CHAPTER VII
EDUCATION AND LITERARY DEVELOPMENTS IN KOCHI

The human beings do make their imprints in the social fabric by means of engaging in cultural activities. The cultural level of a society could be measured in terms of its accomplishments in the field of education and literature. In a society where king is in power, he becomes the crucial instrument to bring out this cultural development. But in this task he should have the backing of a powerful economy. The society of Kochi is not an exception to it.

Before the advent of the Europeans the State did not maintain or aid any school but left the people to make their own arrangements for the education of their children. Each Kara had its own patasala or elementary school presided over by the asan or the village school master. The profession of a teacher is held in high repute\(^1\). These schools were of mixed type in which both boys and girls were taught reading and writing and arithmetic and a set of selected hymns, besides kavya-s and a smattering of astronomy and astrology. They were held either in the houses of rich men or in sheds put up by the people of the kara\(^2\).

There were several Mutts where Nambutiri youths received free board and education\(^3\). They were taught the rudiments of knowledge

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in their own homes till the ceremony of *upanayana*\(^4\). This is the ceremony in which a Nambutiri boy is invested with the holy thread. The thread consists of three fine threads spun into one. It must be white, sixteen feet long and fastened in a special knot which is called *brahma-granthi*\(^5\). *Upanayanam* takes place in the 7th or 8th year and the performance of the ceremony makes him *dvija* or ‘twice born’. Without it he is considered not better than a Sudra. On the auspicious day of *Upanayanam* the boy is bathed and is neatly dressed and he puts on for the first time a *darba* ring. The priest performs usual *pooja* to *ganapathi* with offerings and a few *annas* were given to Brahmanas as gift\(^6\).

Following *Upanayana*, the students then proceeded to *Mutts* for their future studies. In these institutions they were taught to recite the Vedas, and those who had the inclination were also instructed in Sanskrit literature and science. The teachers were learned Nambutiris who generally resided in the *Mutts* and received no remuneration for their services except free board and lodging. The boy’s studentship begins immediately after *upanayanam* and during the whole period of *brahmacharyam* he is to be with his *guru*. According to Manu the period may extend to 9, 18, or 36 years, though in these days it is much less.

During this period he is forbidden to use betel, to wear flowers in his hair or ornament in his body or sandal in his fore-head. He must rise and bathe early, perform his *sandya vandanam* at the


\(^5\) Fred Fawcett, *Namboodiris-Notes on Some of the People of Malabar*, AES (Reprint), New Delhi, 2001,p.83.,

trisandyas (sunrise, noon and sunset) and offer oblation of fuel to the sacred fire. He must abstain from perfumes, pungents, wrath, sensuality, gambling, covetousness, music, dancing, detractions of others, falsehood, and impurity of all kinds and, must never injure any being till his samavarthanam or, the ceremony of returning home after the course of the studentship. The Nambutiri youth has to abstain from clothing of all kinds except a small strip of cotton cloth during this period\textsuperscript{3,7}

As members of other caste were not admitted to the Mutts, higher education in Sanskrit was practically monopolized by the Brahmins\textsuperscript{8}. Other classes, especially the ambalavasis and Nairs were not left without education. Most of the well to do families had their family tutors, whose occupation was generally hereditary, and the children of the poorer families in the neighbourhood were sent to them for such instructions as they stood in need of and for which they had to pay.

In the rural parts every village had its own ezhuthachan, or hereditary school master, who received the pupils in his own house and accepted such payments as the means of their parents, admitted of\textsuperscript{9}. From this we can assume that a true teacher always aims to impart knowledge not to make money. These masters taught the children to read and write the multiplication table and the recitation of Sanskrit hymns. In some rare instances, Sanskrit poetry, drama and rhetoric were also taught. As children of all standards were taught

\textsuperscript{7} Ibid., p.209
\textsuperscript{8} B.K.Nigam and S.R.Sharma, History and Problems of Indian Education, New Delhi, 1993,p.15
\textsuperscript{9} C.Achutha Menon, Op.Cit.,p.374
promiscuously by a single teacher, their progress was necessarily slow: five to ten years were required for the acquisition of these rudiments of knowledge105.

II

The next step in the development of education in Kochi is the establishment of village schools or pial schools. These schools were established and maintained by the leading families by providing monthly allowances and meals to the ezhuthachans. Certain ezhuttachans established and owned schools and lived upon the income derived from the pupils thereof. When time went on, the education became more or less systematic and special emphasis was added to it. The education of youth commenced with Vidyarambham and it is on Vijaya Dasami day which falls on the month of Kanni or Tulam (September or November).

This development indicates that in a specific day called Vijaya Dasami children are enrolled as students and it further provides a systematic nature to the traditional education system. When the ceremony is over the students are placed under a teacher who taught them the alphabets by writing on sand. When the pupils are familiar with the letters, the teacher instructs them to read and write short sentences on cadjan leaves. On completion of this small task, the students are trained to memorise short verses and to do basic arithmetical operations. In an advanced level of learning, the students are supposed to do the study of Sanskrit, the perusal of the Puranas,

10 Bharathi Sharma, History of Indian Education, New Delhi, 2004, p. 14
and also advanced arithmetic. It makes them competent to calculate the position of planets and help them in the casting of horoscope. No restriction was imposed upon girls in entering this scheme of learning\textsuperscript{11}.

The schools were flimsy with little or no furniture. The boys sat on small mats or on the floor which were covered with sand for the purpose of writing. The teacher had a raised seat from which he supervised and listened to the loud recitations of the lesson\textsuperscript{12}. The boys went to him one by one repeated their lesson and received another written by him on the palm leaf. The school hours were generally from 7 to 10 in the morning and from 2 to 5 in the afternoon. During the later hours the budding scholars were instructed to read the \textit{Puranas}. Before the end of the lessons for the day the boys were made to repeat it with one voice, at home the boys revised their work and recited the name of gods and short verses.

They had no work for about 12 days in a month besides the usual Hindu holidays. Twice during the month the teacher was remunerated by each boy with the payment of an \textit{anna} or two. He also received presents of cloth with a rupee or two from some of the richer families in which a few of his pupils belonged. Boys were subjected to a rigorous course of discipline, and the teacher was often regarded with terror rather than with respect and administration. Their only books were manuscripts on cadjan leaves. Their only training was the training of memory. Since this system of learning gave more

\textsuperscript{12} \textit{March of Education in Kerala}, Director of Public Relations, Trivandrum, 1958,p.38.
importance to memorization, it failed in cultivating original thinking\textsuperscript{137}.

