

## INTRODUCTION

Travancore, one of the princely states was situated in the Southern part of India. Travancore had different names in different periods. Generally it is known as Kerala because this country is enriched with coconut groves. It is called "Thiruvazhumcode" which means the abode of wealth. As it is filled with mountains and hills, it is called "Malayalam". It is also called "Dharmarajyam" because it was presented to the Brahmins by Parasurama. Once it was ruled by the Cheras and hence it is called Cheranadu or Vanchidesam. There are other names such as Parasurama Shethram, Malabar, Malai Nadu and Venad. It is bounded on the north by the state of Cochin and the British district of Coimbatore. Coimbatore and Tirnnelvely constitute its eastern boundary and on the West and South lies the Arabian Sea and the Indian Ocean<sup>1</sup>. The extreme length of the country from the North to the South was 175 miles and the extreme breadth from the West to the East was 75 miles. However, by the year 1815, it had an area of 7661 square miles. Because of her natural beauty it is called the Kashmir of the South.<sup>2</sup>

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<sup>1</sup> Mohan, C.D., (ed)., *Glossary of the Madras Presidency*, New Delhi, 1982, p. 917.

<sup>2</sup> Padmanabha Iyer, A., *Modern Travancore: A Handbook of information*, Trivandrum, 1941, p. 2

Travancore as a state is not in existence at present. After India attained independence many changes took place in the geographical structure<sup>3</sup> and constitutional status.

Only in July 1949, Travancore and Cochin states were integrated into one unit called the united states of Travancore and Cochin.<sup>4</sup> Because of the popular struggles in various states and provinces, Jawaharlal Nehru, the then Prime Minister of India, announced in the Parliament the appointment of a Commission to examine the issue of linguistic problem and to find an amicable solution.<sup>5</sup> Consequently, the States Reorganization Commission was constituted. On the basis of the report of the States Re-organization - Committee, Kerala state was formed with Malabar, Cochin and most of Travancore merged to it. The four southern Taluks, Thovala, Agateeswaram, Kalkulam and Vilavancode, which were Tamil speaking areas, were merged with the then Madras state<sup>6</sup>.

### **0.1 Land and the People**

Travancore is one of the most beautiful and richly endowed territories in the world, a country rich in scenery, in natural resources and in

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<sup>3</sup> Daniel, D., *Struggle for Responsible Government in Travancore*, 1938- 1947, Madurai, 1976, p.1.

<sup>4</sup> Report on the Administrations of Travancore and Cochin, 1949-50, p. 5.

<sup>5</sup> Report of the State Re.organisaion commission, Trivandrum, 1955, p.1.

<sup>6</sup> Kerala state Administration report, 1956- 1957, p.1, and Daniel D., *op.cit.*, p.1.

water ways, a country in which, both land and sea are smiling agreeably. Situated between 8<sup>0</sup>.4' and 10<sup>0</sup>. 22' North latitude and between 76<sup>0</sup>.13' and 77<sup>0</sup>.38' East longitude, Travancore shared with the rest of India a tropical climate<sup>7</sup>. The state had an area of 7,621 square miles. The maximum length from East to West was 75 miles and North to South 174 miles. The breadth of the state varied from 30 Kms in the extreme North and South to 30 Kms in the middle<sup>8</sup>. The country enjoyed an average rainfall in the month of June and minimum in the month of January<sup>9</sup>. The numerous mountain ranges contribute to the scenic beauty of Travancore. Anamudi is the highest peak in Travancore, 8841 ft height. The next important peak is Karinkulam or Sholeamalla, 8455 ft<sup>10</sup>.

On the extreme South the Eastern Ghats and Western Ghats stand as natural barrier to the south eastern portion of Travancore. Mahendragiri is the highest mountain 2500ft height. At the foot of the mountains, paddy fields, plantain garden, and other kinds of roots and creepers are cultivated.

The forests which cover the mountains to their very summits are still to a great extent unexplored, but are noted for vast quantities of valuable timber such as teak, rosewood, ebony and sandal wood. The forest is abound with wild animals, such as the tiger, lion, elephant, bison, and many

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<sup>7</sup> Travancore Directory for 1939, Part II, Trivandrum, 1938, p. 3.

<sup>8</sup> Kareem, C.K., *Kerala and her culture*, Government of Kerala, 1971, p.3.

<sup>9</sup> Nagam Aiya, V., *Travancore State Manual*, Vol. I, Trivandrum, 1906, p. 66.

