CHAPTER II

NAYARS AND THEIR EARLY MILITARY SERVICE

The social, political and economic condition of Travancore from the ancient period to the 20th century paved the way for the entry of Nayars into the military service. Socially, certain customs and systems like Polyandry, Marumakkathayam, Sambandam and caste rigidity emerged among the Nayars. Due to their military life they held a dominant position in Government and the Public. The Nayars as officials and military personnals, were a potential force in determining the existence of the Government. Their military dominance gave a rude shock to the Sovereigns of Travancore as well as to the British administrators. Economically, though the land system of Travancore was a deciding factor of the Nambudiris, the military life of Nayars had contributed a lot for the land reforms and revenue administration of Travancore during the 19th and 20th Centuries.

In the hierarchy of caste system the Nayars occupied the third rank. The Nambudiri Brahmins, Kshatriyas and Ambalavasis were superior to the Nayars in the social system. The Brahmins dominated the kshatriyas and the Nayars by their religious position and intellect. The Nayars served as body guards and soldiers to the Kshatriyas who were the governing
Ancient War Weapons of Nayars
class and also to the Brahmins whose property were protected by the Nayars.¹ Though they were called as Sudras, the Nayars had higher position among the low castes such as Pulayas, Parayas and their allied castes and the Iravas. This was due to their physical as well as numerical strength. Nayars served their sovereign and superiors as chieftains, petty chiefs, soldiers, tenants of Temple and Brahmin lands, commanders. They also served as royal body guards, revenue collectors, accountants, executive heads and even as Temple servants. They were closely associated with the royal family by Peculiar customs and norms. Their physical constitution and mental calibre proved to be a determining factor for their deep involvement in the military service. Physically they were strong and had a fairer complexioned body with handsome look. They made themselves to be fit for military service from their childhood. Being well versed in all sorts of Martial Arts, which helped them to develop a strong physique highly essential for those soldiers who spent most part of their youth in the battlefield.²


Students greet the idol with a ritualistic prescribed course of exercise
Nayar boys received training in the Martial Arts, which formed a part of their military profession. Nayars were hereditary warriors. In order to keep up the Marital spirit of the Nayars various military institutions were in existence. The Kalari formed one such institution. Scientific training in the use of arms was imparted by Asans, who can ascend to this position after many years of dedicated skill and discipline. Both boys and girls were given instruction in the Kalari at a very early age. The training programme started with a series of rituals and ceremonies to honour the Asan and venerate God. At the corner of the Kalari stands the presiding deity called Bhagavati. After making offerings to the Goddess, boys clad in a loin cloth prostrate before the idol with ritualistic style of exercise.³

The Kalaris differed in size and importance. Some Kalaris took as many as thousand students, while others constituted 50 Nayar families. The lessons usually begin in the first day of July and ends on the last day of the same month. Utmost care was taken in the construction of a Gymnasium. It consisted of a pit about 35 feet long, 17½ feet wide and 17½ feet deep with a thatched roof. The floor is made smooth by rubbing gingelly

oil. Before the class starts, the instructor was given cloth or coins as a token of respect. Then the instructor and the students smeared oil on their body wearing a narrow waist cloth. This was done to regulate the blood supply and to ensure, the flexibility of bone. This helped the students to be more active to perform the Payyatu. This was followed by a series of exercises aimed at toning the body for the continued combat.⁴

The art of fencing with sticks and canes representing sword or daggers were mastered by the students after the basic exercises. The students who had mastered this art could use blunted weapons to strike at the 64 vulnerable nerve centers of his opponent making him unmoving. This was followed by Angathari which involved spears, shields, swords and maces. The students were then taught to do somersault and wrestling. Like any other institution Kalarippayattu has changed, over the centuries. The art was taught and mastered as an art of survival in the medieval days when military warfare was so very common, and Nayars, the warrior class was made fit by adopting military institutions. Thus the students were taught all kinds of offensive and defensive techniques not only to

defend their body from any kind of attack as well as to destroy the enemy. It had also stood as an exercise for fitness in the modern days.\textsuperscript{5}

Foreign travellers like Gasper, Correa, Durate, Barbosa and others, had made references to the martial spirit of the Nayars. Nayars gave due attention as the Greeks or Romans for physical development. Every village in the olden days had its own kalari. Even, some of the well-to-do Nayar families had their personal kalari within their Taravad premises. The Velakali meant survival of the ancient fight and the ancient military costume, of the Nayars. Onathallu were the relics of their military skill. Fr. Bartholomeo wrote at the end of the 18th century about these combats. James Forbes in his "Oriental Memoirs" also made references to such martial skills displayed by the Nayars of ancient days.\textsuperscript{6}

