Education and socio-economic development are closely related. Christian missionaries had contributed much to the socio-economic development of Kerala through education. Education had a drastic impact on the socio-economic life of the people of Kerala. Christian missionaries imparted education without any discrimination like gender caste or creed. This resulted in a vast change in society. Education strengthened the potentials to undertake any social work for welfare of the community.

The core of Christianity was love. Love of God and love of neighbor are two sides of the same coin. Social activities spring

1 A.D. Dhavamony, Christianity and Societies, London, 1957, p.27.
2 Ibid; p.29.
from the love of neighbor and are nourished and flourished by the love of God. Humble and assiduous service to the fellow men, just as Jesus Christ washed the feet of his disciples, ought to characterize the Christian service activities.

The missionary activities of the Church is not merely to make a material contribution to problems of poverty and economic injustice but to give the right orientation to development work so that in keeping with the value of local self-reliance, development, becomes less a work of benevolent giving and more a work of making people aware of their rights a work of participation with people who are struggling for a genuine human existence the socio-economic activities are now called development projects.

Though Latin Catholics are economically backward, like Good Samaritan took up the mission of Jesus Christ to serve the sick.

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4 Ibid; p.22.
5 Ibid; p.25.
and suffering. Of all the social welfare activities hospital service became important. The Lourdes Hospital Cochin, the Holy Cross Kottiyam, Benzigar Hospital Kollam etc. have already become famous. Still greater and more consoling are the services rendered by the dispensaries to the suffering poor. In the interior and remote corner of the country with very meager transport and communication facilities, these dispensaries are the only salvation for the people. Leprosy clinics and maternity and child welfare centers are also maintained by Latin Catholics in many places.

The care of the orphans, destitute and the old man always been the concern of the Christian community from the beginning of Christianity. The Latin Catholics have taken keen interest in the establishment and maintenance of institutions for the Orphans and

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the destitute. The inmates of the Orphanages were trained in arts and crafts which enable them to earn their living which resulted in economic and social change.

The Christian missionaries followed, a liberal system of education. Education to all was their motto. Both Christians and non-Christians got admission in their schools without any discrimination. If we look at every nook and corner of the world, we can see literate Malayalee’s. Kerala is also the first in literacy. These are all because of education. The envious development in education, undoubtedly, the contribution of Christian in Kerala and Varapuzha Vicariate, the cradle of Christian Church.

The missionaries who came along with Portuguese businessmen in 16th century had started schools. At this time there

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8 Ibid; p.50.
were educational centers at Kalady and other places on Vedas and Sciences. In all there centers only high class Hindus got admitted. But the institutions started by the Christians were with a difference. They imparted education without any discrimination, like gender caste or creed. This resulted in a sudden rise up in the society. Cardinal Tisserant in his book “Eastern Christianity in India” mentions about it. When Francis Xavier visited in 1549, wrote about the way the students were given training.

The missionaries who belonged to Latin Catholic took pioneering interest in promotion of education to anyone. They followed a liberal system of education without any distinction. Pallikudangal became the Universal Centers of public education. Both Christians and non-Christians got admission. In all schools

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10 Ibid; p.55.
about 80% of the pupils were non-Christians. As a result Kerala became the first in literacy. The educated Malayalee’s migrated to every nook and corner of the world seeking job.

The first Vernacular Schools later changed into English Schools and industrial schools even in the remote corners of villages. The Jesuit missionaries knew that English education is a must to attain job, since English were ruling the country. Jesuits were not an influencing force in Kerala so the Carmelite missionaries took the mission. St. Joseph college was started at Cochin in 1880 they adopted a method of giving importance to both English and Mathematics.

