 117 - 118, 1990 - 1991

210. Partly pub. in Samskara kerala, Kerala Sircar, Tvm

The poem begins with the description of the Malaya mountain and passes on to depict the position and privileges held by the heads of those eight families.

എസ്താനകാശാന്തേ
മുക്കുളംകുഴൽക്കുഴൽ
എന്നൊട്ടുപ്രൈശ്ചിത്യം
എന്നൊട്ടുപ്രൈശ്ചിത്യം

The customs and manners in the state are projected in tune with the same.

The rule of king Adityavarma is described next.

എന്നൊട്ടുപ്രൈശ്ചിത്യം
എന്നൊട്ടുപ്രൈശ്ചിത്യം
എന്നൊട്ടുപ്രൈശ്ചിത്യം
എന്നൊട്ടുപ്രൈശ്ചിത്യം

Princess Umayamma was adopted to the royal family. She harboured an ill-will towards the Ettuveetil Pillas. This resulted in the inefficiency of the queen as an administrator. Her friendship with the king of Kottayam was of no avail. When the attack of the Muslims came she could cut only a sorry figure.

The war waged between Travancore and the Mughals is described at length. The princess Umayamma was succeeded by Ramavarma. When he took up the reigns of the administration the Pilla group offered their whole hearted support. The royal tour of the Sucindram temple is depicted beautifully. The marriage of the king, the children born to him their playful deeds and such other attractions of familial life are also subsequently detailed.

Umminittanka, the princess fell in love with Marthanda Varma, the king's nephew, who had only a strained relation with the Pilla group. This necessitated a change in his residence. Umayamma could not contain the fruitlessness of her love and the murder of her brothers, and she was left with the choice of self-immolation.

The annexing of the nearby principalities with Travancore by Martandavarma on his becoming king is dealt with elaborately.

Martandavarma made clandestine attempts to bring Elayitattu Rani under his power. Further attempts in this direction resulted in the self immolation of the Rani. The pillai group of men who did not enjoy the favour of the king right from the beginning were exterminated. Martanda Varma dedicated the country to Lord Padmanabha the family deity of the kings of Travancore, and took the vow of ruling the country as a representative of the Lord.

The poem is written with the specific purpose of glorifying the life and activities of Ettuvittil Pillas , though the history of Travancore takes them otherwise²¹¹.

Other Mahakavyas

The Raghuvamsa of Kalidasa which contains a beautiful description of Kerala bears evidence of the fact that the land had become familiar to writers in the north by the fourth century AD²¹². We can see references to the legend of Parsurama's creation of Kerala from the sea²¹³.

Bharatasangraha

Ramavarma is the author of Bharatasangraha²¹⁴. In the beginning of this Mahakavya the poet has referred to his royal line briefly tracing the history. Some of the proteges of later Kolathiri's have referred to their patrons. Srikanthavariyar, Raghava Variyar and Sankara kavi are prominent among them.

In the introductory portion of the work, the author gives the following information.

211. For more details see 20th Century Skt. Mahakavyas of Kerala - Dr. K. Vijayan

JKOUML - XXXI & XXXII, 1990 - 1991 - Pp - 119 - 120

212. ~~കേരളം പരമേശ്വരൻ~~

~~കേരളം പരമേശ്വരൻ~~

~~കേരളം പരമേശ്വരൻ~~

~~കേരളം പരമേശ്വരൻ~~

213. ~~കേരളം പരമേശ്വരൻ~~

~~കേരളം പരമേശ്വരൻ~~

214. R - 44 -83 ; KSC II - P 5 ; KSSC I - P 340 ; KSLB P 340

See T. Balakrishnan Nair - Bharatasangraha, MW - Dt. 05-02-1934 ; KSSC I - Pp 419 ff