Johnson in his "Relation of the most famous kingdom in the world" illustrated Nayars as soldiers. Nayar soldiers took much delight in their weapons like sword, shield, spears etc. The British General, Sir Hector Munro, had also made


remarkable references about Nayar soldiers who were masters in the use of sword and later guns.\textsuperscript{7}

In addition to the kalari, there were other types of Martial Arts like Ankam duel fight, Kudippaka. Ankam gained significance, when the disputes between the representatives of the two Taravads were not settled peacefully at the Tarakutton.\textsuperscript{8} The Martial combats who had their martial training with twelve years of experience very often took part in this combat. This combat was to be held before the Nayar Feudal Aristocrat of a Nadu who was to be informed much in advance to make all the necessary preparations for the peaceful participation of the combats. Compensation fee was also given to those who were killed or wounded depending upon their rank or nature of their wound. The revenue remitted in the treasury was utilized for such humanitarian purposes. Thus, these fights were a kind of encouragement in building up Martial spirit of the youth on one side, and also enriched the treasury with proper ethical values. In Poithu combat the


presence of the Chieftain was not necessary. Traditional rivalry between heroes usually ended in Poithu fight.  

The Nayar community was acknowledged to be a noble one in many ways, but under certain circumstances they fought among themselves. Family members belonging to different Taravads used to quarrel on minor issues and destroy each other by battling. If one person was killed by another of a different Taravad, the members of the deceased took revenge upon the family of the slayer. This was known as Kudippaka meaning family feud. This became a major cause for the hereditary enmity between the two families. During peace time it was common in those days for the Chieftains to organize various fights among their men. Fencing matches and sham combats were among these. Several hundreds of men attacked their opponents with sword, spear, shield and some met with wounds while others died. These combats were usually held at the time of onam. The political and social structure of the land was feudal in character and Nayars formed the feudal aristocracy of Travancore. The land was divided into a number of Nadus.


Each Nadu ruled by a hereditary local Chieftains called the Naduvazhis. Naduvazhis had several thousands of soldiers under their control. While a battle was fought, it was the responsibility of the chieftain to summon all the Nayar forces under his possession and that of his subordinates. These soldiers remained more loyal and had cordial relation with their immediate warlord rather than the Rajah.\footnote{12}

Nadu was subdivided into Desam for military and other purposes. Each Desam was under the charge of a Desavazhi, who was the hereditary chieftain subservient and responsible to Naduvazhi. Desam had several caste groups. Nambudiri resided in Gramam, Nayars in Tara and the untouchables in cheri.\footnote{13} Unlike the common Nayars, who were the retainers of the high caste Nambudiris the Naduvazhis were from respectable and wealthy Nayar families. Veluthambi was also from one such wealthy feudalistic Nayar family from South Travancore. Among the many services rendered by the Nayars to their superiors the most prestigious service was that of a Naduvazhi. He was assured of the civil, criminal, political and military rights

\footnote{12}{K.N. Gopala Pillai, \textit{Kerala Mahacharitram Part I} (Malayalam) (Trivandrum, 1948), p.222.}

within his territories. Military chieftain enjoyed several sources of revenue, like customs duty, succession fee, etc. He could also take over the estates of his decaying neighbouring chiefs. Properties of those who died without legal issue could be confiscated by the Chieftain. In addition to all this, he was privileged to accept adoption fee and protection fee from strangers. Gifts from Subjects on various festive and ceremonial occasions also enriched his treasury. Thus the presence of Naduvazhi were felt at every occasion. He acted more or less like a Rajah in his principality.

The Nayars of Desavazhi looked to all the affairs of the village. He was responsible for collection of fines and other contributions. Being the military chief of the village, he marched forces in times of emergency. He looked to police duties also. They also formed friendly societies to avert danger.

When Naduvazhis and Desavazhis held the political dominance in the kingdom, wealthy landlords of Nayar caste made it a duty among other undertakings to protect and

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safeguard religion, custom and manners in their territorial areas. They were responsible for the growth of education. On account of internal feuds and external aggression the general atmosphere in the kingdom was not peaceful. By their tact and diplomacy they were able to avert many of the mutual conflicts among various chieftains.  

