CHAPTER – VI

EDUCATION AND PUBLIC HEALTH

The history of education in Kalkulam Taluk is a long one which divides itself into various stages. The Tamils realised the importance of education as early as the Sangam age. The Chera kings, under whose reign was the present Kalkulam taluk existed, liberally patronised poets and singers. They came from both sexes and from all castes and classes. It is said that Thiruvalluvar, the author of Thirukkural was born in Thirunayanarkurichi, near Muttom in Kalkulam Taluk.

The author of Malaipadukadaam, Perunkuntur Perumkausikanar, belongs to Eraniel Muttom. In olden days the neighbouring places of Muttom had been called as Perumkuntur. His fine description of the natural scenes in Malaipadukadaam is the natural surroundings of Velimalai near Eraniel.

2. There are substantial evidences to prove this fact. According to one evidence Thiruvalluvamalai, the Tamil anthology says that Thiruvalluvar is the pivot of Punalkoodal. Punalkoodal is Kanyakumari, it is not only the meeting place of land and sea but also the confluence of the three oceans besides the river Palayar. Another evidence is that the words Attam (last) (Kural 1186) and Orthu (think) (Kural 357) said in Thirukkural are used as such only in Kanyakumari district. Other evidence says that the word Valluva was the family name of the author, Thirukkural. The name Valluvanadu corrupted to Valluvancode and then into Vilavancodu, [S. Padmanabhan, Contribution of Kanyakumari to the Tamil world, Nagercoil, 1981, pp. 98f].
3. Perumkuntur is nowadays known as Velimalai in Kalkulam Taluk (Ibid., p.15).
4. The word Kayanthalai (young one) (Malaipadukadaam, Line 307) used by Kausikanaar is in Vogue only around this area even today, Ibid.
It is said that several Chera kings and members of the Chera royal family occupied an honoured place among the Sangam poets. Among them Cheraman Perumal Nayanar alias Marthanda Varma who lived in Thirumuthancode is worth mentioning. He was one among the poets who sang \textit{Thiruvisaipa}.$^5$ Another Chera ruler who ruled Thirumuthankodu (A.D. 1195-1208 A.D.) wrote \textit{Ramacharitham}. This is considered as the \textit{Adikavya} of Malayalam language.$^6$

\textbf{Growth of Education}

In ancient times \textit{Pial} Schools$^7$ existed to cater to the educational needs of the common folk. These schools were a lasting contribution of the Buddhist culture to Kalkulam region. The pupils sat on small mats on the floor strewn with sand as writing on. Writing was also done on dried palmyrah leaves with the aid of pointed iron styles. Palm-leaf scripts served them as books.$^8$ The alphabet was known as \textit{Nedumkanakku}. The teachers were called \textit{Kanakkayar}.$^9$ There was no class gradation. Loud reading and group recitation was the distinctive feature’s to start with. The education of those days afforded great scope for improving memory. However, information regarding the number of schools in each village or the number of pupils who

\begin{itemize}
\item[$6.$] \textit{Ibid.}
\item[$7.$] \textit{Pial} – was the \textit{ThinnaI} or the platform like Verandah of a house. In certain cases sheds or covered shelters were setup near the teacher’s house. (M. Gopalakrishnan, \textit{Kanyakumari District Gazetteer}, Madras, 1995, p. 833)
\item[$8.$] \textit{Proceedings of the xxii. All India Educational Conference}, Trivandrum, 1946, p. xix.
\item[$9.$] \textit{M. Gopalakrishnan, op. cit.} p. 833.
\end{itemize}
attended each school is not available. But this system was common in the Sangam age.

The educational activity continued steadily in the period succeeding the Sangam age. During this time, temple became a place of prominence in the social and cultural life of the people. The educational institutions which formed an integral part of the people functioned in the temple complex itself. These institutions were known as Salais. Salais provided the residential type of education to the scholars.

During the middle of the 9th century, the Ay king Karunanandakkan endowed a college and hostel for the maintenance of ninety-five Vedic students. The college functioned in a Vishnu temple at Parthivasekharapuram near Kalkulam taluk. The students of this college were admitted, after an entrance test, in Vyakarana (grammar), Mimamsa (exegetics), Purohitya (priest-craft) and Trairajyavyavahara (Law and usage of the three countries, perhaps Pandya, Chola and Chera).

After the decline of Salais another chain of educational institutions sprang up. They were the Sabha Mutts, Pallikudams and Kudipallikudams. The Sabha Mutts provided education to the Namboodiris. The Vedas and the

10. Ibid.
14. Ibid.
Sastras were taught under the Gurukula pattern.\textsuperscript{15} Sri Sankaracharya is known to have instituted several mutts in Kerala which were all great centres of learning. Among the mutts of Kerala, Padmanabhapuram mutt is said to have been a reputed one.\textsuperscript{16}

The \textit{Pallikudams} and \textit{Kudipallikudams} provided education to the children of the low caste people or the non Brahmins. In each \textit{Kara} the \textit{Ezhuthupalli} had functioned under the \textit{Ezhuthachan} or \textit{Asan}. This school was held either in the house of the Asan or in the house of some important person in the \textit{Kara}.\textsuperscript{17} The \textit{Asan} formally initiated the child into the three ‘R’s i.e. reading, writing and Arithmetic at a very early age. The formal initiation was done with due ceremonies on the \textit{Vijayadasami} day.\textsuperscript{18} The \textit{Asan} then took the boy to his school with music accompanied by the beating of the drum. Thereafter the child attended the village school regularly to receive instruction from the \textit{Asan}. The course of study consisted of writing the letters of the alphabet on sand and learning them. After this the student wrote short sentences on Ola with an iron style. He then memorised short verses in praise of Ganapati, Saraswati, Rama, Krishna, etc. After that simple lessons in Arithmetic, like multiplication tables, were taught.\textsuperscript{19} All these took two years time. After the attainment of an elementary knowledge of the three ‘R’s an

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\textsuperscript{15} A. Sreedhara Menon, \textit{op. cit.}, p. 285.
\textsuperscript{16} \textit{Proceedings of the xxii, All India Educational Conference}, 1946, p. xxi.
\textsuperscript{17} A. Sreedhara Menon, \textit{op. cit.}, p. 287.
\textsuperscript{18} T. K. Krishna Menon, (Edi.), \textit{History of Kerala}, Vol. III, New Delhi, 1984, pp. 244-245)
\textsuperscript{19} \textit{Ibid.},
Astrology sufficient to enable simple calculations required for domestic ritual and for determining the chief periods of agricultural operations were taught. Successively basic instruction in medicine, ethics, literature and music were taught.\(^{20}\)