A powerful stratum of non-typical education system prevailed in the society of Kochi was the vocational training acquired by the traditional professional castes from their predecessors\textsuperscript{14}. It was led by the basic idea of how to understand the techniques and knowledge of the various professions. The village occupational groups including carpenters, blacksmiths etc., gained their vocational experience on a hereditary basis inside their taravads. They were connected with temples upper class tharavads and naduvazhi centers through rituals and privileges.

Acquiring vocational knowledge and knowledge in science and literature persisted, centered on the taravad. The relation that the upper class reference society had with the elements like science and literature which had the strength of the great tradition enabled them to create a strong unified plane by giving importance to these disciplines. Knowledge of the occupational groups did not have a unified form. Their relevance was with respect to their association with the taravads and temples and their project was to gain knowledge on the basis of their family heredity. They were hierarchical but acted as single units.

The carpenter and the weaver knew only their job due to family education and training\textsuperscript{15}. A member of the intermediary class learning from nattedhuthassan knew reading and writing to the extent of its usefulness for administrative and religious purposes. The upper


\textsuperscript{14} F.E.Keay, \textit{Ancient Indian Educaiton-Origin, Development and Ideas}, New Delhi, 1980,p.144.

\textsuperscript{15} \textit{Ibid.},p.148
stratum created a sphere for spreading knowledge that determines the form and quantity of other forms. The process of accumulation of knowledge reached a form of rigidity that prevented inter-relationship among these three streams. This sphere of activity was enmeshed in custom and ritual. The process of learning was based on religion and it was standardized. When a specialist occupational group becomes extinct, that occupational knowledge itself disappeared.

The Mappilas, even though were a minority group in the population of Kochi, played a vital role in the socio-cultural development of the region. Their method of education was totally different from that of the Hindus\textsuperscript{16}. The educational system prevailed among the Mappilas was not much developed. The Mappilas, as a class, were not brought under the education system. The only education received is a parrot like recitation of the portions of the Koran in Arabic, imparted by the learned religious men. It is noted that out of 54492 Muslims only 54 had English literacy and none of them were women\textsuperscript{17}. The scruples of the parents prevent them from permitting their children to attend the vernacular school of the Hindu’s or primary schools. They were indifferent to the education of their children even when special schools for them were started with religious instruction by their own teachers. However, they were imparted education on religious matters especially observances related with bathing, the washing of the hands and faces, worship by prostration, the appropriate prayers, the hours of worship, the


\textsuperscript{17} Census of India-1901, \textit{Vol.XX-A, Cochin, Part-II-Imperial Tables}, Table No.8, p.18, RAE.
prophet’s commandments, acts vitiating efficacy of worship, the giving of alms, the observance of Ramzan etc.

Another microscopic minority group in the population of Kochi who contributed for its cultural developments were the Jews. Being an isolated and orthodox community, they consider it a prime necessary for their children to study Hebrew in order to understand the elements of their religion. The children were taught Hebrew in a building close to the Synagogue. The Jews have no vernacular of their own. Hebrew was to the Jews as Sanskrit was to Brahmanas. But in fact, they speak the language around them\textsuperscript{18}. The members of the community could speak Malayalam, but a very few could read and write. Among the Jews very few of the boys and girls avail themselves of the facilities afforded to them in the primary and the secondary schools of the state. It is stated that the Jews were 1137 in number during the time of 1901 census, of which only 236 were literate and only 15 were literate in English\textsuperscript{19}. However, a small number of them are found attending the local primary school where they learn a little of the vernacular and other subjects.

The Gowda Saraswath Brahmins rendered meritorious service for the growth of education in Kochi. The establishment of Thirumala Devaswam Vidya Sala is a pioneering effort in the education history of Kochi. This school was established with a view to educating the children of the Saraswath community. The vedas \textit{pathasala} maintained by the Kochi Thirumala Devaswam is one of the oldest \textit{pathasala} in

\textsuperscript{18} Interview with Yayel J Haleegua, the caretaker of Jewish Synagogue, 18\textsuperscript{th} July 2010 at Mattachery

\textsuperscript{19} Census of India-1901, Vol.XX-A, Cochin, Part-II-Imperial Tables, Table No.8, p.19, RAE.
Kerala and it was established in 1871. The temples under the Gowda Saraswath Brahmins have maintained educational institutions adjoining them\textsuperscript{20}.

III

The arrival of Col. Munro as the first Diwan of Kochi in 1812 was instrumental in transforming the state on modern lines. He gave much importance to the replacement of traditional system of education with that of the modern one. Under his initiative the first English school in the state was established at Mattanchery in 1818 and a protestant missionary named J. Dawson had sponsored the institution\textsuperscript{21}. In the period succeeded we could find the establishement some more institutions for imparting English education. Two English schools were established at Thrissur and Trippunithura in 1837. Like other regions in the world, these educational institutions had served the missionary purpose of spreading religion. The centre of Church Missionary Society, for instance, was started at Thrissur and later by 1854 at Kunnamkulam and it became their important centre.

In the years to come, we could find the growing interest of the people in obtaining English education. The government began to start schools to impart elementary education in 1890 and it brought an end to the traditional village system of education\textsuperscript{22}. From the last decade of the 19\textsuperscript{th} century onwards, several positive trends in the education field were visible. The amount spent by the government for imparting

\textsuperscript{22} \textit{Report on the census of Cochin-1911}, p.53, RAE
education also increased. It has been noted that the number of schools supported by the government increased from 107 in 1891 to 318 in 1911 and the number of students enhanced from 7635 to 36117 during the respective period\(^23\). It is also noted that in the first decade of the 20\(^{th}\) century, Kochi had made great progress in English education and it was primarily due to the propaganda for English education by the end of the 19\(^{th}\) century\(^24\). In Kochi, English education got a wide acceptance. Tamil Brahmins, Malayali Kshatriyans, Nairs and Christians were in the forefront of English education. But the Nambutiris lagged behind in English education, compared to Tamil Brahmins\(^25\).

In the spreading of education in the regional state of Kochi, the nationalist politics had been played a crucial role. We know that the leaders of our national movement had stressed the liberational value of education. They exhorted the people to get educated and it alone could bring them out of colonial control. The political atmosphere of Kochi positively responded to this call of the nation. As a right response to it, Kochi had developed an indigenous education into the modern educational system as an integral part and parcel of the socio-economic and administrative modernization of the state\(^26\).

The royal family of Kochi had extended liberal backing to the spread of education. The revised grant-in-aid rules introduced in

\(^{23}\) Ibid.
\(^{26}\) A. Mathew, *History of Educational Development in Kerala*, New Delhi, 1987,pp.82-83.
1905, made grants more liberal\textsuperscript{27}. With the accession of A.R. Banerji as the Diwan in 1907, certain progressive changes were evident in Kochi. In a lengthy note on education, he examined the shortcomings of the prevailing system and strongly recommended to go for a thorough re-organisation of the system\textsuperscript{28}. A major shortcoming of the then existing system, was the weak qualification of teachers, especially in the aided schools.\textsuperscript{29} During his tenure, the Kochi government had enacted the Educational Code in 1911, which made grant-in-aid rules more simple and liberal. It also divided schools into vernacular and anglo-vernacular. Furthermore, it lifted the fee system in the primary schools, made a syllabus for technical education and the pay scale of the teachers was also revised\textsuperscript{30}.