<sup>10</sup> Velu Pillai, T.K., *The Travancore State Manual*, Vol IV, Trivandrum, 1940, p. 52.

varieties of deers. Besides these shrubs, vines and roots of high economic value are found<sup>11</sup>.

Travancore is intercepted by numerous rivers flowing from the east to west. Of all the rivers, Periar is the longest river in Travancore<sup>12</sup>. The numerous water systems, lakes and rivers make the soil fertile and thus convert Travancore into a predominantly agricultural country. There are forty four rivers running throughout the length and breadth of Travancore<sup>13</sup>. The numerous water systems and rivers made the soil fertile made Travancore predominantly an agricultural state. The most important agricultural products are paddy and spices like pepper, ginger, cardamom, cinnamon etc., and cash crops like tea, arecanuts, tapioca, pineapple and coconut are also cultivated in Travancore<sup>14</sup>.

On the South Eastern part, river Palayar which flows on the South east of Travancore is the Chief source of irrigation. Paraliyar is a tributary of the Kuzhithutai River, and the Pandyan anaicut across the Paraliyar diverts the flow to the Nanchilnad area by means of the Pandyankal which merges with the Palayar.<sup>15</sup> This channel forms the trunk-line of the river-irrigation system. It traverses the whole tract and terminates at the

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<sup>11</sup> Ward and Conner L., *Geographical and Statistical Memoir of the Slavery of Travancore and Cochin States*, 1816 – 1820, Trivandrum Vol.1, p.34.

<sup>12</sup> Velu Pillai, T.K., *op.cit.*, p. 57.

<sup>13</sup> Kareem, C.K. *op. cit.*, p. 7.

<sup>14</sup> Nilakam Perumal, *The Truth About Travancore*, Madras, 1939, pp. iii- iv.

<sup>15</sup> Pharoah, *A Gazetteer of southern India*, Madras, 1855, p. 602.

Manakkudi backwater near Tamaraikulam.<sup>16</sup> The Palayar, about a hundred yards width is provided with a series of anaicuts from which subsidiary channels distribute the supply to the numerous tanks connected with them serving as storages for feeding the crops. There are small channels of irrigation such as the Anendanar, Pallikondankal, Payodkal, Mettukal, Arasayarkal, Velavadyal, Terekal, Perumkalayar, Parakkaikkal, Suchindramkal and Manakkudikal.<sup>17</sup>

The Perumkalayar has fallen into disuse and the area irrigated by it is now included under the Puthenar. The Anendanar and the Puthenar are the most important branches, the former lying to the West and the latter to the East of the Palayar. The extent of cultivation covered by the Palayar Valley including these two branches is 16,959 acres being 71.6 percent of the whole wet area.<sup>18</sup> The area directly under the Palayar is 6,287 acres, that under the Anendanar, 3.835 acres and that under the Puthenar including Perumkalayar, is 6,837 acres.<sup>19</sup>

The extensive coastline of Travancore makes it one of the largest maritime states of India. The length of the coastline is one hundred and sixty eight miles. People of the coastal areas adopt fishing as one of the

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<sup>16</sup> Ward and conner L., *op.cit.*, p.2.

<sup>17</sup> Palm leaf Document, Kollam, 877, No. 72.

<sup>18</sup> Cover file No.9331 proceedings of Government No. 292/ S.H. dated January 1893 reassessment of lands in the Thovala and Agasteeswaram Taluks.

<sup>19</sup> *Ibid.*

important industries. Alleppy, Quilon, Trivandrum and Colachel<sup>20</sup> are the important ports. Among these, Alleppey has emerged as the key port of Travancore while Colachel is of historical importance<sup>21</sup>.

The total population of the state according to the Census of 1931 was 50,95,973<sup>22</sup>. The people of Travancore formed a more or less homogeneous community. The different communities were the Nayars, the Ezhavas, the Chetties, the Brahmins, the Nadars, the Namboodiris, the Mudaliyars, the Pulayas and the Parayas.<sup>23</sup> About twenty nine languages were spoken in the state.<sup>24</sup>

The population of the state composed mainly of the Hindus, the Christians and the Mohammedans. Besides these, there were a few minor sections like the Jains, the Zorastrians, the Buddhists and the Sikhs. Hill tribes like the Mala Arayans and the Nayadis are also found.

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<sup>20</sup> Colachel: Colachel otherwise called Colachi was one of the important seaports. During the time of king Marthandavarma, the famous watter of Colachel, was fought in 1741 in which the Dutch were defeated. To Commemrate the victory piller was erected.

