CHAPTER IV

EDUCATION IN THE PRINCELY STATE OF TRAVANCORE (PART I)

- Education in the Princely State of Travancore (1817-1931)
- Rani Gouri Parvathi Bai (1815-1829)
- Swathi Thirunal Rama Varma (1829-1847)
- Uthradam Thirunal Marthnda Varma (1847-1860)
- Ayilyam Thirunal Rama Varma (1860-1880)
  Vernacular education
  Education of women
  Expansion of English education up to the level of higher education
  Legal education
  Art education
- Vishakam Thirunal Rama Varma (1880-1885)
- Sri Mulam Thirunal Rama Varma (1885-1924)
  Vernacular education
  English education
  Reformatory schools
  Ayurveda (indigenous system of medicine)
  Agricultural demonstration farm
  Training schools
  Legal education
  Female education
  Education of the backward communities
  Muslim education
  Free primary education
  Technical and art education
  Travancore educational code of 1070 M.E. (1894-95)
  The education code of 1085 M.E. (1910)
- Private enterprise
  Govinda Pillai committee
  Library and reading room
  Adult education
  Boy scout movement
  Educational expenditure
  Bifurcation of Maharaja's college
  University committee, 1917
  University commission of 1923
- Rani Sethu Lekshmi Bai (1924-1931)
  Vernacular education
  Collegiate and English education
  Female education
  Education of backward classes
  Muslim education
CHAPTER IV

EDUCATION IN THE PRINCELY STATE OF TRAVANCORE

PART I (1817-1931)

In presenting the findings of the investigation two approaches are open to the investigator: one is to follow the purely chronological order, giving a summary of educational and cultural factors up to 1817, followed by the findings arrived at by the investigator for the period from 1817 to 1947. But then there is the hazard of the background history (up to 1817) becoming unduly long and the real thrust of the investigation getting defocused. Hence the investigator proposes to directly present the major events of significance of the period under scrutiny in two parts. The present part, that is Part I deals with the events that occurred from 1817 to 1931 and Part II deals with the events that took place during 1931 to 1947. This will be followed by an interpretative chapter where the interplay of geographical, social, historical, cultural, political, religious, economic and other factors will be brought to light to interpret the major educational events and trends of the period.

The present chapter and the next are therefore devoted to the educational history of the princely State of Travancore between 1817 and 1947. One reason for splitting the factual presentation of the main findings relating to the period is to keep the chapter to a reasonable length. Another justification is that the period of the last ruler His Highness Šri Chithira Thirunal Mahārāja (1931-1947)1 marks the transition to independent India. The focus by now has completely shifted from the rescripts of the ruling princes to several other decisive forces in society, in the bureaucracy and committees of experts. Crucial events like the Statham Committee Report2 and the establishment of the University of Travancore3 give a qualitatively different nature to the presentation.

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1 Vide Supra.
2 Report of the Travancore Education Reforms Committee 1933. Trivandrum: Government of Travancore, 1933
3 The University of Travancore, which eventually developed into the University of Kerala, was established on November 1, 1937 by a proclamation of the then Maharaja of Travancore, Šri Chithira Thirunal Balarama Varma. Ten colleges affiliated to the University of Madras got affiliated to the University of Travancore when it was established. (University of Kerala. Report Presented to the University Grants Commission (U.G.C) Expert Visiting Committee for Mid-term Appraisal of Seventh Plan schemes, 20-22 July 1988. University Press. Trivandrum. 1988).
As has been stated in chapter I, Introduction, the active and positive intervention of the princely rulers in education started with the famous Rescript of Râni Gowri Pârvathi Bâi in 1817. Though this was concerned mainly with the improved and organised form of indigenous education, it reflected the educational needs and demands of the people in a changing situation. About this time the London Missionary Society (L M S.) and Church Missionary Society (C M S.) were setting up schools which could promote English education. The rulers were sensitive to the possibilities of this new input and took active steps to throw the window open to western education by giving support to private and missionary effort to promote English education and finally by making it a responsibility of the State to promote such education.

In the earlier part of the period under review the focus of operation was the rulers. Hence the facts of educational history during the period tend to revolve mainly round royal rescripts. During the later part, though royalty continued to remain at the apex of sanction and authority, the whole system of education underwent radical transformation. The educational history of this period was traced using primary sources such as reports on administration of education, other reports, acts and the like.

A historic appraisal of the successive sovereigns of Travancore and efforts of each ruler in the development of education is attempted in the following discussion.

4.1. Râni Gouri Pârvathi Bâi (1815-1829)

After a period of uncertainty and some turmoil in the beginning of nineteenth century, Râni Gowri Pârvathi Bâi ascended the throne as Regent since the heir apparent, Swâthi Thirunâl was still a child. Pârvathi Bâi herself was just a young girl of 13 at that time. But she had the benefit of a good domestic education from her uncle and the advice of a committed and progressive British Resident, Col Munroe. The first event of educational significance came about after two years of the reign of Râni Pârvathi Bâi.
On 19th Edavam* 992 M.E (1817 A.D.) Rāṇi Gowri Pārvathi Bāi issued what appears to be the first of a series of Neetus** (Rescripts) which imply the recognition of the duty of the State to defray the expenses of education of the people, particularly of those who cannot afford to pay the fees even for the elementary education available at that time. Many earlier scholars have tended to generalise Mahārāṇī's concern for education in the whole State from this single proclamation. A careful study of the primary sources available suggests that this was the first of the series of Neetus concerning vernacular education. There is also another series of Rescripts which indicate that the Mahārāṇī did give support to the missionaries in their educational effort which also covered English education.

In this Rescript (of Edavam 992)2 which has been cited by all investigators as the first historic Neetu of the Mahārāṇī, the immediate concern is about the inability of the people north of Quilon to pay salaries of teachers to teach the basics of language. It is also noted if teachers are appointed for this purpose it would be helpful to satisfy the requirements of account keeping for the various offices, and bring fame (Kirthi), and justice (dharma) to the State. The rescript therefore makes provision for appointment of teachers in the Taluks of Māvelikara, Kārthikapally, Thiruvalla and Kottārakkara. In each area provision was made for appointing two teachers, one for teaching Malayalam letters and knowledge and astrology and another for teaching Tamil and arithmetic. It is also noted that the salary will be paid from the treasury and that each teacher was to be paid fifty panams (about Rs 7) per month. The rescript also ordered the concerned Tahsildar or his assistants to visit the school once in fifteen days and report how many children are studying and what all they are studying.

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* A month in Malayalam Era or Kollavarsham.
** Vide Appendix No. 1. Royal Rescript, Vol. 6, p.370 (19-10-992).
3 Ibid.
This Rescript clearly shows the motive for the concern of the Ruler to education—the humanitarian grounds of recognizing the needs of the ordinary people, the need for filling State offices with people who could write and maintain accounts (obviously at this stage they were maintained in Tamil and Malayalam), the fame of the Royalty to promote Dharma (justice).

Since these rescripts relate to the area north of Quilon, and further rescripts are related to still northward extensions, one may be tempted to infer that there should have been earlier rescripts on similar lines covering the area around the capital city. But such rescripts could not be traced. So one probable inference is that in this area (south of Quilon) the indigenous schools were served by village teachers who were bilingual (in Tamil and Malayalam) so that the service needs were met. The names of teachers and their places have also been indicated in the various rescripts. The names suggest that these rescripts have been useful in bringing some fresh blood by importing teachers from outside the taluk. It may not be quite fanciful to infer that this amount of fifty panams (Rs 7/-) could have been supplemented by the support which would be usually given as Dakshina (usually a fee or reward presented on completion of study) for the local teacher.

The next two Rescripts\(^1\) appear to be simply acknowledgements of the Tahisldar’s reports of the working of the schools. This suggests that the scheme did come into operation. One of them specifically indicates the target group as agriculturist’s children.

A Rescript\(^2\) issued by the end of 1817 extended the scheme to Pandalam Taluk. Another Rescript\(^3\) dated 1818 of the same queen, indicates the policy to extend the provision to appoint teachers for the education of needy children of all taluks, and specifically extending the provision to Karunāgapally, Ambalapuzha, Shertallay and Changanassery.

\(^2\) Royal Rescripts. Vol.9, p.7 (5 Dhamu 993). Appendix V and V (i).
\(^3\) Royal Rescripts. Vol.9, p.47, 16 Makaram 993). Appendix VI and VI (i).
Another Rescript\(^1\) indicates that Krishṇa Vāriar of Pāṇḍyanādu has been appointed as a teacher and he was given 50 panam per month.

A number of rescripts housed in the secretariat library in later volumes relating to the years ME 993 to 996\(^2\) testify to the Mahārāṇī's hearing of the inspection reports of the Tahisildars on the schools. These follow-up rescripts show that the scheme was in fact implemented, found to satisfy a felt need and extended on grounds of genuine need and demand.

Apart from the other laudable objectives stated in the Neētus, the practical one of maintaining the domestic administration in Malayalam and Tamil has been quite dominant. But it is interesting to note that within the indigenous system a new input seems to have been made.

Usually teachers from outside the Taluk seem to have been brought in. The salary of Rs 7/- might appear low, but it is not so considering the fact that the distinguished Nagam Aiyah after matriculation, started government service as a clerk in a school on a pay of Rs 7/- as late as 1865 A.D. It is likely that through this kind of input into indigenous education the Rāṇi expected to make some transformation of the indigenous system. Historians like Nurullah and Naik say that the alternative of accepting the indigenous system and improving it was not considered at all in the Anglicist-orientalist controversy\(^3\). This then is a unique and so far unrecognised contribution in Indian educational history.

But the Rāṇi had problems other than that of domestic administration. She had to transact business with the East India Company and its representatives and also reply to communication from other sources. One rescript\(^4\) refers to a

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3. Towards the year 1835, there was a great controversy as to which patterns of education. English or oriental was best suited to the Indians of the day. Lord Macaulay, who was the President of the Committee on Public Instruction during the Governor generalship of Lord William Bentick, submitted his famous Minutes in favour of English Education. (University of Madras. *History of Higher Education in South India 1857-1957*, Vol. 1. Associated Printers (Madras) Private Ltd., Madras. 1957)
correspondence involving translation of a communication received from Pune (with the cognisance of the Resident). The language of the communication is not specified. The probability is that such communications could have been either in English or in Persian. The challenge of communication with the English would have posed major educational challenges, but it is more expedient to dispose of the Persian communication problem which had apparently just transitional interest. There is one rescript which refers to the salary of a Persian translating master (Syed Mohammed Munshi) on a salary of Rs.100/- per month. This is a fairly high amount comparable to that offered to Englishmen teaching English. This may be, due to the shortage of experts in that particular field. On the demise of Syed Mohammed Munshi, his son-in-law Mohammed Ali was appointed to the post but paid 65/- (the other portions, Rs.35, being paid to the son of Syed Mohammed Munshi).