The *Asan* was expected to have an eye on their general conduct. The punishments were often severe. A new book in manuscript made of Palmyra leaves written with an iron style either by the master himself or his assistant was the first book in his school.\(^ {21}\) The second and third books contained the lessons in Arithmetic and Astronomy. These books contained the curriculum of school studies.\(^ {22}\)

The *Asan* did not receive any tuition fee, but he was paid in kind. He received it in kind from the pupil’s parent for every manuscript book. On Wednesdays and Saturdays the people gave bathing oil to the teacher. On *Dwadesi* days or the twelfth day of the fortnight the *Asan* received rice, dhal, coconuts and plantains. *Vishu* and *Onam* were the other days of payment to the *Asan*.\(^ {23}\)

The boys must come early and go late in the evening. A home exercise, which was the lesson taught at school during the day, was given in addition to reading at night. The *Asan* was considered as an important figure in the social life of the village. His services were gratefully remembered by the

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22. *Ibid*.
23. *Ibid*. 
parents, relatives and neighbours. The schools were closed during the cultivation and harvesting seasons, when the children accompanied their parents to the paddy fields. This system of village education prevailed till the spread of English education in the 19th century.

The Sabha Mutt and the Ezhuthupalli took care of the purely academic aspects of education. The Kalari or gymnasium was established to supplement the needs of physical education. During the Chola Chera war (10th century) Kalaris were established on a regular basis throughout the Chera land.

In the beginning each Desam or Locality had its Kalari presided over by the guardian deity called Kalari Paradevatha or Bhagavathi. In course of time each Kara or village had its Kalari attached to a temple. It was presided over by Panikkar or Kurup. He gave instruction to the youth in the Kalari as to how the weapons should be used. The rainy season was the most suited season for this sort of training. Hence the Kalaris generally started their course for the year in the monsoon month of August.

It was customary for children who completed their education in the village schools to proceed to the Kalari for getting training in gymnastics and the use of arms. Both boys and girls received training in the Kalari. The

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25. A. Sreedhara Menon, op. cit, p. 268.
training given to the boys was complete in every detail, while the training given
to the girls was a limited one, intended to build up a healthy body. The regular
and full-fledged scheme of training and practice were known by the term
Kalaripayattu.

The most promising and disciplined trainees were also taught the
Varmam. After completing the course of training, the young man formally
appeared before the Naduvazhi to pay his allegiance to him and to receive a
sword as a token of his formal admission into the local militia. Thereupon,
they were ready to get into active service whenever desired by the local chief.

It is very interesting to note that Maharaja Marthanda Varma gave
importance to physical education. He founded 108 Kalari with a view to
make the youth of the villages physically fit to face the enemies called
Ettuveetil Pillamars and Thambimars. Of the 108 Kalari he founded, the
Naduvurkarai kalari was the first one started by the king at Naduvurkarai in
Kalkulam taluk. Marthandavarma named it as Valankai Kalari. The
Naduvurkarai kalari was attached to the Naduvurkarai temple. The Asan or
fencing master of the Kalari belonged to the Nadar community. He taught
Kalaripayattu to the young men of the village.

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29. Varmam is the technique of killing or disabling the enemy by touching the
vulnerable parts of the opponent’s body. It was used only as the last resort for
self defence.
31. R. Kannan, Naduvurkarai Sri Padrakali Amman Sirappu Malar, Neyyoor,
1993, p. 41.
Sri Anandapadmanabhan, the Dalawai of king Marthanda Varma was the leader of 108 Kalaris. He hailed from Thachanvilai, in Kalkulam Taluk, in Kanyakumari District. He supported King Marthanda Varma in the civil war. The recent excavations made by archaeological department of the district had revealed that iron slags found in Thachanvilai proved that Anandapadma-nabhan had used iron slags to make weapons for practising the martial art of Kalari.33

The period from the 15th century to the 17th century was the heyday of Kalaripayattu. The palmy days of Kalaripayattu came to an end in the 18th century with the increased use of guns and cannons. But during the last four or five decades the art had staged a remarkable comeback, through in a feeble manner as a result of the efforts of the surviving masters and their disciplines.34 But till recently Kalaripayattu was taught by an Asan of Naduvurkarai. The Kalari taught in Naduvurkarai was known as Naduvurkarai Vali Silambam.

During the 19th century a definite educational policy of the Travancore State was introduced. The year 1817 A.D. marks the beginning of the Modern era in education. In that year Ranee Gouri Parvathi Bayi announced that the state should meet the cost of education to bring enlightenment to the society.35 During that time, English education was also introduced.

34. A. Sreedhara Menon, op. cit, p. 129.
35. K.P. Sreedhar, Travancore Today, Trivandrum, 1936, p. 41
The Protestant Christian Missionaries were the pioneers of English Education. In 1818 A.D. Rev. Mead founded the Nagercoil Seminary\textsuperscript{36} in the neighbourhood of Kalkulam taluk. It was the first institution to impart regular English education in Travancore. In 1855 A.D. he was appointed as the Superintendent of Schools.\textsuperscript{37} In this capacity he had contributed significantly to the development of education.

During the year 1866 A.D. -1867 A.D. Government opened 11 District Schools, of which two District English schools were located at Kalkulam taluk, one at Thuckalay with 114 pupils and four teachers, and another at Eraniel with 78 pupils and 3 teachers.\textsuperscript{38} In 1875 A.D. – 1876 A.D. yet another one was opened at Colachel.\textsuperscript{39} Among the six schools functioned in Kanyakumari District, 3 schools were situated in Kalkulam taluk.

In 1899 A.D. – 1900 A.D. the number of students benifitted from the Kristucoil Native Union School at Eraniel and Colachel English Primary School were 63 and 102 respectively. It also consisted of three English Middle Schools viz. Eraniel English Middle School, Thuckalay English Middle School and Thiruvattar English Middle School. The number of student entries for the year 1899 was 91,132 and 89 respectively. The number of pupils increased in

\begin{itemize}
\item \textsuperscript{36} V. Nagam Aiya, \textit{op. cit.}, p. 446.
\item \textsuperscript{37} \textit{Ibid}, p. 447.
\item \textsuperscript{38} \textit{Report of the Administration of Travancore State}, 1866-1867, Trivandrum, p. 75.
\item \textsuperscript{39} \textit{Report of the Administration of Travancore State}, 1875-76, Trivandrum, p. 75.
\end{itemize}
the very next year to 122, 141 and 93 respectively.\(^{40}\) The growth of the educational institutions in the succeeding years was noteworthy. At Eraniel there was one aided English Primary School for girls viz. Anglo Vernacular Girls School at Neyyoor. The only private aided school for boys was the Neyyoor Anglo Vernacular Boys School.\(^{41}\) Upto 1894 A.D. there was no private English Middle School in Kalkulam taluk. But in 1896 A.D. Muttom English Middle School was started to cater to the educational needs of the local children.