In a political and military feudalistic set up Nayar soldiers served their immediate lords on the basis of military tenure. Under the system, the soldiers were directly responsible to their immediate warlord and not to the Rajah. In the days of Marthandavarma and his Predecessors the feudal chiefs and Naduvazhis were powerful. This was one of the main causes which led to clashes between the king and Naduvazhis and the struggle between monarchy and Nayar lords of eight houses. When Tipu invaded Malabar, many of the Chieftains along with Nambudiris migrated to Travancore. Dharma Rajah of Travancore gave asylum to them. By doing so he had to incur the hostilities of Tipu Sultan which became one of the factors which developed crisis between the two princely states of

south India. One such Nayar family was the Kalappana royal house.19

Marthandavarma brought about a Centralized administration by curtailing the powers of the Chieftains and annexing their principality to the kingdom. Under the East India Company's interference in the internal administration of Travancore the civil rights of these Chieftains were performed by the British officials.20

Below Naduvazhis, the petty chiefs like Madampimars and Prabhukanmars rendered military service to the state. These petty chiefs assembled before the Rajah on various occasions, on invitation and during times of emergency by the will of the people. Rajah sent men from the royal descent to summon the people scattered away at different areas. When the caste assembly were to commence, Nayars stood as guards behind the Rajah.21 In this first type of assembly, the petty chiefs could discuss on minor issues. The other type of assembly was held to check the tyranny of the Rajah.22 Even if the Rajah


was provoked by the hottest argument in the debate, he was prevented from using arms, but his servants were encouraged to resort to defensive tactics with stones and sand etc. Even the guard could not harm the youth. If any such incident occurred all of them had the right to even dissolve the assembly and stop rendering allegiance to the Rajah. Thus kuttams or assembly had a check on the Rajah and Ministers.23 Most of the Nayars served their Rajahs as soldiers. Eventhough, men from other castes like Syrian christians, Iravas were in the militia and trained in the use of arms, majority of the soldiers recruited were from the Nayar community.

Every Nayar, was made to believe that he was born to protect and safeguard the life and property of the people. Moreover, fidelity to their employers was the most prominent feature of the Nayar soldiers. Hence, it became their bounded duty to take up arms and even sacrifice their life to safeguard the honour of their Rajah and their land. Rajahs also maintained suicidal squad of Nayar warriors to safeguard their territory and also to serve them as their body guard.24

The annals of the military transactions of Travancore said

that, prior to the later part of the 18th century, Travancore rulers had very often relied upon the forces from the Eastern Ghats. This was opposed by Ettuvittil Pillamars.25 Marthandavarma, the creator of modern Travancore was the first monarch who realized the need for an efficient standing army. During the struggle against the refractory Chieftains and feudal lords for expanding his territories upto Southern part of Cochin, he had to depend upon neighbouring states.

Nayars formed most numerous of the Non-Brahmanical Hindus in Travancore, with agriculture as their chief occupation. Since there was no standing army, the Nayar soldiers did not reside in the cantonment unlike the British soldiers. During a war or a battle, these men were called to serve the land and in times of peace they rested in their home which was scattered away from the venue of the battlefield. The income they got as a soldier was very less and hence agricultural surplus formed their additional source of income. These soldiers were usually paid in kind in return for military services.26

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25. K.M. Panikkar, Malabar and the Dutch (Bombay, 1931), P. 59 and p. 61.
The Military Tenure System continued for generations, as this system served the purpose of the Rajahs at the centre, Chieftains and petty lords at the principality and districts, soldiers at the village level. Under this system, there was no regular or proper system of recruitment or age limit for service in the militia. Rajah had to depend upon these Nayar soldiers and their immediate feudal lords and warlords. These soldiers were drawn from lower middle class, middle and also from the family of the petty lords. They were also known for their hereditary martial education. They kept aloof from the battle-field only at the old age, when they took over as the chief representative of the Nayar joint family. The rulers preferred to have such Nayar soldiers as they did not have to care much about their well being, or to feed them directly. The central authority is the Rajah was also free from having to pay money to such soldiers.

The Chieftain assigned lands to these soldiers. As they had no burden of revenue payment, they rendered military service. The Chieftain also settled their mutual rivalries, gave some money during various ceremonies. These soldiers had also to give few articles as a token of respect and took their blessings on all important social and festive occasions.

27. Interview with A. Sreedhara Menon, 18 March, 1992.
Chieftains were also free from feeding these soldiers throughout the year.  