Impact of female education is noteworthy; the missionaries realized the need for women education. In their attempt to

13 Ibid; p.228.

restructure the traditional society, the education of women was seen as an essential condition. The opening of exclusive girls schools were the subsequent step taken up by the missionaries. In this the Church Missionary Society of England (CMS) was a pioneer. They targeted the upper class women but as they feared religious instruction, this plan was a failure. Lower class and lower class Christian girls occupied the space of the schools in Travancore which was an exclusive area of Latin Catholic missionary activity the Pulaya Community, as compared to the social status of Brahmin women. Through imparting education to lower class women, brought a revolutionary change in society. Even the govt. has not conceived the idea that a change in society can be brought only through education, women missionaries like Mrs. Meed, Mrs. Miller,

16 Ibid; p.35.
Mrs. Thompson, Mrs. Baily and Mrs. Backer were the leaders of women education.

In 1819 a Girl’s school was started at Nagercoil, to be noted at the time when parents were not ready to send girls to school. The missionaries themselves met all educational expenses of these girls. Along with other subjects like drawing, stitching and embroidery. Their embroidery works became famous and caught the market in London, Paris and Chicago \(^{17}\). They got many international awards from them. This stitching world began to develop into an industry. The govt. did not give much importance to women education even though the missionaries rendered their valuable services in this field. Their service continued for half a century \(^{18}\).

A study in 1859 shows about 2003 girls in Travancore got education. But by 1897 the number of girls who went to school

\(^{17}\) Ibid; p.37.

raised up to 36652. Now Kerala is the first in women education in India. For this we are really indebted to Christian missionaries. Kerala was in forefront not only in women education but were able to produce famous women personalities to our nation. Mrs. Anna Chandi, first women high court judge, Mrs. P.K. Thressia first women chief engineer and political leaders like Anna Mascrene, Kuthattukulam Mary etc.

Anne Mascrene was a member of congress working committee. In the struggle for self govt. She fought in live with Pattom Thanu Pillai. She was the Rani of Jhansi of Travancore. Anne became the general secretary of state congress. She was the first lady to be elected to Travancore assembly unopposed. For 25 Years she was the queen of the Travancore political area.

19 Ibid; p.30.
20 Latin Arch Diocese of Trivandrum, Platinum Jubilee Souvenir, Trivandrum, 1937-2012, p.65.
21 Ibid; p.69.
Through education and social services, the missionaries empowered women to fight against the social disabilities and evils in society. When people became victim of famine, cholera and severe troubles during the years 1832, 1833, 1836, 1857, 1858 and 1866 the missionaries rendered voluntary relief works in the affected areas. This encouraged women to take up any social work for the reformation of the society. They fought against the disabilities such as denial of upper cloths and worship in temples. They also directed people to protect against the social evils like child marriage, sati and widow re-marriage.

Social work, was no doubt, the scientific solution and treatment of psycho-social problems in society. Women engaging in social work refreshed their minds enlightening their family through giving assistance to individuals with regard to difficulties they

23 Ibid; p.61.
developed problem solving ability. They equipped themselves to encounter anything which affected the society negatively. Thus women played an important role in reformation of the society.

The Christian suffered a lot from the system of the promotion of cow slaughter. The Portuguese and Dutch entered into a treaty with native kings, agreeing to abstain from the slaughtering of cows. But the British with their deliberate silence promoted the cow slaughter among Muslims and Christians in order to shatter the age old Hindu convictions. No doubt, it was the part of their agenda to Christianize the Hindus.

The age old family system gave way to the western Christian ways of life. The missionary enterprises considerably influenced the native architectural structural designs. Making one of the native knowledge of carpentry, the missionaries raised several

24 Ibid; p.63.
25 A. Mingana, The Early Spread of Christianity in India, Manchester, 1926, p.18.
buildings as models of new pattern construction along the Parish popularly known as “mission bungalows”\textsuperscript{26}. They started industrial schools to introduce and popularize western architectural models to the natives. But these models were designed for nuclear families not for the traditional joint families. This resulted the replacement of traditional wood model of home construction to new bungalows. The new home pattern destroyed the age old family structure of the natives\textsuperscript{27}.

The new constructional models influenced the natives, later great personalities raised in the field of sculpture and painting. Augustine Patiala was a gifted man with an inborn love for fine arts and was very famous architect and a sculptor within and out of Kerala. Patiala family has been traditional sculptors. It is doubtful

\begin{itemize}
\item[26] \textit{Ibid}; p.23.
\item[27] \textit{Verapoly Archdiocesan Centenary Souvenir, Cochin, 1886-1986}, p.144.
\end{itemize}
if there has been any Church in Kerala which has not been adorned with Patiala family’s sculptural magnificence.  