In a pluralistic State, the Rāṇi was obliged to have a sense of “Caste Justice” – at least among the powerful castes. One rescript refers to the concern for giving representation in the appointment of Judges and Sāstris to Syrian Christians as well as Brahmins and Sudras (apparently Nāirs and possibly Pillāmar). This particular inscription makes specific mention of a number of Syrian Christians. This represents another educational challenge to the government in which English education had to be used as an intervening factor. At least the caste ‘elite’ (including Nāirs) should be made ready to fill positions of judges. In the changing situation the need for English was obvious. The mention of Sastri positions in connection with the three castes suggests that in Kerala Sanskritic knowledge was not the monopoly of the Brahmins.

English Education represents an opening into modernity which came into Kerala in a way different from the rest of India. Many people attribute the beginning of English Education in Travancore to Swāti Thirumāl Mahārāja. But the window to English education was already opened by Mahārāṇi Gowri Pārvathi Bāi.

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1 Royal Rescripts. Vol 9. p.163. (05.08.993). Appendix X and X (i).
* Castes in Kerala.
Though specifically the term English education has not been used, there are plenty of rescripts which indicate the award of cash and kind to missionaries who have been promoting English education. These include the grant of tax free land for the bungalow at Chungam hills to Benjamin Baily (who was conducting a free school)\(^1\), a grant of wetlands to the same missionary to support the school\(^2\), a grant to cover the cost of house construction for Pastor Fenn at Kottayam and Pastor Norton at Alleppey and cost of constructing school for Pastor Mead at Nagercoil\(^3\). The above cases apparently refer to support at least in an indirect way for English Education.

Another interesting case is that of the education of the Syrian in terms of modern knowledge as well as missionary proneness, obviously at the instance of Col. Munro. One of Rani Parvathi Bai’s rescripts\(^4\) refers to a grant to Rev. Norton at Alleppey to build a church and school to teach the Syrians. Another is a grant of Rs.21,200/- being given to the Kottayam Seminary\(^5\). The latter proclamation is of particular interest as indicating the source of money diverted to education. In this case Rs 21,200/- represents a difference in accounting to the advantage of the Maharani in a transaction with the East India Company. The Maharani had discussed it frankly with the Resident Col. Munro, and not wanting to credit this profit into the Treasury, diverted it to the Syrian College at Kottayam, the evangelisation of the Syrians being one of the pet projects of Col. Munro.

Col. Munro’s role in trying to improve the Syrians through the agency of the C M S extended even further. In addition to the monetary grant of Rs.20,000/- a tract of land at Kallada, in the District of Quilon, known as Munro Tiruttu\(^6\) (Munro Island) was also made over as an endowment for the college started by the Church of Missionary Society, a society working for the progress of the Syrian Christians of

\(^1\) *Royal Rescripts*, Vol 10, p.70 (16.10.993). Appendix XII and XII (i).


\(^3\) *Royal Rescripts*, Vol. 14, p.64 (10.03.996). Appendix XX and XX (i).


\(^6\) This grant of land also included some serfs bound to the land. The missionaries soon freed them functionally and in a few decades, freed them legally. This led to the freedom of serfs and education of the depressed classes in courses of time.
Central and Northern Travancore. In a letter to the Madras Government, Col. Munro, the Resident of Travancore, wrote:

The temporal situation of the Syrians has also materially improved. I have frequently taken occasion to bring them to the notice of Her Highness the Raçi of Travancore; And her intelligent, liberal and ingenious mind has always appeared to feel a deep interest in their history, misfortunes and character. She is aware of the attention excited to their situation in Europe, and her anxiety to manifest the sincerity of her attachment to the British nation has formed, I believe, an additional motive for the kindness and generosity she has uniformly displayed to the Syrians. She has appointed a considerable number of them to public offices; and lately presented a sum of twenty thousand rupees to the College of Kottayam, as an endowment for its support. The Syrians are most grateful for her goodness, and cherish, in no ordinary degree, the sentiments of affection and respect towards her person that are entertained by every class of her subjects.¹

The Râni extended her help to the educational efforts of the London Missionary Society also. She endowed the society with 100 acres of wetland, the revenue of which is now devoted to the support of the Nagercoil Mission College². Ringletaube's efforts to spread education in south Travancore also was similarly assisted. A large plot of land was granted to him at a nominal rent. Another L.M.S missionary, Charles Mead's efforts were also recognised by Her Highness. The Râni, who was pleased with the educational efforts of Rev. Mead, placed at his disposal a Sirkar (government) building with extensive premises and made a grant of Rs. 5,000/-

to enable him to buy more lands for mission purposes. The support which the Mahārāṇi extended to the building of the school by Rev. Mead has also been attested from primary evidence. In 1820, the London Mission Society established a printing press at Nagercoil. The Rāṇi’s government passed an order that all articles imported from outside for the use of the press be delivered duty-free.

Thus the government co-operated with the missionaries fully in the educational enterprise by assisting them with land, money, timber and duty concession.

The most notable fact about the reign of Rāṇi Gowri Pārvathi Bāi was that the State had taken over the burden of elementary education of its subjects. It was decided that elementary education in the vernacular was to be the responsibility of the State. Primary school were established in all the taluk headquarters and the scheme was being extended to more and more villages according to demand, justice and fame. Travancore undertook the burden of elementary education about the same time when English schools were being opened both in the State and in British India.

One Rescript of Rāṇi Pārvathi Bāi relates to the support of Sanskritic education. Here the request is that when Maṇḍadiyil Sāstrī Pōṭṭi comes and stays in the place (Kaccheri Knṭṭarakkara Pārkumpōl) he should be permitted to teach Sanskrit to Brāhmīns and others (Brāhmanar mutalāyā āṅukāl). The appeal made to Her Highness in this case is through admission of inadequate knowledge of Sanskrit on the part of these people (Saṃskriṭahyaśam ēṭtavum churukκamcyitty kandirikka kōṇdum). A sum of 100 pagam (about Rs.14/-) is sanctioned for this purpose. The phrase “Brāhmanar mutalāyā āṅukāl” is significant, implying that Sanskrit learning was not the monopoly of Brāhmīns in Travancore.

Thus the reign of Rāṇi Gowri Pārvathi Bāi is memorable in the education of the ordinary people was accepted to be a responsibility to be funded by the State. English education was appreciated and ample grants were made available to the missionaries.

1 Ibid
3 Royal Rescripts, Vol. 80, p.3 (30-3-994). Appendix XVI and XVI (i).
4.2 Swáthi Thirunāl Rāma Varma (1829-1847)

Swáthi Thirunāl Rāma Varma was an extraordinary brilliant linguist, speaking fluently several languages like Sanskrit, Persian, Marathi, Hindusthani, Malayalam, Tamil, Telugu, Kannada and English. He was also a noted classical composer of South Indian music. Having had his education in English, he realised the necessity of spreading western education in this State. He had also the foresight to visualise that the rapid rise of the British in the political horizon of India was bound to increase the importance of western education.

If Rāji Gowri Pārvathi Bāi deserves credit for State responsibility for education of those who need it and for State support for English and other education provided by the missionaries, Swáthi Thirunāl should be credited with the steps taken towards State responsibility for English education. His Neetu (Rescript) of 1009 (1834 A.D.) inviting Mr. Roberts to start a school in Trivandrum for English education is well documented in earlier studies and writings, this event falls between Macaulay’s Minute of 1835 and Bentick’s acceptance of the Minute (1835). But not so well-known is another Neetu of the Rāja which antedates both these anglicist events by some years and obviously indicates the locally felt need for English education.

The Neetu of 1830 refers to a school built for children of Sepoys of the Malayalam Battalion and others and teachers appointed for teaching English, Tamil and Malayalam. Originally it was laid down that the expenses would be met by deductions from the salaries of the Sepoys and others. But those people were unwilling to make the deduction and the teachers’ salaries remained unpaid. Hence the Mahārāja ordered that the salaries of school personnel may be paid from the treasury. The rates of pay were Rs.20/- per month for the teacher of English, Rs. 7/- per month for the teacher of Tamil and Grantha and about Re. 1/- for the sweeper.

4 For the first time in the history of Travancore a regular pay structure was thus fixed. The fact that the teacher of English was given Rs. 20 amplifies the importance given to the efforts made by the Travancore rulers for spreading English Education.
The teacher available for teaching English on a salary of Rs. 20/- must have been an Indian, most probably educated in an English school run by the missionaries in Nagercoil for over a decade before 1820. But apparently this was only half way to English education. For the real stuff an English resource person was needed.

The Nagercoil Seminary which was founded by Rev. Mead in 1818 was the first institution to impart regular English education in the State. Mahārāja Svāti Thiruṟṟal visited the Nagercoil Seminary in 1834 and was highly impressed by the education imparted there. Convinced of the necessity of imparting English education in the capital city, he invited Mr. Roberts, Principal of the Nagercoil Seminary to open a school at Trivandrum. As has been stated elsewhere, Mr. Roberts accepted the invitation and the school was started in the same year. It was at first only a private school and as the Government contributed the fee of only 80 pupils, the number of students was necessarily restricted to 80. The Government ordered that the salary of Mr. Roberts (at the rate of Rs.100/- per mensum) be paid from the Government treasury. The intention of the Mahārāja was to look for a person competent to teach English to those who wanted to learn it, at no cost to the pupils.

The school was taken over by the Government (13th December, 1836) and given the name the ‘Rāja’s Free School’. When the school was taken over by the Government, the number of pupils was increased to 100. Roberts continued to be the headmaster of the school. The course of studies consisted of logic, mental philosophy and higher mathematics. The salary of Roberts, the Headmaster, was increased to Rs.300/- per month, an astonishingly high salary in those days, as the salary of the ordinary teacher was only Rs.10/-.

The opening of the Rāja’s Free School symbolised the beginning of direct state sponsoring of western education in the State. It may be of interest to note that if seminary type institutions are excluded, this school was the first English school in South India. It was started four years before the oldest school in Madras, the “General Assembly’s Institution”, the parent institution of the Madras Christian

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College, and seven years before the High School, which later developed into the Madras Presidency College\(^1\).

Mr. Roberts took a lot of invitation in providing all sorts of facilities and incentives for the study of the pupils in the Rāja's Free School and Mahārājā Swathi Thirunal gave him full support. Several Neetus testify to such support as provision of cost of twenty-six silver medals (to be bought from Madras) for students of English and Travelling allowance for three teachers for the purpose\(^2\), provision for cost of paper etc\(^3\), cost of 44 books from Arbuthnaut Company. Madras\(^4\), cost of books imported from England for use in the school through the same company\(^5\).

Gen Fraser, who became the Resident in 1011 M.E (1835-36 A.D.) took great interest in the progress of the institution. On the advice of Mr. Roberts four district schools were started as feeders of this central school at Kōṭṭar, Thuckalay, Kāyamkuḷam and Chirayinkīl. This was the beginning of the wider diffusion of English education in Travancore. In 1842, a committee appointed to examine and report on the progress of the pupils of the school, certified to their excellent attainments and proposed a distribution of prizes.