The second Education Code was enacted in 1921 and it extended the educational concessions to the deprived sections of the Kochi society. It provided exemption of fees to the children belonged to the depressed classes, and fee concessions to Muslims, Ezhavas and OBC in English Schools\textsuperscript{31}. The most remarkable step taken by this Code was the adoption of vernacular language as the medium of instruction even in English schools. Having realized the financial commitments for the spread of education across the state, they permitted the private agencies to start schools. In the backward regions of the state, the government itself started schools. It is noted that the liberal encouragement for the expansion of education, and the strict

\textsuperscript{27} List of Records of Late Sri Rama Varma, abdicated Maharaja of Kochi, I N Menon’s collections, Chapter 19, Education, No.145, RAE, p.11.
\textsuperscript{29} Blue Book containing Important orders and official papers connected with the progress of education in Cochin State, p.5, RAE.
\textsuperscript{30} Ibid., pp.12-13.
implementation of the Education Code of 1921, was conducive to the remarkable progress in education in the Kochi state. Systematisation of elementary, secondary and college education was ushered in by various educational reforms32.

In 1929-’30, in order to ensure the proper functioning of the secondary schools across the state, the government decided to do the periodic inspection33. The concern exhibited by the government in the field of education could be seen in the increase of the expenditure on education during the period from 1919 to 1931. In the said period, expenditure on education was almost doubled34. Unlike its neighbouring state of Thiruvithamkur, Kochi had spent maximum percentage of its revenue for education. In Kochi, the educational reforms ensured inclusive opportunities to all. The regional state of Kochi had spent more than two percentage of the budget provision on elementary education, vocational education, and education of the backward and depressed classes35.

Another significant development in the history of modern education in Kochi was the revision of education code in 1946. The Code Revision committee in its recommendations gave importance to primary education. Consequently, primary education became extended to five years. The division between the English primary and Malayalam primary was removed. The salary of the teachers in the primary education was also revised36. It is noted that in 1945-46 the

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33 Report on the Administration of the Cochin State for the year 1929-30, pp.41-42, RAE
36 Administration Report of the Education Department in the Cochin State for the year 1945-46, p.3, RAE.
salary of all primary teachers, including specialists except the teachers who taught Koran, was enhanced\textsuperscript{37}. Salary of the secondary and lower secondary teachers was also enhanced in the same year.

Along with this the government of Kochi also initiated certain innovative programme to attract the downtrodden people to education. Stipends, scholarships, free food, cloth and school requisites were offered to students of backward communities. In order to provide the items needed in school, the government had taken the interest to start co-operative societies, which made it available of those items at a moderate price. It was largely used both by the teachers and also the students. In 1944, the government of Kochi launched a scheme of giving free mid-day meal to all children attending primary school\textsuperscript{38}.

The regional state of Kochi is known for seating several important centres of higher education. In the state we can find numerous institutions for imparting higher education to the students and most of the colleges were governed by the private managements. The government also started and running certain excellent higher education centres. For instance, the identity of Ernakulam has always associated with Maharaja’s College. It became the signature institution of Kochi. The Maharaja’s College was started as an Elementary English School in 1845 during the Dewanship of E. Sankara Warrier\textsuperscript{39}. It was named as Cochin Rajas Elementary School. It was a single room English school started by the royal family of

\textsuperscript{38} \textit{Report on the administration of the Cochin state for the year 1943-’44}, p.67, RAE.
\textsuperscript{39} \textit{Maharaja’s College Magazine}, 1990,p.64.
Kochi with the intention to impart such instruction to the students as would enable them to converse with Englishmen without the aid of an interpreter. Later the school became elevated as a high school. The school was upgraded as a college in 1875 and the F.A (First examination is Arts) class was opened in the same year during the time of Diwan Sankunni Menon. Mr. A.F. Sealy was the first principal of the college and he had designed the building, hence it came to be called as Sealy Block. With the transformation of F.A into intermediate, the Maharaja’s college also changed into the new stream. In 1908 consequent to this change enough arrangements were made to adapt to the new curriculum.

The Government Second Grade College at Ernakulam, present Maharaja’s College, was the single institution that gave collegiate education to the students of the regional state of Kochi. In connection with the Golden Jubilee of the college, it was renamed as the Maharaja’s college in 1925 and it was done to commemorate its relation with the royal family of Kochi. In the same year the college was elevated to the status of first Grade College, and affiliated to the Madras University and in the next year senior BA classes were started. On the occasion of the golden jubilee year, the college had the opportunity to hear Dr. C.V. Raman and Dr. S. Radhakrishnan. The students of the college had been played a crucial role in the ongoing

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40 Ibid., p.68.
42 Interview with Raman Nambutiri, former Deputy Supdt. Archaeologist at the Dutch palace and a member of the Kochi royal family, in his residence at Thrippunithura on 17th July, 2010.
national movement. The student activists who hoisted the national flag were brutally assaulted by the royal police\(^{43}\).

The Maharajas College had played a great role in shaping the public sphere of Kerala. The college as a centre of higher education has always responded positively to the calls of the nation. In 1949 consequent to the integration of Thiruvithamkur and Kochi states, the Maharajas College came to be affiliated to Travancore University instead of Madras University\(^{44}\). In 1975 the college had witnessed the Centennial celebrations. In 2000, the college celebrated the 125\(^{th}\) year of its existence. Now the college has about twenty graduate and postgraduate courses. The college has been recognized as research centre in various subjects like Arabic, Chemistry, Economics, English, Hindi, Malayalam, Philosophy, Physics, Politics, Sanskrit and Zoology\(^{45}\). A study of the history of the Maharajas College would reveal that it had a great role in shaping the culture of not only of the region of Kochi, but also of the entire state of Kerala. Being an institution established under the initiative of the royal family of Kochi, we can see that, the Maharajas College is a specimen of the commitment of the ruling dynasty in bringing higher education to the least benefited sections of the Indian society.

In the territorial landscape of Kochi, we can see that several higher education centres were established under the initiative of Christian missionaries. They are Union Christian College, Aluva, St.Teresa’s College, Sacred Heart College, Tevera, St. Albert’s college,

\(^{45}\) \textit{College Calendar}, Govt. Maharaja’s College, Ernakulam, 2008,p11
Nirmala College, Muvattupuzha etc. The Union Christian (UC) College, located near Aluva, was founded in 1921 and it has emerged as a major centre of higher education in Kerala\textsuperscript{46}. UC College is a typical example for the inter-denominational co-operation among the four major Kerala Christian denominations, Church of South India, Malankara Orthodox Syrian Church, Mar Thoma Syrian Church, and Malankara Jacobite Syrian Church\textsuperscript{47}.