Augustine Patiala was awarded a bracelet by Sreemoolam Thirunal for making his statue. He had won many prizes and medals at exhibitions held in Kerala, Madras and other places. On the occasion of the inauguration of the statue of Br. Nicholas, the political agent had decorated him with a gold medal.

Artist S.I. Laricus had shown great talents in drawing and painting from younger days. He was a teacher for a long period. On retirement he started S.S school of Arts at Alleppey. Laricus has written five books on painting in addition to several articles on painting. His work “oil painting a technical study” won his cash awards from Kerala Lalitha kala Academy.

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28 Ibid; p.149.
29 Ibid; p.152.
Artist M.P Luiz was the son of Meenamkottil Peter and Mary at Arthunkal. He belongs to traditional church decorator’s family and learned painting and decoration from his uncle. He became famous through painting of the church walls and auditorium. He excels in decorative work also. He was the chief architect of the decoration for the famous international Marian congress held at Ernakulam\textsuperscript{31}.

The institution of industrial schools opened a new era in social set up missionaries promoted college industries as part of awakening the backwardness of the society. The industrial schools shattered the caste specialization in certain jobs. Anyone trained in industrial school took up job according to their taste not on tradition or their caste\textsuperscript{32}.

\textsuperscript{31} Ibid; p.36.
\textsuperscript{32} Ibid; p.41.
If we give a man a fish, he will eat it, but if we teach him fishing, he will earn a living by it. Though feeding the hungry and clothing the naked are excellent modes of social service, a superior form of social service is to organize the people and give them a chance to earn for their living through small scale and cottage industries. In all Latin dioceses some small scale and cottage industries are run as a Social Service. The Vimalalayam at Ernakulam, Vimalagiri at Kottayam and Nirmalalayam in Thiruvanthapuram render excellent service in this line providing work to more than 2000 girls through their training cum production of handicrafts.

The beedi making industry and the cottage industries under the Archdiocese of Varapuzha provide employment to 150 boys and girls. The Archdiocese of Varapuzha Latin diocese of Kollam

33 Santhosh Thomas, Christianity and Culture, Mittal Publications, New Delhi-1998, p.27.
distributed sewing machines to earn their living through tailoring.

Coir yarn making, fishing net making, book binding, Khadi spinning etc. are successfully carried on in various parts of the diocese of Kollam. Coir yarn making and fishing net making are taken up as part of social service in the diocese of Alleppey also the diocese of Thiruvanthapuram had 12 industrial units providing employment to several young man and women. Social service departments have been established in all the diocese of Kerala.

Fishermen form a large portion of the Latin catholic community of Kerala. Most of the fisherman were using primitive methods of fishing. Most of his work is a matter of chance and expecting for two or three months a year fishermen’s hard work does not yield appropriate returns. The efforts made in the diocese of Thiruvananthapuram and Kollam to supply improved types of living

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conditions of fishermen. In some of the parishes farmers were supplied with good varieties of seeds at the time of sowing.\textsuperscript{36}

Another missionary impact was the road network system and transport system, a viable part of the economy of the state. The entire fertile land in the state were in the possession of upper caste Hindus.\textsuperscript{37} The missionary activities really centered on the lower caste Hindus. Because of the social economic matters the lower caste were converted to Christianity. The new Christian converts from the lower castes were in need of fresh lands and it was necessary indication for this wellbeing. So they migrated to hinder lands and highlands. The hinter lands were suitable for plantation crops, hence occupied and cultivated plantation crops. Before the arrival of protestant missionaries, the natives used waterways for transport of men and materials. No doubt, Kerala was blessed with navigable back waters.

\textsuperscript{36} Ibid; 23.

Forty four west flowing rivers and innumerable small as well as big streams altogether centered the transportation requirements of natives. However, the missionaries required access to hinterlands, which owing to its topography was not connected with water ways.

An alternative transport system was necessary condition for the economic viability of hinterland farming.