The course for the first four years in the primary school was preliminary to the course in the English Middle School. The English Middle Schools had forms, I, II and III. The English High Schools had forms IV, V and VI. The system of bifurcation of schools into English and the Vernacular was introduced after the fourth year course in the primary school.\(^{42}\) There was no English Government High School at Kalkulam upto the 20\(^{th}\) century.

The Government turned towards Vernacular education in the year 1865 A.D. – 1866 A.D. The indigenous system was found unfit to equip the students to face the modern problems of life. Therefore the government decided to allot Rs.20,000 per annum for the improvement of Vernacular Education.\(^{43}\) Initially, Taluk Schools were opened in each taluk. As Kalkulam

\(^{40}\) Administrative Report of Travancore, 1899-1900, Trivandrum, p. cxvii.
\(^{41}\) M. Gopalakrishnan, op. cit., p. 860.
\(^{42}\) Ibid., p. 868.
\(^{43}\) V. Nagam Aiya, op. cit., p. 455.
and Eraniel were separate taluks in 1866 A.D., taluk schools were opened in the taluk headquarters of these two taluks.\textsuperscript{44}

Education in these schools was modelled on the system in English Schools. The pupils who could not afford to attend English Schools were offered to study modern subjects in Vernacular schools. The syllabus included in the study was History of India, Geography of Travancore State, Geography of India, Arithmetic, Political Economy, Moral Instruction, Sanskrit etc.\textsuperscript{45}

Thus the Vernacular education grew popular. Then the government planned to bring all the private Vernacular schools in the state under their administrative control for uniformity in syllabus. In 1869 A.D., the government announced grants in aid to the private schools. This led to the proliferation of private schools. A special inspector was appointed to supervise the private schools and to report on the fulfillment of the conditions of grant in-aid.\textsuperscript{46}

In 1877 A.D. the government wanted to popularise Vernacular education. It was decided that every proverthy should have its own school. A scheme was launched to open a school for each village. The school buildings were constructed by raising local funds. The teachers were paid at the rate of one \textit{fanam} per pupil taught. The instruction was to be similar to that of the taluk schools.\textsuperscript{47}

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44. M. Gopalakrishnan, \textit{op. cit.}, p. 853.
47. \textit{Ibid.}
\end{flushleft}
The government appointed Deputy Inspector of schools for every 14 schools to supervise their functioning. Out of 36 *proverthy* schools of Kanyakumari District, Eraniel and Kalkulam possessed 13 such schools.\(^{48}\) The number of Vernacular schools gradually increased and the expenditure of Government on Vernacular education in 1881 A.D. was above Rs.60,000.\(^{49}\)

For educational purpose, the villages in Kanyakumari District were divided into three. They were Thovalai, Kalkulam and Vilavancode, each headed by an Inspector.\(^{50}\) In Kalkulam a school at Kulasekharam was opened during 1878-79. The schools at Thirparappu and Kothainallur closed as the pupils were not able to pay the school fees. Consequently new schools were opened at Neyyoor and Mandaicadu. The schools which were well run during 1878 A.D. – 1879 A.D. were those at Aloor, Thirividankodu, Kulasekharam, Ponmanay and Kattuthurai.\(^{51}\)

The number of Vernacular government primary schools at Eraniel were 12, aided schools 77 and private schools 92. The number of Vernacular government primary schools at Kalkulam were 8, aided schools 33 and private schools 62. During the year 1899 the total number of pupils studying at various schools in Eraniel was 9053 and the number of pupils at Kalkulam was

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In course of time the system of Vernacular schools was slightly changed. Previously the three stages of the Vernacular schools were Lower, Middle and High Schools. In 1894 the term lower was changed as ‘Primary’ and the other two terms continued to be as such. A definite standard of instruction for each such stage i.e. primary, middle and High schools was also framed.

The total duration of a full school career was 11 years. Primary school constituted 4 classes. The preparatory class became the 5th class of the primary course. Middle school course had 3 years i.e. Form I, II and III. The High school contained form IV, V and VI. Selection to the Fourth form was being made on the basis of a pupil’s Middle School performance. Examination was held at the end of the Third Form. At the end of Form VI there should be a public school leaving certificate examination. It was designed to test the pupils’ general school education and their fitness to enter various avocations in life. It was the qualification to enter into majority of vocations.

By 1894 A.D. the government introduced a new grant in-aid system. By this system the government had the right of choosing text books. It resulted

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55. Ibid.
in the exclusion of the Bible in grant in-aid schools.\textsuperscript{56} By the grant in aid system all the English and Vernacular schools in the state were brought under three ranges. They were the southern, central and northern ranges. Each range was under an Inspector who was accountable to the government.\textsuperscript{57} Kalkulam taluk came under the Southern range. Each range was further sub-divided into four districts comprising two or more taluks. An Assistant Inspector of schools was placed in charge of each district.

Government then took steps to extend education in every nook and corner of the state. As a result at least one school for every 1.9 sq miles and for 792 inhabitants was opened. Thus Eraniel with the population of 1,05098 had 147 government schools and 8197 pupils. Kalkulam with the population of 68,521 had 86 government schools and 3953 pupils.\textsuperscript{58} The mother tongue was the medium of instruction in high schools. English language began in Form I of the middle schools continued as compulsory second language throughout the high school course.

In early days the birth of a female child was looked down upon in Travancore. Education for girls during that period was very rare not only in India but also in the west. The villagers of Travancore found it impossible to send their female children to school due to the absence of educational

\begin{footnotesize}
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\item \textsuperscript{56} Minutes of Special Meeting of Travancore District Committee at Neyyoor, July 25 & 26, 1894 A.D., p. 1
\item \textsuperscript{57} Administrative Report of Travancore State 1893 A.D. – 1894 A.D., Trivandrum, p. 138.
\item \textsuperscript{58} Ibid.
\end{itemize}
\end{footnotesize}
institutions in the vicinity.\textsuperscript{59} The parents of female children feared that female education would affect their cultivation of land because female children were utilised in cultivation during the time of transplanting, planting, seedlings, removing weeds and during harvest.\textsuperscript{60}

The women missionaries encouraged women’s education and Mrs. Mead was the first missionary woman who came to Travancore in the year 1819. She started the first school for girls at Nagercoil in 1819. It was the first school for girls in the whole of South Travancore.\textsuperscript{61} It marked the beginning of women’s education in Travancore. In 1827 A.D. Mrs. Johanna Mead with the support of her husband started a boarding school for girls at Neyyoor in 1828 A.D.\textsuperscript{62} She convinced the parents and made them to send their daughters to school. The female children were boarded and clothed at the expense of the mission. The school attracted female children and many began to pour in. She also established many village schools for girls and encouraged female education.

