CHAPTER I

THE DEVASWOM PROCLAMATION OF 1922

Travancore as it is called as the god’s own country was filled with numerous temples from time immemorial. Hence, majority of the population were Hindus. More than thousand temples both big and small were found. South Travancore alone accounted about six hundred temples.\(^1\) It is believed that the Kings, nobles and the general public constructed temples for their own use or for the worship of the general public. There was a common practice among the kings to construct temples when ever they fought victorious wars.\(^2\) Sometimes when a new dynasty took over the administration, they built temples for their worship. After the construction of the temples they gave land of grants for conducting daily poojas and yearly festivals. In later course of time, to manage the property and temples, they appointed officers. These officers became corrupt and that invited Government interference. Consequently, the people had to demand their rights. These popular movements forced the Government to announce the Devaswom proclamation of 1922.

---

1.1. Earlier Management of Temples

From very early times a group of private body called the Uralars or the Kariakars managed the temples. In some cases, a Synod of priests managed the temples. The Uralars managed the temples either directly or through their delegates called the Samudayam or Manushayams. The earlier records reveal that the Synods controlled the affairs of the temples by exercising more or less a proprietary or wardenship.

In course of time, the Synods became a powerful force in the state. They even went to the extent of exercising judicial and executive powers. This reduced the powers of the Sovereigns. The Sovereigns remained a shadow. The managers or trustees frequently enacted rules for the administration of the temple affairs independent of the Government. The vast accumulation of wealth in the hands of the Devaswom authority was also menace to the peace and tranquillity of the state. The temples and the Devaswom became a safe asylum to law breakers. The authorities had gone

---

4 Raja, P.K.S., Medieval Kerala, Annamalai, 1953, p.52.
5 The Travancore Government Gazetteer, 12.06.1921.
to the extent of fomenting troubles and hatching conspiracy to get authority in the temples and the Devaswam.\(^7\)

### 1.2. Dewan Veluthampi’s Plan

With the blessings of Col. Macaulay, Dalavai Veluthampi became very powerful. Dalavai Veluthampi understood that various Devaswoms in Travancore possessed large estates. They exercised immense influence over the people. Hence, he proposed to bring Devaswom under the control of the Government. By that way, the powers of the Synods and Devaswom authorities could be neutralized and controlled.\(^8\) But, unfortunately before his plans were executed, he came into conflict with the British over the payment of the subsidiary forces that were stationed in Travancore according to the treaty of 1805.\(^9\) But it was unfortunate that he lost his life in his revolt against the British in 1809.\(^10\) But, when Col. Munro became the Resident, he could understand the plans of Veluthampi and decided to act on his plans.

### 1.3. Col. Munro’s Reforms

When Col. Munro, became the Resident he understood the ills of the temple managements. Hence he acted immediately on the basis ofDalawa

---

\(^7\) Teresa F. Daniel, *op.cit.*, pp. 86-87.


Veluthampi’s plan. Before 1811, the state was not concerned with the management of the temples alone. In 1811, Col. Munro ordered to take direct management of the temples by using the Melkoima right. He also ordered to assume the direct management of their properties and accounts merged with the state accounts.\textsuperscript{11} By the order of Col. Munro, the Government assumed the management of major and minor devaswoms.\textsuperscript{12} Thus the Government brought under its control 62000 acres of garden lands and 548000 acres of paddy lands. The total income was Rs. 400,000. The annual expenditure was Rs. 250,000 and thus the state gained a surplus of Rs. 150,000.\textsuperscript{13}

The assumption of the religious institutions was a measure of far reaching consequences. The order of the Government on the subject emphasized, that the assumption was in the interests of the better management of the temples. Col. Munro placed the temples under the management of the officers of the land revenue department. The actual managers were the \textit{Sreekariakars} in large temples and \textit{Proverthiars} or village revenue officers in smaller ones. The expenditure, establishment and the routine of the ceremonies, rules for the management etc. of these temples

\textsuperscript{12} The Regulations and Proclamations of Travancore, Vol. V, 1929, p.322.
\textsuperscript{13} Teresa F. Daniel, \textit{op.cit.}, pp.88-89.
were settled on a permanent basis. Rules were drawn up for the management with the sanction of Her Highness the Rani.