There were few similarities and differences between the institution of Feudalism practiced in Travancore with its counterpart Serfdom in the Medieval Europe. Like that of a feudal chief whose status in the society was denoted by the number of soldiers at his command, the number of serfs also accounted for their master’s supremacy. The marked difference was that in the case of serfdom, the chief was responsible for their maintenance, food and shelter; but the serf were given no freedom to move about. These serfs could also be sold or even pledged as per the wishes of their master. In the case of feudalism, the Nayyar soldiers were not subjugated as that of their counterparts in Europe. Even the ordinary soldiers held high esteemed position and under certain circumstances, they even acted without high orders.

Although the military tenure was a common phenomena in kerala, by the end of the 18th century the system met with its unpopularity in Malabar and Travancore. In Malabar, the


military tenure was reduced by the Mysorean invasion under Hyder Ali and then by his son Tipu Sultan. Tipu started a new land survey and the property of persons came to be assessed. The collected revenue was deposited in the Company's treasury. Even Zamorin once and for all took back all the lands from the Nayar soldiers, as there was no need for their service anymore. Moreover, the Company had their own troops and did not require the service of the Nayar's force.  

In Travancore, Marthandavarma was responsible for the transformation from Oligarchy to that of Monarchical form of Government. This was made possible only after the subjugation and suppression of the refractory Chieftains, Feudal Lords and confiscation of their lands and wealth to the Government. Under these circumstances, the Military Tenure System met with its natural death. The military service of these soldiers were not just confined to Travancore, but they were also used to assist the company's force in their struggle in South India. In the initial days when the relation between the Company and the Travancore Sircar was cordial at the request of the company's officials, Travancore troops were sent to assist the company's forces against the French forces in the Carnatic.

Later towards the closing decade of the 18th Century it became binding upon Travancore to lend forces to Company's assistance.\textsuperscript{32}

It was during Ramavarma's period (1758-1798) that Travancore faced invasion from Mysorean forces under Hyder Ali and later his son Tipu Sultan. During this period, Tipu Sultan was the most formidable force in South India and remained a constant threat to the rulers. Tipu Sultan attacked Travancore in 1789, when the Company intervened and declared war against Tipu Sultan in 1790\textsuperscript{33}. In the Third Anglo-Mysore War in 1790-92, the Travancore forces rendered meritorious service, but before the fourth war commenced, in 1795 Travancore signed the Subsidiary Treaty with the Company on 17th of November. In addition to the stationing of the subsidiary forces, Travancore Government was compelled to send their forces to assist the Company's forces in their operation against Tipu Sultan.\textsuperscript{34}

In Travancore many Nayars served as Dewans and earned high reputation from the rulers and ruled. Under Ramavarma,


\textsuperscript{34} Edward Thornton - \textit{A Gazetteer of the Territories under the Government of the East India Company on the continent of India} (London, 1854), Vol. I, p. 987.
both Dalawa Iyyappan Marthanda Pillai and Dalawa Kesava Das were from Nayar caste. With the growth of British power in Travancore from the later part of 18th century, the designation of Dalawa was changed into Dewan. In 1788 Kesava Pillai acquired the designation of Dewan of Travancore. In the initial days the office of Dewan was instituted by the Court of Directors to bring in a cordial relation between Rajah and the Resident, the two sovereign authorities. The tenure of the Dewan depended upon his ability to please Resident and the Rajah.\textsuperscript{35} The powers of the Dewan were reduced with the British involvement in the Administrative work. The Rajahs could not remove their Dewans without prior notice from the Madras Government. During the period of Dharma Rajah when the first Subsidiary Treaty of 1795 was signed Kesava Das was the Dewan. when Balarama Varma, became the new Rajah he held Kesava Das responsible for all the financial problems faced by the State on account of heavy subsidy to the British and hence he was dismissed.\textsuperscript{36}

Velu Tambi was a native of South Trivandrum. He belonged to an aristocratic Nayar family in Kalkulum. Like his ancestor

\textsuperscript{35} R. Narayana Panikkar, \textit{Tiruvithamkur Charitram} (Malayalam) (Trivandrum, 1933), p.135.

he underwent military training in Kalari. When Ramavarma was the sovereign, he entered the Government service in 1783 as the Tahsildar of South Kalkulum.\textsuperscript{37} It was on account of his timely advice to the reigning sovereign Balaramavarma about the maladministration by Dewan Jayanthan Nambudiri and Mathu Tharakan and their associates that the state machinery was saved from utter disorderliness.\textsuperscript{38} The low ranking revenue officials extracted revenues from the tenants. The antagonism of the people found expression in a revolt of the petty landlords of South Travancore under Velu Tambi. In 1799, he refused to adhere to the call of the Dewan for a huge revenue collection, which was followed by a mass struggle which compelled the Rajah to dismiss the Dewan. In this way, Velu Tambi as a Tahsildar rendered his service to the State and the Rajah. Later he was appointed as the Finance Minister.\textsuperscript{39} During the early phase of his administration, Dewan had cordial relation with the Companys representative namely the Resident and with the Madras Government. When the poligars of

\textsuperscript{37} N. Salakrishnan Nair, \textit{Swarajyabhimani} (Trivandrum, 1955), pp. 159-164.