The Trivandrum Public Library, which was the premier institution of its kind in the State, and which developed into the State Central Library, was started as early as 1829. The then Resident, Col. Edward Cadogan took the initiative in the establishment of the library. In 1836, the Government made a grant of Rs.1000/- to the library, in response to a letter written by Mr. Roberts as Library Secretary\(^6\). In 1847 a society known as the Trivandrum Public Library Society was formed to manage the Library\(^7\). Mahārājā Swathi Thirunāl was the first Patron and Col. Edward Cadagan was the first President of the Library.

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\(^1\) Ibid., p.443.
\(^3\) Royal Rescripts. Vol.41, p.49 (23.01.1017). Appendix XXVII and XXVII (i).
\(^5\) Royal Rescripts. Vol.41, p.219 (22.03.1017). Appendix XXVIII and XXVIII (i).
\(^6\) Royal Rescripts. Vol.31, p.103 (03.02.1012). Appendix XXIV and XXIV (i).
The Maharaja was very much interested in the science of astronomy. While on a tour of Alleppey in 1011 M.E. (1836 A.D.) he happened to see some astronomical instruments used by Mr. Caldecott, the Commercial Agent. The Maharaja took great interest in these instruments and on Caldecott's advice, an observatory was established at Trivandrum, in 1837 A.D. Caldecott was appointed as the first Government astronomer. He was succeeded by J.A. Brown. F.R.S. Brown refers to the interest, which the Maharaja evinced in astronomical operations as follows: "His Highness was celebrated throughout India for his love of learning, for his cultivated mind, great practical power and a thorough knowledge of many languages. His Highness is well-known also for his decision of character and took the whole subject under his special protection"1.

To facilitate the printing of Government material, the Government started its own printing press in 1839 at Trivandrum. In this enterprise, the L.M.S missionaries gave the services of skilled workers of their Nagercoil press. One of the skilled workers was 'Samathanam Maistry', who was one among the first batch of workmen trained in the Nagercoil Press. Rev. Sperschuneder was the first superintendent of the Press2. The necessary printing presses and their accessories were got down from England and a department of printing was established. The first Government publication was the Anglo-Vernacular Calendar of Travancore for the year 1015 M.E. (1839-40 A.D).

During the reign of Swāti Tirunal, much was done for the promotion of literature and culture. The oriental Manuscripts Library in Trivandrum which has become famous all over the world by its publication of Sanskrit texts in the 'Trivandrum Series' owed its origin to Swāti Tirunal. A great scholar, who had adorned the court of Ranjit Singh, 'the Lion of Punjab', by name Sankara Jyotisyar, came from the Punjab and presented the Maharaja with a bundle of rare manuscripts on a variety of subjects. Realising their value as significant source material for the understanding of our cultural heritage, His Highness ordered the copying of the

manuscripts of literary and Sastric value. This formed the nucleus of the 'Palace Grandhapura'.

Above all, Swāṭi Thirunāḷ himself made a distinct contribution to
literature, culture and music. He is ranked among the five great masters of Carnatic
music, the others being Thyagaraja, Muthuswamy Dikshtar, Syama Sastri, Purandara
Dasa. While many composers have sung Rāgamālikās (garland of different ragas),
none has dared to sing 'Bhāsha mālikas' in his composition to the extent that Swāṭi
Thirunāḷ had done. For a nation attempting integration through unity in diversity
these are unique models which have not been sufficiently diffused in the country. An
analysis of the compositions of this great soul of India would reveal itself to be a
unique model of non-formal education.

4.3 Uthram Thirunāḷ Mārthaṇḍa Varma (1847-1860)

Like his brother Swāṭi Thirunāḷ, His Highness Mārthaṇḍa Varma
Mahārāja, was a good scholar in English, Sanskrit, Hindustani, Marathi, Malayalam
and Tamil languages. Shungoonny Menon says that in the command over the
languages the two brothers were equal. "The only difference between the two was in
poetical talents, and musical accomplishments, in which His Highness Mārthaṇḍa
Varma Mahārāja was inferior to his talented brother. But in politics he excelled, and
he had a peculiar tact, whereby he used to accomplish what he had in view".1

Like his late brother, Mahārāja Mārthaṇḍa Varma was a warm patron
of literature, science and education, and took much interest in the improvement of all
the institutions, wisely introduced during the reign of the late Mahārāja. After the
death of the astronomer, Caldecott, in 1849, the services of J.A. Brown, a first-rate
astronomer from England, were secured for the observatory at Trivandrum. The
Printing Department also received the attention of the Mahārāja, who was in the habit
of getting several little things printed for himself. The Travancore Calendar, which
was originally published in English and Malayalam, was later separated. In the
publication of the Malayalam Calendar, the Mahārāja took much interest, which

1 P. Shungoonny Menon, op. cit., p.443.
consequently "become a repository of various information concerning science, literature and politics".1

In the promotion of learning, the Mahârâjâ showed as much interest as his late brother. Even as the Ilaya Râja (Heir Apparent), he cultivated friendship with Mr. J. Roberts, Headmaster of the Râja's Free School and took a deep interest in the growth of that institution. "giving Mr. Roberts every reasonable assistance for the improvement of the school. The Mahâ Râja invariably attended the examination of the boys. and prizes were distributed by himself, with promises of future advancement to those who took high places in the various classes"2.

After His Highness assumed the sovereignty, he "resolved to give a stimulus to the education imparted at His Highness' Free School by bestowing respectable employments on all the successful scholars of Mr. Roberts"3. A school for girls was also opened in 1859.

A significant educational event in the period of Utram Thiruñâlâ was the retirement of Mr. Roberts in 1855 after a meritorious service of twelve years. The Maharâjâ's Rescript4 issued in November 1855 allowed him a handsome pension of Rs. 200/- per month. Charles Edwards Robert who was so far second to Mr. J. Roberts was appointed as Headmaster on a pay of Rs. 200/-, with Rs. 70/- per month for the second master, Rs. 10/- for four ushers, Rs. 25/- for the teacher at Quilon (apparently a satellite English School), Rs. 14/- per month for two peons and Rs. 5/- for contingent expenditure.

Other interesting Neetsus of Utram Thiruñâlâ cover aspects such as contribution of 150 company rupees for sending a European girl to London for higher studies5, dismissal of Mr. Gilby, Superintendent of the Government Press for misconduct, which included wanton killing of bull belonging to Raman Pillai, and

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1 Ibid. pp. 462-463.
2 Ibid. p. 464.
3 Ibid. p. 468.
5 Royal Rescripts. Vol. 61, p. 189 (25.06.1028). Appendix XXX and XXX (i).
appointing Mr. Mead as Superintendent\(^1\) and diversion of the profit from the sale of tobacco for meeting educational expenditure\(^2\).

4.4 Aiyilyam Thirunal Rama Varma (1860-1880)

Maharaja Aiyilyam Thirunal was also a scholar and proficient in many languages. There was many-sided progress in the field of education during the reign of Aiyilyam Tirunal.

4.4.1 Vernacular Education

The development of vernacular education received increasing attention of the Government. Though the importance of vernacular education was recognised by the Government as early as 1817, and provision made from State funds for its support, measures for the concerted improvement of vernacular education were taken only in 1041 M.E. (1865-66 A.D.). Till then the village school (kuḍippallikkudam) served the purpose of teaching the 3 R’s. But the education imparted in them was based on a system which did not attempt the development of the mental faculties to any extent, and was found insufficient to meet the requirement of the age. Government therefore sanctioned Rs.20,000/- per annum for this purpose\(^3\). In that year Sankarasubbier was appointed Director of Vernacular Education. A sound plan for the development of vernacular education was drawn up. On the basis of this plan, a Central Vernacular School at Trivandrum, 11 taluk schools and a Vernacular Normal School (under the charge of a teacher trained in British Indian Normal School) were established. A Text Book Committee was also formed, with a President and three members to translate the compilation of such works as were in common use in English Schools\(^4\).

The statement made by the Director in the Administration report of 1048 M.E. (1873 A.D) regarding education merits quotation. “In so promising a field, no less than one per cent of the total revenues should be appropriated for purposes of State education. This ratio will yield about Rs. 45,000/- which is not too large.

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considering that the vital interests of Travancore as a nation aspiring to maintain its individuality depend on the rapid and sound education of its people.

A system of grant-in-aid was sanctioned to private vernacular schools in 1044 M.E. (1869 A.D.) with a view to assimilating them with sircar schools. Within two years, the number of district schools rose to 49, of which 29 were departmental schools and 20 aided schools. There was a corresponding increase in the number of pupils also, from 855 to 2455. In 1046 M.E. (1871 A.D.) a new scheme for promoting vernacular education was approved by the Government. According to it, every 'proverthy' or village was to have a vernacular school. The inhabitants were to provide the necessary buildings, while the government undertook to pay a small grant towards the remuneration of the teachers. The course of instruction, viz., reading and writing (both on caidan and paper), consisted of arithmetic, geography, and history. In a few schools, Sanskrit was also taught, but Tamil was taught in all the schools of South Travancore. Indian history was also added in Taluk Schools. At the Central School in Trivandrum, Euclid Book I and elementary algebra were also taught.

In 1047 M.E., when Sankara Subbaier was transferred to the Revenue Department, there were 188 schools in the State of which 29 were district schools, 141 proverthy or village schools and 18 aided schools. Ten Deputy Inspectors were appointed to supervise the working of the proverthy schools. The number of vernacular schools steadily increased. In 1049 their number rose to 233, with a strength of 1,143 pupils.

In 1049 M.E. (1874 A.D.), the District schools were thrown open to all communities, thus conferring the opportunity of education to all, especially the backward classes, to whom the right was denied so far. In 1051 M.E. (1876 A.D.) the rules regulating the grant-in-aid was made applicable to all schools under whatever management which taught vernacular up to a certain standard, and which showed an attendance of not less than 25 pupils. A grant not exceeding Rs. 75/- to schools with

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an attendance of forty and above and Rs. 50/- to those having an attendance below forty, was sanctioned. It was presumed that the grant-in-aid would cover one half of the estimated salary of the teaching staff. This policy resulted in a remarkable increase in the number of vernacular schools, as will be clear from the following table.

TABLE 4.I

NUMBER OF SCHOOL, ENROLMENT AND EXPENDITURE
DURING 1049-1059 M.E. (1874 TO 1884 A.D.)

<table>
<thead>
<tr>
<th>Year</th>
<th>Schools</th>
<th>No.</th>
<th>Number of Pupils under instruction</th>
<th>Expenditure (excluding fees)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1049 M.E.</td>
<td>English</td>
<td>20</td>
<td>1862</td>
<td>44,278</td>
</tr>
<tr>
<td>(1873-74 A.D.)</td>
<td>Vernacular</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>District</td>
<td>28</td>
<td>9637</td>
<td>31,508</td>
</tr>
<tr>
<td></td>
<td>Village</td>
<td>149</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Aided</td>
<td>20</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>23</td>
<td>2766</td>
<td>48,687</td>
</tr>
<tr>
<td>*1058 M.E.</td>
<td>Aided</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1884-85 A.D.)</td>
<td>Vernacular</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>District</td>
<td>28</td>
<td>35,588</td>
<td>62,654</td>
</tr>
<tr>
<td></td>
<td>Village</td>
<td>184</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Aided</td>
<td>440</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

This table (cutting into the period of the next Ruler) brings out the effects of the steps to expand education among the masses. But by 1881 when the expenditure amounted to Rs. 60,000/-, Government had reached the limit of financial burden which it could bear. Hence the expansion thereafter was through aiding local effort. The result is shown in the steep rise in aided schools and enrolment. This

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meets Nurullah Naik criterion for prior quantitative expansion. But five decades later this approach met with sharp criticism from the Statham Report (vide next chapter).