<sup>21</sup> Velu Pillai, T.K., *op.cit.*, p.69.

<sup>22</sup> Kunjan Pillai, Census of India, 1931, Travancore Report Vo. XXVIII, Part I, Travancore, 1932, p. 6.

<sup>23</sup> Travancore Administration Report, 1941 – 1942, Trivandrum p.3, (hereinafter referred to as TAR).

<sup>24</sup> Velu Pilai, T.K. , *op.cit.*, p. 397.

## 0.2 Political History

Travancore had a long and continuous history ever at the Commencement of the Christian era. The ruling family of Travancore traces its direct and unbroken descent from the old Chera dynasty, one of the three great Tamil dynasties of the ancient period. In later times, Travancore came to be divided into small states and Principalities, the most important were Venad, Attingal, Kayankulam, Designanad, Purakkad, Tekkumkur and Vadakkumkur. The Portugese, the Dutch, and the English established relations with these states. Travancore, however, attained its territorial configuration during the reign of Maharaja Martanda Varma, who ruled from 1729 to 1758 A.D. He consolidated the royal authority, and he dedicated the Kingdom to his tutelary deity Sri Padmanabhaswami of Trivandrum and the kings, ruled as *dasas* or servants of the deity<sup>25</sup>.

In order to run the administration on sound lines, Martanda Varma appointed a Chief Minister called *dalawa* and reorganized the administration. He undertook a large number of works of public utility which included improvement of communications, agriculture and irrigation.

Dharma Raja (1758-1798) succeeded Marthanda Varma. He divided the kingdom into three revenue divisions, Tekkemukham, Vadakkemukham and Patinjaremukham, each under an officer called Valia Sarvadhikaryakar. Again each unit was divided into districts and placed under

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<sup>25</sup> The Madras State Directory, Cochin, 1934, No. VIII, P.3.

Sarvadhikaryakars. The districts were subdivided into taluqs, each under a Karyakar or Tahsildar. Maniams, Adhikarams and Proverthies were smaller units, placed under the charge of Maniakkaran, Adhikari and Proverthikar. This system of government continued until the middle of the nineteenth century<sup>26</sup>. In recognition of the military assistance rendered by the English against the Mysorean invasion, Dharma Raja entered into a treaty of perpetual alliance with the company in 1795.

Balarama Varma succeeded Dharma Raja in 1798. He entrusted the administration with unpopular ministers. In their attempt to improve the finance of the state, they raised contributions from the people and framed regulations with a view to reducing them to a system. Among the persons who were required to pay a large sum was Velu Thampi, the Karyakar of Talakkulam in South Travancore. Velu Thampi reacted sharply to this demand and he reached Trivandrum and demanded the dismissal of unpopular ministers. The Maharaja dismissed him as the dalawa in 1801.<sup>27</sup> Velu Thampi took measures for improving the efficiency of administration, with the help of British Resident, Col. Macaulay. In 1805 Travancore concluded a modified treaty of alliance and friendship with the East India Company and became a subsidiary ally<sup>28</sup>.

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<sup>26</sup> Nagam Aiya, V., *op.cit.*, Vol.III, p. 377.

<sup>27</sup> *Ibid.*, vol. I, PP. 418- 420.

<sup>28</sup> Sobhanan, B., *Dewan Velu Thampi and the British*, Trivandrum, 1978, pp. 52-57.

In 1810 on the death of Balarama Varma, Rani lakshmi Bai (1810-1815) ascended the throne. Col. Munro, the Resident, appointed Diwan in 1811 reorganised the administrative setup and built up a centralised system. The reforms of Col. Munro influenced the administrative system of Travancore.

The regency of Gouri Parvati Bai (1815-1829) opened a period of administrative and social progress. The Rani abolished export and import duties and introduced free trade. Among the social reforms she attempted were the repeal of the poll tax from several lower castes, permission granted to them to have a tiled roof for their houses irrespective of caste and religious toleration extended to the Christian missionaries for propagating their faith.<sup>29</sup>

The reign of Swati Tirunal (1829-1847) represented a period of enlightened administration. He reformed the judicial system and framed a code of regulation. His administration saw the beginning of English education in Travancore.

Utram Tirunal Martanda Vama (1847-1860), followed a liberal policy. He issued a royal proclamation in 1853 for the emancipation of slaves. In 1859 he abolished restrictions imposed on the women of lower classes.

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<sup>29</sup> Nagan Aiya, V., *op.cit.*, vol.I, pp. 465-475.