The assumption led to a mixing up of accounts, relating to the income and expenditure. The rents and profits from the immovable properties and other collections which were until then, kept separate in the strong rooms of the temples were henceforth ordered to be credited to the Sirkar accounts. No separate account for income and expenditure had been maintained except for a few years immediately following the assumption. It was unfortunate, that in the order of the assumption no reservation was made as regards the liability to keep accounts. In the case of Uranma temples or temples under the management of the villagers, which were assumed by the Government, a different system of keeping accounts was adopted. Their income came to be credited under the heading of personal deposit and their expenditure was also separately charged. These temples were called as unincorporated Devaswoms.

Regarding the position of the Government so far as the incorporated Devaswoms was concerned, the Report of the Devaswoms separation committee says, “Col. Munro’s object may be clearly seen from the recitals in his order dated 3rd Kanni (1811). It was for the better management of the institutions taken by him.” The same sentiment was reiterated by the order
dated 18th Thulam 987 appointing a committee to fix a scale of expenditure of the Devaswoms.

These documents show,

“It was not at all the intention of the state then, to appropriate the income from the dehaswoms for the purpose of the state, and to leave them without any source of support. The state undertook the responsibility for the proper and efficient up keep of these institutions and it never swerved from this policy.”

The accounts of 1811 showed, that upto 1810 the state was contributing from the general revenues, a sum of Rs. 2,75,000/- every year towards the maintenance of the temples.

Munro appointed a committee of 10 persons, of whom six were officials and four were non-officials to examine and report on the condition of the Devaswoms and to fix their expenditure. A large and liberal scale of allowance for the due performance of the religious and other ceremonies of all the pagodas was allotted. New rules were framed for the management of temples, and charities, which assured better management and the state gained an addition to its revenues.

16 Col. Munroes Order, dated 1911.
Even after meeting the expenses of the various Devaswoms, the gross income from the properties left a good margin in favour of the state. The income in grain and in cash from the landed properties of the Devaswoms assumed in 1811 was, according to the accounts of that year, 1580491 paras of paddy and Rs.53,092/- in cash. Their average annual income for the 5 years commencing with 1811 was 1606281 paras of paddy and Rs.60,608/- in cash\(^\text{17}\). Thus there was a tendency for the income to rise steadily. This income did not include the income from the property belonging to the dehaswoms assumed subsequently. Both the incorporated and unincorporated dehaswoms had other fluctuating incomes in the form of offerings from devotees. Some of the dehaswoms also had some sort of right over some of their lands, where shifting cultivation was carried on. The value of this claim though indefinite, was substantial. They had also claims to the increase in the revenue resulting from extensions of cultivation.

The pagodas that came under the immediate control of the government had two Shantikars or Shantis or officiating priests, usually Pottis by caste on a salary of 20 or 25 fanams (Rupees 3 to 3½) each per month besides an allowance of certain quantity of paddy. These priests had to pay a fee to the Sirkar called Adyarah. The amount of which varied in accordance with the income of the pagodas. They were also employed in

some pagodas for 6 years and in some for 3 years. After the expiry of their term they were generally transferred to another pagoda. There were also hereditary Shantis. In some pagodas there were 3 or 4 Assistant Shanties. The pay of these assistant shanties varied from 10 to 40 fanams (Nearly 1½ to 4½ Rs.) each per mensem. Each pagoda had a manager called by either of the three different titles viz. Annaval, Shreecaryam, Samoodayam, according to the usage in the place. The salary of the manager varied from 10 to 50 fanams (nearly Rs. 1½ -7). All the other servants of the pagodas were under the control of the manager. To keep an account of the income and expenditure of the pagoda a Kanakku Pillai was employed in each pagoda on a monthly salary varying from 3½ to 40 fanams. (nearly Rs. 4½-5½). There was also a Shroff or cash-keeper attached to each pagoda, who was in charge of the cash and paddy supplied from the District Cutcherry to the pagoda. He had to keep an account of this, corresponding to that kept by the Pillaimars and the one served as a check on the other. In the Southern Districts in some pagodas, dancing girls were employed.18

