



MATTANCHERY AND FORT KOCHI - THE TWIN CITIES SHAPED BY COCHIN PORT

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ABSTRACT

The embryonic form of Kochi was Mattanchery and Fort Kochi. Cochin developed around these two cities initially and gradually spread to the mainland of Ernakulam in 19th century, when the Cochin royal family shifted their headquarters from Mattanchery to Darbar ground. Mattanchery and Fort Kochi gained prominence after a flood in Periyar in 1341, which blocked the port at Kodungallor, 25 kilometers north of Ernakulam and opened up a natural port at Kochi lake. Successive waves of foreign powers and migrant communities came to Kochi through the port for the last five hundred years, which gave a cosmopolitan culture to Kochi.

KEYWORDS: Cochin, Periyar river, Mattanchery, Fort Kochi, trade, migration, colonial powers, twin town, migrant communities, cochin harbour.

INTRODUCTION

The natural port of Cochin emerged in 1341 due to flood in the Periyar river. Kochi was probably emerged from the word Kochazhi, meaning, the new or small harbour. Since its inception it became a bustling international trade centre, particularly in spices, after the merchants of Kodungalloor, who had trade links with the Romans, Phoenicians, Persians, Egyptians, Greeks, Jews, and the Chinese since the first century BC, shifted their business to the new port. The colonialisers and ethnic groups made Mattanchery and Fort Kochi, their permanent home as the

King of Kochi and people welcomed them with warmth and provided ample opportunities to flourish. Trade brought both colonisers and different ethnic groups to Kochi and thus enriched the cultural heritage of Kochi. The aboriginals of Kochi was a fishing community known as Valan, and Vettuvan, the poor agricultural labourers, taking part in everyland of work connected with agriculture.

By 1440 Cochin city grew around Mattanchery settlement as a city of 5 miles of circumference. In 16th century A.D Portuguese came to Cochin and subsequently built their Fort and thus the

formation of Fort Kochi. Mattanchery was the capital of Cochin rulers and Fort Kochi remained under the colonial rulers from its inception until 1947. Cochin developed around these two cities and gradually spread to the main land of Ernakulam in the 19th century. Old Kochi loosely refers to a group of islands including Willington Island, Mattanchery and Fort Kochi. Today Kochi includes Ernakulam, old parts of Kochi, Kumbalangi and outlying islands.

One of the most important aspects of social science is human migration. It has maintained close relations with mankind from man's early stages. Both Mattanchery and Fort Kochi, the twin cities, since the inception of Cochin Port in 1341, people from various regions, countries and continents migrated to Kochi and it became a centre of habitation of multinational communities. "Fort Kochi and Mattanchery the twin town attracted colonisers, missionaries, refugees, asylum seekers and traders from all over the world since centuries". (Fort Kochi and Mattanchery Journal part one). The Cochin city evolved through the centuries, assimilating the cultures of the many communities from all over the globe. A pluralistic culture evolved in Kochi due to the migrant communities.

SIGNIFICANCE OF THE STUDY

This study acts as a portal into the multiculturalism of Fort Kochi and Mattanchery, shaped by the Cochin port. Kochi became a human habitat for more than 30 migrant societies speaking 16 different languages apart from Malayalam. It is also a collection of the life of the communities, and history of Kochi. In this study an attempt is made to analyse the life of the migrant communities of Fort Kochi and Mattanchery.

METHODOLOGY

The methodology employed in the study is primarily analytical and descriptive. The basic data for the study is collected from various sources available in the libraries. Secondary data for the studies have been collected mainly from libraries. They included Survey of Kerala History of A Sreedhara Menon, Cochin State Manual of C Achutha Menon, Kerala Charithram of A Sreedhara Menon, Kochiites of Bony Thomas.

AIMS AND OBJECTIVES OF THE STUDY

1. To analyse the factors that led to the growth of modern Kochi.
2. To understand the migration pattern of Kochi.
3. To analyse how the Cochin port shaped the twin cities – Fort Kochi and Mattanchery.