The Neyyoor School could not function well for about four years due to the unfortunate demise of Mrs. Mead in 1848 A.D. However the school was revived by Mrs. Baylis. She improved the standard of the school by her sincere and dedicated service. Students were taught the Bible, History,
Geography, Grammar and Arithmetic. Tamil was the medium of instruction. They were also taught embroidery, spinning, pounding paddy and cooking.\( ^{63} \)

In 1881 A.D. the boarding school at Neyyoor was rechristened as Vernacular Middle School for girls. It was upgraded into a full fledged Vernacular High School for Girls in 1937. The number of girls rose from 4,502 to 4,575 and the teachers from 18 to 22.\( ^{64} \) The school was duly recognised as English High School for girls in 1950.\( ^{65} \)

Of the three government High Schools for girls in Kanyakumari District two schools existed in Kalkulam Taluk. They were the Government Girls High School Eraniel, and the Government Girls High School Kadiapattinam. After 1961 the girls’ schools in Kalkulam taluk came under the jurisdiction of the Inspectress of Girls Schools, Tirunelveli Circle.\( ^{66} \)

The Christian missionaries were the pioneers to introduce vocational education in Kalkulam taluk. Rev. Mead started a vocational training school for boys at Neyyoor. In addition to the three R’s the boys were trained in the manufacture of paper, the art of weaving, the rearing of silk worms and the manufacture of sugar and indigo. The girls in the boarding school at Neyyoor, in addition to the primary education were taught needle work.\( ^{67} \)

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64. Report on Ten years of Church and Mission in Travancore, 1931-1940, p. 73.
65. Souvenir, L.M.S. Girl School, op.cit, p. 17.
In 1862 A.D., Rev. Father Victor, a Roman Catholic Missionary started an orphanage for both boys and girls at Mulagumood. In 1897 Rev. Mother Louise and Mother Ursula arrived at Mulagumood and took charge of the orphanage. Although funds were limited, construction of a new convent was started at Mulagumood. Hence they appealed for funds to their parents and friends in Belgium for this noble cause. Consequently they obtained the money necessary for the construction.

A few months later they opened an Elementary School to educate the children around Mulagumood. Orphans were admitted in the school. Since the people in the surrounding area were living in extreme poverty, they wanted to do something for the material well being of the poor families, and established a technical school. Technical education on crochet work, lace making and embroidery were taught to the young girls and it made the young girls to earn for their subsistence. Hence more and more young girls joined this school.

About three hundred orphans of all ages were admitted at a stretch and they were taken care of till the time of their marriage. During their stay elementary education was imparted to them. The intelligent and interested students were sent to Nagercoil for higher studies. Other pupils were allowed to

69. *Ibid*.
stay in the technical school at Mulagumood and learned several kinds of lace making. The orphans were taught to cut and sew their own garments, to prepare food and to carry out house-keeping.\textsuperscript{72}

**Education during the 20\textsuperscript{th} century**

During the beginning of the 20\textsuperscript{th} century the Travancore government took over the task of providing primary education to all children. In 1910 primary education was declared free throughout the state.\textsuperscript{73} The total number of schools at Eraniel and Kalkulam was 179 and 96 respectively.\textsuperscript{74} Schools during this time were classified into High School, Middle School, Upper Primary School and Lower Primary School. The classes from 1 to III constituted Lower Primary and class IV was Upper Primary. Middle schools had classes V and VI and High School classes VII and VIII.

At the time of independence the education system consisted of three important branches viz. Primary education, Secondary education (Middle and High Schools) and the collegiate education. Primary school was upto class V.\textsuperscript{75} The courses contained in the primary school were mainly Reading, Writing, Arithmatic and Simple lessons in History, Geography, Civics, Natural Study and Hygiene. Art and craft were a compulsory subjects for Primary classes. Girl pupils were taught music, needle work and domestic economy.\textsuperscript{76} To make

\textsuperscript{72} Ibid.
\textsuperscript{73} Proceedings of xxii, All India Educational Conference, op. cit., p. xxiv
\textsuperscript{74} Administrative Report of Travancore 1909-10, Trivandrum, p. 47.
\textsuperscript{75} Administrative Report of Travancore 1946-47, Trivandrum, p. 149.
\textsuperscript{76} Ibid.
all citizens literate primary education was made compulsory in the state in 1945. Government decided to adopt certain common educational policies to regularize the working of the schools. It set up an Education Reform Committee, viz. Statham Committee whose secretary was Dr. D. Jivanayakam.\(^77\) This committee toured throughout the state and submitted its report to the government on 5\(^{th}\) June 1933.\(^78\)

As a result a new education code was introduced in 1933.\(^79\) The code introduced fresh rules to suit the new educational policies of the state.\(^80\) The code emphasised separate rules for admission, attendance and to assess the progress of the pupils in the school. It enforced the rules regarding the qualification of the teachers and regularised the school time. Special rules were enforced for the award of grant in aid to schools.\(^81\) The code empowered the Director of Public Instruction to sanction building grants upto a maximum of Rs.30,000 to each school.\(^82\)

In order to assess the standard of students directions were given to inspecting officers to conduct oral and written examinations in all schools.\(^83\)
The code fixed minimum pay for a teacher from Rs.7 to 10 per mensum. Consequently elementary schools increased in number. Hence a separate Inspector was appointed to look after these schools.\(^{84}\) To improve the health of the children, vaccination and re-vaccination were made compulsory once in five years in all education institutions of the state.\(^{85}\)

After completing the primary school education students were qualified to enter the middle school education. Middle school or upper primary school or post primary schools were established independently with classes 6, 7 and 8.\(^{86}\) Instruction was given in regional languages like Malayalam, Tamil, Sanskrit and Arabic. But in English schools subjects were taught only in English.\(^{87}\) English, Hindi, Arithmetic, History, Geography, Nature Study, Drawing, General Science Gardening and Craft were taught in these schools. Besides subjects like Commerce, Agriculture, Printing, Wiremen course, Needle work, Tailoring and domestic science were taught in a few selected schools\(^{88}\) of this taluk.