The establishment of the private or village pagodas was similar to that of the sirkar pagodas. It may be that a little more attention was paid by the villagers to the affairs connected with the private pagodas. The statement of the actual amount of paddy and cash issued for the daily puja and the annual

18 Selections from the records of Travancore III, pp.3-5.
festival such as Utsavam, Araut, etc. in the sirkar pagodas of each district in the year 1811-1812\textsuperscript{19} is given in the appendix.

In Travancore there were 42 Oottupurahs, in which Brahmins were fed at the expense of the sirkar. Though the Devaswoms were brought under the management of the Government, feeding in Oottupurahs was not discontinued. On the other hand there is evidence to show, that under Munro’s vigilant supervision, the administration of this item of charity was regularized and that corruption and wastage were carefully checked. The amount of the expenditure of the oottupurahs was fixed in 1819 both in respect of money and supplies and when additional cash or paddy was required, it was only sanctioned after satisfactory explanation of the cause of such increase in the expenditure.

The assumption of the Devaswoms put an end to the mismanagement of the temple affairs and misappropriation of the temple funds and led to an increase in the revenue of the state. The expenditure, establishment and the routine of ceremonies connected with 1171 minor temples were also settled on a permanent basis.

Administrative reforms which abolished taxation in kind and substituted money payments were also extended to Devaswom lands taking care not to affect the fundamental principles of assumption. But by this, the

\textsuperscript{19} Selections from the records of Travancore III, p.9.
devaswoms were subjected to some pecuniary loss. The average cash value of one para of paddy was less than a rupee. The 1660281 paras of paddy which the devaswoms were getting on an average immediately after the assumption was worth Rs.1548913/-. The amount with the average cash income of Rs.60608/- from the garden lands gave a total revenue of Rs.1690521/- or about 16 Lakhs of rupees. To this was added the money equivalent of the other claims of the devaswoms already described. In the days of Munro the expenditure incurred by the state on account of the management and maintenance of the temples ranged from Rs.5 to 6 Lakhs.

The assumption of the devaswoms was more an inauguration of a state trust than anything else. The state was the sovereign power and it was not liable to account to anyone so far as the management was concerned. There was a contrary view, that the assumption extended only to the management and therefore the state was only a mere trustee and that it was wrong on the part of the state to have mixed up the trust property with its own properties and as such the entire expenditure connected with the devaswoms was a charge upon the general revenue of the state. The legal opinion on this point seems to be, that Col. Munro’s act was one, that was done in the exercise of the traditional right of Melkoima inherent in the Hindu sovereign of the state and that it was not an act of confiscation.
No doubt, the assumption of the devaswoms by Munro constituted an important land-mark in the history of Travancore. It not only enhanced the revenue of the state, but also ensured prompt and regular administration of the temple affairs. As a result, the temple properties were brought under proper management and this measure proved to be a signal success. But it created future problems too.

1.4. Devaswom and Dewan Regaviah

Ragaviah assumed the office of the Dewanship in 1920. During his Dewanship the problems that were creating problems to Col. Munro came to the surface.\(^{20}\) Though the revenue of the state was enhanced, the merger of the Devaswom with the state account was not liked by many sections. The accounts were managed by revenue officials. This naturally led the Devaswoms to come under the Land Revenue Department.\(^{21}\) This created many problems to the state.

The society during that time were divided into two broad groups, namely the Savarnas or the high castes or the Avarnas or the low castes. The Savarnas consisted of five sects of Brahmins such as Malayala Brahmins, Tamil Brahmins, Telugu Brahmins, Canaris Brahmins, Telugu Brahmins and Malayala Brahmins. Of these the Malayala Brahmins were the superior


The Nayars constituted the largest caste in Travancore. Most of the feudal chiefs of Kerala were Nayars. The Nanjilnad Vellalas were also considered as the high caste.