4. To trace the history of the migrant communities of Kochi.
5. To understand the local history of Fort Kochi and Mattanchery.
6. To enquire whether the culture of Kochi , a cosmopolitan or multi cultural in nature.

THROUGH THE HISTORY OF FORT KOCHI AND MATTANCHERRY

➤ NATIVE HISTORY

Kochi was born in 1341, when a flood created a natural safe port that swiftly replaced Muziris (Kodungallur, 25 km north) as the chief harbour on the Malabar coastline. The royal family transferred to Kochi from Muziris in 1405, after which the city grew rapidly, attracting Christian, Arab and Jewish settlers from the Middle East. Its name probably derives from

kocchazhi, meaning the new, or small, harbour. The history of the European involvement in Kochi from the early 1500s onwards is dominated by successive aggression of European powers like , the Portuguese, the Dutch and the British, competing to control the port and its lucrative spice trade.

➤ PRINCELY RULE

The early history of Kochi is not well documented. Kochi's prominence as a

trading port grew after the collapse of the port at Kodungallur in 1341 AD. The Cochin State came into existence in 1102 AD after the breaking up of the Kulasekhara empire on the Malabar coast during the early 15th century. Calicut and Kochi were in an intense rivalry, the Ming dynasty of China the trading partner of Kochi decided to intervene by granting special status to Kochi and its ruler. As long as Kochi remained under the protection of Ming China, the Zamorin of Calicut was unable to invade Kochi and a military conflict was averted. The cessation of the Ming treasure voyages consequently had negative results for Kochi, as the Zamorin of Calicut would eventually launch an invasion against Kochi. In the late 15th century, the Zamorin occupied Kochi and installed his representative as the king of the port-city.

➤ THE PORTUGUESE PERIOD

The Portuguese penetrated the Indian Ocean in the late 15th century and reached India's south-Western coast, the Portuguese navigator Pedro Álvaro's Cabral founded the first European settlement on Indian soil at Kochi in 1500. Vasco da Gama, discoverer of the sea route to India (1498), established the first Portuguese factory (trading station) there in 1502, and the Portuguese viceroy Afonso de Albuquerque built the first European fort in India at

Kochi in 1503. The city remained a Portuguese Possession until it was conquered by the Dutch in 1663. Fort Kochi remained in Portuguese possession for 160 years. The Portuguese involved in the war between Kochi and Calicut and extended help to Kochi Raja. In the battle of 1504, the Cochin ruler defeated Zamorin and Portuguese placed the Cochin ruler into his thrown.

After securing the king in his throne, the Portuguese got permission to build a fort – Fort Kochi (Fort Emmanuel) – surrounding the Portuguese factory, in order to protect it from any further attacks. The entire work was commissioned by the Cochin Raja, who Supplied workers

and material. The Raja continued to rule with the help of the Portuguese.

From 1503 to 1663, Kochi was really ruled by Portuguese and the Cochin Raja became a nominal ruler. Kochi remained the capital of Portuguese in India till 1510. In 1530, Saint Francis Xavier arrived and founded a Christian mission. The following Portuguese period was difficult for the Jews living in the region, since the Inquisition was established by the Portuguese in India in 1560. Kochi hosted the grave of Vasco da Gama, the Portuguese viceroy, who was buried at St. Francis Church until his remains were

exhumed and interred in Portugal in 1539. Soon after the time of Albuquerque, the Portuguese rule in Kerala declined.

➤ THE DUTCH PERIOD

The Dutch East India Company began to despatch ships to India from 1595 onwards and after many encounters with the Portuguese and their allies, they succeeded in establishing their power in several places in India. The Dutch interferred in the affairs of Kochi. Paliyath Achan, the prime minister of Kochi by the treaty of 1661. Having established themselves as the master of Cochin, the Dutch made it their headquarters in Kerala.

