

Scholars and social scientists who studied about the history and society of Kerala have identified the breakdown of the Perumal rule as a landmark as it initiated the commencement of a new phase in the history of Kerala. The political unity and the cultural uniqueness exhibited by Kerala during the Perumal period now became a tale of the past. The most important characteristic of the period was the political fragmentation of the country.

As we know, the political atmosphere in the post-Perumal age had been featured by the prevalence of innumerous nadus. These nadus had fought each other to find out and establish their own space in the political landscape of erstwhile Kerala. Several institutions, both social and political nature, emerged by this time and many of them did sustain even with the formation of modern Kerala and after. Among the local nadus in the post-Perumal period, Thiruvithamkur, Kochi and Calicut emerged as powerful. Further they contested against each other for political control.

A close examination of these three territorial segments of Kerala would indicate that they had undergone a long process of making and remaking of their regional identities. The most dominant aspect in this process of defining and redefining of their regional identities is the dialectical relation existed between the local ruling houses and the ‘alien powers’. In this context, the term ‘alien power’ is used to denote the
European powers, that had appeared in the arena as traders and later turned as administrators of the land.

As stated at the outset, the reciprocal relation between the indigenous ruling houses, on the one side, and the European powers, on the other, had played a pivotal role in shaping the regional identities of the aforesaid territorial segments in the land of Kerala. Our intention is not to make a comprehensive account of the relation between the aliens and the indigenous ruling houses of Kerala since our area is the regional state of Kochi. This chapter is devoted to examine the nature of relations between the ruling house of Kochi and the European powers. It is resorted to analyze how these relations had provided a powerful form of influence in determining the nature of the regional identity of Kochi. Our analysis is limited to the relation between Kochi on the one side and the Portuguese, the Dutch and the British on the other.

Kerala had extensive relations with the Roman world ever since the ancient times and it has been proved by the ongoing archaeological excavations held at Pattanam under the initiative of Kerala Council for Historical Research. Until 12th century the political identity of the regional state of Kochi had been linked with the history of the Perumals and since then its history became the history of the rise and growth of Perumpadappu Swarupam. The Perumpadappu Muppi had his original headquarters at Pazhayannur and later in the Perumpadappu at Vanneri in the Ponnani taluk. He used to reside at times in another palace of his own at Mahodayapuram where he later set up a permanent

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palace. Until the beginning of the 15th century Mahodayapuram continued to be the headquarters of Perumpadappu Swarupam. By the 15th century Kochi emerged as the powerful state from the Perumpadappu Swarupam and the details of it have been given elsewhere.

II

The most important historical reality in the 16th century was the integration of Kerala and its economy to the global capitalist system and it was done by the Portuguese. With the integration of Kerala to the global capitalist system our economy had been subjected to various European experiments and they had implications on the society of Kerala. Consequently, the conflicts between capitalist nations to establish their domination occurred in Europe had their impact on Kerala. The European powers intervened in the conflicts between the indigenous ruling houses in Kerala and resorted to make use of the situations. We can also see that the emergence of the regional state of Kochi as a key player in the political equations between the Europeans was largely owned to the prevalence of its harbour city called Kochi.

When the Portuguese arrived, the most prominent ruler of Kerala was the Zamorin of Calicut who had enjoyed suzerain power over a vast territory. The Zamorin had been tired to expand his area of influence by intervening in the familial conflicts in the nearby regions and he extended his backing to the claimant of Mootha Thavazhi to the

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throne of Kochi. Having faced a defeat from the Zamorin, Unni Goda Varma, the king of Kochi, welcomed the Portuguese Admiral Cabral as the latter landed at Kochi on 24\textsuperscript{th} December, 1500\textsuperscript{5}.

The king of Kochi considered it as a great opportunity to strengthen and to sustain his power and was ready to arrange necessary assistance to Admiral Cabral. He arranged all conveniences for the easy procurement and transportation of spices from Kochi. Admiral Pedro Alvaris Cabral got the permission to build a factory at Kochi. The king of Kochi entrusted Cabral a letter of friendship written in gold leaf to be delivered to the king of Portugal. He also gave him a rich cellar of pearls and precious stones and a box full of rich white silk to be presented to the Queen. The significance of the incident lies in the fact that, it boosted the morale of the king of Kochi\textsuperscript{6}.