The UC College has been treated as the only centre of higher education in Kerala functioning on ecumenical basis. The college has become a congregating centre for a host of scholars, theologians and missionaries from the west. They included Canon W. E. S. Holland, Rev. L. W. Hooper, Rev. B. G. Crowley and Malcom Muggeridge. Even though the college has a religious mooring it has been carrying out a strong secular tradition. The management was quite particular about including both Christian and Non-Christian faculty members so as to strengthen the secular tradition of the college\textsuperscript{48}. The college had a rare opportunity to witness the visit of Mahatma Gandhi in 1925. He planted a mango tree in the campus and wrote in the visitors’ diary with the words: “delighted with the ideal situation”.

The St. Teresa’s college, one of the oldest women’s colleges in the state, was founded in 1925 by the Carmelite Sisters of St. Teresa’s Congregation\textsuperscript{49}. The college was upgraded as the first grade college in 1927. The college has the credit of being the second college for women

\textsuperscript{46} College Magazine, UC College, Aluva,1960,p.9
\textsuperscript{47} Ibid
\textsuperscript{48} College Calendar, UC College, Aluva, 1990,p.4
\textsuperscript{49} Report on the Administration of he Cochin State for the year 1925, p.44, RAE.
in the state of Kerala and first in the regional state of Kochi. The college is named after St. Teresa of Avila, a saint of the 16th century. The establishment of the college should be seen as an example of the religious tolerance and generosity shown by the members of the Kochi royal family. The college has played a crucial role in shaping the public sphere of Kochi. Further more, being the least benefited section of Kochi the women could reach to the great goals since the college has provided education to them.

St. Mary’s College for women at Thrissur and St. Albert’s College at Ernakulam started functioning in 1945. Government College at Chittur and Kerala Varma College at Thrissur were opened in 1947. The increase in the number of the centres of higher education in Kochi indicates that the people showed much interest in college level education and it could be evidenced in the increase in the enrolment of students. It is noted that in 1949, there were eight first grade colleges in Kochi, two under government and the rest under the private management.

IV

Education was widely diffused among women even in ancient days. The opening of schools in all important centres led to an allround expansion of education among girls. There was reduction of fees for girls students. Due to the paucity of separate girl’s schools, girls used to be freely admitted into boys schools. During the period

50 College Magazine, St.Teresa’s College, Erakulam, 1980, p.32.
51 Interview with Subhadra Thamburan, a member of the Kochi royal family at her residence on 16th July, 2010.
between 1900 and 1932 there was phenomenal progress in the field of female education. It is noted that the number of girls attended in the sirkar schools increased from 1973 in 1080 ME (1905) to 2213 in 1082 ME (1907). The total number of girls under instruction in 1082 ME was 13531 and ten years ago it was 9458. High schools for girls were established at Ernakulam and Chathath. Many Lower Secondary Schools for Girls were opened by government as well as private agencies for the benefit of the girls in the kingdom. It is also noted that during the decade from 1911 to 1921, the number of female teachers has increased by 108 percent. The number of girls undergoing education enhanced her social status and economic position and helped her involvement in the political affairs.

Facilities were made for imparting of such instruction as would fit the girls for the duties that await them in life as housewives and mothers. Provision was made for a number of special scholarships to encourage girls to take to various courses of studies. Several new subjects such as domestic economy, cookery etc., are incorporated in the curriculum. For the teaching of Housekeeping and Nursing half a dozen lady graduates were trained in the General Hospital Ernakulam and they were posted to Girl’s High schools. In all these schools special lectures were given by lady doctors under whose supervision the girls did practical work in nursing in the local hospitals. In the government Girls School at Ernakulam arrangements were made for

53 Blue book containing Important Orders and Official Papers Connected with the Progress of Education in Cochin State, (Book No.B-29), p.20, RAE.
the teaching of Kaikottikali, Kolattam and Musical Drill. An art section was also opened in this school. In the primary schools, the government has made arrangements for imparting physical training for girls and training for boys and training in art forms for girls.

Unlike other parts of Kerala, the most notable aspect of the cultural life in the regional state of Kochi was the high educational standard among the women. The female members of the royal family have set themselves as specimens for this greatness. The royal family of Kochi had extended their wholesome support to the development of education on modern lines in Kochi. It is noted that “during the period between 1900 and 1932 there was a phenomenal progress in the field of female education.” We can see that during the period several separate schools for girls were established in various parts of Kochi. It was only 1949 that the ladies of royal family received formal college education. The first lady doctor of royal family commenced practice in 1961. Both state and private managements had taken the initiative in the establishing of schools for girls.

Apart from conventional schools, they also established institutions for imparting education and training in various professions. Centres of higher education were also established exclusively for the girls. Further more, the curriculum of these institutions consisted of certain subjects of practical importance.

55 Interview with Subhadra Thamburan, a member of the Kochi royal family, at her residence on 16th July, 2010.
56 Blue Book Containing Important Orders and Official Papers Connected with the Progress of Education in Cochin State, Book No.B.29, RAE.
Separate high schools for girls were established at Ernakulam and Chathiath. Several lower primary schools were established across the state for imparting elementary education to the girls. In the drive, we can see that both government and the private managements have taken the initiative. In order to attract girls to the mainstream of education the king of Kochi had instituted certain scholarships. We can see that scholarships were granted to girls who had enrolled for various courses in the educational institutions in the state.

After making enough arrangements for providing elementary education to the girls, the royal family of Kochi had shown interest in making higher education accessible to the girls. Earlier the people of Kochi did not have enough opportunity for higher education and important centres of higher education emerged in the state only in the first half of the 20th century. The first important centre for higher education of the girls was the St. Teresa’s College. It was originally the St. Teresa’s convent and they started the Intermediate course in 1925. In 1927 they opened graduation in History and Economics. Consequently to the emphasis on female education we can see that there was a sharp increase in the number of the educated womenfolk in the regional landscape of Kochi. Furthermore, the lady members of the royal family of Kochi were enthusiastic in obtaining degrees and they had even gone for jobs as teachers60.