During this period, Cochin Fort was reduced to about one-third of its original size. A small Pentagon fort was built. After the conquest of Cochin the Dutch installed Veera Kerala Varma as the ruler of Cochin.

➤ THE ENGLISH PERIOD

In 1814, Kochi became a part of the Madras Presidency becoming a part of the British colonial empire. The British shaped the country until the 20th century, and Kochi has always been an important harbour and trade center. In 1814 according to the Anglo-Dutch Treaty, the islands of Kochi, including Fort Kochi and its territory were ceded to the United Kingdom

in exchange for the island of Malaya. Even prior to the signing of the treaty, there are evidence of English residents in Kochi. Towards the early 20th century, trade at the port had increased substantially, and the need to develop the port was greatly felt. Harbour Engineer Robert Bristow, was thus brought to Cochin in 1920 under the direction of Lord Willington, then the Governor of Madras. In a span of 21 years, he had transformed Cochin as the safest harbour in the peninsula, where ships berthed alongside the newly reclaimed inner harbour equipped with a long array of steam

cranes. Meanwhile, in 1866, Fort Cochin Municipality re established, and its first Municipal Council election to a board of 18 members was Conducted in 1883. The Maharajah of Cochin, in 1896 initiated local administration, by forming town councils in Mattancherry and Ernakulam. In 1925, Kochi legislative assembly was constituted due to public pressure on the state. In 1949 Travancore and Kochi was integrated to form the Thiru Kochi state.

Migrant Communities of Kochi

" Trade gave birth to cultural communities what is called Kochiness is an amalgamation of myriad races and cultural strains that have merged in Kochi. 500 years of immigration has gifted Kochi a deep sense of multi culturalism , and the

culture of Kochi is significantly cosmopolitan in nature. The role played by Kochi in Indian ocean trade brought new communities to Kochi. The sea centric land of Kochi witnessed a pluralistic culture. The cultural heritage affinities are determined by a world experienced through the presence of a natural port. More than 30 communities that speak different languages apart from malayalam have been inhabiting for centuries in a small geographical expansion of around 4.5 sq km in Fort Kochi and Mattanchery.

Apart from the historical, cultural and social imprint left by the Portuguese, Dutch and the British, who occupied the area from 1500s, the various ethnic communities like the Jews, Konkans, Gujaratis, Jains, Memons, Marathis, Tamils and Kashmiris have maintained their distinct culture. No wonder the twin town, which is declared as a heritage zone by the state government, has become an inseparable part of the itinerary of the travellers coming to Kerala from all over the world. Though the number of these communities has dwindled over the years, those who continue to live in the place maintain their distinct geographical space by strictly following their language, customs and cultures.

➤ The Jews

The history of the Jews in Kerala begins

from the ancient port of Muziris that existed in Modern Kodungalloor. Jew Town stand on the land bestowed by the King of Kochi to the Jews. It is said that it was built in the time of Hiss Highness Kesava Varma, the King of Kochi in 1567. From 1948, the Jews of Kerala began to migrate to Israel, the land of their Faith to live there. The population of Jews in Kerala shrank day by day.

In Kerala, the Jews functioned mainly as traders. They created and developed market for their trade. Jews had the upper hand in the trade in Ernakulam market till they began to migrate to Israel. One whole street of the market belonged to Jewish shop it is still called Jew Street. The wholesale dealers in Ernakulam Market still use the Hebrew numbering system for communication in trade.

➤ The Kashmiris

Kashmiris were another migrant communities who settled in Kochi. They are mainly artifact sellers. They live in different parts of Kochi. There are 40 shops selling Kashmiri artifacts in Jew Town and 25 shops in Fort Kochi. These Kashmiris are Muslims. The Islamic faith in Kashmir has touches of Sufi mysticism.