\textsuperscript{38} P. Shungoony Menon, \textit{History of Travancore From the Earliest Times} (Madras, 1878), p. 296.

\textsuperscript{39} B. Shobhanan, \textit{Veluthambi and British} (Trivandrum, 1978), p.4.
the neighbouring state\textsuperscript{40} and Keralavarma of Kottayam were struggling against the British, Velutambi did not support them. By the personal interest of British Resident Macaulay, Tambi was raised to the office of Dewan in 1801.\textsuperscript{41}

When the Nayar soldiers revolted against the Company's officials for reducing their payment to facilitate for the subsidy payment, Dewan took the side of the Rajah and the Resident, and suppressed the revolt. For, he knew that Travancore forces were of no match to the Company's troops stationed at various parts of South India. Colonel Macaulay who became the Resident in 1800 wanted to implement Wellesley's policy of Subsidiary Alliance upon Travancore and hence he wanted to get the Treaty terms concluded with Rajah through the Dewan who wielded high influence at the Durbar.\textsuperscript{42} In order to avoid the invasion of the state by the Company's forces, Dewan compelled Rajah to sign the Treaty terms of 1805. When Macaulay threatened to intrude into the internal affairs if the arrears were not cleared, Dewan resorted to various measures to increase the revenue. He arranged for a systematic survey of the land. The survey included unalienated properties of Nambudiri jenmis and Temple lands, inam lands, free holds of Edapalli chiefs and certain other chiefs. All the other lands including Sirkar lands belonging to Madampis and other chiefs were included in the survey. A settlement register was maintained and all the corrupt tax collectors were seriously dealt with.\textsuperscript{43} During his time Quilon, Allepey, Vaikom became important commercial centres. He also


\textsuperscript{41} N. Balakrishnan Nair, op.cit. p. 165.


\textsuperscript{43} B. Sobhanan, \textit{Dewan Velu tampi and the British} (Trivandrum, 1978) p.58.
reorganised trade and commerce and the industry departments to increase the state revenue. These measures yielded only partial revenue, and the company's officials refused to reduce the increased subsidy. The Resident also refused to support firmly to the incapability of the Dewan to raise more money. All the official correspondence between the Dewan and the Resident also met with a failure. It was under these circumstances the Dewan decided to resort to a fight with the company's officials to redress their grievances. In his kundara proclamation of January 11th, 1809, he made it clear to the Public about the intention and also mobilized his force for an elaborate military operation. He was finally defeated on 28th March, 1809, and in order to avoid humiliation, he committed suicide. His body was exposed to the public at an open gibbet and his family members were punished by the Resident. The revolt of 1809 took the phase of a national struggle against the British. Peasants, Ruling Class, Feudal Ruling Classes like Velutambi and Paliyat Achan of cochin also participated in the War. From the Rebellion of 1809 to the days of Sir T. Madhava Rao, the Dewans of the state were low paid officials of the Presidency. Even in the case of Hyderabad and Oudh the Residency and Resident had the final word in the selection of Dewan.

The last of the Dewan of Travancore was P.G. Narayanan Ummithan, who succeeded Sir C.P. Ramaswamy Iyer. It was during Narayana Ummithan's time that Travancore was acceded to Indian Union. C.P. Ramaswami Aiyar was formerly appointed the legal and constitutional adviser to Chitratirunal Maharaja in 1931. He yielded a considerable amount of influence among the members of the Royal family and all important questions were referred to him by the Dewans from time to time. He earned the Good-will and co-operation of his subjects for his benevolent measures. He was also not free from criticism and incurred the displeasure of certain sections of the Society.46