The Avarnas consisted of the Ezhavas who migrated from Ezham or Ceylon. The Nadars were found in large number in South Travancore. The Krishna Vakakkar, the Syrian Christians and many other communities came under the group Avarnas. As a system of caste hierarchy was prevalent in Travancore, the Namboodiris stood at the top and that was followed by the Nairs. The Namboodiries and other branches of Brahmins became the Jenmies due to the political and communal problems that existed in Travancore. The Nayars were the feudal lords of the country. Hence, the lands, the temples, the management and administration of the Devaswoms came under their control. They appointed their own men in both the revenue and Devaswom offices. The low castes such as the Ezhavas, the Nardars, the Syrian Christians and the other low castes did not find a place in the administration. The exclusion of the non-caste Hindus in the Revenue administration was very glaring and the people wanted to get a remedial measure for the same. As the Land Revenue Department dealt with

---

22 Census of India, Travancore, 19011, Part I, p.290.
24 Census of India, 1901, Travancore, Part I, p.278.
Devaswom or the temple properties in addition to land revenue, the Christians, the Muslims, the Ezhavas, the Nadars and the other lower castes were not given appointment in the Land Revenue Department.²⁶

By virtue of the Melkoima right vested in the state the administration of certain Devaswoms along with their endowments were mismanaged by the state. Further, the income from the Devaswoms was absorbed in the general revenues of the state and the state expenditure was also met out of the general revenues. These clubbing of income and expenditure irritated the people. Hence there was a move to separate these two departments. In the administration also, the non caste Hindus were not included.²⁷ In the appointments of the Revenue department also, the low caste Hindus were neglected.²⁸ The expenditure too was absorbed from the Devaswom income.²⁹

When Ragaviah was elevated as the Dewan he could understand the ills of the Devaswom and Revenue Department and he reformed the Revenue Administration.³⁰ He divided the Kingdom into four divisions. According to that the Land Revenue Department was placed under a Land Revenue

Department under the control of the Dewan.\textsuperscript{31} Further he divided the each division into taluks under the charge of a Thasildar.\textsuperscript{32} The Devaswom accounts were merged with Revenue Department. The merger of Devaswom accounts with the Revenue Department invited future struggle to the state. The exclusion of the low caste Hindus from the Administration, the merger of Devaswom with the Revenue Department, and the income and expenditure earned the popular resentment. Consequently, they formed their own association to protect their right called the Civic Rights League.

1.5. The Civic Right’s League 1919

As there was popular resentment to gain equal rights and privileges, the backward communities, led by T.K. Madhavan formed an association called the Civic Rights’ League in 1919. Branches of the Leagues were opened in several places in the state.\textsuperscript{33} On 20 February 1919, the leaders of the Christian, Ezhava, Mohamedan and other communities of the state submitted a memorial to the Dewan. The memorialists submitted that the communities which they belonged were excluded from the higher ranks of the Revenue Department which was the most important and influential branch of public service and also the backbone of the administration. They further stated in the memorial that their communities were excluded because

\begin{itemize}
\item \textsuperscript{31} Velu Pillai, T.K., \textit{op.cit.}, Vol. II, p.701.
\item \textsuperscript{32} Travancore Administration Report, 1924-1925, Introduction.
\item \textsuperscript{33} Daniel, D., \textit{op.cit.}, p.22.
\end{itemize}
they did not belong to a particular community. The students were excluded from the Government Students Hostels because they belonged to the unprivileged community. The memorialists further stated that this affected their self respect. This also did not allow competent people into administration and this affect the ability and integrity of the administration. They further demand that,

a) To throw open all ranks in every Department of the public service to all subjects of His Highness the Maharaja irrespective of race and religion.

b) To extend all public institutions equally to all communities in the state.

c) To remove the stigma of untouchability which was an insurmountable obstacle in the path of the progress of the depressed class of this country.\textsuperscript{34}

Thus the Memorial of the Civic Rights League paved the way for the Christians and the Congress in general to submit separate memorandums. All these memorandums and memorandums exerted pressure on the Government.