In the year 1342, the Arab traveler Ibn Battuta, had rightly verified the absence of transport system in Malabar, goods were transported from hinterlands to the market places by head loads. Barbosa commented that the transportation of agricultural products by head load was the main occupation of the Ezhavas. All these factors compelled the English missionaries to popularize the road network. At the same time, the British introduced European models of carts. The Kerala aristocrats of the early decades of the last

38 Ibid; p.19.
century used such luxury bullock carts, known as “Villuvandi”. The princely state of Kerala also followed European model and constructed several long distance roads like M.C. road, K.K.Road etc. During the period from 1780 Tippu Sultan also constructed a road network in the Malabar region to fulfill his ambition of military expedition in to Kerala.40

Education extended to develop the potentials lasted and transferred to the new generation. The effect made obvious through the development of fine arts in Kerala. The Latin Catholics contribution in the field of stage and screen is highly commendable. V.S.Andrews of Chellanam, a great “Sarasa Gayaka Kavi” and dramatist came forward to redeem Malayalam drama from the clutches of Tamil. His first work was“Isthakicharithram”41. The corenewationalists who were under the influence of Tamil dramas

40 Ibid; p.25.
discouraged him. When “Innasomdavi of Andrews” came out successful, even his opponents bowed before him. It continued till recently as a very popular drama. He was a scholar in Sanskrit, Tamil and Malayalam has to his credit nearly fifty works of which 23 are musical dramas.42

J.C.Daniel, who was the pioneer of Malayalam films, the first film studio “The Travancore National Pictures” at Pattom was established by him. He was interested in Kalaripayattu, hence he dreamed of propagating Kalaripayattu through his films. But he could not fulfil his ambition, as his first silent film “Vigathakumaran” proved a great failure. He was forced to dispose of his property and leave the profession.43 This pioneer died recently in a very poor financial condition and his family had shifted to Tirunelveli.

42 Ibid; p.35.
43 Mathrubumi, Thaniniram Film special, Trivandrum, March 21, 1976, p.2.
P.J. Antony though a Latin catholic, his love of Marxism forced him to concentrate on the cultural part of Communist Party. Actor, playwright, director, singer, Lyricist and harmonist, Antony was one of the nearest versatile artist. He was the innovator of the chorus singing on the stage. He has acted in more than hundred films and has written about a hundred dramas.

Sebastian Kunjukunju Bhagawathar proved himself an excellent harmonist. It was this time when church considered the artist, as rascals, but with his own effort he became the “Kuyil Nadamkunjan”. He had appeared in female roles also. In “Misiha Charithram” he appeared in three roles as Emperor Herod, King Anthippas and Simon Peter. In 1939 AIR. Madras opened its Malayalam section due to the efforts of K.K. Bhagawathar and Karuna was played. He took his troop to Ceylon in the early forties.

Ibid; p.3.
of 1900 and Karuna was staged there in the presence of the Prime

Though he did not act in the first Malayalam talkie, “Balan” he had played an important role in its production. In 1949-50 he turned to the screen and first appeared in “Janamika”. He acted and sang in “Jeevitha Nauka” which was the best film of 1950, in South India. Kunchako appointed him to train actors and actresses of his Udaya Studio. In “Achan” he appeared as the comedian and showed himself better than professional comedians. His autobiography, “Oru Nadante Athmakatha” proves his talents as a writer. His style is so simple and the book is so entertaining that even the most serious minded reader is bound to laugh. His four decades of service as a singer, musician, actor, trainer of actors, radio star, etc. deserve recognition.

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45 Sebastian Kunjukunju Bhagawathar, Oru Nadante Athmakatha (mal.), Kottayam, 1964, p.32.
46 Ibid; p.35.
The contribution made by his younger Brother Alleppy Vincent needs special appreciation. The first recorded sound for Malayalam cinema and the first face in the frame of a talkie is that of Vincent. In his respect he highly worthy to be called the Father of Malayalam cinema. It was due to his initiative the first talkies studio Udaya was born in Kerala. Later, another studio was instituted in a co-operative basis at Alwaye Ajantha Studio.  