➤ The Vannans

When the Arabs, Portuguese, Dutch and British entered the land of people who used minimum clothes, the process of washing

clothes had a social relevance. The Washer men or Vannans became a social need. It is believed that they come from places like Thirunelveli, Coimbatore and the Malabar regions of Kerala. It was the King of Kochi that invited the Vannans to settle down in Kochi at Veli. The word Veli means an open ground space or area. The Vannans do not have any written history. They speak Tamil at home, hence they are known as Tamil Vannans in Kochi. The language Tamil indicates the links their ancestors had with Tamil.

➤ The Kannada community in Mahajana and Sherwadi

Mahajanawadi and Sherwadi are known habitats of the Kannadiga people. There are 20 Kannadiga families in Sherwadi and 8 in Mahajanawadi. There are Kannadiga families in Amaravati, Koovappadam, Chullikkal and Lalan Road. There are 60 Kannadiga families in the Fort Kochi - Mattancherry region. They are people who came from Kasargode District in Kerala adjacent to Karnataka and settled down in Kochi. Their common surname is Hegde.

➤ The Urdu community

In a place called Pattalam in Fort Kochi, around 300 Dekhni families reside. In the Fort Kochi - Mattancherry area, there used to be a Qawwali singers decades back. Dekhni came from the Deccan plateau specially from Hyderabad. Like many other migrant communities, Dekhnis also have no

written history. The general opinion is that Dekhnis are people who migrated to Kerala along with the invading army of Tippu Sultan. They were soldiers in his army. There are four wings in the Dekhni community - Syed, Mughal, Pathan and Sheikh. The Dekhnis in Kochi in general came to be called Pathians from the word Pathan. Though Dekhnis speak Urdu in their own homes and within the community, they know Malayalam. Their Urdu is different from the Urdu of North India.

➤ The Agarwal Community

A benevolent King named Agrasen ruled the country Agroh. Agarwals are descendants of Agrasen. Agarwals are people who migrated to many parts of India. There is an Agarwal community in Mattancherry too. 45 families. Agarwals are usually merchants. They have made their mark in the spices, rubber and grain business in Mattancherry. Agarwals migrated to Kochi after Independence. In the 1960s the migration intensified. Individuals came first. Families followed them. Groups of families formed a community. Kochi becomes an arena for the Deepavali and Holi celebrations of Agarwals based in the Ram Mandir. A long history of migration gave the Agarwals interactions with many languages. Among the Agarwals in Mattancherry, some families speak Rajasthani, some Marwadi and some Haryanvi. All of them speak Hindi as a common language. They also

know Malayalam through their life in Kerala. The language spoken by the families reflects their ancestral land. There are 18 Gothras*among Agarwals. Garg, Goel, Bansal, Singal, Bindal, Tayal, Mittal etc. Out of 18 Gothras, only 6 have representation in Mattancherry

➤ The Jain Culture

Taking their linguistic background in consideration the Jains have come from various parts of India and settled in Kochi. They speak many languages which include, Kutchi, Gujarati, Marwadi and Rajasthani. They have traditionally been a business community and most members continue to be so even now. It is believed that the Jains had trade connections with Kochi since 14th century. Mattancherry's relationship with the Jain religion is centuries old. From the 14th

century, when the port was formed at Kochi, Jain merchants used to reach Kochi. They engaged in the spices trade in Mattancherry. The Mattancherry Jain temple is at least a century old. Jain signs are a plenty in the International, National and native cultural manifestation of Kochi. There are 389 Jain families in Mattancherry. The Mattancherry Jain Temple was built in 1904.

➤ The Tulu Culture

There is culture in food. Masala Dosa

which is now served in every eatery was a culture of flavour that migrated from another land. Masala Dosa migrated with a community, the community of Tulu Brahmins. Tulu Brahmins started eateries in many places in Kochi in the World War II era. The result is the chain of restaurants run by Tulu Brahmins that serve dishes of Udappi taste in various parts of India. Eateries run by Tulu Brahmins came up in Mattanchery too. Tulu language and the vegetarian food of Tulu Brahmins became part of the Fort Kochi

-Mattanchery social life. There are 20 Tulu Brahmin families living in and around Mattancherry. It seems there were 40 such families in the 60s. The Tulus who speak Tulu in their own homes and in their community speak Malayalam in their public life in Kochi like any Keralites.