\textsuperscript{34} Kusuman, K.K., \textit{op cit.}, pp. 91-92.
Mass meetings were conducted in several places in support of the movement.\textsuperscript{35} The situation became tense, for fear of further agitation, Dewan Krishnan Nayar (1913-1919) agreed on 21 February, 1919 to give appointments on merit and not on the basis of caste, creed and colour.\textsuperscript{36}

In the meanwhile, the Christians waiting till now also clamoured for equal rights. The Christians under the leadership of K.C. Mammen Mappilai, presented a memorial to the Dewan on 1 March, 1919.\textsuperscript{37} In the memorial they submitted that the Christians were denied appointments in the Land Revenue Department which employed large number of public servants. As the Land Revenue Department dealt with the Devaswom or temple properties in addition to the Land Revenue, the Christians and the Muslims were excluded from admission to its higher ranks on the basis of religion and the low castes like the Ezhavas on ground of caste\textsuperscript{38}. As a remedial measure, they wanted the separation of the temple administration from the Land Revenue Department.\textsuperscript{39}

Meanwhile, Mr. E.J. John, an active member of the congress, submitted another memorial, on behalf of the Civic Rights’ League, to M.

\begin{footnotes}
\item File No.53/ Political 1919/Public Department Kerala Secretariat, Trivandrum.
\item Menon, P.K.K., \textit{op.cit.}, p.284.
\item Daniel, D., \textit{op.cit.}, p.23.
\item Menon, P.K.K., \textit{op.cit.}, pp.284-285.
\item Daniel, D., \textit{op.cit.}, p.23.
\end{footnotes}
Krishnan Nayar the Dewan. In that memorial, he clearly cited and referred to the exclusion of the Ezhavas Christians the Muslim and other low caste Hindus, from the Land Revenue Department, Imperial Brigade Services and the Government Students’ Hostel.\footnote{File No.53/Political/1919/Public Department, Kerala Secretariat, Trivandrum.} He threatened to launch an agitation unless their grievances were redressed. Taking cognizance of the spirit of the memorial, Dewan Krishnan Nayar wanted to stop the popular agitation that was in the offing. Hence, he appointed a Mixed Committee in 1920.

**1.6. The Mixed Committee, 1920**

The agitation of the Civic Rights League made the Government to realize that it was necessary to find a solution and hence the Dewan appointed a Mixed Committee to investigate the question of separating the administration of Sircar Devaswoms from the Land Revenue Department.\footnote{Ibid., p. 321.} It consisted of Hindu and Non-Hindu members. Further there were two types of members viz. Official members and non-official members. The official members were (1) M.K. Anantanarayana Aiyar, B.A., B.L., (Dewan Peishkar Kottayam) (2) M.R. Krishna Pillai, B.A., B.L. (Dewan Peishkar Quilon) and (3) John Kurien, B.A., B.C.E. (Executive Engineer, Kottayam). The non official members were (1) P.K. Narayana Pillai, B.A., B.L., (High Court Vakil) (2) J. John Nidiri, B.A., B.L., High Court Vakil Kottayam and
member of the Travancore Legislative Council and Sanku Aiyar, B.A., B.L., Acting Stationary Magistrate, Paravoor. Among these members K. Anantanarayana Aiyar, B.A., B.L. an official member, occupied the presidential chair and S. Sanku Aiyar occupied the post of Secretary. The Committee was required to report upon the exact character of the assumption of the Devaswoms, the feasibility of separating their administration from the Land Revenue Department and the nature and cost of the additional staff that might be necessary if the organization of a separate department be deemed desirable. The preliminary meeting of the committee was convened on the 14th Medam 1095, (1920) when all the members were present. The committee held in all 10 meetings.