Having faced a serious setback from the Zamorin of Calicut, the king of Kochi had been struggling to find out his space in the political landscape of Kerala. The arrival and the support of Pedro Alvaris Cabral proved to be a blessing to the king of Kochi since he was in a continuous conflict against the Zamorin. We can see that the king of Kochi had shown certain specific interest in the development of trade in Kochi. Certain occasions the king of Kochi was even ready to do some assistance to the Portuguese. It is noted that when Joao da Nova faced the dearth of funds for the purchase of the required volume of spices in

\textsuperscript{5} S. Raimon (ed.), \textit{Perumpadappu Granthavari} (Mal.), (Reprint), Thiruvananthapuram, 2005, p. 7.
1501-02, the king of Kochi came forward to get it on credit. He stood as surety for the Portuguese before the local merchants\textsuperscript{7}.

At the beginning of 1501, the Portuguese began to organize frequent visits to the region of Kochi. During Vasco da Gama’s second visit in 1502-'03, the relation between the regional state of Kochi and Calicut became worsened. Despite the opposition of the Zamorin, the king of Kochi had identified the Portuguese as his ally. It is noted that “in spite of the Zamorin’s threat, the Cochin Raja-who apparently was already Unni Goda Varman Koyil Thirumulpadu-never disavowed his fidelity to the Portuguese, which led Portuguese chroniclers and poets to celebrate his extreme virtue ‘whereof we find very rare examples, even among the Romans and the Greeks’\textsuperscript{8}.

In the palace of the King of Portugal, we find that the identity of the regional state of Kochi has been recognized. The king of Kochi provided material for constructing a fort which was named as Fort Manual in 1503\textsuperscript{9}. In 1505, while sending Dom Francisco de Almeida as the first Viceroy to India, the king of Portugal made a charter declaring that the Raja of Kochi as perfect king and free from the vassalage of Calicut and sent him a gold crown\textsuperscript{10}. But later when the Portuguese signed a friendship treaty with the Zamorin, the King of Kochi reminded the Portuguese about the cordial relation they had in the past.

\textsuperscript{8} Luis Filipe F.R.Thomaz, \textit{Cochin and Her Role in Portuguese Asia}, in Marian Arackal and Francis Kurisinkal (Eds.), \textit{Exploring Cochin}, Vasco Da Gama Research Institute of Cochin, Kochi, 2008, p.74.
\textsuperscript{9} Hermen Gundert, \textit{Kerala Pazhama} (Mal.), (Reprint), Kottayam, 1959, pp.37-38
\textsuperscript{10} Luis Filipe F.R.Thomaz, \textit{Op.Cit.}, p.75
He further lamented and requested them to keep a good relation with them\textsuperscript{11}.

By the end of his governorship Dom Francisco had to face the threat of a Mamluk armada, manned mainly by Turkish mercenaries called \textit{Rumis}. They were invited by the Muslims of Calicut to dislodge the Portuguese from Indian Ocean and the fleet came under the orders of the Egyptian Sultan Qancawh al Ghawri. In 1508, at the mouth of Chaul River, they succeeded in vanquishing the Portuguese fleet, but at the beginning of the next year Almeida could annihilate the \textit{Rumis}. In their campaign against the Mamluk armada, the Portuguese had been assisted by the Raja of Kochi. Thus relation between the Portuguese and the Raja of Kochi got further strengthened. The Portuguese even made use of the chaotic succession law in the regional state of Kochi, in their favour.

Following the rule of Almeida, Alfonso de Albuquerque was appointed as the next Viceroy. During the first years of his stay itself, Albuquerque could experience the backing of the King of Kochi. The Portuguese even showed their influence to determine the political equations in Kochi. In 1510, for instance, at the death of the old Raja Unni Goda Varma, Afonso de Albuquerque could persuade his nephew Unni Rama Varma belonged to Elaya \textit{tavazhi}, not to retire in his turn but to keep in power, in order to prevent the eldest of the five \textit{tavazhi}, who was that of the Mutta \textit{tavazhi}, allied of the Zamorin, from coming to power\textsuperscript{12}. Hence forth succession remained confined to the Elaya \textit{tavazhi} and members of the other \textit{tavazhis} were excluded from power, except in

\textsuperscript{11} For more details see appendix IV
case of adoption. In that sense, we can see that the intervention of a European power like the Portuguese proved to be crucial in determining the course of political actions in Kochi.