4.4.2. Education of women

The need for taking steps to encourage the education of girls was realised as early as 1038 M.E. (1863-64 A.D.). The English education of girls received attention from the rulers concurrently with that of the boys. As has been stated elsewhere, the earliest efforts in this direction were also due to private enterprises. In 1863, the Church Missionary Society's Zenana Mission was permitted to open an English School in the Fort at Trivandrum. The Holy Angels' Convent at Trivandrum also opened a High School in 1880. In spite of these efforts the education of women continued to be insufficient. This subject called for prompt action, such action would, among other advantages, be the foundation of important social reforms.

The English school established at the Cantonment in Trivandrum for the education of girls a few years ago was in a state of decline for want of encouragement. This school was now taken over by the Government. Originally it was intended for the education of Christian girls only, but it was now thrown open to all classes. The service of competent and committed British women were obtained to head the school and a curriculum which could attract clients even today was offered. Sound instruction in English, plain and fancy needle work, drawing, French, music (vocal and instruments) were given. The Administration Report for the year 1042 M.E. (1866-67 A.D.) stated: "The school is highly appreciated by the community for whom it was intended and under present direction promises further to rise in importance." Two Government schools were started at this time. One of these was an English school and the other a vernacular school at Karamana in Trivandrum mainly for teaching music to the Brähmin girls. In 1045 M.E. (1869-70

3 Ibid.
A.D.), the government opened another vernacular school within the Fort, and appointed four women teachers for the two schools in the town.

The Maharaja offered a liberal cash prize, for the best essay in Malayalam on the subject, 'How a girls should apply in after life, the education received by her in school'.

4.4.3 Expansion of English education upto the level of higher education

The English School at Trivandrum which was transformed into 'His highness the Raja’s Free School' in 1836, continued to grow up steadily under the successors of Mr Roberts. In January 1861, Mr. J. Benselly was appointed headmaster. By 1864, there were 500 pupils in the school. Government now began to levy a small fee, but it did not affect the strength of the school. Young men properly schooled in English were getting suitable appointment in public service. In 1864 the first batch of students were presented from the Raja’s Free School to the Matriculation examination of the University of Madras.

A nectu of Ayilyam Thirugāl dated 1862 provided a generous sum of Rs. 3,000/- to enable the student who stood first to be sent to Madras for higher studies. T. Madhava Rao states in his Administration Report of 1038 M.E. an event which properly appertains to the year 1039 M.E. (1863-64) "... a young man of the name Palpoo Pillay, originally educated in this school and subsequently transferred to the Presidency College at Madras maintained at the expense of the sircar, has just received his Bachelor of Arts Degree. This is the first instance of such an honour being won by a youth purely a native of Trivandrum".

In 1866 the Free School became a college with an attached High School under the Principalship of Mr. John Rose. A class for matriculation was formed and eight students were presented for the F.A. Examination.

4 Cited in University College centenary Souvenir, op. cit., pp. 4-5.
5 Ibid.
While laying the foundation stone of the Mahārāja’s College in 1045 M.E., the Mahārāja Ayilyam Thirūnāl observed:

*I consider this as a grand occasion, in laying the foundation for a college, we are in fact imparting strength and durability to a system of Public education of a high order, which cannot fail to exercise a most important influence on the rising generation and on generations yet unborn. It is gratifying to me to reflect that English education struck early root in Travancore, that under favourable auspices it has attained satisfactory growth and that already pressing on the material limits provided by my venerated predecessors, it now calls for enlarged accommodation.*

The Mahārāja hoped that the standard of the institution would be raised "on level with even that attained by the most advanced educational Institutions in India".

When the B.A. classes were opened in the Mahārāja’s College, there was provision to teach only English a second language (Either Malayalam or Sanskrit) and philosophy. Another branch namely Mathematics and natural philosophy was added in 1879.

At the University examination held in December 1868, five students passed the First Examination in Arts and 15 the matriculation examination. The numbers in 1869 were 5 and 15 respectively. Of these one candidate appeared for the B.A. degree examination, held in February, 1870 and came out successful. By

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4. The first graduate H.H. the Maharaja’s College produced was V. Nagam Aiya, later Editor of the first Travancore State Manual.
1880 the college produced several graduates who have distinguished themselves in various walks of life.

Before closing the discussion on English Education it would be appropriate to refer to some neetus of Ayilyam Thiruñal relating to his support for this case. A Rescript\(^1\) of 1863 A.D. sanctions cost of paper for English Schools.

Another\(^2\) records a monetary contribution to the Kottayam Seminary in 1864. This relates to his concern for women teachers of English. One\(^3\) records a marriage present to the daughter of an English teacher. The record of a present of Rs. 500/- British Rupees to Miss. Blandford\(^4\) when she left for England in 1872 should be particularly significant since she was instrumental in imparting western education to the ladies of the Royal household. Two Rescripts relates to Neyyur Mission. One of them\(^5\) records a relatively small donation of Rs. 200/- to the Hospital. The other\(^6\) grants a substantial sum of Rs. 40,000/- per annum for the support of the hospital and establishing more indigenous schools there.

### 4.4.4 Legal education

As in Madras, in Travancore too, legal education grew out of general English Education. On 31\(^{st}\) January 1875, the Government sanctioned the organisation of a law class in His Highness the Maharaja's College at Trivandrum to enable the candidates from Travancore to present themselves for the B.L. examination of the University of Madras and to encourage others to pursue the study of the law systematically. The order sanctioning the course directed that it should be worked on the same lines as the class attached to the Presidency College at Madras. M.E. Ormsby, Bar-at-law, then a Judge of the Sadar Court of Travancore was appointed Professor of Law. The law class was opened on 9th February of the same year\(^7\).

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\(^1\) Royal Rescripts. Vol. 70. p. 388 (04.11.1038). Appendix XXXV and XXXV (i).
\(^3\) Royal Rescripts. Vol. 71. p. 235 (04.08.1039). Appendix XXXVI and XXXVI (i).
The Mahārāja's College was affiliated to the University of Madras for the degree courses in Arts in the year 1877.  

4.4.5 Art education  

In 1048 M.E. (1865-66), the Government maintained a small establishment consisting of a group of ivory carvers, two artists and a photographer attached to the Hujur Cutchery (Secretariat). The Administration report of the year 1056 M.E. (1880-81) states: "Attached to the Huzur there is a school of carving in ivory which was established in 1048 M.E. to cultivate this art in which Travancore workmen had already attained some excellence."  

An important measure inaugurated in the year 1047 M.E. (1871-72) was the establishment of a special school at Māvelikkara for the education of the Junior members of the families of Tampuran, some of whom were related to the Royal Family.  

4.5 Visākham Thirupāl Rāma Varma (1880-1885)  

Visākham Thirupāl Rāma Varma, the younger brother of Ayilyam Thirupāl, ascended the throne on 31st Edavam, 1055 M.E. (1880). After a sound education in Malayalam and Sanskrit, he was instructed by two eminent tutors, Subha Rao and Madhava Rao, who later became the Dewans of Travancore. The Prince was not only a man of letters himself, but also was a patron of men of letters and arts. The prince had a special aptitude for English composition. 'A political sketch of Travancore', which he contributed to the Madras Athenaeum elicited the praise of John Bruce Norton, the eminent advocate of the Madras bar. He wrote a series of articles on Travancore Affairs to The Indian Statesman under the non de plume, 'Brutus', which were gratefully appreciated.  

The Mahārāja took a deep interest in Science and a chair of Chemistry and Physics was established in the Mahārāja's College. Elementary education was received the 'special attention of the King.

1 Travancore University Committee Report (1923-24), op. cit., p.16.  
3 Ibid.
His visit to Madras in February, 1883, made such a deep impression on Sir William Denison the Governor, that he wrote to the Resident, Mr. Maltby in these words: "He is by far the most intelligent native I have seen". He was nominated a fellow of the Madras University- a rare honour conferred on the natives in those days1.

The fact that we are not recording the specifics of education under the reign of Viskam Thirupāḷ does not mean that his reign was educationally uneventful. With the establishment of a machinery of educational administration, and relatively fast development in a continuous sequence it is more convenient to talk about trends rather than specific events and the reign of this Mahārājā is very short for that purpose. In fact even crucial events which belong to his period (such as the rapid increase in aided vernacular schools due to change in policy) are better stated in the context of the total sequence of development and hence discussed along with trends seen at the time of the preceding or succeeding Rāja (vide Supra et infra).

4.6 Śrī Mūlam Thirupāḷ Rāma Varma (1885-1924)

About Śrī Mūlam Thirupāḷ, Velu Pillai makes the following assessment. "The reign of His Highness the Mahārājā was characterised by all-round success. But in no department of activity was it more successful than in that of Education. His Highness realised from the beginning that education was the key to self-help and that successful government of the country was not possible without associating the people in the work of legislation and administration. The strengthening of the educational agencies was therefore considered the first condition for the realisation of His Highness hopes in amplifying the public life of the country and inspiring the people with patriotic hopes. In that noble endeavour the Mahārājā's wishes were more than realised in the thirty nine years of his reign which saw a march of progress scarcely to be seen in any other Indian State or Province"2.

In 1073 M.E. (1897-98), the Mahārājā sanctioned funds for starting a course of lectures in the college, open to the public, the lectures being entitled to

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1 Nagam Ayya, op. cit., pp. 443-44.
2 T.K. Velu Pillai, op. cit., p.672.
receive an honorarium out of the fund. A committee of European and native gentleman was constituted to give effect to the scheme. Twelve lectures were arranged in the first years of its existence. The Government has also offered to meet a portion of the cost of printing of such lectures as were approved by the Committee. The Administration Report for the year 1081 M.E. (1905-06) states that "the attention of the committee has been called to the fact that it is high time to have instructive lectures on popular subjects arranged to be given grants, so that gentlemen who may otherwise readily come forward for the purpose may not be kept back by the system of Payment".

4.6.1 Vernacular education

Vernacular education received increasing encouragement at this time. The growth of the number of schools and pupils from 1059 M.E. (1883-84) to 1067 M.E. (1891-92) is given in Table II.