Ayilyam Tirunal (1860-1880), with the assistance of Dewan T.Madhava Rao (1858-1872), introduced beneficial reforms. Among them are to be noted, the reduction of land tax, opening of schools and hospitals and introduction of irrigation projects.

Visakham Tirunal (1880-1885) reorganised the police force by separating the functions of the police and the magistracy.

The reign of Sri. Mulam Tirunal (1885-1924) bestowed keen attention upon the development of agriculture, education, communication, medical services and land revenue settlement. In 1888 he inaugurated a Legislative Council. In 1904 he inaugurated Sri Mulam Popular Assembly.<sup>30</sup>

On the death of Sri Mulam Tirunal in 1924, Maharani Sethu Lakshmi Bai (1924 -1931) was proclaimed Regent during the minority of prince Chitra Tirunal Balarama Varma. In 1925, she formed the village panchayats, extension of the highways to the high Ranges and abolition of devadasi system and animal sacrifice in the temple<sup>31</sup>. The Maharaja issued the temple entry proclamation <sup>32</sup> in 1936 and established the Travancore University in 1937. Agriculture and Industry received due attention during this time. The reign of Sri Chitra Tirunal was a period of political unrest.

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<sup>30</sup> Nagam Aiya, V., Vol.1, pp.465-475.

<sup>31</sup> Deepam, (An Illustrated Journal) 1932, Vol. III, No. 3, pp. 15-18.

<sup>32</sup> For details see chapter I.

### 0.3 Relations with the British

The Indian states had political relations with the British Government in India. With the expansion of British power, the states came under its influence.

In Travancore the English first settled in Vizhinjam, situated South of Traivandrum, in 1644. In 1684, the Rani of Attingal permitted the English to open a factory at Anjengo, situated North west of Trivandrum.<sup>33</sup> Maharaja Marthanda varma entered into an alliance with the English East India Company and maintained friendly relations. In the wars of East India Company with the chieftains of Madurai and Tinnevellay and against Mysore, Travancore rendered military assistance to it. On 26th of August 1788 Dharma Raja (1758-1798) wrote to Madras Government "..... the friendship and attachment I bear to the British company are known to the whole world... and I rest my whole dependence on them for support.... ". In 1795 he signed a treaty of perpetual alliance with the company. In 1805 Maharaja Balarama Varma signed a treaty of perpetual friendship and alliance" which gave the company the right to interfere in the administration of the state and<sup>34</sup> followed by it Travancore agreed to pay an

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<sup>33</sup> Raghavan, p.s., *The History of Freedom Movement in Kerala, vol. I, (1800-1885)*, Trivandrum, 1970, p.2

<sup>34</sup> Letter quoted in Rajayyan. K., *South Indian Rebellion, (1800-1801)*, Mysore, 1971, pp. 28-29.

annual tribute of eight lakh rupees to the Company's Government for protection.<sup>35</sup>

The British Government exercised its influence over Travancore through a political officer called the Resident. In 1800 col. Macaulay was appointed the first Resident.

He served as the channel of communication between Travancore and British India. Since the settlement of the Treaty of 1805 the British residents exercised authority. The Maharajas had to seek the approval of the Residents in the appointments of high offices and major changes in administration. It led to disputes between the Maharajas and the Residents.

From 1842 to 1848 there was no permanent Dewan in the state, as the Maharaja Swati Tirunal and the Resident, General Cullen could not agree as to the individual to be selected.<sup>36</sup> The personal respect and responsibility of the Maharaja suffered a lot. Since the accession of Maharaja, Sri Chitra Tirunal as the ruler in 1931, Travancore discontinued the practice of seeking the approval of the Resident, with the lapse of British paramountcy on 15th August 1947 the office of the Resident ceased to exist.<sup>37</sup>

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<sup>35</sup> Nagam Aiya, V., *op.cit.*, vol. I, p. 425.

<sup>36</sup> Raghavan, P.S., *op.cit.*, pp. 44-47.

<sup>37</sup> T.A.R., 1946-47, p.7.

Travancore, as it is called the ethnographic museum was filled with various castes and communities. The religions dominated the day to day life of the people. Superstitious faith of the people dictated every happening in the society. Thus the social life of the people was surrounded with superstition. Castes and caste rules, social customs and conventions, religious practices put the people into a narrow circle and because of this many castes lost their social identity and were groaning under caste rules.