The regional state of Kochi also played a crucial role in shaping the Portuguese identity in Kerala. It could be inferred from the fact that the subsequent governors of Albuquerque preferred to use Kochi as their residence and the royal family of Kochi took utmost care to arrange all conveniences for the development of an independent Portuguese community in the region. Apart from that, the other bodies of the central administration of Portuguese in India were also settled in Kochi. The regional state of Kochi had played a crucial role in the gradual building up of the Portuguese territories in India. We can see that during the Viceroyalty of Almeida two important components of the Portuguese administration like, an ouvidor-geral (judge-general) with his court, and the matricula-geral (general enrolment of soldiers)\(^\text{13}\). Furthermore, Kochi remained as the economic capital of the Portuguese in India, where the ships coming from Portugal unloaded and loaded their cargo of spices.

The reciprocal relation between the Portuguese and the regional state of Kochi reached a new stage in the second decade of the 16\(^{th}\) century. In order to ensure the backing of the Portuguese in the ongoing scuffle between Kochi and Kozhikde, the king of Kochi, made Diogo Pereira as the lord of Vendurutti Island (now a part of Wellington island), which he granted to him, probably as a desavazhi\(^\text{14}\). Apart from that, by about 1520 the Portuguese community of Kochi received the

\(^{13}\) Luis Filipe F.R.Thomaz, Op.cit, p.82.
\(^{14}\) Ibid., p.86.
status of Portuguese Municipality\textsuperscript{15}. In this sense, we can see that the basic structure of Portuguese administration was made in the region of Kochi and they had received full-fledged support of the king of Kochi.

The most distinctive aspect of the regional state of Kochi was the presence of a Jewish community and their enrichment to the cultural uniqueness of the region\textsuperscript{16}. Luis Filipe F.R.Thomaz states that the Jewish community in the region of Kochi was partly of Portuguese origin\textsuperscript{17}. During the middle Ages, the Jews, who had been expelled from England in 1290 and from France in 1306, continued to be tolerated in Portugal as in the rest of Iberian Peninsula. In 1492, they were expelled from Spain and a dominant group among them fled to Portugal. Later, Dom Manuel, the king of Portugal baptized majority of these Jews, but they continued Judaize in secrecy. They were called as New Christians. In 1536, John III, authorized by Pope, introduced in Portugal a state of Inquisition and many New Christians decided to leave the country. Some of them came to India and settled in Kochi, where a community of local Jews existed from yore. The Jews in Kochi preferred to stay at Mattanchery since the region was under the direct rule of the king of Kochi. They left Fort Kochi, since they feared of the persecution from the hands of the Portuguese. The single factor which attracted the Jews to Mattanchery was that the royal control over it and they might have expected the protection and privileges from the King of Kochi. Having enjoyed the privileges and protection from the king of Kochi, the Jews actively participated in the regional and trans-national

\textsuperscript{15} Ibid.
trade which brought fame and glory to the regional kingdom of Kochi. Even today the presence of the Jewish settlement and the synagogue at Mattanchery attract worldwide attention. The resident population of Jews in Kochi has dwindled from 400 in 1945 to 13 in 2005.\(^{18}\)

From the foregoing description we can see that the reciprocal relation between the Portuguese and the royal family of Kochi had played a crucial role in the making of the regional state of Kochi. Even though, Kochi emerged as a port with the flood in the river Periyar in 1341, its elevation as a great port city is largely owed to the Portuguese. It was the Portuguese who had identified the maritime potential of Kochi and consequent arrivals of other Europeans to Kochi made it a centre of confluence of various cultures. For the expansion of Portuguese domination in India, we can see that the region of Kochi had played a crucial role.

III

The Europeans had identified Kochi as an important place to begin with their domination. Following the Portuguese, the Dutch were the next Europeans to come to Kochi. During the initial years of the Dutch period we can find two processes, which interdependent on each other, in shaping the regional identity of Kochi. Firstly, the Dutch had to specify their position in the political landscape of Kochi by wiping out the Portuguese presence from the region and secondly, to have a definite and cordial relation with the royal family of the regional state of

\(^{18}\) Interview with Mrs. Sarah Cohn, aged 86, a member of White Jew family, in her residence at Mattanchery on 18\(^{th}\) July, 2010.
Kochi. These two processes had been gone together and it played a crucial role in shaping the regional identity of Kochi.

The Dutch campaigns in Kerala were controlled and directed by the Batavia Council and towards the beginning of the 1660s they decided to intensify their mobilizations in Kerala\textsuperscript{19}. Towards the end of 1661 they sent fleet under the command of Admiral Van Goens. In the expansion of the Dutch domination in South Asia, we can see that Admiral Van Goens had been played an instrumental role. Having captured all the Portuguese possessions in Sri Lanka in 1658--59, the Dutch under him captured Kollam in December 1658\textsuperscript{20}.