NĪRĪSĀSĒ EĪCĪĪĒ
 ĪSĀNĪĀ; ĪĪĪĪĪĪĪ*
 ĪĪĪĪĪĪĪĪĪĪĪĪ
 ĪĪĪĪĪĪĪĪĪĪĪĪ*
 VĪĪĪĪĪĪĪĪĪĪĪĪ
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In the royal family having Elimala as its capital, there was a queen named Mahaprabha. Her son Ravivarma was the king for a long time and after his death his younger brother Kerala Varma ascended the throne. It was at the instance of this Kerala Varma that the poem was written. The author, Rama Varma, was a nephew of Kerala Varma. From the records available at Chirakkal palace it is known that this prince Ramavarma died in 1443 AD. Kerala Varma became the king of Kolattunadu in 1423 AD, and ruled over the country till his death in 1446 AD. So the prince must have composed his work between 1423 and 1443 AD.

The extant manuscript of the poem, which deals mainly with the story of the Mahabharata breaks off in the middle of the 25th Canto. The style of the poem is very simple, but not very graceful.

*Matabhupalacarita*²¹⁵ by Raghavavarma Tampuran of Panthalam is a historical kavya consists of 10 cantos. Raghava Varma belonged to the Pantalam royal family. He was born in 1874 AD in the Cerukkayil palace of Pandalam. His father was Vasudevan Nambootiri of Kizhappurattu Illam in Panaccakkattukara in Kottayam, and his mother was Revathinal Tanvangi Tampuratti (of Pantalam Royal Family)

It is a biography upto the Sastyabdapurthi of king Ramavarma Maharaja of Cochin. In the poem there is a reference to the king Cera who is traditionally supposed to be the first king of the Cochin Royal family.

215. The MS of these works are not available. A brief account of the work is known to us from the scholar Vatakkumkur. It must have been composed after 1912 AD.

For detail see KSC IV - P 683 ; KSSC VI - P 234 - 237

*Pariksidvijaya*²¹⁶ of Ramasvami Sastri of Kalpati is a historical Kavya consists of 10 cantos. The author was a great scholar and is said to have flourished somewhere between 1855 and 1925 AD. He is belong to Kalpati in Palakkad.

It is a biography on the last of the Cochin king Ramavarma Tampuran popularly known as Parikshit Tampuran (1897-1965 AD). This king was great scholar in Tarka also a good writer in Sanskrit. This kavya is not available to us this work is only known to us by great scholar Vatakkumkur.

*Manavikramasamutiricarita*²¹⁷ is a historical kavya by Vasunni Musat (1855 1914 AD) which gives the life history of the Zamorin king Manavikrama Ettan Tampuran. (1845 - 1915) The kavya gives history of the king and throws much light on the history of the king and historical evidence of that time. So it is highly useful in making the history of Kerala.

The *Balyudbhava or Mahendra Vijaya*²¹⁸ by Godavarma Yuvaraja is a Mahakavya in 16 cantos by the king poet Godavarma Yuvaraja of Kotunnallur (1800 - 1815 AD) it is historical in nature.

*Pariksitcarita*²¹⁹ (laghugita) of Acyutapotuval K. on the life of Ramavarma Pariksit Tampuran of Cochin in 4 cantos.

*Angalasarajya*²²⁰ by A.R. Rajaraja Varma is a historical kavya of the 19th century AD. This is completely free from legendary matter and gives as a true history of British India. It contains 23 cantos and 1910 verses and depicting really the British period in India. So it is highly useful for the, makers of Kerala history.

The above survey enables us to trace a rough outline of the changing ideas on history in Kerala.

216. KSSC VI - P 412 , he quotes only one line

~~കേരളം~~

217. MS of this work is not available, vide KSC IV 741 - 747; KSSC IV 574-581

218. MS of the work is not available

CKSL - P 248

Vatakkumkur says that the work is in 12 cantos.

KSSC IV - P 318 ; KSC IV - P 370

219. Pub. by the author Trppunittura 1958

Vide CKSL P 271 ; KSSC VI P 435

220. Pub. with short notes by T. Ganapati Sastri