#### **0.4 Sources**

For writing the history of the struggle for the Advent of Christian Missionaries in Travancore - a Socio- Religious Identity of the Oppressed, the archaeological reports, the Acts and proclamations of Travancore, the reports of the various missionaries constitute the primary sources of information. The Government records that were published, the state manuals, the administration reports, the handbooks and the books of various authors constitute the secondary sources.

The Travancore archeological reports bring to light many interesting facts of the ancient past. As archeology and numismatics are the two eyes of history, one cannot bring to light the ancient occurrences effectively without consulting them. As important sources they give amazing facts about the ancient Kings, their grants to the temples and village councils that were convened then and there for the welfare of the people.

The reports of the missionaries of the London Missionary Society have direct bearing on the subject. The London Missionary Society was formed as Missionary Society in the later half of the 18th century due to the religious upheaval that took place in England. Consequently the Missionary Society despatched Missionaries to various parts of India. Ringeltaube one of those missionaries sent to Calcutta, reached Tranquebar where the Danish Halley Mission had established strong foundation. It was from there Christianity radiated to the farthest end of India that is south Travancore through the invitation of Maharajan Vethamanikam. Ringeltaube reached Mylaudy one of the outskirts of South Travancore. From there Christianity radiated to other parts of Travancore. He was responsible for starting the London Missionary Society in 1806 at Mylaudy.

Ringeltaube was followed by an array of missionaries such as Mead, Mault and others. When they entered into the villages to establish churches they found that the social life of the people was infested with social evils such as casteism, slavery, customs and conventions, religious practices and superstitious faith. The Missionaries, while establishing churches and schools, never failed to report to the headquarters about the social degradation and the evil practices and the abnoxious taxes under which the people of Travancore were suffering. They reported what they saw and experienced to the headquarters at London. In those letters they explained the sufferings and the social humiliation that the people of Travancore were

experiencing. They informed the wickedness and impiety, sloth and cruelty, by which the kings and the feudal lords spoiled the social life of the people. In one of the letters it is remarked that "the Raja was more a slave than a King" because the Rajas were controlled by the Nambhudiris, the feudal lords, and the local chieftains. These officials of the kings exercised autocratic authority and added to the sufferings of the low caste people.

Seeing the sufferings of the people, the missionaries prepared petitions and memorandums to the kings and the Dewans. They explained in detail the agony of the slaves of the state and attempts of the missionaries for action to improve their lot. The correspondence between the Christian missionaries and the Residents help one to know the attitude of the English towards the institutions of slavery in Travancore and their attempts to liberate them from that evil. The letters between the princely state and the Madras Presidency mainly meant to pressurize the rulers to issue ordinances and proclamations in favour of the suppressed and the oppressed classes of the population.

The reports of the London Missionary Society explained the sufferings that they underwent in establishing educational institutions in places like Nagercoil, Neyyoor, Marthandam, Parasalai and other places. In spite of severe opposition from the high castes they did not dither and continued their work fervently. Once, Rev. Meads was threatened by the local Chieftain at Mondaicad, yet he was instrumental in converting

Pudukaduvettivillai into Neyyoor. Thus, the reports of the London Missionary Society is the main stay for writing the history of Protestant Mission and any other events connected with the Missionary history.

Rev. Abbs and Mrs Abbs started the Parasala mission and supervised the mission work. The areas were the most backward, the people were ignorant and overwhelmed by superstitious faith. The efficacy of slavery was felt only in Vilavancode and Kalkulam taluks. The oppressive attitude of the high caste and the diffusing of social identity was felt very much in these areas. To fight against the intricacies of slavery and social oppression, they developed instruments such as education and creating self-earning programmes like embroidery-making. Thus, the missionary reports are the main stay of any researcher who attempts at mission history or fight for social identity.

The Neyyoor mission reports bring to light the work of the Lady missionaries towards women's education, social awakening and consequent fight for social identity not only for certain communities but for the whole people of Travancore. Started by Rev. Mead in 1818, the Neyyoor Mission grew in strength and created a sense of social awakening at Colachel, Mullankinavilai, Palliyadi, Manavalakurichy and Ammandivillai. The Neyyoor Mission reports bring to light amazing facts like devil dancing, how the people were misdirected by the soothsayers, decree and how they

convinced the people to give sacrifices to relieve the people from the wrath of their gods and goddesses.

Next in order come, the Parasala Mission reports. The Parasala Mission was started in 1822 to supervise the work at Marthandam and in Travancore areas. As Rev. Mead and Mrs Mead found it very difficult to supervise the work at Marthandam and other places from Neyyoor, the Parasala Mission was opened. Places like Manivilai and Kuttichel were in and around Parasala. Supervision was also difficult for want of transportation.