The arrival of the Dutch to Kerala could be the outcome of the personal appeal of Vira Kerala Varma, the senior member of the Mootha Thavazhi branch of the Kochi royal family in Colombo. The Dutch, on request of the Mootha Thavazhi prince appeared to have intervened in the succession dispute in the regional state of Kochi. It is evident that the Dutch did need a Kochi without having any political turmoil and chaos. In that sense, it would argue that the Dutch were instrumental in preventing the centrifugal tendencies inherent in the royal family of Kochi.

As mentioned in the outset the Dutch had to find their space in Kerala and it could be done only by ending the political supremacy of the Portuguese. In 1663 they could capture Kochi from the Portuguese and this success marked the beginning of the heyday of the Dutch over


\textsuperscript{20} Hugo K’s Jacobs, \textit{The Rajas of Cochin}, New Delhi, 2000, p.27
Kerala. Having winning over the region of Kochi the Dutch made it their headquarters in Kerala. Then they made measures to establish a thoroughly organized administrative structure in the region. At the head of the administrative hierarchy they appointed a Commandant and he was assisted by a council of eight members.

The first formal treaty between the Dutch East India Company and the king of Kochi came into being on 20th March 1663. The treaty was a blessing to the Dutch since it ensured their monopoly in spice trade from Kochi and they could legitimize their control over the territories previously controlled by the Portuguese. In return, the Dutch promised to protect Kochi in case of alien aggression and they got permission to erect forts for protection, if necessary.

The relation between the Dutch and Kochi reached a new stage with the arrival of Henrick Van Rheede as he introduced ‘treaty politics’ in the regional state of Kochi. Unlike other Dutch authorities Van Rheede was interested both in trade and in securing effective political power. He entered into a treaty with the members of the Kochi royal family on 23rd February 1674 and by which he could bring a definite system of succession to the region. It brought an end to political chaos in Kochi and made its commercial relations easier. Another treaty was concluded on 2nd September 1674 and it brought the regional kingdom of Kochi further under the control of the VOC. We can see Van Rheede was instrumental in establishing a definite political system in the regional state of Kochi and he played a crucial role in establishing a

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21. Ibid., p.35
cordial relation with Kochi. During the times of Commander Wijerman (1761-'64) and his successor Breekpot (1764-'69) friendly relations existed between the Dutch Company and the king of Kochi.

But with the accession of C.L. Snuff as the commander in 1769, certain cracks began to appear in the relation of both Kochi and the Dutch. In August 1770 he claimed that the king of Kochi had power limited to Mattanchery alone\textsuperscript{24}. In order to respond to the challenges raised by the Dutch, the king of Kochi built a fort opposite to Dutch Kochi and sought the support of Thiruvithamkur. In October, 1770 C.L. Snuff took control over the jurisdiction of Mattanchery and intrigued with the Zamorin to fight against the king of Kochi.

Meanwhile Kochi had to face the attacks of Mysore in 1776 and later they became a tributary of Mysore. Following the retreat of Tipu from the region, the king of Kochi entered into a formal treaty with the English East India Company on 6\textsuperscript{th} January 1791. The domination of the Dutch over the regional state of Kochi came to an end with the arrival of the English in the region. The capture of Kochi by the English in 1795 brought the end of the domination of the Dutch over the region.

The Dutch had played a crucial role in the making of the regional identity of Kochi. Several distinctive features of Kochi were added during the period of the Dutch. For instance, the signature monument of Kochi called the Dutch palace at Mattanchery was made into its present form by the Dutch. Even though the palace was built by the Portuguese and presented to the Vira Kerala Varma, the then king of

\textsuperscript{24} Records in Oriental Languages, Cochin State, Book 2, 1946, RAE.
Kochi, in 1555, the credit of making it in the present form goes to the Dutch. The Dutch made various renovation works; hence it came to be named as the Dutch palace.

The Dutch contributed much to the economic strengthening of the regional state of Kochi. It is noted that the Dutch improved the agricultural economy of Kerala by introducing new products and techniques of cultivation\textsuperscript{25}. In the case of Kochi the Dutch initiated the intense cultivation of coconut. They cultivated coconut on a large scale at Vaipin and Venduruthi islands. They also encouraged rice cultivation in the region of Kochi. Salt farming, dyeing etc., are some of the other economic initiatives taken by the Dutch in Kochi.