Education of Harijans, scheduled Tribes and other Backward Classes has been given special attention by the Government in later period. During the period between 1900 and 1932 several important

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60 Interview with Subhadra Thamburan, a member of the Kochi royal family, at her residence on 16th July, 2010.
steps were taken by the Government for the promotion of education among the backward classes. A number of night schools were opened by the Kochi Government as well as by private agencies. Children of backward communities were allowed half-fee scholarships in all schools and colleges, and these were taken advantage by the backward communities. It is noted that in Perumanur Kalathil Pulaya School, situated in the Kanayannur taluk, 17 students belonged to the Pulaya caste had studied. Likewise, at Wadakkakam School in Kochi 57 Ezhavas and 4 blacksmith students had studied. Eriyad Mohammedan School in the Kodungallur Taluk, the number of Muslim students was 80.

The concessions and scholarships given by the government of Kochi might be the prime reason for the spread of education among the backward and depressed classes. In 1946 the total number of pupils attending schools belonging to these communities was 98421 against 83465 in 1945. Even though the measures taken by the government of Kochi was instrumental in ensuring high enrolment of children belonged to backward and downtrodden in the schools, still we could find the dominance of higher caste people in the education sector.

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61 Interview with Raman Nambutiri, a member of Kochi royal family in his residence at Bugalow palace, Tripunithura, on 22nd October, 2008.
62 Blue book containing Important Orders and Official Papers connected with the progress of education in Cochin State, (Book No.B-29), p.23, RAE.
TABLE-I

PERCENTAGE OF LITERACY OF SOME SELECTED COMMUNITIES

<table>
<thead>
<tr>
<th>SL.No.</th>
<th>Communities</th>
<th>Literacy</th>
<th>1919</th>
<th>1941</th>
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<tr>
<td>01</td>
<td>Brahmins</td>
<td></td>
<td>37.6</td>
<td>72.7</td>
</tr>
<tr>
<td>02</td>
<td>Nairs</td>
<td></td>
<td>26.6</td>
<td>63.2</td>
</tr>
<tr>
<td>03</td>
<td>Ezhavas</td>
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<td>34.7</td>
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<td>Pulayans</td>
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<td>9.8</td>
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From the above table we can surmise that even though the Brahmins did maintain an upperhand in education, still certain backward communities could make remarkable progress in the field of education. The Ezhavas, for instance, could make a great progress in education from 1919 to 1941. The Muslims also had the same story of success. We can see that these achievements could be made primarily due to the arrangements made by the royal family of Kochi. Along with the initiative of the royal family, of behalf of the government, the aided schools also played a crucial role in spreading education in Kochi. For instance, the number of aided schools in Kochi was 273 in 1095 ME and they provided education to 40991 students of which 12161 were girls.

The royal authorities have given enough conveniences for imparting oriental education. The Sanskrit College Trippunithura

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64 Ibid.
65 Report on the Administration of Education Department in the Cochin State for 1095 ME, RAE.
should be seen as a typical specimen for such a commitment. Being the premier institution in the regional state of Kochi in the field of oriental studies, the Sanskrit College Trippunithura has taken the leadership in making the people in and around Kochi aware of the oriental knowledge systems. Founded as early as in 1914 it owes its origin to the magnificence of H.H. Sri. Rama Varma, the Maharaja of Kochi, who himself was a profound Sanskrit scholar. It was started with a view to encourage the traditional method of teaching Sanskrit, especially the Sastras. Necessary funds for the institution were set apart as endowments. The college was originally one of the residential type. Boarding, lodging and tuition were free. Later the authorities brought an end to the hostel system and students were given stipend in place of it.

To start with, the college imparted instruction on Naya, Vedanta and Vyakarana. Those who passed the final examinations from here were given the Sastrabhooshana Diploma in the respective Sastras. The institution, in its early years, was managed by a Committee set up by the Kochi Government, but in 1919 it was brought under the control of the Education Department. In 1924 a committee of Sanskrit scholars was constituted to advise the Government with regard to the management of the institution as well as of the Sanskrit manuscripts library attached to it. On the recommendation of the Committee, several reforms were introduced. These steps helped to widen the scope and usefulness of the institution and to improve the efficiency of the instruction imparted in the different branches. In 1927, the whole

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syllabus of studies for the *sastraic* and *kavya* classes was revised. *Ayurveda* and *Jyotisha* were introduced as new subjects of study and the rules regarding the award of stipends and scholarships were liberalized so as to make them available to a large number of deserving students. An annual *Sadas* in which renowned scholars took part and the skill of the students was tested by means of discussions and debates. Scholars from India and abroad appreciated the *sastra sadas*. In recent years the Sanskrit College has been reorganised on modern lines.

V

The most important schools for the cultivation of fine arts are the Radha Lakshmi Vilasam (RLV) Academy of Music, Trippunithura and the Cochin School of Arts, Ernakulam. The former is a government institution while the latter is a grant-in-aid school. R.L.V. Fine Arts school started functioning as a music school under private management in 1936. However, in 1944 the Kochi government has taken over its control. The school had provided training for girls in arts and crafts such as music, dancing drawing, painting and needlework. The musical section offered training for the junior and senior music examination held by the Government of Kochi. In 1956, the music section was upgraded as a Music Academy and separated from the Cochin School of Arts.

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67 Ibid., p.30
68 Interview with Raman Nambutiri, a member of Kochi royal family in his residence at Bugalow palace, Tripunithura, on 22nd October, 2008
69 The school is named after Radha, the daughter of Chovvara Theepetta Thamburan or Midukkan Thamburan or Vidhavaidyan Thamburan and his wife Lakshmi Kutty Amma. Hence it is named as Radha Laksmi Vilasam (RLV) School.
the school\textsuperscript{71}. In 1958, new courses in \textit{Kathakali} (orthodox style), \textit{Bharathanatyam} and painting were instituted. The R L V School now offers six year diploma course in Kathakali, with a further two year post diploma study, four year diploma course in \textit{Bharathanatyam} with an additional two years of post-diploma study, and two year course for the certificate examination in drawing and painting with another two years of study for the diploma examination and an additional one year for post-diploma\textsuperscript{72}. \textit{Kathakali} and \textit{Bharathanatyam} courses are comparable to the corresponding courses in the Kerala Kalamandalam at Cheruthuruthi and the drawing and painting courses equal to the parallel course in the Ravi Varma painting school, Mavelikkara. From August 1956 onwards the music section of the Radhalakshmi Vilasam Fine Arts School, Trippunithura was converted into an academy after the model of Swathi Thirunal Academy of Music, Trivandrum\textsuperscript{73}. The academy provides instruction in vocal music and veena. The \textit{Ganabhusanam} title is awarded to the successful candidates at the end of the four year course.

Cochin School of Arts is another important institution for imparting art education in the region. It is situated within the premises of the Public Library, Ernakulam. Apart from the usual drawing and painting classes, there are classes for the certificates and diploma in art. The school has been specialized in teaching sculpture making. The duration for the Certificate course is three years and that for the Diploma, five years.