<table>
<thead>
<tr>
<th>Year</th>
<th>School</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Govt.</td>
<td>Mission</td>
</tr>
<tr>
<td>1059 M.E.</td>
<td>223</td>
<td>395</td>
</tr>
<tr>
<td>(1883-84)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1060 M.E.</td>
<td>228</td>
<td>397</td>
</tr>
<tr>
<td>1061 M.E.</td>
<td>226</td>
<td>398</td>
</tr>
<tr>
<td>1062 M.E.</td>
<td>226</td>
<td>416</td>
</tr>
<tr>
<td>1063 M.E.</td>
<td>227</td>
<td>432</td>
</tr>
<tr>
<td>1064 M.E.</td>
<td>227</td>
<td>462</td>
</tr>
<tr>
<td>1065 M.E.</td>
<td>227</td>
<td>538</td>
</tr>
<tr>
<td>1066 M.E.</td>
<td>227</td>
<td>538</td>
</tr>
<tr>
<td>1067 M.E.</td>
<td>242</td>
<td>605</td>
</tr>
<tr>
<td>(1891-92)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. *Administration Reports, Education, for the year 1059 to 1067 M.E.*
It is clear that over an eight year period the enrolment has nearly doubled and the number of schools more than doubled. The rise is marginal with reference to Government schools and phenomenal in the case of non-mission aided schools. Some of which have been spurious.

The year 1069 M.E. (1893-94) forms an important landmark in the progress of vernacular education. In that year the Government decided to bring as far as possible all the existing indigenous schools within the governmental educational system by giving them grant in aid. A Sanskrit school was opened at Trivandrum in 1889, which subsequently developed into His Highness the Maharaja’s Sanskrit College.

In the year 1070 M.E. (1894-95) many important reforms were carried out in the Education department. Rules were framed for the management of aided and recognised schools. Rules were also made regarding the qualification of teachers and buildings and accommodation. The English and Vernacular schools were classified into high, middle and primary. The State was divided into three ranges, each under an inspector of schools. The three ranges were divided into 12 districts and an Assistant Inspector was appointed to each. Nine sub-Assistant Inspectors were also appointed. A revised Grant-in-Aid code was promulgated. Female Education received great impetus during this period by the abolition of fees for girls in all grades of schools, the opening of a large number of vernacular girls schools and the raising of the Girls High School at Trivandrum to a second grade college.

In 1077 M.E. (1901-02) an important change was affected in the classification of schools. The schools were divided into High Schools, Middle Schools, Upper and Lower Primary Schools. In English middle and High schools, Malayalam was taught as second language, while in the Malayalam middle and High schools, English was taught as second language. According to this arrangement, classes 1 to 4 formed the first training ground. A pupil who passed out of class four could proceed either to an English Middle school or to a Vernacular Middle school.

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*Travancore University Committee Report (1923-24).* *op. cit.* p.22.
4.6.2 English education

English education received much attention during this period. The Principal of His Highness the Maharaja’s College was so far supervising the District Schools. To relieve from his many duties a superintendent was appointed in 1063 M.E. (1887-88). Grant-in-aid was extended to private English schools also. In 1065 M.E. (1899-90) there were only five aided English schools in the State, where its number rose to 22 in 1069 M.E. (1893-94). The District schools at Kottayam, Quilon and Alleppey were raised to the High school.

In the year 1079 M.E. (1903-04), there were 25 English High Schools with a total strength of 9056 pupils and 55 English Middle schools with a total strength of 5858 pupils.

4.6.3 Reformatory schools

To meet the education of juvenile delinquents, a Reforming school was established at Poojappura (Trivandrum) in 1069 M.E. A Government officer was sent to Chingalpet Reformatory (Madras) to study its management. All juvenile offenders under the age of sixteen were sent to the Reformatory school. The maximum period of detention was seven years. Five years later the system of giving marks and work-money was introduced in the school. Under this system, marks having a money value were given to boys for good conduct and industry. The maximum amount a boy could earn for good being one anna a week, and for industry 1/20 part of the value of the articles manufactured.

In 1083 M.E. (1907-08) the rules were revised and the administrative control of the institution was transferred from the Superintendent of Central prison to the Director of Schools. The control was again transferred from the Inspector of Schools to Director of Public Instruction in 1089 M.E. (1913-14).

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1 Nagam Aiyar, op. cit., p.461.
2 *Administration Report, Education, for the year 1073 M.E. (1897-98).* Trivandrum Government Press, 1899, p.150
4.6.4 Ayurveda (Indigenous system of medicine)

In 1065 M.E. (1889-90) the Government opened an Ayurveda pathaśāla at Trivandrum. The course extended for four years. At the end of which was an examination known as the ‘Vaidya Test’ was conducted. In 1071 M.E., a system of grant-in-aid to qualified vaidyans (physicians) was sanctioned. A Board consisting of two members was constituted to advise the Government in regard to applications for grant-in-aid. In 1083 M.E. (1907-08 A.D.) the duration of the course was raised to five years and public examinations superseding the vaidya test were started. The examinations were known as Lower and Higher Medical Certificate examinations. The former at the end of the fourth year and the latter at the end of the fifth year.

In 1093 M.E. (1917 A.D.) significant changes took place in the history of the institution. A Director was appointed for the Ayurveda Department with full powers of administration. The name ‘Native Vaidyasālās’, by which the indigenous medical institutions under the control of the Department, were known, was changed into ‘Āyurvedic Vaidyasālās’ and placed under the Director of Ayurveda.

The main changes made in 1093 M.E. were the following:

1. The revision of the curricula of studies in the Ayurveda Pathaśāla on an up-to-date and scientific basis to suit modern requirements.
2. The enlargement of the library attached to the Pathaśāla.
3. The increase of stipends from Rs. 25 to Rs. 40.
4. The appointment of a lecturer in Modern Anatomy, Physiology and Hygiene in the Pathaśāla.
5. The establishment of an Ayurveda Hospital and Dispensary attached to the Pathaśāla.
6. The establishment of a Botanical Garden.
7. The opening of an Ayurveda Pharmacy for the supply of medicines to the Ayurveda Hospital and Dispensary.

A system of medicine purely indigenous to India
In 1096 M.E. (1920-21) the status of the pāthasala was raised to that of a college.

In the same year, a temporary Vaidya Pañḍit was appointed and put in charge of the publication of ancient Āyurveda manuscripts. To assist the Director in the inspection work an Inspector of Vaidyaśālas was appointed. In the Āyurveda College, the Lower and Higher Medical Certificate examination were abolished and two Diplomas namely, Vaidya Sāstra and Vaidyakalāṇidhi were substituted. Besides these, there was the Āyurveda Āchārya title for which a Vaidyakalāṇidhi holder may be admitted, two years after passing the latter. The Āyurveda Āchārya was the highest title conferred by the State for proficiency in the indigenous system of medicine. Further, candidates seeking proficiency in the art of poison treatment were conferred the title Viṣa Vaidya Visārada, after passing the public examination.

4.6.5 Agricultural demonstration farm

With a view to improving agricultural production, the Government opened a model agricultural farm on the eastern bank of Karamana river (Trivandrum) in 1893. Instruction was also given to twelve stipendary students. Instruction was at first temporary for two years, but the course being purposeful, it was made on a permanent basis in 1895-96. It was hoped that the students undergoing training could afterwards be appointed as teachers in primary vernacular schools in which agriculture would be one important subject. One school was opened in 1896-97 and the number gradually rose to 18 in two years. But the scheme of training students at the Government agricultural farm was given up in 1901-02, with a view to organising it on better and broader lines.

4.6.6 Training schools

It was early realised that progress of education depended on the adequate supply of trained teachers. As the number of schools increased, steps were also taken to give training to teachers employed in the schools.

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1 Nagam Anya, op.cit., p 467.
For the training of male teachers the Government of Travancore founded a "Normal School" at Trivandrum in 1885. Training classes for women teachers were opened in the College of Girls in 1904.

In 1903-04, there were two Government Training Schools and five Aided Training Schools. The following institutions received grant-in-aid.

1. Holy Angels’ Convent- Training School at Trivandrum.
2. Nagercoil Training School.
4. Buchanan Institution, Pallam.

The Government Training School at Trivandrum was raised to a Training College in 1910 owing to increased demand for trained graduate teachers and the inconvenience of sending teachers to Madras for training. In the beginning, only 24 graduates were trained. In 1923-24, 30 graduates and 22 under graduates were given training.

4.6.7 Legal education

The law course started in 1875 in H.H. The Maharaja’s College and affiliated to the Madras University was reorganised into a regular course, consequent on the changes in the byelaws of the university. Consequently, the law college was made into an independent institution known as H.H. The Maharaja’s Law College. The classes which were conducted in H.H. The Maharaja’s College were transferred to the School of Arts Building. In January 1909, the College was placed under the Director of Public Instruction. This arrangement was altered in April 1910, when it was placed under the control of High Court.

In 1061 M.E. (1885), the pleadership course of two years duration was established. This was in accordance with the High Court’s ruling that S.S.L.C

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1 Travancore University Committee Report (1923-24), op cit., p.19.
holders, who passed the pleadership examination could practise as pleaders in Munsiff Courts.

In 1897 A.D., a chair of Medical jurisprudence was established for the instruction of pleadership class students.

In 1902, as the B.L. course was reduced from 3 to 2 years, the staff strength of the Law College was revised to include a principal, two permanent professors and three temporary lecturers. One of which was a lecturer on medical jurisprudence.

By the end of 1079 M.E. (1903) there were 120 law students, 39 in B.L. class, 44 in P.L. class and 37 in pleadership classes.

Later on the pleadership course was abolished.

4.6.8 Female education

Rapid progress was registered during this period in the education of girls. The following table gives a picture of the progress in Female education during the early phase of Sri Mūlam's period 1064 (1889-90) to 1068 M.E. (1893-94)¹.

**TABLE 4.3**

PROGRESS OF FEMALE EDUCATION (1064-1068 M.E.)

<table>
<thead>
<tr>
<th>Year</th>
<th>Girls under Instruction</th>
<th>Percentage of Total student population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1064 M.E. (1889 A.D.)</td>
<td>15,292</td>
<td>17.2</td>
</tr>
<tr>
<td>1065 M.E.</td>
<td>16,704</td>
<td>17.2</td>
</tr>
<tr>
<td>1066 M.E.</td>
<td>20,063</td>
<td>19.2</td>
</tr>
<tr>
<td>1067 M.E.</td>
<td>21,310</td>
<td>20.6</td>
</tr>
<tr>
<td>1069 M.E. (1893 A.D.)</td>
<td>24,213</td>
<td>20.2</td>
</tr>
</tbody>
</table>

As the above statements shows, within four years (of the early phase of this Rāja) there was about 60 percent increase in the absolute enrolment of girls. Relatively to the total student population increase, the percentage rise gets reduced to

three (17.2 percent to 20.2 percent). In the year 1083 M.E. (1907-08) all the girls' schools in the State were placed under the control of an Inspectress and four Assistant Inspectresses. The policy of appointing only female teachers in girls school was strictly followed.

In 1897 FA classes were started with just three students in H.H. The Maharâja's High School for Girls and it was the beginning of the Government college for Women, Trivandrum. In 1920 the college was raised to a First Grade College\(^1\). The Training school was shifted to its new location in the Sunnymede compound. The High school and the college continued to be located opposite the Maharâja’s College. In 1923, the women’s college was shifted to its new surroundings at Vazhuthacaud\(^2\).