Prior to 1915, Malayalam was the only medium of instruction in all the categories of Vernacular schools in the whole state.\(^{89}\) The Travancore statistics of 1921 shows that in Kalkulam, 33 English and Vernacular schools

\(^{84}\) Travancore Administrative Report 1936-37, Trivandrum, p.30
\(^{85}\) Ibid.
\(^{87}\) Travancore Cochin Administrative Report, 1953-54, Trivandrum, p.117.
\(^{88}\) G.O. for Reorganisation of the Agricultural Education, 1948, p. 43.
\(^{89}\) M. Gopalakrishnan, op. cit., p.872.
existed, of which 2 schools were functioned for High school boys, 6 for middle school boys, 2 for middle school girls, 18 for primary school boys and 5 for primary school girls. Of the 110 private aided vernacular schools, 4 middle schools for boys, 3 middle schools for girls, 90 primary schools for boys and 10 primary schools for girls. Two private unaided middle schools and one unaided vernacular primary school existed in Kalkulam taluk. On the whole the total number of schools existed in Kalkulam taluk during 1921 was 146.\textsuperscript{90} In 1923 Tamil medium was introduced in 37 schools in the state.\textsuperscript{91} The statistics of Travancore for the year 1941-42 shows that the total number of pupils studied in all schools at Kalkulam taluk was 24,365.\textsuperscript{92}

The primary schools existed in all the eighteen Pakuthis of Kalkulam Taluk were as follows: Kappiyara-3, Valvatchaghostam-4, Attur-9, Thuckalay-9, Kalkulam-3, Kothannallur-7, Mekkodu-6, Aruvikara-4, Thiruvattar-5, Thirupparappu-4, Ponmana-2, Aloor-5, Eraniel-6, Thalakulam-7, Kadiapattanam-7, Manavalakurichi-4, Colachel-17 and Thiruvithancode-8. On the whole the total number of primary schools in Kalkulam taluk was 110.\textsuperscript{93}

The aided Mission High Schools existed in Kalkulam taluk were Amala convent Girl’s High School Thuckalay, Infant Jesus Girl’s High School Mulagumood, L.M.S. Girl’s High School Neyyoor, St. Mary Gorgetty’s High School Manalikarai, St. Mary’s High School Colachel etc. The aided non-

\textsuperscript{90} The Statistics of Travancore, 1921, Trivandrum, pp. 328-331.
\textsuperscript{91} M. Gopalakrishnan, op. cit., p. 873.
\textsuperscript{92} The statistics of Travancore, 23rd issue 1941-42, Trivandrum, p. 355.
\textsuperscript{93} The Travancore Directory 1944, Part-I, Trivandrum, 1943.
Mission Schools were High School Colachel, High school Kattathurai, High School Thiruvattar, High School Arumana, High School Andu code and Bapuji Memorial High School, Manavalakurichi. Government High Schools existed at Eraniel, Kulasekaram Thuckalay, Thiruvithancode, Aloor and Kadiapattinam. In all these schools there were standards upto X except the Sooralakode School, which had standards upto VIII.  

Upto 1954 Kalkulam which came under Trivandrum District was under the control of the District Educational Officer, Trivandrum. After the formation of Kanyakumari District in 1956, the entire Kanyakumari district was considered as one educational district and the post of District Educational Officer at Kanyakumari District was created. In the year 1962-63 Tirunelveli Division was created and the schools of Kalkulam taluk of Kanyakumari came under the jurisdiction of the Tirunelveli Division. Latter a new education district started functioning with headquarters at Thuckalai.

**Public Health**

*Ayurveda* is an ancient and indigenous system of treatment which begins in the vedic age. *Ayurveda* is the science and art of living long life in a

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97. The word *Ayur* means life or the union of body. *Veda* means to know or to attain.
society. It gives equal importance to the physical growth of an individual as well as his character formation.\footnote{99}

Generally the treatment of the patients was given in the house of the Vaidyan (Physician) due to the absence of an Ayurveda hospital. On certain occasions, the Vaidyans visited the house of the patient.\footnote{100} In early days Government did not support the Ayurveda system, but it flourished only with the personal interest of the Vaidyan.\footnote{101} It began to take deep root in Travancore during the reign of Srimoolam Thirunal (1885-1923). He laid the foundation of an Ayurveda institution in Trivandrum.\footnote{102}

Even before the organisation of the Vaidyasala Department, native Vaidyans used to be specially employed for the treatment of patients during epidemic seasons. A regular system of Medical grants to Vaidyasalas was sanctioned in 1071 M.E. (1895 A.D. – 1896 A.D.) The Vaidyasala Department was placed on a more stable footing in 1072 (1896 A.D. – 1897 A.D.).\footnote{103} A Superintendent was appointed in charge of the whole Vaidyasala Department. In 1903-04 the Peishkars and the Tahsildars inspected the Vaidyasalas. The Peishkars further reviewed the progress of Vaidyasalas from time to time.

\footnote{99. D.N. Sreedhara Menon, \textit{Pothuganarogya Rangathu Ayurvedathinate}, (Malayalam), Trivandrum, 1985, p. 4.}
\footnote{100. V.B. Dash, \textit{Fundamentals of Ayurvedic Medicine}, Delhi, 1980, p. 4.}
\footnote{101. N.S. Moss, \textit{The All India Ayurveda Directory}, Kottayam, 1938, p. 3.}
\footnote{102. \textit{Report on the Administration of the Aided and Recognized Ayurveda Medical Institution for the year 1932-33}, Trivandrum, p.1.}
As the Ayurvedic system of treatment attained popularity in addition to the government hospitals, grant-in-aid Vaidyasalas were started throughout the state to meet the requirements of the public.\textsuperscript{104} As such Vaidyasalas were started at Eraniel, Padmanabhapuram, Thiruvattar and Ponmana in Kalkulam taluk.\textsuperscript{105} These Vaidyasalas adopted the traditional method of treatment. They prepared medicine using locally available herbs and roots. The medicines were prepared in \textit{Kashayarapa} (the shed) near the Vaidyan’s house.

There was a demand for the opening of Government Ayurveda Hospitals in certain important centres of the State. As a result in 1927 a Government Hospital was started at Nagercoil\textsuperscript{106} a neighbouring town of Kalkulam taluk. During 1105 M.E. 1930 A.D. Kalkulam Taluk contained, 4 aided Ayurveda Vaidyasalas. During this period in Thiruvattar Vaidyasala about 2741 patients were treated and 2565 were cured. Padmanabhapuram Vaidyasala treated 1536 patients and 1427 were cured.\textsuperscript{107}

During the outbreak of Cholera and Malaria in 1936 (1111 M.E.) the Vaidyasalas rendered valuable services to the victims and afforded adequate medical aid. Hence Government sanctioned a sum of Rs.185 to be paid as remuneration to the Vaidyans who treated Cholera patients. During this year the number of grant-in-aid Vaidyasals rose from 128 to 150 in the state. The

\textsuperscript{104} File No. D. Disc. 138/1933, Legislative Vol.VI.8, June 1934, p. 8, KSA, Trivandrum.
\textsuperscript{105} Travancore Almanac and Directory for the year 1910, Trivandrum, p. cccxxxiv.
\textsuperscript{106} General File No.1940/1921, p. 4, KSA, Trivandrum.
\textsuperscript{107} The Statistics of Travancore, 1931 A.D, Trivandrum, p. 294.
Government divided these *Vaidyasalas* into four grades. As such Kalkulam taluk possessed 5 *Vaidyasalas* in total, including one first class *vaidyasala* and four 4th class *Vaidyasalas*.\(^{108}\)