The mixed Committee made the following recommendations to the Government. The most important among them were

a) The administration of Devaswoms should be separated from the Land Revenue Department for their efficient administration.

b) The Department to be created was to be called the Devaswom Department and it might be placed under one Central Executive Head styled Devaswom Dewan Peishkar, his headquarters being at

Trivandrum. His status should be made equal to that of any other Dewan Peishkar incharge of a Division with the same salary. To help him generally in office during his absence in camp, an assistant should be appointed.\(^{45}\)

c) For the purpose of efficient administration the whole state should be divided into ten groups, each group being placed under the control of an officer called Devaswom Tahsildar. He should be of the status of a Revenue Taluq Tahsildar with a pay of Rs.150 to Rs.200.

d) The elephant attached to Devaswoms should be brought under the care and supervision of the Revenue Tahsildars.\(^{46}\)

1.7. Devaswom Proclamation of 1922

While the Mixed Committee was at work the question of mismanagement of the Devaswom was raised on the floor of the Sri Mulam Popular Assembly by several members in the 17\(^{th}\) session held in the Victoria Jubilee Town Hall from Monday the 28\(^{th}\) February 1921. Raghaviah, as the President of the Assembly, pacified the members saying that the report of the Mixed Committee would be released soon after the session was over.\(^{47}\)

\(^{45}\) Report of the Devaswom Separation Committee including the dissenting Minutes Narayana Pillai, P.K., p.18.

\(^{46}\) Ibid., 18.

\(^{47}\) Proceedings of the 17\(^{th}\) session 1921 of the Sri Mulam Popular Assembly of Travancore, p.128.
In the meantime the Government appointed Krishna Iyengar, the Forest Settlement Officer, to examine the possibility of separating the Devaswoms from the Department of Revenue. The Regulations and Proclamations of Travancore, Vol. V, (1097-1100 M.E.) 1929, pp.822-824.

Taking into account of the recommendations of the Mixed Committee and the report of Krishna Iyengar. Raghaviah decided to advise Maharajah Sri Mulam Tirunal, to issue a proclamation separating the Devaswoms from the Department of Revenue. Accordingly the Maharajah issued a Proclamation on 12th April 1922 separating the Devaswom from the Revenue Department. The Devaswom Proclamation, as it was called, represented a step towards the realization of equal rights for the different communities. It separated the control of the Devaswoms from the Land Revenue Department and provided for the organization of a separate Devaswom Department under a commissioner for the purpose of managing the affairs of the temples and Oottupuras. As the Devaswom properties were inextricably mixed with the Sircar ones, they could not be restored to this Department. So a Devaswom Fund was started, and the state undertook to made an annual contribution of 16 lakhs of rupees towards the Devaswom Fund for meeting the Devaswom expenses. The

49 Ibid., pp.825.
52 Ibid., p.326.
Proclamation also placed the holders of Sircar Devaswom properties on a footing of equality with the holders of Pandaravaka lands.\textsuperscript{53} A large proportion of the immovable property of Devaswom lands was known as Pandaravaka lands. It also defined the powers and duties of the officers of the Devaswom Department and regulated the expenditure of the Department.

\textbf{1.8. Organisation of the Devaswom Department}

In accordance with the Proclamation of 1922 the administration of the Devaswom was separated from the Land Revenue Department and it was called Devaswom Department. It was placed under a Commissioner. Further a Devaswom Fund was established for the purpose of Devaswom expenses. By an order made on 21\textsuperscript{st} July 1925, Raghaviah, the Dewan was relieved of his duties and responsibilities relating to the Devaswoms and the administration of the Devaswoms was entrusted to the Devaswom Commissioner who was to be directly responsible to Her Highness Sethu Lakshmi Bai, the Maha Rani Regent.\textsuperscript{54} For the sake of better supervision and efficient management of Devaswoms, a readjustment of territorial limits of the Devaswom groups was made. Raja Raja Varma, the efficient audit officer, was appointed as the Devaswom Commissioner. For administrative purposes, the state was divided into four districts viz, Suchindrum,

\textsuperscript{53} Report on the Administration of Travancore for the year 1097 M.E., (1921-22) Trivandrum, p.105.