4.6.9 Education of the backward communities

The policies pursued by the Government of Travancore for the education of the backward communities were greatly appreciated by Lord Wenlock, Governor of Madras, who visited the State. He observed, “I knew this country, like every country, has to deal with the lower and more degraded classes of people, and I am glad to see that they are not going to be left behind in the race of life. I sincerely hope and trust that the steps that are now being taken may be able to raise them to a position of comparative affluence and happiness. I am glad to see that His Highness taking steps which will eventually result in raising the general level of the whole country\(^3\).

A number of schools were established for the benefit of the backward classes in 1070 M.E. (1894-95) and in 1071 M.E. In 1070 M.E. the Government established 15 schools for the backward classes, as follows: Four for Muhammadans, ten for Ilavâs, two for Pulayâs, one for Marakkans and one for Kâpis. Next year, 15 more schools were started in the different parts of the country. Within a few years, the number of schools run exclusively for the backward classes and receiving aid

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from the Government rose to 150. The Government instituted 185 scholarships to backward class pupils to appear for the Vernacular Elementary Examination. Within a decade four Training schools were established in important centres to train teachers for the 250 schools of the backward classes. A special grant-in-aid of Rs. 4 per mensem for an average attendance of 30 pupils and Rs. 5 for that of 40 pupils were also made. The rates were subsequently raised to a uniform grant of three fourth (¾) of the salary of the teachers employed in such schools.

The Government schools were thrown open to the llavas and other backward communities, as a result of which large number of backward community pupils joined Government schools\(^1\).

In 1087 M.E. (1911-12) the Government removed the restrictions on the admission of Pulaya boys and girls in Government schools. This was a far-reaching step in the educational progress of the so-far 'untouchable' class of people.

Special efforts were made in 1093 M.E. (1917-18) to bring all the backward community children to school\(^2\). Young men belonging to these communities who had completed a course of study in the 6th class of the Vernacular school of Form 2 of the English school were recognised as teachers for the 1st and 2nd classes. A single teacher was allowed for classes 1 & 2, provided the total strength of the classes did not exceed 30. In 1100 M.E. (1924-25), the minimum strength for grant to schools was reduced to 14 and a system of grant-in-aid proportionate to the strength of the classes was sanctioned. All schools in the State except seventeen were thrown open to all communities.

4.6.10 Muslim education

Special attention was paid to the education of Muslim boys and girls in 1914-15, as that community was very backward in education. Special fee concession were granted to them. Full salary grants were allowed to Muslim Primary schools. Arabic Munshis were appointed in the Elementary schools in 1090 M.E. to teach

Arabic as a second language  A Muslim Inspector of schools was appointed in 1094 M.E. (1918-1919 A.D.).

4.6.11 Free primary education

The responsibility of the State in imparting free primary education to all irrespective of caste, creed or race was officially accepted in 1904\(^1\). The first step taken in this direction was to abolish the fees in all schools for the backward classes. It was suggested that there should be two schools in every Pakuthi (village). One for the boys and other for the girls. Whenever local private enterprises was not forthcoming, the Government was to step in to open such schools.

Inspectors were appointed in compulsory primary education areas to inspect the work of the primary schools. The result of this policy was an increase in the number of Government schools and consequent fall in the number of private schools. In 1091 M.E. there was a change of policy on the recommendation of the Director of Public Instruction, M.E. Hodgson, private schools, especially the private elementary schools, were started for the benefit of people, who were unable to go in for higher education, either on account of poverty or some other reason. The pial schools once condemned were again restored to official favour.

4.6.12 Technical and art education

Travancore was the earliest Indian State to take steps for imparting technical education to its subjects. The Christian missionaries working in south Travancore were the first to introduce industrial arts, like printing, book binding, weaving, paper making and manufacture of sugar and indigo to their new converts as a means of improving their economic condition.

The Government establishment consisting of a group of carvers, two artists and a photographer attached to the Huzur Cutchery started in 1041 M.E (1866) was transferred to the Educational Department in 1064 M.E. (1889). It was known as the Industrial School of Arts, with two branches, the Art Branch and the Industrial branch. The work of the Trivandrum School of Arts was highly commended by the superintendent of the Madras School of Arts:

I am glad to notice that the school of Arts, which was started last year at Trivandrum... is doing good work especially in providing designs of a pure Indian type for the ivory carvers employed by the Travancore State. This is an important one. Good native ivory work would have an almost unlimited market in Europe and America.

Encouragement was also given to pottery and porcelain work. Stone and clay specimens collected from the different parts of the State were tested for their suitability for the manufacture of pottery and porcelain. Fancy items like table ornaments, paper weights, and ornamental flower vases were made. Craftsmen were encouraged to produce artistic works, which were arranged to be exhibited and sold through the school of Arts. In 1071 M.E., the working of the schools was thoroughly reorganised to provide for the teaching of wood carvings, smithy work, lacquer work, pottery, drawing and painting. Students were sent up for the Lower and Higher examinations of the Madras School of Arts in Drawing, Design, woodwork and painting.

The Śri Mūlam Technical School at Nagercoil was taken over by the Government in 1080 M.E. It provided civil engineers course, mechanical overseers course and a course for maistries. The Carpentry school at Quilon provided a three years' course in estimating, mensuration, arithmetic, drawing, building materials, construction, carpentry and furniture making.

The school of commerce at Aleppey prepared students in commercial subjects and presented them for the Madras Government Technical Examinations. The Textile Institute at Trivandrum provided for a two years' course in textile technology for teachers and a six months' course for textile workers, sixty eight private technical institutes were recognised by the Department of Industries in cotton-weaving, mat-weaving, rattan work and carpentry. Of these, sixty one were granted

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grant-in-aid by the Government. The Agricultural Department maintained three agricultural schools, one each at Koṭṭārakkara, Kōnnī and Alwaye.

4.6.13 Travancore educational code of 1070 M.E. (1894-95 A.D.)

By the code of 1070 M.E. (1894-95), the educational activities of the State were co-ordinated. The work of the various agencies were controlled by the code and the Grant-in-aid code of 1070 M.E.

A new curriculum of studies based on the Madras Educational Rules was introduced in the District Schools. Rules were also laid down for the organisation and management of schools, qualification of teachers, buildings and accommodation. The question of appointing a special secretary for education was taken up and A. Chrichton Mitchell, Principal of the Maharaja’s College was appointed as the special secretary.

Educational institutions were divided into three categories: those for university education, those for general education and those for special education. The English and Vernacular schools were classified into high, middle and primary. The whole State was divided into three ranges for educational administration, each under an inspector of schools. All schools, both English and Vernacular, were placed under his control, with an exception of the Maharaja’s College, the Sanskrit College, the Girls’ English school and the School of Arts. The three ranges were further subdivided into twelve districts, each under an Assistant Inspector. Nine sub-Assistant Inspectors were also appointed. The Colleges were placed under the direct control of the Government. The posts of the superintendent of District Schools, the Director of Vernacular Education and the Head Inspectors were abolished. A revised Grant-in-aid code was also introduced.

All these reforms led to great educational activity. Female education received great fillip owing to the abolition of fees for girls in all grades of schools, the

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1 Ibid.
3 Ibid., p.140.
opening of a large number of vernacular girls schools and the upgrading of the Girls' High School at Trivandrum to a second grade college.

In 1077 M.E. (1902 A.D.) a new classification of schools was effected. The schools were now divided into high, middle, upper primary and lower primary schools. The lower primary section was transferred from the English to the vernacular Schools. In the English middle and high schools, Malayalam was taught as a second language and in the Malayalam middle high schools, English was taught as a second language. According to this arrangement classes I to V formed the first training ground, after which a pupil could join either the English middle school or the Vernacular middle school.

4.6.14 The Education code of 1085 M.E. (1910 A.D.)

It was noticed that there were several defects in the existing educational system. There were a number of unrecognised private schools, which could not be made to conform to department standards. The absence of good building and equipments was another defect. Inspection was neither adequate nor intelligent. The Government therefore decided to co-ordinate the educational efforts by the appointment of a Director of Public Instruction in 1084 M.E. Acrichon Mitchell, the principal of the Maharaja's College was appointed as the first Director.

The introduction of the Education Code in 1085 M.E. (1910 A.D) effected a thorough re-modelling of the Department. The code was comprehensive dealing with the classification, management, accommodation and equipment of schools. It prescribed the rules for the admission, attendance, conduct and progress of pupils, laid down the qualification of teachers and the conditions they should observe in the practice of their profession regulated school terms, fees, text books, school records and returns, and dealt with the recognition of schools and the rules for grant-in-aid.

The notable provision of the code was to promote the education of these backward classes which had so far been deprived of the facilities for education.

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on account of the rigours of the Hindu caste system, which kept certain lower castes as untouchable and unapproachable. The code improved the tone of education by strengthening departmental control. A number of ‘unrecognised’ schools which were deficient in management and discipline went out of existence, but efforts were made to replace them as far as possible by opening Government schools.

"The chief measures of this period", stated the Report of Travancore University Committee (1923-24), "were the promulgation of a new education code and a new inspection code, the revision of the curricula of the English and Vernacular schools, the introduction of manual training, the reorganisation of female education, for which an Inspectress of schools had been appointed in 1908, the substitution of the School Leaving Certificate scheme for the old Matriculation Examination conducted by the University of Madras, and the foundation of the Training College for teachers... Special stress was laid upon the possession of high academic qualifications for educational employment, particularly in the collegiate and secondary departments. In short, education was 'toned up' completely. The stimulus and the support for these reforms came of course from His Highness the late Mahārāja and the Dewan, Dewan Bahadur Sir P. Rajagopalachari. It fell to Dr. Mitchell and to his successor, Dr. A W Bishop, who had both been Principals of the College, to see the reforms through”.

The following table will furnish details of the development of education during the period, 1085 to 1090 M.E.

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1 Report of the Travancore University Committee (1923-24). op.cit., p.3
2 Figures taken from the Administration Reports, Education. for the year 1085-90 M.E.
### Table 4.4

**Number of Educational Institutions and Strength of Pupils in 1085-1090 M.E. (1925-1936 A.D.)**

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Institutions</th>
<th>Strength</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Govt.</td>
<td>Pvt. aided</td>
</tr>
<tr>
<td>1085 M.E (1909-10)</td>
<td>498</td>
<td>1,329</td>
</tr>
<tr>
<td>1086 M.E</td>
<td>517</td>
<td>805</td>
</tr>
<tr>
<td>1087 M.E</td>
<td>703</td>
<td>837</td>
</tr>
<tr>
<td>1088 M.E</td>
<td>828</td>
<td>856</td>
</tr>
<tr>
<td>1089 M.E</td>
<td>841</td>
<td>863</td>
</tr>
<tr>
<td>1090 M.E</td>
<td>1,020</td>
<td>870</td>
</tr>
</tbody>
</table>

*Including 1895 unrecognised schools*

The sharp fall in private unaided institution after 1909-10, due to the policy changes is worth noting.