In 1936 Government sanctioned funds for the opening of additional aided *Vaidyasalas*. Twenty two *Vaidyans* were awarded a minimum grant of Rs.115 each per mensum for conducting *Vaidyasalas*. Among the twenty two *Vaidyans* A. Alengaramani Nadar of Karingal was awarded Rs.115 from the Government. During that period he treated 4947 patients of which 4908 were cured.\(^{109}\)

Government from time to time adopted various measures which helped to popularise the Ayurvedic system of treatment.\(^{110}\) For diseases like varma, jaundice, rheumatism, arthritis, fracture, loss of hair, eye defects, whooping cough, piles, weeping eczema (*vishakkadi*) fungal infection (*phuzhukkadi*) and leucoderma, people preferred primarily the ayurvedic system of treatment. Two of the famous *Varmanies* were Kattukadi Asan and Athoor Chellammai. Kattukadai Asan was very popular in the southern parts of Tamil Nadu.\(^{111}\)

Apart from the recognised *Vaidyans*, unrecognized *Vaidyans* were also practising in this taluk. As many of the *Vaidyans* were quacks, the popular

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faith in them steadily declined. The common prescriptions in the native system mainly consisted of electuaries (lahyams) decoctions, oil for external use and also strict diet regulation. The means of ascertaining diseases with the examination of the pulse formed a part of Ayurvedic System. Since this system needed a lot of care in the preparation of the mineral drugs, the number of patients opted for this Ayurvedic treatment dwindled in due course.

**Allopathy Medical Services**

The early Protestant Christian Missionaries were considered the pioneers in the field of allopathic medicine in Kalkulam taluk. In olden days people were suffering from contagious diseases due to lack of proper medical care. They were relying upon the Vaidyans (native physicians), devil dancers and a group of sorcerers called the Manthravadhi’s to get cured from dreadful diseases. The Vaidyans who were well-versed in medicinal herbs treated the sick. But they could not find remedy for all diseases. Rev. Mead and his fellow missionaries had been observing the sufferings of the sick in the missionary field. Since their agony was immeasurable, they came to Rev. Mead and narrated the sad tale of woe.

The Christian Missionaries comforted the sick with soothing words and gave them medicine. Nadars who climbed the palmyrah tree sometimes met with an accident. The victims of the accident could not be treated in a

better manner than the native physicians. Hence some patients became permanently lame. These incidences made the missionaries think of a better hospital to treat them and bring them back to normal life. Further dreadful diseases like malaria and leprosy were fast spreading in this area. The densely populated coastal villages in Kalkulam taluk appeared to have been the favourable breeding grounds for cholera.¹¹⁶ During festival season, the whole area became unhygienic and caused dreadful diseases. All these conditions induced the missionaries to start a hospital at Neyyoor in Kalkulam taluk.

Rev. Mead planned to start a Medical Hospital at Udayagiri, half kilometer east of Thuckalay. The reason for selecting Udayagiri was that it was a jungle area infested with dreadful insects.¹¹⁷ Moreover the people around Padmanabhapuram area were also got infected by Malaria causing mosquitoes.¹¹⁸ While he was attempting to start a medical mission at Udayagiri on permanent basis, the Roman Catholic Bishop of Cochin claimed that the building at Udayagiri was built by General De. Lannoy, a Roman Catholic Christian.¹¹⁹ Hence Rev. Mead was disappointed and dropped the idea of constructing a hospital at Udayagiri.

While Rev. Mead was staying at Neyyoor, he felt that, if a hospital was constructed at Neyyoor it would be easy for him to supervise the medical work. Having decided to start a hospital at Neyyoor Rev. Mead and other

¹¹⁶ M. Gopalakrishnan, op. cit., p.1074.
¹¹⁹ C. M. Agur, op. cit., p. 334.
missionaries wrote to England to send a medical missionary. On their request Dr. Ramsay was sent to South Travancore. He reached South Travancore in 1838 A.D.\textsuperscript{120} In this year Mr. Ramsay, a duly qualified medical man opened a Medical Mission at Nagercoil.\textsuperscript{121} Since Rev. Mead found out a permanent place at Neyyoor, the hospital started at Nagercoil was shifted to Neyyoor.\textsuperscript{122}

A portion of Charles Miller’s bungalow was allotted for Ramsay and Mead. Thatched sheds were put up for the patients to assemble and stay. Dr. Ramsay treated the patients from this shed. He treated several patients every day. He also conducted medical classes for a few selected students of the seminary. But it was unfortunate that the medical work came to a sudden halt because the TDC (Travancore District Committee) decided to transfer Ramsay to Nagercoil. Complying with decisions of the authorities of the mission and he moved to Nagercoil and continued his medical work.\textsuperscript{123} In 1852 A.D. i.e. thirteen years later, the Medical Mission work was started on a regular basis by Dr. Leitch. He opened a dispensary at Neyyoor in 1852 A.D. and continued his good work. The first annual report of the Medical Mission at Neyyoor, reported that 5318 patients were treated by him. But unfortunately he was drowned in the sea while bathing at Muttam on 25\textsuperscript{th} August 1854 A.D.\textsuperscript{124}

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\textsuperscript{120} I.H. Hacker, \textit{op. cit.}, p. 78.
\textsuperscript{122} \textit{Ibid.}
\textsuperscript{123} \textit{Minutes of the Travancore District Committee of the LMS}, Neyyoor, August 1838, p. 127.
\textsuperscript{124} I.H. Hacker, \textit{op. cit.}, p. 78.
\end{flushleft}
In 1861 a separate hospital building was constructed at Neyyoor. Since then the South Travancore Medical Mission came under the medical work of the London mission. In 1861 A.D. Dr. John Lowe took up the Medical work and started the first medical school in 1864 A.D. After ten years of good work he retired in 1871 A.D. He was succeeded by Dr. Thomson who zealously laboured for ten years. In 1886 A.D. the medical work was taken up by another equally zealous worker Dr. Fry. He built a new Hospital and started a new Medical class. In 1895-96 the Government sanctioned regular medical aid to private agencies which practise medicine. The C.S.I. Hospital at Neyyoor received Rs.1200 per annum, as maintenance grant. In 1897 A.D. it treated 61,760 new cases of which 11,412 were surgical. During that period the inpatients in the hospital were 1822 and the operations performed were 4010.