➤ The Kutchimemans

Kutchimemans are people from Kutch in Gujarat. Kutchi is a language. They came to Kerala in the early nineteenth century following a drought in their area. The Memans forefathers landed in Cochin in 1815 the only capital they had with them were their goodwill of being honest and trustworthy businessmen. The Maharaja of Cochin, who knew about these attributes, allowed them to settle down in the city. He believed that the Memans will make his state prosperous by making use of their

foreign trade links. The Memans did not disappoint the King. They started their business by finding global markets for various product in the state.. While other ethnic groups focused on spices, the Memans concentrated on fish products. They began the global hunt by exporting dry shrimps to Burma. Memans were the first in Kochi to export dry shrimp. The Memans also took a leading role in seafood industry when India started exports in 1950s.

Abad Fisheries, which was established by a Memans in 1931, is today a leading processor and exporter of frozen seafood. The firm has also diversified its business into hospitality and realty sectors. Memans also tried to lay a strong foundation for commerce in the city by

establishing the Cochin Chamber of Commerce and Industry. The chamber established in 1857 is one of the oldest chambers of commerce in the country. It played a leading role in the all-round development of the state since its inception.

While the other ethnic communities kept off politics, the Kutchi Memans made their mark in politics as in the business front. The members of the community had mostly associated with the Indian Union Muslim League (IUML), which is currently the second largest constituent of the Congress

led Opposition United Democratic Front (UDF). While late Ebrahim Suleiman Sait and G Banatwala served as national president of the party, several others held important positions in the state unit of the IUML. Members of the community were also elected to Cochin Corporation and Mattanchery municipality several times.

Though Kutchi Memans worked hand in hand with the local Muslims, the history of Muslims in Kerala is quite different from that of the Memans. While the Kerala Muslims trace their origin to the trade links between Arabia and Malabar that existed even before the advent of Prophet Muhammad, the Kutchi Memans embraced Islam only in AD 1421. Memans were originally Lohanas, belonging to Vasiya caste, in the Sindh region of Gujarat. They started migrating to various parts of India after a drought hit the region.

➤ The Konkans

Keralites greatly value the contributions made by the Konkans in various spheres of their life ever since they started migrating to the southern state from the 11th Century. But many grudge the ethnic community for introducing a disruptive form of protest in the state. The hartal, they organised in protest against the illegal demand of a huge sum of money by the King of Cochin for the royal treasury in 1791, was later

adopted by Keralites as their most favourite form of protest. The trade and industry in the state today consider hartal as one of the major hindrances in the development of the state. The Konkans shutting down their business at Vypeen and Mattancherry after the King sought 30,000 varahams from Thirumala Devaswom, an important socio-religious organisation of the Gowda Saraswat Brahmins (GSBs).

Konkans are one of the most persecuted communities in India. It was the persecution by the Mughals and Portuguese that forced the Konkans to flee their homeland. The refugees who came to Kochi were allowed by King Veera Kerala Varma to settle down in the kingdom. He

allotted an area behind his palace at Mattancherry called Cherrlai to the Konkans. They have made the land allotted to them at Mattanchery their permanent abode.

Today, there are 30,000 Konkans in Mattanchery. Thirumala Devaswom, which is called Gosripuram, is the socio-religious nerve centre of the Konkans in Mattanchery. It also serves as the headquarters of all migrated Konkans in Kerala. The Saraswat Brahmins live around Gosripuram, while the Kudumbis and others live in the periphery. There is an unwritten rule among the Saraswat Brahmins – prohibit members not to sell their land or buildings to outsiders. Though the Vaniyars

represent the business community, the Saraswat Brahmins were forced to take to business as they could not find suitable jobs when they migrated to the city. The Saraswat Brahmins are today one of the most prosperous communities in Kochi. The Konkans were also the first to start an Anglo-vernacular school in Kochi. The TD School they established at Mattancherry is today a major centre of learning in Kochi. Besides, they set up many other schools and colleges not only in Kochi but also in the nearby areas. The practice of women wearing sari and blouse without a veil was brought to Kerala by Konkani women. The beautiful elephant procession that later become an integral part of Hindu festivals in the state is also a contribution of the Konkans.