#### 4.6.15 Private enterprise

One important consequence of the implementation of the education code of 1085 M.E. (1910 A.D.), was a fall in the number of private unrecognised schools. From 1908 in 1085 M.E. (1910 A.D) their number fell to 326 in 1086 M.E. (1911 A.D) and to 67 in 1089 M.E (1914 A.D). The Government was persuaded to open as many schools as possible to fill the gap. But in 1091 M.E. (1916), there was a change of policy when the Director of Public Instruction, Mr. Hodgson’s proposal to encourage private schools, particularly private elementary schools, was accepted. The increasing trend can be seen as early as 1090 M.E (1915 A.D). Rural schools were started in 1092 M.E. (1917 A.D), for the benefit of the people who were unable to go in for higher education on account of poverty or any other reason. Special arrangement was given to Muhammadan Education by the award of scholarships and by the appointment of a Muhammadan Inspector to supervise the teaching of Arabic.
The increasing educational activity required a large number of trained teachers. To train vernacular middle school teachers, ten mofussil training schools were started. In the year 1091 M.E. (1916 A.D) itself, twelve English schools and 377 Elementary schools were started under private management. During the period 1091 to 1094 M.E. (1916-1919 A.D), the increase in the number of Departmental schools was only 56, while that of the private schools was as high as 353.

The following observation of the Education Expenditure Committee of 1921 is revealing:

"In 1049 (1874), there were 217 schools in the State with a total strength of 11,499 pupils. In 1094 (1919), there were 2,845 institutions and the number of pupils had increased to 365,868. The gross expenditure to Government had increased from Rs. 94,492 to Rs. 23,46,835. Vast developments had also taken place in the system of administration. In the course of nearly half a century, education in Travancore has, under the sedulous and fostering care of His Highness, Government grown from a tender and tiny plant into a gigantic tree stretching its vigorous branches to the remotest corners of the country."

4.6.16 Govinda Pillai committee

In spite of the increasing facilities provided by the Government, several members at the Sri Mūlam Assembly complained that vernacular education was not receiving sufficient consideration of the Government. The Dewan assured the members that the matter would be enquired into. In 1089 M.E., the Government appointed a committee of nine members with A. Govinda Pillai as Chairman. The committee made elaborate studies and made several important proposals. The most important proposals were: (1) the number of schools which an Inspecting officer had to inspect in a year should not exceed fifty. (2) In the appointment of Inspecting officers a thorough knowledge of the vernacular language should be insisted upon. (3) the standard of vernacular education should be raised, (4) English should be taught as compulsory subject from class five onwards, (5) the text-books committee be

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strengthened by appointing a fair number of scholars from outside the Education Department. (6) Village reading rooms should be started etc. Several of these suggestions were adopted by the Government.

4.6.17 Library and reading room

In the year 1817-18 the number of libraries and reading rooms in receipt of Government grant were thirty-seven. Assistant Inspectors of vernacular schools were to inspect and report on their functioning for purpose of grant.

4.6.18 Adult education

As education progressed in Travancore, attention was paid to adult education also. In 1901, several night schools imparting adult education were granted financial aid by the Government.

4.6.19 Boy Scout Movement

The Boys Scout Movement, which tries to stimulate self-help, faithfulness, help to others, kindness to animals, obedience, physical and mental health and cleanliness in pupils was introduced in the State in 1917-18. The movement was entirely financed by the State. The Girl Guide Movement also became popular in the State.

4.6.20 Educational expenditure

The Government had improved the scheme of grant-in-aid in 1894. Rules were laid down, regarding curriculum, equipment, teaching personnel etc. of private schools in order to be eligible for grant-in-aid. As shown in Table V the educational expenditure of the Government had steadily been increasing from year to year.

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2. Administration Reports, Education, for the year 1085 to 1090 M.E.
### TABLE 4.5

**EXPENDITURE ON EDUCATION FROM 1085 TO 1090 M.E.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Net Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td>1085 M.E. (1910 A.D.)</td>
<td>5,83,613.00</td>
</tr>
<tr>
<td>1086 M.E.</td>
<td>6,23,129.00</td>
</tr>
<tr>
<td>1087 M.E.</td>
<td>7,49,000.00</td>
</tr>
<tr>
<td>1088 M.E.</td>
<td>10,27,869.00</td>
</tr>
<tr>
<td>1089 M.E.</td>
<td>12,82,577.00</td>
</tr>
<tr>
<td>1090 M.E. (1915 A.D.)</td>
<td>14,66,619.00</td>
</tr>
</tbody>
</table>

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**4.6.21 Bifurcation of the Mahārāja’s College**

Insufficiency of accommodation in the Mahārāja’s College was, for some time, compelling students to search admission to colleges outside the State. The Government therefore appointed a committee to consider ways and means of giving admission to more students in the Mahārāja’s College. In 1099 M.E., the arts sections of the college were transferred to a new building at Thycaud, which came to be known as the H.H. The Mahārāja’s Arts College. The parent College was known H.H. The Mahārāja’s science college. New courses were started in the science college.

**4.6.22 University Committee, 1917**

The fact that large number of students who sought admission in institutions outside the State were finding it difficult to get it especially in professional courses, the Government decided to establish a University for the State. A committee was constituted to consider ways and means of establishing a University. The committee with principal L.C. Hodgson, maintained that the pre-eminence of Travancore in the matter of education and the magnificent record of

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educational progress which the reign of Śrī Mūlam Thirunāl had witnessed, justified the establishment of a university in the State.

As the Madras University Act itself was in the process of amendment, the report of the committee was shelved. When the Madras University Act was finally passed in 1923, the question of starting a university for the State was revived. Mr. T.K. Velu Pillai, a non-official member, moved a resolution in the legislature council regarding the establishment of a teaching and residential University in Travancore. The Government accepted the resolution and appointed a committee for the purpose in 1923.

4.6.23 University committee of 1923

R. O. C. No. 276 of 23/Leg. E. dated 18th April, 1923 set forth the scope of the enquiry and the circumstances in which the committee came to be constituted. The committee consisted of members of the Legislative Council and some of the educationists of South India. Rāo Bahadūr A.A. Krishṇa Aiyangār was the President. The Committee submitted an elaborate and comprehensive report. The committee expressed its opinion that, if possible, the university should function for the whole of Kerala-Travancore, Cochin and Malabar. But they pointed out that "whether the other states joined or not, a University for Travancore, with its headquarters at Trivandrum, should be established."

The committee recommended a federal type of University Organisation in which all constituent colleges were to have equal rights in its management. For various reasons, no action was taken on the recommendations of the committee.

4.7. Rāṇī Sēthu Lakṣhmi Bāi (1924-31)

At the time of the demise of Śrī Mūlam Thirunāl (23rd Karkadakam 1099 M.E.) Śrī Chithira Tirunāl, the heir apparent, was only 12 years old. Rāṇī Sēthu Lakṣhmi Bāi, the senior princes of Āṭtingal therefore acted as Regent until the prince came of age. There was great progress in the educational field during this time.

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The educational development in the various parts has been steady throughout this period. Besides, much of the development was on the initiative of the administrative mechanism created for the purpose and on account of the response to various social forces unleashed about this time, though the personal interest of the Maharani in continuing the Royal tradition of endowing educational institutions is testified by a number of educational institutions bearing her name. Consideration of space constrain the investigator to just indicate significant segments in quantitative and qualitative developments in education and to cite a few anecdotal cases to represent newly emerging forces.

4.7.1 Vernacular education

Vernacular education, in which a major qualitative input was attempted in 1866 by trying to assimilate many relevant elements from English Education and quantitative input was attempted in the Reform of 1869 (grant-in-aid to private schools) and 1871 (Proverthy or village schools) continued to expand steadily. Since this represents the major thrust towards wider expansion (if not universalisation) of education it would be interesting to examine some relevant statistics. In 1099 M.E., (1823-24) vernacular schools consumed 57.7 percent of the State budget; and in the next year the proportion went up to 59.1 percent. The numbers under instruction for the corresponding years were 4,36,626 and 4,65,144 (representing nearly 90 percent of the enrolment at all types and levels of education). This kind of relatively huge base for a narrow apex began to attract attention from ‘efficiency’, oriented administration and wastage statistics began to be collected. The total enrolment in vernacular schools in the last year of this Maharani's reign (1106 M.E.) was 515,767 (30,8885 boys and 20,6882 girls) representing over 86 percent of the total enrolment at all stages.

It is seen from the Administration report for 1100 M.E. (1924-25) that since Tamil was the spoken language of the taluks of Tovala, Agastisvaram and Shenkotta, Malayalam was replaced by Tamil in the educational institutions of these schools. It may be recalled that the Rescripts of Rani Gowri Parvathi Bai providing for Tamil, Malayalam (or Grantha) arithmetic and Jyothisha gave parity of Tamil and
Malayalam (and possibly gave Tamil an edge since the terms for Malayalam had not been stabilised in official records) even up to the Tehsils of Changanassery and Pandalam. The singling out of three southern taluks for replacement of Malayalam by Tamil suggests that during the past 100 years primary education and local administration through Malayalam had stabilised and probably education through Tamil had suffered a setback. The anomaly implied in the later inference was set right at the commencement of Rāṇi Sēthu Lakṣhmi Bāī’s reign.

During the Rāṇi’s reign, the salaries of teachers of vernacular school were increased and a corresponding increase in the grant-in-aid to private schools was also sanctioned. Consequently the Legislature Council voted an additional grant of Rs. 2 lakhs (for the year 1103 M.E) for the enhancement of salaries.

The double-shift scheme was introduced in some schools in 1100 M.E (1924), in order to enable them to admit more students. In this system the same teacher gave instruction to two different batches in the forenoon and in the afternoon, the working hours per day being reduced from 5 to 3 hours. The system proved to be unpopular and was soon abandoned.

The administration report of 1103 M.E (1827-28 A.D) notes that there were four special schools for the education of members of Kshatriya families at Māvelikkara, Āranmuḷa, Mūnnār and Pandalam. The school at Māvelikkara was an English middle school (aided) and the others were primary schools. The total strengths in these schools was 91 (58 boys and 23 girls)¹.

4.7.2 Collegiate and English education

The syllabus for the several subjects for the English school leaving certificate Examination was revised to fall in line with the scheme adopted in Madras. The new syllabus came into effect in 1006 M.E (1930-31).

The Rājāh’s Free High School which became the Mahārāja’s College in 1866 steadily grew up and provided the highest level of modern learning available in the State. Till 1883 the subjects offered for the degree courses were English, a second language (Sanskrit, Malayalam or Tamil). Philosophy, History, Mathematics

and Law. In that year a new science curriculum was introduced with Mr. Read as professor of Chemistry. Chemistry was further upgraded in 1892, and mathematics upgraded in 1900 with the appointment of Dr. A.C. Mitchell. In 1907 the new physics laboratory was completed and opened by H.H. Sri. Mālam Thirunāl and in the same year the college was affiliated to the Madras University in Mathematics, Physics, Chemistry, History and Economics. In 1909 lady students began to be admitted. The pay of European and Indian professors were equalized in 1912.