We can see that in the years to come the prestige of Kochi lies in the fact that they exported good quality of coconut products. The preparation of the articles for the European market is made very carefully. The spice is scraped and trimmed immediately after the extraction from earth, washed three times in fresh water; spread in the sun for three days, covered from the night dews; scrapped again; socked in lime water, with which a small quantity of sulphuric acid has been mixed; placed in baskets in a brick bleaching house and exposed to a sulphur vapour for one or two hours. It has now to be thoroughly dried, carefully sorted according to certain qualities and packed in cases for shipment\textsuperscript{26}. Furthermore, we can see that they took utmost care in ensuring food security by initiating the intense cultivation of rice. Apart from that they could add certain new industrial avenues to the people of Kochi and to provide new means of subsistence to them. From the

\textsuperscript{26} Charles Allen Lawson, \textit{British and Native Cochin}, AES (Reprint), New Delhi, 2007, p.174.
foregone discussion we can see that the Dutch were instrumental in providing a distinctive identity to the regional state of Kochi and strengthening its economic structure.

**IV**

The end of the political rule of the Dutch from Kochi paved the way for the arrival of the British. The first notable development related to the British in Kochi was a treaty signed in 1791 between Mr. George Powney, on behalf of the Company, with King Rama Varma\(^27\). It provided the basis for friendly relations between the English East India Company and Kochi. However, the negative decision of the Company in respect of the various territorial claims put forward by Kochi was a sore disappointment to the royal family of Kochi and it contributed to deterioration in the relations between the two parties. We can see that after 1795, English officials interfered in the internal affairs of Kochi State and even sought to check up the powers of the king. The English even suspected Saktan Thamburan, the then king of Kochi, of being carried on secret correspondence with Tipu Sultan of Mysore\(^28\).

The relation between the English and the royal family of Kochi reached a new stage with the arrival of Col. Macaulay as the British Resident in Thiruvithamkur in 1800. Legally, he had some sort of supervisory powers over Kochi. Being an arrogant and prejudiced Englishman, Macaulay treated the king of Kochi as a subordinate officer under him. The king resented to such dictatorial conduct on the part of the Resident. Meanwhile, the native officials in Kochi maintained secret


correspondence with the French in Mauritius who visited the royal palace in 1802. They were expecting assistance from France and in order to keep the king of Kochi with them, they presented to him a portrait of Napoleon. It is noted that his officers there after assumed a defiant attitude towards the English and even arrested British subjects in the limits of the British territory lying around their town. The Raja’s relations with the English continued to be strained till his death in September 1805.

Kochi had a different historical experience during the time of transition of power from the Dutch to the English. One can see that even at the occupation of Kochi by the British in 1795, the Dutch form of government had continued. But the change of masters proved ruinous to the town in several respects. “The early history of Kochi under the British rule is not calculated to reflect credit upon the honorable East India Company. Utterly neglected for a long period, with a declining trade, and an impoverished population, generally deprived of all religious and educational advantages one cannot wonder that it gradually sunk, lower and lower, commercially, socially, and morally.”

In 1806 the English were guilty of deliberate destruction of the town of Kochi with its stately chapels and magnificent buildings. It was feared at the time that the ministry of Charles James Fox might restore Kochi and other Dutch colonies to Holland and that the only port south of Bombay where large ships could be built would thus be withdrawn.

from the company. The English officials therefore blew up the Cathedral of Santa Cruz, fort, the public buildings, and some of the quays and best private houses in Kochi\textsuperscript{31}.

Mr. Chisholm Anstey who visited Kochi on the 9\textsuperscript{th} of November 1857 gives us a vivid account of the destruction of Kochi by the Company’s officials in 1806 and of the town as it stood at the time of his visit. In 1806, the very same year in which Kochi was destroyed by the English, Claudius Buchanan paid a long visit to Kochi and obtained a sizable number of rare and valuable manuscripts from the Jews and Syrian Christians of the town. The most important of these manuscripts were a copy of a the five Books of Moses written on goat skins and found in one of the Black Jews’ synagogues, a copy of the Old and New Testaments in old Syriac and a version of the New Testament in Hebrew executed by a learned Rabbi of Thiruvithamkur about a hundred and fifty years back. All the manuscripts collected by Buchanan have since been preserved in the University Library at Cambridge. Thus the historical sense of the Englishmen proved to be a blessing to reconstruct the history of the entire Kerala, although it was a looting.

One of the important events in the history of modern Kochi was the revolt organized by Paliath Achchan against the English. The resistance of Paliath Achchan is an important episode in the anti-British struggles in India. It has been argued as an elite resistance against the British. The king of Kochi, Sakathan Thamburan treated Paliath Achan as the premier noble man of the state but he would not make him the Chief Minister or allow him to interfere in the affairs of the state.