\textsuperscript{54} Ibid., p.89.
Trivandrum, Ambalapuzha and Vaikam and these districts were sub-divided into 18 groups. Each of the districts was placed under an officer styled “Assistant Commissioner” and each of the groups, was supervised by a Superintendent. A resident manager was attached to each of the Devaswoms at Cape Comorin, Suchindrum, Thiruvattar, Haripad, Ambalapuzha, Vaikam and Ettumannur in view of their importance and the large expenditure annually incurred on their account.\(^{55}\)

1.9. Achievements of the Devaswom Department

After the separation of the Devaswoms from the Revenue Department the security arrangements in the temples were strengthened. Further vigilance committees consisting of prominent resident devotees were formed to help the Devaswom authorities in the matter of guarding the temples and their properties.\(^{56}\) The contract system of supplies to Devaswoms was brought into operation in almost all the institutions and it worked satisfactorily. Maramat works were also undertaken. The most important Devaswom Maramat works completed during 1924 were the repairs to the terrace of the cape temple, restoration of Arulpozhi Thaluvia Mahadevarcoil at Vadaseri, restoration of Katinamkulam temples and improvements to


\(^{56}\) Ibid., 1096 M.E, (1920-21), p.103.
Kattuvally temple. Temple ceremonies were also conducted during the year with greater success. The renovation of several important Devaswoms which stood in need of repair was also taken up. The checking of the sub-division records connected with the survey of the lands of the Pattazhi Devaswom was completed during the year. Good progress was made in restoring the Devaswom buildings and the tank attached to the temples.

Since the Proclamation of 1922 the Oottupuras or the feeding stations providing food to the Brahmins came under the control of the Devaswom Department along with temples. In 1922 there were 28 Oottupuras. As a result of the separation of the Devaswoms from the Revenue Department, corruption and wastage were put to an end. Consequently the total expenditure fell from Rs.3,57,971 in 1921 to Rs.3,50,454 in 1922 or by Rs.7,517. The receipts amounted to Rs.1,612 in 1922 as against Rs.1,423 in the previous year.

It is also noteworthy that considerable reduction in the expenses of the Devaswoms was achieved. The total expenditure on Devaswoms was Rs.13,06,626 in 1922 (1097 M.E.) against Rs.14,14,255 in 1921 resulting in a decrease in expenses by Rs.1,07,629. The total expenditure under the

58 Ibid., p.90.
59 Travancore Devaswom Manual II, p.11.
Devaswoms Fund for 1924 amounted to Rs.13,75,735 as against Rs.11,79,051 for 1923 (1098 M.E).\textsuperscript{61} Thus the total expenditure for the year fell short of the estimated expenditure by Rs.1,33,765. The total expenditure on charities in 1924 (1099 M.E.) was Rs.3,36,228. The total grant for the Devaswom Maramat works for the year 1925 (1100 M.E) was Rs.2,80,750 and the actual expenditure was Rs.2,78,712. A lump sum of Rs.20,000 was provided in the budget for 1925 (1100 M.E.) for the minor Devaswoms in the State for taking up repair work. This amount was to be realized through a system known as contribution system. According to this system the interested worshippers who applied for the restoration of the Devaswoms were, wherever possible, made to carry out the works themselves and to receive payments to the extent of half the value of the work done. On account of their difficulties in raising their share of the cost of the works, the works did not progress as expected.\textsuperscript{62}

1.10. The Impact of the Separation

The Devaswom Proclamation paved the way for equal rights for the different communities.\textsuperscript{63} The separation of the Devaswoms was a timely reform. As a result of the separation of Devaswom from the Land Revenue Department, the non-Hindus and non-caste Hindus could henceforth be


\textsuperscript{62} \textit{Ibid}.

\textsuperscript{63} Ravindran, T.K., \textit{op.cit.}, p.51.
appointed to the Revenue Department. Further the Revenue Department was re-organised under a Land Revenue and Income Tax Commissioner newly appointed. The Separation of the Devaswoms put an end to the mismanagement of the temple affairs and misappropriation of temple funds and led to an increase in the revenue of the State. No doubt the Devaswom Proclamation ushered in an era of efficient management and prosperity.

The permanent effect of the separation of the Devaswom from the Revenue Department was that the lower castes wanted the eradication of untouchability and the right to entry into the temples.

---