In the early stages the newly developed science and English had a glamour, but there were scholars of the highest eminence in the humanities and in the Indian languages who were able to hold their own in this disciplines competition. Professor Sundaran Pillai won the respect of Mr. A.C. Mitchell when the latter had to go to him for a clarification of Wordsworth’s Philosophy of Nature.

Prof. A.R. Rājarāja Varma who had learnt Kāvyas (poetry) in childhood through informal tuition under his scholarly uncle Kērala Varma Valia Kōil Tampūrān and later got formally qualified made distinguished contributions even in his answer papers and was made professor of Sanskrit and Dravidian languages in 1912 in spite of the opposition of English Professors. Apart from several contributions to the Sanskrit language, his Kerala Paṇiniyam and Viṣṭamaniyati (books on grammar in Malayalam) have revolutionised the teaching of Malayalam. He also become the first Indian (Acting) principal of the College (1915) in the teeth of opposition. Professor Sundaram Pillai who held the philosophy chair, made indelible contributions to Tamil, epigraphy language and literature. His Kāvyai, Manonmaṇiyam structured on the lines of Shakespearean plays and incorporating the essence of contemporary scientific philosophy, has the additional distinction that the present official ‘Tamil Anthem’ sung in Tamil Nadu has been gleaned out of the Tamil workship prefaced to this work.

The explosive potential of organised higher education was also revealed in this period, probably much earlier than in other parts of India. One of the earliest cases, recorded even before the Mahārāni’s period is that of

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1 University College Centenary Souvenir. op. cit., pp.5-8. Ibid., pp. 87-91.
"G. Parameswaran Pillai: The story of a student Rebel". Even as a student he was a forceful personality, a fighter for just and unexposed causes, a distinguished student, orator and sportsman. But he crossed swords with the Dewan and was expelled from the college in 1891-92 along with two others. But the Maharaja does not seem to be a key character in this drama. The fact that it was the current Dewan who forced the expulsion and that the other two students involved were sons of earlier Dewans who were able to look after themselves afterwards and that G.P. (G. Parameswara Pillai) spurned the enticements to testify against the other two and get back to college, shows in addition to GP's high character that one or more of the Dewans were the Villains of the place. It is to the credit of principal Ross and Vice principal Dr. Harvey that they did their best to protect the students. G.P. went to Madras, made two trips to England, qualified himself for the Bar in 1902, but died in 1903. He was one of the Secretaries of the Indian National Congress in 1894 and 1898. The campus unrest, which started with G.P., continued in various forms and reached a critical phase in the 1920s.

Another major step taken in 1924-25 was the bifurcation of the Maharaja's College. The College of Science remained in the same place. The college of Arts moved to a new, beautiful three-storeyed building put up at Thycaud. Two distinguished scholars, Sri. K.U. Rangaswamy lyengar and Sri. C.V. Chandrasekharan successively headed the new Arts College. But this bifurcation was bewailed by some distinguished alumni, and what was more crucial, criticised by the Stratham Committee, and the step had to be reversed in the period of the next Maharaja.

The individual events reported above are important landmarks, but perhaps more significant in certain significant movements sweeping the country which had their impact in Travancore about this period. The Indian National Movement entered upon a new phase in the early twenties and its reaction became visible within the college. "Student-rebels and rebel-students began to be more conspicuous". The Mango tree of Maharaja's College began to acquire a new significance in terms of student protest and State repression. K.R. Elankath (an ardent nationalist and social worker) records the protests against refreshments being served during social functions in separate halls on caste basis. Songs praising Mahatma
Gandhi were considered seditious and taking responsibility for allowing them to be sung on Onam day. Elankath was expelled from the College.

Gurudev Tagore (Rabindra Nath Tagore) visited Trivandrum about this period and the Maharaja’s College students presented the poet’s chitra and got his approbation. Smt. Sarojini Naidu was invited to the Law College with a rider added by the Principal that she should not talk politics. After giving an apt rejoinder to this rider, the Nightingale of India gave one of the best speeches ever heard in Trivandrum. Mr. Stephenson of Maharaja’s College had refused permission to invite Sarojini Naidu and hence was prevented by the students from giving a forum to Dr. Annie Besant who visited Trivandrum shortly after.

But perhaps the most memorable event of this period is the visit of Mahatma Gandhi to this college in March 1925. It appears that Mr. Pryde, principal of the college did not add any rider as to what Gandhi should speak or should not speak and Gandhi gave a speech eschewing all reference to politics (of British India as well as of the State), of economic disparities, (between the Maharaja and the starving millions) and even of untouchability. The speech was purely an educational one with an exposition of the theory of education through work. Summary of relevant aspects of the speech are given below because this speech seems to contain material which does not seem to have been documented in write ups on the educational contributions of Mahatma Gandhi and so far as the theory of work education is concerned. It is of the same level as that of John Dewey and is far ahead of what distinguished formal educationists of the calibre of Statham, Panicker and Jeevanayagam had to offer seven years later on the related theme in their suggestions for Educational Reforms. When Gandhiji proposed in 1937 that all education should be centred round a craft, he was careful to add that only the craft should not be taught mechanically, but scientifically- the child should know the why and wherefore of every process.

1 Ibid., p.58.
2 Ibid., pp. 58-59.
4.7.3 Female education

Considerable progress was achieved in female education during the regency of Rani Lakshmi Bai. The following table shows the progress of female education during the period, 1100 to 1111 M.E.¹.

Table 4.6

FEMALE EDUCATION-NUMBER OF INSTITUTIONS
AND ENROLMENT (1100-1111 M.E.)

(Note: The dotted line indicates the close of Maharani’s period.)

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Girls Institutions</th>
<th>College</th>
<th>Number under instruction</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>English schools</td>
</tr>
<tr>
<td>1100</td>
<td>441</td>
<td>224</td>
<td>8418</td>
</tr>
<tr>
<td>(1925 A.D.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1101</td>
<td>469</td>
<td>232</td>
<td>9802</td>
</tr>
<tr>
<td>1102</td>
<td>495</td>
<td>192</td>
<td>9585</td>
</tr>
<tr>
<td>1103</td>
<td>503</td>
<td>203</td>
<td>10428</td>
</tr>
<tr>
<td>1104</td>
<td>516</td>
<td>238</td>
<td>11150</td>
</tr>
<tr>
<td>1105</td>
<td>525</td>
<td>236</td>
<td>12165</td>
</tr>
<tr>
<td>1106</td>
<td>528</td>
<td>230</td>
<td>12809</td>
</tr>
<tr>
<td>(1931 A.D.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1108</td>
<td>141</td>
<td>338</td>
<td>13459</td>
</tr>
<tr>
<td>1109</td>
<td>142</td>
<td>359</td>
<td>11336</td>
</tr>
<tr>
<td>1110</td>
<td>144</td>
<td>341</td>
<td>16190</td>
</tr>
<tr>
<td>1111</td>
<td>43</td>
<td>337</td>
<td>17047</td>
</tr>
<tr>
<td>(1936 A.D.)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In 1923, the college for women was moved to the picturesque surroundings at Vazhuthacaud. In 1927 it was raised to a first grade College².

The curricula of Girls’ Schools differed to some extent from the curricula in Boys schools. Such subjects like music, sewing, etc, were included in the curricula of Girls’ schools. In the English school for Girls at Trivandrum and the

¹ From Administrative Reports, M.E. 1100-1111.
² Government College for Women Calendar for 1979-80. op.cit., p 2.
Balikāmatam at Tiruvalla, there was a special section giving a three years' course of instruction to senior girls in Domestic science, such as cooking, sick nursing, first aid, needle work etc. Domestic economy was an optional subject in two of the Public Examinations conducted by the Department. Examination was conducted in music also. Girls were paying only half the rates of fees prescribed for boys in schools throughout the period and colleges under review. From 1107 M.E. onwards full rates began to be realised from girl students in colleges and three-fourths of the rates from girl pupils in schools.

4.7.4 Education of backward classes

As a result of the continued efforts of the Government for the educational uplift of the backward classes, the necessity for special schools for their education disappeared. In the Administration report of the education department for the year 1104 M.E. (1928-29), the Director of Public Instruction stated: "The exigencies of the times have gradually brought into existence schools which exist specifically for the education of pupils from particular classes. The justification for such institutions has been found either in the outlook of the communities served, which are reluctant to agree to any system of education unless it is tempered by views akin to their own religious and social aims, or in the difficulty of reconciling other communities to the education of their children in the same school with the children of the special communities. Happily the difficulties of the second kind have now virtually disappeared from Travancore".

4.7.5 Muslim education

During the period under review (1100-1106 M.E.) there was steady progress of the Muslim education. The number of Muslim pupils under instruction increased from 16,351 in 1100 M.E to 19,569 in 1106 M.E. The number of schools teaching Arabic also increased from 131 to 190 during the same period.

In 1099 M.E (1923-24), six Muslim Vernacular schools were opened and their number was further increased next year. In 1925-26, a Muslim girl passed the Vernacular School Leaving Certificate Examination for the first time and joined the college for women for higher studies. Though the number of Muslim boys in the
schools steadily increased as a result of the special concessions granted, the proportion of girls attending schools was still disappointing. In order to remove this defect through effective propaganda, a Muhammadan graduate was appointed as Assistant Inspector of schools in 1109 M.E (1933-34). Through his efforts, there was a large increase in the number of Muhammadan girls who joined the schools. In 1110 M.E (1934-35) sanction was given for the teaching of Arabic in all mixed primary schools. In 1111 M.E. (1935-36) a scheme was sanctioned for securing the cooperation of Muslim associations through grants-in-aid for doing propaganda work for promoting education among Muslim girls in the state. Eighty-six associations received such grant. On this account, there was large increase in the number of Muslim boys and girls attending schools, as is shown in the following table.

TABLE 4.7
NUMBER OF MUHAMMADANS UNDER INSTRUCTION AND SCHOOLS PROVIDING INSTRUCTION IN ARABIC

<table>
<thead>
<tr>
<th>Year</th>
<th>Muhammadans under Instruction</th>
<th>Schools Providing Instruction in Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>1100 M.E. (1924-25)</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>1101 M.E.</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>1103 M.E.</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>1104 M.E.</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>1105 M.E.</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>1106 M.E.</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>1107 M.E.</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>1108 M.E.</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>1109 M.E.</td>
<td>18,630</td>
<td>4853</td>
</tr>
<tr>
<td>1110 M.E.</td>
<td>19,221</td>
<td>6052</td>
</tr>
<tr>
<td>1111 M.E. (1935-36)</td>
<td>21,100</td>
<td>10450</td>
</tr>
</tbody>
</table>

As can be seen from Table VII the Muhammadans were making rapid strides in the field of education in terms of enrolment. Yet, it should be admitted that in spite of the available opportunities, only a negligible minority of Muslims willingly consumed the fruits of education.