Thomas Burleigh was the hero of “Thiramala”. Afterwards he proceeded to Hollywood for higher studies in production, direction and acting and produced “IthuManushyano”. Vimal Kumar who appeared as the hero in the Tamil film “Vethalapuram” in 1945 is a pioneer on the screen who has presented to the film world several veterans. Born at Kandakadavil, as Arakkal Xavier Thomas and having made significant contribution to the screen, today rests in

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peace as an unknown warrior. It was Vimal Kumar who directed, including music, “Thiramala”. Ramu Kariat was his assistant in his film. Sabeer Alias Babu Raj the harmonist, P. Bhaskaran, Thomas Burleigh, T.N. Gopinathan, Adoor Bhasi, play back singer Santha P. Nair etc. entered film through “Thiramala”.

“Puthra Dharmam” of Vimal Kumar deserves much to be mentioned, Bhahadur owes his origin as a comedian to him. T.R. Omana and Kedamangalam are other two stalwarts who trace their profession to Vimal Kumar. He was behind the success of Kunchacko’s “Umma” and “Sita”. But it is a tragedy that this producer of great stars met his end in utter poverty and misery in 1967.

Arakkal Xavier Thomas and Pius Arakkal of Kandakadavu are also contributed to film industry. Sheela whose real name is

49 Ibid; p.4.
50 Ibid; p.5.
Clara, excels in many roles. She also acted in Tamil and Telugu movies. She directed “Yakshaganam” and she has written several short stories in Tamil. Yet another actress Unnimary appeared on stage as Baby Sate in “Nava Vadhu”. She appeared heroine in Malayalam, Tamil and Telugu films. Yakshaganam was directed by her. She has written several short stories in Malayalam and Tamil.51

Manavalan Joseph, Vineeth, Sunny D’cruz etc. are other actors from this community. Actress Jaya Bharathi’s mother, Rozario Victoria, is also a Latin Catholic and from Ernakulam. From childhood she was interested in dancing and has won several prizes at all Kerala competitions. She is very proficient in BharataNatyam and Mohiniyattam and has her own troop. She had acted in more than 30 Malayalam and over 25 Tamil and Telugu films by 1975.

Amar Deep is her first Hindi film. She is known as Deepa in Tamil and Telugu Films.\(^5\)

Saithan Joseph was born at Alleppey in 1915. His father Anthrayos had several years ago acted as Satan in Biblical drama and hence came to be called Saithan. He has staged Biblical stories through his Alleppey theatres for the last 25 years. Saithan Joseph has won the Kerala government award.\(^5\)

The community’s greatest pride on the stage and screen is Padmasree Dr. K.J. Yesudas. He was the son of Augustine Joseph who had dominated Malayalam stage as a singing actor. Thousands of songs have been recorded. He sang in Malayalam, Tamil, Telugu, Kannada and even Hindi films. It is his unique gift that he sings with deep fervor and penetrates every heart whether it is classical or melody, romantic or sublime. He also acted in films. His ‘Taranga’

\(^5\) Kerala Latin Catholic Association Souvenir, Ernakulam, 1975, pp.33-34.

\(^5\) Kerala Times, July 25, Alleppey, 1979, p.34.
School of music at Thiruvananthapuram has regular classes for instrumental music.\textsuperscript{54}

The title “GanaThilakam” was conferred on him by Mahakavi G. SankaraKurup on January 6, 1958. He was decorated as Sangeetha Raja and Ponnadai was presented by ChempaiVydyanatha Bhagawathar at Bombay on October 1969. He has won several awards for the best singer. The coveted title of “Karnatak Sangeetha Chakravarthy” was conferred on him at a special function at the fine arts hall, Ernakulam, by Chempai on February 12, 1971. His Eminence Joseph Cardinal Parekattil presided over the function.\textsuperscript{55}

He was nominated as the chairman of Kerala Sangeetha Academy the youngest ever to occupy this high office, on May 4, 1971. He was also Director General of Kalabhavan, Ernakulam.\textsuperscript{56}

\textsuperscript{54} Ibid; p.36.
\textsuperscript{56} Ibid; p.38.
It is his unique gift that he sings with deep fervor and penetrates every heart whether it is classical or melody, romantic or sublime. His magnificent voice dances to his wishes, moving softly and rising to a crescendo it rises majestically like a mountain to all its height and flows steadily like a river with all its depth. He has a voice that express all the emotions, the joy and the suffering, the mirth and the misery, the romantic vigor and the sublime devotion.