➤ Tamil Vaniyars

Vaniyars with Tamil tradition leaves in Fort Kochi. Vaniyars were people who worked the oil presses and extracted oil. From gingelly seeds they extracted gingelly oil and coconut oil from copra. Legends say that Vaniyars migrated to Kochi from Madurai region in Tamil Nadu. Their migration history is again linked to the benevolence of the King of Kochi like in the stories of many other communities in Kochi. There are 60 Vaniya families in Pandikkudi. It is a community of 185 members. But, not a single one works the

oil presses now. The traditional method of extracting oil vanished in Kochi. The technology changed. Oil presses had no relevance in the economic system or the market.

➤ Gujarati Communities

Gujaratis modernised the culture of Kochi by presenting new business ventures. There are 800 Gujarati families in Kochi and Ernakulam together. Majority of them are businessman. The

Gujarati road and nearby areas form a centre of Gujarati culture. After Kochi was transformed into a port in the 14th century, Gujaratis began to reach Kerala for doing commerce. Gujarati merchants played a major role in exporting Kerala's produce to many foreign countries. Mattancherry became a global market within Kochi and hence Gujaratis started living there. Pathways trodden by Gujaratis, houses, commercial establishments, offices, houses of prayers are all part of the cultural diversity of Kochi. The Gujarati schools and college is a symbol of the cosmopolitan character of Kochi. The Gujarati School -College is a sign of the respect that Kochi gives to those communities.

Gujaratis sweeten Kochi. Their snacks are generally called Farsan. Gujaratis kept adding novelties to the commerce in Kochi.

They have a hand in introducing Kochi to the culture of investing in shares. The one and only Pepper Share Market in the world, functioning in Mattancherry Jew town, was started at the initiative of Gujarati traders. The first printing press started in Kochi 1865; 'Keralamithram' Malayalam Newspaper started in 1881, the first English Drug store etc all Gujarati initiatives. When you have a general understanding of the Gujaratis of Kochi, we can recognize that a majority of them have heritage roots in the costal belt of Gujarat.

➤ Chakkiliyas

There are around 90 Chakkiliya families living around the Rameshwaram colony and nearby areas in Fort Kochi. The Fact that six decades back a community was invited to come from TamilNadu and reside in Fort Kochi may be found unbelievable today. But, the history of the Chakkiliya community in Fort Kochi begins with that invasion. Why they were invited here makes an amusing social situation. Their labour was the daily need of each family and individual in Fort Kochi. Their job was the removal of filth. Not the kind of work that goes now. In those days, septic tanks were not in vogue. The toilet was a place where defecation was done into a tin box. Every day the shit accumulated in the tin boxes had to be emptied. There were no modern amenities for that. Each House had

to be visited, the filth collection in a bucket or a larger tin box and deposited in a container cart, which was pulled along the streets by hand.

Though this job was of utmost need to the society, the people doing it were considered as a low caste. The manual scavengers were the isolated in the society. They were untouchables. They were the humiliated ones. Chakkiliyas speak a Tamil mixed with Telugu in their houses and in the community. Most of these Chakkiliyas have a family roots in places near Coimbatore in Tamil Nadu. The Fort Kochi Chakkiliyas are using the same Tamil that the Coimbatore Chakkiliyas are using. It can only be spoken. To write, they depend on the Tamil script.