\textsuperscript{71} \textit{Thrippunithura Municipal Pradhama Varshika Special Souvenir} (Mal.), Ernakulam, 1978-79, p.8
\textsuperscript{73} \textit{Ibid.}, p.16.
From the foregone description we can see that the royal family of Kochi had been played a crucial role in making the regional state of Kochi educationally and culturally superior to any other region in the erstwhile Kerala. Unlike other regions in Kerala, the initiatives for imparting education, both traditional and modern, were undertaken by the royal family. Traditionally speaking, the education system in Kochi was largely dominated by the elite Nambutiris. They did give more importance to education which was exclusively imparted to their own children. Education was featured by the idea of ‘catch them in young’.

For the people of the caste origin, education did not mean the dictionary meaning of the term. For them education meant the techniques and tricks used in their traditional profession. So naturally they did not require any specific schools to learn these techniques. They have gathered this knowledge from their traditional household setting. They had a thoroughly organized system of groups in the society also had their way of acquiring knowledge. Put in other words, the caste groups acquired their profession from their traditional familial surroundings. It made them competent to meet the challenges of the time. Although in a less developed form, the other religious communities like that of the Mappilas and Jews had a system of education which could cater to the needs of their religion. The importance given by the Nambutiris to Sanskrit resulted in the creation of great works of praiseworthy in that language. The greatness of the Kochi rulers is evidenced in the encouragement they extended to the men of letters also. It is also interested to state that, many of the Rajas themselves were proven scholars.
In the regional landscape of Kochi we can find that special care had been given to imparting education to the womenfolk. Interview with the members of the royal family revealed that, unlike the other ruling families of Kerala, the royal family of Kochi was enlightened so as to give education to the womenfolk. In 1925 Ikkavutti Tampuran of the Kochi royal family received BA Honours from Madras University. In 1949 onwards, the ladies of the royal family received formal education in colleges and achieved degrees and started serving in high offices. They even did not have any kind of inhibition in pursuing various professions after being undergone formal education. We can find several female members of the royal family who had proved themselves as good teachers.

Another notable aspect of the education sector in the regional state of Kochi was the contribution given by the Christian community in enriching education. Being the torchbearers of a great and enlightened tradition the Christian missionaries have taken the initiatives for establishing schools and other centres of education for the people in the regional state of Kochi. The missionaries introduced printing press in Kochi and it enriched the literary developments. When the printing press was established by the Portuguese missionaries at Kochi and Vypin Kota, several books were published. In 1663 another printing press was also established at Ambazhakkattu seminary. They gave much importance to female education as they believed that education would make human beings to live effectively.

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75 Interview with Subhadra Thamburan, a member of the Kochi royal family, at her residence on 16th July, 2010.
Training was given to women in the day to day matters like cookery and nursing.

VI

The rulers of Kochi had continued the tradition of patronizing the men of laurels as did by their predecessors, the Kulasekharas of Mahodayapuram. The flag holders and pioneers of the literary saga were the Nambutiris. The Nambutiris, though numerically small, were at the top in the spiritual and social hierarchy and were well-versed in the art of war and peace. Many rulers like the kings of Ambalapuzha, Edappally and Parur were themselves Nambutiris, and most of the aristocratic Nambutiris were very big land owners who could wield great economic power and influence.

Their particular system of primogeniture, confining inheritance to the eldest son of the family who alone could marry in his own caste, and allowing the younger brothers to enter into Sambandham (Companionship) with the women of matrilinial Kshathriyas, Nairs or Ambalavasis like Variers, Pisharatis etc., helped not only to preserve the properties of the Nambutiris intact, but also to create a learned class of intellectual Brahmins free from the worries of day to day existence, who could devote their entire time to the creation of literature and arts. As we know, treasure and leisure are the two pillars which supported the edifice of literary and artistic accomplishments in a society. The social system of Kochi provided both these factors by way of Brahmanic hegemony. More than that the system of hypergeny was responsible for the study of Sanskrit to penetrate and

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permeate to the lower strata of society, even to the *Ambalavasis* and Nairs unlike in other parts of India where it was confined to the Brahmins and Kshathriyas alone.\(^{78}\)

The Nambutiri Brahmins never recognized or felt any political barrier within Kerala. Scholars and poets were welcomed and ruler’s vowed with one another in patronizing art and literature. A scholar like Narayana Bhatta was equally welcome with the Zamorins, the kings of Kochi and the ruler of Ampalapuzha. Political rivalries and factors did not stand in the way of the opportunities of scholars and poets. Moreover, number of Rajas of Kochi themselves were Sanskrit scholars and they liberally patronaged the scholars.\(^{79}\)

The literary patronage of Kerala princes attracted not only poets of Kerala but also those from outside, especially from Tamilnadu. Many of them like Uddanda Shastrikal visited Kerala and spent a considerable part of their life in the country. However, many Sanskrit authors have been authors in Malayalam also. Sanskrit literature may be considered to have begun to develop in Kerala about 7th century AD. From about 8th or 9th century there has been a continuous and luxuriant growth in all branches of literature. The development of literature is because of the progress in the field of education. Rather the patronage given by the ruling class in the filed of education resulted in the progress of literature.

Several poets and scholars were patronized by the kings of Kochi. But we face a practical difficulty in determining which ruler

\(^{78}\) K.Kunjumni Raja, *The Contribution of Kerala to Sanskrit Literature*, University of Madras, Madras, 1958, p-XV

extended patronage to literarymen, due to the practice of using certain common names to call the rulers. The rulers of Kochi were generally denoted by a few names like Ramavarma, Godavarma and Keralavarma. The same rulers were referred to as Rajaraja on certain other occasions. Consequently, the task of determining the identity of Rajas who encouraged the men of letters is only tentative.

The earliest work composed under the patronage of the Kochi royal family is the Bhana called Vitanidra which contains reference to a prince Ramavarma of Mahodayapuram who was the son of Queen Lakshmi, and to the prosperity of the city. This Bhana written before the shifting of capital to Kochi may belong to the 14th century. It is of importance from the literary point of view also.80

In one of the Malayam champus, Tenkailananthodayam of Nilakantan who was patronised by a Veerakeralavarman of Kochi, there is a list of Seven kings who preceded his patron81. All these kings mentioned in the list belong to the pre-Portugese period can not be accepted.82 A study of the language used in the champu makes it clear that the work must belong to 16th or 17th century. The last three kings in the list are Veera Kerala Varman, Rama Varman and his brother Goda Varman. From historical records we know that one Veera Kerala Varman ruled over Kochi from 1561 to 1565 AD, and he was succeeded by Rama Varman who ruled till 1601AD83. There is an inscription of the Ramavarman in Chidambaram temple which is dated 1575 AD.