He has also acted in KaavyaMela, Kayamkulam Kochunni, Anarkali, Padichakallan etc. Most of the singers in Malayalam have been imitators of Yesudas and Jayachandran and so they have not succeeded.

Jolly Abraham, Job, Rosy, Jency, C.O.Anto etc. are the other play back singers from this community. J.M.Raju who has sung for several Malayalam films now a day’s sings for Radio Ceylon

through its programme “Vaanumudam” Similarly most of the western
music artistes of Kerala belong to Latin community, for example
Emile Issacs, Rose Issacs, Pinson Correia, John Antony etc. 58

No work on songs will be complete without a fond
remembrance of Joachim and Pulleppady Rosa, as it was their sweet
voice that used to reverberate in the ears in the thirties of this
century when radio was unheard of and gramaphone itself was a
prestige possession of very few families. Joachim’s humorous
song, Chettanpokaruthu, Achaninimelil, IchaveriThailamVenoAchaveriThailam recorded on Twin gramaphone
record used to attract large crowds of people whenever heard played
on a gramophone. He hailed from Fort Cochin 59.

Rosa teacher was known as Pulleppady Rosa as she used to
end her songs by announcing as such. She retired from Carmel
Convent High School Chathiath. Her records were very popular devotional songs and were recorded by “His masters Voice” and “Twin” record companies. Her famous songs were “Parisudha Antony”, “AndaChackravarthy”, “ThirunamamMaraveno”, “AthyunnathamBaktharkal Ananda Lokathil” etc.  

The first film, exclusively of Malayalee’s to be released, was Nirmala in 1948 produced by Kerala Talkies of Ernakulum. Its story was written by Jacob Moonjapilly. PremNazir owes his origin as an actor to producer Paul Kallungal through his “Marumakal” in 1952. K.S. Antony who directed “Kalpadukal” takes the credit for having brought to light K.J. Yesudas. K.R. Vijaya also traces her entry into film to Antony. 

Kalpadukal won the president’s Award in 1962. It was the first Malayalam film to win the president’s Award for “one man

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60 Ibid; p.38.
61 Ibid; p.41.
direction”. Though Neelakuyil had won the president’s Award earlier, it had dual directors P. Bhaskaran and RamuKuriat. The humorous songs of Joachim and the devotional songs of Pullapedy Rosa also deserve mentioning.

“Chavittunadakam” is an exquisite drama indigenous to Kerala and exclusively practiced by Latin Catholics. It is a musical dance drama in which music, dance, action and Kalarippayattu are harmoniously blended. It has much in common with Kathakali and European opera. It is the Christian counterpart of Kathakali. This art owe its origin to the Portuguese missionaries. They studied the literature and art forms of Sanskrit and Tamil and blended them with their own. Thus we got the Indian dance form and the European dramatic art in Chavittunadakam. This art which we have acquired through western influence contain several ancient forms of modern

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Malayalam drama. It did not take deep root like Kathakali, due to Kerala cultural atmosphere, the supremacy of Sanskrit and language of chavittunadakam was Tamil based Malayalam.\(^64\)

It is popular among the Christians living in and around the old ports and coastal areas where western influence once prevailed. They cherish it as an integral part of their religious and cultural life and have it performed during Christmas and Easter. Its Arangettam is a great festive occasion and the local people generously contributed towards its expense.

This art owes its origin to the Portuguese missionaries who found the dramatic art an effective means of appealing to the people. They studied the literature and art forms of Sanskrit and Tamil and blended them with their own. Thus we got the Indian dance form and the European dramatic art in Chavittunatakam.\(^65\)

\(^{64}\) Ibid; p.55.

\(^{65}\) Ibid; p.61.
Though historical plays like Charlemagne Chandra Gupta etc. are very popular, the former takes the top rank. It is an elaborate play to be staged in fifteen days with a hundred actors. Most of the other stories of the Natakam are from the Bible and the Lives of Saints.66

Its attraction is its measured steps from which it derives its name. The actors stamp their feet while they act and sing. Of the two main types of Indian Dances, Thandava and Lasya, Chavittunatakam mainly follows the former. The steps are essentially masculine in character suggestive of strength and vitality. However, Lasya steps are used by women. Usually female roles are played by men. Its steps are set to a variety of time measures of Thalam.