There was a crucial change in the life of Chakkiliyas in 1984. The Kochi Corporation decided to end the practice of tin box toilets. They took measures to convert them to septic tanks. The Chakkiliyas were no more shit scavengers. Their life changed along with that of Kochi. People used to believe that Chakkiliyas crossing their front yards was inauspicious. In tea shops, Chakkiliyas were served in separate containers. Though the times of untouchability have ended, one cannot say that the untouchability of the mind has disappeared. Chakkiliyas

generations took upon themselves all the filth, stink, illness and humiliation to maintain Kochi clean. A majority of the Chakkiliyas in Rameshwaram Colony still do sweeping and other cleaning works in Kochi. Kochi is indebted to the Chakkiliyas for its cleanliness.

➤ Arab Culture

Before the advent of the European forces, Kochi had robust trade relationships with the Arabian Peninsula. Thakyavu was the 'Yemen' of Kochi. Blood relative of the Prophet's daughter came to Kochi and settled down in Thakyavu. Thakyavu is situated just south of Mattanchery. The Thangal family, which traces its lineage all the way back to Prophet Muhammed is a proud bearer of this Arab legacy. The House of the Thangals has been living there for two and half centuries. The ancestral tree of the Thangal family, which was spread out sprouting new branches, has its roots in Arabian nationality.

'Thakyavu' is an Arab word. It denotes a place where people assemble for experiencing the presence of God. The Big Mosque at Thakyavu symbolises this word. Thakyavu became a popular center because of Bamb's holy life and his spiritual vitality. The Thakyavu Mosque nearby houses where the members of the Thangal

family live are centuries old. The architecture of many of those building bear the aesthetics of Arabian architecture. The Yemeni link exists in Kochi as an immediate or distant historical truth. Maqdoom Dargah and Thakyavu Mosque are living symbols. In the body constructs of the Hashim family living near the Mosque are the living links. Yemen -ness and Kochi-ness.

CONCLUSION

The cultural heritage affinities of Kochi are determined by a world experienced through the presence of a natural port. More than 30 communities that speak Tamil, Gujarati, Kutchi, Marwadi, Rajastani, Haryanvi, Hindi, Kashmiri, Sindhi, Punjabi, and English, apart from Malayalam, the language of Kerala, have been co-existing for decades and centuries in a small geographical expanse. The colonisers and the ethnic groups made Mattanchery and Fort Kochi their permanent home as the King of Kochi and the people welcomed them with warmth and provided them with ample opportunities to flourish.

For historical reasons, Arab, Hebrew, Portuguese, Dutch, and English languages have been introduced at various stages at various eras in Kochi which carries the influence of these languages in its culture. Thus, the tongue and ears of Kochi became

acclimatized with many languages spoken and listened to.

For commerce and jobs, individuals and families and mass groups from all over India came and settled down in Mattanchery and Fort Kochi. This trend continued over many generations. Habitats where the migrant communities preserved their cultural heritage were formed over the centuries. Thus, Kochi's eyes became familiarized with watching the lives of many religions, castes, and races. Fort Kochi and Mattanchery are not just architectural marvels but a living guide to the students of history. Both Fort Kochi and Mattanchery shaped by the Cochin port. They were the back bone of the commercial development of Kochi.

The cities also considered as a miniature of India. Because India consist of many ethnic communities. Eventhough they represent a miniature of India the presence of the migrant communities for many decades the culture of Kochi didn't develop into a multi cultural state. Instead of that these independent communities pursued their own culture, and there was no mixture of culture. So they are like the salads in a bowl.

As a result of successive waves of migration over the course of several centuries, the population of the city is a

mix of people from all parts of Kerala and most of India. The pan-Indian nature is highlighted by the substantial presence of various ethnic communities from different parts of the country. Fort Kochi and Mattanchery has a diverse, multicultural, andsecular community consisting of Hindus, Chris used tians, Muslims, Jains, Sikhs, and Buddhists among other denominations, all living in peaceful co-existence. The unique relationship between communities with diverse backgrounds and histories are created through trade. Trade gave birth to cultural links. The communities still maintain distance from the Kochiites. They were not fully merged with the society.

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