80 Ibid., p.154.
83 Ramesan Tampuran, Genealogy of Kochi Royal family, p 8.
The *Mahishamangalam Bana* is one of the most popular Sanskrit *Banas* of Kerala. It depicts the picture of love between Anangapataka and Anangaketu. The style of this is chase and fluent, and is responsible for the popularity of the play\(^{84}\). The author was patronized by a king of Kochi who is referred to in the work as Rajaraja. In the prologue it is stated that the *Bana* was composed at the instance of the king of Kochi named Rajaraja. There are some poetical works also by a member of Mahishamangalam family. Besides the well known Bhana, there is a Malayalam Champu called *Bhasanaisadha champu* which is considered to be one of the best Champus in Malayalam literature.

There is also some Malayalam poems like the *Dharikavadham*, *Brahmanippattu*, which are generally attributed to Mahishamangalam family. There is also a Sanskrit poem called *Rasakrida* as well as a champu called *Uthararamacharita* by a member of Mahishamangalam family. From a comparison of the *bhana* with the *Bhasanaisadha Champu*, it is clear that the two are by the same hand. Even in the Malayalam champu we find Sanskrit verses of exquisite beauty\(^{85}\).

Another Malayalam champu called the *Kotiyaviraha* is also attributed to the author of *Bhasanaisadha Champu*\(^{86}\). Some other Malayalam works like *Rajaratnavaliyam*, *Banayuddham*, *Rasakrida*, *Parvathi Sthuthi* and *Vishnumayacharitham* are also the works of the author of *Bhasanaisadha Champu*\(^{87}\). The *Rasakrida* which is usually

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assigned to the author of Bhana is a beautiful poem in the *mandakranta* metre describing the Krsna’s sports with the gopikas on the bank of the River Yamuna.

Another work from a member of Mahishamangalam family is the poem *Uttararamacharida* also called *Uttararaghaveeya* which describes in a sweet and graceful style the story of Rama and Sita after their return from Lanka. It has five cantos. Some people ascribe the work to Melppattur Narayana Bhatta while others assigned it to Ramapanivada whose style is entirely different from Melpathur. Balakavi who authored the two famous dramas *Ramavarmavilasa* and *Ratnaketudaya* was a native of Mullandrum in the north Arcot district. He came to Kerala in search of literary patronage. His teacher Krsna was an erudite scholar from Kerala. Balakavi’s patron is Ramavarman, the king of Kochi; he is the hero of the play *Ramavarma Vilasa*.

Even in the other work, King Ramavarman is mentioned with great respect. Regarding the date and identity of Balakavi and his patron Ramavarman, there has been some controversy. Neelakandadeekshitha states in the prologue to the *Nalcharitha Nataka* that Ayyappa Deekshitha was the younger contemporary of Balakavi. According to this Balakavi has to be assigned to the 16 century.\(^\text{88}\) Rama Pisharoti’s suggestion is that Balakavi belonged to the pre-Portuguese period since no reference to the Europeans is found in the dramas, is based on an *argumentum ex silentio* and not on any definite

evident. The king Ramavarman is identified with Ramavarman of Chithambaram inscription dated 1576AD\textsuperscript{89}.

*Ramavarma Vilasa* is a drama in five acts describing the story of Ramavarma, king of Kochi. After entrusting the entire government of his state to his brother Godavarma, the king goes to Thalakaveri and there meets a girl named Mandaramala. He falls in love with her, marries her and lives with her there for some time. Then he hears from his brother that his country being attacked by enemies. He comes back to Kochi, takes charge of the government and defeated all the enemies\textsuperscript{90}. The *Ratnakedudaya* of Balkakavi was also composed at the instance of the king of Kochi. The information that can be gathered from these two dramas is of some use in the reconstruction of the medieval history of Kochi.

Vedantacharya who wrote a commentary on the *Kavyaparakara* called *Uttejini, Prakasottejini* or *Sarvatikavibhanjini* was patronised by a king of Kochi named Ravivarman. He was a native of Kanchipura and had once been in the court of the king of Tanjore. Vedantacharya was a scholar well-versed in all the sastras. Once he came to the Irinjalakkuda temple in Kochi state and met prince Keralavarman, nephew of the king. It was at the request of the prince that he wrote the commentary on the *Kavyaparakasa*. All the verses given in the commentary of the 10\textsuperscript{th} *ullasa* are about king Ravivarman of Kochi. Hence that section is called *Ravirajyashobhusana*. Vedantacharya says that he is the chief of the scholars in the court of the king of Kochi.

Being a native of Kanchipuram if he was attracted to Kochi, surely it is the fame of the Kochi rajas as patrons of literature attracted them.

The king Veera Kerala Varma of Kochi (1601-1615) gave patronage to Melppattur Narayana Bhatta who wrote the 
*Gosrinagaravarnana* and *Veerakeralaprashasthi*. After his time, for about two centuries we do not come across any substantial work produced under the patronage of a king. Rama Varma who ruled Kochi for a short period from 1805-1809 patronised literature. His predecessor, Veerakeralavarman of Kochi from 1809-1828 was an excellent scholar in Sanskrit and he was a generous patron of literary scholars. Ramavarma wrote a *stotra* work in Sanskrit which is about the deity of the temple at Thrippunithura.

Keralavarman has written more than fifty *Kathakali* works in Malayalam. In Sanskrit he wrote a few *stotras* like *Puranathrayesa Sataka* and the *Dasavatharaslokamala*. Virakeralavarman had also attracted many of the poets and scholars of the time to his court. Arur Atithiri, Cenanallur Krishnan Kartha, Bharaka of Muthukurusi, Narayana Nambutiri of Ilayatam, and Itavettukkat Nambutiri were patronized by this king.

Madhavan Atithiri of the Arur family in the village of Perumanam near Thrisur wrote *Uttaranaisadhiyacarita*, or *Uttaranaisadhadra*. This is a poem of sixteen cantos describing the life of Nala and Damayanthi after marriage. He was the teacher of Godvarman, who later became famous as Godvarman Yuvaraja, the

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author of *Ramarita* and *Rasasadana*. Queen Subhadra, sister of the king of Kochi, was a good scholar. She brought Madhavan Atitiri to Tripupunithura for the education of Ramavarma, Yuvaraja of Kochi. Later when his student came to the throne, Arur Atitiri was given an annual pension. *Uttara Naishada* was written under the patronage of this king. Arur Atitiri lived in the early half of the 19th century AD. From the chronogram *Suddhadhyanaikadipah* given in the concluding verse of the poem we know that the work was completed on the kali day 1810195 equivalent to 1830 AD. It is said that Madhava was born in 1765 and died in 1836 AD.