The year 1916 marked the completion of the 80th year of the South Travancore Medical Mission. During this time the number of inpatients in the Central Hospital Neyyoor had mounted. In this year the Government of Travancore recognised the Medical School. Henceforth the students who passed the examination were graded as Hospital Assistants. At this time Neyyoor Hospital possessed a Delivery room, Midwifery and Gynecological

125. M. Gopalakrishnan, op. cit., p. 1093.
129. Annual Report of South Travancore Medical Mission 1915, Madras, pp. 8-12 [Hereafter referred as STMM].
ward, Female General ward, Small male ward, Male general ward, Aseptic Surgical ward, Female isolation ward and male isolation ward.\textsuperscript{130} The life in the hospital displayed Christian kindness and equality of individuals. In 1922, they felt the urgent need for an x-ray installation for the large central Hospital.\textsuperscript{131}

Year after year people in larger numbers came to the hospital with increasing confidence. It was felt necessary to increase the accommodation for in-patients. Therefore they decided to build three new wards which provided 44 more beds. These buildings were meant entirely for women patients situated in a separate part of the hospital compound.\textsuperscript{132} The estimate for constructing the new building with equipments amounted to Rs.12,000/- At this difficult time Mrs. Arthur Parker came forward and provided a sum of Rs.10,000/- from her Embroidery industry. Consequently the building was electrified and electric lights had been installed. The well lighted wards at night greatly facilitated the attention of patients.\textsuperscript{133}

In 1925 the treatment in the Neyyoor hospital was upgraded with the installation of an X-ray unit. Hitherto operations and other methods of treatment had been conducted on the basis of clinical diagnosis alone. This often involved a large amount of guess work. Thenceforth accurate diagnosis was done with the X-ray unit.\textsuperscript{134} The outstanding event of the year 1926 was

\textsuperscript{130} Ibid, p. 12.
\textsuperscript{131} Annual Report STMM for the year 1922, Madras, p.10.
\textsuperscript{132} Annual Report of STMM for the year 1924, Madras, p. 7.
\textsuperscript{133} Ibid, p.9.
\textsuperscript{134} Ibid.
the opening of a separate campus with its new and very pleasant wards for women patients and its large and well appointed midwifery operation room.

For the first time in the history of the Medical Mission about 2,00,000 patients had come for treatment in 1927. In 1931 Col. Pritchard, the agent of the Governor General opened the Radium wards. Probably these were the first wards specially built for the use of radium for treatment in India. In 1933, His Highness the Maharaja of Travancore graciously opened the new laboratory, consulting room and Indian Nursing Home.

The old medical ward was demolished and a new hospital chapel was constructed over the demolished area. The Somervell family built this chapel in memory of the late Mr. W.H. Somervell. A new men’s Medical ward was also constructed. Lt. Col. Gastin, C.B.E. the agent to the Governor General opened this new men’s medical ward. The year 1935 was the worst year for Travancore and many thousands of people were infected with malaria. The Neyyoor hospital established a system of preventive inoculation. Vaccinators were sent to the infected villages and inoculated the contacts. There was great public opposition to this system. People were so scared that they run away at the sight of the vaccinator.

Dr. T.M. Somervell, the Everest Expedition hero of international fame worked here for three decades.\textsuperscript{140} With his arrival, the input of patients had tremendously increased. It was felt that there should be additional accommodation for the patients. New wards were constructed. Dr. T.H. Somervell bought another x-ray unit for Neyyoor Hospital.\textsuperscript{141} Both the X-ray and the accommodation facilities attracted a large number of people from all over Travancore and also from the neighbouring provinces. It had all the facilities for surgery, obstetrics, gynecology, general medicine, ophthalmology, dermatology, paediatrics, radio diagnosis, anesthesia and dental surgery. After 1960 the South Travancore Medical Mission came to be known as Kanyakumari Medical Mission.\textsuperscript{142} The Indian doctors rendered their valuable service to this hospital. The object of this mission was extending medical facilities to the poor and the needy irrespective of caste and creed.

C.S.I. Hospital Kulasekaram was established in 1900 by Dr. S.G. Samuel with 50 beds, 3 doctors and 7 nurses. It had a laboratory and x-ray facilities.\textsuperscript{143} In 1945, the government of Travancore ordered the reorganisation of the Medical Institution in the state. Hence it divided the existing Medical Institutions in the State into 3 categories viz. Major Hospitals (District Hospitals), Minor Hospitals and Dispensaries.\textsuperscript{144}

\begin{enumerate}
\item[140.] M. Gopalakrishnan, \textit{op. cit.}, p.1093.
\item[142.] \textit{Ibid.}
\item[143.] M. Gopalakrishnan, \textit{op. cit.}, p.1094.
\item[144.] \textit{Administrative Report of the Medical Department for the year 1121 M.E} (1946), Trivandrum, 1947, p.1.
\end{enumerate}
Kalkulam taluk had a Government Hospital at Padmanabhapuram, 2
Government Dispensaries one at Kulasekharam, another at Colachel and a biweekly Dispensary at Pechiparai. The Government hospital at Padmanabhapuram was constructed in 1879 with an estimate of Rs.10079/-.\(^{145}\)
It consisted of a hospital with kitchen, mortuary and latrine. One physician, one Apothecari, one peon, one nurse, one ward coolly served in the beginning. Since there was no cook, sometimes one of the hospital servants cooked food for low caste patients.\(^{146}\)

The Government hospital at Colachel was started in the year 1893 as a Government Dispensary and converted later into a Government Hospital.\(^{147}\)
This hospital served more than two lakhs population. The Government Hospital at Kulasekaram was also started in the year 1894 as a Dispensary and developed into a Government Hospital.

All the hospitals were provided with an adequate number of beds and the dieting arrangements. Free Medical Services to public servants and private patients were started in 1072 M.E. 1897 A.D. All medical officers were obliged to attend every serious case in their head-quarters or in the villages where they resided. The medical officers claimed remuneration for their visits.\(^{148}\)

\(^{145}\) File No.4952/1879, Hospital at Padmanabhapuram Construction, 6\(^{th}\) July 1880, KSA, Trivandrum.
\(^{146}\) Ibid.
\(^{147}\) Ulloor. S. Parameswara Aiyar, op. cit., p. 521.
\(^{148}\) Ibid, p. 523.
In due course the hospitals were developed with multi specialties and served for the poor and the needy people of Kalkulam taluk. Kalkulam taluk had 2 Grant-in-aid Hospitals. One was the L.M.S. Hospital Neyyoor. It was the earliest private medical institution in Travancore. The other was the C.P. Memorial Leper Asylum Neyyoor.¹⁴⁹

The diseases that caused severe mortality in this taluk were Small Pox, Cholera and Malaria. The situation had altogether changed as National Malaria control programme was functioning from 1953-54 to 1957-58. The development of preventive medicines, the popularization of health education and immunization programmes had reduced the menace of disease. However, upper respiratory infections, diarrhoea, worm infections, filarial, skin diseases, trophical eosinophilia seemed to be common in this taluk.¹⁵⁰

Lepers posed a serious menace to the society from time immemorial. Their deformed body drove them away from the society and reduced them to the level of beggars. The society had the impression that leprosy was an incurable disease. Their agony went unchecked due to the blind belief that leprosy occurred due to fate or God’s wrath on man as the lepers were sinners.