66 ElamkulamKunjan Pillai, P.N, kerala charithram (mal.), Kottayam, 1952, p.28.
Music is important in the Natakam. The actors themselves sing as they play. In the ancient dramas, not a single line of prose was used. The music is composed in rich Tamil song as to depict the various ragas. However, importance is given to Veera Rasa as most of the plays depict heroic deeds. There are unequalled heroic scenes in Chavittunatakam as in the play of Charlemagne when the twelve peers of the Emperor line up on the stage in the glamour of feudal knights with drawn swords and challenge the foes.\footnote{Ibid; p.41.}

The actor expresses himself through song and action which enables the audience to understand the character represented by him. Ragas are important as in Kathakali and fighting and acting are important in the Natakam. They are depicted in the real sense and actual swords and spears are used and not symbolic representation as in Kathakali.\footnote{Malayalam Cinema Directory, Alwaye, 1975, p.12.}
Many musical instruments and background musicians play in accompaniment to actors in the Natakam, drum and symbal being prominent. Costumes and make up are of much importance in it. The costumes are noted for their artistic excellence and they are realistic, king attired as king, soldiers as soldiers etc. There is a profuse display of colourful silk, velvet, brocades and the like dazzling materials. The soldiers usually wear the Greek-Roman costumes and helmet. They are a really grand display on the stage.

The Master or Aasaan of Chavittunatakam is an important person. He will be an expert in steps, music, literature, gymnastics and acting. The training is based on the old Kalari system. The pupils are first given training in steps and then in the use of weapons after which regular rehearsal is given in the play. It takes sometimes years to become full-fledged actor.⁶⁹

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⁶⁹ Ibid; p.15.
Chavittunatakam is performed in open air theaters. Usually it starts at 9 pm and goes on till morning. Most of the plays are written in Malayalam and Tamil. Tamil poets Chinnathampi and Vedanayagam Pillai and VareechanAnnavi and some others from Cochin, Cranganore and their neighborhood are the authors of most these plays. This art which we have acquired through western contact contains several ancient forms of the modern Malayalam drama.\(^7_0\)

Though it was a very popular art, it did not take very deep root like Kathakali due to the following reasons. First of all, in Kerala’s cultural atmosphere, the supremacy of Sanskrit prevailed and the language of Chavittunatakam was Tamil based Malayalam.\(^7_1\)

Moreover, there was none to complete with UnnayiWarrier’sNalacharitam and similar other works. Even those


\(^{71}\) Ibid; p.6.
who wrote religious dramas later on tried to follow the policy of using Sanskrit. Kalamandalam for Kathakali, and the Government for Kalamandalam became the order. So we find that in spite of its artistic excellence and its glorious past, it is in a deplorable condition at present for want of patronage, though some of the descendants of the old veterans at Gothuruth, Cochin, Kumbalanji etc. performed Chavittunatakam on occasions. It will be a great injustice if this unique art is left to die a natural death.

Annavippattukal or ParisaKalippatukal also originated with Chavittunatakam and Veera Pathni is the most important of them. It deals with the heroic deeds of a brave Latin catholic officer, Varkey, in the army of Perumpadappu Raja and the incredible courage with which his pregnant wife encountered Zamorins soldiers who had entered her home during Varkey’s absence at the battle field, though

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her infant child was choked to death by the brutes. Description of Varkey’s departure to the battle field the scene of the murder of the infant etc. are so touching and sentimental that even the marble breasted tyrants heart will melt.\textsuperscript{73}

The missionary activities made a first move in Kerala with Allopath medical care. Even though the English medicine prior to the Second World War, was inferior to the native Ayurvedic medical system, it acquired acceptance among the natives. It was established through school system which created an impression that native medicine and ways of life were false and primitive. Thus the missionaries monopolized the native space of medicine. Therefore the Christian society in India got an upper hand over the field of hospitals in Kerala.\textsuperscript{74} Thus the Latin Catholic mission in kerala created a transformation among the converted people in all aspects of

\textsuperscript{73} Ibid; p.39.  

life particularly in Education, economic and social arena which also

helped the entire society of kerala