The minutes of Travancore Mission Council and Minutes of the District Committee are the two important source materials shed light on the work of the protestant missionaries in parasala mission areas. They inform us about the backwardness of the people and their superstitious faith. From the minutes one can very well understand the attempts that the missionaries took to enlighten the people and how they suffered for that.

The Acts and proclamations of the Travancore Government come next. Under pressure from the Governor of Madras or from the Viceroy of India, and pressure from the Dewan and the Residents, proclamations were made in 1823, 1843 and 1858 and afterwards. These proclamations gave lot of details regarding slavery, upper cloth, temple entry, abolition of feudal services etc.

Next in order come the Memorandams and petitions submitted to the Maharajas, the Dewans, the Residents and the Governor of Madras and the Viceroys at Delhi, requesting intervention in the affairs of Travancore especially for the abolition of slavery and the upper cloth problems. These memorandums and petitions had the desired effects. Because of the memorandums and petitions that were submitted by the Missionaries, the Residents and the Dewans mostly reacted positively. Because of their advice the Kings made proclamations abolishing the abnoxious practices that were in force in Travancore especially, in South Travancore.

The Government sources like, Manuals, Gazetteers, Administration Reports are the important sources. They narrate unbroken incidents and events, that any student of history can rely upon. Only from the nucleus, provided by these sources sound edifice of historical writings can be built.

Besides these, there are volumes of published books related to the topic. To mention a few "*Twenty two years of Missionary Experience in Travancore*" by John Abbs, "*Church History of Travancore*" by C.M. Agur, "*A Hundred Years in Travancore* " and "*Memoirs of Thomas Smith Thomson*" by I.H. Hacker, "*Knife and Life in India*" by Howard Somervell "*The Land of Charity*" and "*Native Life in Travancore* " by Samuel Matteer , "*History of the London Missionary Society*" by M.A. Richard Lovett, "*The History of the London Missionary Society*" by Silvester Home, C., "*The History of Christianity in India* " by James Hough, *A Register of*

*Missionaries Deputations from 1796 to 1923*" by James Sibree, D.D. ., " *London Missionary Society in Travancore* ", " *A People Revolt in Travancore* ", " *A History of Women's Education in Kerala* " and " *Colonel John Munro in Travancore* " by R.N. Yesudas, " *The London Missionary Society in South Travancore* " by Zachariah Samuel, " *The Pulaiahs of Travancore* ", " *The Tinnevely Sharnnars*" by Caldwell, " *Missionary Medical Work in Travancore* " by N. Martin Daniel Dhas, " *The Nadars of Tamil Nadu*", by Robert L. Hardgrave, " *Tamilaga Varalaru*" by K. Rajayyan, " *Discovery of India*" by Jawaharlal Nehru " *A Students' History of Education*" by Naik J.P. and Syed Nurallah, " *Protestant Missions and People's Movement in Kerala*" by J.W. Gladstone " *India and Christian Opportunity*" by P. Harlan Beach, " *A History of the London Missionary Society* " by J.A. Jacob, " *Travancore*" by Emily Gilchrist, " *Missions in South India*" by Joseph Mullens, " *History of Christian Missions*" by Charles Henry Robinson, " *Keralaite Adimaikal*" by V.M. Premnath, " *A History of the London Missionary Society*" by Goodall Norman, " *History of the Protestant Missions in Kanyakumari District*", and " *Church History part I Nagercoil*" by S.S. Hector, " *Travancore State Manuals* " 4 vols. by T.K. Velu Pillai, *Desopakari* a monthly periodical published by the London Mission Press, Nagercoil and the Souvenirs published by Churches and Institutions as well as Gazetteers were some of the Valuable Secondary sources used in writing this dissertation.

These sources yield facts for the present study. The communal hierarchy and the consequent suppression of the low caste people affected

the social identity of the depressed class. These factors contributed to the arrival of London Missionary Society. The LMS created social awakening through education and made them fight for their right. The facts that are furnished by the sources are not free from bias. The statements of the Government officials and the local subdivision officials were filled with bias and exaggeration of certain happenings. In this respect a comparative study of the published work is needed to arrive at right conclusion. Thus the sources present a wholesome account. Scientific, historical narrative method is adopted in writing the thesis. Footnotes are cited at the foot of every page to make it easy for the readers to find the references.