During the last half of the nineteenth century, the disease was at its peak in South Travancore and the infected ones were sent out, not to infect the

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¹⁵⁰. M. Gopalakrishnan, *op. cit.*, p.1074
rest of the people.\textsuperscript{151} It spread among all sections of the people. It falsified the
notion that the backward and depressed classes alone were subjected to the
disease. In fact no community was immune to it.\textsuperscript{152} This awful state of affair
required leprosy asylums as the last resort of the victims. The next requirement
was the cure centres to treat the patients and to demonstrate that leprosy was no
more a dreadful disease and could be treated and cured.\textsuperscript{153}

The medical work of the London Missionary Society among the
lepers stood unique in every respect. Treating the lepers by the L.M.S. began
at Neyyoor\textsuperscript{154} in Kalkulam Taluk. Doctor Sargood Fry, in the year 1890, started
an Asylum at Neyyoor\textsuperscript{155} for the protection and care of some helpless victims
of leprosy. One day while on his routine tour eight poor lepers followed him at
Neyyoor begging for alms. Their awful appearance and deserted condition
developed in him the idea of doing something for their permanent relief. With
this end in view in 1888 he added a leper ward to the Neyyoor Hospital.\textsuperscript{156}

In the meantime it was measuring to make the work among the
lepers as a separate branch of the South Travancore Medical Mission.\textsuperscript{157} Hence
shifting the work to an isolated campus became the immediate necessity. It

\begin{itemize}
  \item \textsuperscript{151} T. H. Somervell, \textit{Knife and Life in India}, London, 1940, p. 155.
  \item \textsuperscript{152} Issac Santra, \textit{Report on Anti-Leperoys work in Travancore}, Trivandrum,
    19th April 1941, p.31.
  \item \textsuperscript{153} T. H. Somervell Block Souvenir, Neyyoor Hospital, Neyyoor, pp. 65-67.
  \item \textsuperscript{154} \textit{Report of the South Travancore Medical Mission} for the year 1890, Madras,
    pp. 7-8.
  \item \textsuperscript{155} Souvenir, Kanyakumari Medical Mission, \textit{op. cit.}, p. 12.
  \item \textsuperscript{156} \textit{Report of the South Travancore Medical Mission, op. cit}, pp. 7-8.
  \item \textsuperscript{157} D. Christudhas, \textit{Charles Pease Memorial Leperosy Hospital, Centenary
\end{itemize}
required a huge sum of money. Dr. Fry immediately appealed to the Committee of Mission to Lepers’ in England. The mission accepted Fry’s appeal and agreed to render financial assistance towards the expansion of the work. The mission decided to collect an amount of 1000 pounds from the public.

A public meeting was arranged in London in 1890 and in that meeting Mrs. Charles Pease, an Irish lady expressed her desire to support the leper mission in memory of her husband Charles Peas. She was the first person to come out with £250 towards the fund. The contribution enabled the LMS to start its Leprosy Home at a nearby place of the Neyyoor Hospital. The hospital had been rightly named as Charles Pease Memorial Leprosy Hospital. Thus within a short time this work grew into a separate wing of the medical mission of the L.M.S. in South Travancore. The Leper Home flourished with separate rooms for inpatients, a chapel, kitchens, dispensary, mortuary and a well.

This Leper Home was the first of its kind in Travancore. It gave immense help to the people from various parts of Travancore. Another benevolent contribution of Rs.1739 from Mrs. Charles Peas, enabled to open a separate female ward. The absence of suitable works in the asylum developed

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159. D. Issac, Assistance to Missionary Activities (Pamphlet), Nagercoil, 1956, p. 2.
162. Minutes of the Travancore District Committee of the L.M.S., Neyyoor, 1892, p. 12.
idleness among the patients.\textsuperscript{163} Hence the early missionaries kept the male and female patients engaged in sewing, gardening and similar less strenuous activities. Along with the medical treatments the leper patients received basic schooling in the asylum.\textsuperscript{164}

The state authorities were highly impressed with the functioning of the Leper Home. They helped the home with a grant of three hundred and seventy eight rupees.\textsuperscript{165} The financial position of the home became a serious problem as the number of patients exceeded hundred.\textsuperscript{166} Hence they applied for a grant to be sanctioned from the Travancore State. The state at once sanctioned the grant at the rate of four and a half rupees to every adult leper patient and two and a half rupees to every child leper under twelve years of age per mensum.\textsuperscript{167}

Day by day the number of patients increased and the Mission was compelled to shift the Home from Neyyoor to an isolated place.\textsuperscript{168} The L.M.S. headquarters at London extended financial assistance to the Medical Mission for the purchase of 5.9 acres of land at Udayarvilai\textsuperscript{169} on the Nagercoil-Colachel highway. In the newly purchased land the mission started a building

\begin{itemize}
\item \textsuperscript{163} Annual Report of the Travancore District Committee of the L.M.S. Trivandrum, 1897, p. 23.
\item \textsuperscript{164} Annual Report of South Travancore Medical Mission for the year 1939-40, Madras, p. 14.
\item \textsuperscript{165} Report on the Administration of Travancore for the year 1896-97, Trivandrum, p. 161.
\item \textsuperscript{166} Annual Report of Travancore District Committee 1920, Nagercoil, p. 7.
\item \textsuperscript{167} File No.3904, Government of Travancore, General Section, G.6543 of 20 Oct. 1920, KSA, Trivandrum.
\item \textsuperscript{168} T. H. Somervell, \textit{op. cit}, p. 157.
\item \textsuperscript{169} \textit{Ibid.}, p.158.
\end{itemize}
to accommodate one hundred male lepers. At once Nairs of the place rose against the establishment of the Leper Asylum at Udayarvilai on a permanent basis.

Due to protest from local people it was shifted to the present place in the year 1930. His establishment at Udayarvilai assumed the new name of “Charles Pease Memorial Leprosy Hospital, Colachel”. It appeared the biggest in the state to shelter about 200 patients. In 1940 a weaving section was opened in the Home. With the generous gift a loom was installed for the use of the patients. The patients felt joy and pride to work in that section and make their own clothes. Under the new conditions the lepers spent their time in gardening, cooking, games and study. They were kept as far as possible in the open air which helped greatly towards their recovery.

171. Ibid., p.31.
172. File No.319/41/LGB, R. Dis. Government of Travancore Medical Department, 19th April, 1941, p. 185, KSA, Trivandrum.