The Reforms of 1932, introduced after C.P. Ramaswamy Aiyar became the legal adviser to the Maharajah raised a wide protest from the Syrians, Iravas and the Muslims. The reforms stood for an electoral Scheme based upon Property qualification. The new measure encouraged the Nayar Community to secure more seats. Since, the Nayars were the major land owning class, the other class demanded communal electorate or reservation of seats in Proportion to their Population.49 They held Dewan and the Government responsible for showing favouritism to the Nayar community at the cost of others. In 1933, the representatives from the Syrians, Iravas and Muslims organised the Joint Political Congress. They decided to boycott the election to the new legislature and demanded fair representation in the legislature and Government Service. Travancore was caught in the grip of Political instability and constitutional chaos. As a Shrewed diplomat Dewan, tried to negotiate with the leaders of the agitation and tried to

46. "C.P." By his contemporaries being a commemoration Volume issued on the occasion of the Eighty-First Birthday of Dr. Sir C.P. Ramaswami Aiyar (Madras, 1959) P.56.

49. Travancore: The President Political Problem, Executive Committee all Travancore, Joint Political Congress (Calicut, 1934). P. 30.
create a rift between the abstentionists. The Abstentionist Movement temporarily called off the agitation.\(^{50}\)

Through out 1936 there was a state wide agitation in favour of Temple Entry among the caste-Hindus. On Oct.8, 1936, C.P. Ramaswami Aiyar became the Dewan. To ease the tension Dewan, persuaded the Maharajah to throw open temples to caste-Hindus for worship. The Dewan became the hero of the Temple Entry Proclamation.\(^{51}\) On November 12, 1936, a Proclamation was issued which threw open all the Govt. Temples in the State to all Hindus. On the eve of the transfer of Power in India, a set of constitutional reforms were incorporated in the Travancore Constitution Act, 1946-47. Travancore State Congress formed in 1938, was a reorganised from of Joint-Political Congress. The members strongly rejected the reforms. They considered it, as one calculated to continue Dewans rule. Dewan also met with his unpopularity, when he announced that Travancore would remain an independent state with effect from the date on which British withdrew from India.\(^{52}\) Dewans action raised controversy from inside and outside the State. The opposition against the Government assumed strength and the Travancore State Congress threatened a campaign of direct action. Under these circumstances, an attack was made on the Dewan, although he escaped unhurt. Maharajah signed the act of accession and Travancore taken to the Indian Union. On 19th August, 1947. After sixteen years of service, C.P.R. relinquished his office and left for Madras. This marked an end of his epoch.\(^{53}\)


\(^{52}\) Ibid, P.112.

In addition to the Nayar service to the Rajah, various sub-divisions of Nayars rendered service to the members of the royal house, Kuruppu forms one such division, who were the masters of Martial Art and gave instructions to the members of the royal family. He had to call out the full name of the Rajah's consort after the cloth giving ceremony was over. Thus his presence was felt both outside and inside the royal house.\textsuperscript{54} Illakkari who constituted numerically high percentage among Travancore Nayars, were adherents of the ruling families of Travancore.\textsuperscript{55}

After Umminitambi Dewan in 1811, the post was held by Englishmen or people brought from outside the state till 1877. In that year Nanupilla, a Nayar who was a Government servant was made Dewan. With his vast administrative experiences he adopted measures to enhance revenue. After his retirement in 1888 the system of importing Dewan resumed.\textsuperscript{56} Another notable Dewan was Sir M. Krishnan Nayar (1914-1920) who formulated plans to encourage industrial and technical education.\textsuperscript{57}


\textsuperscript{55} Edgar Thurston, \textit{Castes and Tribes of Southern India} (New Delhi, 1987), Vol. V. p. 295.

\textsuperscript{56} K.R. Elenkath, \textit{Dewan Nanopilly Biography with His Select writings and letters} (Trivandrum, 1982), p.32.

\textsuperscript{57} Report on the \textit{Administration of Travancore 1914-1915} (Madras, 1915), p.2.
The services of the Nayar Dewans influenced the Nayars to enter into military and civil administration of Travancore. After that, many notable personalities belonging to the Nayar community became Chief Ministers of Travancore and later of Kerala. In Cochin too, the Nayars had great influence in military and civil administrative post which was hereditarily held by the Nayar family of Paliathachan. During the 19th Century, notable statesmen of Cochin were represented by men from the Nayar Caste. In Malabar Nayars always held high posts in the administration. Two of the four ministers advising Zamorin of Calicut were Nayars. Later in the freedom struggle also Nayars played an important part. Many Nayars from Malabar occupied seats in the Congress Cabinet of Madras. Nayars from Kerala left their imprints in the All India Services also.