\textsuperscript{31} Innes CA, Malabar and Anjengo, Madras, 1908,p.432.
During the reign of Rama Varma, Paliath Achchan was able to realize his long cherished ambition of becoming the Chief Minister of the state. The intervention of Velu Thampi, the Dalawa of Thiruvithamkur, who was personal friend of the Achchan as well as a favourite of Resident Macaulay proved to be a success in achieving this aim. The Dalawa visited the king at Thrippunithura and persuaded him to reinstate the Achchan in the office of Chief Minister. Even though the Resident had played a notable role in the restoration of the power of Paliath Achchan, many of his measures brought criticisms from all sections of the people.

The intervention of the Resident in the internal matters of the regional state of Kochi invited resentments from the people and from the elites. For instance, Paliath Achchan, the Chief Minister, was experiencing difficulties in his dealings with Macaulay and the English East India Company. Paliath Achchan raised his voice against, when the British administration intervened into the internal matters of the state. While consolidating his position in the state, Paliath Achchan had to face the hostility of some powerful persons who were the satellites of the Resident.

The most important of them were the late king’s Chief Minister Raman Menon, his chief commandant Govinda Menon and N. Kunjukrishna Menon of Nadavarambathu who himself was an aspirant for the office of the Chief Minister. The first two were invited to Chennamangalam to discuss the situation with Achchan and they arrived at some compromise. On their way and they were waylaid by the followers of the two Ministers and drowned in the Cranganore.

On Macaulay’s refusal to oblige him, Paliath Achchan decided to join by the side of Velu Thampi and wreak vengeance on the English. The combined troupes reached Kochi and bombarded the residence of the Resident on 18th December, 1808. But they could not find the Resident or his supporters among the indigenous elites at the residence. Macaulay and his indigenous associate Nadavarambath Kunhikrishna Menon managed to escape to Mattanchery. In the meantime, further British forces reached and the rebels had to surrender. The ‘Paliath Achchan Episode’ in the history of Kochi describes the saga of indigenous resistance against the colonial domination and it is one of the important developments in our struggle for independence.

The British has the credit of being organized a thorough administrative system in the regional state of Kochi. During the pre-British period, Kochi did not possess a modern administrative system and many matters of statecraft were carried out by traditional means. The arrival of Col. Munro as the Resident Dewan resulted in the total change of the administrative structure in Kochi. After assuming power, Col. Munro thought of making Kochi a corruption free state. In order to achieve this goal, he fixed the pay and pension of the officers.

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33 Ibid., p.249
Furthermore, rigorous punishments were awarded to those found of guilty.

As a part of reducing the powers of the Karyakars, Col. Munro lifted away their judicial and police powers. They were made as mere revenue collecting officers. It is noted that Col. Munro started Subordinate courts in Thrissur and Trippunithura and a Huzur court with appellate jurisdiction was set up at Ernakulam\textsuperscript{36}. In order to maintain law and order, a special police force called Tannadars was organized in each Taluk and they were placed under the command ship of Tanna Naiks. Tax collection became the responsibility of the state and intermediaries were avoided in the collection of the revenue\textsuperscript{37}.

In short, we can see that the presence of Europeans has shaped and re-shaped the identity of Kochi in the political space of Kerala. We know that the Portuguese has the credit of elevating comparatively least important port city into such a great port in connection with Europe. By carrying out their lucrative trade with other European countries through trans-marine ways, the Portuguese were instrumental in providing economic progress to the regional state of Kochi. They also brought several agricultural products not known to the people of Kerala earlier. Intense coconut cultivation and its commercialization were the legacies of the Dutch in Kochi.

The English by introducing several administrative departments and structures provided a modern image to the regional state of Kochi. We argue that the rule of European administrative systems in Kochi,

\textsuperscript{36} A. Sreedhara Menon (ed), \textit{Op.cit.}, 1965, pp.204-205.
indeed, broadened the discursive domain of the regional state of Kochi and they sowed the seed of modernism. The noble social outlook and great cultural traits exhibited by the ruling family of Kochi could be exemplified as the outcome of these reciprocal encounters between the oriental and occidental traditions and cultures. As Karl Marx had explained, the colonial powers had two roles in India. On the one side they destroyed the feudalistic relics of Indian society. On the other, the alien powers had played a constructive role and by which they increased the pace of modernization by enforcing an administrative integration.