Krsna Kartha of Ceranallur lived in the court of Virakerala Varman who was the king of Kochi. He wrote the stotra work *Citpuresastuti* on the deity of the temple of Chittur near Ernakulam. It was written on the model of *Narayaneeya* and contains 312 verses. Narayanan Nambutiri of Ilayitam in Amballur was also given patronage by the king Keralavarman. He wrote the *Ushapaarinaya* chambu in imitation of the *Rukmaniswayamvara* of Itavettikkat Narayanan Nambutiri. Bhaskara of Mutukkurissi who wrote the *Sringaralilatilaka* was also got patronage of Virakeralaverman of Kochi.

Several *Sandesakavyas* were written in Sanskrit which depict the geographical scenario of Kochi. More than its literary value, it is noted for the historical, cultural and geographical information it provides. Many *Sandesakavyas* like *Mayura Sandesa* of Utayan and *Bhringasandesa* of Vasudeava give us interesting glimpses into the early history of Kochi. Matradatta, the author of *Kamasandesa* speaks of Ramavarma of Kochi twice in the poem. The king is said to have
abolished toll system in regard to the river Kaveri. This historical incident is not found recorded in the history of Kochi. Some arrangements regarding tolls made between the king of Kochi and the Portuguese, about 80 years after the advent of the Portuguese in Kochi were mentioned in the historical records.

Ramavarma, the famous king of Kochi, is also referred to as constructing a beautiful palace to the north of the temple at Trissur. The residence of the ruler of Kochi at Trissur in the 16th century and the existence of an old palace of medieval structure in the heart of the town are also recorded. But the name of the king who constructed the palace is not referred there. The evidence we get from the poem concluded that the palace was built by Ramavarma. This Ramavarma can be identified with Kesava Ramavarma (1565-1601 AD), the most celebrated ruler of Kochi during the period of Portuguese settlement. He was the patron of many poets and men of letters.

*Bhringa Sandesa* written by Vasudeva refers to the king as Rajaraja and Keralendra. These were the official designations of the rulers of Kochi. The period of the poet Vasudeva is assigned to the first half of the 17th century A.D, which is the date of Melpthur Narayana Bhatta also.

*Cakorasandesa* is another important Kavya. The poem is written by a poor Brahmin of Malabar who took refuge in Thiruvithamkur when Tippu invaded Malabar in 1787. During that period the ruler of Kochi was Ramavarma, (1775-90) an inefficient king. He was called

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upon by Tippu to play the role of mediator between Mysore and Thiruvithankur with a view to secure the subordination of the latter to that of the former. The king of Kochi, described in the poem must be Ramavarma, the successor of Keralavarama, who ruled Kochi during the time of the invasion of Tippu.

The ruler of Kochi is mentioned as Mataksihapa in Cakaorasandesa while describing Thrissur. The Brahmans residing there extort the story of the glory of king\textsuperscript{94}. The date of composition of the poem is 1789 A.D\textsuperscript{95}. The ruler of Kochi during that period was Ramavarma well known as Sakthan Thamburan. He made many modifications to the town of Thrissur. He was an able administrator, diplomat and statesman. The reign of the king was an important epoch in the history of Kochi\textsuperscript{96}. The king of Kochi referred to in the poem might be this Ramavarama Sakthan Thamburan.

Ramavarma Kochunni Thamburan of the Kodungalloor palace who lived during 1858-1926 AD wrote the \textit{Viprasandesa}. While describing Thrrippunithura, it is stated that the King of Kochi resides in the palace, where there is glory and fame. The ladies of the Royal family walking sportively around the temple at Thrrippunithura are also described in the poem. The king of Kochi is described in the poem as a living monarch. There is a king of Kochi who ruled in between 1895-1914 AD. He was a great Sanskrit scholar and patron of learning. He was popularly known as \textit{Rajarsi}. He started the Sanskrit college at Thrrippunithura and instituted there the annual conference

\textsuperscript{95} M.T.Muraleedharan, \textit{Sandesecatustayam-A Study} (Unpublished M.Phil. thesis), University of Kerala, 1980, p.37.
\textsuperscript{96} K.M.Panicker, \textit{A History of Kerala}, Annamalai Nagar, 1960, p.37
of the scholars\textsuperscript{97}. This poet has written another work praising the king Ramavarma who died at Madras entitled \textit{Ramavarma Kavya}. Catakasandesa mentioned the palace at Tripunithura as \textit{kanakagiri}, which is the famous Hill place at Tripunithura known as \textit{Kanakakkunnu Kottaram} (\textit{Kanaka}=gold, \textit{Kunnu}=Hill, \textit{Kottaram}=palace.) in Malayalam.

While describing Chennamangalam, \textsl{Chataka Sandesa} speaks of the Paliyam family. \textsl{Chatakasndesa} of a Nambutiri Brahmin of Malabar refers to a minister who was a clever diplomat and an intimate friend of Tiruvitamkur and Kochi kings. The King of Kochi bestowed on him all the responisibility of the government. Ulloor identifies the minister with the Paliyat Kommiaccan, a highly patriotic and able minister of Kochi\textsuperscript{98}. He played a noble role in the affairs of Kochi state for more than a quarter of a century. He crippled the power of the feudal lords and established a centralised administration in Kerala. The hereditary Prime Ministership came to an end after his death in 1779.\textsuperscript{99}

\textsl{Bhrnga Sandesa} published in \textit{Sahrdaya} speaks of a minister of Kochi while describing Nadavarempu, a palace about to the North of Irinjalakkuda. The last ruler of the regional state of Kochi namely Parikshit Thamburan had established himself as a great literary prodigy. His most important works are \textit{Prabhandathrayam}, \textit{Prahladacharitam}, and \textit{Sthothramala}. In these works, \textit{Prabhandathrayam} was composed following the model of Melpathur Narayana Bhatatiri. \textit{Prahladacharitam} has been treated as a work which represents the

\textsuperscript{98} Ulloor, \textit{Vijnanadipika} (Mal), (Vol. IV) Thiruvananthapuram, 1977, p.36.
To conclude, the regional state of Kochi did make remarkable progress in the field of education and literature. The prime factor for ensuring these accomplishments was the enlightened royal family of Kochi. In the field of education, the royal family with the help of its Diwans and Residents did make several avenues of education available to the downtrodden people of the state. Under their initiative several centres of education, both in elementary and in higher education, had been started and special provisions were made to the easy entry of the common people to these centres of education. English education was highly focused by them. Apart from that the royal family of Kochi had a powerful literary tradition. The members of the royal family had proved themselves as literary personalities and they provided liberal encouragements to men of arts. Although these literary works had not much relationship with the life of common people, they were moulded on the classical style of Sanskrit tradition following the patronage of court. Such patronages made Thrippunithura, one of the traditional centres of Sanskrit learning in India.

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